

220309-4 Deu 22, Neighbors, Gender, Nestlings, Battlements, Divers Sorts, Fringes, & Sexual Sins—CThurman

In the chapter 21 there are five subjects discussed:

- What to do when a body of someone slain is found in the field. (vss.1-9)
- What to do when someone desires to marry one of the captive women. (vss.10-14)
- What the polygamist shall do in the distribution of his inheritance when the firstborn son is not of the wife he prefers. (vss.15-17)
- What parents should do with their rebellious son. (vss. 18-21) And,
- What to do with the body of one that was hanged on a tree. (vss. 22, 23)

In this chapter (22) seven points to consider here:

1. Neighborly Duties (vss. 1-4) – 2. Identifying by Gender (v.5) – 3. Taking Nestlings (vss. 6, 7) – 4. Making roof Battlements (v.8) – 5. Divers Sorts (vss. 9-11) – 6. Hemming All Garments (v.12) – 7. Six Sexual Trespasses (vss. 13-30)

Chapter 22

1. Neighborly Duties (vss.1-4)

1 ¶ Thou shalt not see thy brother's ox or his sheep go astray, watch

thou shalt ... see, Qal fut. of the verb רָאָה, rah-ah, tss. *to seen, to look, to look on, to consider, etc.*; **v.4.**

go astray, Niphal (simple pass.) part. of the verb נָחַדַּח, nah-dach, tss. *to force* (Deu.20.19), *to expel, to drive, to fetch, to draw away, to drive quite, to go astray* (Deu.22.1), *to drive out* (Deu.30.4), *to banish, to cast out, to be outcast, to cast down, to thrust, to thrust away, to withdraw, to compel, to be chased.*

and hide thyself from them: thou shalt in any case bring them again unto thy brother.

and hide thyself, Hithpael (reflexive) pret. (vss.1, 4) of the verb עָלַם, [g]a-lam, tss. to be secret, to hide, to dissemble; hide thyself, Hithpael (reflexive) infin.; (v.3, 4).

To turn a blind eye to the loss of his neighbor.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house,
[that stray animal] [the midst of]

then thou shalt bring it, Qal pret. of the verb אָסַף, ah-saph, tss. to gather, to take away, to bring, to lose, to recover, to gather together, to withdraw, to assemble, to receive; 22.2, Qal pret., then thou shalt bring it; 28.38, Qal fut., shalt gather; 32.50, Niphal imper., and be gathered; 32.50, Niphal fut., and was gathered; Due.33.5, Hithpael infin.

[untranslated], וְתוֹכָהּ, tah-vek, , a masc. noun tss. in the midst, within, amongst, between, through, in, etc.; i.e. 21.12, [untranslated]; 22.2, [untranslated]; 23.10, within; 23.11, into; 32.51, among.

In other words bring the beast into the realm of the substance which under your charge to manage.

and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

and thou shalt restore it, Hiphil (causative act.) pret. of the verb שׁוּב, shoov, tss. to return, to come again, to turn away, to turn again, to bring again, to retire, to turn back, etc.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

raiment, fem. noun שִׁמְלָה, sim-lah, tss. *garment* (Deu.22.5), *clothes*, *raiment* (Deu.22.3), *cloth* (Deu.22.17), *apparel*.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them:

[the man and his beast in need]

thou shalt surely help him to lift them up again.

[both him & his ass or ox]

This is to be the attitude of the Israelite for his neighbor whether he lives near or far, and whether he is loved or hated. This neighbor is called a brother. So, we read this in Ex.23.4, 5.

Ex.23.4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Our Lord Jesus was approached by a lawyer that tempted him by asking what he might do to inherit eternal life. The Lord Jesus' remarks touch on the issue of the heart and our love for others. (Read Lk.10.25-37)

The Lord Jesus simply pointed out to the lawyer the kind of people that shall inherit eternal life. He did not tell the lawyer how it was that this man came to have such an heart for his neighbor. In much the same way was His dialogue with Nicodemus. He did not tell him how to be born again. He simple stated the truth of the necessity for a man to be born again.

Every child of God has in them this kind of love for their neighbor.

Ro 15:2 Let every one of us please his neighbour for his good to edification.

Gender Identification (v.5)

5 ¶ The woman shall not wear that which pertaineth unto a man,

Lit. 'Not shall be that which is of a man on a woman

man, the masc. noun גֵּבֶר, geh-ver, is most often clearly of a man, a male (Job 38.3; 40.7; Pv.6.34; 24.5; 30.19; Dan.8.15). Yes, thought there are texts in which this Hebrew גֵּבֶר, geh-ver, is found that means mankind. But others that limit the man to the male gender, contrasted to the female.

neither shall a man put on a woman's garment:

thou shall ... put on, Qal imper. sing. masc. of the verb לָבַשׁ, lah-vash, tss. *to put on, to come upon* (that is, to clothe), *to wear to be clothed with, to be appareled, to array*; **Deu.22.5, 11, thou shalt wear, & both Qal imper.**

garment, fem. noun שֵׁמֶלֶת, sim-lah, tss. *garment (Deu.22.5), clothes, raiment (Deu.22.3), cloth (Deu.22.17), apparel.*

for all that do so are abomination unto the LORD thy God.

abomination, the Hebrew fem. noun תּוֹעֵבָה, tōh-[g]ey-vah, is tss. *abomination, abominable, abominable thing*; the verb form of this is בָּעֵבַר, is tss. *to be abominable, to abhor*, and is defined as loathsome, despicable, rejected, or repugnant, to detest.

To reinforce this idea the word *abomination* is combined with the word detestable, שָׂקֵץ, shah-qatz. (cf. Deu.7.26help with this

Every child of God should be 100% for Christian modesty. He must be guarded against conforming to a world that is at enmity with the will of God even on this matter of modesty. In the above text that we cited where the lawyer that came to tempt Christ. I think it was easy for his conscience to think that he loved God with all of his heart, soul, strength, and mind. But when the Lord Jesus brought the issue down to how he treats his neighbor I think it began to sting his conscience. That is just my opinion. And so it is with modesty. As long as we think of modesty in abstract terms the

conscience is fine and we might never have a *true* sense of it before God. But once it touches how it affects our neighbor, whether for good or bad, suddenly our conscience becomes to quickened to the issue; it is pricked, there is the sting. This is about the time the preacher is accused of legalism. The accusation might be true, but it might not be. It just might be that he is sounding the truth of the matter and for that the Lord has touched a nerve.

I think the child of God should always be aware of modesty and a Christ-honoring appearance. Now, I said all of this, and yet the 5th verse reveals something quite perverse. Yes, being dressed immodestly is perverse, but so is this. John Gill remarks at this place, *'It being very unseemly and impudent, and contrary to the modesty of her sex ...'*

The issue here concerns being what God created us to be. God created a man to be a man and a woman to be a woman. It is an abomination for a woman to present herself as a man in man's apparel pretending to be a man, and a man to present himself as a woman in a woman's apparel pretending to be a woman. Notice that the LORD is giving a warning against what is an ancient wicked practice. 4,000 years ago men and woman were acting out these perverse behaviors. Today this sin has exploded all around the world. And the LORD's mind hasn't changed one iota concerning it. He said, *I change not ...* (cf. Mal.3.6) It is still an abomination to Him.

Men and women that act and dress in such ways contradict God's will for human society. But here he specifically regulated national Israel's manner of life.

Lev.18.24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

Taking Nestlings (vss.6-8)

6 If a bird's nest chance to be before thee in the way in any tree,
happens

bird's is translated from the Hebrew common noun צִפּוֹר, tzip-pohr, *bird, fowl, sparrow*; Zipporah means *little bird*, צִפּוֹרָה.

nest, קֶן, qehn, a masc. noun tss. once, *rooms* (Gen.6.14), *nest* (12).

chance, Niphal (simple pass.) fut. verb of קָרָא, q'-rah, tss. *to befall, to come upon, to happen, to meet, to be against, to come, to chance*; **Deu.22.6, Niphal fut., chance; 29.7, Qal infin., against us.**

or on the ground, whether they be young ones, or eggs, and the dam sitting
- [with] nestings - mother

sitting, Qal part. Poel of the verb יָרַח, tss. *to couch, to lie, to lie down, to fall under, to make a fold, to rest*; **Qal part. Poel, Deu.22.6, sitting & 33.13, that coucheth; Qal pret., Deu.29.20, shall lie.**

upon the young, or upon the eggs, thou shalt not take the dam with the young:
the nestlings mother children

the young, is the plural of the masc. noun בֵּן, behn, tss. *son, child, young*.

7 But thou shalt in any wise let the dam go, and take the young to thee; that it
- always - children
in letting go you shall let go

may be well with thee, and that thou mayest prolong thy days.

lengthen

prolong, Hiphil (causative act.) pret. of the verb אָרַךְ, ah-rak, tss.
long, prolonged, to be long, to lengthen, to defer, to draw out;
Due.22.7, Hiphil pret. *prolong*; 25.15, Hiphil fut., *to lengthen*;
Deu.30.18, 32.47, Hiphil fut., *ye shall prolong*.

Building Battlements (v.8)

8 *When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.*

thou buildest, Qal fut. of the verb בָּנֵה, tss. *to build* (Qal fut., Deu.22.8 & 27.6; 28.30), *to make* (Ge.2.22, Qal fut.), *to build up* (Deu.22.9, Qal fut.), *to repair, to set up; and shalt built* (Deu.27.5)

a battlement, the masc. noun מִעֲקֵה, mah-[g]a-qeh, only this once in the OT.; the verb is not used in the OT, עָקַף, means *to retain*; the LXXE tss. the Gr. στέφανος (στέφω, to encircle) that which forms an incirclement; the English word *parapet*, is what the dictionary uses to define the word *battlement*. In this case it is a low wall at the edge of the roof on all sides.

Rooftops sometimes were made so that people could gather together for various reasons.

Jud.16.27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

2Sa.11.2 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

Ne 8:16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

A place where some worshipped the host of heaven:

Zep 1:5 And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham ...

A place where someone could preach:

Mt 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

A place to resort to for prayer:

Ac.10.9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour ...

The Israelites were presently dwelling in tents or booths, but then they shall dwell in permanent structures or houses. When that time came the LORD commanded them to build around the circumference of their rooves a wall, a battlement as a means of preventing anyone from accidentally falling to their death. Such a death would be for negligence and the owner shall be called into account for that. It seems that this death through negligence would be treated as an accidental death for which the man must flee quickly to one of the cities of refuge. (cf. Nu.35.6, 11, 12, 15, 23; Deu.19.4)

Divers Sorts (vss.9-11)

9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

[so divers as to be rejected]

defiled, the Qal fut. verb קִדַּשׁ, qah-dash, tss. to hallow, to be holy, to sanctify, to consecrate, to prepare, to dedicate, to appoint, to keep,

to purify, but here to defile, the only instance that this Hebrew is tss. to defile.

My opinion is that they were not to sow divers seed indiscriminately in the field. Rather the field was to be purposely sown with a discriminate seed.

Le.19.19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. (v.11, below)

Very much like preaching Christ to others. The seed of the one gospel of Jesus Christ is purposely sown into the fields of men.

10 Thou shalt not plow with an ox and an ass together.

together, the masc. noun יחד, yah-chad, tss. together, alike, likewise, only, altogether, at once, withal, at all. (22.10, 11; 25.5, 11; 33.5, 17)

Can a field be ploughed in such a way? My opinion is that only harm can come of this, both to the field and to the beasts. The ass and the ox are not equal in strength. But perhaps it is that the unclean and unclean are not to be yoked together. (Gill)

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

It is true for the unbelieving and the believing. They are not of equal strength and are incompatible, one profane and the other godly.

11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together. put on

thou shall ... put on, Qal imper. sing. masc. of the verb לַבַּשׁ, lah-vash, tss. to put on, to come upon (that is, to clothe), to wear to be clothed

with, to be appareled, to array; Deu.22.5, 11, thou shalt wear, & both Qal imper.

Mingling the course and smooth, rough and soft materials; incompatible materials.

Le.19.19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. (v.9, above)

Making Fringes (v.12)

12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

*fringes, גְּדִילִים, g'-di-leem, or g'dee-leem, a masc. pl. noun only twice in the OT, tss. *fringes* and *wreaths* (1Ki.7.17); the LXX has for this the Gr. στρεπτός, the verb of which is στρέφω, *to turn, turn back*).*

The Hebrew for *fringes* is different in Nu.15.38. There a fringe is made *in the borders of their garments of blue ribbons.* (*fringe, תְּצִיץ, tzee-tzith, a fem. noun tss. *fringe* (Nu.15.38, 39; *lock* (Ez.8.3, i.e., of hair).*

Here all around the vesture, a royal robe or vest, is to be a fringe. The idea is that the edges of all of the garments are to be turned back in much the same way as a seamstress would turn back the edges of the garment to make a hem for a border. Some apply what is called *binding* to finish the edges of the garments. But the old way was to simply turn back the edge of the garment and sew it down and form an edge that prevented the material from tearing and fraying. At the crucifixion of our Lord Jesus, when the soldiers stripped Him naked, one of the garments that he wore was a vesture. It might that because this vesture was make like this that the Roman soldiers thought better than tearing it into pieces to cast lots and thereby preserve the whole garment.

Ps 22:18 They part my garments among them, and cast lots upon my vesture.

Six Sexual Trespasses (vss.13.21)

First – A Charge of Infidelity against the Wife

13 ¶ *If any man take a wife, and go in unto her, and hate her,*

hated, Qal part. Paul of the verb נִשָּׂא, sah-neh, tss. to hate, to be an enemy, to be odious; Qal Paul pret., Deu.22.13, and hate her; 24.3, and ... hate her; Qal fut., Deu.22.16, and he hateth her; Qal part. Poel, Deu. 30.7, them that hate thee; Qal part. Paul, Deu.21.15, hated, 16, 17 of the hated; Piel part, Deu.32.41, them that hate thee, 33.11, and of them that hate thee.

14 *And give occasions of speech against her, and bring up an evil name upon*
bad

her, and say, I took this woman, and when I came to her, I found her not a maid:

A man marries a maid, which means she is a virgin. In this instance the betrothal had been consummated, which after this he hates her. This must have been something that came to pass very soon after they had wedded. The man then took this matter to the elders of the city charging her with infidelity, whoredom (fornication).

15 *Then shall the father of the damsel, and her mother,*

Father refers now to his daughter as a damsel, which refers to a young woman. This term is used of young women that are not necessarily virgins. (cf. not virgins, Gen.34.4, 12; Deu.22.15, 16, 19, 20, 21).

take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

Though we are removed from this custom it was in that day a very important one, insurance protecting the innocent; in this case potentially delivering a daughter of Israel from a wicked man's false accusation that

could result in her being put to death by stoning for infidelity. Evidently the custom was that the parents received the token or evidence, which was the cloth of the bed proving that their daughter had been chaste until then.

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech against her, saying,
laid shameful charges

hath given, not נתַן, na-than, but שׂוּם, soom, *to put, set, lay, bring ...*

occasions of, the fem. noun עֲלֵי יָדַי, [g]^a-lee-lah, tss. *occasions of, actions, deeds, doings, works, interventions.*

speech, the masc. noun דְּבַר, dah-vahr, tss. with many words, *a speech, a word, a thing, a manner, a matter, an errand, a case, a sentence, a commandment, a decree, a question.*

I found not thy daughter a maid;

Clearly the term *maid* refers to a virgin. The terms are synonymous.

and yet these are the tokens of my daughter's virginity.

And they shall spread the cloth before the elders of the city.
[both father & mother]

cloth, fem. noun שֵׁמֶלֶת, sim-lah, tss. *garment (Deu.22.5), clothes, raiment (Deu.22.3), cloth (Deu.22.17), apparel.*

18 And the elders of that city shall take that man and chastise him;
punish

chastise, a Piel (intensive act.) pret. verb יָסַר, yah-sar, tss. *to chastise, to reprove, to instruct, to reform, to correct, to teach, to bind, to punish.*

Punishment for this was likely by the application of the rod to his backside.

Pr 10:13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Pr 26:3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

19 And they shall amerce him in an hundred shekels of silver,
fine, punish, condemn

amerce, the verb in Qal pret. אָנַשׁ, [g]ah-nash, tss. to amerce, to punish, to condemn; the context would means to fine.

and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

This is the price for putting the life of a daughter of Israel at risk of death. Since a talent of silver equals 3,000 shekels, then 100 shekels = 1/30th of a talent. (see note at Ex.38.26) 1/30th of a talent is estimated to be about 2 pounds of silver or the equivalence of 640 silver dollars. (640 silver dollars weighing .05oz. each = 32oz. or two pounds of silver.)

Note at Ex.30.11-21 lesson:

the shekel of the sanctuary, sets the standard weight for the metals used in trade. There is a gerah, which is 1/20th of a shekel; a bekah is ½ a shekel, (Ex.38.26); a shekel; and a talent, which is 3,000 shekels (Ex.28.37).

...

talent	1	100 sockets weighing 1 talent
shekel	3,000	300,000
bekah	6,000	600,000
gerah	60,000	6,000,000

(cf. Gill – 1 talent weights about 60#. [could be 66#])

This is a large sum of money that the man must pay. This rule is clear established to discourage the incidence of such wicked practices in Israel. It

certainly give reason for the man to think well of marriage before entering into it with a woman, a daughter of Israel. Then on the other hand it was a most serious sin to the Lord for any of the daughters of Israel to prostitute themselves. (see v.29 where a fine of 50 shekels of silver is laid upon one)

20 But if this thing be true, and the tokens of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

thou shalt put or take away, Piel (Intensive act.) pret. verb of בָּעַר, bah-[g]ar, tss. to burn, to kindle, to heat (and the idea is to consume as with a fire), to feed, to waste, to eat, to eat up, to take away, to put away; so, 'to eradicate'; Deu.13.5; 17.7, 12; 19.13, 19; 21.9, 21; 22.21, 22, 24; 24.7; 26.13, 14.

Now if this was a daughter of a priest she was not stoned to death but burned with fire. (Lev.21.9)

Put this into the context of Joseph and Mary, when Joseph found his betroth with child before they had come together. Perhaps now we can appreciate the weight of this matter better than we had before. He was choosing to put her away privily. Mary would have been put to death for this thing. But the Lord sent to them his angel to them both to help them to understand the great miracle that He would work in his beloved Mary.

Mt.1.18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Second (22) – Adultery with a Married Woman

22 If a man be found lying with a woman married to an husband,

married, Qal part. of the verb לַעֲגַל, bah-gal, tss. be an husband, to have dominion (1Chro.4.22), to be married (Qal pret., Deu.24.1), to marry a wife (Qal. part., Deu.22.22)

then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

The Law of God in the 7th Commandment, along with other texts define adultery clearly.

Ex 20:14 Thou shalt not commit adultery. (reiterated in Deu.5.18)

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

Le 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Why the rule? To deter the free-flow of sin in the people, and to bring them into judgment when they trespass against the LORD in any of these things.

*Le.18.24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:
25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.*

Third (23, 24) – Adultery with a Betrothed Woman

23 If a damsel that is a virgin be betrothed unto an husband,

So here the term damsel is qualified, so she is a maid. (v.25, 28, a virgin)

and a man find her in the city, and lie with her;

betroth, שָׂרַץ, ah-ras, a verb tss. to betroth, to espouse (to be promised in marriage). (see note, Deu.20.7)

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

thou hast humbled her, Piel (intensive act.) pret. of the verb עָנָה, [g]ah-nah, tss. to afflict, to be gentle, to exercise, to trouble, to humble, to force, to weaken; Deu.21.14, Piel pret., thou hast humbled her; Deu.22.24, Piel pret., he hath humbled, v.29, he hath humbled; Deu.26.6, Piel fut., and afflicted us.

Betrothal was an agreement and promise of marriage. In this arrangement the man is counted a husband to the woman and the woman is counted the wife to the man. In order to set aside the betrothal arrangement there must be a writ of divorcement. So, in this text a woman is betrothed to another man and *another man* and she have been found carnally with each other. This is an act of adultery and therefore both shall be stoned to death. This woman should have cried out being in the city and she did not.

Now, to the world this is all severe and old fashioned. The world thinks we're out of touch with God. But quite the opposite is true.

Fourth (25-27) – Rape

25 But if a man find a betrothed damsel in the field, and the man force her, seizes

force, Hiphil (causative act.) pret. of the verb **צָחַץ**, *chah-zaq*, tss. *to force* (Deu.22.25), *to seize, to fasten, to take* (Deu.25.11), *to take hold, to be stout, to prevail, to confirm, to be strong* (Deu.31.6, 7), etc.

and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

So a man has forced himself upon a woman betrothed to another man outside the city. She could do nothing to stop him and is innocent of any wrongdoing, but he shall be stoned to death because of His sin of adultery.

Fifth (28, 29) – Fornication

28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her,

lay hold on Qal pret. of the verb **טָפַח**, *tah-phas*, tss. *to hold, to hold on, to lay hold, to take* (marg, *apprehend*), *to catch, to handle*; Deu.20.19, *to take it* (Qal infin.); Deu.21.19, *lay hold*, (Qal pret.).

and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver,

As we showed above this would be the equivalent of 1# of silver, or 320 silver dollars. (See v.19 above for the 100 shekel fine, or 2# of silver, or 640 silver dollars.)

and she shall be his wife; because he hath humbled her,

thou hast humbled her, Piel (intensive act.) pret. of the verb עָנָה, [g]ah-nah, tss. *to afflict, to be gentle, to exercise, to trouble, to humble, to force, to weaken*; **Deu.21.14, Piel pret., thou hast humbled her; Deu.22.24, Piel pret., he hath humbled, v.29, he hath humbled; Deu.26.6, Piel fut., and afflicted us.**

he may not put her away all his days.

Ex.22.16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

entice, Qal fut. verb פָּתָה, pah-thah, tss. *to deceive, to entice, to be silly, to flatter, to persuade.*

I'm not sure if these texts really differ from each other. In Ex.22.16, 17 the man *entices* the maid and in Deu.22.29 he *takes hold on* her, which I suppose could be by *enticements*. With that in mind the man would be fined 50 shekels of silver in either instance and a marriage between this man and his daughter *only* if the father agrees to it.

Sixth (30) – Adultery with a Father's Wife

30 A man shall not take his father's wife, nor discover his father's skirt.

This means father's wife. It doesn't matter if the woman is not his mother. This probably means that the son is not allowed to marry his father's wife. Of course it is understood to be sinful for a son, or any man to take the wife of another.

Le.18.7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

Le.20.11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

De 27:20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

1Co 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

This rule discourages sexual promiscuity among the unmarried sons and daughters of Israel. The fines and punishments were no small matter for that day.

These regulations restricted carnal relations to the marriage bed of a husband and his wife, that man and that woman. (comp. Lev. ch.18) For violating this one rule, and the nation of Israel failing to enforce the law of God the Israel nations became worse and worse so that judgments increased more and more. And so it was already for the nations that were in the land before Israel came in to possess it. And for their sins the LORD judged that not only should they be removed from the land but He would have them utterly destroy.

The magnitude of the hurt that results from violating this one issue cannot be overstated. Through the ages long there have been masses of unwed mothers, the fatherless children, the broken families, the genetic consequences, disease and the burden that falls upon every society that breaks down God's rule for marriage. This is what leads to the Lord giving societies over to more of the same, until He sends a final destruction. (cf. Ro. 1.23-32; 2.3, 5, 6). The LORD has done so to countries and he will do so to the whole world. I believe that our country is marked for judgment for this and our many other sins against Him. But there is coming a time when the LORD will judge the whole world for their sins against Him. And this will be at the second advent of Christ. It is certain that this will not be allowed in the kingdom which Jesus Christ shall set up on this earth. Then He and

we shall rule with a rod of iron. What a difference that kingdom will be from all the kingdoms that have ever been since the beginning of the creation. And how blessed that society will be then, even if they do not know the LORD!