

DEUTERONOMY 22

Deuteronomy 22:1–30 Building and Farming Codes, Marriage and Adultery Laws

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Sometime ago, I did a verse-by-verse exegesis of the books of the Pentateuch, and, in my opinion, did not really give these books the full treatment that they deserved. Here, I am going back and redoing the book of Deuteronomy. All of the information from that previous study will be included in here and this study will eventually supplant the shorter study of the book of **Deuteronomy** ([HTML](#)) ([PDF](#)). From time to time, there will be concepts and exegetical material which will be repeated, because I do not always do a good job in the end editing this material.

Links to the completed chapters of Deuteronomy are found here ([HTML](#)) ([PDF](#)). This chapter is a part of that study.

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

This should be the most extensive examination of Deut. 22 available, where you will be able to examine in depth every word of the original text.

Joe Hill, *Horns*: "He paused, twisting his goatee, considering the law in Deuteronomy that forbade clothes with mixed fibers. A problematic bit of Scripture. A matter that required thought. "Only the devil wants man to have a wide range of lightweight and comfortable styles to choose from," he murmured at last, trying out a new proverb. "Although there may be no forgiveness for polyester. On this one matter, Satan and the Lord are in agreement."²

Posted by pandemic, a yahoo question:

¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

² From GoodReads.com, accessed October 21, 2013.

"If within the city a man comes upon a maiden who is betrothed, and has relations with her, you shall bring them both out of the gate of the city and there stone them to death: the girl because she did not cry out for help though she was in the city, and the man because he violated his neighbors wife."

Additional Details

The part that I find is not very defensible is that if the woman is raped she must also be killed as well, that is the part I want to hear a defense for.³

Outline of Chapter 22:

Introduction

Part I:	Guidelines given by Moses to a New Nation
vv. 1–4	Regard for Private Property is Expected
vv. 5	Cross-dressing
vv. 6–7	Conservation in Nature
v. 8	Building Code
vv. 9–10	Farming Recommendations
vv. 11–12	Clothing Recommendations

Part II:	Morality Laws for a New Nation
vv. 13–27	Marriage, Adultery, Virginity Laws
vv. 28–29	Shotgun Marriages
vv. 30	Incest Restrictions

Addendum

Charts, Maps and Short Doctrines:

Introduction	The Prequel of Deuteronomy 22
Introduction	The Principals of Deuteronomy 22
Introduction	A Synopsis of Deuteronomy 22
Introduction	The Outline/Summary of Matthew Henry
Introduction	Things the Bible bans (graphic)
Introduction	The Law Against J-Walking Invalidates Laws Against Murder
v. 4	Summary of Being a Good Neighbor
v. 8	Parapet (graphic)
v. 11	CGG.org on Wearing Clothing of Mixed Fibers
v. 11	TMana on mixing materials
v. 14	The Marriage Interlude
v. 14	An Overview of Deuteronomy 22:13–21
v. 19	Reasons why all of the Mosaic Law is not to be applied to our day and time
v. 21	How to Understand the Mores of the Mosaic Law Today
v. 21	The Myriad of Ways that 2013 United States is in Trouble
v. 23	Moral Values in the Time of Moses
v. 27	The Moses Analogy of Rape and Murder
v. 27	Consider all pertinent factors in a trial
v. 28	A dishonest graphic
v. 28	A Second Dishonest Graphic

³ From [Yahoo Questions](#), accessed October 21, 2013.

- v. 29 [Shotgun Wedding](#) (graphic)
- v. 29 [Why Deuteronomy 22:28–29 does not Require that a Woman to Marry her Rapist](#)
- Addendum [What We Learn from Deuteronomy 22](#)
- Addendum [Liberal Distortions of the Bible](#)
- Addendum [Another Dishonest Graphic](#)
- Addendum [United States Law is Based upon God’s Covenant with Israel](#)
- Addendum [A Complete Translation of Deuteronomy 22](#)
- Addendum [Word Cloud of Deut. 22 from the Kukis “Not So Literal” Translation](#)
- Addendum [Word Cloud of the Exegesis of Deuteronomy 22](#)

Chapter Outline	Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter Definition of Terms Chapter
Introduction	Text Addendum
www.kukis.org	Exegetical Studies in Deuteronomy

Doctrines Covered	Doctrines Alluded To		
	God and the Poor; Is God Really a Liberal?	Homosexuality	Jesus is not a Liberal
	Liberalism, Conservatism and Christianity	Was Jesus a Liberal?	Women of the Old Testament

Chapters of the Bible Alluded To			
		The Book of Ruth	

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			
Leviticus 19			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined

as well.

Definition of Terms

Angelic Conflict

The angelic conflict is the result of prehistoric creatures being in opposition to God. It began with the independence and rebellion of the one who was the Messiah's angel, Satan, and it continues throughout human history until the end of the Millennium. The angelic conflict answers many basic questions about life, such as - "Why was man created? Why sin? Why is there chaos on earth? Why is there so much suffering? Why did our Lord Jesus Christ have to go to the cross?"⁴

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).

Scar Tissue on the Soul

Scar tissue of the soul is also called hardness of the heart, the uncircumcised heart, and stubbornness of heart. It is a divine judgment of the soul that restricts capacity for life and love. Unlike divine discipline that produces temporary suffering with no lasting side effects, scar tissue of the soul leaves a debilitating loss of capacity for life or love. However, since it is part of the soul's immaterial essence like emotion, it has no known physical properties. However, it does restrict the capacity of the soul. It blocks Spiritual light, which leads to affinity to the Cosmic System as well as soulish and physical ailments. Psychosis and psychopathic personality are examples of scar tissue of the soul. Although behavior can be altered by psychotherapy and psychiatric drugs, the only cure for such problems is the divine solution, which requires **Rebound** and application of Bible Doctrine.⁵

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

An Introduction to Deuteronomy 22

Introduction: Deut. 22 continues with Moses' very long teachings to his people where he sets up laws for them in addition to the laws found in the books of Exodus, Leviticus and Numbers. Some of these laws are new; and some of them are repetitious. However, they carry, for the Jews, the same force as what God said on Mount Sinai to Moses.

Deut. 22 is filled with even more various and sundry laws than chapter 21, as you can see by the outline above. We will find out that we are our brother's keeper and Moses will explore rape, marriage and pre-marital sex. God's laws apply to social law as well as to criminal law. One of the reasons for the chapter split between chapters 21 and 22 is that the bulk of Deut. 21 is criminal law; the bulk of Deut. 22 is civil law and social concerns.

⁴ From <http://www.gbible.org/index.php?proc=fea&pid=2> accessed August 31, 2013.

⁵ From http://gracebiblechurchwichita.org/?page_id=1501 accessed August 31, 2013.

The big picture is that the Ten Commandments were reiterated and covered in more detail in Deut. 5–7; the religious and national regulations in Deut. 8–21; and now until Deut. 26, regulations concerning domestic and personal relations are covered. The big picture in this chapter is that Moses will make it very clear that we have a responsibility to our brothers (fellow Israelites in context) and then the remainder of the chapter will illustrate that very thing. That is, we are given ways not to treat our fellow countryman.

Moses deals with a variety of topics in this chapter: how to treat the possessions of fellow Jews with respect and concern, cross-dressing, building codes, farming guidelines; one lengthy discussion of marriage and virginity and the law, which includes one very lengthy example as well as several shorter examples which involve capital punishment; and finally, a reference to incest (which Jewish Bibles place with the next chapter).

Although I can certainly explain most of these passages, one topic at a time, explaining how Moses put these together in his own mind is a whole other thing. Did he come with notes? Remember, not only did people not have iPads back then, but they did not have note cards, pencil and paper. Moses did have writing material, which was probably velum—we know this because God told him to write His words down. But would a person have written down things as we do on note cards prior to giving a presentation? Did Moses simply think about these things over the past 30 or so years, and then just began to teach?

As has been discussed in other places, man did not evolve physically and mentally, but man has devolved, physically, mentally, morally and spiritually. There was a time when those who wanted to could learn the entire books of Job and Genesis, and that was their Bible for their entire life. What I mean by *learn* is, they memorized both of these books. I, on the other hand, often have trouble remembering what I wrote and studied yesterday. I have re-read writings that I have done and surprised myself on occasion.

Quite obviously, these things that Moses said were written down. Did he write them down? Did Caleb and Joshua compare what they remembered and write them down? Are we getting this exactly as Moses said it, including the order and context of each law?

In any case, if this is how Moses presented the material, his concept of organization and mine are quite different. Or did he put in divers topics side-by-side in order to keep his audience listening and paying attention? The book of Deuteronomy does give us a great deal to speculate about.

Although I have done a short exegetical study of the book of Deuteronomy (about 670 pages), I wanted to go back and cover this particular chapter, as it has become part of a dishonest pro-gay marriage graphic spread across the internet. This graphic says that gay marriage ought to be recognized by the state and the federal government, and one of the reasons is, the Bible allows for a rapist to marry his victim, citing this chapter of the Bible. That is simply false. However, it takes a longer explanation to deal with this assertion of a biased graphic. The reason that this is important is, most of the other examples of alternate types of marriages found in the Bible were simply things which people did—they did not have God's seal of approval. However, in this example, it appears, in some translations, that a man can wait out in some hiding place for woman and rape her; and, if he likes her, he can demand that she be given to him as his wife. That is a very weird point of view, and the Biblical scholar might be interested in whether or not this is God's idea of marriage. So, for that reason, this chapter of Deuteronomy is being exegeted long before I even begin work again on this book as a whole.

Included in this chapter are comments about the mixing of different types of cloth in clothing (Deut. 22:11). This is often mentioned in pro-gay and liberal websites. The argument goes something like this: "You don't believe in gay marriage because of the Bible? Well, do you wear a cotton blend shirt? If you do, you have violated Biblical standards right there, buddy." The idea is, you either give up on all your old, outmoded ideas about homosexual relations or you clear out 90% of the clothes in your closet.

Superficially, it may appear that these ideas have merit; however, when these passages are carefully examined, that is not the case. However, unlike those who attack the Bible and chapters like this, there is no simple bumper sticker sized answer for the false assertions which are out there.

It is important to understand what has gone before.

The Prequel of Deuteronomy 22

Moses led two groups of Jews out of Egypt—adult slaves and their children (age 20 and below). Although these people, after being led out of Egypt and seeing many signs and miracles, they still rejected God’s provision and God’s direction. God told them to go into the land from the south and take it, and they refused, being afraid of the *giants in the land*.

God took them further away from the Land of Promise, and they cooled their heels in the desert area between Israel and Egypt for the next 38½ years. During this time, all of the adults—Gen X—died the sin unto death (Moses, Joshua and Caleb being the notable exceptions); and their children—the Generation of Promise—came of age out in the desert.

Moses was going to lead these young men into the desert except that he made a terrible mistake at the very end, striking a rock in order to get water, when God told him to merely speak to the rock (this destroyed the concept of type and antitype—Moses was to strike one rock one time, and that would produce the living waters for the children of Israel—Ex. 17). Instead, Moses, upset with the people, struck a second rock for water (Num. 20), and for that reason, he was unable to bring the children of Israel into the Land of Promise.

Most of the book of Deuteronomy is a set of sermons delivered by Moses to the children of Israel before they cross over into the Land of Promise.

What is really remarkable with the book of Deuteronomy is, in Exodus through Numbers, Moses is very careful to distinguish between God speaking and him speaking. However, when we come to the book of Deuteronomy, Moses speaks to the people of Israel with divine authority. That is, the laws, code, and regulations found in the book of Deuteronomy have the same authority as do the laws given directly from God.

This prequel is identical to the one found in Deut. 21.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Deuteronomy 22

Characters	Commentary
Moses	Moses is speaking throughout this chapter to the people of Israel.
The people of Israel	There are two generations of Israelites: those who were adults when they left Egypt and those who were children when leaving Egypt. The adults, also called Gen X, had almost all died out the sin unto death prior to this point; and only their children (who are now adults) remained.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Here is what to expect from Deuteronomy 22:

A Synopsis of Deuteronomy 22

Moses covers a variety of laws and customs in this chapter.

First thing is, Moses says that the people of Israel must exercise impersonal love toward other Israelites. If a fellow citizen has lost an animal or an article of clothing, you become responsible to take care of the lost item and to return it to your countryman. Deut. 22:1–4

Moses prohibits cross-dressing. V. 5

Moses uses the example of find a mother bird in a nest to explain conservation of natural resources. Vv. 6–7

Moses gives on building code, which is all about safety. Vv. 7–8

Moses talks about how certain incompatible things ought not to be mixed together, such as seed which is planted; an ox and a donkey should not be yoked together; and one does not mix the fabric of cotton and wool together (although a woolen fringe or some sort is allowed for cotton clothes). Vv. 9–12

For all intents and purposes, these are codes of conduct for a new people in a new land—for a people who really have no experience farming or building or conserving.

Up to this point, there are no penalties suggested or implied for transgressing any of these codes. Only cross-dressing is spoken of as an abomination to God. However, what follows in the rest of the chapter are laws connected to tough punishment: non-virgins who marry (passing themselves off as virgins); those who commit adultery before a marriage, and rapists are all to be executed.

The first is the example of a wife whose husband hates her. If he accuses her of not being a virgin when married (and there is no time frame attached to this), two things can happen: he can be beaten and fined for making a false accusation; or, if she was not a virgin upon marriage, she can be executed. Vv. 13–21

If a woman is betrothed to be married, but she sleeps with a man before she consummates the marriage: (1) she and the man who commit this act are both executed if this occurs in a populated area (indicating that she remained quiet during the act and was therefore not raped); (2) if this occurs out in the country, only the man is executed, because her calling out would not have brought a savior to her. Vv. 22–27

If an unmarried man and woman have sex, the man can be forced to marry this woman, and to pay her father (rather than to receive a dowry from the bride's father). This is mistakenly spoken of as a man raping a woman and then marrying her. Vv. 28–29

Finally, a man is not to have relations with his father's wife or to take her in marriage, as this is like exposing the nakedness of his father. V. 30

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Moses covers two topics in this chapter: he gives his sage advice to a new nation, speaking to them about things which normally they would have learned from their fathers or mothers (but their fathers and mothers have all died the sin unto death); secondly, Moses gives them a set of morality laws related to virginity, adultery and marriage, which very tough penalties attached.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Or, as the Pulpit Commentary summarizes: *Regulations regarding cattle strayed or things lost, the apparel of the sexes, the taking of birds, and the construction of houses. Confusions to be avoided. Fringes to be made on vestments. Punishment of wife-slander, adultery, rape, fornication, incest.*⁶

I like to include the outline of another exegete.

The Outline/Summary of Matthew Henry

The laws of this chapter provide,

- I. For the preservation of charity and good neighbourship, in the care of strayed or fallen cattle (Deut. 22:1–4).
- II. For the preservation of order and distinction, that men and women should not wear one another's clothes (Deut. 22:5), and that other needless mixtures should be avoided (Deut. 22:9–11).
- III. For the preservation of birds (Deut. 22:6, Deut. 22:7).
- IV. Of life (Deut. 22:8).
- V. Of the commandments (Deut. 22:12).
- VI. Of the reputation of a wife abused, if she were innocent (Deut. 22:13–19), but for her punishment if guilty (Deut. 22:20, Deut. 22:21).
- VII. For the preservation of the chastity of wives (Deut. 22:22). Virgins betrothed (Deut. 22:23–27), or not betrothed (Deut. 22:28, Deut. 22:29).
- VIII. And, lastly, against incest (Deut. 22:30).

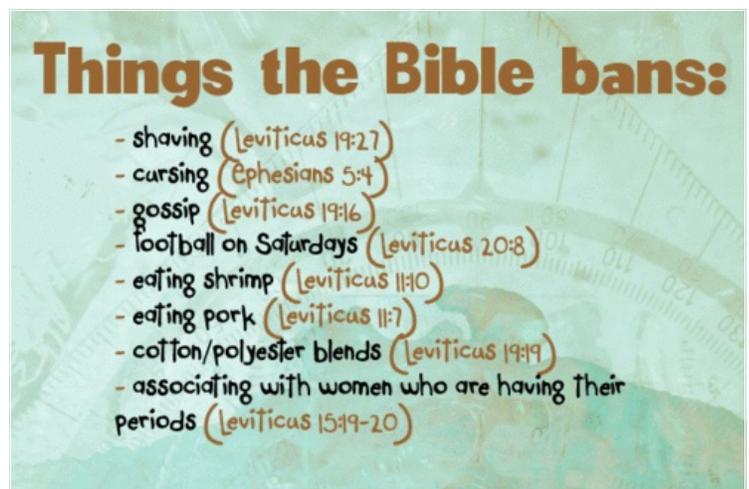
From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 22 chapter comments.

Chapter Outline

Charts, Maps and Short Doctrines

One of the reasons that I exegeted this chapter of Deuteronomy is I have seen two passages in particular distorted by liberals (particularly by the gay political movement). The Bible indicates that homosexual acts are sinful. So those who are against the Bible have searched the Bible out to find anything that the Bible bans or supports which seems silly. In this chapter, it appears to some that God is banning cotton/polyester blend clothing, but that He supports the idea of a rapist getting to marry his victim. These points of view are always expressed in a bumper sticker fashion, so if you simply read the message and take it as being truthful, then you will be caused to question what is in the Bible. “If God doesn’t like cotton/polyester blends shirts, then do I have to burn most of my wardrobe?” Or, “Is the God of the Bible so really anti-female that, if a rapist rapes a women, he can then turn around and negotiate a marriage with this woman?” Quite obviously, both ideas seems to be rather extreme, and that is what the anti-Bible person wants you to believe—that the Bible is extreme and irrelevant to today. Two of those topics will be covered in this chapter, and you will see, the claims made by anti-Bible and/or pro-gay websites are not really telling you the whole truth.

The graphic *Things the Bible bans* was taken from “I am bored’s” [selection of photos](#) (accessed August 26, 2013). This particular graphic is found in a [different form](#) on many, many [websites](#). The intent of a graphic like this is to make you think that the Bible is capricious and arbitrary. It is as if the writers of the Bible just decided to ban stuff for no reason.



⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 22:1.

The idea some are trying to get across is, the Bible bans homosexual activity, but then, it also bans cotton and polyester blend clothing. Since the ban of cotton/polyester blend clothing seems pretty silly, then maybe a ban on homosexual acts is silly as well. What they ignore is, there was actually a reason to recommend clothing not be made of cotton and wool (and no one was taken to court or fined or executed for making such a blend of material—see [Deut. 22:11](#)); while homosexual acts are taught to be wrong in both the Old and New Testaments; and those caught in a homosexual act in the nation of Israel were to be executed. See the **Doctrine of Homosexuality** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A modern-day analogy to the gay marriage advocates would be to suggest that the law against murder is silly because if you walk across the street to greet your neighbor, you are breaking the j-walking law.

The Law Against J-Walking Invalidates Laws Against Murder

1. I am setting up an analogy here: saying that the Bible's ban of cotton/polyester blend clothing suggests that the Bible has a lot of silly bans in it (such as, the ban against homosexual acts); is like saying that laws against murder today are invalid because we also have laws that say we cannot simply walk across our neighborhood street in order to greet our neighbor (without breaking the law).
2. First of all, the Bible does not ban cotton/polyester blend clothing.
3. Secondly, although Moses suggests cotton and wool not be mixed together in the same article of clothing, he gives an exception to this, and there is no penalty for disregarding this clothing code. It is simply a common sense approach to making clothes without using materials with are incompatible with one another (wool and cotton in their original states are incompatible).
4. This is far different from Moses' ban on homosexual acts, which includes execution for those caught in the act, as well as a New Testament condemnation.
5. Now for the analogy: every city has a ban on j-walking. This is not the same thing as walking across your neighborhood street to say hello to your neighbor across the street. No one is going to give you a ticket for the latter; and when receiving a ticket for the former, it is usually a fairly low-level beef.
6. Saying that walking from your yard across the street to say hello to your neighbor is j-walking, is analogous to saying that the Bible bans cotton/polyester blend clothing. In fact, the Bible does not ban cotton/polyester clothing; and in fact, you can walk across your street to say hello to your neighbor.
7. Having laws on the books against j-walking does not invalidate laws against murder. Misinterpreting or misrepresenting the laws against j-walking does not somehow make the laws against murder invalid.
8. So, when graphics like the one above are presented, not only are the graphic artists dishonest with regards to the things banned, but they are also dishonest with respect to how these *bans* were understood. No one was going to be fined or executed for eating pork, associating with a woman who is having her period or wearing a cotton/polyester blend shirt.

This is a brilliant analogy, even if I do say so myself. :)

Unfortunately, a dishonest graphic like the one above can have more effect on the casual reader than an explanation for what the Bible really says. Pointing this out to a liberal or gay activist who has posted such a graphic will not cause them to remove it. They do not care about truth; they care about changing minds and influencing political and philosophical opinions. Whether this is done honestly or not is never an issue to them. It is the changing of the other person's mind which is the greater good; if this is done by using a little dishonesty, well then, so be it.

Chapter Outline

Charts, Maps and Short Doctrines

Barnes summarizes Deut. 21:10–22:30: *The regulations which now follow in the rest of this and throughout the next chapter bring out the sanctity of various personal rights and relations fundamental to human life and society.*⁷

⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 22:1.

A fact which is ignored in pretty much every commentary I have read is, these people to whom Moses is speaking have *never* farmed before; they have not built a house before. They do not have their parents there to show them how to farm because their parents are dead. Their parents, Gen X, all died the sin unto death (with the exception of Moses, Joshua and Caleb). Therefore, from time to time, there will be some things which seem elementary to some of us, but which things are necessary for a people who were raised as the sons and daughters of slaves to understand.

A second fact which is ignored: Moses was brought up to be the future pharaoh when he was raised in the palace of Egypt. This means that he would have had an extensive background not on in Egyptian law, but in the laws of all the peoples in Egypt's vicinities. As an adult, he has spent nearly 40 years in the desert with this hard-headed people hearing their complaints and judging disagreements and criminal actions which occurred (Ex. 18:13–24).⁸ The book of Deuteronomy very much reflects these two factors.

Part I: Guidelines given by Moses to a New Nation

Chapter Outline

Charts, Maps and Short Doctrines

Regard for Private Property is Expected

Kukis slavishly literal:

Kukis moderately literal:

You will not see an ox of your brother or his sheep thrust aside and you have hidden yourself from them. Returning, you will return them to your brother.

You will not observe your brother's ox or his sheep going astray while you ignore them. You will indeed return them to your brother.

Deuteronomy 22:1

Kukis not so literal:

If you observe your brother's ox or sheep wandering loose, you will not ignore this; you will certainly gather them up and return them to your brother.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁹; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

⁸ Although Moses took the advice of his father-in-law and farmed out most of his responsibilities as judge, Moses likely continued in this capacity, but with a great deal more help.

⁹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Some of my sources have become dead sites. Currently, this is taken from: http://www.becomingjewish.org/texts/targum/onkelos_deuteronomy.html and first published in 1862.

Ancient texts:

Targum (trans. By Cook)	You will not see your brother's ox or his lamb going astray, and <u>estrangle your knowledge</u> from them; you will certainly restore them to him.
Latin Vulgate	You <u>will not pass</u> by if you see your brother's ox, or his sheep go astray: but you will bring them back to your brother.
Masoretic Text (Hebrew)	You will not see an ox of your brother or his sheep thrust aside and you have hidden yourself from them. Returning, you will return them to your brother.
Peshitta (Syriac)	YOU shall not see your brothers ox or his sheep go astray, and <u>disregard</u> them; but you shall surely bring them back to your brother.
Septuagint (Greek)	When you see the calf of your brother or his sheep wandering in the way, you <u>shall not overlook</u> them; you shall by all means turn them back to your brother, and you shall restore them to him.

Significant differences: The Hebrew seems to use an unusual verb here which must have this alternative meaning. The English translation of the Latin, Syriac and Greek translate the second verb *to go astray, to wander*.

On the third verb, some of the English translations moved the negative from the first verb to the third verb (which I did in my not-so-literal translation). It smooths out the English somewhat.

Both problems suggest some peculiarities in the Hebrew (not necessarily that anything is actually wrong, however).

Thought-for-thought translations; paraphrases:

Common English Bible	Rules for property and mixtures Don't just watch your fellow Israelite's ox or sheep wandering around and do nothing about it. You must return the animal to its owner.
Contemporary English V. Easy English	If you see a cow or sheep wandering around lost, take the animal back to its owner. Rules for life You may see the cow or sheep of your brother (another *Israelite) that is running away. Then you must catch it. Do not look away from it. Take it back to him.
Easy-to-Read Version	"If you see that your neighbor's cow or sheep is loose, you must not ignore it. You must be sure to take it back to its owner.
Good News Bible (TEV) <i>The Message</i>	"If you see an Israelite's cow or sheep running loose, do not ignore it; take it back. If you see your kinsman's ox or sheep wandering off loose, don't look the other way as if you didn't see it. Return it promptly.
New Berkeley Version	"You shall not see the ox or sheep of your brother straying away and do nothing about it; you shall certainly bring it back to your brother.
New Century Version	If you see your fellow Israelite's ox or sheep wandering away, don't ignore it. Take it back to its owner.
New Life Version	"If you see your brother's bull or sheep walking away, do not pretend that you do not see them. Be sure to return them to your brother.
New Living Translation	"If you see your neighbor's ox or sheep or goat wandering away, don't ignore your responsibility [Hebrew don't hide yourself; similarly in 22:3.]. Take it back to its owner.
The Voice	

The next group of laws deals generally with the theme of property: what to do with livestock (whether it's yours or someone else's), what kind of clothes to make and wear, how to build a house, how to grow crops. But this theme is defined so broadly to embrace all these laws that they are likely also gathered together by the same mnemonic principle as the previous group.

Moses: If you see your neighbor's ox or sheep wandering away, don't ignore it. Bring the animal back to its owner.

Partially literal and partially paraphrased translations:

American English Bible	'Whenever you see your brother's calf or sheep wandering loose in the road, don't ignore it; you must lead it back to your brother and give it to him.
Beck's American Translation	<i>Lost and Found</i> "When you see another Israelite's ox or sheep that's lost, don't go away without helping. Be sure to take it back to him.
Christian Community Bible	Give back what you find If you find the lost ox or sheep of your brother, do not pretend that you did not see it, but bring it back to its owner.

God's Word™	If you see another Israelite's ox or sheep out where it doesn't belong, don't pretend that you don't see it. Make sure you take it back.
New Advent (Knox) Bible	If thou seest ox or sheep that belongs to thy fellow-Israelite going astray, do not hurry past; take it back to its owner, if he is a neighbour of thine, and known to thee. If not, shelter it thyself till he enquires, and restore it. V. 2 is included for context.
New American Bible	"You shall not see your kinsman's ox or sheep driven astray without showing concern about it; see to it that it is returned to your kinsman.
New American Bible (R.E.)	<i>Concern for the Neighbor.</i> You shall not see your neighbor's ox or sheep going astray and ignore it; you must bring it back. Ex 23:4-5.
NIRV	Suppose you see your neighbor's ox or sheep wandering away. Then don't act as if you didn't see it. Instead, make sure you take it back to him.
New Jerusalem Bible	'If you see your brother's ox or one of his sheep straying, you must not disregard it: you must take it back to your brother.
Today's NIV	If you see someone else's ox or sheep straying, do not ignore it but be sure to take it back to its owner.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never see your brother's bull or his yearling outcast, and evade them: Return them to your brother.
Bible in Basic English	If you see your brother's ox or his sheep wandering, do not go by without helping, but take them back to your brother.
The Expanded Bible	If you see your fellow Israelite's [relative's; brother's] ox or sheep wandering away, don't ignore it. Take it back to its owner [your relative/brother; Ex. 23:4-5].
Ferar-Fenton Bible	You shall not see the ox or sheep of your neighbor straying, and hide it from him. You shall drive them back to your neighbor.
NET Bible®	<i>Laws Concerning Preservation of Life</i> When you see [Heb "you must not see," but, if translated literally into English, the statement is misleading.] your neighbor's [Heb "brother's" (also later in this verse). In this context it is not limited to one's siblings, however; cf. NAB "your kinsman's."] ox or sheep going astray, do not ignore it [Heb "hide yourself."]; you must return it without fail [The Hebrew text uses the infinitive absolute for emphasis, which the translation indicates with the words "without fail."] to your neighbor. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
NIV, ©2011	If you see your fellow Israelite's ox or sheep straying, do not ignore it but be sure to take it back to its owner.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are not to watch your brother's ox or sheep straying and behave as if you hadn't seen it; you must bring them back to your brother.
exeGesés companion Bible	<u>THE TORAH ON SUNDRY MATTERS</u> See not the ox or the lamb of your brother driven, and conceal yourself from them: in returning, return them to your brother:...
Judaica Press Complete T.	You shall not see your brother's ox or sheep straying, and ignore them. Rather, you shall return them to your brother.
Kaplan Translation	<i>Returning Lost Articles</i>

If you see your brother's ox or sheep going astray, you must not ignore them. You must return them to your brother. See Exodus 23:4. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. Orthodox Jewish Bible Thou shalt not see thy brother's shor or his seh go astray, and ignore them; thou shalt in any case bring them back unto thy brother.

Literal, almost word-for-word, renderings:

The Amplified Bible	You shall not see your brother's ox or his sheep being driven away or stolen, and hide yourself from [your duty to help] them; you shall surely take them back to your brother.
Concordant Literal Version	You shall not see your brother's bull or his flockling or any domestic beast of his wandering away and then obscure yourself from them. You shall restore, yea restore them to your brother.
English Standard V. – UK	Various Laws "You shall not see your brother's ox or his sheep going astray and ignore them. You shall take them back to your brother.
The updated Geneva Bible	You will not see your brothers ox or his sheep go astray, and hide thyself from them [As though your did not see it.]: you will in any case bring them again unto your brother.
NASB	Sundry Laws "You shall not see your countryman's [Lit brother, and so through v 4] ox or his sheep straying away, and pay no attention to them [Lit hide yourself from them]; you shall certainly bring them back to your countryman.
New RSV	You shall not watch your neighbour's ox or sheep straying away and ignore them; you shall take them back to their owner.
World English Bible	You shall not see your brother's ox or his sheep go astray, and hide yourself from them: you shall surely bring them again to your brother.
Young's Updated LT	"You will not see the ox of your brother or his sheep driven away, and have hidden thyself from them, you will certainly turn them back to your brother.

The gist of this verse: If you see the animals of a fellow citizen wandering about, return them to that person; do not ignore them.

Deuteronomy 22:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	2 nd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shôwr (שׁוֹר) [pronounced shohr]	an ox, a bull, a head of cattle	masculine singular construct	Strong's #7794 BDB #1004

Deuteronomy 22:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
ʾōw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
ʾēth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
seh (שֶׁה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #7716 BDB #961
nādach (נָדַח) [pronounced <i>naw-DAHKH</i>]	<i>one who is banished, the one cast away [cast down], the one who is expelled [driven away] the one thrust [away, aside]</i>	masculine plural, Niphal participle	Strong's #5080 BDB #623

Translation: [You will not observe your brother's ox or his sheep going astray...](#) We have an interesting figure of speech here called an anastrophe [pronounced *a-NAS-tro-phree*]¹⁰—this is where the word order is unusual or has been transposed. I have translated the verse literally with the negative associated with the word see. However, it is obvious that we are examining the situation where the person *does* see the animal wandering about loose. What they are *not* to do is they are *not to hide themselves from the incident*—i.e., they are not to ignore the escaped beast.

Jamieson, Fausset and Brown: "*Brother*" is a term of extensive application, comprehending persons of every description; not a relative, neighbor, or fellow countryman only, but any human being, known or unknown, a foreigner, and even an enemy (Ex. 23:4).¹⁰

The second verb, the Niphal participle of nādach (נָדַח) [pronounced *naw-DAHKH*] is somewhat of a problem. You will notice that in the definitions, it appears that something has been *banished, expelled or thrust out*. There is a very helpful tool in situations like this: *The Englishman's Hebrew Concordance of the Old Testament*, by George V. Wigram. What it does is give me every occurrence of every Niphal use of nādach (there are 20, and most of these are participles). Given the context, there is no indication that any of his brother's flock have been driven away from the rest; however, this is the only way that this word is used elsewhere (Deut. 30:4 2Sam. 14:13–14 Neh. 1:2 etc.). This could mean several different things: (1) nādach has this other rare usage; (2) Moses is suggesting that someone or something drove this animal away from the herd; or (3) there is an error in the text. All of the other words in this verse, with the exception of the next verb, are very common words, occurring hundreds of times in the Old Testament.

The situation is, you are about your daily business, and you come across an ox or a sheep or whatever kind of animal that belongs to a brother. This would not be a person's literal brother, but it refers to a fellow Israelite (as they all have the genes of Abraham, Isaac and Jacob).

¹⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 22:1.

Something that ought to be pointed out: what Moses is saying here is not limited to finding exactly one ox or exactly one sheep. You might find two lambs; there may be three wolverines that escape from your friend's wolverine farm. You might find his wallet on the street. Moses gives but two examples; however, there is no reason to confine it only to those two examples.

Application: Quite obviously, today, the chances of you running across the sheep or oxen of someone who lives two streets over are practically nil. However, finding the wallet of someone else is very possible. Finding another person's possession will happen to pretty much everyone. It might be a school book, a purse, a DVD, a checkbook, a cellphone; a mishandled delivery of a letter. Therefore, this applies to you. What Moses says about returning this ox or sheep also applies to you as well.

Sheep going astray is actually an important concept at least twice more in Scripture. When speaking prophetically of the Messiah as the Suffering Servant, Isaiah writes, *All we like sheep have gone astray; we have each one turned to his own way; and Jehovah made meet in Him the iniquity of all of us* (Isa. 53:6; Green's Literal translation). Peter quotes a portion of this passage, applying it to the Jews who had wandered away from their Savior: *For you were "as sheep going astray," but now you turned back to the Shepherd and Overseer of your souls.* (1Peter 2:25; Isa. 53:6; Green's Literal translation)

Jesus also uses a sheep going astray in one of His more famous parables: *What man of you having a hundred sheep, and losing one of them, does not leave the ninety nine in the deserted place and go after the lost one until he finds it? And finding it, he puts it on his shoulders, rejoicing. And coming to the house, he calls together the friends and neighbors, saying to them, Rejoice with me, for I have found my sheep that had been lost. I say to you that so is joy in Heaven over one sinner repenting, than over ninety nine righteous ones who have no need of repentance* (Luke 15:4–7; Green's Literal translation).

So, even though Moses is just giving a simple example about private property and impersonal love toward one's neighbor, the idea of a sheep wandering off, and the idea of looking for one's lost sheep is fundamental in the passages quoted.

Deuteronomy 22:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâlam (עָלַם) [pronounced gaw-LAHM]	<i>to hide oneself, to hide one's eyes, to turn oneself away from; to intentionally neglect or ignore</i>	2 nd person masculine singular, Hithpael perfect	Strong's #5956 BDB #761
In the Hiphil, it is often used in conjunction with eyes or ears, and it can mean <i>to hide one's eyes from</i> which means <i>to disregard</i> . In hiding the ear, it is similar to our expression <i>to turn a deaf ear</i> (Lam. 3:56). Here, it is found in the Hithpael stem (the intensive, reflexive stem). My guess is that this might be a shorthand idiom meaning essentially the same as <i>turning a deaf ear to</i> or simply <i>disregarding</i> . Strong's #5956 BDB #761.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine plural suffix	Strong's #4480 BDB #577

Translation: *...while you ignore them.* The verb here is ʿâlam (עָלַם) [pronounced gaw-LAHM], which means *to hide, to conceal*. In the Hiphil, it is often used in conjunction with eyes or ears, and it can mean *to hide one's eyes from* which means *to disregard*. In hiding the ear, it is similar to our expression *to turn a deaf ear* (Lam. 3:56). Here, it is found in the Hithpael stem (the intensive, reflexive stem). My guess is that this might be a shorthand idiom meaning essentially the same as *turning a deaf ear to* or simply *disregarding*. Strong's #5956 BDB #761.

Now, you see this animal running loose and you know that it belongs to a fellow Israelite. Now the implication is, you are on your own business; you are doing your own thing; you are on the way to an appointment; you are busy yourself. Because of your own schedule, your first impulse is to be on your way to do what needs to be done, and to ignore the animal (which represents both food and wealth in the ancient world).

Moses does not simply tell you to ignore your first instinct; he is adamant about it.

Deuteronomy 22:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive absolute	Strong's #7725 BDB #996
When a verb is doubled, this is the Hebrew mode of expressing intensity, repetition, or emphasis.			
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ¹¹			
A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When it is found before the finite verb of the same root, it emphasizes the certainty or the decisiveness of the verbal idea of the root. ¹² When used as a complement of affirmation, it may be rendered <i>surely, indeed, definitely</i> ; and when it is a complement of improbability and condition, we render it <i>at all, freely, indeed</i> . The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs. ¹³			
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 nd person masculine singular, Hiphil imperfect with the 3 rd person masculine plural suffix	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âch (אָח) [pronounced aw ^h k]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

¹¹ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

¹² Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 250.

¹³ Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

Translation: You will indeed return them to your brother. The doubling of the verb intensifies or strengthens the meaning of the main verb. We would add the words *definitely, surely, indeed*.

You are your brother's keeper.¹⁴ You do not get to ignore a situation like this or act as though you did not see the wandering ox. Moses gives them no choice—they must return the beast to its owner. Here, *brother* refers to a fellow Jew, which is why the NASB renders this as *countryman*. Whereas *brother* in our dispensation means one who is spiritually related to us—that is, they are believers as well; it refers to a fellow Jew in the Age of Israel.

This circumstance does not necessarily mean someone with whom you are on good terms with. “If you meet your enemy's ox or his donkey wandering away, you will without fail, return it to him. If you see the donkey of one who hates you lying under its load, you will refrain from leaving it to him. You will, without fail, release [the load] with him.” (Ex. 23:4–5). Fair compassionate treatment from you toward all is expected by God. Personal property under the law is such a fundamental right that Israelites were enjoined by God to protect and preserve the property of others. When they came upon the property of another, they were to act as an conservator of sorts, doing whatever was necessary to protect the property of a fellow Jew. “And just as you want men to do to you, do to them in the same way.” (Luke 6:31). “Therefore, whatever you want others to do for you, you too do so for them, for this is the Law and the Prophets.” (Matt. 7:12). Our Lord says that this is a summation of the Law and the Prophets, in terms of our relationship to man. If the missing item was yours, you would want it to be return quickly to you. Therefore, you are to do the same for a fellow Israelite. In our dispensation, we are to do that toward anyone, whether friend or enemy (which does not represent a change from the Age of Israel).

When examining the Mosaic Law, we should bear in mind that, some things which Moses said did not come with a penalty; that he was merely urging one to do the right thing. This is what we find here. One might call this the original *Good Samaritan Law*, except that there are no penalties attached for disobeying it. Moses is simply saying that this is the right thing to do.

J. Vernon McGee: In my day we have heard a great deal about a good neighbor policy. God had a good neighbor policy for His people in that day. I remember during Franklin Roosevelt's administration when he came out with the “good neighbor policy,” all the pundits and reporters acclaimed it as something brand new. They hailed Roosevelt as a sort of Messiah and thought he had come up with something wonderful. May I say to you that the good neighbor policy is as old as Moses—actually much older than Moses. It goes back to the very throne of God in eternity. He is the One who says we are to adopt a good neighbor policy, and it is to be demonstrated in our everyday life.¹⁵

Over and over again, the Bible teaches that life is not just about us; and that we should be cognizant of the situations and circumstances of others. This does not mean that this will prevent us from being cheated or taken advantage of. That will happen from time to time. This does not mean that you make bad business decisions; but this does mean that you take others into consideration when you make a decision. Along these same lines, Jesus said, “Do to others as you would have them do to you.” Moses here gives simply a specific instance of following these words of Jesus.

Let me also point out that much of what is found in the book of the Law are things which are good for a nation; things which are good for a people. This ought to be our thinking in dealing with others simply because it is better for our nation that we do this. This might be seen as part of the morality of divine establishment laws.

We have had a recent example of this, which should have drawn people of the United States together. It has been shown that certain groups apply for an official status received **poor treatment at the hands of the IRS**. These were **TEA party type groups** and groups which support the intent of the original founders (I write this in 2013). This is a point where liberals, despite the difference of ideology, should have stood up with these conservatives and said, “This is wrong. You cannot ask groups **who they associate with, whom they vote for** or what do they **pray about**. We would not want a conservative administration doing this to us, and a liberal administration should

¹⁴ This does not mean that the Christian believes in confiscatory taxes for the betterment of society.

¹⁵ J. Vernon McGee, *Deuteronomy*, ©1976 by Thru the Bible Books; p. 135.

not use the government bureaucracy to attack you in this way.” Instead, all of the liberals I knew, first went with the official story that it was just a few rogue agents; then went with the official story that everyone got targeted like this; and then they justified what was being done (stuff they had denied previously). Rather than first consider, *maybe the IRS is targeting people with the wrong political ideology; and if so, that is completely wrong.*

This is but one example of many where we as a nation are further and further divided by politics, which is the opposite of what Jesus was saying; and the opposite of what Moses is saying here. Moses says here that you look after the interests of your neighbor.

And if [is] not near your brother, and you do not know him, and you will transport him unto a midst of your house and he is with you until a seeking of your brother [for] him; and you have returned him to him.

Deuteronomy
22:2

But if your brother [is] not nearby and you do not know where he is [lit., you do not know him], then you will transport it [the wandering animal] to the midst of your house and it will be with you until your brother seeks [for] it; then you will return it to him.

If the lost animal is before you, but you do not know where your brother is, then you will take the animal to your own house and keep him there until you know that your brother is seeking it; and then you will return the animal to him.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	But if knowledge of your brother is not yours, if you know him not, you will bring it into your house, and it <u>will be supported by</u> you till the time that you have sought out your brother, and you will restore it to him.
Latin Vulgate	And if your brother be not nigh, or you know him not: you will bring them to your house, and they will be with you until your brother seek them, and <u>receive</u> them.
Masoretic Text (Hebrew)	And if [is] not near your brother, and you do not know him, and you will transport him unto a midst of your house and he is with you until a seeking of your brother [for] him; and you have returned him to him.
Peshitta (Syriac)	And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall be with you until your brother seeks after it, and you shall restore it to him again.
Septuagint (Greek)	And if your brother is not near you, or if you do not know him, you shall bring it into your own house; and it shall be with you until your brother shall seek them, and you shall restore them to him.

Significant differences:	The targum appears to repeat the same thought twice in the two first phrases. The 4 th phrase is somewhat different in the targum, but that seems to be the implication of the Hebrew. The final verb ought to be <i>restore</i> rather than <i>receive</i> (as found in the English translation of the Latin).
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Thought-for-thought translations; paraphrases:

Common English Bible	If the owner doesn't live nearby, or you don't know who owns the animal, then you must take care of it. It should stay with you until your fellow Israelite comes looking for it, at which point you must return it to him.
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Contemporary English V.	If the owner lives too far away, or if you don't know who the owner is, take the animal home with you and take care of it. The owner will come looking for the animal, and then you can give it back.
Easy English	Perhaps the man does not live near you. Perhaps you do not know him. Then take the animal to your home and keep it safe. When the man comes to look for it, give it to him.
Easy-to-Read Version	If the owner does not live near you or if you don't know who it belongs to, then you may take the cow or sheep to your house. And you may keep it with you until the owner comes looking for it. Then you must give it back to him.
Good News Bible (TEV)	But if its owner lives a long way off or if you don't know who owns it, then take it home with you. When its owner comes looking for it, give it to him.
<i>The Message</i>	If your fellow Israelite is not close by or you don't know whose it is, take the animal home with you and take care of it until your fellow asks about it. Then return it to him.
New Berkeley Version	If your brother does not live in your immediate neighborhood, or if you do not know him, then you must take the ox or sheep to your own place and keep it with you until your brother looks for it; then you must restore it to him.
New Century Version	If the owner does not live close to you, or if you do not know who the owner is, take the animal home with you. Keep it until the owner comes looking for it; then give it back.
New Life Bible	If your brother is not home, or if you do not know who he is, then bring the animal to your house. Keep it there until your brother looks for it. Then return it to him.
New Living Translation	If its owner does not live nearby or you don't know who the owner is, take it to your place and keep it until the owner comes looking for it. Then you must return it.
The Voice	If the owner lives far from you, or if you don't know whose animal it is, bring it back to your house and take care of it until the owner comes looking for it, and then return it to the Israelite.

Partially literal and partially paraphrased translations:

American English Bible	However, if your brother doesn't live near you and you don't know [who owns the animal]; you must take it home with you and keep it until your brother comes searching for it, then give it back to him.
Beck's American Translation	If the other Israelite doesn't live near you and you don't know him, take it home with you. It should stay with you until our fellow Israelite comes to claim it; then give it back to him.
Christian Community Bible	If your brother does not live near you, or you do not know to whom the animal belongs, you shall keep it in your house until its owner comes looking for it. Then you shall return it to him.
<i>God's Word™</i>	If the owner doesn't live near you or you don't know who owns it, take the animal home with you. Keep it until the owner comes looking for it. Then give it back.
New American Bible (R.E.)	If this neighbor does not live near you, or you do not know who the owner may be, take it to your own house and keep it with you until your neighbor claims it; then return it.
NIRV	Your neighbor might not live near you. Or you might not know who he is. Then take the animal home with you. Keep it until he comes looking for it. Then give it back.
New Jerusalem Bible	And if he is not close at hand or you do not know who he is, you must take it home with you and keep it by you until your brother comes to look for it; you will then return it to him.
New Simplified Bible	»If you are not acquainted with your brother, or you just do not know him, then you should bring it home to your house. Keep it with you until your brother looks for it. Then you should give it to him.
Today's NIV	If the owner does not live near you or if you do not know who owns it, take it home with you and keep it until the owner comes looking for it. Then give it back.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	If your brother is not near to you, and you do not know him, gather it amidst you and your house to be with you until your brother requests it and return it to him.
Bible in Basic English	If their owner is not near, or if you are not certain who he is, then take the beast to your house and keep it till its owner comes in search of it, and then you are to give it back to him.
The Expanded Bible	If the owner [your relative/brother] does not live close to you, or if you do not know who the owner is, take the animal home with you. Keep it until the owner [your relative/brother] comes looking for it; then give it back.
Ferar-Fenton Bible	But if you cannot find your neighbor in your vicinity, or do not know him, then you shall preserve them in your own premises; but if it occurs afterwards that your neighbor enquires for them from you, then return them to him.
NET Bible®	If the owner [Heb "your brother" (also later in this verse).] does not live [Heb "is not." The idea of "residing" is implied.] near you or you do not know who the owner is [Heb "and you do not know him."], then you must corral the animal [Heb "it"; the referent (the ox or sheep mentioned in v. 1) has been specified in the translation for clarity.] at your house and let it stay with you until the owner looks for it; then you must return it to him.
New Heart English Bible	If your brother isn't near to you, or if you do not know him, then you shall bring it home to your house, and it shall be with you until your brother seek after it, and you shall restore it to him.
NIV – UK	If they do not live near you or if you do not know who owns it, take it home with you and keep it until they come looking for it. Then give it back.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If your brother is not close by, or you don't know who the owner is, you are to bring it home to your house; and it will remain with you until your brother asks for it; then you are to give it back to him.
exeGesés companion Bible	...and if your brother is not near you or if you know him not, then gather it midst your own house and it is with you until your brother seeks after it: and restore it to him.
Kaplan Translation	If your brother is not near you, or if you do not know who [the owner is], you must bring [the animal] home and keep it until your brother identifies it, whereupon you must return it to him.
Orthodox Jewish Bible	And if thy brother be not near unto thee, or if thou know him not, then thou shalt bring it unto thine own bais, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And if your brother [the owner] is not near you or if you do not know who he is, you shall bring the animal to your house and it shall be with you until your brother comes looking for it; then you shall restore it to him.
Context Group Version	And if your brother is not near to you, or if you don't know him, then you shall bring it home to your house, and it shall be with you until your brother seeks after it, and you shall restore it to him.
English Standard Version	And if he does not live near you and you do not know who he is, you shall bring it home to your house, and it shall stay with you until your brother seeks it. Then you shall restore it to him.

The updated Geneva Bible	And if your brother [be] not near [Showing that brotherly affection must be shown, not only to those who dwell near to us, but also to those who are far off.] unto you, or if you know him not, then you will bring it unto your own house, and it will be with you until your brother seek after it, and you will restore it to him again.
Green's Literal Translation	And if your brother is not near you, and you do not know him, then you shall surely bring it home to your house; and it shall be with you until your brother inquires of it; and you shall restore it to him.
NASB	If your countryman is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him.
New RSV	If the owner does not reside near you or you do not know who the owner is, you shall bring it to your own house, and it shall remain with you until the owner claims it; then you shall return it.
World English Bible	If your brother isn't near to you, or if you don't know him, then you shall bring it home to your house, and it shall be with you until your brother seek after it, and you shall restore it to him.
Young's Updated LT	And if your brother is not near unto you, and you have not known him, then you have removed it unto the midst of your house, and it has been with you till your brother seek it, and you have given it back to him.

The gist of this verse: If you do not know to whom the beast belongs, or that person lives too far away, then you bring it back to your own home and take care of it. When the owner looks for it, then you return it to the owner.

Deuteronomy 22:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (אל or אול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârôb (ברק) or qârôwb (בורק) [pronounced <i>kaw-RO^BV</i>]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine adjective; can be used as a substantive	Strong's #7138 BDB #898
ʾâch (אח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26

Translation: *But if your brother [is] not nearby...* In the example that Moses gives, there is the problem that your brother is not anywhere nearby. You cannot run up the block, find your brother (i.e., your fellow citizen), and tell him that you have found his sheep (or ox or whatever).

This is a pretty open-ended problem. Your brother, the owner of the sheep, is nowhere nearby. Maybe he is out of town, off the grid; or maybe you do not know exactly where he lives.

Application: You have come across something which clearly belongs to someone else. That person is not right there to return it to.

Deuteronomy 22:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #3045 BDB #393

Translation: *...and you do not know where he is* [lit., *you do not know him*],... In the English, our disjunction *or* can mean an inclusive or an exclusive disjunction. In an inclusive disjunction, *A or B* means *A* could be true, *B* could be true or *A and B* could be true. If only *A* is true or *B* is true, it is called an exclusive disjunction. The common conjunction of Hebrew here appears to function here as an exclusive disjunction—that is, you either know who the animal belongs to and they do not live anywhere near you, or you have no clue as to who the animal belongs to.

Likely, the intent here is, you have come across something that is not yours, but clearly belongs to someone else, but maybe you do not know who that person is. Or, and this is by way of application, you know who is belongs to, but they are nowhere around.

Not knowing the person or knowing where he lives does not change the response in this situation. The animal belongs to him; minor difficulties in locating the owner do not change that.

Deuteronomy 22:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 22:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âçaph (אָפַף) [pronounced aw-SAHF]	<i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove</i>	2 nd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #622 BDB #62
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tâvek ^e (בְּתוֹכָהּ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...then you will transport it [the wandering animal] to the midst of your house... The verb here is 'âçaph (אָפַף) [pronounced aw-SAHF], and this word means *to gather, remove, got*. This word appears to be used when things which were in one place have now been moved to another. Therefore, we could also use the words *transfer, relocate, transport*. Strong's #622 BDB #62.

The animal which you have found cannot be left to just wander. You are told here to take this thing home. That thing which belongs to someone else is now under your care and safekeeping until you can run down the rightful owner to return it.

Taking this animal to the midst of your house does not mean that you determine the exact middle of your home and place the animal there. The idea is, this animal is now under your care, so you must see to its needs and comfort. You feed it and give it water. The *midst* thing just indicates that you just don't haul it home and put it in a pen or whatever; you take care of it until the owner is located.

The whole idea is, you treat this animal as if it is yours—although the *midst of the house* phrase suggests that you might treat this animal even a bit better. And you do for the animal as you would like a neighbor to do for your wandering animal. As Jesus said: **Therefore, all things, whatever you desire that men should do to you, so also you should do to them; for this is the Law and the Prophets** (Matt. 7:12; Green's Literal translation).

Deuteronomy 22:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Deuteronomy 22:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix	Strong's #5973 BDB #767
‘ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i>]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	Qal infinitive construct	Strong's #1875 BDB #205

The infinitive construct *can serve in any nominal capacity: subject, predicate, object of a preposition.*¹⁶ The infinitive construct is one of the two infinitives found in the Hebrew language without reference to person, gender or number. The short explanation is that the lâmed plus the infinitive construct can introduce a purpose clause, a result clause or a temporal clause. It can act as a noun or a gerund in any syntactic position. The subject or agent will generally follow an infinitive construct. The subject can be separated from the infinitive by the object or by other intervening words, breaking the construct relation and the infinitive construct acts primarily as a verb. When placed before an object, an infinitive construct generally acts like a verb, particularly when preceded by lâmed.

’âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
’êth (אֵת) [pronounced <i>ayth</i>]	<i>him; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...and it will be with you until your brother seeks [for] it;... If you do not know exactly who the sheep or ox belongs to, you will hold onto it and take care of it; until you see some neighbor post a “Sheep Missing; contact Charley Brown” poster on the nearest telephone pole with his cellphone number.

Here is also a place where you use your head. Let’s say this is someone you know, but they live too far away for you to bring the animal to them. Well, you do not have to wait until they advertise or make it known that they have lost the animal; if you know where the animal should go, then you make arrangements to get the animal to them as quickly as possible. The option spoken of here applies to the owner whom you do not know.

Moses is following up on the possibility that you do not know who the owner is. Again, this might be a cellphone, a checkbook, a misdelivered letter, or whatever. You do what is necessary to figure out who the owner is. If you cannot figure that out, then you wait until you hear about someone looking for that lost item.

I found a cellphone on a golf course once. Having no idea how to determine who the phone belonged to, I simply dialed the last number on the phone and asked them if they knew whose phone was calling them. The owner was located and his wife picked up the phone within an hour.

Quite obviously, you do not use a cellphone which you found to call everyone that you know in Brazil or the Philippines.

¹⁶ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

Deuteronomy 22:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שוב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 nd person masculine singular, Hiphil perfect with the 3 rd person masculine plural suffix	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...then you will return it to him. When you have figured out to whom the missing item belongs, you then return it to them. You don't ask for a reward; and you do not hint for a reward. There are a few rare instances where a reward is appropriate, but that ought to be initiated only by the person with the lost item. If you return a wallet stuffed with hundred dollar bills, it is up to the owner whether to give you a reward or not—and if they don't, then you don't worry about it. It was not yours; it belongs to someone else; and that is the long and short of it.

Here you find the roaming animal; you cannot just allow it to roam because you do not recognize who it belongs to or you know, but they live a tremendous distance away. You must take the animal in as if it were your own and care for it. It does not matter if you know the owner or not. There are certainly minor issues to deal with. If the animal has come from a distance, it would make sense to return the animal whether or not the owner contacted you in particular. Although Moses does not go into any great detail, there is no implication that it is your if the owner does not look for it but you know who the owner is. However, in the case where you do not know the owner, then you don't have much choice but to wait until someone announces that they are missing one of their animals.

Application: The Bible is very big on personal property. Here, you have come across property which belongs to someone else and you are told by Moses to return that property to its rightful owner. The final commandment says, "You will not covet." That is, you do not nurture a desire for this or that which your neighbor owns. In your life, more than half the people that you meet have a nicer home, nicer car, nicer boat, larger bank account, a better entertainment system, etc. than you have. That is theirs. You have no rights to it. It is not up to you to try to even things out through some wealth distribution scheme. That is anti-Biblical and anti-establishment.

And so you will do to his ass and so you will do to his garment and so you will do to any lost thing of your brother which is lost from him and you have found her. You will not be able to hide yourself.

Deuteronomy
22:3

And you will do the same thing for his ass, his outer garment or any missing item which your brother has lost, but you have found [lit., And so you will do to his ass and so you will do to his garment and so you will do to any lost thing of your brother which is lost from him and you have found her]. You are not allowed [lit., not able] to neglect [any of these things].

You will do the exact same thing whether you have found your neighbor's ass, overcoat, cellphone, wallet, or whatever. You may not neglect dealing with a valuable possession that you come across.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	So will you do with his ass, with his garment, and with any lost thing of your brother's. If you find, it is not lawful for you to hide it from him; <u>you will cry it, and restore it.</u>
Jerusalem targum	<u>And so shalt thou do with his ass, and with his robe.</u>
Latin Vulgate	You will do in like manner with his ass, and with his raiment, and with every thing that is your brother's, which is lost: if you find it, neglect it not as pertaining to another.
Masoretic Text (Hebrew)	And so you will do to his ass and so you will do to his garment and so you will do to any lost thing of your brother which is lost from him and you have found her. You will not be able to hide yourself.
Peshitta (Syriac)	In like manner shall you do with his ox and with his ass, and so with his garment; and so shall you do with anything which your brother has lost, and you have found; it is <u>unlawful for you to delay in</u> restoring it.
Septuagint (Greek)	Thus shall you do to his donkey, and thus shall you do to his garment, and thus shall you do to everything that your brother has lost; whatsoever things have been lost by him, and you have found, you shall not have power to overlook.
Significant differences:	The Jerusalem targum is considerably shorter and the Targum of Onkelos has an additional two phrases (common for targums). The Syriac appears to add a few extra words.

Thought-for-thought translations; paraphrases:

Common English Bible	Do the same thing in the case of a donkey. Do the same thing in the case of a piece of clothing. Do the same thing in the case of anything that your fellow Israelite loses and you end up finding. You are not allowed to sit back and do nothing about it.
Contemporary English V.	That's what you should do if you find anything that belongs to someone else. Do whatever you can to help, whether you find a cow or sheep or donkey or some clothing.
Easy English	You must do the same thing if you find a *donkey or some clothes or anything else. Do not look away from it.
Easy-to-Read Version	You must do the same thing when you find your neighbor's donkey, your neighbor's clothes or anything else your neighbor loses. You must help your neighbor.
Good News Bible (TEV)	Do the same thing if you find a donkey, a piece of clothing, or anything else that an Israelite may have lost.
<i>The Message</i>	Do the same if it's his donkey or a piece of clothing or anything else your fellow Israelite loses. Don't look the other way as if you didn't see it.
New Life Bible	Do the same with his donkey, or his coat, or anything lost by your brother. If you find what he has lost, you must help him.
New Living Translation	Do the same if you find your neighbor's donkey, clothing, or anything else your neighbor loses. Don't ignore your responsibility.
The Voice	Do the same thing with a donkey or a garment or anything else a neighbor might lose. If you find it, don't ignore it; <i>take care of it until the owner comes looking for it.</i>

Partially literal and partially paraphrased translations:

American English Bible	That's what you must do for his burro, his clothing, or anything else that your brother has lost. don't overlook anything!
Beck's American Translation	Do the same with his donkey, his clothes, or any article that he loses and you find—you must not refuse to help.
Christian Community Bible	Do the same with his ass, his clothes, or with anything lost by your brother that you happen to find. Do not pretend not to notice them.
God's Word™	Do the same if you find a donkey, some clothes, or anything else that another Israelite may have lost. Don't pretend that you don't know what to do.
New Advent (Knox) Bible	And so with an ass or with a garment or any other lost thing that belongs to thy fellow-Israelite; do not leave them where thou findest them, as if it did not concern thee.
New American Bible	You shall do the same with his ass, or his garment, or anything else which your kinsman loses and you happen to find; you may not be unconcerned about them.
NIRV	Do the same thing if you find his donkey, coat or anything he loses. Don't act as if you didn't see it.
New Jerusalem Bible	'You must do the same with his donkey, the same with his cloak, the same with anything that your brother loses and that you find; you must not disregard it.
Today's NIV	Do the same if you find someone's donkey or cloak or anything else they have lost. Do not ignore it.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	So do with his ass, and so do with his raiment. So do with any-thing lost by your brother which vanished from him. You find and you do: you can not evade it.
Bible in Basic English	Do the same with his ass or his robe or anything which has gone from your brother's keeping and which you have come across: do not keep it to yourself.
The Expanded Bible	Do the same thing if you find a donkey or ·coat [cloak; garment] or anything someone lost. Don't just ignore it.
Ferar-Fenton Bible	You shall also do the same with his ass, and the same to his clothing, and the same with everything lost by your neighbor, —which he has lost and you have found. You shall not use them secretly.
NET Bible®	You shall do the same to his donkey, his clothes, or anything else your neighbor [Heb "your brother" (also in v. 4).] has lost and you have found; you must not refuse to get involved [Heb "you must not hide yourself."].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to do the same with his donkey, his coat or anything else of your brother's that he loses. If you find something he lost, you must not ignore it.
exeGesés companion Bible	Thus you work with his he burro; and thus you work with his clothes; and with all that is lost of your brother which he lost and you found, work likewise: you cannot conceal yourself.
JPS (Tanakh—1985)	You shall do the same with his ass; you shall do the same with his garment; and so too shall you do with anything that your fellow loses and you find: you must not remain indifferent.
Kaplan Translation	You must do the same to a donkey, an article of clothing, or anything else that your brother loses and you find. You must not ignore it.
Orthodox Jewish Bible	In like manner shalt thou do with his chamor; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise; thou mayest not ignore it.

The Scriptures 1998

“And so you do with his donkey, and so you do with his garment, and so you do with whatever your brother loses, which he has lost and you have found. You are not allowed to hide yourself.

Literal, almost word-for-word, renderings:

The Amplified Bible

And so shall you do with his donkey or his garment or with anything which your brother has lost and you have found. You shall not hide from [your duty concerning] them.

Concordant Literal Version

So shall you do with his donkey, so shall you do with his garment, and so shall you do with every loss of your brother which is being lost by him, when you find it. You shall not be able to obscure yourself.

English Standard Version

And you shall do the same with his donkey or with his garment, or with any lost thing of your brother's, which he loses and you find; you may not ignore it.

The updated Geneva Bible

In like manner will you do with his ass; and so will you do with his raiment; and with all lost thing of your brothers, which he has lost, and you have found, will you do likewise: you may not hide thyself. You are bound to do much more for your neighbour.

NASB

Thus you shall do with his donkey, and you shall do the same with his garment, and you shall do likewise with anything lost by your countryman, which he has lost and you have found. You are not allowed to neglect [Lit hide yourself] them.

New RSV

You shall do the same with a neighbour's donkey; you shall do the same with a neighbour's garment; and you shall do the same with anything else that your neighbour loses and you find. You may not withhold your help.

Webster's Bible Translation

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

Young's Updated LT

And so you will to his ass, and so you will to his garment, and so you will to any lost thing of your brother's, which is lost by him, and you have found it; you are not able to hide yourself.

The gist of this verse:

The same thing is true of any lost item by a neighbor. You are not allowed to simply ignore it.

Deuteronomy 22:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 22:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chāmôwr (חֹמֶר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2543 BDB #331

Translation: *And you will do the same thing for his ass,...* I have taken a few liberties with the translation here, but will give the more literal rendering a few sections down.

As I applied earlier, this is not limited to only the things which Moses mentioned earlier. Moses now makes this point himself. This applies to anything that your brother (fellow Israelite) has lost or misplaced.

Deuteronomy 22:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sîm ^e lâh (שִׂמְלֵה) [pronounced <i>sim^e-LAW</i>]	<i>[covering, outer] garment, mantle, clothing, cloth</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8071 BDB #971

Translation: *...his outer garment...* All things which belong to your neighbor continue to belong to him. The Bible teaches just the exact opposite of *finders keepers*.

In many ways, this is a further application of the tenth commandment, *you will not covet anything which is your neighbor's*. Whatever you happen to find—even if you really, really like it—belongs to the original owner.

Deuteronomy 22:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 22:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
’âbêdâh (הַבְּדֹהַת) [pronounced <i>u^b-vay-DAW</i>]	<i>lost thing, something which was lost; missing item</i>	feminine singular construct	Strong's #9 BDB #2
E-sword presents this as a form of the cognate verb instead.			
’âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
’âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
’âbad (אָבַד) [pronounced <i>aw^b-VAHD</i>]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	3 rd person feminine singular, Qal imperfect	Strong's #6 BDB #1
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...or any missing item which your brother has lost,... Moses makes certain that his audience understands that he is speaking of anything which belongs to your neighbor. Although we began with some specific examples, Moses is making it clear that return of property is not limited to those particular items.

It does not matter if you are close to your neighbor, if you like them, dislike them; or don't know them—what is theirs is theirs.

To state this another way, private property is important in Scripture. We are given the privilege of ownership throughout our lives.

Deuteronomy 22:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	2 nd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #4672 BDB #592

Translation: ...but you have found [lit., *And so you will do to his ass and so you will do to his garment and so you will do to any lost thing of your brother which is lost from him and you have found her*]. *Her* refers to the item which you have found—whatever it happens to be.

Deuteronomy 22:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוּא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	2 nd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to</i> .			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âlam (עָלַם) [pronounced <i>aw-LAHM</i>]	<i>to hide oneself, to hide one's eyes, to turn oneself away from; to intentionally neglect or ignore</i>	Hithpael infinitive construct	Strong's #5956 BDB #761

The infinitive construct *can serve in any nominal capacity: subject, predicate, object of a preposition*.¹⁷ The infinitive construct is one of the two infinitives found in the Hebrew language without reference to person, gender or number. The short explanation is that the lâmed plus the infinitive construct can introduce a purpose clause, a result clause or a temporal clause. It can act as a noun or a gerund in any syntactic position. The subject or agent will generally follow an infinitive construct. The subject can be separated from the infinitive by the object or by other intervening words, breaking the construct relation and the infinitive construct acts primarily as a verb. When placed before an object, an infinitive construct generally acts like a verb, particularly when preceded by lâmed.

¹⁷ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

Translation: You are not allowed [lit., *not able*] to neglect [any of these things]. When you see anything which apparently has been lost to a neighbor, for whatever reason, it is your duty to restore that to your neighbor (*brother* is how he is spoken of here).

The phrase *you are not able to hid yourself* is equivalent to our *you will not look the other way*. You cannot ignore this and you cannot choose to not become involved. Because you and the personal property have run into one another, you are automatically involved. You do not have a choice. That property becomes your responsibility.

The addition of this verse means that we are talking more than just humane treatment of animals. With only vv. 1–3a, a case could be made that the animal is cared for and returned out of compassion for the animal. The Bible does not teach cruelty to animals. However, the point here is the ownership of the animal, not just the welfare of the beast. Certainly, the animal is to be treated well, but it is also to be returned.

The philosophy of animal rights activists is a logical outgrowth of evolutionary thinking. If we are here by chance accident, man descending eventually from non-organic molecules, with animals being branches of our evolution, then logically we are no better than flies, fleas or monkeys. We have no more value than they. We are simply what we are by random chance; and the same is true for them.

However, the animal rights activists cannot go to God’s Word for support. **For it is written in the Law of Moses, “You will not muzzle to ox while he is threshing.” God is not concerned about oxen is He? [No, that is not the point].** (1Cor. 9:9 Deut. 25:4). Early on in man’s history, immediately after the flood, the eating of animals was allowed. We have even seen distinctions made between which animals could be eaten and which could not in the book of Numbers. So, the overriding principle here is personal property, not the care of animals.

Application: We all have more than just a right to own property. Even when our property wanders off, we misplace it, etc., it still belongs to us. Similarly, when you see such items of value which obviously belong to someone else, that is their property. Just because they misplaced it, does not make it any less theirs. And the Israelites were more than required to not steal it—they were required to see that it gets back to its rightful owner.

Application: A sign of the breakdown of society (with regards to the laws of divine establishment) is no longer recognizing private property. Thieves on the street take whatever they like; and thieves in government take as much money as they can, and call you greedy if you think you should hold onto some of it.

In general, you look out for the welfare of those around you. That was in part what the story about the good Samaritan was all about (Luke 10:30–36). You do this in an intelligent way—in the United States, when someone is in trouble, usually several people will stop to give aid. Of course, you allow the person with the proper skills to deliver the proper aid. You may stop for a woman who has a flat tire, but if you have never changed a tire before, then you might use the flashing lights on your parked car to give her cover while someone else actually changes the tire.

In this passage, Moses lays out a specific scenario, but we are to be intelligent to give it a wider application; and to obviously update it to our own time and place. We simply take the principles found here—respect for private property, honesty, concern for other people, treating their property even better than we treat our own—and then use those principles to guide us.

You will not see an ass of your brother or his ox fallen in the way and you have hidden yourself from them; but raising up, you will raise with him.

Deuteronomy
22:4

[If] you see your brother’s ass or his ox falling along the way, do not neglect them, but you will definitely raise [them] up with him.

If you see that one of your neighbor’s animals has taken a fall into a ditch, do not neglect to help him; get out there with your neighbor and help raise the animals out of the ditch.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	You will not see your brother's ass nor his ox thrown on the way, and <u>turn your eyes from them</u> ; you will verily lift it up for him.
Jerusalem targum	<u>You will forgive what may be in your heart against him, you will deliver and lead it.</u>
Latin Vulgate	If you see your brother's ass or his ox to be fallen down in the way, you <u>will not slight it</u> , but will lift it up with him.
Masoretic Text (Hebrew)	You will not see an ass of your brother or his ox fallen in the way and you have hidden yourself from them; but raising up, you will raise with him.
Peshitta (Syriac)	You shall not see your <u>enemy's</u> ass or his ox fallen down by the way, and turn away your eyes from them; but you shall surely help him to lift them up again.
Septuagint (Greek)	You shall not see the donkey of your brother, or his calf, fallen in the way; you shall not overlook them, you shall surely help him to raise them up.

Significant differences: The Jerusalem targum has a completely different thought. The Syriac has the word *enemy* rather than *brother*.

The Onkelos targum has a different phrase than *to hide yourself from them*; but that phrase is probably the idiomatic meaning. We find the same approach in the Syriac and in the Latin.

The Greek and the Latin carry the negative to the third verb, which is reasonable.

Thought-for-thought translations; paraphrases:

Common English Bible	Don't just watch your fellow Israelite's donkey or ox fall down in the road and do nothing about it. You must help your fellow Israelite get the animal up again.
Contemporary English V.	Oxen and donkeys that carry heavy loads can stumble and fall, and be unable to get up by themselves. So as you walk along the road, help anyone who is trying to get an ox or donkey back on its feet.
Easy English	Perhaps you see your brother's animal. It has fallen on the road. Do not look away from it. You must help your brother to lift it up.
Good News Bible (TEV)	"If an Israelite's donkey or cow has fallen down, don't ignore it; help him get the animal to its feet again.
<i>The Message</i>	If you see your fellow's donkey or ox injured along the road, don't look the other way. Help him get it up and on its way.
New Berkeley Version	You shall not see you're your brother's donkey or his ox fallen by the roadside and be unconcerned about it; you will certainly help him lift it up. Injunction to be a good neighbor; we are our brothers' keepers.
New Century Version	If you see your fellow Israelite's donkey or ox fallen on the road, don't ignore it. Help the owner get it up.
New Life Bible	If you see your brother's donkey or his ox fallen down by the road, do not pretend that you do not see them. Be sure to help him lift them up again.
New Living Translation	"If you see that your neighbor's donkey or ox has collapsed on the road, do not look the other way. Go and help your neighbor get it back on its feet!
The Voice	If you see your neighbor's donkey or ox has fallen down in the roadway, don't ignore it. Help that person get the animal back on its feet.

Partially literal and partially paraphrased translations:

American English Bible	And if you see your brother's burro or ox fallen on the road, don't pass it by; be sure to help him get it back on its feet.
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Beck's American Translation	"If you see another Israelite's donkey or ox lying on the road, don't go away without helping. Be sure to help him lift it up."
Christian Community Bible	If you see the ass of your brother or his ox fall down by the way, do not pretend not to notice it, but help your brother lift the animal up.
God's Word™	If you see another Israelite's donkey or ox lying on the road, don't pretend that you don't see it. Make sure you help him get it back on its feet.
New Advent (Knox) Bible	If his ox or his ass falls down by the wayside, do not hurry past; help him to lift it up again.
New American Bible	You shall not see your kinsman's ass or ox foundering on the road without showing concern about it; see to it that you help him lift it u.
New American Bible (R.E.)	You shall not see your neighbor's donkey or ox fallen on the road and ignore it; you must help in lifting it up.
NIRV	Suppose you see your neighbor's donkey or ox that has fallen down on the road. Then don't act as if you didn't see it. Help him get it up on its feet again.
New Jerusalem Bible	'If you see your brother's donkey or ox fall over on the road, you must not disregard it, but must help your brother get it on its feet again.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Never evade seeing your brother's ass or his bull fallen by the way. Raise it! If you see your brother's ox or his ass falling down on the road, do not go by without giving him help in lifting it up again.
The Expanded Bible	If you see your fellow Israelite's [relative's; brother's] donkey or ox fallen on the road, don't ignore it. Help the owner get it up.
Ferar-Fenton Bible	You shall not see the ass or the ox of your neighbor that has fallen on the road, and hide yourself from them. Going to the spot, you shall lift them up for him.
NET Bible®	When you see [Heb "you must not see." See note at 22:1.] your neighbor's donkey or ox fallen along the road, do not ignore it [Heb "and (must not) hide yourself from them."]; instead, you must be sure [The Hebrew text uses the infinitive absolute for emphasis, which the translation indicates with "be sure."] to help him get the animal on its feet again [Heb "help him to lift them up." In keeping with English style the singular is used in the translation, and the referent ("the animal") has been specified for clarity.].
NIV, ©2011	If you see your fellow Israelite's donkey or ox fallen on the road, do not ignore it. Help the owner get it to its feet.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If you see your brother's donkey or ox collapsed on the road, you may not behave as if you hadn't seen it; you must help him get them up on their feet again.
exeGesés companion Bible	See not the he burro of your brother and his ox fall by the way and conceal yourself from them: in raising, raise them.
Judaica Press Complete T.	You shall not see your brother's donkey or his ox fallen <i>under its load</i> on the road, and ignore them. <i>Rather</i> , you shall pick up <i>the load</i> with him.
Kaplan Translation	<i>The Fallen Animal</i> If you see your brother's donkey or ox fallen [under its load] on the road, you must not ignore it. You must help him pick up [the load].
Orthodox Jewish Bible	Thou shalt not see thy brother's chamor or his shor fall down by the road, and ignore them; thou shalt surely help him to lift them up again.

Literal, almost word-for-word, renderings:

The Amplified Bible

You shall not see your brother's donkey or his ox fall down by the way, and hide from [your duty concerning] them; you shall surely help him to lift them up again.

Concordant Literal Version

You shall not see your brother's donkey or his bull or any domestic beast of his fallen on the road and obscure yourself from them. You shall raise, yea raise them with him.

NASB

You shall not see your countryman's donkey or his ox fallen down on the way, and pay no attention to them [Lit hide yourself from them]; you shall certainly help him to raise *them* up.

New RSV

You shall not see your neighbour's donkey or ox fallen on the road and ignore it; you shall help to lift it up.

World English Bible

You shall not see your brother's ass or his ox fallen down in the highway, and hide yourself from them. Lifting you shall *help* him lift *it* up.

Young's Updated LT

"You will not see the ass of your brother, or his ox, falling in the way, and have hid yourself from them; you will certainly raise them up with him.

The gist of this verse:

If a neighbor's beast of burden tups over, or dumps its load, you are to help him take care of the matter.

Deuteronomy 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לוֹ' or לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	2 nd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chămôwr (חֲמוֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular construct	Strong's #2543 BDB #331
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7794 BDB #1004

Deuteronomy 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâphal (נָפַל) [pronounced naw-FAHL]	<i>those falling, those lying; those who have died a violent death, ones who are brought down</i>	masculine plural, Qal active participle	Strong's #5307 BDB #656
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202

With the bēyth preposition, this means *in the way, along the way [road], near the road, by the way, on [your] journey.*

Translation: *[If] you see your brother's ass or his ox falling along the way,...* I've added the hypothetical here, and moved the negative to the next phrase, to adhere more closely to the English. This seems to be a related thought to what the previous 3 verses were, but not exactly the same thing. This time, you see one of the animals of a fellow Israelite falling into a ditch of some sort. Or they are carrying a load, and they fall over or get into a ditch. The animals spoken of here are beasts of burden (that is, they are utilized by man to do certain work tasks).

Deuteronomy 22:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâlam (עָלַם) [pronounced aw-LAHM]	<i>to hide oneself, to hide one's eyes, to turn oneself away from; to intentionally neglect or ignore</i>	2 nd person masculine singular, Hithpael perfect	Strong's #5956 BDB #761
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine plural suffix	Strong's #4480 BDB #577

Translation: *...do not neglect them,...* I moved the negative for the first phrase to this phrase, which is accurate in the English, but not an exact translation by any means.

Moses says here that you cannot neglect these animals.

Again, think in terms of principle. It is highly unlikely that, in year 2013, you will see an ox or a donkey which has fallen along the way. It is more likely that you come across someone along the road who has lost items out of his truck or off of his trailer; or someone's shopping cart gets in a rut or has turned on its side.

The principle is, these things belong to your neighbor; they are valuable to your neighbor; and therefore, you treat them with value as well, as if they are yours—but they continue to belong to your neighbor.

The Jews took many of these laws and recommendations and became very specific about them, and added ideas like, “If this happens, then this is the exact action you should take.” However, the idea is, we take the principles that we pick up in these first four verses and apply them in general.

Deuteronomy 22:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform</i> [a testimony, a vow, a commandment, a promise]	Hiphil infinitive construct	Strong's #6965 BDB #877
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform</i> [a testimony, a vow, a commandment, a promise]	2 nd person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
‘îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation:...[but] you will definitely raise [them] up with him. The doubling of the verb here, as we saw before, indicates that this is something that you will certainly do.

Here is an animal which has fallen, perhaps under a heavy load, or a rut in the road or a combination of the two. This is going to require some work to right the animal. You cannot walk by your brother in these circumstances and ignore the situation. Even if this is your enemy, you cannot ignore the situation. Recall Ex. 23:5: “If you see the donkey of one who hates you lying under its load, you will refrain from leaving it to him. You will, without fail, release [the load] with him.” God required the Israelite to assist any fellow Israelite.

The Judaica Press Complete Tanach may give a better sense of this verse: *You shall not see your brother's donkey or his ox fallen under its load on the road, and ignore them. Rather, you shall pick up the load with him.* The animals just don't tip over. However, these are beasts of burden, often carrying a load upon them. They may shift and the load may fall; or they may step on something uneven in the road and possibly fall themselves. So it is not just the animal that the good Samaritan is righting, but the load the beast is carrying as well. Interestingly enough, this is the only translation which seemed to put this spin on the meaning, which seems correct.

There are many instances when our help should be given to others, as well. We find people stranded, with flat tires or dead batteries. This does not mean to be foolish and risk your life; but it means you are to lend a helping hand. This is the gift of some believers and God gives them many opportunities to assist others. You may be in some sort of a service organization or in a bureaucracy, and there are those who are frustrated and come to you for help—you can give them the response, *I'm sorry, but that is just our policy and there is nothing I can do to help you;* or you can help them (when it is possible and when it does not violate mandates from above). The applications here are endless. There is more help needed in this world than there are hours in a day. However, by application, this is part of our life as a believer in Jesus Christ.

From here to the remainder of this chapter, the information given is almost more illustrative of the principles of vv. 1–4 than a separate set of regulations. The building codes, the strict punishment for adultery and rape, all deal with the Israelite's treatment of his fellow countryman. God's Laws illustrate our responsibility toward our fellow believers and fellow countrymen.

Chapter Outline

Charts, Maps and Short Doctrines

Deut. 22:1–4 "You shall not see your brother's ox or his sheep going astray and ignore them. You shall take them back to your brother. And if he does not live near you and you do not know who he is, you shall bring it home to your house, and it shall stay with you until your brother seeks it. Then you shall restore it to him. And you shall do the same with his donkey or with his garment, or with any lost thing of your brother's, which he loses and you find; you may not ignore it. You shall not see your brother's donkey or his ox fallen down by the way and ignore them. You shall help him to lift them up again."

Summary of Being a Good Neighbor

1. What is being required here of the people of Israel is a *good neighbor policy*.
2. Notice that there is an injunction here to be a good neighbor; but there is no punishment for failing in this regard. However, if you have an item which belongs to your neighbor, regardless of how you have it, that can be considered stealing and you can be punished for that.
3. What belongs to your neighbor continues to belong to your neighbor, despite his misfortune of losing something.
4. In other words, this verse recognizes the concept of private property. What your neighbor owns belongs to him and not to you. This is true even if he misplaces an item or one of his animals wanders off.
5. The Ten Commandments back this up in two particular commandments: **Do not steal** and **Do not covet**. At no time does the Bible disregard the ability of man, during his lifetime, to possess whatever he accumulates on this earth.
6. This law is not just applied to neighbors which you like, but to neighbors which you do not like as well. Ex. 23:4–5
7. In the final verse, Moses encourages the Israelites to help those who need help.
8. Jesus explains this same principle in Luke 10:25–37 **And behold, a lawyer stood up to put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And He said to him, "You have answered correctly; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise." (ESV modified)**
 - 1) We take from this narrative the same principles as are being taught in Deut. 22:1–4.
 - 2) However, there is more to this story, which must be read into it. The lawyer is first of all *putting Jesus to the test* and he is seeking to justify himself.
 - 3) Therefore, the back story is, Jesus has just given him something to ponder which he has not done. It is very likely that this man has been in a similar situation, and he behaved like the priest and the Levite; he did not do with the Samaritan did.
 - 4) It would not be out of the question for this narrative to have been an actual incident which involved this lawyer.
9. Rom. 15:1 is a passage which can have both a temporal and spiritual meaning: **Now those of us who are strong [spiritually] should put up with [or, help] the failings of [spiritually] weak people, and not [simply] do what pleases ourselves.** (AUV–NT) Temporally, we can understand this to mean, if God has blessed us with success, then we have a responsibility to the less successful; and spiritually, if we are spiritually strong, then we should not use our spiritual maturity only for ourselves. Paul labored hard for

Summary of Being a Good Neighbor

- those who needed to be correctly taught (2Cor. 12:15).
10. Deut. 22:1–4 or any other passage which deals with relationships between neighbors, is not some push for socialism, as these verses clearly recognize the concept of private property. Under socialism, if the state decides that it wants something, it takes it. Moses is not saying this at all. The state is not involved here even slightly (which is true of much of the Mosaic Law).
 11. If a politician suggests that the poor are being deprived or given a short shrift because the rich are not taxed enough, there none of that sort of *being a good neighbor* being invoked here. The politician simply wants more control over the money of the rich man (see below). He believes that he can better spend that money than the rich; and that we ought to agree that the money should be taken out of the pocket of the rich man and go to the politician.
 12. Being a good neighbor, being your brother's keeper, looking out for the interests of others are things which you do personally; these are not things that the government is charged with doing.

As you see, much of the Mosaic Law is not law, in the sense that, you will be placed in jail or given stripes for not adhering to it; these are examples from which principles of thoughtfulness can be derived.

So that there is no misunderstanding, the Bible does put *some* of the burden of the poor and the helpless upon the state. In Israel, there was a 3.3% yearly tax (actually, a 10% tax collected every 3 years) which was specifically to be applied to the poor. Private individuals had a responsibility themselves—in that day and time, they were not to harvest the corners of their fields, allowing them to remain for the poor to come and harvest for themselves. This is very different from the United States spending \$1 trillion yearly in various welfare benefits (food stamps, section 8 housing, welfare, Obamaphones, etc.). We now have an economy where some people have learned how to work the system so that they do not have to work.

Going off on this same tangent, Israel, a nation under God, taxed its people a flat tax of 23.3%/year. However, 10% of that tax went to the Levites and upkeep of the Tabernacle (later, the Temple). We back out that 10%, do not charge churches property taxes, and that gives us the ideal tax of 13.3% per year, with a quarter of that going to the poor. Somewhere in that range would be the ideal income tax for a nation and would result in the most productive nation on earth.

Chapter Outline

Charts, Maps and Short Doctrines

Cross-dressing

Is not a manufactured item of a man upon a woman; and will not put on a man a garment of a woman; for an abomination of Y^ehowah your Elohim all doers of these things.

Deuteronomy
22:5

An item manufactured for a man is not [to be put] upon a woman; and a man should not put on the garments of a woman—the one doing these things [is] an abomination to Y^ehowah your Elohim.

If something has been designed for a man, then it is not for a woman; similarly a man should not put on garments of a woman—the one doing these things is an abomination to Jehovah your God.

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls

A woman sh[all] not wear [a man's clothing], nor shall a man pu[t on] a woman's garment [4QDeut. And 4QpaleoDeut MT SP have alternate forms of this word], for whoever [does these things] is an abomination to the LORD your God.

Targum of Onkelos	Neither <u>fringed robes</u> nor <u>tephillin</u> which are the ornaments of a man shall be upon a woman; <u>neither shall a man shave himself so as to appear like a woman</u> ; for every one who does so is an abomination before the Lord thy God.
Latin Vulgate	A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that does these things is abominable before God.
Masoretic Text (Hebrew)	Is not a manufactured item of a man upon a woman; and will not put on a man a garment of a woman; for an abomination of Y ^e howah your Elohim all doers of these things.
Peshitta (Syriac)	A woman shall not wear any garment that pertains to a man, neither shall a man put on a woman's garments; for whosoever does these things is an abomination in the sight of the LORD your God.
Septuagint (Greek)	The clothing of a man shall not be on a woman, neither shall a man put on a woman's dress; for everyone that does these things is an abomination to the Lord your God.
Significant differences:	The Hebrew is rather clunky when given a direct word-for-word translation into the English; so what we find in the English as a translation from the Latin, Greek and Syriac is a smoother version. The targum of Onkelos specifies some male things, which this passage does not specify (the targums did a fair amount of interpretation).
	The targum also has a phrase about shaving which is quite different from the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Women must not pretend to be men, and men must not pretend to be women [Or "wear men's clothing. . . wear women's clothing."]. The LORD your God is disgusted with people who do that.
Easy English	A woman must not wear the clothes of a man. A man must not wear the clothes of a woman. For the *Lord your God hates people who do this.
Easy-to-Read Version	"A woman must not wear men's clothes. And a man must not wear women's clothes. That is very disgusting to the Lord your God.
New Berkeley Version	"A woman shall not wear men's clothing nor shall a man put on a woman's dress; for anyone doing such things is abhorrent to the LORD your God. This prohibition had religious significance, since pagan practices involved such exchanges.
The Voice	A woman must not wear men's clothing, and men must not put on women's garments. The Eternal your God is horrified when anyone does this.

Partially literal and partially paraphrased translations:

American English Bible	'A woman should never wear men's clothing, nor should a man wear women's clothing. For, through the ages, such a thing has been considered disgusting by Jehovah your God.
Beck's American Translation	Men's and Women's Clothes "A woman shouldn't wear a man's things, and a man shouldn't wear a woman's clothes, because the LORD your God is disgusted with anyone who does these things."
Christian Community Bible	A woman must not wear a man's clothing, nor a man the clothing of a woman, because whoever does such a thing deserves the reprobation of Yahweh.
<i>God's Word</i> TM	A woman must never wear anything men would wear, and a man must never wear women's clothes. Whoever does this is disgusting to the LORD your God.
New Advent (Knox) Bible	A woman must not wear man's clothes, or a man go clad like a woman; all such doings are hateful to God.

New American Bible	"A woman shall not wear an article proper to a man, nor shall a man put on a woman's dress; for anyone who does such things is an abomination to the LORD, your God.
New American Bible (R.E.)	<i>Various Precepts.</i> A woman shall not wear a man's garment, nor shall a man put on a woman's clothing; for anyone who does such things is an abomination to the LORD, your God. Deut. 7:25-26.
NIRV	A woman must not wear men's clothes. And a man must not wear women's clothes. The Lord your God hates it when anyone does that.
New Simplified Bible	»A woman must not wear man's clothing or a man women's clothing. The person who does these things is an abomination to Jehovah your God.
Revised English Bible	No woman may wear an article of man's clothing—nor may a man put on woman's dress; for those who do these things are abominable to the LORD your God.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	A fellow's articles are never over a woman, and no fellow clothes in a woman's raiment, for all that do these are- an abomination to Yahweh your God.
Bible in Basic English	It is not right for a woman to be dressed in man's clothing, or for a man to put on a woman's robe: whoever does such things is disgusting to the Lord your God.
The Expanded Bible	A woman must not wear men's clothes [apparel; items], and a man must not wear women's clothes. The Lord your God hates [detests] anyone who does that.
Ferar-Fenton Bible	A woman shall not wear a man's dress; and a man shall not dress like a woman, for your EVER-LIVING GOD abhors all who do thus.
NET Bible®	A woman must not wear men's clothing [Heb "a man's clothing."], nor should a man dress up in women's clothing, for anyone who does this is offensive [The Hebrew term הַבְּעוּת (to'evah, "offense") speaks of anything that runs counter to ritual or moral order, especially (in the OT) to divine standards. Cross-dressing in this covenant context may suggest homosexuality, fertility cult ritual, or some other forbidden practice.] to the Lord your God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"A woman is not to wear men's clothing, and a man is not to put on women's clothing, for whoever does these things is detestable to ADONAI your God.
exeGesés companion Bible	Neither bear the instruments of the mighty upon a woman, nor the mighty enrobe that of the woman: for all who work thus are abhorrence to Yah Veh your Elohim.
Kaplan Translation	<i>Transvestism</i> No male article [Clothing (Septuagint). But this also includes weapons (Nazir 59a), and, according to some, tefillin and tzitzith (Targum Yonathan; cf. Eruvin 96a; Orach Chaim 38:3 in Hagah).] shall be on a woman, and a man shall not wear a woman's garment. Whoever does such practices is revolting to God your Lord.
Orthodox Jewish Bible	The isha shall not wear that which pertaineth unto a gever (man) neither shall a gever put on simlat isha (garment of a woman); for all that do so are to'avat unto Hashem Eloheicha.

Literal, almost word-for-word, renderings:

Concordant Literal Version	A master's apparel shall neither come to be on a woman, nor shall a master put on a woman's garment, for anyone doing these things is an abhorrence to Yahweh your Elohim.
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English Standard Version	"A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the LORD your God.
The updated Geneva Bible	The woman will not wear that which pertains unto a man, neither will a man put on a woman's garment: for all that do so [are] abomination unto the LORD your God. For that alters the order of nature, and shows that you despise God.
Green's Literal Translation	There shall not be the thing of a man on a woman, nor shall a man put on a woman's garment. For whoever does these things is an abomination to Jehovah your God.
NASB	"A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the Lord your God.
Syndein/Thieme	The woman shall not wear that which pertains unto a man, neither shall a man put on a woman's garment. For all that do so are abomination unto Jehovah/God your Elohiym/Godhead.
World English Bible	A woman shall not wear men's clothing, neither shall a man put on women's clothing; for whoever does these things is an abomination to Yahweh your God.
Young's Updated LT	"The clothes of a man are not on a woman, nor does a man put on the garment of a woman, for the abomination of Jehovah your God is any one doing these.

The gist of this verse: Men and women are to remain within their gender boundaries and wearing clothing which is appropriate to their gender.

Deuteronomy 22:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לוֹ' or לוֹ' אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
k ^e lîy (כֵּלִי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
geber (גִּבּוֹר) [pronounced GEH ^B -vehr]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine singular noun	Strong's #1397 (& #1399) BDB #149
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: An item manufactured for a man is not [to be put] upon a woman;... *Articles* here is a word that we have studied before: k^elîy (כֵּלִי) [pronounced k^elee], and it is an all-purpose word standing for anything which has been finished, made or produced. It could be translated *an article, utensil, vessel, object, stuff, load, baggage,*

implement, apparatus, weapon, furniture, receptacle. It essentially refers to anything which has been manufactured. In this context, it refers to *clothing* and probably *jewelry and accessories*; and possibly even to *weapons of war*. Strong's #3627 BDB #479. In that day and time, the tunics worn by the men and women were almost identical, except that the women's tunic was longer. This was enough of a difference. However, when a man went to war, he carried a whole host of items which a woman would never carry.

The limitations here are easy to understand and the principle continues even until today. There are things manufactured for men specifically. According to Moses, these items of clothing and accessories are designed specifically for men. These things are therefore not suitable for women.

Styles and fashions change, but this general principle continues to stand. Whatever culture there is, there are things specifically designed for men to wear; and the Bible says that these are to remain with men.

Deuteronomy 22:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâbash (לְבַשׁ) [pronounced <i>law^b-VAHSH</i>]	<i>to put on, to clothe, to be clothed, to wear</i>	3 rd person masculine singular, Qal imperfect	Strong's #3847 BDB #527
geber (גִּבּוֹר) [pronounced <i>GEH^b-vehr</i>]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine singular noun	Strong's #1397 (& #1399) BDB #149
sîm ^e lâh (שִׂמְלֵה) [pronounced <i>sim^e-LAW</i>]	<i>[covering, outer] garment, mantle, clothing, cloth</i>	feminine singular construct	Strong's #8071 BDB #971
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: ...and a man should not put on the garments of a woman... Similarly, a man is not supposed to wear clothing that belongs to a woman.

Moses perhaps did not understand British sketch comedy in saying this, so I hereby get some British comedians a dispensation to be in productions where they speak in high voices and wear women's clothes.

However, for the remaining 99.99%, men wear men's clothing; and women wear women's clothing. Exactly what this clothing is, varies from country to country and from age to age.

You may notice some difference in the words in the Hebrew. For the man, there are manufactured goods which were developed specifically for men, because men tend to like *gear* (for want of a better word).

Deuteronomy 22:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
tôw'êvâh (תועות) [pronounced <i>to-gay-VAWH</i>]	<i>disgusting act, an abomination, abhorrent, an abhorrent act</i>	feminine singular construct	Strong's #8441 BDB #1072
Originally, this word was used to describe how the Egyptians felt about the Jews (Gen. 43:32 46:34 Ex. 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chron. 28:3 2Kings 21:11 2Chron. 28:3). Jews who did such an abhorrent act were to be cut off from their people (Lev. 18:29). People who committed abhorrent acts often stirred God up to anger (Deut. 32:16). This particular word was often associated with sexual degeneracy (Lev. 18:22 1Kings 14:24), with child sacrifice (Deut. 12:31 2Kings 16:3) and with the Jews going after other gods (Deut. 32:16).			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>a doer, a maker, creator, one who constructs [fashions, preparers]</i>	masculine singular, Qal active participle	Strong's #6213 BDB #793
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Translation:...—the one doing these things [is] an abomination to Y^ehowah your Elohim. Women who wear the stuff made specifically for men; and men wearing women's clothing are an abomination to God.

If something has been designed for a man, then it is not for a woman; similarly a man should not put on garments of a woman—the one doing these things is an abomination to Jehovah your God. The deviant crowd does not like the Bible. Drunkenness and hedonism are out, homosexuality is forbidden, pre-marital sex is forbidden and cross-dressing is not allowed. Perhaps for some of you, it takes away the only fun that you could ever imagine having. Nevertheless, we have to go with the plain meaning of Scripture and here those fashions which pertain to a man are for men and those which pertain to women are women's. The fashions change from time to time; however, whatever is in fashion for women is not to be worn by men and vice-versa. The Christian is not supposed to be on the cutting edge of fashion when a formerly feminine item is being worn by men or vice versa. As during the time of Moses, earrings worn by male children was acceptable—at this point in time, it is still not quite common and still essentially feminine. Therefore, Christians males should not be wearing earrings.

However, this could change in twenty or thirty years.¹⁸ The key is not whether a man should or should not wear earrings; the key is whether or not this at this time is generally worn by men or by women. We are just not allowed to be on the cutting edge when a change is being made (with respect to items worn exclusively by one sex or the other). You see, the difference is not the fashion, per se, but the distinction between men and women.

God created the man and the woman differently and has given us different stations in life. We are distinct as male and female and transvestism and homosexuality (which may or may not be exclusive of one another) are forbidden. Every man has a right woman designed for him and vice versa. We are different in our approach to sex, fashion, interests; we are different in our emotional and psychological makeup; and we are distinct in our physical beings. Today, we have a proliferation of men who are half female (any man who has gone all the way has *always* regretted that decision). Despite having feminine characteristic and some feminine body parts, these are still men with male souls, and the right situation will bring the masculine out of such a one in an instant. They might be able to imitate the female in many ways, but they can never change their souls, but superficially.

We are nowhere near grasping the importance of genetics in relation to our psyche, but it only stands to reason that men and women who are genetically distinct are also emotionally and psychologically distinct due in part to the differences of our genetic makeup. We are not to confuse or to blur these distinctions. **“You will not [as a male] lie with a male as one lies with a female; it is an abomination.”** (Lev. 18:22). **“If a man which lies with a male as those who lie with a female, both of them have committed a detestable act; they will be put to death without fail. Their bloodguilt will be upon them.”** (Num. 20:13). Part of this has to do with being satisfied in whatever state God has placed you. **For I have learned to be content in whatever circumstances I am. I know how to get along with little and I also know how to live in prosperity; in any and every circumstance, I have learned the secret of being filled and going hungry, both of giving abundance and suffering need** (Philip. 4:11b–12). A man should be happy that he is born a man and a woman should be happy that God has chosen for her to be a woman. Therefore, we should dress the part, not behaving as though we think we have missed out on what God has given the other camp.

Contemporary fashion, while it has a place, is often an attempt by Satan to blur the distinction between men and women, a distinction which is natural and divinely appointed. The other attempt of fashion is to steal from the woman her inherent beauty. This does not mean that each and every fashion designer has both of these purposes in mind when they create their latest masterpieces. However, in some cases, they are inspired to do one or both of these things to women. For those who hear this and find it humorous to mention Satan as an influence, it is his greatest modern triumph to make men think that he does not exist. I do not know what hell is like in terms of the ability to recognize others, but I can imagine Satan meeting certain people at their death and taking great glee in their surprise at seeing him. It’s kind of like jumping out from behind a door and screaming *boo* and they jump. He probably gains a great deal of personal satisfaction from that—enough to make up for his lack of notoriety among those who serve him.

*A little McGee: As my wife and I were driving in San Francisco, we were behind a little Volkswagen. I remarked that the wife was driving and the man was sitting next to her, and she was driving pretty fast. When they were going up a hill, they couldn’t maintain their speed, so I passed them. Do you know that I was wrong? The man was driving and the woman was sitting beside him. The man looked like a woman and the woman looked like a man. Frankly, I don’t see the benefit of that.*¹⁹

Finally, as mentioned, there are no general statements as to what kind of clothing is masculine and what kind is feminine. That is, as mentioned, mostly a function of culture. Therefore, there are times and places when a kilt is very masculine for a male and times and places when a skirt would be forbidden a male. About the only particular differentiating factor between a man and a woman which stands for all time is hair—the man is to have

¹⁸ When I originally wrote this, back in the mid 1990’s, that appeared to be the trend. However, this trend did not really continue.

¹⁹ J. Vernon McGee, *Deuteronomy*, p. 136.

short hair and the woman longer (1Cor. 11:14–15).²⁰ It is also interesting to note that Deut. 22:5 is the only verse in the book of the Law which deals with this issue.

Application: This is not a difficult application. The idea that national healthcare insurance ought to cover sex-change operations (such as, *Obamacare*) is absurd, and anti-God. Because it is anti-God, we should expect it to come out of the Democratic party (which has become increasingly anti-God).²¹

Application: The idea that we can somehow choose our gender, **as is going on in California**, at a very early age, is absolutely ridiculous; but to be expected in a state which has turned more and more against God. There have always been and there will always be tomboys. There will be some boys who play with dolls or with baking toys; this does not mean that the tomboy is really a boy; nor does it mean that the young boy needs to consider that maybe he is really a little girl. Although there are gender differences observable very early in a child's life, some sort of diversion where a girl loves to play sports and thrives on competition means nothing with regards to that child's gender. You simply let your children develop, of course with some guidance, and your little girls go to little girls' rooms; and little boys go to little boys' rooms.

An item manufactured for a man is not [to be put] upon a woman; and a man should not put on the garments of a woman—the one doing these things [is] an abomination to Y^ehowah your Elohim. Something which is an abomination to God is something that is wrong in all dispensations. Jesus speaks to marriage between just a man and a woman, and in several areas of the New Testament, there are differences between men and women and their respective roles in life (1Cor. 11:3–15).

*When Critics Ask: PROBLEM: What is wrong with wearing the clothes of the opposite sex? Isn't this just a matter of cultural preference, with nothing intrinsically immoral about it? SOLUTION: God's design here was apparently to make it possible to distinguish one sex from the other. Without distinctive clothes and length of hair, the sexes could be more easily confused and the bounds of social and moral impropriety would have been more easily transgressed. Of course, which clothes are masculine and which are feminine will be determined in large part by the culture.*²²

There is a natural order of things, and that natural order is not difficult to ascertain. Even for those who are godless, they generally understand that man is at the top of the food chain (although godless liberals may feel guilty about this). When someone is against God, they are often against nature. They have no problems with men have sex with men, even though there are few things more unnatural in this world. In that realm, it does not take a genius to understand that men and women were physically and mentally different as well as made for one another. In fact, it is the balance of the male and female soul which is so pertinent in male-female relations.

I used to watch a reality television show called **Wife Swap** and they would find these very outgoing and even theatric yet real couples, take two pairs which are polar opposite, and throw the wives into the other family. It made for some interesting interaction. But, what was quite remarkable in almost every show, is how well suited these couples were to one another. There were people with the goofiest lifestyle and values that I have ever seen, and yet, that man and that woman matched up as man and wife in so many ways, that it was remarkable. This is because they had a corresponding coalescence of souls.

Although there are certainly exceptions to the rule, a woman will desire a man whom she respects and with whom she feels safe. If either of those things are missing, there will be no stability in the marriage (and likely no marriage in the first place). Men look for some measure of reassurance and devotion, as well as someone who might act as the rudder, but will not spend her entire life trying to steer the ship. However, key to all of this is the

²⁰ The Nazarites were an exception to this.

²¹ FDR, despite his many faults, was a staunch supporter of the teaching of the Word of God; and he made mention of this in his public speeches to the nation. In 1941, in justifying our entrance into WWII, he said, "We are placing our armed forces in strategic military position. We will not hesitate to use our armed forces to repel attack. We reassert our abiding faith in the vitality of our constitutional Republic as a perpetual home of freedom, of tolerance, and of devotion to the word of God." From usmm.org accessed August 27, 2013.

²² Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Deut. 22:5.

interaction of the souls in the relationship. This is why there are marriages which last 50 or 60 years, and each person cannot imagine life without the other. Not only do they share a life together, but they share this life as two very different halves of the same corporation.

However, when a man begins to assume the actions of a woman and a woman begins to dress and act like a man, this confuses all of life.

I have mentioned male and female relationships, but there is also the roles which they play as parents. Most children understand almost instinctively the difference between the gender of their parents; and even children of homosexual couples wonder, at some point, and often with great regularity, about the missing person—either their real father or their real mother.

However, just as important are the gender roles which we learn from our parents. There are things which I get and understand from my mother simply because she is a female; and from my father because he is a male. These are unique. The son often wants to marry a woman like his mother; and the daughter to marry a man like her father (this is ideally speaking). What a man knows about being a man in marriage is often what he has learned from his father. He cannot learn that from two women acting as his parental units. A woman learns about how a man ought to treat a woman by the way her father treats her—with tenderness, great affection, and protection. And she understands her role in marriage from her mother. These are things a young girl cannot pick up from *two fathers* or from *two mothers*.

A clear delineation between the two genders keeps society from progressing to the point where the American society finds itself today, where nearly half the population believes that there is no difference (or should be no difference) between marriage between a man and a woman or a marriage between two people of the same gender. This confusion even exists among some Christians, suggesting a sad lack of teaching in their churches.²³

If something has been designed for a man, then it is not for a woman; similarly a man should not put on garments of a woman—the one doing these things is an abomination to Jehovah your God. Interestingly enough, cross-dressing is an abomination to God, but there is no fine or punishment associated with such behavior.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Conservation in Nature

When is encountered a nest of a bird to your faces in the way in any tree or upon the ground—young birds or eggs and the mother laying upon the young birds or upon the eggs—you will not take the mother upon the sons. Sending forth, you will send forth the mother and the sons you will take to yourself in order that he is good to you and you have prolonged days.

Deuteronomy
22:6–7

When a bird nest is encountered before you along the way in any tree or on the ground—young birds or eggs and the mother is sitting upon [her] young hatchlings or eggs—you will not take the mother upon the sons. You will surely send the mother away and take the sons to yourself so that it is good to you [in the land] and that you will have an extended life [lit., *you will have prolonged days*].

²³ However, there are many churches where the teaching of the laws of divine establishment do not occur. As a result, there are unmarried women with children who do not work, but simply collect government monies and benefits; there are men who do not support their own children or stay with the mothers of their children; etc. There are a huge number of people that I have run across who appear to be Christians, but have never filled out a rental application with complete honesty. I ran into several such people recently who had cheated the previous few landlords of a great deal of money. All of these things are in direct conflict with the clear teaching of the Bible.

Let's say you come across a bird nest along the road, either in a tree or on the ground, and the mother is there sitting upon her young hatchlings or upon eggs—you may take the young birds or the eggs, but you will send the mother away from her nest, so that life will be good for you in the land and so that you will have an extended life.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	If you find the nest of a clean bird before you in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs, you will be sure to send the mother away, but you may take the young for yourself that it may be well with you in this world, and that you may prolong your days in the world to come.
Latin Vulgate	If you find as you walk by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs: you will not take her with her young But will let her go, keeping the young which you have caught: that it may be well with you, and you may live a long time.
Masoretic Text (Hebrew)	When is encountered a nest of a bird to your faces in the way in any tree or upon the ground—young birds or eggs and the mother laying upon the young birds or upon the eggs—you will not take the mother upon the sons. Sending forth, you will send forth the mother and the sons you will take to yourself in order that he is good to you and you have prolonged days.
Peshitta (Syriac)	When you chance to find a bird's nest before you in the way in any tree, or on the ground, with young ones or eggs and the mother sitting upon the young or upon the eggs, you shall not take the mother with her young; But you shall surely let the mother go, and take the young for yourself; that it may be well with you, and that you may live long.
Septuagint (Greek)	And if you should come upon a brood of birds before your face in the way or upon any tree, or upon the earth, young or eggs, and the mother is brooding on the young or the eggs, you shall not take the mother with the young ones. You shall by all means let the mother go, but you shall take the young to yourself; that it may be well with you, and that you may live long.
Significant differences:	The targum is a paraphrase and not a translation, so it does depart from the actual text about halfway through.

Thought-for-thought translations; paraphrases:

Contemporary English V.	As you walk along the road, you might see a bird's nest in a tree or on the ground. If the mother bird is in the nest with either her eggs or her baby birds, you are allowed to take the baby birds or the eggs, but not the mother bird. Let her go free, and the LORD will bless you with a long and successful life.
Easy English	You may find the home of a bird in a tree or on the ground. You must not take away the bird, whether she is sitting on eggs or on young birds. You can take the young birds. But you must let the mother go free. Then everything will be well with you and you will have a long life.
Easy-to-Read Version	"You might be walking along a path and find a bird's nest in a tree or on the ground. If the mother bird is sitting with her baby birds or on the eggs, then you must not take the mother bird with the babies. You may take the babies for yourself. But you must let the mother go. If you obey these laws, then things will go well for you, and you will live a long time.
<i>The Message</i>	When you come across a bird's nest alongside the road, whether in a tree or on the ground, and the mother is sitting on the young or on the eggs, don't take the mother

with the young. You may take the babies, but let the mother go so that you will live a good and long life.

New Life Bible

"You might find a bird's nest by the road, in a tree or on the ground, with young ones or eggs. If you find the mother sitting on the young or on the eggs, do not take the mother with the young. Be sure to let the mother go. But you may take the young for yourself. Then it will go well with you, and you will live long.

The Voice

If you come across a bird's nest by the road, either in a tree or on the ground, and there are baby chicks or eggs in the nest and the mother bird is keeping them warm, don't take the mother with them. You must let the mother go, but you may take the chicks or eggs for yourself. If you do this, *God will bless you*; everything will go well with you, and you'll live a long time.

Partially literal and partially paraphrased translations:

American English Bible

'And if you should find a bird's nest in the road, or in a tree, or on the ground, where the bird is brooding eggs or chicks, you must not take the nest with its young. You may take the [eggs], but you must let the mother go, so things may go well for you and so you may live a long time.

Beck's American Translation **Care of Birds**

"If you happen to see along the road a bird's nest in any tree or on the ground with young birds or eggs and the mother is sitting on the young or the eggs, don't take the mother with the young birds. Be sure to let the mother go when you take the young birds, so that you will prosper and live long.

Christian Community Bible

If you find along your way a bird's nest in a tree or on the ground, and the mother-bird is sitting upon the birdlings or upon the eggs, you shall not bring with you the mother-bird together with the young, but you shall let the mother go and take only the young. Then you shall prosper and live long.

God's Word™

Whenever you're traveling and find a nest containing chicks or eggs, this is what you must do. If the mother bird is sitting on the nest, never take her with the chicks. You may take the chicks, but make sure you let the mother go. Then things will go well for you, and you will live for a long time.

New Advent (Knox) Bible

If thou findest in thy path, in a tree or on the ground, a mother bird sitting on her nestlings or her eggs, do not carry her off with her young; let her go, and be content with her brood; so shalt thou prosper and live long.

New American Bible

"If, while walking along, you chance upon a bird's nest with young birds or eggs in it, in any tree or on the ground, and the mother bird is sitting on them, you shall not take away the mother bird along with her brood; you shall let her go, although you may take her brood away. It is thus that you shall have prosperity and a long life.

New American Bible (R.E.)

If, while walking along, you come across a bird's nest with young birds or eggs in it, in any tree or on the ground, and the mother bird is sitting on them, you shall not take away the mother bird along with her brood. You must let the mother go, taking only her brood, in order that you shall prosper and have a long life. *Lv 22:28.*

NIRV

Suppose you happen to find a bird's nest beside the road. It might be in a tree or on the ground. And suppose the mother bird is sitting on her little birds or on the eggs. Then don't take the mother along with the little ones. You can take the little ones. But make sure you let the mother go. Then things will go well with you. You will live for a long time.

New Jerusalem Bible

'If, when out walking, you come across a bird's nest, in a tree or on the ground, with chicks or eggs and the mother bird sitting on the chicks or the eggs, you must not take the mother as well as the chicks. Let the mother go; the young you may take for yourself. Thus will you have prosperity and long life.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When visiting in the way, and a fowl's nest in front of you from any tree, or over the ground with immature or eggs, and the mother reclines over the immature or over the eggs, never take a mother from over the sons. But send the mother and take the sons to you. Therefore do-good and you will lengthen your days.
The Expanded Bible	If you find a bird's nest by the road, either in a tree or on the ground, and the mother bird is sitting on the young birds or eggs, do not take the mother bird with the young birds. You may take the young birds, but you must let the mother bird go free. Then things will go well for you, and you will live a long time.
Ferar-Fenton Bible	When you find a bird's nest before you in the path, or on any tree, or chicks upon the earth, or eggs, and the mother sitting upon her chicks, or upon her eggs, you shall not take the mother with her young.
NET Bible®	If you happen to notice a bird's nest along the road, whether in a tree or on the ground, and there are chicks or eggs with the mother bird sitting on them [Heb "and the mother sitting upon the chicks or the eggs."], you must not take the mother from the young [Heb "sons," used here in a generic sense for offspring.]. You must be sure [The Hebrew text uses the infinitive absolute for emphasis, which the translation seeks to reflect with "be sure."] to let the mother go, but you may take the young for yourself. Do this so that it may go well with you and you may have a long life.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If, as you are walking along, you happen to see a bird's nest in a tree or on the ground with chicks or eggs, and the mother bird is sitting on the chicks or the eggs, you are not to take the mother with the chicks. You must let the mother go, but you may take the chicks for yourself; so that things will go well with you, and you will prolong your life.
exeGesés companion Bible	If the nest of a bird confronts your face in the way in any tree or on the earth - chicks or eggs and the mother crouches on the chicks or on the eggs, take not the mother with the son: but in sending away, send away the mother and take the son to you; that it well-please you and you prolong your days.
Judaica Press Complete T.	If a bird's nest chances before you on the road, on any tree, or on the ground, and <i>it contains</i> fledglings or eggs, if the mother is sitting upon the fledglings or upon the eggs, you shall not take the mother upon the young. You shall send away the mother, and <i>then</i> you may take the young for yourself, in order that it should be good for you, and you should lengthen your days.
Kaplan Translation	<i>The Bird's Nest</i> If you come across a birds's nest on any tree or on the ground, and it contains baby birds or eggs, then, if the mother is sitting on the chicks or eggs, you must not take the mother along with her young. You must first chase away the mother, and only then may you take the young. [If you do this] you will have it good, and will live long.
Orthodox Jewish Bible	If a bird's ken (nest) chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the mother is roosting upon the young, or upon the eggs, thou shalt not take the mother with the young; But thou shalt in any wise let the mother go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy yamim.
<i>The Scriptures</i> 1998	"When you come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, do

not take the mother with the young – let the mother go without fail, and take the young for yourself, so that it might be well with you, and that you shall prolong *your* days.

Literal, almost word-for-word, renderings:

American KJV	If a bird's nest chance to be before you in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting on the young, or on the eggs, you shall not take the dam with the young: But you shall in any wise let the dam go, and take the young to you; that it may be well with you, and that you may prolong your days.
<i>The Amplified Bible</i>	If a bird's nest should chance to be before you in the way, in any tree or on the ground, with young ones or eggs, and the mother bird is sitting on the young or on the eggs, you shall not take the mother bird with the young. You shall surely let the mother bird go, and take only the young, that it may be well with you and that you may prolong your days.
The updated Geneva Bible	If a birds nest chance to be before you in the way in any tree, or on the ground, [whether they be] young ones, or eggs, and the dam sitting upon the young, or upon the eggs, you will not take the dam with the young. If God detests cruelty done to little birds, how much more to man, made according to his image? (This is only v. 6)
Green's Literal Translation	If a bird's nest happens to be before you in the way in any tree, or on the ground, with young ones, or eggs; and the mother is sitting on the young, or on the eggs, you shall not take the mother with the young. But in every case you shall let the mother go, and take the young for yourself, so that it may be well with you, and you may prolong your days.
New RSV	If you come on a bird's nest, in any tree or on the ground, with fledglings or eggs, with the mother sitting on the fledglings or on the eggs, you shall not take the mother with the young. Let the mother go, taking only the young for yourself, in order that it may go well with you and you may live long.
Syndein/Thieme	If a bird's nest chance to be before you in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, you shall not take the dam with the young. But you shall in any wise let the dam go, and take the young to you; that it may be well with you, and that you may prolong your days.
Webster's Bible Translation	If a bird's nest shall chance to be before thee in the way on any tree, or on the ground, [whether with] young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: [But] thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and [that] thou mayest prolong [thy] days.
World English Bible	If a bird's nest chance to be before you in the way, in any tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs, you shall not take the hen with the young: you shall surely let the hen go, but the young you may take to yourself; that it may be well with you, and that you may prolong your days.
Young's Updated LT	“When a bird’s nest comes before you in the way, in any tree, or on the earth, brood or eggs, and the mother sitting on the brood or on the eggs, you will not take the mother with the young ones; you will certainly send away the mother, and the young ones will take to thyself, so that it is well with you, and you have prolonged days.

The gist of this verse: When it comes to animals for food or for raising, some conservation ought to be observed; you might eat the eggs of a bird, but you are not to kill the bird.

Deuteronomy 22:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to meet; to meet unexpectedly; to have been met, to have encountered</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7122 & #7125 BDB #896
qên (קַן) [pronounced <i>cane</i>]	<i>nest, metaphorically abode; possibly cells, chambers, rooms</i>	masculine singular construct	Strong's #7064 BDB #890
tsippôwr (צִפּוֹר) [pronounced <i>tsihp-POOR</i>]	<i>small bird, sparrow; bird [singular, collective sense]; fowl, birds</i>	feminine singular noun	Strong's #6833 BDB #861
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14

Deuteronomy 22:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'eph ^e rôchîym (מִיֹּחָרָף) [pronounced ehf-ROW-eem]	<i>young birds; young, young ones</i>	masculine plural noun	Strong's #667 BDB #827
'ôw (וּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
bêytsâh (בַּיִטָּא) [pronounced bay-TSAW]	egg	feminine plural noun	Strong's #1000 BDB #101

Translation: [When a bird nest is encountered before you along the way in any tree or on the ground—young birds or eggs...](#) Interestingly enough, Moses will deal with conservation next. If anyone is walking along the road and they come across a bird's nest, either with eggs or with young birds in the nest. This nest might be on the ground and it might be in a tree.

Deuteronomy 22:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'em (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the definite article	Strong's #517 BDB #51
râbats (רָבַט) [pronounced raw ^b -VAHTS]	<i>is lying down, lying in wait; reclines, is stretching out, settles upon; sitting</i>	Qal active participle	Strong's #7257 DB #918
'al (לְ) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
'eph ^e rôchîym (מִיֹּחָרָף) [pronounced ehf-ROW-eem]	<i>young birds; young, young ones</i>	masculine plural noun with the definite article	Strong's #667 BDB #827

Deuteronomy 22:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
bêytsâh (בְּצִיב) [pronounced bay-TSAW]	<i>egg</i>	feminine plural noun with the definite article	Strong's #1000 BDB #101

Translation: ...and the mother is sitting upon [her] young hatchlings or eggs... The mother is still with the young, sitting upon them, keeping them warm.

All of this is food: the mother hen, the eggs, and the young chicks. I have certainly had chicken and I eat eggs, but I have never tried baby chicks as food. That seems a little yucky; but that is how I was raised.

Deuteronomy 22:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אול or אל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the definite article	Strong's #517 BDB #51
'al (עַל) [pronounced áhah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the definite article	Strong's #1121 BDB #119

Translation:...—you will not take the mother upon the sons. You do not take the entire nest with the mother and the eggs (or young birds). More specifically, you do not take the mother bird. You want the mother bird to have more chicks and to lay more eggs.

This has something to do with the conservation of natural resources. We have had a similar command back in Lev. 22:28: “But an ox or a sheep—You will not kill it and its young in one day.” In addition, there is a certain amount of humanity, so to speak, that we are to learn in this and in verses such as Deut. 25:4: “You will not muzzle the ox while he is threshing.” Although that verse has a second, and more important meaning, the principle of care

for the animal kingdom is found here as well. It is a balanced, compassionate, but not rabid, care. Animals are not caused to suffer for capricious reasons, nor are they destroyed en masse as target practice.

Deuteronomy 22:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct	Strong's #7971 BDB #1018
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	2 nd person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êm (אִם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the definite article	Strong's #517 BDB #51

Translation: You will surely send the mother away... The hearer is to shoo the mother bird away. There are many nests which you will never find; but the mother bird's life is preserved to have chicks on another day.

Several commentators²⁴ spoke about how this regulation was all about preventing cruelty to animals—something that the Bible does not condone—but I don't quite see how it would. However, that does not mean that we ought not to be cruel toward animals. Prov. 12:10 reads: *Whoever is righteous has regard for the life of his beast, but the mercy of the wicked is cruel.* (ESV)

There are only two other regulations related to animals:

"When an ox or sheep or goat is born, it shall remain seven days with its mother, and from the eighth day on it shall be acceptable as a food offering to the LORD. But you shall not kill an ox or a sheep and her young in one day." (Lev. 22:27–28; ESV). And, "You shall not muzzle an ox when it is treading out the grain." (Deut. 25:4; ESV).

²⁴ Poole and Calvin, for instance; but there were others. Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 22:8. John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 22:8.

Deuteronomy 22:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the definite article	Strong's #1121 BDB #119
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH- <i>gahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
yâṭab (בָּטַי) [pronounced <i>yaw-TA^{BV}</i>]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and take the sons to yourself so that it is good to you [in the land]... The hearer is to take the eggs or the young birds, but not the mother. The eggs would be eaten; the young birds might be eaten²⁵ and they might be raised to become larger birds, either to bear more young or to be eaten later.

There are just so many birds and so many people; God is telling the people to preserve some of the wildlife so that they may continue to reproduce.

Application: It is reasonable to try to preserve species of the animal kingdom which are dying out, particularly if they appear to have an integral place in our food chain.

This concept is even found in ancient Greek poetry.²⁶ Poet Phocylides (fō-SIL-i-dez), wrote:

²⁵ Quite frankly, for me, a person who loves both eggs and chicken, there is a yuck factor with chicks, but my guess is, had I been brought up to each such food, I would have adapted fine to it.

²⁶ This was taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 22:7. He took it from Phocylides Ποιημὰ Νουθετ., ver. 80.

Μηδε τις ορειθας καλιης άμα παντας έλεσθω·

Μητερα δ' εκπρολιπη ,ς, ίν' εχης, παλι τησδε νεοττους, which translated, means:

“Nor from a nest take all the birds away;

The mother spare, she'll breed a future day.”

Deuteronomy 22:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ârak ^e (אָרַךְ) [pronounced <i>aw-RAHK</i>]	<i>to prolong [days]; to make [tent cords] long; to grow long, to continue long, to live long</i>	2 nd person masculine singular, Hiphil perfect	Strong's #748 BDB #73
yâmîym (יָמַיִם) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: ...and that you will have an extended life [lit., you will have prolonged days]. Life in the land would be extended because there would always be birds in the land laying eggs and raising young.

The eggs would be eaten or the brood would be either eaten or raised domestically. The mother, in any case, is a wild bird and is to remain a wild bird. For the Israelites, the following of God's commands were the key to their long survival in the Land of Promise: “So you will keep His statutes and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which Y^ehowah your God is giving you for all time.” (Deut. 4:40).²⁷ Now if God is concerned enough about the birds to set up a law involving them, then you know He is concerned about you.

Let's say you come across a bird nest along the road, either in a tree or on the ground, and the mother is there sitting upon her young hatchlings or upon eggs—you may take the young birds or the eggs, but you will send the mother away from her nest, so that life will be good for you in the land and so that you will have an extended life. Although the Jews call this the least of God's commandments,²⁸ that would make little sense, given the appendage ...so that life will be good for you in the land and so that you will have an extended life. Making a normal attempt to preserve the animals which you and your family feast upon would be something which would extend their time in the land of Palestine; and it would produce a better environment during their time there.

Notice the way in which God is a conservationist. It is okay to eat the eggs or to take the young; but the mother should be left behind to have more birds and more eggs. So God does not choose to completely let nature be, and man is not allowed to touch anything. Man has to eat and God allowed man to eat birds and various animals. So it is a trade-off, as conservation ought to be.

Furthermore, birds have a very important place in the ecosystem. Some birds will feast on flies, locusts, snakes, mice, rats and scorpions, animals that we do not taking over the ecosystem. Birds spread seed as well; and they assist in **pollination**. Also, an important consideration is, for many of us, birds are marvelous creatures to watch and enjoy. Preserving them is clearly a benefit to mankind and to the environment that we share.

²⁷ As a side note, it is obvious from this verse that Moses recognized what he was saying to the people were God's commandments, even though they did not all come directly from the previous four books of the Law.

²⁸ According to Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 22:5–12.

Application: Man is clearly superior to the animal kingdom—both by common sense and because God made man in His image. There is no such thing as a pristine world without man. God made man to resolve the **Angelic Conflict**. So, we might maintain some nature preserves and some areas where we do not fish or hunt; but, for the most part, the animals are given to us as food. The preservation here is to make certain that we will have chicken not just today, but next month, next year and 50 years from now. It is reasonable to try to balance out the food supply with demand, so that this supply will continue into the future.

Just as God has allowed us to make an environment to our own liking (the right sort of house and the right kind of environment for us within the house), the maintenance of that environment includes our food supply as well as animals as pets, as beasts of burden and as food. If we were to eat all of the chickens and eggs in one generation, that would show a lack of thought toward those in the next generation. It is all about maintaining the kind of life and environment that we would like to have for ourselves and for our children.

God put both animals and plants under the care and control of mankind (Gen. 1:29–30 9:2–3). Most of us have a little ecosystem in our charge, even if it is just a subdivision lot with a house on it. We rule over the plot of earth. Some of us even encourage birds to come onto this plot of land. We are simply taken that which God has allowed us to have and to make it suit us. This is in our nature to do so.

Application: It is reasonable for a group of people to want to preserve the air and the water which we enjoy as a people. We have had times when many waterways in the United States were too filthy to swim in, as well as disease ridden. It is not unreasonable to, by order of God, maintain the sort of environment that we would like to live in. This does not mean that you shut down every factory that smells bad, but you find a reasonable point midway between the factory providing jobs and the factory polluting the air and water. The factory both produces jobs and items which we desire to have; and yet we breathe the air and drink the water in this vicinity as well. Therefore, we search for a balance.

Application: There is a reasonable harmony which we can establish between man and beast; between our time on this earth, and the air and water. This should not be the focus of our existence, generally speaking, but it is one aspect of our lives. God takes some time here to place this in His Word; and therefore, we should be cognizant of a law related to the preservation even of a family of birds.

Application: However, on the other hand, it is a lot less reasonable for people who think that they can change the climate by changing their light bulbs, driving coal-powered battery cars, and giving the federal government even more power and money.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Building Code

Interestingly enough, Moses also prescribed a building code for that day and time. He will not set up pages and pages of building codes, however.

For you build a house new and you have made a parapet for your roof and you will not set bloodshed in your house, for falls the falling one from him. Deuteronomy 22:8

When you build a new house then you will also make a parapet for the roof and [by doing this] you will not put bloodshed against your home, if [lit., *when*] one falls from it.

Make certain that you build a parapet for the roof of a new house so that no one can fall from the roof.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	When you build a new house, you will make a surrounding fence to your roof, that it may not be the occasion of blood guilt by the loss of life at your house, by any one through heedlessness falling therefrom.
Jerusalem targum	Then you will make a parapet to your roof, that the guilt of innocent blood shedding may not be set upon your house.
Latin Vulgate	When you build a new house, you will make a battlement to the roof round about: lest blood be shed in your house, and you be guilty, if any one slip, and fall down headlong.
Masoretic Text (Hebrew)	For you build a house new and you have made a parapet for your roof and you will not set bloodshed in your house, for falls the falling one from him.
Peshitta (Syriac)	When you build a new house, you must make a parapet for your roof, that no man may fall from it, and bring blood upon your house.
Septuagint (Greek)	If you should build a new house, then shall you make a parapet to your house; so you shall not bring blood-guiltiness upon your house, if one should in any way fall from it.
Significant differences:	The Jerusalem targum is missing the first phrase.

Thought-for-thought translations; paraphrases:

Common English Bible	Whenever you build a new house, you must build a railing for the roof so that you don't end up with innocent blood on your hands because someone fell off of it.
Contemporary English V.	If you build a house, make sure to put a low wall around the edge of the flat roof [Houses usually had flat roofs. In hot dry weather, it was cooler on the roof than in the house, and so roofs were used for sleeping and living quarters, and for entertaining guests.]. Then if someone falls off the roof and is killed, it won't be your fault.
Easy English	When you build a new house, you must make a low wall round the roof. Even then, someone may fall from the roof and die. But you will not have done anything wrong.
Good News Bible (TEV)	"When you build a new house, be sure to put a railing around the edge of the roof. Then you will not be responsible if someone falls off and is killed.
<i>The Message</i>	When you build a new house, make a parapet around your roof to make it safe so that someone doesn't fall off and die and your family become responsible for the death.
New Berkeley Version	"When you build a new house, you must put a parapet around the roof, lest if someone falls to the ground, you bring blood guilt up your house. The flat roof was a referred part of the house. In the summer the people live and slept on the roof; a parapet was needed for protection.
New Century Version	When you build a new house, build a low wall around the edge of the roof so you will not be guilty if someone falls off the roof. In Bible times houses were built with flat roofs. The roof was used for drying things such as flax and fruit. And it was used as an extra room, as a place for worship, and as a cool place to sleep in the summer.
New Life Bible	"When you build a new house, you should put a short wall around your roof. Then no one will fall from it and bring the guilt of blood upon your house.
New Living Translation	"When you build a new house, you must build a railing around the edge of its flat roof. That way you will not be considered guilty of murder if someone falls from the roof.
The Voice	When you build a new house, make sure you put a low wall around the edge of the roof so that no one will fall off <i>and be killed</i> . That way there will be no bloodguilt on your house <i>as a result of your negligence</i> .

Whether it be home construction, dietary practices and food preparation, or farming and livestock, Israelite customs should reflect the correct order and division of humans, animals, and plants. Further, all practice should encourage life, and not death.

Partially literal and partially paraphrased translations:

American English Bible	'When you build a new house, you must erect a parapet around [the roof] to keep anyone from falling from it, so you don't bring the guilt of someone's blood upon your house.
Beck's American Translation	A Parapet "When you build a new house, but up a low wall around the edges of your roof. Then you will not bring blood guilt on your home if anyone should fall from it."
Christian Community Bible	When you build a new house, you shall construct a small wall around the roof, lest someone should fall from it, and your house become stained with blood.
<i>God's Word™</i>	Whenever you build a new house, put a railing around the edge of the roof. Then you won't be responsible for a death at your home if someone falls off the roof.
New Advent (Knox) Bible	When thou buildest a new house, make a parapet about its roof; if anyone should lose his footing and fall to the ground, thy house is polluted with blood, and the guilt is thine.
New American Bible (R.E.)	When you build a new house, put a parapet around the roof, so that you do not bring bloodguilt upon your house if someone falls off. Dt 19:10.
NIRV	If you build a new house, put a low wall around the edge of your roof. Then you won't be held accountable if someone falls off your roof and dies.
New Jerusalem Bible	'When you build a new house, you must give your roof a parapet; then your house will not incur blood-vengeance, should anyone fall off the top.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When you build a new house, make a parapet for your roof, that you set no blood on your house when falling from it.
Bible in Basic English	If you are building a house, make a railing for the roof, so that the blood of any man falling from it will not come on your house.
The Expanded Bible	When you build a new house, build a low wall around the edge of [a fence/parapet on] the roof [^C the flat roofs of Israelite houses were used for living space] so you will not be guilty [have bloodguilt] if someone falls off the roof [^C to avoid negligent homicide].
Ferar-Fenton Bible	When you build a new house, you shall make a battlement on the circuit of the roof, so that you may not bring blood upon your house, if anyone falls from it.
NET Bible®	If you build a new house, you must construct a guard rail [Or "a parapet" (so NAB, NIV, NRSV); KJV "a battlement"; NLT "a barrier."] around your roof to avoid being culpable [Heb "that you not place bloodshed in your house."] in the event someone should fall from it.
NIV, ©2011	When you build a new house, make a parapet around your roof so that you may not bring the guilt of bloodshed on your house if someone falls from the roof.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"When you build a new house, you must build a low wall around your roof; otherwise someone may fall from it, and you will be responsible for his death.
exeGesés companion Bible	When you build a new house, work a parapet for your roof, so if in falling, any man falls from there you set not blood on your house.

Kaplan Translation

Guard-Rails; Mixed Agriculture

When you build a new house [The same is true if one buys a house (Sifri), or rents one (Yad, Sekhiruth 6:3). However, some maintain that the latter cases are obligations only by rabbinical legislation (Hagahoth Maimonith, on Yad, Rotze'ach 11:1; Tzafenath Paaneach)], **you must place a guard-rail** [At least 10 handbreadths (30') high (Bava Bathra 61a; Yad, Rotze'ach 11:1,3).] **around your roof. Do not allow a dangerous situation to remain in your house, since someone can fall from [an unenclosed roof].**

Orthodox Jewish Bible

When thou buildest a bais chadash, then thou shalt make a parapet for thy roof, that thou bring not dahm (blood guiltiness) upon thine bais, if any fall from thence.

Literal, almost word-for-word, renderings:*The Amplified Bible*

When you build a new house, then you shall put a railing around your [flat] roof, so that no one may fall from there and bring guilt of blood upon your house.

Concordant Literal Version

When you build a new house, then you must make a parapet for your housetop so that you do not bring blood-guilt on your house in case someone falling from it might fall to death.

Green's Literal Translation

When you build a new house, then you shall make a guard rail for your roof, so that you do not put blood on your house if someone falls from it.

World English Bible

When you build a new house, then you shall make a battlement for your roof, that you don't bring blood on your house, if any man fall from there.

Young's Updated LT

"When you build a new house, then you have made a parapet to your roof, and you will not put blood on your house when one falls from it.

The gist of this verse:

Moses suggested that a parapet be built when a house it built, so that no one can easily fall off the roof.

Deuteronomy 22:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	2 nd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
châdâsh (חָדָשׁ) [pronounced <i>khaw-DAWSH</i>]	<i>new, new thing; fresh</i>	masculine singular adjective	Strong's #2319 BDB #294

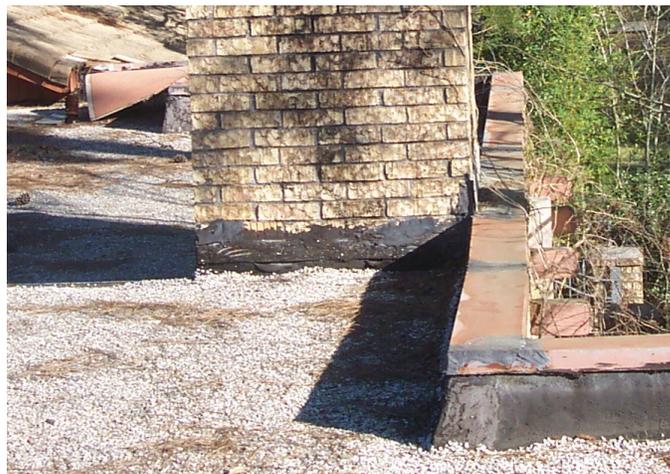
Translation: **When you build a new house...** Moses gave one building code, and this is somewhat different than you might think. But the idea was, to make a new house safer.

Deuteronomy 22:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
maʿăqeh (מַעֲקֵה) [pronounced <i>mah-awk-EH</i>]	<i>a parapet; a low wall at the edge of a balcony or roof; a battlement</i>	masculine singular noun	Strong's #4624 BDB #785
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
gâg (גַּג) [pronounced <i>gawg</i>]	<i>roof, top, housetop; top or surface [of the altar of incense]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1406 BDB #150

Translation: ...then you will also make a parapet for the roof... People in the ancient world used the roofs of their homes as another room. They would wander about up there and even sleep up then on hot nights. Therefore, Moses suggested that a parapet be built.

This is a picture of the **parapet** which used to be on the roof of my house (before I contracted to have a pitched roof built).



Welcome to the first (and only) building code to be found in the Bible. A **parapet** is any low barrier, wall or fencing at the edge of any roof (or bridge or balcony). This is common-place today in modern building. People in the ancient world used the roof of their house, which was flat, as another living area, just as some people in New York City do the same on their roofs. We will see the roof being used in Joshua 2 used as a storage area and to keep Joshua's two spies. Some people slept on their roofs during certain parts of the year (1Sam. 9:25–26, in the Septuagint).

David was hanging out on his roof when he first saw Bathsheba (2Sam. 11:2). Peter went to the rooftop to pray occasionally (Acts 10:9). Since it was common for people to spend time on their roofs, then a reasonable barrier or protection fence was to be erected simply for the sake of safety.

Deuteronomy 22:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 22:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לוֹ or לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sîym (שִׁיַם) [pronounced seem]; also spelled sūwm (שוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
dâmîym (דָּמִיַם) [pronounced daw-MEEM]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and [by doing this] you will not put bloodshed against your home,... Moses was concerned about the house and using the roof strictly from the standpoint of safety. No one wants their home to be associated with an accident. The potential accident is then explained:

Deuteronomy 22:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
nâphal (נָפַל) [pronounced naw-FAHL]	<i>the one falling, the one lying; he who has died a violent death, the one who is brought down</i>	Qal active participle with the definite article	Strong's #5307 BDB #656
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...if [lit., when] one falls from it. When there is no parapet and people are hanging out on the roof, there is always the chance that one could fall from it, and from then on, that house will be marked as a house where someone died due to the construction.

McGee comments: *Do you know that it is only in recent years that our nation has had building codes to protect people? God is not behind the times as a great many people seem to think He is. God has a concern about the way people build their homes.*²⁹

Whereas, this is easy to understand and to follow, the rabbis made additional laws for the 1%. Certainly, a small number of people would make a decorative 6 inch barrier because they are stupid. So the Rabbis required this barrier or fence to be about three feet high. This was man's, not God's, requirement.

We see this with neighborhood committees or organizations. The general idea is that the neighborhood is to be kept up and kept nice. There are innumerable regulations designed for this purpose. One such requirement is the submission of a paint chip prior to painting a house a new color. This is to protect the neighbors from being subjected to a bright purple house with orange trim. However, some do not realize that this paint chip must be submitted and they paint their house one day a very conservative color. There have been neighborhood associations who actually have required people to repaint their houses the original color, submit a chip, and allow them to paint the houses back—and threaten suit if they do not comply. These are the rabbis of our modern day. They have a general purpose, which is important, but too often they forget their purpose and fall into some sort of a power play. This power play does nothing to keep the neighborhood up—it is just the function of someone with an old sin nature who has a smattering of authority and cannot handle it properly. There are some people who should have no authority whatsoever and this is one of those kinds of people. It is completely beyond their ability to function within it.

You will note that there is no penalty attached to this. This is what Moses recommended; and he was not going to send a building inspector by later and make you tear your house down for a lack of a parapet.

The Voice does a nice summation of these Jewish laws: *Whether it be home construction, dietary practices and food preparation, or farming and livestock, Israelite customs should reflect the correct order and division of humans, animals, and plants. Further, all practice should encourage life, and not death.*³⁰

Application: Take note of what is in this law and what is not—Moses is making a recommendation to improve the safety of a home. However, this is not a state requirement so that a person who ignores Moses will be fined or thrown in jail or be executed. How do we apply this to today's life? There is nothing wrong with having state standards for a home; in fact, this verse suggests that state or national standards is a good thing. However, rather than fining a person or making them tear their house down, or suing them and taking them to court; a certificate could be issued by the state indicating that 50 or 100 (or whatever) safety guidelines have been properly followed. Inspectors would be licensed by the state, but they would be independent of the state. Most builders would want to have their home certified as *safe by the standards of the great state of _____*. They would want to know that there is regulation wiring, that the carpet will not suddenly go up in flames, and that the sheetrock used is not easily subject to mold growth. Huge amounts of tax dollars in California are spent on such things; and, in Texas, where I live, one house may be built and not subject to any standards at all; and then, 50 yards away, another house is built, and subject to a set of standards designed by Harris County. Both are flawed systems—California, because there are far too many rules and regulations and state inspectors, and it costs far too much money; and Texas because, one house has been inspected, but not far away, another house is not.

Application: Having an official certification for a set of houses, done by a certified private contractor lets the buyer known that the houses build by C. Brown Builders is an outfit that builds safe homes. Having no certificate means, buyer beware.³¹ Having bought a home which was devalued by over 50% because of the slip-shod building which occurred (all of which could have been fixed at a cost of less than \$5000 per home³² from the very beginning), I

²⁹ J. Vernon McGee, *Deuteronomy*, p. 137.

³⁰ From <http://www.biblegateway.com/passage/?search=deu%2022&version=VOICE> accessed August 24, 2013.

³¹ Home inspectors are regularly dispatched to inspect new homes as well as used ones. If you buy a new house from anyone, have it professionally inspected.

³² This person built about 20 or so homes, all which had the exact same defects.

can certainly testify that some homes are so poorly built, that it would shock you. A certification program would, with very little cost added to a new home, solve this sort of problem. A private inspector would be brought in, perhaps 2 or 3 times during the building process, paid perhaps \$1000 overall, and this private inspector would certify the safety of the newly-built home. Along with this program would go a catchy phrase like *Certified Texas safe*. Like this regulation in Deuteronomy, there is a cost factor, but it increases the safety of the home. Apart from the regulations, all of this could be done in the private market. The regulations themselves could be done by a collection of builders who are paid one time by the state for their input. This could be updated and revised every 5–10 years (which would be a one-time cost to the state for each update or revision). Rather than maintaining an army of inspectors at the state expense, as California does, at a huge cost, all of this could be done privately and it would be an option for every homebuilder. If Charley Brown does not want to build homes that are *certified Texas safe*, that would be his problem when it comes to living in the house or selling it.

My point is, the information in Deuteronomy, although given for a particular nation with a particular culture and time period, there is still reasonable application which can be made. God is looking to preserve life among His people; He is looking to set His people apart from all others as pure; and He is developing many laws which have application throughout time.

Note that laws regarding morality are more numerous and therefore more important than building codes and conservation. This is because the laws of morality have a far greater effect upon society as a whole.

Chapter Outline

Charts, Maps and Short Doctrines

Farming Recommendations

You will not sow your vineyard [with] two kinds [of crops] lest is set apart the abundance which you sow and the produce of the vineyard. Deuteronomy 22:9

You will not sow your vineyard [with] two incompatible kinds [of crops] so that the abundance which you have sown along with the produce of the vineyard is not set apart [to be burned].

You will not sow your vineyard with two incompatible kinds of crops so that the yield which you have sown along with the vineyard's produce will not be kept separate.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	You shall not sow your vineyard with <u>seeds</u> of different kinds, lest thou be <u>chargeable with burning</u> the mixed seed that you have sown and the produce of the vine.
Latin Vulgate	You will not sow your vineyard with divers <u>seeds</u> : lest both the seed which you have sown, and the fruit of the vineyard, be sanctified together.
Masoretic Text (Hebrew)	You will not sow your vineyard [with] two kinds [of crops] lest is set apart the abundance which you sow and the produce of the vineyard.
Peshitta (Syriac)	You shall not sow your furrow with mixed <u>seeds</u> , lest the produce of the seed which you have sown and the produce of your vineyard be <u>seized for the sanctuary</u> .
Septuagint (Greek)	You shall not sow your vineyard with different kinds of seed, lest the fruit be <u>defiled</u> , and whatsoever seed you may sow, with the fruit of your vineyard.
Significant differences:	It is unclear whether the word found in this verse includes the concept of <i>seeds</i> with it.

The targum offers the likely result of sowing mixed seed, rather than translating the exact words found here. The Greek has *defiled* rather than *set apart*; and the Syriac has *seized by the sanctuary*.

Thought-for-thought translations; paraphrases:

Common English Bible	Don't plant your vineyards with two types of seed; otherwise, the entire crop that you have planted and the produce of the vineyard will be unusable [Or sanctified].
Contemporary English V.	If you plant a vineyard, don't plant any other fruit tree or crop in it. If you do plant something else there, you must bring to the place of worship everything you harvest from the vineyard.
Easy English	You must not plant two different kinds of seed in your field. If you do, then nothing that you plant will grow well. The fruit will not be good.
Easy-to-Read Version	"You must not plant seeds of grain in the same fields as your grapevines. Why? Because then they become useless [Literally, "they become holy." This means these things belonged only to God, so they couldn't be used by the people.], and you can't use either the grapes or the grain that grows from the seeds you planted.
Good News Bible (TEV)	"Do not plant any crop in the same field with your grapevines; if you do, you are forbidden to use either the grapes or the produce of the other crop.
<i>The Message</i>	Don't plant two kinds of seed in your vineyard. If you do, you will forfeit what you've sown, the total production of the vineyard.
New Berkeley Version	"Do not sow in your vineyard two kinds of seed, lest the whole of the produce, the seed you sow and the fruit of the vineyards, be confiscated to the sanctuary.
New Century Version	Don't plant two different kinds of seeds in your vineyard. Otherwise, both crops will be ruined.
New Life Bible	"Do not plant among your vines another kind of seed. All that grows from what you have planted will be unclean.
New Living Translation	"You must not plant any other crop between the rows of your vineyard. If you do, you are forbidden to use either the grapes from the vineyard or the other crop.
The Voice	Moses: ⁹ Don't plant your vineyard with two kinds of seed. If you do, everything that grows there will not be pure, both what grows from the seeds and what grows on the vines.

Partially literal and partially paraphrased translations:

American English Bible	'You must not plant different types of seeds in your vineyard, for the [plants] could [cross-pollinate] and make your vineyard unholy.
Beck's American Translation	"Don't sow in your vineyard another crop, or you will forfeit for sacred use everything that grows there, the seed you sow and the grapes of the vineyard.
Christian Community Bible	Do not sow any other seed in your vineyard because when you do this, you can neither eat from the produce of the grapes nor from the produce of the other plants.
<i>God's Word</i> TM	Never plant anything between the rows in your vineyard. Otherwise, you will have to give everything that grows there to the holy place. This includes the crop you planted and the grapes from the vineyard.
New Advent (Knox) Bible	Do not sow thy vineyard with a second kind of seed, or both the crop thou hast sown and the fruit of thy vineyard are forfeit.
New American Bible (R.E.)	You shall not sow your vineyard with two different kinds of seed, or else its produce shall become forfeit, both the crop you have sown and the yield of the vineyard. Some understand these laws as serving to preserve distinctions set by God in the creation. Become forfeit: to the sanctuary; lit., "be holy"; cf. Lv 19:19; Jos 6:19.
NIRV	Don't plant two kinds of seeds in your vineyard. If you do, the crops you grow there will be polluted. Your grapes will also be polluted.
New Jerusalem Bible	'You must not sow any other crop in your vineyard, or the whole yield may become forfeit, both the crop you have sown and the yield of your vines.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never sow your vineyard with crossbreeds, otherwise the fullness of your seed which you sow, the produce of your vineyard, <i>will be sanctified</i> .
Bible in Basic English	Do not have your vine-garden planted with two sorts of seed: or all of it may become a loss, the seed you have put in as well as the increase.
The Expanded Bible	Don't plant two different kinds of seeds in your vineyard. Otherwise, both crops will be ruined [the fullness will be forfeit, both the seed that has been sown as well as the produce of the vineyard; ^c to avoid unnatural combinations, perhaps as a reminder that Israelites were to be separate from Gentiles, see also vv. 10-11].
Ferar-Fenton Bible	You shall not double-crop your farm; that would spoil the full development of the seed you sow, and the produce of the farm.
NET Bible®	<i>Illustrations of the Principle of Purity</i> You must not plant your vineyard with two kinds of seed; otherwise the entire yield, both of the seed you plant and the produce of the vineyard, will be defiled [Heb "set apart." The verb קָדַשׁ (qadash) in the Qal verbal stem (as here) has the idea of being holy or being treated with special care. Some take the meaning as "be off-limits, forfeited," i.e., the total produce of the vineyard, both crops and grapes, have to be forfeited to the sanctuary (cf. Exod 29:37; 30:29; Lev 6:18, 27; Num 16:37-38; Hag 2:12).].
New Heart English Bible	You shall not sow your vineyard with two kinds of seed, lest the whole fruit be forfeited, the seed which you have sown, and the increase of the vineyard.
NIV, ©2011	Do not plant two kinds of seed in your vineyard; if you do, not only the crops you plant but also the fruit of the vineyard will be defiled [Or be forfeited to the sanctuary].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are not to sow two kinds of seed between your rows of vines; if you do, both the two harvested crops and the yield from the vines must be forfeited.
exeGesés companion Bible	Seed not your vineyard with heterogenetic inductions: lest the fulness of the seed you seed and the produce of your vineyard, becomes defiled:...
Judaica Press Complete T.	You shall not sow your vineyard <i>together with</i> a mixed variety of species, lest the increase, even the seed that you sow and the yield of the vineyard <i>both</i> become forbidden.
Kaplan Translation	Do not plant different species [See Leviticus 19:19 (Berakhoth 22a; Sefer HaMitzvoth, Negative 216; Yad, Kelayim 5:1; Chinukh 548). The mixtures forbidden in the vineyard are primarily the same as those forbidden otherwise, but if they are planted in a vineyard they become forbidden, for any use at all (Yad, Kelayim 5:4, Maakhaloth Assuroth 10:6).] in your vineyard. [If you do so] the yield of both the crops you planted and the fruit of the vineyard will be forfeit [(Rashbam; Ralbag). Literally, 'sanctified.' Or, 'an abomination' (Targum), or, 'fit to be burned' (Kiddushin 56b; Targum Yonathan). See note, this verse, 'fruit'.].
Orthodox Jewish Bible	Thou shalt not sow thy kerem with different seeds; lest the fruit of thy zera which thou hast sown, and the fruit of thy kerem, be defiled.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	You shall not plant your vineyard with two kinds of seed, lest the whole crop be forfeited [under this ban], the seed which you have sown and the yield of the vineyard forfeited to the sanctuary.
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Concordant Literal Version	You shall not sow your vineyard dissimilarly lest the full yield shall be holy: both the seed which you are sowing and the yield of the vineyard.
English Standard Version	"You shall not sow your vineyard with two kinds of seed, lest the whole yield be forfeited [Hebrew become holy], the crop that you have sown and the yield of the vineyard.
The updated Geneva Bible	You will not sow your vineyard with divers seeds: lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled. The tenor of this law is to walk in simplicity and not to be curious about new fads.
Green's Literal Translation	You shall not sow your vineyard with different kinds of seeds, that the fruit of your seed which you have sown and the fruit of your vineyard not be defiled.
New RSV	You shall not sow your vineyard with a second kind of seed, or the whole yield will have to be forfeited, both the crop that you have sown and the yield of the vineyard itself.
World English Bible	You shall not sow your vineyard with two kinds of seed, lest the whole fruit be forfeited, the seed which you have sown, and the increase of the vineyard.
Young's Updated LT	"You will not sow your vineyard with divers things, lest the fulness of the seed which you will sow, and the increase of the vineyard, be separated.

The gist of this verse: Incompatible crops are not to be sown side-by-side, as this is a mess at the end of the season when the crops are harvested, and some must be thrown out.

Deuteronomy 22:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 nd person masculine singular, Qal imperfect	Strong's #2232 BDB #281
kerem (כֶּרֶם) [pronounced keh-REM]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3754 BDB #501
kil ^o ayim (כִּילְאִיִּם) [pronounced kil ^o -AH-yim]	<i>two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate; incompatible types</i>	masculine dual substantive; pausal form	Strong's #3610 BDB #476

This noun only occurs in Lev. 19:19 and Deut. 22:9. We do not have any cognates which help to establish the exact meaning of this word.

Translation: You will not sow your vineyard [with] two kinds [of crops]... The person has a vineyard which is not to be sown with *two [incompatible] kinds*; which is the masculine substantive dual of the word kil^oayim (כִּילְאִיִּם) [pronounced kil^o-AH-yim], which means *two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate, incompatible types*. Strong's #3610 BDB #476. This word is only found here and in Lev. 19:19, and much of its meaning is derived from the fact that this is a dual noun. It probably means *two incompatible kinds*. Lev. 19:19 reads: "You are to keep My statutes. You will not breed together two kinds of your cattle; you will not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together."

Lev. 19:19 reads: **You shall keep my statutes; you shall not cause your livestock to breed with different kinds; you shall not sow two kinds in your field; and you shall not allow a garment mixed of linen and wool to come upon you.** (Green's Literal translation). Contextually, it appears that the definitions offered are reasonable. Perhaps the concept is *incompatible types*.

This does not necessarily mean that you cannot sow half an acre with corn and half an acre with wheat; but you would not normally sow corn and wheat together, side-by-side. You would not mix the seed together and just throw it all out there willy-nilly.

This also has a symbolic application to the Jews—they are not to intermix with the gentiles, willy-nilly, as if there is no difference. The Jews had a particular relationship with God, and they are set apart by this relationship. Many of the heathen gentiles did not. Quite obviously, this does not mean that gentiles may not become Jews (under this ancient dispensation). A gentile who is *an incompatible type* is a gentile who cannot accept the God of the Jews; so there should not be an intermixing here (primarily, intermarriage would be forbidden). A gentile who believes in the God of the Jews is no longer *an incompatible type*.

Deuteronomy 22:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to be pure, to be clean; to be holy, to be sacred; to set apart, to consecrate, to sanctify, to dedicate, to hallow</i>	3 rd person feminine singular, Qal imperfect	Strong's #6942 BDB #872
melê'âh (מְלֵאָה) [pronounced <i>mel-ay-AW</i>]	<i>abundance, fulness, abundance of crop, full produce</i>	feminine singular noun with the definite article	Strong's #4395 BDB #571
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
zâra' (זָרָא) [pronounced <i>zaw-RAH</i>]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 nd person masculine singular, Qal imperfect	Strong's #2232 BDB #281
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
têbûw'âh (תְּבוּאָה) [pronounced <i>têb-oo-AW</i>]	<i>product; crops, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular construct	Strong's #8393 BDB #100
kerem (כֶּרֶם) [pronounced <i>keh-REM</i>]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun with the definite article	Strong's #3754 BDB #501

Translation: ...so that the abundance which you have sown along with the produce of the vineyard is not set apart [to be burned]. Different crops are going to mature at different times; they will have different needs, and they are often harvested in different ways.

A farmer is going to have a group of crops which he has kept separate from the beginning, and they have grown and been harvested. But he also has this field of mixed crops, which are a mess, and they would have to be kept separate from the good crops.

The result of sowing two kinds of seed together is given by the averting or deprecating conjunction *pen* (פֶּן) [pronounced *pen*],³³ unfortunately best translated with the Old English *lest*. I render this with the more modern *so that + a negative*. It could also be translated simply *else*, or *for the aversion of*, *for the avoidance of*, *so that [you] avoid*, *in order to prevent*. Very likely, what is indicated here is *separation, keeping separate*. Strong's #6435 BDB #814. What is being avoided is *qâdash* (קָדַשׁ) [pronounced *kaw-DAHSH*] and it is translated *consecrate, sanctify, dedicate, hallow*. Any of these words are good translations, particularly *consecrate*, however, unless you have been going to church for a long time or speak old English fluently, it doesn't mean much to you. This verb means that something is set apart to God; this something takes on the quality of being sacred, holy, different from that which is tied to the earth. Strong's #6942 BDB #872. Therefore, the reason not to sow two different kinds of seed together is so that their yield does not become set apart. My guess here is that this is not used in the religious sense of set apart to God, but so that it is not set apart because the crops are unusable; they are all mixed together. If kept separate, they are easier to maintain, care for and harvest. So, you have, on the one hand, the harvest of crops which were sown separately in their different fields and then you have this cornucopia of crops, which may have to be kept separate and thrown out.

Part of what is in view here is, spiritual purity is being required here. Furthermore, we have found when two crops are sown side-by-side that one takes on some of the characteristics of the other. This does not mean that a person could not have several different things planted. They just were not to be mixed. There was to be a clear demarcation between the types of things sown.

Jesus told the parable of the wheat and the tares, the produce and the weed which were sown side-by-side. As young plants, they could not be distinguished. **He presented another parable to them, saying, "The kingdom of heaven may be compared to a man who has sown good seed in his field. But while men were sleeping, his enemy came and sowed weed seeds also among the wheat, and went away. But when the wheat sprang up and bore grain, then the tares became evident as well. And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have weeds?' And he said to them, 'An enemy has done this!' And the slaves said to him, 'Do you want us, then to go and gather them up?' But he said, 'No, so that you do not root up the wheat with them while you are gathering up the weeds. Allow both to grow together until the harvest; and in the time of the harvest, I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn." ' "** (Matt. 13:24–30). This parable represented the believers and the unbelievers growing up side-by-side in the world. Having things all mixed up is what we find in the world; however, God does not have things all mixed up in His eternity.

Unfortunately, there are no insights to be found on this verse in the notes of the NASB, the NIV Study Bible or in Scofield's Reference Bible; nor does Barnes' Notes help us here. So you may wonder why such a thing is forbidden, along with them mixture of clothing material in this context. However, the simple explanation is, Moses is speaking to hundreds of thousands of men who have never worked a farm before. These were children when they left Egypt. Their parents are now all dead, so there is no one from whom they can learn. Moses is giving them basic lessons on home safety, on farming, on conservation, etc. Moses is not going to set up a brigade of inspectors to go throughout the land and make sure that no one is planting corn and wheat side-by-side (and then order that they have a hand cut off). These are simple guidelines which these young, inexperienced farmers need.

This command is probably, on the one hand, indicating the way that farming ought to be done; and, on the other hand, is symbolic of keeping separate things which are fundamentally incompatible.

There should be a practical side to this, and that is, these Jews have not been farmers ever before. Moses is speaking to the second generation of Jews (the GOP,³⁴ if you will); and he is laying out some fundamentals of

³³ Strong's: *pên* (פֶּן) [pronounced *payne*].

³⁴ The generation of promise.

farming which they may not be aware of (recall that they have been eating manna and quail which God brought to them all of this time).

We have come to understand, after centuries of farming, that there are certain fertilizers and nutrients which may be added to the soil which will be good for one crop, but not for another. Certain amounts of water will cause one plant to thrive, and others to burn out. When a farmer plants one kind of crop in one field and another in a different field, then that farmer can treat each field differently and use the fertilizer and watering methods which are best for that particular crop.

Clarke writes: *for those who have studied the diseases of land and vegetables tell us, that the practice of mingling seeds is injurious both to flowers and to grains. "If the various genera of the natural order Gramineæ, which includes the grains and the grasses, should be sown in the same field, and flower at the same time, so that the pollen of the two flowers mix, a spurious seed will be the consequence, called by the farmers chess. It is always inferior and unlike either of the two grains that produced it, in size, flavor, and nutritious principles. Independently of contributing to disease the soil, they never fail to produce the same in animals and men that feed on them" [WHITLAW].³⁵ The Pulpit commentary says that the pollination from the wrong plant to the delicate vine blossoms injures the production of the fruit.³⁶ Whether an of this is true or not, I have no idea. In any case, it seems reasonable to keep various plantings separate, and that this is advice coming from Moses to novice farmers about to all own their first farm.*

Symbolically, the Jews were not to intermix with people who were fundamentally different; who did not worship and respect their God. Ultimately, God will go through the field Himself and separate the wheat from the tares (that is, believers from unbelievers), which, from all accounts, appear to look about the same as they begin to grow (Matt. 13:24–30). The Judgment Seat of Christ is the ultimate separation of incompatible things.

It is possible that some ancient heathen groups³⁷ used mixtures of seeds for crops and mixtures of different types of cloth were done to obtain the blessing of the gods. The lack of mixture enjoined of the Israelites was both symbolic of purity and separated them from the heathen practices of that day. So, these regulations for separation may symbolic of separation from both the heathen and the practices of that day.

You will not plow in an ox and in an ass together. Deuteronomy 22:10 **You will not plow with an ox and an ass together.**

You will not have an ox and an ass side-by-side to plow.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	You shall not plough with an ox and an ass nor with any animals of two species bound together.
Latin Vulgate	You will not plough with an ox and an ass together.
Masoretic Text (Hebrew)	You will not plow in an ox and in an ass together.

³⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Lev. 19:9.

³⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 22:9–12.

³⁷ Clarke writes: *This also was directed against an idolatrous practice, namely, that of the ancient Zabians, or fire-worshippers, who sowed different seeds, accompanying the act with magical rites and invocations; and commentators have generally thought the design of this and the preceding law was to put an end to the unnatural lusts and foolish superstitions which were prevalent among the heathen.* From Adam Clarke, *Commentary on the Bible*; from e-Sword, Lev. 19:19. I include this only as a footnote, as I do not see it as being nearly as important as the previous comments.

Peshitta (Syriac) You shall not plow with an ox and an ass together.
 Septuagint (Greek) You shall not plow with an ox and a donkey together.

Significant differences: The bêyth preposition can be translated *with* as well as *in*.

Thought-for-thought translations; paraphrases:

Contemporary English V. Don't hitch an ox and a donkey to your plow at the same time.
 Easy English You must not tie a cow and a *donkey together to plough your land.

Partially literal and partially paraphrased translations:

American English Bible 'You must not hitch an ox and a burro together to [pull] the same plow.
*God's Word*TM Never plow with an ox and a donkey harnessed together.
 New American Bible (R.E.) You shall not plow with an ox and a donkey harnessed together.
 NIRV Don't let an ox and a donkey pull the same plow together.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Never plow with a bull and ass together.
 Bible in Basic English Do not do your ploughing with an ox and an ass yoked together.
 The Expanded Bible Don't plow with an ox and a donkey tied together.
 NET Bible® You must not plow with an ox and a donkey harnessed together.

Jewish/Hebrew Names Bibles:

Kaplan Translation *Forbidden Combinations*
 Do not plow with an ox and donkey together.
 Orthodox Jewish Bible Thou shalt not plow with a shor and a chamor together.

Literal, almost word-for-word, renderings:

The Amplified Bible You shall not plow with an ox [a clean animal] and a donkey [unclean] together.
 Concordant Literal Version You shall not plow with a bull and a donkey together.
 English Standard Version You shall not plow with an ox and a donkey together.
 New RSV You shall not plough with an ox and a donkey yoked together.
 Young's Updated LT "You will not plow with an ox and with an ass together.

The gist of this verse: Incompatible animals are not to be used as a pair to plow.

Deuteronomy 22:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (לֹא אוֹ לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
חָרַשׁ (חָרַח) [pronounced chaw- RAHASH]	<i>to cut in, to engrave, to inscribe; to fabricate [out of wood or metal]; to fabricate, devise or plot [evil]; to plough (cutting furrows)</i>	2 nd person masculine singular, Qal imperfect	Strong's #2790 BDB #360

Deuteronomy 22:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shôwr (שוׁר) [pronounced shohr]	<i>an ox, a bull, a head of cattle</i>	masculine singular noun	Strong's #7794 BDB #1004
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chămôwr (חמור) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun	Strong's #2543 BDB #331
yachad (יחד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: You will not plow with an ox and an ass together. These are two incompatible things, and they do not belong side-by-side. They are not going to cooperate together, and therefore, should be kept separate.

Again, Moses is speaking to a people who have never farmed before; and they no longer have parents to teach them how to farm, so Moses covers a few basic principles. These are a few fundamental principles given to these people who are entering the land who have never farmed before in their lives. Moses is simply laying out some basics.

Note that there is no moral imperative involved here. If someone is caught plowing with an ox and an ass together, they are not going to be taken outside of the city and stoned. This is a simple rule of thumb; things which are incompatible are to be kept separate.

Here, the animals will be unbalanced, one (I believe it's the ox) will be doing most of the work and their difference in size, strength and temperament will make it difficult for both of them. Barnes said that such a pairing would be cruel to the donkey.³⁸

This is later applied to marriages where we are told not to be unequally yoked (to unbelievers): **Do not be bound together with unbelievers; for what partnership has righteousness and lawlessness, or what fellowship has light with darkness?** (2Cor. 6:14). For a young person, the biggest mistakes which can be made are pre-marital sex, drugs and pregnancy. If a person is a believer, along with these serious mistakes, one could add marrying an unbeliever. This kind of errors have results which last a lifetime.

In that age, beneath the surface, the key is, the Jews, as believers in the Revealed Lord, are incompatible with the heathen around them who did not believe in Him. Therefore, they could not easily intermingle with the heathen within being negatively impacted.

³⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 22:9–11.

This same sort of purity is applicable to grace versus legalism; between the call of Christ and the false offerings of religion (all religion is a matter of personal merit; Christianity is a relationship to God through Jesus Christ, based upon His merit, not upon our own).

Chapter Outline

Charts, Maps and Short Doctrines

Clothing Recommendations

You will not wear mixed-fabric—wool and linen together. Deuteronomy 22:11 **You will not wear mixed-fabric [clothing]—wool and cotton together.**

You will not make clothes from wool and cotton together.

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	You shall not clothe <u>nor warm</u> yourselves with a garment <u>combed (carded) or netted, or interwoven</u> with woollen and linen mixed together.
Latin Vulgate	You will not wear a garment that is woven of woollen and linen together.
Masoretic Text (Hebrew)	You will not wear mixed-fabric—wool and linen together.
Peshitta (Syriac)	You shall not wear a garment woven of different sorts of wool and cotton together.
Septuagint (Greek)	You shall not wear a mingled garment, woolen and linen together.

Significant differences: The targum, as usual, acts very much like a commentary.

Thought-for-thought translations; paraphrases:

Common English Bible	Don't wear clothes that mix wool and linen together.
Contemporary English V.	When you weave cloth for clothing, you can use thread made of flax [The stalks of flax plants were harvested, soaked in water, and dried, then their fibers were separated and spun into thread, which was woven into linen cloth.] or wool, but not both together.
Easy English	You must not mix different materials together to make clothes.
Easy-to-Read Version	"You must not wear cloth made by weaving together wool and linen.
<i>The Message</i>	Don't wear clothes of mixed fabrics, wool and linen together.
New Berkeley Version	...nor wear garments woven of mixed threads, wool and linen combined. Man should use them as God made them. Isa.28:25–26.
The Voice	Don't wear any material made of both wool and linen.

Partially literal and partially paraphrased translations:

<i>God's Word</i> TM	Never wear clothes made of wool and linen woven together.
New Advent (Knox) Bible	Do not plough with an ox and an ass together; or wear garments woven of linen and wool together. V. 10 is included for context. Some think that this verse refers to superstitions common at the time. Others have suggested that the purpose of these regulations was symbolical, the Israelites being warned against making a hotch-potch of true and false religion. Cf. Deut. 22.9-11.
New American Bible	You shall not wear cloth of two different kinds of thread, wool and linen, woven together.
NIRV	Don't wear clothes made of wool and linen that are woven together.

Revised English Bible You are not to wear clothes woven with two kinds of yarn, wool and flax together.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English
 Ferar-Fenton Bible
 NET Bible®
 Never clothe in satin, wool and flax together.
 Do not have clothing made of two sorts of thread, wool and linen together.
 You shall not weave silk, wool, and flax together.
 You must not wear clothing made with wool and linen meshed together. The Hebrew term שַׂטְנֵץ (sha'atnez) occurs only here and in Lev 19:19. HALOT 1610-11 s.v. takes it to be a contraction of words (שש [shash, "headdress"] + טַעַץ ['atnaz, "strong"]). BDB 1043 s.v. שַׂטְנֵץ offers the translation "mixed stuff" (cf. NEB "woven with two kinds of yarn"; NAB, NIV, NRSV, NLT "woven together"). The general meaning is clear even if the etymology is not.

New Heart English Bible You shall not wear a mixed stuff, wool and linen together.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible You are not to wear clothing woven with two kinds of thread, wool and linen together.

exeGesés companion Bible ...enrobe not linsey woolsey
 as of woollen and flax together:...

Kaplan Translation Do not wear a forbidden mixture [Shaatznez in Hebrew; see Leviticus 19:19.], where wool and linen [Some say that this was forbidden because such mixtures were reserved for the priests (Baaley Tosafoth; Chizzkuni; Josephus, Antiquities 4:8:11). Others say that it is forbidden because such mixtures were worn by gentile priests (Moreh Nevukhim 3:37; Chinukh 551). Other sources indicate that it is forbidden because sheep were the sacrifice of Abel while linen was the sacrifice of Cain (Pirkey Rabbi Eliezer 21; Tanchuma, Bereshith 9; Chizzkuni).] are together [in a single garment]..

Orthodox Jewish Bible
The Scriptures 1998 Thou shalt not wear a garment of different sorts, as of woollen and linen together.
 "Do not put on a garment of different kinds, of wool and linen together.

Literal, almost word-for-word, renderings:

Concordant Literal Version You shall not put on linsey-woolsey, wool and flax together.

A Conservative Version Thou shall not wear a mingled stuff, wool and linen together.

Context Group Version You shall not wear a mingled thing, wool and linen together.

Darby Translation Thou shalt not wear a garment of mixed material, [woven] of wool and linen together.

English Standard V. – UK You shall not wear cloth of wool and linen mixed together.

Green's Literal Translation You shall not wear a garment of different kinds, of wool and linen together.

NASB "You shall not wear a material mixed of wool and linen together.

New King James Version "You shall not wear a garment of different sorts, *such as* wool and linen mixed together.

New RSV You shall not wear clothes made of wool and linen woven together.

Webster's Bible Translation Thou shalt not wear a garment of divers sorts, [as] of woollen and linen together.

World English Bible You shall not wear a mixed stuff, wool and linen together.

Young's Updated LT "You will not put on a mixed cloth, wool and linen together.

The gist of this verse: Clothing is not to be made out of incompatible materials.

Deuteronomy 22:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lābash (לָבַשׁ) [pronounced law ^b -VAHSH]	<i>to put on, to clothe, to be clothed, to wear</i>	2 nd person masculine singular, Qal imperfect	Strong's #3847 BDB #527
sha'at ^e nêz (שֵׂאֵתָנִיז) [pronounced shah-aht-NAZE]	<i>mixed stuff, fabric of mixed weave, a kind of cloth forbidden for garments; cloth made by weaving linen and wool together</i>	masculine singular noun	Strong's #8162 BDB #1043
tsemer (צֶמֶר) [pronounced TSEH-mer]	<i>wool [from sheep, in clothing]; metaphorically: whiteness</i>	masculine singular noun	Strong's #6785 BDB #856
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pish ^e teh (פִּשְׁתֵּה) [pronounced pish ^e -THE]	<i>flax, linen, cotton</i>	masculine singular noun	Strong's #6593 BDB #833
yachad (יַחַד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403

Translation: You will not wear mixed-fabric [clothing]—wool and cotton together. This does not mean that all blends are out. Here, Moses is very specific. In many ways, Moses here is writing the first *Farmer's Almanac*. Moses has been around for nearly 120 years at this point in time, and the people he is speaking to, apart from Joshua and Caleb, are under 40. He is learned in many different areas; most of them know nothing about farming, building or anything else.

This is a continuation of the theme in v. 10. When washed, wool will shrink whereas linen will not (at least, not as much). Today, we have become very adept at material blends, but it was not so in the ancient world. Moses was repeating what God had instructed him: “You will not...wear a garment upon you of two kinds of material mixed together.” (Lev. 19:19b). The context of Lev. 19 is the forbidding of idolatry. The Israelites were not to mix together idolatry and worship of Jesus Christ. Their worship of God was to be separated from the heathen worship of idols (Lev. 19:1–8) and their behavior was to be separate from the behavior of the unbeliever (Lev. 19:9–18). The passage from 2Cor. 6 is also contiguous with a call to separate from idolatry: **Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I will dwell in them and walk among them; and I will be their God and they will be My people. Therefore, come out from their midst and be separate,” says the Lord. “And do not touch what is unclean and I will embrace you. And I will be a father to you, and you will be sons and daughters to Me,” says the Lord Almighty** (2Cor. 6:16–18 Ex. 29:45 Lev. 26:11b–12 Isa. 52:11 Ex. 4:22 2Sam. 7:14). As we have seen, this separated the Israelites from the heathen groups around them.

On the practical side, Moses is keeping these people from wasting time on projects which will yield substandard products. Recall that when these Jews were in the desert, God preserved their clothing and their sandals (Deut. 8:4 29:5). So these people never had to grow their food or grow cotton for making clothes—many of them did not even know how to make clothing and sandals. These were skills which, had they learned them at all, they had not used such skills for at least 40 years.

Jesus used this principle in a parable: “No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.” (Matt. 9:16–17; ESV) The parable was trying to use legalism in a grace system (God’s way is grace; religion, which is what the pharisees offered, was legalism; a religion of merit).

Some critics of the Bible, often quote Lev. 19:19, and then with snarky glee, proclaim, “You cannot wear cotton blend clothing.” The implication is, “You Christians are such dorks.” Or, “You Christians do not like homosexuality; well, do you wear cotton blends? Got you there; heh heh heh.”

CGG.org on Wearing Clothing of Mixed Fibers

Should a Christian Wear Clothing of Mixed Fibers (Leviticus 19:19 Deuteronomy 22:9–11)?

This question often arises when people read Leviticus 19:19 and Deuteronomy 22:11. Today we would call this a "consumer protection law." Notice that these verses contain the basic principle that materials of widely differing character and texture are not to be combined. On the other hand, these verses allow a number of combinations that are within God's laws.

Today's garments are made of two basic kinds of natural fibers. The first is plant cellulose fiber, from which fabrics such as linen and cotton are produced. The second is animal protein fiber such as wool and silk. Because these kinds of fibers differ markedly in strength, washability, absorption, and so forth, they should not be mixed.

However, a garment made of a combination of cellulose materials—a mixture of cotton and linen, for example—is acceptable because the fibers are basically similar. For the same reason, mixtures of protein fibers (wool, mohair, silk, and so on) are acceptable.

What about the mixture of synthetic, man-made fabrics, such as Dacron, nylon, polyester, and rayon, with either cellulose or protein fibers? Many have not realized that a combination of synthetic and either plant or animal material does not necessarily break the biblical principle. Synthetic materials are usually made to have essentially the same characteristics as the natural fibers. Otherwise, they would not mix well. The stronger fibers would cut and tear away from the weaker ones or would not combine well in other ways. In other words, it is perfectly acceptable to manufacture fabrics from a combination of fibers which are naturally or artificially compatible with one another. It is the mixture of fibers with markedly differing qualities which this biblical principle concerns.

It should be noted that such combinations produce a cheaper garment, with respect to quality, than one made with the best grades of pure fibers. On the other hand, a fabric made from low-grade, natural fibers is usually improved by the addition of compatible man-made fibers. Any good tailor or seamstress knows that the best quality clothing is made from 100 percent wool, cotton, and so forth. Nevertheless, one need not throw away or destroy clothing which may be of lower quality or a wrong mixture. Wearing such materials is not a sin in itself. Rather, God does not want manufacturers producing shoddy materials in order to take advantage of their customers.

Making clothing in the ancient world was a very involved process and it would make little sense to produce clothing which would not hold up over the long haul. Keeping incompatible things separate simply saved the Jews from wasting the materials which they had to work with and their time as well.

This is taken from:

<http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/BQA/k/192/Should-Christian-Wear-Clothing-of-Mixed-Fibers-Leviticus-1919.htm> accessed August 18, 2013 and slightly edited.

There was a story done on the [weirdest Bible laws](#), and, of course, this was included. No idea who that person below is, but this was their explanation.

TMana on mixing materials

(1) Natural-fiber mavens will tell you that different fibers behave differently and the garments need to be cared for differently. Linen-wool mixtures cannot be bleached white like pure linen can, nor can wool be washed with both agitation and hot water without changing the character of the fabric.

(2) Religious Jews don't limit the non-mixing of natural fibers to linsey-woolsey: the Bible also prohibits the mixing of crops in the field, so any cotton-linen blend is off-limits as well. An Orthodox colleague related to me how her husband has required the collar of the linen suit he wore for his wedding to be picked apart and restitched with polyester thread before he would purchase it, to avoid mixing fibers.

(3) Different fibers behave differently in garments. Mixed-fiber garments have all of the care disadvantages of all fibers in the garment and generally do not have the advantages of both fibers. For example, try putting a linen garment in the washing machine on "hot", with bleach. Now try treating a wool garment the same way... (Caution: please do NOT do this with a wool garment you wish to wear again!)

(4) The Bible also prohibits the mixing of plants in the same field; religious Jews therefore also eschew cotton-linen blends, or even clothing of linen fabric sewn up with cotton thread. (A colleague's husband had the collar and lapel of the suit he'd wish to purchase for his wedding unpicked and restitched in polyester thread for just that reason.)

From <http://www.asylum.com/2008/02/20/the-weirdest-laws-in-the-bible-no-mixing-fibers/#commentform> accessed September 22, 2013. These are two postings made into one (and, therefore, renumbered).

Chapter Outline

Charts, Maps and Short Doctrines

Again, portions of Deuteronomy function more like a Farmer's Almanac than strict laws which demand close adherence to for the rest of human history. The primary difference is, the people of Israel at this time had very few skills in the realm of farming and building.

Tassels you will construct for yourself upon four of extremities of your garment which you clothe with her.

Deuteronomy
22:12

[However,] You may [lit., will] make tassels [belt loops? pockets?] for yourself beyond the four ends of your garment with which you are clothed.

You will design your overcoat with pockets on all four sections for the overcoats that you wear.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

Nevertheless on a robe of linen thread you may be permitted to make fringes of woollen upon the four extremities of your vestments with which you dress in the day. Fringes of threads shall you make upon the four edges of your vestments with which you dress.

Jerusalem targum

Latin Vulgate

You will make strings in the hem at the four corners of your cloak, wherewith you will be covered.

Masoretic Text (Hebrew)

Tassels you will construct for yourself upon four of extremities of your garment which you clothe with her.

Peshitta (Syriac)

You shall make for yourself fringes on the four corners of your cloak, with which you cover yourself.

Significant differences: The targum again acts like a commentary, and appears to be tied to the previous verse.

Thought-for-thought translations; paraphrases:

Easy English You must sow *tassels on the four corners of your coat.
 New Century Version Tie several pieces of thread together; then put these tassels on the four corners of your coat.
 New Living Translation "You must put four tassels on the hem of the cloak with which you cover yourself-on the front, back, and sides.
 The Voice Make tassels for the four corners of the cloak you wear, as a reminder of God's instructions.

Partially literal and partially paraphrased translations:

American English Bible "You must put fringes on all four sides of your clothing, no matter how you may be dressed.
 New American Bible "You shall put twisted cords on the four corners of the cloak that you wrap around you. Twisted cords: referred to as "tassels" on "violet cords" in Numbers 15:38 ("Speak to the Israelites and tell them that they and their descendants must put tassels on the corners of their garments, fastening each corner tassel with a violet cord.). Tassels: at the time of Christ these tassels were worn by all pious Jews, including our Lord (Matthew 9:20-21; Mark 6:56); the Pharisees wore very large ones in ostentation of their zeal for the law (Matthew 23:5).
 New American Bible (R.E.) You shall put tassels on the four corners of the cloak that you wrap around yourself. Num. 15:38-41; Mt 23:5.
 NIRV Make tassels on the four corners of the coat you wear.
 Today's NIV Make tassels on the four corners of the cloak you wear.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Make fringes for yourself over the four wings of your covering in which you cover.
 The Expanded Bible Tie several pieces of thread together; then put these tassels on the four corners of your coat [^cperhaps to weigh down the garment to avoid exposure].
 Ferar-Fenton Bible You may make tassels upon the four corners of the cushions that you sit upon.
 NET Bible® You shall make yourselves tassels [Heb "twisted threads" (גְּדִילִים, g'dilim) appears to be synonymous with צִצִּית (tsitsit) which, in Num 15:38, occurs in a passage instructing Israel to remember the covenant. Perhaps that is the purpose of the tassels here as well. Cf. KJV, ASV "fringes"; NAB "twisted cords."] for the four corners of the clothing you wear.
 New Heart English Bible You shall make yourselves fringes on the four borders of your cloak, with which you cover yourself.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "You are to make for yourself twisted cords on the four corners of the garment you wrap around yourself.
 Kaplan Translation *Bound Tassels*
 Make yourself bound tassels on the four corners of the garment with which you cover yourself. Gedilim in Hebrew (cf. 1 Kings 7:17; Targum on Exodus 28:22). See Numbers 15:38. The ritual tzitzith-tassels are made by doubling over four threads so that eight appear to be coming from each corner. One of these threads is longer than the rest, and this is wound around the rest. This section, around which a thread is wound, constitutes one third of the length of the tassel, and is called the gedil

(Menachoth 39a; Rashi ibid. 39b, s.v. U'Pothli-hu; Rashi on Deuteronomy 32:5). Or, 'doubled tassels' (Sifri; Menachoth 39b).

Orthodox Jewish Bible

Thou shalt make thee gedilim (fringes, tzitzis, twisted threads) upon the four corners of thy garment, wherewith thou coverest thyself.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Braided cords shall you make for yourself on the four hems of your covering with which you cover yourself.
Context Group Version	You shall make yourself fringes on the four borders of your vesture, with which you cover yourself.
Green’s Literal Translation	You shall make for yourself tassels on the four corners of your cloak with which you cover.
World English Bible	You shall make you fringes on the four borders of your cloak, with which you cover yourself.
Young’s Updated LT	“Fringes you will make to you on the four skirts of your covering with which you will cover yourself.

The gist of this verse: Tassels or fringes—possibly pockets or belt loops—were to be added to garment extremities.

Deuteronomy 22:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
g ^e dilîym (גְּדִילִים) [pronounced gehd-il-LEEM]	tassels, twisted [intertwined] threads; pockets? belt loops?; festoons [on capitals of columns]	masculine plural noun	Strong’s #1434 BDB #152
‘âsâh (עָשָׂה) [pronounced gâw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture	2 nd person masculine singular, Qal imperfect	Strong’s #6213 BDB #793
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong’s # BDB #510
‘al (עַל) [pronounced gâh]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong’s #5921 BDB #752
‘ar ^e ba‘ (עֶבְרָא) [pronounced ahr ^e -BAHQ]	four	masculine singular noun; numeral; construct form	Strong’s #702 BDB #916
kânâph (כַּנָּף) [pronounced kaw-NAWF]	wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)	feminine dual construct	Strong’s #3671 BDB #489

Just as a bird’s wing sticks out from the torso of the bird; so also the end of Samuel’s robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel’s robe. This is the connection between the two meanings.

Deuteronomy 22:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e çûwth (כֹּוֹת) [pronounced <i>kehsooth</i>]	<i>covering, a cover; concealment; clothing, a garment</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3682 BDB #492
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
kâçâh (כֹּוֹה) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	2 nd person masculine singular, Piel imperfect	Strong's #3680 BDB #491
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: [However,] You may [lit., will] make tassels [belt loops? pockets?] for yourself beyond the four ends of your garment with which you are clothed. We do not know for certain what is being made here. The word often translated *tassels* is only found here in connection with clothing; it is found in 1Kings 7:17 (He made gratings of network with **twisted threads** of chain-work, for the capitals on the top of the pillars; seven for the one capital, and seven for the other capital. —Green's Literal Translation). Given what we have had so far, it seems like this is something which would be good advice concerning their clothing, but we don't really know for certain what that advice is.

The tassels the Israelites were to make were to remind them of the commandments of God. Y^ehowah Also spoke to Moses, saying, "Speak to the sons of Israel, and tell them that they will make for themselves **tassels** on the corners of their garments throughout their generations, and that they will put on the **tassel** of each corner a cord of blue. And it will be a **tassel** for you to look at and to remember all the commandments of Y^ehowah, so as to do them and not to follow after your own heart and your own eyes, after which you played the harlot. [They are] in order that you may remember to do all My commandments and to be holy to your God. I am Y^ehowah your God who brought you out from the land of Egypt to be your God; I am Y^ehowah your God." (Num. 15:37–41). However, these tassels, although worn by our Lord,³⁹ were later used as a religious symbol, rather than a reminder to the wearer. Then Jesus spoke to the multitudes and to His disciples, saying, "The scribes and the Pharisees have seated themselves in the chair of Moses; therefore, all that they tell you, do and observe, but do not do according to their deeds; for they say and they do not do. And they tie up heavy loads, and they lay them on men's shoulders, but they themselves are unwilling to move them with a finger. But they do all their deeds to be noticed by men; for they broaden their phylacteries⁴⁰ and lengthen the tassels [on their clothing]." (Matt. 23:1–5).

The word found in Num. 15:38 is tsîytsîth (צִיִּצִית) [pronounced *tsee-TSEETH*], which means *tassel, lock, feather, flower; forelock of the hair; borders; the fringed edges*. Strong's #6734 BDB #851. The word in our passage is actually a very different word; it is g^edîlîym (גְּדִילִים) [pronounced *geh-dil-LEEM*], which means, *tassels, twisted [intertwined] threads; pockets? belt loops?; festoons [on capitals of columns]*. Strong's #1434 BDB #152. So, it is clear that these two words cannot be mistaken for one another; nor does one appear to come from the other. The first word is clearly associated with the commandments and these tassels or fringes were somehow symbolic of them, although it is not clear in what way. That is, these were apparently used as a mnemonic device, but we do not know exactly how.

³⁹ Matt. 9:20 14:36.

⁴⁰ Recall that these are the holders for the Scriptural verses which they carried around with them.

In our own passage, there appears to be a more utilitarian purpose for whatever it is which is added to the outer garment. Could this be simply a border to keep a garment from fraying? The four corners would then suggest the entirety of the garment's edge, as in the *four corners of the earth*.

The John Calvin in his Commentary suggests that these gave people a way to pull their garment together, so that they would not be uncovered by accident.⁴¹ Matthew Henry suggests that these might have been tassels which immediately distinguished an Israelite from all others. This would keep the Israelites in a frame of mind that they would embrace the peculiarities of their religion.⁴² If you are known immediately by your dress as a Jew to any stranger, this may have an effect upon your behavior, according to Poole.⁴³ Keil and Delitzsch similarly say⁴⁴ that this reminds the Israelites of their calling, which could point back to Num. 15:38, and allow this to be understood differently. Quite frankly, none of these opinions really grab me, and I am just as likely to vote for my own idea that these are merely pockets, as Moses appears to be dealing with a lot of common sense suggestions in this short section. That there are tassels or threads besides is clear in Num. 15:38, and any of these commentators could be really speaking of that passage more than they are of the passage we are studying.

There is the possibility that Jesus had this on his garment, as a woman touches the fringe of His garment in Matt. 9:20. There may have been a way to exaggerate these as seen in Matt. 23:5. However, in both of these instances, we could be referring back to Num. 15:38, which may be understood differently than Deut. 22:12.

Jamieson, Fausset and Brown have a completely different take on this, and which is legitimate, when viewing the alternate meanings for the words used in this verse: *[This is], according to some eminent biblical interpreters, tassels on the coverlet of the bed. The precept is not the same as Num. 15:38.*⁴⁵ So they see this as possibly fringe or even a hem which might be applied to a bed sheet. Most of us do not realize this, but, without a hem of some sort, clothing and bed sheets become frayed along the edges and it is possible that this is all that is going on here. Again, recall that God preserved the sandals and clothing of these Jews over this 40 years, so they did not realize that stuff just wears out. A hem will increase the life of a piece of clothing or a bed sheet and keep it looking better.

The targum of Onkelos ties this to the previous verse, so that v. 12 is giving an exception, not necessarily prescribing a requirement for all types of clothes: **You shall not clothe nor warm yourselves with a garment combed (carded) or netted, or interwoven with woollen and linen mixed together. Nevertheless on a robe of linen thread you may be permitted to make fringes of woollen upon the four extremities of your vestments with which you dress in the day.** So, you do not intermix threads to make clothing; but there are mixtures done in a particular way which are acceptable and will not affect the wear of the clothing. It is possible that this is simple a common sense suggestion by Moses. This certainly gives a reasonable approach, which is far different from the idea that, you cannot mix any kinds of material for any reason; and that all coats must have fringe tassels or some damn thing hanging off them. These tassels may have been used as aides to recall Scripture and spiritual principles, and a common thing worn in those days; and Moses is simply saying, "You can have a cotton coat with woollen fringe material."

Because of the words found here, we do not know without a doubt what is being spoken of. So, what has been proposed, for the most part, are normal, common sense things that this generation of Jews would not know.

Making this into a group of complex laws, whereas nowhere is there some kind of penalty for doing things differently, suggests more than Moses is just sharing his knowledge for these Jews at this time to get things right. These are simply normal, day-to-day things which would be quite different for them than their time spent in the desert, being taken care of by God. They never had to give any thought to these things before, because of God's

⁴¹ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 22:12.

⁴² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 22:5–12.

⁴³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 22:12.

⁴⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 22:8–12.

⁴⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 22:12.

provision for them in the desert. However, Moses is not laying down the law telling them just exactly what they must do in the most minute detail.

The Bible has many purposes, and not everything that we read will apply to us directly. For instance, we can look back and recognize the brilliance of declaring some foods off limits (unclean) in a world without refrigeration. However, that will have very little affect on our day-to-day lives, apart from building up our confidence in the wisdom of God.

However, even in these first 12 verses, we have been introduced to the concepts of building codes, conservation and basic farming. Furthermore, even though Israel would have a specific sort of government, you will note that these particular items did not fall under government control, but were delivered more by way of good advice from a wise sage.

On the other hand, the laws which follow are very specific and there are dramatic penalties for violating some of these laws.

Part II: **Morality Laws for a New Nation**

It has been falsely asserted, “You can’t legislate morality.” First of all, all legislation is related to the morality of a nation, to what the people believe in or don’t (or, in the case of a monarch, what he believes in or doesn’t, with some thought given to the population as a whole). What is really being asserted in this saying, “You can’t legislate (sexual) morality.” However, that is also a false statement, as this is exactly what Moses does, and this, for the most part, sticks with the Israelites for the next 1500 or more years. The citizens of Israel will come to distort some of these laws from time to time (Matt. 19:8), but the correct principles remain.

In our society, our morality is sort of an agreed upon thing within our society, and when enough people violate the existing morality standards, then they are changed to fit the society. At one time, our society recognized homosexual acts as being wrong, and we had laws which supported these beliefs (which are Biblical, by the way). When I was in the public school system in liberal California, in the 1950’s and 1960’s, an overtly homosexual would be run out of town and would never teach anywhere in California again. Nowadays in California, an overtly homosexual teacher might even get preferential treatment and be hired instead of an overtly Christian teacher. Today, there are some teachers who would be questioned, if they had a Bible sitting on their desk. That represents a change in the morality of a society (as well as a well-organized gay political movement).

However, these are laws from God (Exodus, Leviticus and Numbers); or laws from Moses inspired by God the Holy Spirit (Deuteronomy). These represent some absolute principles as related to sexual morality. The over-arching principle in the laws which follows is, God has designed both sex and marriage for one man and one woman and you get one chance to get that marriage right—and it is upon this relationship that society is built. Any deviation from this is not just sin, but sin which may be punishable by death.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Marriage, Adultery, Virginity Laws

When takes a man a woman and he has gone in unto her and he has hated her; and he has placed to her evil deeds of reports and he has brought upon her a reputation evil, and he has said, "The woman the this I took and so I came near unto her and I did not find to her signs of virginity."

Deuteronomy
22:13–14

When a man takes a woman [in marriage] and has gone in unto her and has hated her, and he [then] assigns to her reports of evil deeds and has [thereby] brought upon her a reputation of evil. And he [also] says, "I took this woman and came near to her, but I did not find proof of virginity regarding her."

Let's say that a man takes a woman in marriage, and they consummate the marriage, but then the man hates her. He may tell others that she has been reported to have done immoral things and has thereby brought a reputation of evil upon her. He may say, "I took this woman and came near to her on our wedding night, but there were no indications that night that she was still a virgin."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	If a man take a wife <u>or virgin</u> and go unto her, but afterwards dislike her, and bring upon her words of calumny in an evil report against her, and say, I took this woman, and <u>lay</u> with her, but found not the witnesses for her;...
Latin Vulgate	If a man marry a wife, and afterwards hate her, And <u>seek occasions to put her away</u> , laying to her charge a very ill name, and say: I took this woman to wife, and going in to her, I found her not a virgin.
Masoretic Text (Hebrew)	When takes a man a woman and he has gone in unto her and he has hated her; and he has placed to her evil deeds of reports and he has brought upon her a reputation evil, and he has said, "The woman the this I took and so I came near unto her and I did not find to her signs of virginity."
Peshitta (Syriac)	If any man take a wife, and go in unto her, and then hate her, And give an occasion of speech against her, charging her with adultery, and bring an evil name upon her, and say, I took this woman, and when I <u>lay</u> with her, I found her not a virgin;...
Septuagint (Greek)	And if anyone should take a wife, and dwell with her, and hate her, and attach to her reproachful words, and bring against her an evil name, and say, I took this woman, and when I came to her I found not her tokens of virginity;...

Significant differences: The targum adds that she is a virgin; the Latin leaves out that the marriage has been consummated. In the second thought, the Latin has the man seeking to put his wife away, as opposed to the Hebrew where he gives an evil report about her (however, clearly, divorce or separation is what the man is after, even in the Hebrew).

The Hebrew is very euphemistic about sex, where it indicates that the man *came near to her*; the Latin and targum preserve the notion of sex, but use the word *lay* instead.

Thought-for-thought translations; paraphrases:

Common English Bible	Virgin bride Suppose a man gets married and consummates the marriage but subsequently despises his wife. He then spreads false claims about her to the point that she has a bad reputation, because he said such things as, "I married this woman, but when I went to have sex with her, I couldn't find any proof that she was a virgin."
Contemporary English V.	Suppose a man starts hating his wife soon after they are married. He might tell ugly lies about her, and say, "I married this woman, but when we slept together, I found out she wasn't a virgin."

Easy English	Rules for marriage A man may marry a girl. Then he may decide that he does not like her. So he says wrong things about her and gives her a bad name. He even says, "I married this girl. Then I discovered that she had already had sex. She had sex before I married her.".
Easy-to-Read Version	"A man might marry a girl and have sexual relations with her. Then he might decide that he does not like her. He might lie and say, 'I married this woman, but when we had sexual relations, I found she was not a virgin.' By saying this against her, people might think bad things about her.
Good News Bible (TEV)	"Suppose a man marries a young woman and later he decides he doesn't want her. So he makes up false charges against her, accusing her of not being a virgin when they got married.
<i>The Message</i>	If a man marries a woman, sleeps with her, and then turns on her, calling her a slut, giving her a bad name, saying, "I married this woman, but when I slept with her I discovered she wasn't a virgin,"...
New Berkeley Version	"If a man takes a wife and, after cohabitation, tiring of her, brings damaging charges against her, giving her a bad name, saying, 'I took this woman and when I approached her, I did not find in her the evidence of virginity,'...
New Century Version	Marriage Laws If a man marries a girl and has sexual relations with her but then decides he does not like her, he might talk badly about her and give her a bad name. He might say, "I married this woman, but when I had sexual relations with her, I did not find that she was a virgin."
New Life Bible	"If a man takes a wife and goes in to her and decides he does not like her, and says that she did sinful acts and puts her to shame before others and says, 'I took this woman, but when I came near her, I found that she had been with another man,'...
New Living Translation	Regulations for Sexual Purity "Suppose a man marries a woman, but after sleeping with her, he turns against her and publicly accuses her of shameful conduct, saying, 'When I married this woman, I discovered she was not a virgin.'"
The Voice	Moses: ¹³ What if a man marries a woman and has sexual relations with her, but he ends up hating her, ¹⁴ falsely accuses her of shameful things, and slanders her publicly, saying, "I married this woman, but then I discovered she wasn't a virgin"?

Partially literal and partially paraphrased translations:

American English Bible	'If any man should take a woman that he comes to dislike after he has lived with her, and then he starts saying bad things about her and calling her bad names, saying, <i>When I took this woman and had sex with her, she didn't prove to be a virgin</i> ;...
Beck's American Translation	Sexual Purity "If a man marries a woman and has intercourse with her and then hates her, accuses her of things he's made up, and gives her a bad name by saying, 'I married this woman, but when I came to her, I found she wasn't a virgin,'..."
Christian Community Bible	It may happen that a man takes a wife and afterwards does not like her, so he reproaches her for her behavior, and defames her by saying: "I married this woman, but when I went to bed with her, I found out that she was not a virgin."
<i>God's Word</i> ™	A man might marry a woman, sleep with her, and decide he doesn't like her. Then he might make up charges against her and ruin her reputation by saying, "I married this woman. But when I slept with her, I found out she wasn't a virgin."
New Advent (Knox) Bible	It may be that a husband will grow weary of the wife he has taken, ¹⁴ and look about him for pretexts to put her away. Such a man will perhaps fasten an ill name on her, by complaining that when he bedded her she was found to be no maid.
New American Bible	"If a man, after marrying a woman and having relations with her, comes to dislike her, and makes monstrous charges against her and defames her by saying, 'I

	married this woman, but when I first had relations with her I did not find her a virgin,'...
New American Bible (R.E.)	<i>Marriage Legislation.</i> If a man, after marrying a woman and having relations with her, comes to dislike her, and accuses her of misconduct and slanders her by saying, "I married this woman, but when I approached her I did not find evidence of her virginity,"... Deut. 24:1.
NIRV	Breaking Marriage Laws Suppose a man gets married to a woman and makes love to her. But then he doesn't like her. So he tells lies about her and says she's a bad woman. He says, "I got married to this woman. But when I made love to her, I discovered she wasn't a virgin."
New Jerusalem Bible	'If a man marries a woman, has sexual intercourse with her and then, turning against her, taxes her with misconduct and publicly defames her by saying, "I married this woman and when I had sexual intercourse with her I did not find evidence of her virginity,"...
New Simplified Bible	»If a man marries a woman and has sex with her and then turns against her, he charges her with shameful deeds and publicly defames her. He says: 'When I had sex with this woman, I did not find proof of her virginity.'
Today's NIV	Marriage Violations If a man takes a wife and, after sleeping with her, dislikes her and slanders her and gives her a bad name, saying, "I married this woman, but when I approached her, I did not find proof of her virginity,"...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When any man takes a woman and comes into her, but hates her, and sets words of confrontation to her, and proceeds an evil name over her, saying, "I took this woman, and I neared into her, but found her not a virgin":.
Bible in Basic English	If any man takes a wife, and having had connection with her, has no delight in her, And says evil things about her and gives her a bad name, saying, I took this woman, and when I had connection with her it was clear to me that she was not a virgin:...
The Expanded Bible	Marriage Laws If a man marries a girl and has sexual relations with her but then decides he ·does not like [-hates] her, he might ·talk badly about her [charge her with wanton behavior] and give her a bad name. He might say, "I married this woman, but when I ·had sexual relations with [approached] her, I did not find that she was a virgin."
Ferar-Fenton Bible	When a man takes a wife, and on going to her hates her, and puts insulting reports upon her, by saying, "I married this woman, and when I approached her I found she was not a maiden!"
NET Bible®	<i>Purity in the Marriage Relationship</i> Suppose a man marries a woman, has sexual relations with her [Heb "goes to her," a Hebrew euphemistic idiom for sexual relations.], and then rejects [Heb "hate." See note on the word "other" in Deut 21:15. Cf. NAB "comes to dislike"; NASB "turns against"; TEV "decides he doesn't want."] her, accusing her of impropriety [Heb "deeds of things"; NRSV "makes up charges against her"; NIV "slanders her."] and defaming her reputation [Heb "brings against her a bad name"; NIV "gives her a bad name."] by saying, "I married this woman but when I had sexual relations [Heb "drew near to her." This is another Hebrew euphemism for having sexual relations.] with her I discovered she was not a virgin!"
New Heart English Bible	If any man takes a wife, and goes in to her, and hates her, and accuses her of shameful things, and brings up an evil name on her, and says, "I took this woman, and when I came near to her, I did not find in her the tokens of virginity";...
NIV, ©2011	Marriage Violations

If a man takes a wife and, after sleeping with her, dislikes her and slanders her and gives her a bad name, saying, "I married this woman, but when I approached her, I did not find proof of her virginity,"...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If a man marries a woman, has sexual relations with her and then, having come to dislike her, brings false charges against her and defames her character by saying, 'I married this woman, but when I had intercourse with her I did not find evidence that she was a virgin';....
exeGesés companion Bible	<u>THE TORAH ON VIRGINITY</u> If any man takes a woman and goes in to her and hates her and set exploitations of words and brings up an evil name on her, and says, I took this woman and when I approached her I found no virginity in her!
Judaica Press Complete T.	If a man takes a wife, is intimate with her and despises her, and he makes libelous charges against her and gives her a bad name, saying, "I took this woman, and when I came to her, I did not find any evidence of virginity for her."
Kaplan Translation	<i>The Defamed Wife</i> [This is the law in a case] where a man marries a woman, cohabits with her, and then finds himself hating her. He therefore invents charges against her, framing her and saying, 'I have married this woman and have consummated the marriage. But I have found evidence that she has not been faithful.'
Orthodox Jewish Bible	If any ish take an isha, and go in unto her, and hate her, And give occasions of speech against her, and bring up a shem rah (bad name) upon her, and say, I took this isha, and when I came to her, I found her with no betulim (proofs of virginity);...

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	If any man takes a wife and goes in to her, and then scorns her And charges her with shameful things and gives her an evil reputation, and says, I took this woman, but when I came to her, I did not find in her the tokens of a virgin, Then the father of the young woman, and her mother, shall get and bring out the tokens of her virginity to the elders of the city at the gate. V. 15 is included for context.
Concordant Literal Version	In case a man should take a wife, and he comes in to her, yet then he hates her, charges her with iniquitous words and brings forth a bad name on her and says:I took this woman, and I came near to her and found no evidence of virginity on her,...
Context Group Version	If any man takes a woman { or wife }, and goes in to her, and then spurns her, and lays shameful things to her charge, and brings up an evil name on her, and says, I took this woman, and when I came near to her, I didn't find in her the signs of virginity;...
Darby Translation	If a man take a wife, and go in unto her and hate her, and charge her with things for scandalous talk, and cause an evil name against her to be spread abroad, and say, This woman have I taken, and I came in unto her, and I did not find her a virgin; ...
English Standard V. – UK	Laws Concerning Sexual Immorality "If any man takes a wife and goes in to her and then hates her ¹⁴ and accuses her of misconduct and brings a bad name upon her, saying, 'I took this woman, and when I came near her, I did not find in her evidence of virginity,' ¹⁵ then the father of the young woman and her mother shall take and bring out the evidence of her virginity to the elders of the city in the gate. V. 15 is included for context.
NASB	Laws on Morality

"If any man takes a wife and goes in to her and then turns against her [Lit hates her], and charges her with shameful deeds and publicly defames her [Lit causes an evil name to go out against her], and says, 'I took this woman, but when I came near her, I did not find her a virgin,'...

New King James Version

Laws of Sexual Morality

"If any man takes a wife, and goes in to her, and detests her, and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she was not a virgin,'...

New RSV

Suppose a man marries a woman, but after going in to her, he dislikes her and makes up charges against her, slandering her by saying, 'I married this woman; but when I lay with her, I did not find evidence of her virginity.'

Syndein/Thieme

If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a virgin; then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate. V. 15 is included for context.

Third Millennium Bible

"If any man take a wife and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her and say, 'I took this woman, and when I came to her I found her not a maid,'

A Voice in the Wilderness

If any man takes a wife, and goes in to her, and hates her, and charges her with wantonness, and brings a bad name upon her, and says, I took this woman, and when I came to her I found she was not a virgin;...

World English Bible

If any man shall take a wife, and go in to her, and hate her, And give occasions of speech against her, and bring an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:...

Young's Updated LT

"When a man takes a wife, and has gone in unto her, and hated her, and laid against her actions of words, and brought out against her an evil name, and said, This woman I have taken, and I draw near unto her, and I have not found in her tokens of virginity.

The gist of this verse:

Moses sets up a situation where a man tries to put away his wife for having not been a virgin when married.

Deuteronomy 22:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: *When a man takes a woman [in marriage]...* Moses now sets up a pretty lengthy scenario, but it will all boil down to this: a man marries a woman, decides that he hates her, and now alleges that she was not a virgin

when they married. It will take us some time to get to that complete conclusion; however, the end result will depend upon the truthfulness of the man. .

In this first phrase, the man marries the woman. We do not have a word specifically used for marriage, but the very simple word for *to take*: lâqach (לָקַח) [pronounced *law-KAHKH*], which means, *to take, to take away, to take in marriage; to seize*. This is a very common word in the Hebrew, found nearly 4000 times in the Old Testament. When associated with one man and one woman, we generally understand this word to mean, *to take in marriage*. Strong's #3947 BDB #542.

Deuteronomy 22:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person feminine singular suffix	Strong's #413 BDB #39

Translation: ...and has gone in unto her... We have several words which are euphemistic for sex, and this is one of them. At some point they have consummated their marriage.

It is obvious that this is the consummation of a marriage. The euphemistic phrase includes the Qal perfect of bôw' (בָּוֹ) [pronounced *boh*] which means, in the Qal stem, *come in, go, go in*; and it is used here to refer to sex in marriage. Strong's #935 BDB #97. The action of this verb requires a direct object or a prepositional phrase as an object. The preposition found here is 'el (אֵל) [pronounced *ehl*], which denotes direction and is often rendered *in, into, unto*. Strong's #413 BDB #39. A marriage was consummated by the sexual act (Gen. 29:21).

Deuteronomy 22:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sânê' (שָׂנֵא) [pronounced <i>saw-NAY</i>]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #8130 BDB #971

Translation: ...and has hated her,... Also, at some point in their marriage, he has decided that he cannot stand her. This unfortunately occurs in some marriages—even after the first time that they have sex (although that is not necessarily what has happened here). In any case, two people who are very much in love come to a point where they simply hate one another—often as a result of **scar tissue on the soul** (called *hardness of heart* in the Bible). In this case, the man has decided that he hates this woman.

There is no time frame laid upon this—this may be the next day after getting married; but more likely, this feeling of hatred develops a few months or even a few years later. As most of us realize, this is not necessarily something which occurs solely because of things the woman does or doesn't do—usually both partners interact with one another in a bad way. Very often, the man initiates words and actions which wear down the love in the soul of the woman.

So here is a man who marries a woman, has sex with her, and then decides that he hates her. This is a common occurrence in marriage today and this will apply to both genders. In fact, it is extremely common when either pre-marital sex is a part of the picture or a very strong physical attraction exists, whereas there are no other common bonds. When this occurs, one does not get to know the other person and often important differences and areas of contention are glossed over by the sex or by the desire thereof.

So far, our verse reads: [When a man takes a woman \[in marriage\] and has gone in unto her and has hated her...](#) During the time period of this passage, a very large majority of the women who married were virginal (my guess is, this was probably over 99%). There would be reasons when a very small minority would not be and apparently, that must be fully disclosed right up front (which, in most cases, would mean no marriage).

What has happened here is, this man has come to hate his wife and he is looking for a way out of this marriage. Because the woman is a responder, and because the man is the head of that household and the majority stockholder, this household disruption is likely 51% his fault or more. But, regardless the reason, the man would have to come to a point where he hates the woman because bringing her to court as found in this passage will result in her execution. Moses, by setting up a situation like this, is actually discouraging men from doing this.

Deuteronomy 22:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to assign.</i>			
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
‘ălîylâh (עֲלֵי־לַא) [pronounced <i>al-ee-LAW</i>]	<i>actions, deeds, evil or bad deeds; [actions, works]; wanton acts</i>	feminine plural construct	Strong's #5949 BDB #760
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr- EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun	Strong's #1697 BDB #182

Some have translated these words as *baseless charges*.

Translation: ...and he [then] assigns to her reports of evil deeds... He begins saying that she has done some evil things. It is possible that these are reports of wanton acts which she has done, but that would normally have been turned around in order for that to be true.

The first verb is the Qal perfect of the very common verb *sîym* (שׂיַם) [pronounced *seem*] which means *to put, to place, to set*. Strong's #7760 BDB #962. This is followed by the *lâmed* preposition with the 3rd person feminine suffix. Therefore, this is literally, *and he places [or puts] to her [or, with reference to her]...* The man is going to place something upon her; he will assign something to her.

This is followed by an unusual Hebrew word *‘ălîylâh* (עֲלִיּוֹלָה) [pronounced *al-ee-LAW*] and it means *wantonness, deeds*. It is a difficult word to determine a meaning for. It is used to refer to actions of God in Psalm 9:11; so I will go with the more neutral rendering *actions*. Strong's #5949 BDB #760. It is followed by the word *words*. Many have guessed that the phrase *actions of words* is idiomatic for something like *baseless charges*. This would be a reasonable translation, if what the husband says is false. However, Moses will allow for the possibility that this man is telling the truth, in which case, his charges are not baseless.

So, it appears more that the husband is the one alleging that she has done some evil things. These evil things would be sex prior to marriage; and apparently when living with her parents. This fact will become a part of the scenario that Moses sets up; and, in the era, it was common for a woman to remain at home until married. Quite obviously, American culture has become quite different. In Jewish culture (and in most cultures for most of human history), the father protects his daughters until the point where he gives her into the hand of a man who loves her. At that point, the husband takes upon himself the responsibility to care for and to protect the woman (as Paul puts it, the man is to care for the woman as he cares for his own body⁴⁶—Eph. 5:28).

The Marriage Interlude:

As an aside, Paul, in Eph. 5:25–33 (Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— for we are members of his body. "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.—NIV), is not talking about the husband working up a great deal of emotion over his woman—sometimes that emotion will be there and sometimes it won't—but this is all related to actions, devotion and protection. A man when he marries is taking over many of the responsibilities that the father had. Most fathers have a deep, abiding love for their daughters, and would protect them from all harm. The husband is to take upon himself this sort of responsibility. If all you are looking for as a man is someone for sex and someone you can order around, marriage is not going to be a pleasant experience for you.

Having dealt with neighborhood associations and low-level bureaucrats, some of them revel in the tiny amount of power and authority that they have, and relish the chance to abuse their own authority. Sometimes, this is the new husband, who has never been able to get anyone to follow him or to obey his orders before; and now, he sees a golden opportunity to command a regiment of one—and like the low-level bureaucrat, he takes this opportunity to exert his authority, authority which has been slighted by pretty much everyone else.

In marriage, the husband needs to think about provision and protection; he needs to first consider his responsibilities toward this woman, far more than he thinks about what he is going to get out of this marriage. A father does not consider it a burden to provide for his daughter or to protect his daughter—this is all a welcome

⁴⁶ Having been in many gyms in my day, there are some athletes, if they love their women this much, it would be a storybook romance of epic proportions.

duty borne out of love. The husband must be willing to take on this responsibility, to take over from the father, with an emphasis on provision and protection.

Taking this tangent even further, the bride-to-be should be looking at this in a completely different light. She has been under the authority of her parents; now, in looking this man over, can she place herself under this man's authority? Does she know him well enough and respect him well enough to obey him, even when she disagrees with him? This involves great respect and trust (as a daughter will have toward her own father). If she does not have this respect and trust toward the man, she should not marry him. If she looks at this guy, and she is sizing him up in such a way as to figure out how to smooth out those rough edges so that he does not embarrass her in public—then she is hooked up with the wrong guy.

There is one aspect which some men do not get, and this is particularly true of a man who is not a natural-born leader: confidence. Women love confidence, and when this is lacking in a man, that woman will move on. Do not resent this, if you are a man who lacks confidence. Your confidence and leadership skills can be built upon Bible doctrine in your soul. Not every man is an alpha male—otherwise there would be a hundred chiefs for every one Indian. However, in the relationship to a woman, you have to take the lead—you must have the confidence and the leadership for her to respond to. The believer is able to develop this through Bible doctrine. After all, if you base your life upon the truth of God, what can be more unshakable than that? What is a more solid foundation than God's Word? However, note the difference of your focus—you are focused on something outside of yourself, you are not focused on your own needs and desires. True leadership is *not* finding a person with true leadership skills and copying their personality. True leadership comes from having a solid footing upon which to base your life. This is building your foundation upon rock and not upon shifting sands. That will give you confidence in life.

These principles, although they come from the Bible, are applicable to unbelievers as well as to believers. Marriage between one man and one woman is a universal and fundamental relationship. There are no alternatives which work in the same way (not plural marriages, not open marriages, not same-sex marriages). If the unbeliever asks, "Well, what about me? What if I don't buy into this God stuff and the Bible? Where does my confidence come from?" The unbeliever builds his confidence and leadership skills upon divine establishment principles. Many people will develop these based upon how their father raises them; but if that did not happen, the military often instills confidence and leadership skills, even if you barely advance in the military. You learn that your priorities are not your own; that you develop priorities and values outside of yourself, beyond making yourself happy.

I realize that I have gone pretty far afield here, but Moses is presenting the marriage which has fallen apart; so it seemed appropriate to insert principles for a good marriage.

Deuteronomy 22:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422

Deuteronomy 22:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun	Strong's #8034 BDB #1027
ra' (רָע) [pronounced <i>rahg</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective	Strong's #7451 BDB #948

Translation: ...and has [thereby] brought upon her a reputation of evil. In talking about his wife, the husband has brought to her a reputation for evil; that is, he has testified that she is an evil person or has a reputation of wickedness. In this era, this simply means that this woman was not a virgin at the beginning of their marriage.

What appears to be the case is, this man is not just meandering about slandering his wife to various people, but he has taken her to court. That is not stated outright, but that seems to be the case, particularly given all that follows.

This gives us (adding in a few more words): and he places with reference to her actions of words and he brings against [or upon] her a name [or, reputation] of evil. The man goes to court and alleges that his wife was not a virgin at the beginning of their marriage. This might occur the day after their wedding night; and this may occur 5 years later. When Amnon took his half-sister Tamar, he hated her immediately after he raped her (2Sam. 13:15).

Deuteronomy 22:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Deuteronomy 22:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zō'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal perfect	Strong's #3947 BDB #542

Translation: *And he [also] says, "I took this woman..."* Here is his testimony. He claims that he has taken this woman, which indicates that he has taken her in marriage. Again, we have the very common Hebrew word, *to take*, referring to *taking in marriage* in this context.

Deuteronomy 22:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	1 st person singular, Qal imperfect	Strong #7126 BDB #897
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person feminine singular suffix	Strong's #413 BDB #39

Translation: *...and came near to her,...* He claims that he has come near to her, which is one of the lesser used euphemisms of Scripture for sex. This is actually used mostly for men bring a sacrifice near to God. So, he is throwing in a little holy language, speaking of sex as a holy union (which it is).

Deuteronomy 22:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Deuteronomy 22:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâ' (מצא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person singular, Qal perfect	Strong's #4672 BDB #592
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
b ^e thûwlîym (בְּלוֹתִים) [pronounced b ^e thoo-LEEM]	<i>virginity, indications [signs, tokens; proof] of virginity</i>	feminine plural noun	Strong's #1331 BDB #144

Translation: ...but I did not find proof of virginity regarding her.” And this is where her reputation is slandered. The husband claims that there was no proof of her virginity. That means, he did not break her hymen during their first intercourse. Proof of this would have been her blood-stained clothes or blood-stained sheets from her wedding night.

This is more than just deciding that this woman is hated. The man accuses her of not being a virgin prior to marriage and this is the reason that he hates her. Then, this was a serious charge. Today, unfortunately, it is commonplace for neither the man and the woman to be stained (which is one of the many reason marriages often don't work out). Quite obviously, many men today can relate to hating their wives, but not relate to them being virgins at the point of marriage, which is a result of our over-sexualized culture.

There are a lot of options here. That is, the man could have married this woman and she is not a virgin, but he keeps that quiet. By speaking out, this man would be signing the death warrant of the woman who he once loved. If she is not a virgin, she will be stoned to death. This is a very big deal. Now you understand why the man pretty much has to hate this woman, because she would be executed over this thing.

You may recall Joseph when it turned out that Mary was with child. He was going to *put her away privately*, because he did not want to take Mary to court and subject her to death (Matt. 1:19). This means that they would have quietly gone their separate ways without a word being said to anyone.

Our society has moved so far away from this standard, that for many young people, they have a difficult time grasping these ideals.

An Overview of this section of Deut. 22 is presented, so that we do not get lost in the detailed exegesis. This is a circumstance put together by Moses, of possible court case in those days. Two important aspects of jurisprudence are a part of the proceedings: testimony by reliable third party witnesses and physical evidence to support the claims of one side or the other.

An Overview of Deuteronomy 22:13–21

Verses	Basic explanation	Text
13–14	A husband accuses his wife of not being a virgin when they married. This may occur the day after the wedding and it may occur years later.	When a man takes a woman [in marriage] and has gone in unto her and has hated her, and he [then] assigns to her reports of evil deeds and has [thereby] brought upon her a reputation of evil. And he [also] says, “I took this woman and came near to her, but I did not find proof of virginity regarding her.”
15–17	Testimony of the woman’s parents and the physical evidence which they have. They identify their daughter and bring forth the bed sheets from her wedding night.	The father of the young woman and her mother take and bring out the proof of the virginity of the young woman to the elders of the city at the [city] gate. Then the father of the young woman will say to the elders, ‘I gave my daughter to this man for [his] wife and [now] he hates her. Look, he has made baseless charges, saying, “I do not find proof of your daughter’s virginity.” [Look], these are the signs of the virginity of my daughter.’ Then they will spread out [her wedding] garments before the city elders.
18–19	Based upon the testimony above, the man is determined to have false accused the woman and her parents and is subject to a fine and lashing. The fine is paid to the woman’s parents. He may not divorce his wife.	Then the elders of that city will take the man and chastise him and fine him 100 [shekels] of silver. They will give [this] to the father of the young woman, because the husband [lit., <i>he</i>] laid out an evil reputation on a virgin of Israel. Therefore, she will [continue to] be a wife to him; and he will be unable to send her away all of his days.
20–21	However, if there is no proof of the woman’s virginity, then she may be brought out to the home of her parents and stoned to death.	If this thing is true—[that there] was no proof of virginity in the young woman—then the men of the city will bring the young woman out to the door of her father’s house and they will stone her with stones until [lit., <i>and</i>] she dies, for she has done a disgraceful thing in Israel—fornicating [while she lived in] her father’s home. You will purge [this] evil from your midst.

Although Moses presents a very narrowly defined case here, sworn testimony and physical evidence are considered in the case, and a judgment is made, based upon the evidence presented. Furthermore, a sentence is pre-determined, based upon the outcome of the trial.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

And takes father of the young woman and her mother and they brought out signs of virginity of the young woman unto elders of the city the gate-ward. And he said, father of the young woman unto the elders, 'My daughter I gave to the man the this to wife and so he hates her. And behold he made wanton acts of words to say, "I have not found to your daughter signs of virginity." And these signs of virginity of my daughter.' And they have spread out the garments to faces of the elders of the city.

Deuteronomy
22:15–17

The father of the young woman and her mother take and bring out the proof of the virginity of the young woman to the elders of the city at the [city] gate. Then the father of the young woman will say to the elders, 'I gave my daughter to this man for [his] wife and [now] he hates her. Look, he has made baseless charges, saying, "I do not find proof of your daughter's virginity." [Look], these are the signs of the virginity of my daughter.' Then they will spread out [her wedding] garments before the city elders.

The mother and father of the young women will then bring proof of the young woman's virginity to the elders at the city gate. Then the father of the young woman will say to the elders, 'I gave my daughter to this man to marry, but now he hates her. Listen, he has made baseless charges impugning my daughter's character, saying, "There is no proof of your daughter's virginity." Well, that's crap! Here is the proof!' Then they will lay out the young woman's wedding night garments before the city elders.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

...then the father and mother of the damsel may have licence from the court of judgment to produce the linen with the witnesses of her virginity, before the sages of the city, at the door of the beth din. And the father of the damsel shall say to the sages, I wedded my daughter to this man to be his wife; but after lying with her he has hated her; and, behold, he has thrown upon her occasion of words, saying: I have not found the witnesses of thy daughter's (virginity) but these are my daughter's witnesses; and they shall spread the linen before the sages of the city;... Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate: And the father shall say: I gave my daughter unto this man to wife: and because he hates her, He lays to her charge a very ill name, so as to say: I found not your daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city.

Latin Vulgate

Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate: And the father shall say: I gave my daughter unto this man to wife: and because he hates her, He lays to her charge a very ill name, so as to say: I found not your daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city.

Masoretic Text (Hebrew)

And takes father of the young woman and her mother and they brought out signs of virginity of the young woman unto elders of the city the gate-ward. And he said, father of the young woman unto the elders, 'My daughter I gave to the man the this to wife and so he hates her. And behold he made wanton acts of words to say, "I have not found to your daughter signs of virginity." And these signs of virginity of my daughter.' And they have spread out the garments to faces of the elders of the city.

Peshitta (Syriac)

Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity to the elders of the city at the gate; And the damsel's father shall say to the elders, I gave my daughter to this man to wife, and he hates her; And, lo, he has given occasion of speech against her, charging her with whoredom, saying, I found not your daughter a virgin; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

Septuagint (Greek)

...then the father and the mother of the young woman shall take and bring out the young woman's tokens of virginity to the elders of the city to the gate. And the father of the young woman shall say to the elders, I gave this my daughter to this man for a wife; and now he has hated her, and attaches reproachful words to her, saying, I have not found tokens of virginity with your daughter; and these are the

tokens of my daughter's virginity. And they shall unfold the garment before the elders of the city.

Significant differences: The Latin has the mother and father bringing the girl herself into court. The targum indicates that the husband makes these accusations after lying with the woman, something which is reasonably understood but not stated in the other translations.

About midway through, there is another phrase in the Syriac.

Thought-for-thought translations; paraphrases:

Common English Bible	At that point, the young woman's father and mother will bring proof of her virginity to the city's elders at the city gate. The young woman's father will say to the elders: "I gave my daughter to this man to be his wife, but he doesn't like her anymore. That's why he has spread false claims about her, saying, 'I couldn't find any proof that your daughter was a virgin.' But look! Here's proof of my daughter's virginity." At that point they will spread out the blanket in front of the city's elders.
Contemporary English V.	If this happens, the bride's father and mother must go to the town gate to show the town leaders the proof that the woman was a virgin. Her father will say, "I let my daughter marry this man, but he started hating her and accusing her of not being a virgin. But he is wrong, because here is proof that she was a virgin!" Then the bride's parents will show them the bed sheet from the woman's wedding night.
Easy English	Then the parents of the girl must bring the blanket. It shows that she had not had sex before. They must bring it to the leaders of the town. And the father of the girl will say to the leaders, "I gave my daughter to this man to be his wife. But now he does not like her. He says wrong things about her. He says, 'Your daughter had sex before I married her.' But here is the blanket. This shows that she had never had sex before." Then her parents must hold up the blanket in front of the leaders of the town.
Easy-to-Read Version	If this happens, the girl's father and mother must bring the proof that the girl was a virgin to the town elders (leaders) at the meeting place of the town. The girl's father must say to the leaders, 'I gave my daughter to this man to be his wife, but now he does not want her. This man has told lies against my daughter. He said, "I did not find the proof that your daughter is a virgin.'" But here is the proof that my daughter was a virgin.'" Then they should show the cloth [The blood-stained bed cover that the bride kept from her wedding night to prove she was a virgin when she married.] to the town leaders.
Good News Bible (TEV)	"If this happens, the young woman's parents are to take the blood-stained wedding sheet that proves she was a virgin, and they are to show it in court to the town leaders. Her father will say to them, 'I gave my daughter to this man in marriage, and now he doesn't want her. He has made false charges against her, saying that she was not a virgin when he married her. But here is the proof that my daughter was a virgin; look at the bloodstains on the wedding sheet!'
<i>The Message</i>	...then the father and mother of the girl are to take her with the proof of her virginity to the town leaders at the gate. The father is to tell the leaders, "I gave my daughter to this man as wife and he turned on her, rejecting her. And now he has slanderously accused her, claiming that she wasn't a virgin. But look at this, here is the proof of my daughter's virginity." And then he is to spread out her blood-stained wedding garment before the leaders for their examination.
New Century Version	Then the girl's parents must bring proof that she was a virgin to the elders at the city gate. The girl's father will say to the elders, "I gave my daughter to this man to be his wife, but now he does not want her. This man has told lies about my daughter. He has said, 'I did not find your daughter to be a virgin,' but here is the proof that my daughter was a virgin." Then her parents are to show the sheet to the elders of

the city, and the elders must take the man and punish him. V. 18 is included for context.

New Life Bible

...then the girl's father and mother should bring what is needed to prove she has not been with another man to the leaders of the city at the gate. The girl's father will say to the leaders, 'I gave my daughter to this man for a wife. But he turned against her. He said she has done sinful acts, saying, "I found that your daughter has been with another man." But I brought what will prove that my daughter has not been with another man.' And they will spread the clothing in front of the leaders of the city.

New Living Translation

Then the woman's father and mother must bring the proof of her virginity to the elders as they hold court at the town gate. Her father must say to them, 'I gave my daughter to this man to be his wife, and now he has turned against her. He has accused her of shameful conduct, saying, "I discovered that your daughter was not a virgin." But here is the proof of my daughter's virginity.' Then they must spread her bed sheet before the elders.

The Voice

If this happens, the girl's father and mother can clear her name by providing evidence of her virginity to the elders *in a legal proceeding* at the city gate. The girl's father may tell the elders, "I gave my daughter to this man as his wife. But now he dislikes her and has falsely accused her, telling me, 'I found out your daughter wasn't a virgin!' But here is the evidence of my daughter's virginity." If the parents can provide the evidence by spreading out the cloth for the elders to see,...

Partially literal and partially paraphrased translations:

American English Bible

...her father and mother must bring the girl's proof of virginity to the elders at the city gate, and the girl's father should tell the elders, *I gave my daughter to be this man's woman, and now he no longer cares for her and he's saying that he found no indication of my daughter's virginity. But here's the proof.* and he must unfold the sheet with her [blood] before the city's elders. Ancient customs and ways may sound very foreign in today's world, where sex acts among unmarried people has become quite common. However, God's requirement for His people was that they were to be honest, upright, moral, and clean. And anyone who chose to be unclean or immoral, was to be put to death. this is the reason why a woman's proof of virginity became so important on her wedding night. In ancient IsraEl, a father literally waited outside the nuptial chamber until the marriage was consummated (before the wedding feast), and he received the cloth they lay on with the blood of her virginity; for, this was the proof of her purity and the validity of the marriage. To fail to do this would have left his daughter open to divorce; and if she was not a virgin, to being stoned to death for her immorality.

Christian Community Bible

In this case, the father and mother of the young woman shall take the sheet of the wedding night which proves that she was a virgin, and will show this to the judges of the city. The father of the young woman shall then say to the judges: "I have given my daughter as wife to this man, but now that he no longer likes her, he pretends that when he married her she was not a virgin. And yet, see, here is the proof of my daughter's virginity." They shall spread the sheet before the judges of the city.

God's Word™

The girl's father and mother must go to the city gate where the leaders of the city are and submit the evidence that their daughter was a virgin. The girl's father will tell the leaders, "I gave my daughter in marriage to this man, but he doesn't like her. Now he has made up charges against her. He says he found out that my daughter wasn't a virgin. But here's the evidence!" Then the girl's parents must spread out the cloth in front of the leaders of the city.

New Advent (Knox) Bible

Thereupon her father and mother must bring her before the elders at the city gate, and the proofs of her maidenhood with her; and the father will say, I gave this man my daughter in marriage, and now he is weary of her; that is why he would fasten

an ill name upon her by telling me he found my daughter no maid. And here are the proofs of my daughter's maidenhood. With that, he will spread the cloth out in sight of the elders; and these will lay hold of the man and beat him, fining him, moreover, a hundred sicles of silver, for fastening an ill name on a maid of Israel. He must pay them to the woman's father, and must keep her as his wife; as long as he lives he may not put her away. Vv. 18–19 are included for context.

New American Bible	...the father and mother of the girl shall take the evidence of her virginity [The evidence of her virginity: the bridal garment or sheet stained with a little blood from the first nuptial relations.] and bring it to the elders at the city gate. There the father of the girl shall say to the elders, 'I gave my daughter to this man in marriage, but he has come to dislike her, and now brings monstrous charges against her, saying: I did not find your daughter a virgin. But here is the evidence of my daughter's virginity!' And they shall spread out the cloth before the elders of the city.
New American Bible (R.E.)	...the father and mother of the young woman shall take the evidence of her virginity* and bring it to the elders at the city gate. There the father of the young woman shall say to the elders, "I gave my daughter to this man in marriage, but he has come to dislike her, and now accuses her of misconduct, saying: 'I did not find evidence of your daughter's virginity.' But here is the evidence of my daughter's virginity!" And they shall spread out the cloth before the elders of the city.
NIRV	Then the woman's parents must bring proof that she was a virgin. They must give the proof to the elders at the gate of the town. The woman's father will speak to the elders. He'll say, "I gave my daughter to this man to be his wife. But he doesn't like her. So now he has told lies about her. He has said, 'I discovered that your daughter wasn't a virgin.' But here's the proof that my daughter was a virgin." Then her parents will show the elders of the town the cloth that has her blood on it.
New Simplified Bible	»The girl's father and her mother must present evidence of the girl's virginity to the elders of the city at the gate. »The girl's father shall say to the elders: I gave my daughter to be this man's wife, but he turned against her. »He has charged her with shameful deeds. He says: 'I did not find your daughter to be a virgin.« »But this is the evidence of my daughter's virginity.« And they shall spread the garment before the elders of the city.
Revised English Bible	...then the girl's father and mother should take the proof of her virginity so the elders of the town at the town gate. The girl's father will say to the elders, 'I gave my daughter in marriage to this man, and he has turned against her. He has trumped up a charge and said, "I have not found proofs of virginity in your daughter." Here are the proofs.'
Today's NIV	...then the young woman's father and mother shall bring to the town elders at the gate proof that she was a virgin. Her father will say to the elders, "I gave my daughter in marriage to this man, but he dislikes her. Now he has slandered her and said, 'I did not find your daughter to be a virgin.' But here is the proof of my daughter's virginity." Then her parents shall display the cloth before the elders of the town,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The father of the maiden and her mother proceed the maiden's virginity to the city elders in the gate. The maiden's father says to the elders, "I gave my daughter to this man as woman, but he hates her. He set here words of confrontation saying, 'I found your daughter was not a virgin.' But these are of my daughter's virginity." They spread the raiment in front of the elders of the city.
Bible in Basic English	Then let the girl's father and mother put before the responsible men of the town, in the public place, signs that the girl was a virgin: And let the girl's father say to the responsible men, I gave my daughter to this man for his wife, but he has no love for

her; And now he has put shame on her, saying that she is not a virgin; but here is the sign that she is a virgin. Then they are to put her clothing before the responsible men of the town.

The Expanded Bible

Then the girl's parents [father and mother] must bring proof [evidence] that she was a virgin to the elders at the city gate. The girl's father will say to the elders, "I gave my daughter to this man to be his wife, but now he does not want [hates] her. This man has told lies about my daughter [charged my daughter with wanton behavior]. He has said, 'I did not find your daughter to be a virgin,' but here is the proof [evidence] that my daughter was a virgin." Then her parents are to show the sheet [blood-stained, showing she had been a virgin] to the elders of the city,...

Ferar-Fenton Bible

...then the father and the mother of the girl shall take and bring the maiden, with proofs of her maidenhood, to the Magistrates of the village, and the father of the girl shall say to the magistrates;— "I gave my daughter to this man as a wife, but he hates her; and now he sets up insulting reports, saying, 'I did not find you daughter a maid,' but here is the proof of her chastity." Then they shall spread the garment before the Magistrates of the town...

NET Bible®

Then the father and mother of the young woman must produce the evidence of virginity [In light of v. 17 this would evidently be blood-stained sheets indicative of the first instance of intercourse. See E. H. Merrill, Deuteronomy (NAC), 302-3.] for the elders of the city at the gate. The young woman's father must say to the elders, "I gave my daughter to this man and he has rejected [Heb "hated." See note on the word "other" in Deut 21:15.] her. Moreover, he has raised accusations of impropriety by saying, 'I discovered your daughter was not a virgin,' but this is the evidence of my daughter's virginity!" The cloth must then be spread out [Heb "they will spread the garment."] before the city's elders.

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...then the young woman's father and mother shall bring to the town elders at the gate proof that she was a virgin. Her father will say to the elders, "I gave my daughter in marriage to this man, but he dislikes her. Now he has slandered her and said, 'I did not find your daughter to be a virgin.' But here is the proof of my daughter's virginity." Then her parents shall display the cloth before the elders of the town, and the elders shall take the man and punish him. V. 18 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

...then the girl's father and mother are to take the evidence of the girl's virginity to the leaders of the town at the gate. The girl's father will say to the leaders, 'I let my daughter marry this man, but he hates her, so he has brought false charges that he didn't find evidence of her virginity; yet here is the evidence of my daughter's virginity'—and they will lay the cloth before the town leaders. V. 18 is included for context.

exeGesés companion Bible

...- then the father and mother of the lass
take and bring of the virginity of the lass
to the elders of the city in the portal:
and the father of the damsel says to the elders,
I gave my daughter to this man to woman
and he hates her;
and behold,
he has set exploitations of words, saying,
I found no virginity in your daughter;
and yet these are of the virginity of my daughter.
And they spread the cloth
at the face of the elders of the city:...

JPS (Tanakh—1985)	In such a case, the girl's father and mother shall produce the evidence of the girl's virginity before the elders of the town at the gate. And the girl's father shall say to the elders, "I gave this man my daughter to wife, but he has taken an aversion to her; so he has made up charges, saying, 'I did not find your daughter a virgin.' But here is the evidence of my daughter's virginity!" And they shall spread out the cloth before the elders of the town.
Judaica Press Complete T.	Then the girl's father and her mother shall obtain evidence of the girl's virginity, and take it out to the elders of the city, to the gate. And the girl's father shall say to the elders, "I gave my daughter to this man as a wife, and he despised her; And behold, he made libelous charges, saying, 'I did not find evidence of your daughter's virginity.' But this is the evidence of my daughter's virginity!"
Kaplan Translation	The girl's [This law applies primarily in the case of a girl between 12 and 12½ years old (Yad, Naarah Bethulah 3:7).] father and mother, however, then obtain evidence [That is, two witnesses to refute those of the husband (Sifri; Yad, Naarah Bethulah 3:6, 3:12). See Deuteronomy, 19:18.] of their daughter's virtue, and present it to the city elders in court [A local supreme court of 23 judges]. The girl's father shall then declare to the elders, 'I have given my daughter to this man as a wife, but he has grown to hate her. He has therefore invented charges against her, and claims that he has evidence that she has not been faithful to him. But here is evidence of my daughter's virtue.' With that, [the girl's parents] shall present their case [(Kethuvoth 46a; Yad, Naarah Bethulah 3:12; Ralbag). Literally, 'the garment.' (cf. Ramban).] before the city elders.
Orthodox Jewish Bible	Then shall the av of the na'arah, and her em, take and bring forth the betulim (proofs of virginity) unto the zekenim of the town in the sha'arah (gate); And the avi hana'arah shall say unto the zekenim, I gave my bat unto this ish as isha (wife) and he hateth her; And, hinei, he hath given occasions of speech against her, saying, I found not thy bat with betulim; and yet these are my bat's betulim. And they shall spread the simlah (clothing) before the zekenim of the town.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...then the father of the maiden and her mother will take and bring forth the maiden's proof of virginity to the elders of the city at the gate. And the maiden's father will say to the elders: I gave my daughter to this man as wife, but he hates her. And behold, he charges her with iniquitous words, saying: I found no evidence of virginity on your daughter. Yet this is the proof of my daughter's virginity; and they will spread the garment before the elders of the city.
Context Group Version	...then shall the father of the damsel, and her mother, take and bring out the signs of the damsel's virginity to the elders of the city in the gate; and the damsel's father shall say to the elders, I gave my daughter to this man as woman { or wife }, and he spurns her; and, look, he has laid shameful things [to her charge], saying, I didn't find in your daughter the signs of virginity; and yet these are the signs of my daughter's virginity. And they shall spread the garment before the elders of the city.
New King James Version	...then the father and mother of the young woman shall take and bring out the evidence of the young woman's virginity to the elders of the city at the gate. And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her. Now he has charged her with shameful conduct, saying, "I found your daughter was not a virgin," and yet these <i>are the evidences of my daughter's virginity.</i> ' And they shall spread the cloth before the elders of the city.
New RSV	The father of the young woman and her mother shall then submit the evidence of the young woman's virginity to the elders of the city at the gate. The father of the young woman shall say to the elders: 'I gave my daughter in marriage to this man but he dislikes her; now he has made up charges against her, saying, "I did not find

evidence of your daughter's virginity." But here is the evidence of my daughter's virginity.' Then they shall spread out the cloth before the elders of the town.

Webster's Bible Translation Then shall the father of the damsel, and her mother, take and bring forth [the tokens of] the damsel's virginity to the elders of the city in the gate: And the damsel's father shall say to the elders, I gave my daughter to this man for a wife, and he hateth her, And lo, he hath given occasions of speech [against her], saying, I found not thy daughter a maid; and yet these [are the tokens of] my daughter's virginity. And they shall spread the cloth before the elders of the city.

Young's Updated LT "Then has the father of the damsel—and her mother—taken and brought out the tokens of virginity of the damsel unto the elders of the city in the gate, and the father of the damsel has said unto the elders, My daughter I have given to this man for a wife, and he does hate her; and lo, he has laid actions of words, saying, I have not found to your daughter tokens of virginity—and these are the tokens of the virginity of my daughter! and they have spread out the garment before the elders of the city.

The gist of this verse: The young woman's parents will bring physical evidence to the court to show that she was a virgin when married.

Deuteronomy 22:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
na'ârâh (נַעֲרָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êm (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #517 BDB #51
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 22:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person plural, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e thûwlîym (בְּתוּלוֹת) [pronounced b ^e thoo-LEEM]	<i>virginity, indications [signs, tokens; proof] of virginity</i>	feminine plural construct	Strong's #1331 BDB #144
na'ârâh (נַרְעָנָה) [pronounced nah-gar-AWH]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
z ^e qênîym (זְקֵנִים) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
'îyr (עִיר) [pronounced ġeer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
sha'ar (שַׁעַר) [pronounced SHAH-ġahr]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular noun with the definite article and the directional hê	Strong's #8179 BDB #1044

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: The father of the young woman and her mother take and bring out the proof of the virginity of the young woman to the elders of the city at the [city] gate. Here it becomes clear that this is just not the angry husband venting at the local bar. This is an official case because we are dealing with the elders of the city at the city gate. That means, a trial is going on. Based upon this, we understand that all that is taking place here are legal proceedings.

Throughout this rest of this chapter, we will have several words which are similar, but not synonyms. Na'ârâh (נַרְעָנָה) [pronounced nah-gar-AWH] means *girl, damsel, miss, young woman, woman of marriageable age*; it can refer to a prostitute (Amos 2:7), an engaged girl (Deut. 22:25, 27), a little girl (2Kings 5:2) or a mistress (Judges 19:3–6). It refers to female attendants or maids only when in the plural (Gen. 24:61 Ex. 2:5 Prov. 9:3).

This is an unmarried woman. Strong's #5291 BDB #655. B^ethûwlîym (בְּתוּלִיָּמ) [pronounced *b^ethoo-LEEM*] means *virgin*. Strong's #1330 BDB #143. Here, the word *virginity* is a form of b^ethûlâh (b^ethûlîym). Below, in v. 16, we have the word for *daughter*: bath (בַּת) [pronounced *bahth*], obviously related to b^ethûlâh. Strong's #1323 BDB #123.

Here, they are bringing out the evidence of her virginity, which, we will see, are blood-stained bed sheets or stained clothing. Today, the woman's purity could of course be testified to by a gynecologist. Such a charge was to be dealt with at the city gates with the elders of the city. The word *virginity* stands for the *evidence or proof of virginity* throughout this passage. As you will recall, this is known as a metonymy [pronounced *me-TON-y-my*]. There is possibly another name for this along the line of an *abbreviation*, as this is a shortened way of referring to *proof of virginity*.

The husband is trying to get rid of his wife, and by accusing her of not being a virgin, she can be executed. Therefore, these parents will hold on to the clothing that their daughter wore on her wedding night. This will be the proof of her virginity.

So the problem here is not that she was not a virgin but that he just decided that he hated her. In fact, this man is such a cad, that he not only besmirches her reputation but, as we will see, sets her up to be executed. A man could not be more despicable than that (assuming that these are false charges).

If these are true charges, then this is allowed and legitimate in this society. God has designed for each woman to have her one man, and vice versa.

Deuteronomy 22:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
na'ârâh (נַעֲרָה) [pronounced <i>nah-ġar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
z ^e qênîym (זְקֵנִים) [pronounced <i>zê-kay-NEEM</i>]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive	Strong's #2205 BDB #278

Translation: Then the father of the young woman will say to the elders,... This is a quote within a quote. Remember that Moses is speaking here. So the father of this young woman gives oral testimony concerning his daughter before the elders in court (at the gate of the city).

Deuteronomy 22:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1323 BDB #123
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation:...*'I gave my daughter to this man for [his] wife...* First, the father establishes that his daughter was given in marriage by him to that man. In this way, a third party acknowledges the relationship.

Bear in mind, all of this is an hypothetical set up by Moses concerning what to do when a woman is accused of not being a virgin on her wedding night (the accusation actually can take place any time afterward).

Deuteronomy 22:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sânê' (שָׂנְאָה) [pronounced <i>saw-NAY</i>]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #8130 BDB #971

Translation: ...and [now] he hates her. Then the father gives the motivation of this man—he has come to hate his daughter. This is the reason why this is occurring.

Quite obviously, this is something which can transpire between two people, after being married; and the legal recourse of the man is to cast his wife aside if she was not a virgin at marriage. That is a very rare circumstance.

Hatred was not a reason allowed for divorce. Growing apart or lack of affection was not a reason for divorce. The only allowance for divorce was unfaithfulness, prior to or during marriage. Moses is setting up this situation to discourage men from trying to divorce their wives simply because they are no longer in love; and so that women remain faithful. A man was not to use some kind of a gimmick to get out of being married.

This also implies, in part from logistical grace, that God can help to make a marriage work. If two people recognize, “I guess we are stuck with each other; let’s try to make this work;” that is a distinct possibility that they can make it work.

Deuteronomy 22:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong’s # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong’s #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
hûw’ (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong’s #1931 BDB #214
sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect	Strong’s #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give</i> . Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare</i> . I have used the translation <i>to designate</i> .			
‘ăliylâh (הַלְיָלָה) [pronounced <i>al-ee-LAW</i>]	<i>actions, deeds, evil or bad deeds; [actions, works]; wanton acts</i>	feminine plural construct	Strong’s #5949 BDB #760
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun	Strong’s #1697 BDB #182

Deuteronomy 22:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Several translators have rendered these two words *baseless charges*.

Translation: *Look, he has made baseless charges,...* The husband has said some things about his wife which indicate that she has committed some wanton acts (which mean, she had sex before being married). The husband is alleging that his wife was not a virgin at marriage, a charge punishable by death.

Deuteronomy 22:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	Qal infinitive construct	Strong's #559 BDB #55
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person singular, Qal perfect	Strong's #4672 BDB #592
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
bath (בַּת) [pronounced bath]	<i>daughter; village</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123
b ^e thûwlfîym (בְּתוּלִיִּם) [pronounced b ^e thoo-LEEM]	<i>virginity, indications [signs, tokens; proof] of virginity</i>	feminine plural noun	Strong's #1331 BDB #144

Translation: *...saying, "I do not find proof of your daughter's virginity."* This is a quote within a quote. The husband of the woman claims that there was no proof that his wife was a virgin. Apparently, in this example, Moses, this is a statement that the husband has made to the woman's father.

So, apparently, this could occur anytime after marriage. This might be a month later and it might be ten years later. The parents were to keep the bed sheets which show that their daughter is a virgin in case the man does try to pull this stunt. Furthermore, this suggests that, for any legal matter, physical evidence needs to be kept and presenting in court. Over the years, because of my business, I have been to court many times. I have tried to

avoid it, but many times there is no alternative. I have found that all forms of paperwork, correspondence, photographs and physical proof are important.

So, the scenario would be, if this occurs much later in marriage, the man is apparently claiming to be troubled throughout the entire marriage by this and finally just can't handle the fact that he married someone who was not a virgin. Then the parents bring out the bed sheets or the garment she wore on her wedding eve to prove she was.

And, like it or not, this is a double standard. There are some laws given in terms of the masculine or the feminine which apply to both sexes; however, this applies to the man and the woman just as it is given. There is not a parallel passage where the man is similarly examined (which would involve witnesses). In the absence of that, we recognize that there was not a parallel examination of the man. This does not mean that the man was given free reign to sleep around prior to marriage. He was just not subjected to this sort of trial (it would be difficult to have any physical evidence, apart from direct testimony of a woman from his past).

Deuteronomy 22:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿelleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
b ^e thûwlîym (מִלִּוּתֵימ) [pronounced <i>b^ethoo-LEEM</i>]	<i>virginity, indications [signs, tokens; proof] of virginity</i>	feminine plural construct	Strong's #1331 BDB #144
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1323 BDB #123

Translation: [Look], [these are the signs of the virginity of my daughter.](#)' The father of the accused daughter then looks at the elders and says, "Look, here is proof that my daughter was a virgin when she married."

This is the testimony of the father, and this is important, because he has a definite stake in all of this. First of all, he does not want to see his own daughter executed; but he also does not want to be seen as a father who raised his daughter wrong. This was important to society at that time, and, unfortunately, is not nearly as important today.

Deuteronomy 22:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâras (פָּרַס) [pronounced <i>paw-RAHS</i>]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 rd person plural, Qal perfect	Strong's #6566 BDB #831

Deuteronomy 22:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîm ^e lâh (שִׁמְלֵה) [pronounced sim ^e -LAW]	[covering, outer] garment, mantle, clothing, cloth	feminine plural noun with the definite article	Strong's #8071 BDB #971
lâmed (ל) [pronounced le ^s]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> .			
zêqênîym (זִקְנֵי) [pronounced zê-kay-NEEM]	old men; elders; chiefs, respected ones	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
îyr (עִיר) [pronounced géer]	encampment, city, town	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: Then they will spread out [her wedding] garments before the city elders. Then actual physical evidence is provided. So Moses is indicating that, in court, there are times when physical evidence must be presented. Up until this point, it is the word of the husband against the word of his wife and her parents. However, they now lay out the garments that this woman wore on her wedding night (this might be the bed sheets). This will be proof positive of her virginity, combined with the testimony of her father as to the nature of this evidence.

*Kalland: The proofs of virginity, the blood-spotted bedclothes or garments, which, though not infallible, were widely accepted in the ancient Near East as indications of prior virginity, are still accepted among some peoples today. Clarke: A custom similar to that above is observed among the Mohamedans to the present day.*⁴⁷ Keil and Delitzsch: [taking] possession of the spotted bed-clothes directly after the marriage night...[is] customarily done by the Bedouins and the lower classes of the Moslem in Egypt and Syria.⁴⁸ Although we do not, in our day and time, relate to all of this, the importance of virginity in marriage has been with mankind for a lot longer than our own brand of sexual immorality.

We tend to forget that Moses was raised in the Egyptian palace and was given a first-rate education, which would have emphasized law, as he was being groomed to become the next ruler of Egypt. Therefore, some of these laws which Moses came up with on his own were a distillation of what he had learned combined with judging a very hard-headed people for 40 years.

This indicates to us that physical evidence is a big deal in a court of law. Therefore, in other cases, if physical evidence can be brought into court, then this ought to sway the jury.

So far, we have independent testimony that the woman being evaluated here is the correct woman. Her parents indicate that she is. Then they are allowed to bring in physical evidence.

⁴⁷ Guzik quotes both authors: *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 22:13–21.

⁴⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 22:15–17.

And have taken elders of the city the that the man and they chastised him and they have fined him 100 silvers. And they gave to a father of the young woman, for he brought a name evil upon a virgin of Israel. And to him she is to wife; he is not able to send her away all of his days.

Deuteronomy
22:18–19

Then the elders of that city will take the man and chastise him and fine him 100 [shekels] of silver. They will give [this] to the father of the young woman, because the husband [lit., *he*] laid out an evil reputation on a virgin of Israel. Therefore, she will [continue to] be a wife to him; and he will be unable to send her away all of his days.

Then the elders will take this man out and whip him and fine him \$2000. They will give this fine to the father of the young woman because her husband tried to impute an evil reputation to a virgin of Israel. She will continue to be his wife and he will be unable to divorce her for the remainder of his life.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...and the sages shall take that man, scourge him, and fine him a hundred shekels of silver, and give to the father of the damsel, because he had brought out an evil report against an upright virgin of Israel; and she shall be his wife, nor shall he have power to put her away all his days.
Latin Vulgate	And the ancients of that city shall take that man, and beat him, Condemning him besides in a hundred sicles of silver, which he shall give to the damsel's father, because he hath defamed by a very ill name a virgin of Israel: and he shall have her to wife, and may not put her away all the days of his life.
Masoretic Text (Hebrew)	And have taken elders of the city the that the man and they chastised him and they have fined him 100 silvers. And they gave to a father of the young woman, for he brought a name evil upon a virgin of Israel. And to him she is to wife; he is not able to send her away all of his days.
Peshitta (Syriac)	And the elders of that city shall take that man and chastise him; And they shall fine him a hundred shekels of silver, and give it to the father of the damsel, because he has brought an evil name upon a virgin daughter of Israel; and she shall be his wife; he has no right to put her away all his days.
Septuagint (Greek)	And the elders of that city shall take that man, and shall chastise him, and shall fine him a hundred shekels, and shall give them to the father of the young woman, because he has brought forth an evil name against a virgin of Israel; and she shall be his wife: he shall never be able to put her away.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The town leaders will beat the man with a whip because he accused his bride of not being a virgin. He will have to pay her father one hundred pieces of silver and will never be allowed to divorce her.
Easy English	Then the leaders must take the man and *punish him. They must make him pay 100 shekels of *silver to the girl's father. This man has given a bad name to a young girl in Israel when she has done nothing wrong. She must continue to be his wife. He must remain married to her as long as he lives. 1 kilo of *silver is equal to 87 shekels. So, 100 shekels was a lot of money.
Easy-to-Read Version	Then the leaders of that town must take that man and punish him. They must fine him 40 ounces of silver [This is probably twice the amount of money that a man

usually paid the father of the bride to seal the marriage agreement. See Deu_22:29.]. They must give the money to the girl's father because her husband brought shame to an Israelite girl. And the girl must continue to be the man's wife. He can't divorce her all his life.

Good News Bible (TEV)

Then the town leaders are to take the husband and beat him. They are also to fine him a hundred pieces of silver and give the money to the young woman's father, because the man has brought disgrace on an Israelite woman. Moreover, she will continue to be his wife, and he can never divorce her as long as he lives.

The Message

The town leaders then are to take the husband, whip him, fine him a hundred pieces of silver, and give it to the father of the girl. The man gave a virgin girl of Israel a bad name. He has to keep her as his wife and can never divorce her.

New Life Bible

Then the leaders of that city will take the man and punish him. They will make him pay a hundred pieces of silver and give it to the girl's father, because he has put to shame the name of an Israelite girl who has not had a man. She will still be his wife. He cannot divorce her as long as he lives.

The Voice

...the city elders must punish the husband. He is to be beaten and then fined two and a half pounds of silver, twice the amount of the bride price he paid before the marriage, which will be given to the girl's father because this man publicly slandered one of Israel's virgins. He can't ever divorce her after this; he has to keep her as his wife.

Partially literal and partially paraphrased translations:

American English Bible

And [if that happens], the elders of that city must take the man and discipline him, then fine him a hundred small silver coins and give it to the girl's father for slandering the name of a virgin of IsraEl. Then she must continue to be his woman and he may never divorce her.

Christian Community Bible

They shall spread the sheet before the judges of the city. If the man is guilty, the judges shall arrest him and have him whipped.

They shall also fine him a hundred silver coins which they shall give to the father of the young woman because the man publicly defamed a virgin of Israel. The husband shall have her as his wife and cannot repudiate her as long as he lives.

God's Word™

The leaders of that city must take the man and punish him. They will fine him 2 1/2 pounds of silver and give it to the girl's father. The husband ruined the reputation of an Israelite virgin. She will continue to be his wife, and he can never divorce her as long as he lives.

New American Bible

Then these city elders shall take the man and chastise him [Chastise him: flog him, as prescribed in Deut 25:1-3], besides fining him one hundred silver shekels, which they shall give to the girl's father, because the man defamed a virgin in Israel. Moreover, she shall remain his wife, and he may not divorce her as long as he lives.

New American Bible (R.E.)

Then these city elders shall take the man and discipline him, and fine him one hundred silver shekels, which they shall give to the young woman's father, because the man slandered a virgin in Israel. She shall remain his wife, and he may not divorce her as long as he lives. Some understand these laws as serving to preserve distinctions set by God in the creation.

NIRV

The elders will punish the man. They'll make him weigh out two and a half pounds of silver. They'll give it to the woman's father. That's because the man has said an Israelite virgin is a bad woman. She will continue to be his wife. He must not divorce her as long as he lives.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The city elders take that man and correct him. They penalize him with a hundred silver to give to the father of the maiden, for he proceeded an evil name over a virgin of Israel. She was his woman. He can not send her all his days.
Bible in Basic English	Then the responsible men of the town are to give the man his punishment; They will take from him a hundred shekels of silver, which are to be given to the father of the girl, because he has given an evil name to a virgin of Israel: she will go on being his wife, he may never put her away all his life.
The Expanded Bible	...and the elders must take the man and ·punish [discipline] him. They must make him pay about ·two and one-half pounds [-one hundred shekels] of silver to the girl's father, because the man has given an Israelite virgin a bad name. The girl will continue to be the man's wife, and he may not divorce her as long as he lives.
NET Bible®	The elders of that city must then seize the man and punish [Heb "discipline."] him. They will fine him one hundred shekels of silver and give them to the young woman's father, for the man who made the accusation [Heb "for he"; the referent (the man who made the accusation) has been specified in the translation to avoid confusion with the young woman's father, the last-mentioned male.] ruined the reputation [Heb "brought forth a bad name."] of an Israelite virgin. She will then become his wife and he may never divorce her as long as he lives.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...and they will lay the cloth before the town leaders. The leaders of that town are to take the man, punish him, and fine him two-and-a-half pounds of silver shekels, which they will give to the girl's father, because he has publicly defamed a virgin of Isra'el. She will remain his wife, and he is forbidden from divorcing her as long as he lives.
exeGesés companion Bible	...and the elders of that city take that man and discipline him; and they penalize him a hundred silver and give them to the father of the lass, because he brought an evil name on a virgin of Yisra El: and she becomes his woman; he cannot send her away all his days.
Kaplan Translation	The city elders shall then take the man and flog him [39 lashes. (Kethuvoth 46a). Some say that even if the husband merely falsely accuses his bride of not being a virgin, he is also flogged, but he is not given the full penalty of 39 lashes (Chizzkuni).]. They shall fine him 100 [shekels] of silver [(Bekhoroth 49b; Ralbag). This is twice the 50 shekels (Deuteronomy 22:29), which is the normal dowry of a bride (Moreh Nevukhim 3:49; see Exodus 22:2,16)] [as a penalty] for defaming an Israelite virgin, and give it to the girl's father. [The man] must then keep [the girl] as his wife, and may not send her away as long as he lives.
Orthodox Jewish Bible	And the zekenim of that town shall take that ish and punish him; And they shall fine him a hundred shekels of kesef, and give them unto the avi hana'arah, because he hath brought a shem rah (bad name) upon a betulat Yisroel; and she shall be his isha; he may not put her away all his yamim.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the elders of that city shall take the man and rebuke and whip him. And they shall fine him 100 shekels of silver and give them to the father of the young woman, because he has brought an evil name upon a virgin of Israel. And she shall be his wife; he may not divorce her all his days.
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Concordant Literal Version	Then the elders of that city will take the man and flog him, fine him a hundred shekels of silver and give them to the father of the maiden, for he brought forth a bad name on a virgin of Israel. And she shall remain his wife; he cannot dismiss her all his days.
Darby Translation	And the elders of that city shall take the man and chastise him; and they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath caused an evil name to be spread abroad against a virgin in Israel. And she shall remain his wife: he may not put her away all his days.
English Standard V. – UK	Then the elders of that city shall take the man and whip [Or discipline] him, 19 and they shall fine him a hundred shekels [A shekel was about 2/5 of an ounce or 11 grams] of silver and give them to the father of the young woman, because he has brought a bad name upon a virgin [Or girl of marriageable age] of Israel. And she shall be his wife. He may not divorce her all his days.
NASB	So the elders of that city shall take the man and chastise him, and they shall fine him a hundred shekels of silver and give it to the girl's father, because he publicly defamed [Lit caused an evil name to go out against a virgin] a virgin of Israel. And she shall remain his wife; he cannot divorce her [Lit send her away] all his days.
New RSV	The elders of that town shall take the man and punish him; they shall fine him one hundred shekels of silver (which they shall give to the young woman's father) because he has slandered a virgin of Israel. She shall remain his wife; he shall not be permitted to divorce her as long as he lives.
Webster's Bible Translation	And the elders of that city shall take that man and chastise him; And they shall amerce him in a hundred [shekels] of silver, and give [them] to the father of the damsel, because he hath brought an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.
Young's Updated LT	"And the elders of that city have taken the man, and chastise him, and fined him a hundred silverlings, and given to the father of the damsel, because he has brought out an evil name on a virgin of Israel, and she is to him for a wife, he is not able to send her away all his days.
The gist of this verse:	The elders will take the man outside the city and beat him and then fine him (the money going to the parents of the young woman). He will not be able to divorce her ever

Deuteronomy 22:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person plural, Qal perfect	Strong's #3947 BDB #542
z ^e qênîym (זְקֵנִים) [pronounced <i>zê-kay-NEEM</i>]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Deuteronomy 22:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (היא) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îysh (איש) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35

Translation: *Then the elders of that city will take the man...* The verb used here means *to seize, to take; even to take by force*. That same word is also used *to take in marriage*. The people doing the taking are the elders of the city; the person being taken is the man who has lied about his wife.

Deuteronomy 22:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâçar (יָצַר) [pronounced yaw-SAHR]	to correct [by blows or stripes], to chastise; to correct [with words] to admonish, to exhort; to dissuade [from anything]; to instruct, to teach	3 rd person plural, Piel perfect	Strong's #3256 BDB #415
'êth (אֶת) [pronounced ayth]	him; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: *...and chastise him...* What this man did was evil, and he would pay a price for doing something like this. The elders of the city would first take this man out and chastise him, which meant that he would be whipped, probably in public, a terrible humiliation.

The man laying these charges against his wife is despicable. If you would like application, either spouse who runs down the other spouse is evil. And when you not only run down your spouse but you exaggerate or outright lie about their actions, it is despicable. Apparently, the man was both whipped and then fined. Tradition, which may or may not be correct, has the number of strokes limited to 39.

There is no recorded case like this in the Bible and the times that a similar situation arose in Israel was probably quite rare. Both possible outcomes would be unpleasant—a wife who is not a virgin could find herself executed and a husband who lies about his wife in this way could find himself scourged. A man who has come to hate his wife would be thus discouraged from bringing such charges against her.

Deuteronomy 22:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿânash (אָנָשׁ) [pronounced <i>gaw-NASH</i>]	<i>to fine, to impose a fine; to punish; to condemn, to amerce</i>	3 rd person plural, Qal perfect	Strong's #6064 BDB #778
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>him; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
mêʾâh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Translation: ...and fine him 100 [shekels] of silver. The state would also fine him. This was approximately a \$2000 fine today.

Gill writes: *this was double the dowry he would have been obliged to have given her, if he had put her away; which he might have done with less trouble, and with a greater certainty of being rid of her; but being willing to save that expense, took this wicked method to accuse her falsely; and therefore is fined double that sum.*⁴⁹ I am unaware of what Gill is talking about here; I do not know where a man could put away his wife by paying her 50 shekels of silver.

Deuteronomy 22:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person plural, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
naʾârâh (נַעֲרָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655

⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 22:19.

Translation: They will give [this] to the father of the young woman,... Now, rather than the city keeping this money for its own coffers, this money is given to the father of this young woman, because he has raised up a good woman and her husband has impugned her reputation.

Deuteronomy 22:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâtsâ' (אֶצֵא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun	Strong's #8034 BDB #1027
ra' (עַר) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective	Strong's #7451 BDB #948
'al (לְעַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
b ^e thûwlâh (הַלְוִיָּהוּ) [pronounced beth-oo-LAWH]	<i>virgin; a virginal male; a newly married woman, young women; cities; states</i>	feminine singular construct	Strong's #1330 BDB #143
Yis ^e râ'êl (לְיִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...because the husband [lit., he] laid out an evil reputation on a virgin of Israel. This husband made it seem as though his wife was not a virgin at marriage; but he was really just trying to get out of the marriage. He lied about his wife in order to do this.

Deuteronomy 22:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Deuteronomy 22:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation: *Therefore, she will [continue to] be a wife to him;...* This may seem like not such a good deal—she gets to remain this man's wife. However, in the ancient world, women were not as independent, they did not have many options, and it was rare for a woman to make it on her own. There are some exceptions noted in the Bible, but the **book of Ruth** gives a fairly good example of women at first trying to make it on their own.

This man would have to continue to support her; and there were laws which protected her, even if he took on another wife (Ex. 21:10). The latter was less likely, because he would then have to support two women, something which was not easy for most men to do. Although we recall David and Solomon had many wives, but this was because these wives were all supported by the tax dollars of the public. Charley Brown, who might work at the local McKosher's, would have a more difficult time having more than one wife (which was never the Jewish ideal). It is quite shocking what can occur when two people, held together by marriage, resign themselves to this fate and decide to try to make it work out.

Deuteronomy 22:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכוֹל) [also yâkôwl (יָכוֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
<i>With the negative, this means cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i>	Piel infinitive construct with the 3 rd person feminine singular suffix	Strong's #7971 BDB #1018

Deuteronomy 22:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמַיִם) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always*.

Translation: ...and he will be unable to send her away all of his days. Because the man lied about his wife, he could not divorce her. Again, in our culture, this does not seem like that great of a deal for the woman; but in that culture, this was a big victory for the woman.

Now, you may want to suggest that such a man would then just begin to abuse his wife physically. Just as a non-virgin in Israel was rare, so was this kind of physical abuse. People are people in all generations, but that does not mean that one generation has the same norms and standards as another. When I was younger, about 50% of the marriages were between two virgins. Today, that is the case maybe 5% of the time.⁵⁰

You may think that this seems unfair to the wife, but bear in mind, based upon the court case which Moses came up with, this is a man who wants out of the marriage so much, that he is willing to lie about her and see her executed on the basis of his lies. By denying such a one their ultimate goal forever would discourage them from bringing false charges against their own wife.

The training of the daughter reflects upon her father and family. This young woman's husband is rumoring all over town that she was not a virgin. There are financial penalties imposed upon him for his evil, lying ways. Barnes' Notes mentions that if the woman is an orphan, then the fine would revert directly to her. The penalty for him, as compared to the woman, is rather light. However, this does not mean that this was a small fine. The NIV Study Bible estimates that this was almost seven times what Hosea paid for Gomer (Hosea 3:2). This indicates an entirely different social status between men and women. The man, in this situation, is not allowed to divorce his wife, which was probably his desire in the first place.

There is an idea which I have been toying with. God has a particular form of government which He gave to the Israelites—a perfect form of government. However, what has come to my mind is that perhaps it was a perfect form of government for that day and time. That is, although God is a God of absolutes and although some standards and expectations and punishments should stand throughout time (e.g., execution for rape and murder), there might be other regulations and laws which are given primarily for that time period of man's history. For instance, the woman here is not given the option to divorce her husband. I would think in a society where the woman is capable of self-support that divorce would be a legitimate option allowed her. Now I mention this gingerly, not in deference to the equal rights amendment today nor in an attempt to make God's Word more palatable by watering it down, but because this viewpoint might be true.

For instance, God's Word in the Old Testament calls for the execution of those involved in idolatry. This would be a frightening thing to have today, as who would be in charge of deciding what is idolatry and what is not. We already have a history of similar laws which were enforced outside of the context of Israel, and many innocent

⁵⁰ I do not know the exact stats, but this is an educated guess. When I was in high school, girls who slept around were rare; few had even a reputation for such a thing. However, this changed a great deal over a short period of time, as I graduated high school in the 1960's in progressive California.

people died because of them. When the Catholic church proposed that they were the only true church of Jesus Christ, a wealth of evil came from that. My point is, there are many laws and regulations which would be peculiar to Israel because there has never been before a nation ruled directly by God. Similarly, there are many laws and regulations which would be peculiar to that time period and general culture of the people. Furthermore, God had a direct connection to the nation Israel—He was intimately involved in the lives of that people.

In any case, given the culture of that day and time, there would be many laws and regulations which are similar to peoples around them. It was not a matter of Moses copying other law systems (although, his studies in Egypt would certainly have included courses in history, government and law) nor was it necessarily a matter of Satan counterfeiting God's Laws, as some of the similarities pre-dated Israel as a nation; but, some of the laws given by God to Moses and given by Moses to the people as inspired and led by the Holy Spirit, are laws which fall into a particular historical and cultural framework.

I say these things gingerly and with great trepidation, recognizing that this could open the door to a lot of human viewpoint and manipulation of God's choices for us. With reference to the historical and cultural background for the Law, under our government, we could not necessarily institute laws like these and simultaneously glorify God, even though these are God's Laws. We find ourselves in a country where we can organize grass-roots legislation and, through the political process, actually get it passed. My point in all of this is that if we could get every law and regulation found in the Mosaic Law passed in our country, sans those peculiar to Israel as a nation with God at the helm, we would not necessarily be glorifying God. Let me give you some specific instances. At one time, I was quite apolitical and our system of government allows for that. This does not mean that every Christian should be apolitical. There are Christians who take contemporary legislation and candidates more seriously than they should, but I would not for an instant suggest that you not vote or support certain issues or candidates. If there were a law which would increase the number of times the death penalty were to be used—for instance, for all cases of first and second degree murder and forcible rape (with some exceptions), then verbally I would be for such a law and might even vote in order to vote for it. However, if there were a law to be passed which would call for the execution of any woman who is not a virgin at marriage, then I would be against such a law, even though it is right and correct in any era for a woman to be a virgin at marriage. We just happen to live in an incredibly immoral society where that is not the case.

Another for instance: Jacob had two wives and two concubines. Although God did not encourage polygamy, Jacob was not chastised for it and God raised up his seed through these four women to be Israel. Today, a believer who had four wives would be severely chastised by God, and he would be breaking United States law.

One of the reasons I would take the position that the laws given to Israel also had a cultural and historical context apart from their dispensational context is that some of the laws were very similar to those which pre-dated the laws found in the Torah. For instance, Deut. 22:22–30 is very similar to laws found in the Ebla tablets. The Ebla tablets were discovered in Northern Syria in the late sixties and early seventies as an eventual result of an expedition led by Dr. Paolo Matthiae and Dr. Giovanni Petinato, both professors from the University of Rome. Over 17,000 tablets have been found since 1974, testimonies to the Kingdom of Ebla, a kingdom of 260,000 people, which has at the height of its power in 2300 B.C. It was destroyed by Naram-Sin in 2250 B.C. Although we do not know the relationship between Ebla and Egypt, this indicates that laws similar to those given by Moses were already in existence; and, Moses, being trained in the Egyptian castle, was probably quite learned in the laws of other nations.

Another example would be the laws concerning marriage here are similar to those of the Code of Hammurabi. The Code of Hammurabi was an 18th century B.C. document and a crime committed against an engaged woman was also a crime against her father and her husband to be (#130). There is a Babylonian law which commands an engaged virgin who has been raped to be freed while her attacker is executed.

This takes us to a topic which requires some careful scrutiny.

Reasons why all of the Mosaic Law is not to be applied to our day and time

1. Many laws and rituals were all about looking forward to Jesus Christ. The feast days, the Tabernacle, the animal sacrifices all looked forward to the 1st and 2nd advents of Jesus Christ.
2. Some of these laws applied simply because God had a direct relationship to nation Israel. God actually spoke to men who ruled over Israel (Moses, for example); or God spoke through prophets who spoke to the rulers of nation Israel (such as, Nathan correcting King David). We do not have this sort of relationship today. God does not audibly speak to any world leader.
3. There are some foods declared unclean simply because society in that day, prior to refrigeration, would have succumbed to disease carried in these foods (like pork). Such an outbreak could have decimated the Jewish population in Israel. My guess is, food like shrimp was more likely to be infected with diseases simply because they occupy waters near the shore and some wastewater would run into the sea.
4. Women held a far different position in society in that day and time and were far more vulnerable to poverty. Only a few women in the Old Testament as being independent women who could stand on their own. See **Women of the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).
5. There was the common practice in that day and time for one nation to conquer another and take all of the people who were complaint enough into slavery. So laws had to exist for that form of slavery.
6. This does not mean that we can ignore the entire Old Testament; nor does this mean that when the norms of society change that they are superior to what is found in the Bible.
7. The New Testament in one place tells us not to allow ourselves to be judged with respect to a feast day or clean or unclean food; but in another, homosexual acts are clearly condemned. Therefore, we can set the feast days aside in this new dispensation, but sin as defined in the Old Testament is still sin.
8. And most importantly, the laws of divine establishment and the divine institutions are all found in the Pentateuch (the first 5 books of the Law); and these things stand for all time and for all peoples.
9. In other words, although we can set aside portions of the Old Testament and the Mosaic Law in terms of a code to follow, this requires some common sense informed by the information found in the New Testament.

This is a topic which could really stand to be expanded upon.

As we study the Mosaic Law in depth, it becomes clear which laws are reasonably applicable to our day and time and which are not.

Chapter Outline

Charts, Maps and Short Doctrines

As another tangent, the discovery of these tablets shoots another hole in the documentary hypothesis. The proponents of documentary hypothesis have taught (incorrectly) that writing was unknown in the time of Moses—and that was given as one of the reasons that Moses could not have composed the Torah. However, it is obvious from the tablets of Ebla that writing existed at least a millennium prior to the time of Moses.⁵¹

And if true was the word the this—were not found signs of virginity in the young woman—then they will bring out the young women unto a door of the house of her father and have stoned her, men of her city, in the stones and she has died, for she has done a disgraceful thing in Israel, to fornicate [in] a house of her father. And you have purged the evil from your midst.

Deuteronomy
22:20–21

If this thing is true—[that there] was no proof of virginity in the young woman—then the men of the city will bring the young woman out to the door of her father's house and they will stone her with stones until [lit., and] she dies, for she has done a disgraceful thing in Israel—fornicating [while she lived in] her father's home. You will purge [this] evil from your midst.

⁵¹ The information of the previous two paragraphs is courtesy of Josh McDowell's excellent *A Ready Defense*; ©1990; Here's Life Publishers.

If this thing turns out to be true—that there is no proof of her virginity—then the men of the city will bring the young woman to the front door of her father’s house and they will stone her to death, for she has disgraced Israel by fornicating while living in her father’s home. You will purge this evil immorality from your midst.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	But if that word be true, and the witnesses of virginity were not found with the damsel then shall they bring her forth to the door of her father's house, and the men of that city shall stone her with stones that she die; for she bad wrought dishonour in Israel in bringing the ill fame of whoredom against her father's house; and so shall they put away the evil doer from Israel.
Jerusalem targum	But if this word be true, and the damsel's <u>witnesses</u> are not found, they shall bring that damsel from the door of her father's house, and the people shall stone her.
Latin Vulgate	But if what he charged her with be true, and virginity be not found in the damsel: They will cast her out of the doors of her father's house, and the men of the city will stone her to death, and she will die: because she has done a wicked thing in Israel, to play the whore in her father's house: and you will take away the evil out of the midst of you.
Masoretic Text (Hebrew)	And if true was the word the this—were not found signs of virginity in the young woman—then they will bring out the young women unto a door of the house of her father and have stoned her, men of her city, in the stones and she has died, for she has done a disgraceful thing in Israel, to fornicate [in] a house of her father. And you have purged the evil from your midst.
Peshitta (Syriac)	But if this thing is true, and the tokens of virginity are not found for the damsel; Then they shall bring out the damsel to the door of her fathers house, and the men of the city shall stone her with stones that she die; because she has committed a shameful act in Israel, to play the whore in her fathers house; so you shall put away evil from among you.
Septuagint (Greek)	But if this report be true, and the tokens of virginity are not found for the young woman; then shall they bring out the young woman to the doors of her father's house, and shall stone her with stones, and she shall die; because she has wrought folly among the children of Israel, to defile the house of her father by harlotry: so you shall remove the evil one from among you.
Significant differences:	In the Jerusalem targum, <i>witnesses</i> probably refers to proof of her virginity at marriage. Everything appears to be in agreement apart from this.

Thought-for-thought translations; paraphrases:

Common English Bible	However, if the claim is true and proof of the young woman's virginity can't be produced, then the city's elders will bring the young woman to the door of her father's house. The citizens of that city must stone her until she dies because she acted so sinfully in Israel by having extramarital sex while still in her father's house. Remove [Or burn; so also 22:22, 24] such evil from your community!
Contemporary English V.	But if the man was right and there is no proof that his bride was a virgin, the men of the town will take the woman to the door of her father's house and stone her to death. This woman brought evil into your community by sleeping with someone before she got married, and you must get rid of that evil by killing her.
Easy English	But perhaps the husband has spoken true words. Perhaps his wife cannot show that she had not had sex before. Then the leaders must bring her to her father's house.

There, the men of the town must throw stones at her until she dies. She has done a very bad thing in *Israel. She has had sex before she was married. She did this while she lived in her father's house. You must remove this kind of bad thing from among you.

Easy-to-Read Version

“But the things that the husband said about his wife might be true. The wife’s parents might not have the proof that she was a virgin. If this happens, then the town leaders must bring the girl to the door of her father’s house. Then the men of the town must kill her with stones. Why? Because she has done a shameful thing in Israel. She has acted like a prostitute [138] in her father’s house. You must remove that evil from your people.

Good News Bible (TEV)

"But if the charge is true and there is no proof that she was a virgin, then they are to take her out to the entrance of her father's house, where the men of her city are to stone her to death. She has done a shameful thing among our people by having intercourse before she was married, while she was still living in her father's house. In this way you will get rid of this evil.

The Message

But if it turns out that the accusation is true and there is no evidence of the girl's virginity, the men of the town are to take her to the door of her father's house and stone her to death. She acted disgracefully in Israel. She lived like a whore while still in her parents' home. Purge the evil from among you.

New Berkeley Version

But if his charges prove to be correct and no evidence of chastity has been found in the girl, then they shall bring her out to the door of her father’s house, and the men of her city shall stone her to death; she has committed a flagrant crime in Israel, playing the harlot in her own house and you must purge such evil from among you.

New Century Version

But if the things the husband said about his wife are true, and there is no proof that she was a virgin, the girl must be brought to the door of her father's house. Then the men of the town must put her to death by throwing stones at her. She has done a disgraceful thing in Israel by having sexual relations before she was married. You must get rid of the evil among you.

New Life Bible

But if it is true that the girl was found to have had another man, then they will bring the girl to the door of her father's house. There the men of her city will kill her with stones, because she has done a foolish act in Israel by acting in her father's house like a woman who sells the use of her body. So you will get rid of the sin from among you.

The Voice

But if the charge is true, and the girl wasn't a virgin, then bring her to the door of her father's house. There the people of her city will stone her to death because she did something no Israelite should ever do: she was a fornicator while she was living in her father's house! Expel the wicked from your own community. 1 Corinthians 5:13

Partially literal and partially paraphrased translations:

American English Bible

'However, if what he says proves to be true and no proof of the girl's virginity can be found; they must take her in front of her father's house and stone her to death with rocks, because she dishonored the children of IsraEl and the house of her father by her immorality. So, you must remove the evil person from among yourselves.

Beck’s American Translation

“But if the claim is true and there was no proof the girl was a virgin, take the girl to the door of her father’s house, and the men of her town should stone her to death because she has done a disgraceful thing in Israel by sinning sexually in her father’s house. And so you must get rid of such wickedness among you.

God’s Word™

But if the charge is true, and no evidence that the girl was a virgin can be found, they must take the girl to the entrance of her father's house. The men of her city must stone her to death because she has committed such a godless act in Israel:

She had sex before marriage, while she was still living in her father's house. You must get rid of this evil.

New Advent (Knox) Bible	If the charge he made was true, and the woman was found indeed to be no maid, then the citizens must cast her out of her father's door and stone her to death; this was a foul deed done in a woman of Israel, to play the wanton in her own father's house; rid thy company of such a plague as tha.
New American Bible	"But if this charge is true, and evidence of the girl's virginity is not found, they shall bring the girl to the entrance of her father's house and there her townsmen shall stone her to death, because she committed a crime against Israel by her unchasteness in her father's house. Thus shall you purge the evil from your midst.
New American Bible (R.E.)	But if this charge is true, and evidence of the young woman's virginity is not found, they shall bring the young woman to the entrance of her father's house and there the men of her town shall stone her to death, because she committed a shameful crime in Israel by prostituting herself in her father's house. Thus shall you purge the evil from your midst. Dt 13:6; Gn 34:7; 2 Sm 13:12.
NIRV	But suppose the charge is true. And there isn't any proof that the woman was a virgin. Then she must be brought to the door of her father's house. There the people of her town will put her to death by throwing stones at her. She has done a very terrible thing in Israel. She has had sex before she got married. Get rid of that evil person.
New Jerusalem Bible	'But if the accusation that the girl cannot show evidence of virginity is substantiated, she must be taken out, and at the door of her father's house her fellow-citizens must stone her to death for having committed an infamy in Israel by bringing disgrace on her father's family. You must banish this evil from among you.
Today's NIV	If, however, the charge is true and no proof of the young woman's virginity can be found, she shall be brought to the door of her father's house and there the men of her town shall stone her to death. She has done an outrageous thing in Israel by being promiscuous while still in her father's house. You must purge the evil from among you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But if this word is true, with no virginity found for the maid, proceed the maiden into the opening of her father's house. The men of her city execute her with stones that she dies: for she did vileness in Israel, prostituting in her father's house. Ignite the evil from your center.
Bible in Basic English	But if what he has said is true, and she is seen to be not a virgin, Then they are to make the girl come to the door of her father's house and she will be stoned to death by the men of the town, because she has done evil and put shame on Israel, by acting as a loose woman in her father's house: so you are to put away evil from among you.
The Expanded Bible	But if ·the things the husband said about his wife are [^this word/charge is] true, and there is no ·proof [evidence] that she was a virgin, the girl must be brought to the door of her father's house. Then the men of the town must put her to death by ·throwing stones at [stoning] her. She has done a ·disgraceful [shameful] thing in Israel by ·having sexual relations before she was married [^acting like a prostitute in the house of her father]. You must ·get rid of [banish; purge] the evil among you.
Ferar-Fenton Bible	But if that report is true, the proofs of the chastity of the girl not being found, then they shall take the girl to the outside of the house of her father and kill her, because she has acted disgracefully in Israel, by prostitution in the house of her father. And thus you shall burn that evil from amongst you.
NET Bible®	But if the accusation is true and the young woman was not a virgin, the men of her city must bring the young woman to the door of her father's house and stone her to death, for she has done a disgraceful thing [The Hebrew term הַלְבַּן (nyvalah) means

more than just something stupid. It refers to a moral lapse so serious as to jeopardize the whole covenant community (cf. Gen 34:7; Judg 19:23; 20:6, 10; Jer 29:23). See C. Pan, NIDOTTE 3:11-13. Cf. NAB "she committed a crime against Israel." in Israel by behaving like a prostitute while living in her father's house. In this way you will purge [Heb "burn." See note on Deut 21:21.] evil from among you. If, however, the charge is true and no proof of the young woman's virginity can be found, she shall be brought to the door of her father's house and there the men of her town shall stone her to death. She has done an outrageous thing in Israel by being promiscuous while still in her father's house. You must purge the evil from among you.

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"But if the charge is substantiated that evidence for the girl's virginity could not be found; then they are to lead the girl to the door of her father's house, and the men of her town will stone her to death, because she has committed in Israel the disgraceful act of being a prostitute while still in her father's house. In this way you will put an end to such wickedness among you.
exeGeses companion Bible	And if this word be truth and virginity is not found for the lass: then they bring the lass to the opening of the house of her father: and the men of her city stone her with stones so that she dies: because she worked folly in Yisra El to whore in the house of her father: thus you burn evil from among you.
JPS (Tanakh—1985)	But if the charge proves true, the girl was found not to have been a virgin, then the girl shall be brought out to the entrance of her father's house, and the men of her town shall stone her to death, for she did a shameful thing in Israel, committing fornication while under her father's authority. Thus you will sweep away evil from your midst.
Judaica Press Complete T.	But if this matter was true: <i>indeed</i> , no evidence of the girl's virginity was found they shall take the girl out to the entrance of her father's house, and the men of her city shall pelt her with stones, and she shall die, for she did a disgraceful thing in Israel, to commit adultery in her father's house. So shall you clear away the evil from among you.
Kaplan Translation	<i>If the Accusation is True</i> If the accusation is true, however, and the girl does not have evidence [Witnesses to refute those who accuse her of committing adultery (Sifri; Yad, Naarah Bethulah 3:6)] of her innocence, then they shall take her out to the door of her father's house, and the people of her city shall put her to death by stoning. She has brought sexual immorality to her father's house [But only if she was living at home when she committed adultery (Yad, Issurey Biyah 3:9).], doing a shameful thing in Israel. You must therefore rid yourself of the evil in your midst.
Orthodox Jewish Bible	But if this thing be emes, and the betulim be not found for the na'arah; Then they shall bring out the na'arah to the door of her bais avi, and the anashim of her town shall stone her with avanim that she die; because she hath committed an outrage in Yisroel, to play the whore in her bais avi; so shalt thou put away the rah from among you.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But if it is true that the evidences of virginity were not found in the young woman, Then they shall bring her to the door of her father's house and the men of her city shall stone her to death, because she has wrought [criminal] folly in Israel by playing the harlot in her father's house. So you shall put away the evil from among you.
Concordant Literal Version	Yet if this matter be true and no proof of virginity is found for the maiden, then they will bring forth the maiden to the portal of her father's house, and the men of her city will stone her with stones so that she dies, for she committed decadence in Israel so as to prostitute herself while in her father's house. Thus you will eradicate the evil from among you.
Context Group Version	But if this thing is true, that the signs of virginity were not found in the damsel; then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her to death with stones, because she has produced senseless shame in Israel, by prostituting in her father's house: so you shall put away the evil from the midst of you.
Darby Translation	But if this thing is true, [and] virginity hath not been found with the damsel; then they shall bring out the damsel unto the entrance of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought infamy in Israel, committing fornication in her father's house; and thou shalt put evil away from thy midst.
English Standard Version	But if the thing is true, that evidence of virginity was not found in the young woman, then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done an outrageous thing in Israel by whoring in her father's house. So you shall purge the evil from your midst.
New King James Version	"But if the thing is true, <i>and evidences of virginity</i> are not found for the young woman, then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you.
New RSV	If, however, this charge is true, that evidence of the young woman's virginity was not found, then they shall bring the young woman out to the entrance of her father's house and the men of her town shall stone her to death, because she committed a disgraceful act in Israel by prostituting herself in her father's house. So you shall purge the evil from your midst.
Webster's Bible Translation	But if this thing shall be true, [and the tokens of] virginity be not found for the damsel: 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 may die: because she hath wrought folly in Israel, to be guilty of lewdness in her father's house: so shalt thou remove evil from among you.
Young's Updated LT	"And if this thing has been truth—tokens of virginity have not been found for the damsel—then they have brought out the damsel unto the opening of her father's house, and stoned her with the men of her city with stones, and she has died, for she has done folly in Israel, to go a-whoring in her father's house; and you have put away the evil thing out of your midst.
The gist of this verse:	However, if it turns out that this woman was not a virgin at the point of marriage, then she will be brought to the entryway of her father's home and stoned to death right there, a great humiliation to her and her family.

Deuteronomy 22:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
ʾēmeth (אֱמֶת) [pronounced <i>EH-meth</i>]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: [If this thing is true...](#) In this situation, there are two possibilities: either the man is lying about his wife or the wife was not a virgin when they married. In these two verses, we determine what happens when the woman is lying; when it turns out that the woman is not a virgin.

The other side of the coin is that this man marries a woman who is represented to him a virgin and she is not. There certainly would be times when a woman would represent herself as a virgin but was not. We will see that such an assertion had serious consequences.

Deuteronomy 22:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person plural, Niphal perfect	Strong's #4672 BDB #592
b ^e thûwlîym (בְּתוּלוֹת) [pronounced <i>b^ethoo-LEEM</i>]	<i>virginity, indications [signs, tokens; proof] of virginity</i>	feminine plural construct	Strong's #1331 BDB #144

Deuteronomy 22:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
na'ârâh (נַרְעָה) [pronounced nah-gar-AWH]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655

Translation: ...—[that there] was no proof of virginity in the young woman—... It is apparently the case that, when a woman had her wedding night, and her hymen was broken, that the clothes which she wore that night were kept by her parents in case of a situation like this. If there is no proof that she is a virgin, then we explore that possibility next.

Again, we have to place ourselves in that time when virgins married virgins—this was the case for a very high percentage of marriages (my guess is over 99%). This explains several passages which occur later in the Bible. David has a daughter who is raped by her half-brother. This woman never weds because she is no longer a virgin. When Joseph realized that Mary was pregnant, he did not want to make a public spectacle of her (which could result in her execution), so he was going to put her away privately.

God has required in the Old Testament as well as in the New that a woman be a virgin at marriage. “Do not profane your daughter by making her a [temple] prostitute, so that the land may not fall to prostitution and the land become full of immorality.” (Lev. 19:29). “Also, the daughter of any priest, if she profanes herself by [temple] prostitution, she profanes her father—she will be burned with fire.” (Lev. 21:9). **Let the marriage bed be undefiled, for God will judge fornicators and adulterers** (Heb. 13:4b). Even given the lax morality of the United States and Europe, God’s ideal is still for a couple to be virgins when married.

In the court case laid out here by Moses, there is no need to proceed with a divorce, as the woman was to be executed. Immorality to God is a repulsive thing. The Law calls for the execution of those who marry who are not virgins yet represent themselves as such. Now you might understand a little better what was meant in the gospel of Matthew, when Joseph realized that his bride to be was pregnant: **And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. But when he had considered this, observe, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. And she will bear a Son; and you will call His name Jesus, for it is He who will deliver His people from their sins.”** (Matt. 1:19–21; NASB). Whereas the Law prescribed execution for Mary, it was likely that the Jews were not allowed to execute in a case like this any more. Nevertheless, the calling off of the wedding because of her condition would disgrace Mary.

In case you have a good memory, and you wonder why there was a different method for testing for adultery in Num. 5:13–22—it is because, in context, that dealt with adultery after marriage and this passage deals with adultery prior to marriage.

Deuteronomy 22:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 22:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ârâh (נַעֲרָה) [pronounced nah-gar-AWH]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3

Translation: ...then the men of the city will bring the young woman out to the door of her father's house... Ultimately, the person responsible for this woman's behavior is her father. He was to protect her; he was to make certain that she did not have sex outside of marriage. Therefore, the men of the city bring her to his door. This is great humiliation to such a family.

I took some slight liberties with the text, and took the words *men of the city*, which is found in the next phrase, and moved it to the front to give a better English translation.

Because of the laws and the culture of that day, this was quite rare. It is difficult to come up with a parallel situation today, because of how far our society has sunk into sexual degeneracy. However, let's say that there is an unattractive woman in pornographic films, and all of Charley Brown's friends have a DVD of this woman, and all have expressed disgust at what she does and how she looks. Charley Brown is not going to marry a woman like this. If you can grasp that, for a woman not to be a virgin at marriage then, is like an unattractive woman being in pornographic films and all of the people you know, know this women by face. It would be a complete embarrassment to Charley Brown and to his family. Now, I realize that this analogy will not quite reach everyone, as I am sure some male reading this will be thinking, "Porn star? Sounds fine by me." So imagine that this is an very dirty, washed-up, ugly porn star who now smells foul. Maybe that will help. That is how a non-virgin was viewed in the ancient world.

Deuteronomy 22:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâqal (סָקַל) [pronounced <i>saw-KAHL</i>]	<i>to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]</i>	3 rd person masculine plural, Qal perfect with the 3 rd person feminine singular suffix	Strong's #5619 BDB #709
ʾănâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾîyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
ʾîyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #5892 BDB #746
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾeben (אֶבֶן) [pronounced <i>EHB^e-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun with the definite article	Strong's #68 BDB #6

Translation: ...and they will stone her with stones... This is how seriously the people of that era considered sexual intercourse out of marriage. When the woman is found not to be a virgin, this was a capital offense. She was executed right there in front of the home of her father. This would have brought great shame upon the entire family.

I realize that this does not easily compute to today's world. Finding a virgin woman today might be a very difficult thing to do; so this may not be something that one can grasp. Let's go back to the analogy. Let's say that you have a long-distance relationship, but that in picture and in word, this woman is nothing like what you think she is. Perhaps she is 25 years older than the photos you have seen. Let's say you get married to her in some culture where a veil is required and the first time you see her live and in person, she is not at all like the woman that she presented herself to be. She is not even likeable. This sort of marriage would indicate that you have been bamboozled—and not by love, but by intentional deception. Now, you may not be to the point where you want to see this woman stoned with stones, but you would certainly want to see her put away from you, at least privately, so that she is no longer a part of your life.

There is so much of our culture which is fundamentally different from Israel at this time. Some of us have been raised to not even favor capital punishment, sometimes even for the most heinous crimes. However, in the era of Moses, this was not unusual; execution for crimes that our society would not execute for today.

Application: How do we process this? If there is a bill to execute non-virgins, do you as a Christian vote for such a bill? Do you advocate for such a bill? Clearly, in the United States, no such law will be passed—not anytime in the near future. No such law will be proposed. What we do is, we understand God’s ideal (a marriage of two virgins who are held together for a lifetime); and understand its importance.

Application: Let’s say that Charley Brown is running for political office and it is known that he believes the Bible to be true. If he is a Republican, he might actually get the question, “Do you think women who are not virgins when they get married should be stoned to death? Will you advocate for such a law? You do believe in the Bible, right?”

Application: In fact, such a question like this is very much like when George Stephanopoulos asked candidate Mitt Romney about whether states ought to be able to **ban contraception**—a question completely out of leftfield, on an issue that no one was discussing or was concerned about—and yet, **Stephanopoulos asks this** as if he is asking about the debt, welfare, Iraq or some other topic of import. At candidate Romney, having a question so far out of left field given to him, was even taken aback by it.

Application: It is not the job of the believer in Jesus Christ to get everyone on the same page according to the laws of divine establishment. Satan will try to draw society as far away from the laws as is possible, so that people are brought up with views diametrically opposed to the laws of divine establishment. However, the issue to the unbeliever is, *what do you think of Jesus Christ? Whose Son is He?* There is no other approach to the unbeliever. In every country, Satan is working tirelessly to develop his earthly paradise, and He will humiliate, reeducate and even execute those who do not share this vision. It is not for us to humiliate, reeducate or to execute Satan’s followers. We can only share the gospel of Jesus Christ with them.

Application: That societies change is quite clear in the New Testament. At no time, does Jesus or Paul or Peter advocate for the killing of non-virgins. This does not mean that sex outside of marriage has become moral; it simply means that, under the dispensation of the church, what is moral or immoral is not the issue; what a person thinks of Jesus Christ is the issue.

Application: The Mosaic Law is a set of laws peculiar to a peculiar people at a specific time in history. Other nations in that era had very similar laws (although the laws of God were far more respectful of women and slaves). These laws were developed in order to cause a nation to progress and to be preserved. The principles behind many of these laws remain with us until this day (sex outside of marriage is wrong; homosexual relations are wrong), but there is driving force in the New Testament for believers to try to get their nation to adopt the Mosaic Law penalties. Again, we are to evangelize and some of us are to teach the Word of God; but any attempt to change society as a whole is quite temporal. This does not mean that the Christian should not vote; it simply means that the Christian, if he loses time in spiritual growth by being involved in politics, then needs to step away from politics. Whatever activity keeps you away from spiritual growth, including work, has to be dealt with, personally and often privately.

Application: As believers, we need to be wise as serpents, yet as harmless as doves. There are laws we should support (such as the **unique place of traditional marriage in society**) and there are laws we should oppose (such as, **the outlawing of sexual orientation therapy**). However, this does not mean that we spend our lives arguing for these causes (unless, of course, that is our vocation in life). Always remember that Satan will do everything in his power to overturn the laws of divine establishment; and he will do everything in his power to change the thinking of a society. You are not smart enough to outdo what Satan does. So you advocate for Jesus Christ; as long as we are in a democracy/republic, we vote and make our opinions known—but you do not allow your life to be taken over by political causes at the expense of your spiritual life.

Deuteronomy 22:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person feminine singular, Qal perfect	Strong's #4191 BDB #559

Translation: ...until [lit., and] she dies,... So there is no misunderstanding, the woman is to be stoned to death. Sex outside of marriage is a capital offense. Quite obviously, if we did this today in the United States, there might not be but a handful of women remaining.

Application: Here is how we ought to understand this: in our culture, in this day and time, we are not going to advocate for those who are not virgins at the point of marriage to be executed. Even Paul and Peter and John did not do that. However, we do advocate, in our limited sphere (which is often the children that we have) the importance of the marriage bed remaining undefiled.

Application: To understand just how much Satan wants to transform our society, you will note that there are many things being done to lessen the influence of parents over their own children, so that public schools can define for them what "true morality" is. This is why a child is required to get a note from his parents to take an aspirin at school, and yet where people in that school may haul this same young girl to an abortion clinic to have an abortion. The key here is to undermine parental authority in the most important areas of a young girl's life.

Deuteronomy 22:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person feminine singular, Qal perfect	Strong's #6213 BDB #793
n ^e bâlâh (נִבְלָה) [pronounced <i>n^{eb}vaw-LAW</i>]	<i>deceit, deceitful act, senseless deed, vile act, disgraceful thing; punishment for a vile or shameful act</i>	feminine singular noun	Strong's #5039 BDB #615

The KJV often renders this *folly*, but that is too tame for its application to rape and incest (Gen. 34:7 2Sam. 13:12). This term is also used of a woman who tries to pass herself off as a virgin at the outset of a marriage, when she is not (Deut. 22:21).

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
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Deuteronomy 22:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
zânâh (זָנָה) [pronounced <i>zaw-NAW</i>]	<i>to commit adultery, to fornicate, to [sexually] pursue</i>	Qal infinitive construct	Strong's #2181 BDB #275
<p>The infinitive construct <i>can serve in any nominal capacity: subject, predicate, object of a preposition.</i>⁵² The infinitive construct is one of the two infinitives found in the Hebrew language without reference to person, gender or number. The short explanation is that the lâmed plus the infinitive construct can introduce a purpose clause, a result clause or a temporal clause. It can act as a noun or a gerund in any syntactic position. The subject or agent will generally follow an infinitive construct. The subject can be separated from the infinitive by the object or by other intervening words, breaking the construct relation and the infinitive construct acts primarily as a verb. When placed before an object, an infinitive construct generally acts like a verb, particularly when preceded by lâmed.</p>			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3

Translation: ...for she has done a disgraceful thing in Israel—fornicating [while she lived in] her father's home. This was properly considered immoral and disgraceful. There was a sexual revolution beginning in the 1960's in America and elsewhere. One of the false beliefs that came out of this era was, if you are able to test your partner out in the bedroom arena, this would help you to make a better choice when it came to marriage. However, this is the opposite of what is true. People without sexual experience who come together learn all of this as a couple, day by day—and this is the most intimate part of their marriage, something which they share with no other person. This provides great stability to a marriage, because this intimacy is so personal.

The final phrase is actually somewhat shocking. It literally reads, *to fornicate a home of her father*. Her father has disgrace his family by not raising her right; and she has disgraced the family by her sexual escapades (and, in that era, this usually meant one sexual experience outside of marriage).

The concept is actually, that she fornicated *while living in the home of her father*. Fornicating outside of the home would not have made things any better. This is all a reflection upon how she was raised.

Application: Interestingly enough, this is very different from what we are taught today. We are taught today that kids are just going to have sex, there is nothing that we can do about it, and we might as well give them a box of condoms when they are age 12 or 13, because the floodgates will be opened, no matter what we say. The Bible takes a much different approach—the Bible indicates that the parents can have a great deal of effect on a woman prior to her marriage—and that, with enough guidance, a woman might know not to have sex outside of marriage.

⁵² *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

Vv. 20–21e read: *If this thing turns out to be true—that there is no proof of her virginity—then the men of the city will bring the young woman to the front door of her father’s house and they will stone her to death, for she has disgraced Israel by fornicating while living in her father’s home.* There is an important distinction to be made here, which the text of this passage does not make—not all women are virgins, and it is possible to marry a non-virgin without seeing to it that she is executed later, if you are unhappy with her. You will note the close association with the daughter living in her father’s home. What Jewish law and culture required at that time was for the father to protect his daughters from men, and to keep her pure (virginal).

If a woman has left her father’s home, for whatever reason (most of the time, that reason will be marriage), this no longer applies. What I am speaking of here is a marriage where the husband dies, and the woman is young enough to remarry. There is nothing in the Mosaic Law which prevents this from happening, and no one expects that such a woman is a virgin. The Bible presents such an example in the person of Ruth in the book of Ruth. She was married to an Israelite man who died. She still accompanied her mother-in-law back to Israel and eventually married Boaz. There would be no reason to assume that she could be held to this law.

Deuteronomy 22:21f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
bâ’ar (רָעַב) [pronounced <i>baw-GAHR</i>]	<i>to burn; to completely consume; to de-pasture; to take away, to [utterly] remove, to purge; to devour, to devastate</i>	2 nd person masculine singular, Piel perfect	Strong’s #1197 BDB #128
ra’ (עָרָ) [pronounced <i>rahg</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun with the definite article	Strong’s #7451 BDB #948
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong’s #4480 BDB #577
qereb (בְּרֵקָ) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong’s #7130 BDB #899

Translation: *You will purge [this] evil from your midst.* Sexual immorality is an evil, and such was required of the society in that day.

In our own society, we have fallen into great immorality, and this is a part of what rots our society from the inside.

Bear in mind that, in this suggested case history, Moses is laying out some things to consider when trying cases involving immorality. The judges may not see the exact same case as described here, but there should be some elements which are similar enough for the judges to make a fair determination.

Insofar as I know, there is no recorded court case exactly like this found in Scripture. How many times such a case was brought before the court would have been quite rare. The few non-virgin wives would be eager to please their husbands, given that he could take her to court and have her executed. The husband, simply looking for a way out of the marriage, would not try this, as his evil would be punished. Therefore, having an example like this in Deuteronomy sets up some principles of law, but this also acts as a deterrent, both to dishonest men and to women of lax morals. This therefore provides a firm foundation for society—marriages between one man and one woman who enjoy a sexual exclusiveness and a sexual unity in their marriage.

Application: We know that such things help to bind a marriage together. Over my lifetime, I have gone from a time when half or more of the marriages involved a virginal woman, to today, where a virginal woman for marriage is quite rare. Although human viewpoint would tell us that “trying out” someone of the opposite sex might help you to make a better determination, divorce rates have increased with promiscuity (as has all kinds of sexual immorality, including homosexuality and pederasty).

Application: Again, God is way ahead of the curve, knowing that a marriage is often held together in part by lifetime sexual exclusivity. This plays out in our own society, where there are many couples who have only known one another, who have been married for 40, 50 and even 60 years; and they are still the best of friends. In these next few generations, I believe that such relationships will we see a lot less of.

Statistically, this can be proven, even in our own promiscuous society, but there does not appear to be an easy way that we can undo what we have done in this society.

This leads us to a fairly important topic.

How to Understand the Mores of the Mosaic Law Today

1. As believers, we are not under the Mosaic Law today.
2. Some of the laws and customs in the Mosaic Law simply look forward to Jesus Christ.
3. Some of the laws and customs of the Mosaic Law are designed to preserve the people of Israel. This is why we all know Jews today, but none of us know any Assyrians or Hittites today.
4. In that era, the Mosaic Law was perfect for that society.
5. But, we are no longer under the Mosaic Law.
6. No society ever again will be under the Mosaic Law as found in the Bible; not even under Jesus Christ as King. There will be some changes.
7. It is not our job to try to get unbelievers to change their minds about things found in the Mosaic Law. It is not even our job to get unbelievers to change their minds about what is morally right and wrong, as found in the New Testament.
8. Is it better that one man marries one woman and has children and stays married for the rest of their lives? Of course. However, there is little that we can do apart from our own lives and how we raise our own children. You're not going to get skirt-chasing Charley Brown to change his evil ways by brow-beating him. No matter what his faults—and they may be considerable—Jesus Christ still died on behalf of Charley Brown. Charley Brown could be the nicest and most moral guy in the world or he could commit every possible sin whenever he is awake—he is still a soul for which Jesus Christ died, and we owe him the gospel. Some people are good at this and some are not; quite frankly, even though I know the gospel forwards and backwards, I don't think I do a very good job of proclaiming Jesus Christ. Other people, like Ray Comfort, can take a topic like **evolution** and use this to proclaim the gospel of Jesus Christ, moving almost seamlessly from an interview concerning evolution, to a proclamation of the sacrifice of our Lord.
9. When it comes to interacting with an unbeliever, there is only one question that is pertinent, and that is, *What do you think of Jesus Christ? Whose Son is He?*
10. It is not our job to do a full-court press against homosexuality, against immorality, etc. These are decisions which a society makes—sometimes due to complete brainwashing which takes place in school and on television—and that becomes the values of a society. These values may rot a society from the inside; and that is not to ever be our primary concern. Every society will have some form of moral decay

How to Understand the Mores of the Mosaic Law Today

- within it. Even if we managed to change 3 or 4 mores in our lifetime, that would not be nearly as important as leading 3 or 4 people to Jesus.
11. Some believers are called to be politicians, lawyers and political advocates; and it is not wrong for a believer to be involved in these kinds of things. It is not wrong to allow the Bible to influence you as to your direction if any of those vocations are particular to you. What is important is, if you are in a position which affects the culture or affects the laws of our land, then you need to know and understand the Word of God.
 12. You, however, as a believer, should not spend your life advocating for various positions at the expense of your spiritual growth.
 13. As a believer with some doctrine, you should certainly understand how important traditional marriage is; and what a farce gay marriage is. However, that should never be the thrust of your life (again, except for those who are called in that realm). We are to learn doctrine, to evangelize those around us; and political advocacy should not be the thrust of our lives.
 14. Apart from those who actually are involved in such things as their vocation, if you as a believer are spending more time in political advocacy than you are, say, giving the gospel, than you are off-kilter. Satan will always draw you into other issues, and these issues are always first and foremost in the eyes of the unbeliever; but the *only* issue to the unbeliever is *Jesus Christ*. It does not matter if that person has had 1000 homosexual encounters, if they are a serial adulterer, if they get drunk every night, etc. It is not up to you to convince them that homosexuality is wrong; it is not up to you to convince them that drunkenness is wrong. They have one and only one door to God, and that is through Jesus Christ and having faith in Him. Everything else is a side issue. If someone says, "Look, what if I believe in Jesus Christ, and still support gay marriage?" That is fine; they have one important decision to make, and that is whether they trust in Jesus Christ or not. Everything else is irrelevant. I was a long-haired, liberal thinking, peace-marching hippie when I was saved. But the key to my salvation was not changing my liberal thinking or cutting my long hair; it was whether or not to believe in Jesus Christ.

The issue to the unbeliever is not, *should there be capital punishment for those who commit homosexual acts?* The issue is, *Who is Jesus Christ? What do you believe about Jesus?* All during this time, our society may improve and it may retrogress.

I came from a childhood environment where we left out keys in our car (that made them easy to find); and we often left our doors unlocked, just in case grandma from next door wanted to borrow some sugar. This does not mean that I am going to go on a crusade to get people to start leaving their doors unlocked and their car keys in the ignition.

Chapter Outline

Charts, Maps and Short Doctrines

If this thing turns out to be true—that there is no proof of her virginity—then the men of the city will bring the young woman to the front door of her father's house and they will stone her to death, for she has disgraced Israel by fornicating while living in her father's home. You will purge this evil immorality from your midst. A woman who had married a man, but not as a virgin, was subject to being executed. Quite obviously, this is a serious infraction, something which would not have been thought much about in our society. However, we have a society that could go under at any time. The United States is teetering today, and our disregard of the sacredness of marriage is one aspect of many.

As a nation, the United States is in serious trouble. Whenever we promote things which God told Moses to execute people for, that suggests that we have a whole host of serious problems.

What is listed below is most the divine institutions, and how our society continues to attack them.

The Myriad of Ways that 2013 United States is in Trouble

1. Attacks against the church:
 - 1) There are movements out there designed to tax churches. Often the rationale behind not taxing a church is, it is a good thing for our country, so that church attendance ought to be encouraged.
 - 2) Also, cities can destroy a church or cause a church to move through excessive property taxes.
2. Attacks against work:
 - 1) Today, a person can have a home, food on the table, and an Obama-phone without working. This is against God's plan for all mankind.
 - 2) The false security of social security and Medicare.
 - 3) An age at which retirement is expected.
3. Attacks against marriage:
 - 1) Immorality, including premarital sex and living together.
 - 2) The breakdown of traditional marriage.
 - 3) Gay marriage.
4. Attacks against the family:
 - 1) Public schools. Nearly all of our schools proclaim humanism, evolution, and global warming.
 - 2) A push for a state-funded preschool education.
 - 3) Colleges are nearly all pushing a humanist view of life.
 - 4) People outside of the home making important decisions for children.
5. Attacks against nationalism:
 - 1) The national debt. If our currency is no longer recognized, our country could suddenly plunge into a very long depression.
 - 2) Not acting in our own national interest. All foreign policy matters should be a matter of what is best for the United States.
 - 3) Hosting, depending upon or deferring to the United Nations.
 - 4) Anytime an international movement is placed before the United States.
6. One area where we are still quite strong is our military; but there are attempts to keep soldiers from evangelizing on their own, as well as to make the military more humanistic.

Any one of these items could be developed in much greater detail.

Chapter Outline

Charts, Maps and Short Doctrines

When is found a man lying with a woman being subject to an owner, they have died also two of them—the man the one laying with the woman and the woman. And you have purged the evil from Israel.

Deuteronomy
22:22

When a man lying with a woman is discovered—a woman married [to her] lord—they will die, both of them—the man who is laying with the woman and the woman. Therefore, you will purge [this] evil from Israel.

When it has been discovered that a man is lying with a married woman, both of them will be executed. By this, you will purge such evil from Israel.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

If a man be found lying with another's wife, both of them shall be put to death; the man who has lain with the woman, and the woman. Even if she be with child, they shall not wait till she is delivered, but in the same hour they shall put them to death by strangulation with the napkin, and cast away the evil doer from Israel.

Latin Vulgate	If a man lie with another man's wife, they shall both die, that is to say, the adulterer and the adulteress: and you shalt take away the evil out of Israel.
Masoretic Text (Hebrew)	When is found a man lying with a woman being subject to an owner, they have died also two of them—the man the one laying with the woman. And you have purged the evil from Israel.
Peshitta (Syriac)	If a man is found lying with another mans wife, then both of them shall surely die, the man who lay with the woman, and the woman; so shall you put away evil from Israel.
Septuagint (Greek)	And if a man be found lying with a woman married to a man, you shall kill them both, the man that lay with the woman, and the woman; so shall you remove the wicked <u>one</u> out of Israel.

Significant differences: In the Hebrew, the relationship between the woman and her man is stated more as a woman to her master. The man and his wife tones this down a bit.

Both the targum and the Greek have an *evil doer* being removed from Israel; the Hebrew simply has *the evil*. However, that is not a leap for interpretation.

Thought-for-thought translations; paraphrases:

Common English Bible	Inappropriate sexual behavior If a man is found having sex with a woman who is married to someone else, both of them must die—the man who was having sex with the woman and the woman herself. Remove such evil from Israel!
Contemporary English V.	People of Israel, if a man is caught having sex with someone else's wife, you must put them both to death. That way, you will get rid of the evil they have done in Israel.
Easy English	You may find a man who is having sex with another man's wife. Then you must kill both the man and the woman. You must remove this bad thing from *Israel.
Easy-to-Read Version	"If a man is found having sexual relations with another man's wife, then both of them must die—the woman and the man that had sexual relations with her. You must remove that evil from Israel.
Good News Bible (TEV)	"If a man is caught having intercourse with another man's wife, both of them are to be put to death. In this way you will get rid of this evil.
New Berkeley Version	"Hen a man is surprised abed with a married woman, they shall both die, the man who lay with the woman and the woman too; you shall sipe out the evil from Israel.
New Life Bible	"If a man is found lying with a married woman, then both of them must die, the man who lay with the woman, and the woman. So you will get rid of the sin from Israel.
The Voice	If it's discovered that a man has been having sexual relations with a married woman, both the man and the woman must be put to death. Expel the wicked from Israel this way.

Partially literal and partially paraphrased translations:

American English Bible	'Also, if [you find] a man having sex with another man's woman, you must kill both the man and the woman. you must remove those who are wicked from IsraeI!.
Christian Community Bible	If a man is caught lying with a married woman, the two shall die: the adulterer and the adulteress. So shall you banish evil from Israel.
New Advent (Knox) Bible	If a man beds with another's wife, both must die, adulterer and adulteress, and so Israel is rid of a plague.
New American Bible	"If a man is discovered having relations with a woman who is married to another, both the man and the woman with whom he has had relations shall die. Thus shall you purge the evil from your midst.

New American Bible (R.E.)	If a man is discovered lying with a woman who is married to another, they both shall die, the man who was lying with the woman as well as the woman. Thus shall you purge the evil from Israel. Deut. 5:18 Ex. 20:14 Lev. 20:10 Ezek. 16:38-40 John 8:3-5.
NIRV	Suppose a man is seen having sex with another man's wife. Then the man and the woman must both die. Get rid of those evil people.
New Jerusalem Bible	'If a man is caught having sexual intercourse with another man's wife, both must be put to death: the man who has slept with her and the woman herself. You must banish this evil from Israel.
New Simplified Bible	»If a man is caught having sexual intercourse with another mans wife, then both of them shall die! Both the man and the woman committing adultery must be killed. Thus you shall purge the evil from Israel.
Today's NIV	If a man is found sleeping with another man's wife, both the man who slept with her and the woman must die. You must purge the evil from Israel.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When a man is found laying with a woman married to a master, the two die: the man laying with the woman, and also the woman. Ignite the evil from Israel.
Bible in Basic English	If a man is taken in the act of going in to a married woman, the two of them, the man as well as the woman, are to be put to death: so you are to put away the evil from Israel.
The Expanded Bible	If a man is found ·having sexual relations [^L lying] with another man's wife, both the woman and the man who ·had sexual relations [^L lay] with her must die. ·Get rid of [Banish; Purge] this evil from Israel.
Ferar-Fenton Bible	When a man is found fornicating with a married woman, —they shall die, both of them. The man who committed adultery with the woman and the woman. Thus you shall burn that evil from Israel.
NET Bible®	If a man is caught having sexual relations with [Heb "lying with" (so KJV, NASB), a Hebrew idiom for sexual relations.] a married woman [Heb "a woman married to a husband."] both the man who had relations with the woman and the woman herself must die; in this way you will purge [Heb "burn." See note on the phrase "purge out" in Deut 21:21.] evil from Israel.
NIV – UK	If a man is found sleeping with another man's wife, both the man who slept with her and the woman must die. You must purge the evil from Israel.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	When they find a man lying with a woman married to a master, then they - the two of them die, both the man lying with the woman and the woman: thus you burn evil from Yisra El.
Kaplan Translation	<i>Penalty for Adultery</i> If a man is found [By two eyewitnesses (Sifri).] lying with a married woman, both the woman and the man lying with her shall be put to death [By strangulation. See Leviticus 20:10.]. You shall thus rid Israel of evil.
Orthodox Jewish Bible	If an ish be found lying with an isha married to a husband then they shall both of them die, both the ish that lay with the isha, and the isha; so shalt thou put away the rah from Yisroel.

Literal, almost word-for-word, renderings:

Concordant Literal Version	In case a man should be found lying with a woman possessed by a possessor, then they must die, indeed both of them, the man who was lying with the woman and the woman. Thus you will eradicate the evil from Israel.
Context Group Version	If a man is found lying with a woman married to a man { or husband }, then they shall die, both of them, the man that lay with the woman, and the woman: so you shall put away the evil from Israel.
Webster's Bible Translation	If a man shall be found lying with a woman married to a husband, then they shall both of them die, [both] the man that lay with the woman, and the woman: so shalt thou remove evil from Israel.
Young's Updated LT	"When a man is found lying with a woman, married to a husband, then they have died even both of them, the man who is lying with the woman, also the woman; and you have put away the evil thing out of Israel.

The gist of this verse: In the case of adultery, both the man and the woman will die.

Deuteronomy 22:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal perfect	Strong's #4672 BDB #592
îysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
shâkab (שכב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>lying down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; relaxing</i>	Qal active participle	Strong's #7901 BDB #1011
îm (עם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
bâ'al (בעל) [pronounced <i>baw-AHL</i>]	<i>married to, being subject to [a lord, a husband]; ruled over by, possessed by [a husband]; used primarily in relationship to a wife or mistress</i>	feminine singular, Qal passive participle, construct form	Strong's #1166 BDB #127
ba'al (בעל) [pronounced <i>BAH-gah/</i>]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular noun	Strong's #1167 BDB #127

Translation: When a man lying with a woman is discovered—a woman married [to her] lord—... This verse deals with adultery, which was also a capital crime. The charge is, a man is having sex with a married woman. Here, it says that she is married to or subject to her lord or husband.

The Bible is clear as to who holds the authority in marriage. The man is always in charge.

The phrase *married to a husband* is an alliteration in the Hebrew. The verb is the Qal passive participle of *bâ'al* (בָּעַל) [pronounced *baw-AHL*], which means *marry, rule over, possess*—used primarily in relationship to a wife or mistress. Strong's #1166 BDB #127. This is followed by the masculine singular of *ba'al* (לֵעָב) [pronounced *BAH-ġah*], which means *owner, lord, husband*. Strong's #1167 BDB #127. This literally reads *owned of an owner*.

Deuteronomy 22:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person plural, Qal perfect	Strong's #4191 BDB #559
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: ...they will die, both of them... When it comes to adultery, there is no inequality. Both the man and the woman are executed.

This lays out the general principle; it does not go into the procedure. This would be taken to the city courts and tried like any other case. Evidence would be presented, testimony would be taken. If the two who committed adultery are found to be guilty, then they are executed. At no time does the Bible suggest that there is some kind of a vigilante situation where a man comes across two adulterers, and then he gets to stone them right then and there.

A woman committing adultery was not taken lightly by the Law. When they are caught, both parties were to be executed. This is a repeat of what God had told Moses: “**And a man who commits adultery with another man's wife, which he commits adultery with his neighbor's wife, the adulterer and the adulteress will definitely be executed.**” (Lev. 20:10; see Ezek. 16:38 as well). Adultery is clearly considered a sin in New Testament times as well. **Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God (1Cor. 6:14–15). Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous (Heb 13:4: ESV).**

McGee comments: *Under God's law to Israel, a person guilty of adultery was stoned to death, whether man or woman. If we did that here in Southern California, there would be so many rock piles it would be impossible to drive a car through this part of the country.*⁵³

An interesting point is that there have been several cases in history where this punishment was not carried out and the line of our Lord was preserved. Judah and Tamar, in Gen. 38; and David and Bathsheba in 2Sam. 11 are two examples. This certainly suggests that, in God's plan, there is forgiveness, even for a sin deserving death.

⁵³ J. Vernon McGee, *Deuteronomy*, p. 140.

We can ignore many of the references to John 8:5 as being significant in any way, as this passage is likely not a part of Scripture.

Deuteronomy 22:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>the one lying down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; the one relaxing</i>	Qal active participle with the definite article	Strong's #7901 BDB #1011
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61

Translation: ...—the man who is laying with the woman and the woman. Both the man and the woman are executed.

Deuteronomy 22:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâʿar (רָעַב) [pronounced baw-ĠAHR]	<i>to burn; to completely consume; to de-pasture; to take away, to [utterly] remove, to purge, to devour, to devastate</i>	2 nd person masculine singular, Piel perfect	Strong's #1197 BDB #128
raʿ (עָר) [pronounced rahġ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun with the definite article	Strong's #7451 BDB #948

Deuteronomy 22:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Yis ^o rā'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: Therefore, you will purge [this] evil from Israel. I believe that this refrain, or something quite similar to it, is found thrice in this chapter. Sexual immorality was considered evil in that era (as well as today), and marriages were strengthened because that society practiced sexual morality. Where such morals exist, a stronger, more vibrant society exists, because of the family unit, which is one of the five divine institutions.

Now, although I have throughout this chapter referenced *that era*, I do not do so disparagingly. I am not suggesting in any way that they were less advanced than we are today. I am saying that their society lived by a different moral code which kept their society alive and vibrant. We have a lower standard of morality, and our most important building blocks of society—family and marriage—are suffering because of our immorality.

In contrast to this, an unmarried couple who are discovered having sex are given the option of marrying in vv. 28–29, where the man is invited to make an honest woman out of the single female that he has slept with.

Essentially, this is a repeat of Lev. 20:10 (“If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall surely be put to death.”—ESV). Interestingly enough, Moses lists some similar sexual sins, but he does not repeat all of the information found in Lev. 20:10. My guess is, he has studied the Law and has come up with some similar situations which needed to be expressed, so that the people of the land would properly address these issues. He begins with this example to indicate that he is going to deal with some other sexual sins.

As before, Moses is going to lay out a scenario and will tell us what should be done to each of the parties involved.

For he is a girl a virgin betrothed to a man and finds her a man in the city and he has lain with her; and you [plural] have brought a two of them unto a gate of the city the that, and you [plural] have stoned them in the stones and they have died—a girl upon a word that she had not called out [for help] in the city and the man upon a word that he humbled a woman of his neighbor. And you have removed the evil from a midst of you.

Deuteronomy
22:23–24

When it is [that] a young woman—a virgin—[about] to be married to a man, and a man discovers [or, meets] her in the city and he lays with her; then you [all] will bring both of them to the city gate and you [all] with stone them with stones and they will die—the young woman because she did not cry out [for help] in the city and the man because he humiliated the [soon-to-be] wife of his neighbor. [By this] you have removed immorality [lit., *evil*] from your midst.

If a young virgin is about to be married, but a man meets her in the city and lays with her, then you all will bring both of them to the city gates and you will stone them to death because she did not cry out for help even though she was in the city and because he had humiliated the bride-to-be of his neighbor. By doing this, you will have removed great immorality from your midst.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	If a damsel a virgin is betrothed to a man, and another man find her in the city, and lie with her, they shall bring forth both of them to the door of the beth din of that city, and stone them with stones that they die; the damsel because she did not cry out in the city, and the man because he lay with his neighbour's wife; and you shall put away the evil doer from among you.
Latin Vulgate	If a man have espoused a damsel that is a virgin, and some one find her in the city, and lie with her, You will bring them both out to the gate of that city, and they will be stoned: the damsel, because she cried not out, being in the city: the man, because he has humbled his neighbour's wife. And you will take away the evil from the midst of you.
Masoretic Text (Hebrew)	For he is a girl a virgin betrothed to a man and finds her a man in the city and he has lain with her; and you [plural] have brought a two of them unto a gate of the city the that, and you [plural] have stoned them in the stones and they have died—a girl upon a word that she had not called out [for help] in the city and the man upon a word that he humbled a woman of his neighbor. And you have removed the evil from a midst of you.
Peshitta (Syriac)	If there is a damsel who is a virgin and who is betrothed to a man, and another man find her in the city and lie with her; Then you shall bring them both out to the gate of that city, and you shall stone them with stones, that they die; the damsel, because she did not cry for help, being in the city; and the man, because he has treated shamefully his neighbors wife; so shall you put away evil from among you.
Septuagint (Greek)	And if there be a young woman espoused to a man, and a man should have found her in the city and have lain with her; you shall bring them both out to the gate of their city, and they shall be stoned with stones, and they shall die; the young woman, because she cried not in the city; and the man, because he humbled his neighbor's spouse: so shall you remove the evil one from yourselves.
Significant differences:	The Latin leaves out that they will be stoned <i>until they die</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	If a young woman who is a virgin is engaged to one man and another man meets up with her in a town and has sex with her, you must bring both of them to the city gates there and stone them until they die—the young woman because she didn't call for help in the city, and the man because of the fact that he humiliated his neighbor's wife. Remove such evil from your community!
Contemporary English V.	If a man is caught in town having sex with an engaged woman [An engaged woman was legally married, but had not yet slept with her husband or started living with him.] who isn't screaming for help, they both must be put to death. The man is guilty of having sex with a married woman. And the woman is guilty because she didn't call for help, even though she was inside a town and people were nearby. Take them both to the town gate and stone them to death. You must get rid of the evil they brought into your community.
Easy English	Perhaps a man may meet a girl in a town. She has already promised to marry another man, but they have sex together. Then you must take both of them to the gate of that town. There you must throw stones at both of them until they die. The girl must die because she did not scream for help in the town. The man must die because he had sex with the future wife of another man.

Easy-to-Read Version	“A man might meet a virgin [139] girl engaged to another man. He might have sexual relations with her. If this happens in the city, then you must bring them both out to the public place near the gate of that city, and you must kill them with stones. You must kill the man, because he used another man’s wife for sexual sin. And you must kill the girl, because she was in the city but did not call for help. You must remove that evil from your people.
Good News Bible (TEV)	"Suppose a man is caught in a town having intercourse with a young woman who is engaged to someone else. You are to take them outside the town and stone them to death. She is to die because she did not cry out for help, although she was in a town, where she could have been heard. And the man is to die because he had intercourse with someone who was engaged. In this way you will get rid of this evil. If a man comes upon a virgin in town, a girl who is engaged to another man, and sleeps with her, take both of them to the town gate and stone them until they die--the girl because she didn't yell out for help in the town and the man because he raped her, violating the fiancée of his neighbor. You must purge the evil from among you.
<i>The Message</i>	If a man meets a virgin in a city and has sexual relations with her, but she is engaged to another man, you must take both of them to the city gate and put them to death by throwing stones at them. Kill the girl, because she was in a city and did not scream for help. And kill the man for having sexual relations with another man's wife. You must get rid of the evil among you.
New Century Version	"If a girl who has never had a man is promised in marriage to a man, another man might find her in the city and lie with her. Then you must bring them both to the gate of that city and kill them with stones. Put the girl to death because she did not cry for help in the city, and the man because he has sinned against his neighbor's wife. So you will get rid of the sin from among you.
New Life Bible	"Suppose a man meets a young woman, a virgin who is engaged to be married, and he has sexual intercourse with her. If this happens within a town, you must take both of them to the gates of that town and stone them to death. The woman is guilty because she did not scream for help. The man must die because he violated another man's wife. In this way, you will purge this evil from among you.
New Living Translation	What if a man meets a girl who's a virgin but who's engaged to someone else, and he has sexual relations with her? If this happens in the city, bring them both out to the gate of that city <i>where the public will</i> stone them to death: the girl, because she was in the city and could have cried for help but didn't, <i>meaning she consented</i> ; and the man, because he violated another man's wife. Expel the wicked from your community this way.
The Voice	

Partially literal and partially paraphrased translations:

American English Bible	'And if a young woman is already engaged to a man, and another man in the city has sex with her, you must bring them both outside the city gate and stone them to death with rocks. her, because she didn't scream; and him, because he dishonored the woman of his neighbor. So, you must remove the evil ones from among yourselves.
Beck’s American Translation	“If in a town a man finds a young virgin who is engaged to another man and he lies with her, take them both to the gate of that town and stone them to death, the birl because she didn’t cry out, being in the town, and the man because he sexually violated another man’s wife; and so <i>you must get ride of such wickedness among you.</i>
<i>God’s Word™</i>	This is what you must do when a man has sexual intercourse with a virgin who is engaged to another man. If this happens in a city, take them to the gate of the city and stone them to death. The girl must die because she was in a city and didn't

scream for help. The man must die because he had sex with another man's wife. You must get rid of this evil.

New Advent (Knox) Bible	A man has fallen in with a maid betrothed to some other, and mated with her. Was it done in the city? Then both must be taken to the city gate and stoned to death; she, because she made no outcry, with all the city close at hand, he, because he robbed his neighbour's wife of her maidenhood.
New American Bible	"If within the city a man comes upon a maiden who is betrothed [A maiden who is betrothed: a girl who is married but not yet brought to her husband's home and whose marriage is therefore still unconsummated.], and has relations with her, you shall bring them both out to the gate of the city and there stone them to death: the girl because she did not cry out for help though she was in the city, and the man because he violated his neighbor's wife. Thus shall you purge the evil from your midst.
New American Bible (R.E.)	If there is a young woman, a virgin who is betrothed [a girl who is married but not yet brought to her husband's home and whose marriage is therefore still unconsummated.], and a man comes upon her in the city and lies with her, you shall bring them both out to the gate of the city and there stone them to death: the young woman because she did not cry out though she was in the city, and the man because he violated his neighbor's wife. Thus shall you purge the evil from your midst.
NIRV	Suppose a man happens to see a virgin in a town. And she has promised to get married to another man. But the man who happens to see her has sex with her. Then you must take both of them to the gate of that town. You must put them to death by throwing stones at them. You must kill the woman because she was in a town and didn't scream for help. And you must kill the man because he had sex with another man's wife. Get rid of those evil people.
New Jerusalem Bible	'If a virgin is engaged to a man, and another man encounters her in the town and has sexual intercourse with her, you will take them both to the gate of the town in question and stone them to death: the girl, for not having called for help in the town; the man, for having exploited his fellow-citizen's wife. You must banish this evil from among you.
New Simplified Bible	»Suppose there is a girl who is a virgin engaged to a man, and another man has sexual relations with her. »You must bring them both out to the gate of that city and you must stone them to death! The girl did not protest what was happening and the man has violated his neighbor's woman. Thus you shall purge the evil from among you.
Today's NIV	If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, you shall take both of them to the gate of that town and stone them to death--the young woman because she was in a town and did not scream for help, and the man because he violated another man's wife. You must purge the evil from among you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When virgin maiden is betrothed to a man, and a man finds her in the city and lays with her: Proceed the two into the gate of that city, and execute them with stones to die: the maiden, over never crying the word in the city; and the man, over the word that he humbled his neighbor's woman. Ignite the evil from your center.
Bible in Basic English	If a young virgin has given her word to be married to a man, and another man meeting her in the town, has connection with her; Then you are to take the two of them to the doorway of the town, and have them stoned to death; the young virgin, because she gave no cry for help, though it was in the town, and the man, because he has put shame on his neighbour's wife: so you are to put away evil from among you.

The Expanded Bible	If a man meets a virgin in a city and has sexual relations [lies] with her, but she is engaged to another man, you must take both of them to the city gate and put them to death by throwing stones at [stone] them. Kill the girl, because she was in a city and did not scream for help. And kill the man for having sexual relations with another man's wife [the wife of his neighbor/friend]. You must get rid of [banish; purge] the evil among you.
Ferar-Fenton Bible	When a young maiden who is engaged to a man, meets a man in a town, and he fornicates with her, bring both of them to the gate of the town, and stone them with stones, and kill the girl, because she did not cry out in the town; and the man because he has degraded the wife of his neighbor. Thus you shall burn that evil from your breast.
HCSB	If there is a young woman who is a virgin engaged to a man, and another man encounters her in the city and has sex with her, you must take the two of them out to the gate of that city and stone them to death--the young woman because she did not cry out in the city and the man because he has violated his neighbor's fiancée. You must purge the evil from you.
NET Bible®	If a virgin is engaged to a man and another man meets [Heb "finds."] her in the city and has sexual relations with [Heb "lies with."] her, you must bring the two of them to the gate of that city and stone them to death, the young woman because she did not cry out though in the city and the man because he violated [Heb "humbled."] his neighbor's fiancée [Heb "wife."]; in this way you will purge [Heb "burn." See note on the phrase "purge out" in Deut 21:21.] evil from among you.
New Heart English Bible	If there is a young lady who is a virgin pledged to be married to a husband, and a man find her in the city, and lie with her; then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she did not cry, being in the city; and the man, because he has humbled his neighbor's wife: so you shall put away the evil from the midst of you.
NIV – UK	If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, you shall take both of them to the gate of that town and stone them to death--the young woman because she was in a town and did not scream for help, and the man because he violated another man's wife. You must purge the evil from among you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If a girl who is a virgin is engaged to a man, and another man comes upon her in the town and has sexual relations with her; you are to bring them both out to the gate of the city and stone them to death - the girl because she didn't cry out for help, there in the city, and the man because he has humiliated his neighbor's wife. In this way you will put an end to such wickedness among you.
exeGesés companion Bible	When a lass - a virgin betrothed to a man and a man finds her in the city and lies with her; then you bring the two of them to the portal of that city and stone them with stones that they die; the lass, for the word that she cried not, being in the city; and the man, for the word that he humbled the woman of his friend: thus you burn evil from among you.
JPS (Tanakh—1985)	In the case of a virgin who is engaged to a man [i.e., for whom a bride-price had been paid; see Deut. 20:7] —if a man comes upon her in town and lies with her, you shall take the two of them out to the gate of that town and stone them to death: the

Judaica Press Complete T.	girl because she did not cry for help in the town, and the man because he violated another man's wife. Thus you will sweep away evil from your midst. If there is a virgin girl betrothed to a man, and another man finds her in the city, and lies with her, you shall take them both out to the gate of that city, and you shall pelt them with stones, and they shall die: the girl, because she did not cry out <i>even though she was</i> in the city, and the man, because he violated his neighbor's wife. So shall you clear away the evil from among you.
Kaplan Translation	<i>The Betrothed Maiden</i> [This is the law] where a virgin girl is betrothed to one man, and another man comes across her in the city and has intercourse with her. Both of them shall be brought to the gates of that city, and they shall be put to death by stoning. [The penalty shall be imposed on] the girl because she did not cry out [This is considered prima facie evidence that she was not raped (Ramban; Ralbag; see Yehuda HaChasid).] [even though she was] in the city, and on the man, because he violated his neighbor's wife. You shall thus rid yourselves of evil.
Orthodox Jewish Bible	If a na'arah that is a betulah be betrothed unto a husband, and an ish find her in the town, and lie with her; Then ye shall bring them both out unto the sha'ar of that town, and ye shall stone them with avanim that they die; the na'arah, because she cried not, being in the town; and the ish, because he hath humbled his neighbor's isha; so thou shalt put away the rah from among you.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	If a maiden who is a virgin is engaged to be married, and a man finds her in the city and lies with her, Then you shall bring them both out to the gate of that city and shall stone them to death-the young woman because she did not cry for help though she was in the city, and the man because he has violated his neighbor's [promised] wife. So shall you put away evil from among you.
Concordant Literal Version	In case there should be a maiden, a virgin, who is betrothed to a man, and another man finds her in the city, and he lies with her, then you must bring forth both of them to the gate of that city and stone them with stones so that they die, the maiden on the score that she did not cry for help in the city, and the man on the score that he humiliated the wife of his associate. Thus you will eradicate the evil from among you.
Context Group Version	If there is a damsel that is a virgin betrothed to a man { or husband }, and a man finds her in the city, and lies with her; then you { pl } shall bring them both out to the gate of that city, and you { pl } shall stone them to death with stones; the damsel, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's woman { or wife }: so you shall put away the evil from the midst of you.
NASB	"If there is a girl who is a virgin engaged to a man, and <i>another</i> man finds her in the city and lies with her, then you shall bring them both out to the gate of that city and you shall stone them to death [Lit with stones so that they die]; the girl, because she did not cry out in the city, and the man, because he has violated his neighbor's wife. Thus you shall purge the evil from among you.
New King James Version	"If a young woman <i>who is</i> a virgin is betrothed to a husband, and a man finds her in the city and lies with her, then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you.
New RSV	If there is a young woman, a virgin already engaged to be married, and a man meets her in the town and lies with her, 24you shall bring both of them to the gate of that town and stone them to death, the young woman because she did not cry for help in the town and the man because he violated his neighbour's wife. So you shall purge the evil from your midst.

Syndein/Thieme

If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then you shall bring them both out unto the gate of that city, and you shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he has humbled his neighbor's woman/wife. {‘ishshah - Hebrew word for woman - also used for wife. A woman betrothed to a man falls under the category of wife for this purpose} So you shall put away evil from among you.

Webster's Bible Translation

If a damsel [that is] a virgin shall be betrothed to a husband, and a man shall find her in the city, and lie with her; Then ye shall bring them both out to the gate of that city, and ye shall stone them with stones that they may die; the damsel, because she cried not, [being] in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt remove evil from among you.

Young's Updated LT

“When there is a damsel, a virgin, betrothed to a man, and a man has found her in a city, and lain with her; then you have brought them both out unto the gate of that city, and stoned them with stones, and they have died: —the damsel, because that she has not cried, being in a city; and the man, because that he has humbled his neighbour’s wife; and you have put away the evil thing out of your midst.

The gist of this verse:

If a man and a woman pledged to another man are found to have had sex in a populated area, then they will be stoned to death by the citizens there to remove this evil from their midst. It is assumed, because she does not cry out for help, that this is consensual sex.

Deuteronomy 22:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
<p>BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i>; 1a) <i>that</i>; 1a1) <i>yea, indeed</i>; 1b) <i>when (of time)</i>; 1b1) <i>when, if, though (with a concessive force)</i>; 1c) <i>because, since (causal connection)</i>; 1d) <i>but (after negative)</i>; 1e) <i>that if, for if, indeed if, for though, but if</i>; 1f) <i>but rather, but</i>; 1g) <i>except that</i>; 1h) <i>only, nevertheless</i>; 1i) <i>surely</i>; 1j) <i>that is</i>; 1k) <i>but if</i>; 1l) <i>for though</i>; 1m) <i>forasmuch as, for therefore</i>.</p>			
<p>Kîy, like many of the small words in Hebrew, has a large number of uses: ❶ It is used as a relative conjunction, particularly after the verbs <i>seeing, hearing, speaking, knowing, believing remembering, forgetting</i> and in such cases means <i>that</i>. ❷ Although kîy is used for consecution and effect and rendered <i>to that, that</i>; it sometimes has an intensifying force and is rendered <i>so that, so even, even</i>. This is how it is used in this context. ❸ The connective can be used of time and be rendered <i>at that time, which, what time, when</i>. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (<i>then, so</i>). ❺ It can be used as a relative causal particle: <i>because, since, while, on account that</i>. When we find it several times in a sentence, it can mean <i>because...and</i> or <i>for...and</i>. ❻ It can also have a continuous disjunctive use here and be rendered <i>for...or...or</i> (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean <i>but</i> (the former must not be done because the latter is to be done).</p>			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Deuteronomy 22:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Without a specific subject and object, the verb <i>hâyâh</i> often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the <i>wâw</i> consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
na'ārâh (נָרְעָנָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun	Strong's #5291 BDB #655
b ^e thûwlâh (בְּתוּלָה) [pronounced <i>beth-oo-LAWH</i>]	<i>virgin; a virginal male; a newly married woman, young women; cities; states</i>	feminine singular noun	Strong's #1330 BDB #143
'âras (אָרַשׁ) [pronounced <i>aw-RAHS</i>]	<i>to be married [betrothed]</i>	feminine singular, Pual participle	Strong's #781 BDB #76
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: *When it is [that] a young woman—a virgin—[about] to be married to a man,...* Deuteronomy is a very unusual book. God has given the Law to Moses, which he delivered to the people, and that is a done deal. However, it is now about 38 years later, and they are about to go into the land, but Moses is not going with them. God will not allow that. So Moses is giving them some additional laws; however, by the concept of divine inspiration, these laws given by Moses are equally inspired. That is, this is not a list of less important laws or laws that are not quite ready for prime time; these laws have the same force and importance of any of the laws found in Exodus, Leviticus or Numbers.

So now we are dealing with a woman who was not raped but has decided to enjoy a last fling prior to marriage, which is an evil, evil thing to do. Having sex prior to marriage is just as much adultery as sex with someone other than your spouse after marriage. In this case, we are dealing with a woman who is engaged. As we have seen, Joseph had assumed the same thing had occurred with Mary (Matt. 1:18–19), yet did not want to disgrace her publically, as he apparently loved her.

Sex prior to marriage, while a terrible sin, was not one which resulted in death if the woman was not engaged. “Now if a man lies carnally with a woman who is a slave acquired for another man, but who has not been redeemed [or, paid for], nor given her freedom, there will be punishment. They will not be put to death, because she was not free. And he will bring his guilt offering to Y^ehowah to the doorway of the tent of meeting—a ram for a guilt offering. The priest will also make atonement for him with the ram of the guilt offering before Y^ehowah for his sin which he has committed and the sin which he has committed with be forgiven him.” (Lev. 10:20–22). Here, there is no guilt imputed to the woman, as it would be too difficult to determine motivation on her part—that is, whether she was forced physically or psychologically as a slave, or whether it was an attempt to get out of slavery.

One interesting point of this verse—it identifies this woman as a virgin. Moses either assumes that this woman is a virgin immediately prior to marriage or does not deal with the case of a woman who is not a virgin, who is engaged to a man and has an affair during the engagement period. This is a reasonable assumption to make.

Moses has, over the past 38 or so years, has come up with a set of laws which would be helpful to the new nation Israel. One must bear in mind that these laws are designed for a nation at a particular time in history under specific conditions.

Moses has been, over the past 38 years, been judging this people—he has been their chief supreme court justice, and, therefore, there are laws and nuances he believes need to be made clear to the people (probably based both upon case law and upon his training as a young man in Egypt).

Since we live in a time period when sex is taken very casually, and the institution of marriage is breaking down, we have a difficult time understanding these laws because they are far from the moral values that we have been raised with.

Moral Values in the Time of Moses

1. Marriage, generally speaking was between one man and one woman. Although there were a variety of households in the ancient world, the most common one was a marriage of a man and a woman who have children. Some households had adult children and their families (or they had their parents living with them).
2. Gill: *A wife was obtained in this way by three things; by money, which was the most usual; and by writing, which was to be done before witnesses, and with her consent; and by copulation, which, though valid, was not so much approved of.*¹
3. It was the norm for a virgin male to marry a virgin female and for there to be no sex outside of that relationship for their entire lives. When I was young, a marriage between virgins might occur half of the time; now, it is far more rare. In that day and age, this describes the majority of marriages.
4. Virginity in the woman was considered to be so important as to having executions of women who were not (this was under specific circumstances).
5. This is very far afield of where we are as a society today, where not only are executions rare, even for those who kill intentionally and with depraved indifference; but even spanking is rare. Therefore, the Law that demands execution in the time of Moses is difficult for us to grasp or to relate to.
6. This is something that we ought to expect because, as we move further and further from the Bible, we move more and more toward a relativistic concept of morality.
7. Women did not tend to spend time alone with men outside of their family. This does not mean that there was no interaction between men and women; it just means that this did not tend to occur while they were completely alone. When studying Amnon's ruse to be alone with Tamar, maybe 500 years later, Amnon had to go to great lengths to be alone with his half-sister, Tamar.
8. Therefore, consensual sex between unmarried people and rape were very rare occurrences in ancient Israel.
9. It is clear that God, Moses, and Jewish society in general believed in marriage between one man and one woman between whom was a lifetime of sexual fidelity.

Because our society has gone so far from these norms, it will be difficult for a young person (say, born after 1980) to understand these standards.

¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 22:23.

Chapter Outline

Charts, Maps and Short Doctrines

When it is [that] a young woman—a virgin—[about] to be married to a man,... The situation that we are now studying involves a woman who is promised to be married and she is still a virgin. This is demonstrable. Many marriages were arranged in this day and time. You will recall that Isaac did not lay eyes on his bride until she had been delivered to his front door (so to speak). Jacob, Isaac's son, went himself to look into finding a bride.

In any case, the finding of a bride was different then than it is now. Often money was paid to the father of the bride-to-be in order to preserve the future union. Great thought was given to the breeding of the woman who was

often brought to the man. On several occasions, it is clear that marrying some heathen girl was not acceptable. However, this was not because the Jews were oh-so-snooty, but because they needed to be yoked with someone who worshipped the same God.

Deuteronomy 22:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #4672 BDB #592
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...and a man discovers [or, meets] her in the city... A man has come upon this virgin in a populated area, but in such a way that they are alone together. Again, this is a rare situation. This was not an everyday occurrence as it is today.

The word translated *to discover* here can also mean *to meet*, suggesting that this might have been planned by both parties. The word allows for either interpretation. So, by using this word, Moses is not making a judgment on how they happened to run into one another—the man may have found her, not expecting to; or he may have met her, suggesting that she knew he would be there as well.

Deuteronomy 22:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011

This verb can have several different connotations. It can mean *to lie down with the intention of lodging for the night* (Joshua 2:1 2Kings 4:11); *to have sexual relations* (Gen. 30:11, 14 Ex. 22:15); *to lie down in death* (Deut. 31:16 Isa. 14:8 Ezek. 31:18); lying down due to being diseased (1Kings 41:9); to lying down due to humiliation (Jer. 3:25); for a nap (2Sam. 4:7); lying down for sexual relations (Gen. 19:33 30:15–16); and there is the figurative use *to relax* (Job 30:17 Eccles. 2:23).

Deuteronomy 22:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767

Translation: ...and he lays with her;... The man and the woman have sex. This is a euphemistic term used for sex and it is a neutral term. It can refer to sex within a marriage, outside of marriage and rape. It does not necessarily indicate rape—however, it does not mean that rape did not occur. Therefore, this word could refer to consensual relations or to rape.

The Bible does not spend a lot of time dealing with rape in the Mosaic Law. Under the society of that day, rape was difficult to occur. In order for a rape to occur, you need one man and one woman separate from the constraints of society (so, generally speaking, they are alone). This rarely occurred. Again, let me remind you of Amnon and his half-sister Tamar—Amnon had to concoct a rather complex situation in order to have her come by to feed him, where they would be alone together.

This woman is in a city, she has sex with a man who is not the one she is engaged to, and she does not cry out as she would if she was being raped. This was a mutually agreed upon tryst. The law condemns them both and they are both executed just as if she were married already. She has been promised to a man and she has decided to entertain herself prior to being wed. In fact, being engaged is so serious, that in this verse, she is called a *wife*. It is no less solemn than the act of marriage, which is witnessed by several people. According to Keil and Delitzsch, written agreements of engagement did not yet exist at this time, and quote Tobit 7:14.⁵⁴ This should not be viewed as primitive, as we generally do not have written agreements of engagement today.

Deuteronomy 22:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

⁵⁴ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 947.

Deuteronomy 22:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
sha'ar (שַׁעַר) [pronounced SHAH- <i>gahr</i>]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular construct	Strong's #8179 BDB #1044
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
hûw' (אוּ) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

Translation: ...then you [all] will bring both of them to the city gate... Somehow, it becomes known that these two had sex. Bringing to the city gate is where trials took place in the ancient world. There were people interested in the law would also be by the gate. There would often be a judge there empowered to make decisions.

This was all by custom; it was not something invented by the Mosaic Law. Most cultures in that general area held court near the city gates. Today, the analogous situation would be bringing people before the court.

Deuteronomy 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâqal (סָקַל) [pronounced <i>saw-KAHL</i>]	<i>to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]</i>	2 nd person masculine plural, Qal perfect	Strong's #5619 BDB #709
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to, toward</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun with the definite article	Strong's #68 BDB #6

Translation: ...and you [all] with stone them with stones... This was not a mob action, although one may misread this in that way. The trial took place at the city gate and then the stoning took place soon thereafter. If it was determined that they deserve death, then the man and the woman are executed outside of the city.

Deuteronomy 22:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (תּוּם) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine plural, Qal perfect	Strong's #4191 BDB #559
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ârâh (נַרְעָנָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
'al (לְ) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, 'al dâbâr (לְ דְבַר) [pronounced <i>gahl-daw^b-VAWR</i>] mean <i>because, because of, because of that, for the sake of, for the cause of that</i> .			
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i>]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person feminine singular, Qal perfect	Strong's #6817 BDB #858
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...and they will die—the young woman because she did not cry out [for help] in the city... It is Moses' reasoning that both the man and the woman are guilty because they are in the city limits—in a populated area—and yet the woman does not cry out for help. This suggests that they are both guilty of this immoral act.

This is both a specific instance, but it is also a concept. That is, if the woman is discovered in a populated area where she could not have been heard—and I can think of a modern-day example of this, but not an ancient time example of it—then she would be excused for not crying out. The idea is, a woman being raped will call out if she believes that there is someone else around. So, although Moses contrasts being in the city versus being in the country, the key is a populated area versus an unpopulated one (the next example will be the same situation, except they will be outside of the city, where the woman can call for help and no one would hear her).

John Calvin: *Thus if a girl had been forced in a retired part of a building, from whence her cries could not be heard, God would undoubtedly have her acquitted, provided she could prove her innocence by satisfactory testimony and conjecture.*⁵⁵

Deuteronomy 22:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, 'al dâbâr (עַל דָּבָר) [pronounced <i>gahl-daw^b-VAWR</i>] mean <i>because, because of, because of that, for the sake of, for the cause of that</i> .			
'ânâh (אָנָה) [pronounced <i>gaw-NAW</i>]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6031 BDB #776
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61

⁵⁵ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 22:23

Deuteronomy 22:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rêa' (עָר) [pronounced RAY-ahg']	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...and the man because he humiliated the [soon-to-be] wife of his neighbor. The man is guilty because he has humbled, humiliated and afflicted the woman.

Both of them are volitionally responsible.

Deuteronomy 22:24e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bâ'ar (רָעַב) [pronounced baw-GAHR]	to burn; to completely consume; to de-pasture; to take away, to [utterly] remove, to purge; to devour, to devastate	2 nd person masculine singular, Piel perfect	Strong's #1197 BDB #128
ra' (עָר) [pronounced rahg']	evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]	masculine singular noun with the definite article	Strong's #7451 BDB #948
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
qereb (בְּרֵק) [pronounced KEH-re ^b v]	midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7130 BDB #899

Translation: [By this] you have removed immorality [lit., evil] from your midst. What has been removed is more than just immorality. The actual word use here means evil, which suggests that it does great harm to the society.

In this phrase, Moses begins speaking with the 2nd person masculine singular, rather than the plural. He is not speaking to a particular man, but he is speaking of the collective, of nation Israel, as a national entity which preserves itself.

The individuals are doing nothing for their own personal morality. The morality they are preserving is that of the nation; that of the collective.

This is a saying which Moses uses 9 times (Deut. 13:5 17:7, 12 19:19 21:21 22:21, 22, 24 24:7), after which it is found once in Judges and once in 1Corinthians (Judges 20:13 1Cor. 5:13).

Vv. 25–27 repeat vv. 23–24, with the exception that this occurs in a field and, therefore, the woman is not executed with the man.

And if in the field finds her the man the young woman the betrothed one and has seized in her the man and he has lain with her; and has died the man who laid with her to alone. And to the young woman you will not do a word; nothing to the young woman a sin of death, for as which rose up the man against his neighbor and he has murdered him a soul—so the word the this. For in the field he found her—she cried out [for help] the woman the betrothed one—and none saving to her.

Deuteronomy
22:25–27

If the man finds her in the field—the betrothed young woman—and the man has seized her and he has lain with her, then the man who laid with her will die only. You will not to a thing to the young woman, [for there is] no sin [done] by the young woman [worthy] of death; for just as a man rising up against his neighbor to murder [his] soul, so this thing. For he found her in the field—[if] the betrothed woman called out [for help], [there was] none to save her.

If, on the other hand, the man finds the soon-to-be-married woman in the field, and he seizes her and he lays with her, then this man alone will die. You will not do anything to the woman for she committed no sin worthy of death. This is just as if the man had risen up against his neighbor to kill him. Since he found her in the field, even if she cried out for help, no one could hear her and save her.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

But if a man find a damsel in the wilderness, and do violence to her and lie with her, the man only shall die who lay with her, for the damsel is not guilty of death; but her husband may put her away from him by a bill of divorcement; for as when a man lies in wait for his neighbour and taketh his life, so is this matter: he found her upon the face of the field; the betrothed damsel cried out for help, but there was no one to deliver her.

Latin Vulgate

But if a man find a damsel that is betrothed, in the field, and taking hold of her, lie with her, he alone shall die: The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer: She was alone in the field: she cried, and there was no man to help her.

Masoretic Text (Hebrew)

And if in the field finds her the man the young woman the betrothed one and has seized in her the man and he has lain with her; and has died the man who laid with her to alone. And to the young woman you will not do a word; nothing to the young woman a sin of death, for as which rose up the man against his neighbor and he has murdered him a soul—so the word the this. For in the field he found her—she cried out [for help] the woman the betrothed one—and none saving to her.

Peshitta (Syriac)

But if a man find a betrothed damsel in the field, and seize her by force, and lie with her; then the man only who lay with her shall die: But to the damsel you shall do nothing; because there is in the damsel no sin worthy of death; for as when a man rises against his neighbor and slays him, even so is this case. For he found her in the field, and the betrothed damsel cried for help, and there was no one to save her.

Septuagint (Greek) But if a man find in the field a young woman that is betrothed, and he should force her and lie with her, you shall slay the man that lay with her only. And the young woman has not committed a sin worthy of death; as if a man should rise up against his neighbor, and slay him, so is this thing; because he found her in the field; the betrothed young woman cried, and there was none to help her.

Significant differences: The Hebrew says that *you will not slay the woman*. This does not appear to be found in the Greek or the targum. The targum also has a whole other thought contained in it, about the husband and being able to back out of the marriage.

Thought-for-thought translations; paraphrases:

Common English Bible But if the man met up with the engaged woman in a field, grabbing her and having sex with her there, only the man will die. Don't do anything whatsoever to the young woman. She hasn't committed any capital crime—rather, this situation is exactly like the one where someone attacks his neighbor and kills him [See Deut. 19:11]. Since the man met up with her in a field, the engaged woman may well have called out for help, but there was no one to rescue her.

Contemporary English V. If an engaged woman is raped out in the country, only the man will be put to death. Do not punish the woman at all; she has done nothing wrong, and certainly nothing deserving death. This crime is like murder, because the woman was alone out in the country when the man attacked her. She screamed, but there was no one to help her.

Easy English But perhaps a man may meet a girl in a country place. He makes her have sex with him. But she has already promised to marry another man. Then only the man who has done this must die. Do not hurt the girl. She has not done anything wrong. This thing is like a man who kills another person. This man made the girl have sex with him in a country place. She screamed for help, but there was no one to save her.

Easy-to-Read Version "But if a man finds an engaged girl out in the field and forces her to have sexual relations with him, then only the man must die. You must do nothing to the girl. She did nothing that deserves the punishment of death. This is like a person attacking his neighbor and killing him. The man found the engaged girl out in the field. He attacked her. And maybe she called for help, but there was no one to help her. {So she must not be punished.}

Good News Bible (TEV) "Suppose a man out in the countryside rapes a young woman who is engaged to someone else. Then only the man is to be put to death; nothing is to be done to the woman, because she has not committed a sin worthy of death. This case is the same as when one man attacks another man and murders him. The man raped the engaged woman in the countryside, and although she cried for help, there was no one to help her.

The Message But if it was out in the country that the man found the engaged girl and grabbed and raped her, only the man is to die, the man who raped her. Don't do anything to the girl; she did nothing wrong. This is similar to the case of a man who comes across his neighbor out in the country and murders him; when the engaged girl yelled out for help, there was no one around to hear or help her.

New Berkeley Version But if the man comes upon the betrothed girl in the open field and seizes her to lie with her, then the man alone shall die. You must do nothing to the girl, for there is no sin in her to deserve death for it is as when a man attacks his neighbor and murders him; the man found her in the open country; the betrothed girl cried out for help, but there was no one to hear her.

New Century Version But if a man meets an engaged girl out in the country and forces her to have sexual relations with him, only the man who had sexual relations with her must be put to death. Don't do anything to the girl, because she has not done a sin worthy of death. This is like the person who attacks and murders a neighbor; the man found

the engaged girl in the country and she screamed, but no one was there to save her.

New Life Bible But if the man finds a girl in the field who is promised in marriage, and makes her lie with him, then only the man who lies with her will die. Do nothing to the girl. There is no sin in the girl bad enough for her to be put to death. It is as if a man goes against his neighbor and kills him. When he found her in the field, the girl promised in marriage cried out. But there was no one to save her.

New Living Translation "But if the man meets the engaged woman out in the country, and he rapes her, then only the man must die. Do nothing to the young woman; she has committed no crime worthy of death. She is as innocent as a murder victim. Since the man raped her out in the country, it must be assumed that she screamed, but there was no one to rescue her.

The Voice But if this happens out in the country—if a man finds an engaged girl out there and overpowers and rapes her—then only the man must die. But don't do anything to the girl; she did nothing wrong and doesn't deserve to die. When this man came after her, she cried for help, but no one was there to respond. She's *as innocent as the victim of a sudden murderous attack—there was nothing she could do.*

Partially literal and partially paraphrased translations:

American English Bible 'However, if a man catches an engaged woman out in a field and rapes her, you must put just the man who did this to death; for, the woman hasn't committed a sin that she should be killed for. Something like this is just as serious as when one man murders another; because, he found and [raped] an engaged woman who screamed, when no one was around to help her.

Christian Community Bible But if in the fields, a man meets a young woman promised in marriage, and violates her by force, then only the man shall die. The young woman shall not suffer punishment. She does not deserve death, for this case is similar to a highwayman who falls upon a man and murders him; in the same manner, the young woman was assaulted. She was alone in the fields, she cried but no one came to help her.

God's Word™ But if a man rapes an engaged girl out in the country, then only the man must die. Don't do anything to the girl. She has not committed a sin for which she deserves to die. This is like the case of someone who attacks and murders another person. The man found the girl out in the country. She may have screamed for help, but no one was there to rescue her.

New Advent (Knox) Bible Or did the man fall in with this betrothed maid in the countryside, and force her to grant his will? Then he alone must die; no harm shall befall the woman. She has not deserved death; she was defenceless as a man suddenly attacked and killed by a brigand; cry as she might, far out in the countryside, no one could come to her aid.

New American Bible "If, however, it is in the open fields that a man comes upon such a betrothed maiden, seizes her and has relations with her, the man alone shall die. You shall do nothing to the maiden, since she is not guilty of a capital offense. This case is like that of a man who rises up against his neighbor and murders him: it was in the open fields that he came upon her, and though the betrothed maiden may have cried out for help, there was no one to come to her aid.

New American Bible (R.E.) But if it is in the open fields that a man comes upon the betrothed young woman, seizes her and lies with her, only the man who lay with her shall die. You shall do nothing to the young woman, since the young woman is not guilty of a capital offense. As when a man rises up against his neighbor and murders him, so in this case [in the absence of witnesses ("in the open field"), the presumption must be that the woman is the victim, and so guiltless.] [see Dt 19:4-6.]: it was in the open fields that he came upon her, and though the betrothed young woman may have cried out, there was no one to save her.

NIRV	But suppose a man happens to see a woman out in the country. And she has promised to marry another man. But the man who happens to see her rapes her. Then only the man who has done that will die. Don't do anything to the woman. She hasn't committed a sin that is worthy of death. That case is like the case of someone who attacks and murders his neighbor. The man found the woman out in the country. And she screamed. But there wasn't anyone around who could save her.
New Jerusalem Bible	But if the man ran into the betrothed girl in the open country and slept with her, having taken her by force, her ravisher alone must die; you must do nothing to the girl, she has not committed a capital offence. The case is like that of a man who attacks and kills his fellow: since he came across her in the open country, the betrothed girl may have called out, without anyone's coming to her rescue.
New Simplified Bible	»If an engaged woman is raped (forced to experience sex) only the man who commits the act will die. »Do nothing to the woman. There is no sin in the woman worthy of death. This is like the case where a man attacks and murders his neighbor. »When he found her in the field, the woman who is engaged protested, but there was no one to save her.
Revised English Bible	But if it is out in the country that the man encounters and rapes such a girl, then the man alone is to be put to death because he lay with her. Do nothing to the girl; no guilt deserving of death attaches to her: this case is like that of a man who attacks another and murders him: the man came upon her in the country and, though the girl may have cried for help, there was no one to come to her rescue.
Today's NIV	But if out in the country a man happens to meet a young woman pledged to be married and rapes her, only the man who has done this shall die. Do nothing to the woman; she has committed no sin deserving death. This case is like that of someone who attacks and murders a neighbor, for the man found the young woman out in the country, and though the betrothed woman screamed, there was no one to rescue her.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But if a man finds a betrothed maiden in the field, and the man fortifies with her, and lies with her: The man that laid with her dies alone. But do no word to the maiden. The maiden has no sin of death: for as a man rises toward his neighbor, and murders the soul, so as this word. For he found her in the field. The betrothed maiden cried, but none saved her.
Bible in Basic English	But if the man, meeting such a virgin in the open country, takes her by force, then only the man is to be put to death; Nothing is to be done to the virgin, because there is no cause of death in her: it is the same as if a man made an attack on his neighbour and put him to death: For he came across her in the open country, and there was no one to come to the help of the virgin in answer to her cry.
The Expanded Bible	But if a man meets an engaged girl out in the ·country [field] and ·forces her to have sexual relations with him [·seizes her and lies with her], only the man who ·had sexual relations [·lay] with her must be put to death. Don't do anything to the girl, because she has not done a sin worthy of death. This is like the person who ·attacks [rises up] and murders a neighbor; the man found the engaged girl in the ·country [field] and she ·screamed [yelled for help], but no one was there to ·save [rescue] her.
Ferar-Fenton Bible	But if the man meets the betrothed girl in the fields, and the man overpowers her and ravishes her, then the man alone who have ravished her shall die; and you shall do nothing to the girl. The girl has committed no sin for death, for as a man rises against his neighbor and murders him, so is this crime, for he met her in the field, —and the betrothed girl cried out, but none heard her.

HCSB

But if the man encounters the engaged woman in the open country, and he seizes and rapes her, only the man who raped her must die. Do nothing to the young woman, because she is not guilty of an offense deserving death. This case is just like one in which a man attacks his neighbor and murders him. When he found her in the field, the engaged woman cried out, but there was no one to rescue her.

NET Bible®

But if the man came across [Heb "found," also in vv. 27, 28.] the engaged woman in the field and overpowered her and raped [Heb "lay with" here refers to a forced sexual relationship, as the accompanying verb "seized" (נִיָּץ, khazaq) makes clear.] her, then only the rapist [Heb "the man who lay with her, only him."] must die. You must not do anything to the young woman - she has done nothing deserving of death. This case is the same as when someone attacks another person [Heb "his neighbor."] and murders him, for the man [Heb "he"; the referent (the man who attacked the woman) has been specified in the translation for clarity.] met her in the field and the engaged woman cried out, but there was no one to rescue her.

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But if out in the country a man happens to meet a young woman pledged to be married and rapes her, only the man who has done this shall die. Do nothing to the woman; she has committed no sin deserving death. This case is like that of someone who attacks and murders a neighbor, for the man found the young woman out in the country, and though the betrothed woman screamed, there was no one to rescue her.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"But if the man comes upon the engaged girl out in the countryside, and the man grabs her and has sexual relations with her, then only the man who had intercourse with her is to die. You will do nothing to the girl, because she has done nothing deserving of death. The situation is like the case of the man who attacks his neighbor and kills him. For he found her in the countryside, and the engaged girl cried out, but there was no one to save her.

JPS (Tanakh—1985)

But if the man comes upon the engaged girl in the open country, and the man lies with her by force, only the man who lay with her shall die, ut you shall do nothing to the girl. The girl did not incur the death penalty, for this case is like that of a man attacking another and murdering him. He came upon her in the open; though the engaged girl cried for help, there was no one to save her.

Kaplan Translation

Rape

However, if the man encountered the betrothed girl in the field and raped her, then only the rapist shall be put to death. You must not impose any penalty whatsoever upon the girl, since she has not committed a sin worthy of death. This is no different from the case where a man rises up against his neighbor and murders him. After all, [the man] attacked her in the field, and even if the betrothed girl had screamed out, there would have been no one to come to her aid.

Orthodox Jewish Bible

But if the ish find a na'arah hame'orasah (betrothed woman) in the sadeh, and the ish overpower her, and lie with her; then the ish only that lay with her shall die. But unto the na'arah thou shalt do nothing; there is in the na'arah no chet mavet (sin worthy of death); for as when an ish riseth against his neighbor, and slayeth him, even so is this matter; For he found her in the sadeh, and the na'arah hame'orasah cried, and there was no moshia (savior) for her [see 2C 11:2-3 regarding Moshiah and his Kehillah Kallah and Hasatan's evil interference with the betrothal and the above three Scriptures T.N.].

Literal, almost word-for-word, renderings:

The Amplified Bible

But if a man finds the betrothed maiden in the open country and the man seizes her and lies with her, then only the man who lay with her shall die. But you shall do

Context Group Version	<p>nothing to the young woman; she has committed no sin punishable by death, for this is as when a man attacks and slays his neighbor, For he came upon her in the open country, and the betrothed girl cried out, but there was no one to save her.</p> <p>But if the man finds the damsel that is betrothed in the field, and the man forces her, and lies with her; then only the man that lays with her shall die: but to the damsel you shall do nothing; there is in the damsel no disgrace worthy of death: for as when a man rises against his neighbor, and kills him, even so is this matter; for he found her in the field, the betrothed damsel cried, and there was none to rescue her.</p>
Darby updated Translation	<p>But if a man find a betrothed damsel in the field, and the man force her, and lie with her, then the man only that lay with her will die; and unto the damsel you will do nothing: there is in the damsel no sin worthy of death; for as when a man rises against his neighbour, and murders him, so is this matter; for he found her in the field, the betrothed damsel cried, and there was no one to save her.</p>
English Standard V. – UK	<p>"But if in the open country a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die. But you shall do nothing to the young woman; she has committed no offence punishable by death. For this case is like that of a man attacking and murdering his neighbour, because he met her in the open country, and though the betrothed young woman cried for help there was no one to rescue her.</p>
NASB	<p>"But if in the field the man finds the girl who is engaged, and the man forces her and lies with her, then only the man who lies with her shall die. But you shall do nothing to the girl; there is no sin in the girl worthy of death, for just as a man rises against his neighbor and murders him, so is this case. When he found her in the field, the engaged girl cried out, but there was no one to save her.</p>
New King James Version	<p>"But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die. But you shall do nothing to the young woman; <i>there is</i> in the young woman no sin deserving of death, for just as when a man rises against his neighbor and kills him, even so is this matter. For he found her in the countryside, and the betrothed young woman cried out, but <i>there was</i> no one to save her.</p>
New RSV	<p>But if the man meets the engaged woman in the open country, and the man seizes her and lies with her, then only the man who lay with her shall die. You shall do nothing to the young woman; the young woman has not committed an offence punishable by death, because this case is like that of someone who attacks and murders a neighbour. Since he found her in the open country, the engaged woman may have cried for help, but there was no one to rescue her.</p>
Webster's Bible Translation	<p>But if a man shall find a betrothed damsel in the field, and the man shall force her, and lie with her; then the man only that lay with her shall die: But to the damsel thou shalt do nothing; [there is] in the damsel no sin [worthy] of death: for as when a man riseth against his neighbor, and slayeth him, even so [is] this matter: For he found her in the field, [and] the betrothed damsel cried, and [there was] none to save her.</p>
Young's Updated LT	<p>"And if in a field the man find the damsel who is betrothed, and the man has laid hold on her, and lain with her, then has the man who has lain with her died alone; and to the damsel you will not do anything, the damsel has no deadly sin; for as a man rises against his neighbour and has murdered him—the life, so is this thing; for in a field he found her, she has cried—the damsel who is betrothed—and she has no saviour.</p>
The gist of this verse:	<p>If a man takes an engaged woman in an unpopulated area, this is assumed to be a rape, as the woman cannot call out for help.</p>

Deuteronomy 22:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâdeh (שדה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #4672 BDB #592
ʾîysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
naʿârâh (נערה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
ʾâras (אראש) [pronounced <i>aw-RAHS</i>]	<i>to be married [betrothed]</i>	feminine singular, Pual participle with the definite article	Strong's #781 BDB #76

Translation: *If the man finds her in the field—the betrothed young woman...* We have a second possible situation, where the man discovers this young bride-to-be out in the field—in other words, he discovers her in an unpopulated area.

The benefit of the doubt appears to be given to the young woman, for it is the man who discovers her.

Deuteronomy 22:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 22:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2388 BDB #304
The BDB meanings are <i>to be strong, grow strong; to prevail, prevail upon; to be firm, be caught fast, be secure; to press, be urgent; to grow stout, grow rigid, grow hard (bad sense); to be severe, be grievous; to strengthen.</i>			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35

Translation:...—and the man has seized her... Here we have a different verb not found in the previous section. Here, he grabs her, to takes a hold of her, he seizes her. As noted above, the BDB meanings are *to be strong, grow strong; to prevail, prevail upon; to be firm, be caught fast, be secure; to press, be urgent; to grow stout, grow rigid, grow hard (bad sense); to be severe, be grievous; to strengthen.* This is a stronger word for *seize*, suggesting that the man takes her by force.

A man can *take* a woman in a number of ways, when it comes to sexual contact. One way, which most married couples experience, is when the man is completely aggressive and the woman is completely submissive in her response (however, I am not saying that she is unresponsive). That is not rape. However, here, the verb suggests more than that, where the man's power and strength are emphasized possibly in a negative sense. So, unlike what is found in vv. 22–24, the force used can be understood in a negative sense (that is, the force here will be understood to be rape).

Deuteronomy 22:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal perfect	Strong's #7901 BDB #1011
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767

Translation: ...and he has lain with her,... We have a repetition now of the euphemism used in the previous section; the man lays with her, meaning that he has sexual relations with her. However, note what preceded this—he grabbed her first.

Given the entire context of vv. 25–27, this portion could be translated *and he has seized her and raped her*. It must be emphasized that this translation is understood in context. These same words, without being followed by the rest of this passage, would not necessarily be translated in that way.

Deuteronomy 22:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal perfect	Strong's #7901 BDB #1011
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #905 BDB #94

Together, the lâmed preposition and bad (בַּד) mean *in a state of separation, by itself, alone, only; apart*.

Translation: ...then the man who laid with her will die only. Only the man this time will be executed, and Moses gives several reasons.

In this verse, we do not see the word *virgin*; however, the young woman is preceded by a definite article, referring back to the woman of v. 23. Obviously, it is not the same woman who sleeps with a man in the city, but it is the same woman in terms of being a virgin who is about to be married. *Man* also has a definite article, which refers back to the same man of the previous couple verses. A verb here is interesting: châzaq (חָזַק) [pronounced *khaw-*

ZAHK] and it means *to grow firm, to be strong, to strengthen*. It has been used in the Qal imperative to mean *be of good courage be strong* (Deut. 31:6 2Sam. 10:12). However, here it is found in the Hiphil perfect. This is followed by the bêyth preposition and a feminine singular suffix. This all means **the man has caused strength against her**. Other translators render this *the man seizes her* (*The Amplified Bible*, NRSV), *the man force her* (*The Emphasized Bible*, KJV), *the man forces her* (NASB), *the man rapes her* (NIV), and *the man hath laid hold on her* (*Young's Literal Translation*). The Hiphil perfect of the same verb is translated *took, strengthened, repaired, hold fast* (2Sam. 15:5 2Chron. 26:8 Neh. 3:4 Job 27:6). Strong's #2388 BDB #304. Here we have an engaged woman and the presumption of rape, as this takes place in the country where there is no one to hear her cries for help.

In the city, the woman can call out that she is being raped and someone will hear. Out in the countryside, this cannot be. Here, 99% of the time, this is known because the woman makes it known. And if she makes it known prior to marriage, then this is rape and the man who has raped her is to die. The Law did not kid around. God set up some perfect standards and death lies upon the one who transgresses those standards.

Deuteronomy 22:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
na'ârâh (נַרְעָנָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: **You will not to a thing to the young woman,...** The 2nd person masculine singular refers to the nation Israel or to the court of the city acting as a corporate body. They will not do anything to this woman.

For those who continually claim that the Bible is a sexist book, and that women are treated only like property, that is not the case in this situation. The man, based on the circumstances, is presumed to be guilty and he is executed for his actions.

Deuteronomy 22:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
na'ârâh (נַרְעָה) [pronounced nah-gar-AWH]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
chêṭ ^{ep} (חַטָּא) [pronounced kheyṭ]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular construct	Strong's #2399 BDB #307
mâveth (מָוֶת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560

Translation:...[for there is] no sin [done] by the young woman [worthy] of death;... The woman herself had done nothing worthy of death.

The Geneva Bible: *[This means that] that the innocent cannot be punished.*⁵⁶

Deuteronomy 22:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כִּי אֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
qûwm (קָוַם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877

⁵⁶ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-22.html> accessed August 16, 2013.

Deuteronomy 22:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
rêaʿ (עָרַב) [pronounced RAY-ahg]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...for just as a man rising up against his neighbor... Then Moses makes an analogy. It is just as if this man had risen up against his neighbor.

In the previous example, it appears as if the man and the woman agreed upon their actions together. However, in this second example, there is only one who is the aggressor, and that is the man. That is how the analogy works—it is as if one man rises up against his neighbor. There is no fight but an attack; with the man and the woman, there is no consensual sex, but this is an attack.

Deuteronomy 22:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râtsach (רָצַח) [pronounced raw-TSAHKH]	<i>to murder, to kill, to slay [premeditated, accidental, as a slayer]; to break, to dash in pieces</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #7523 BDB #953
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...to murder [his] soul, so this thing. This is just like the man rising up against his neighbor and killing him. The analogy is, the neighbor did not make this happen; the murderer made this all happen, so the murderer alone is guilty. So it is with the rapist.

The woman is no more guilty than the man who was murdered.

Also, in this analogy, the man who rapes this woman is identified with the man who commits murder. That is extremely strong. That suggests that, in the eyes of Moses, a man who would rape is as evil as a man who would murder.

God does not kid around. Rape is akin to murder and the rapist is to die. In God's eyes, there is no significant difference. This is similar to attacking and killing a neighbor in two ways: the crime is equally heinous, requiring a sentence of death upon the criminal; and, the victim is not to be punished for the sin of the perpetrator.

Deuteronomy 22:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #4672 BDB #592

Translation: For he found her in the field... Moses explains why this is similar to murder. This is a situation where this man happens to find her in an uninhabited area.

Deuteronomy 22:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i>]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person feminine singular, Qal perfect	Strong's #6817 BDB #858
na'ârâh (נַעֲרָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
'âras (אָרַשׁ) [pronounced <i>aw-RAHS</i>]	<i>to be married [betrothed]</i>	feminine singular, Pual participle with the definite article	Strong's #781 BDB #76

Translation:...—[if] the betrothed woman called out [for help],... Because the area is uninhabited, calling out for help is futile. No one can hear her. So maybe she called for help and maybe she didn't; it is a moot point, because they are in an unpopulated area.

Deuteronomy 22:27c

Hebrew/Pronunciation 28	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êyn (אין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
yâsha' (ישע) [pronounced <i>yaw-SHAHQ</i>]	<i>to deliver, to save; in this form, the deliverer, the savior, the one saving (delivering, helping)</i>	Hiphil participle	Strong's #3467 BDB #446
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510

Translation:...[there was] none to save her. There is no one around to save this woman from being raped.

I don't believe that there is a specific word for *rape* in the Hebrew. I am not aware of a Hebrew word used in the Bible which is reasonably translated *rape*. What we have are circumstances and actions, and actions which reflect intent and involvement. The woman's involvement here must be assumed to be nil, because she did not have an opportunity to call for help. Therefore, all of the responsibility is placed upon the man.

In a field, it does not matter if the woman cries out—no one can hear her. This explains why she is the victim. Again, as was mentioned, if such a thing becomes known, it will only be because of the woman who tells what occurred and a woman would do that 99% of the time if she was raped. One of the interesting things in this general passage is that Moses does not call for a group of witnesses to come forward to testify as to the character of the man or the woman involved; he sets up a general scenario where, in one case, the sex was likely consensual, and in the other, the sex was likely forced. In the first, case, the couple are discovered and in the second, the woman tells what happened.

vv. 25–27 read: If, on the other hand, the man finds the soon-to-be-married woman in the field, and he seizes her and he lays with her, then this man alone will die. You will not do anything to the woman for she committed no sin worthy of death. This is just as if the man had risen up against his neighbor to kill him. Since he found her in the field, even if she cried out for help, no one could hear her and save her. Moses makes what may seem to be an odd analogy.

The Moses Analogy of Rape and Murder

1. Moses is saying that, if this sexual encounter occurs in a field, then it is like murder; it is as if a man rose up against his neighbor and killed him. What does he mean by that?
2. Moses is making the assumption that the woman is like the victim; the woman in this situation is taken against her will; the victim of murder is killed against his will.

The Moses Analogy of Rape and Murder

3. The rapist and the murderer will face the same punishment—they will each be executed.
4. There is a helplessness attributed to the woman which would also be associated with the murder victim. Neither victim had someone willing and able to step in and save them.
5. Their state, therefore, must step in and take up for the victim in each case.

Moses is helping to set up a nation and a people. By making such an analogy, he is protecting women, and greatly elevating the relationship between man and wife.

Chapter Outline

Charts, Maps and Short Doctrines

Deut. 22:22–27 "If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel. If there is a betrothed virgin, and a man meets her in the city and lies with her, then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst. But if in the open country a man meets a young woman who is betrothed, and the man seizes her and lies with her, then only the man who lay with her shall die. But you shall do nothing to the young woman; she has committed no offense punishable by death. For this case is like that of a man attacking and murdering his neighbor, because he met her in the open country, and though the betrothed young woman cried for help there was no one to rescue her." (ESV)

This may not seem revolutionary, but this was. According to Sharia law, there must be 4 witnesses in order for a woman to charge rape against a man. This is the 21st century (and a deeply flawed law from centuries ago). What Moses is saying here is light years ahead of Sharia law, which has not even come about yet.

Consider all pertinent factors in a trial

1. It appears as if Moses is considering a very specific case and giving a very specific judgment concerning that case, but it is more complex than that.
2. There are court cases which will come before the elders of Israel, and they will appear to be almost identical, but they are not, and the final judgment depends upon that one tiny difference between the cases.
3. Here, to the judges, nearly everything is identical: there is a man and an engaged woman (engaged to another man) and they have sex.
4. These cases differ in the slightest details, and that detail needs to be taken into consideration, as it produces a different final adjudication.
 - 1) In the first place, this tryst occurs in a populated area; in the second it occurs in a more desolate area.
 - 2) In the first case, the couple is discovered; in the second situation, it is unclear how this becomes known. If there is no one to hear them, that would indicate that they were not discovered. Therefore, the only logical alternative (and this is not stated), the woman would have to accuse the man.
5. If this man and woman are in a populated area and discovered, they are both executed. If this man and woman are found in an unpopulated area, and yet still discovered, only the man is executed.
6. In the first case, in a populated area, if this was a case of rape, the woman would have called out and someone would have come to save her. But, she did not call out, indicating that this was consensual sex and both would be executed.
7. In the second case, where this occurs in an unpopulated area, in the case of rape, the woman may not call out because she believes that to be futile. Therefore, only the man is executed.
8. Some commentators have stated that 2 or 3 witnesses are required in order to establish the truth. Although that can be understood to mean that, if 2 or 3 men testify in the same way, that establishes, for

Consider all pertinent factors in a trial

all intents and purposes, a true fact in a trial. However, in this second case, it appears that there are only two people who witness this event: the man and the woman. *That* is two witnesses. So, what is the man lies and says, "It wasn't me" or "It was consensual"? Then the elders would determine whether his witness is credible by asking him questions (and the woman's testimony would be considered as well). There are your two witnesses, even though one of them may be lying.

9. Do not forget the principle of physical evidence. If the woman is a virgin, her clothing will be stained by the rape. Perhaps she will grab something which belongs to the man during the rape.
10. There is another factor at play here: note that in the latter case, there is not enough evidence to convict the woman of consensual pre-marital sex. You cannot convict someone if there is not enough evidence to convict them. That is the concept of innocent until proven guilty.
11. Moses is telling these future jurists to consider all of the pertinent facts, consider all of the details, and follow them out to the most logical conclusion when determining guilt or innocence in a case.
12. No two cases are exactly the same, and oft times it is their differences, which are sometimes slight and seemingly insignificant, which determine different outcomes.
13. So, the example that Moses is giving here has a wide application to very dissimilar cases before the court.

In short, consider all pertinent evidence in a trial, no matter how subtle the details may be. And if there is not enough evidence to convict a person, then you cannot convict them (this is also known as, *innocent until proven guilty*).

Chapter Outline

Charts, Maps and Short Doctrines

One of the things which God has blessed me with, and which helps in understanding the Bible, is a logical mind. At least one commentator said that rape cases were generally not prosecuted because there are not two or three witnesses. However, the example that Moses gives involves two witnesses, both of which may offer up a different story. If two or three agreeing witnesses are required in each and every trial, then Moses would not offer up this example, because this example contradicts that as a fundamental requirement.

Piecing together all that there is in the Law of Moses takes a great deal of time and comparison. It is this precise example which tells us that two or three agreeing witnesses is not a requirement for each and every trial.

In the study of this chapter, I found many existing resources to be less than helpful. So, you may read an examination of a chapter from 2Samuel and note that 5 or 6 quotations are to be found with every verse; however, you will note that there are several verses in this chapter with no quotations from other commentators, simply because their opinions were unhelpful or overly basic.

Chapter Outline

Charts, Maps and Short Doctrines

Shotgun Marriages

These next two verses have caused a lot of controversy. Because of some English translations, it sounds as if a rapist's victim is forced to marry her rapist. However, that is not what is really found here.

To add to this confusion, there is a **dishonest graphic** which is all over the internet, a portion of which is reproduced on the right. This comes out of



a list of “Bible marriages,” with the idea that, because these weird marriages are found in the Bible, we ought to accept gay marriage (or marriage equality), because it is not so weird by comparison. Besides interpreting this passage incorrectly, the larger graphic tends to leave out the fact that there are no Christian groups calling for the legalization of any of the marriages which are found and/or misrepresented in their graphic.

How this graphic misrepresents the truth will be covered in detail in the exegesis below. However, I can almost guarantee you that no liberal will remove this graphic from their site—even if they are first directed to this exegesis of Deut. 22:28–29. When you do the work of Satan, truth is not a consideration. Liberals and gay marriage proponents will, of course, laugh at the idea of Satan and that they are doing the work of Satan—but what they won’t be is honest.

There is another **dishonest graphic** which I have come across, which references this passage, where we see the graphic of a battered woman, and the exact same viewpoint is expressed: that this passage is all about a rapist raping a woman, and then taking her as his wife. This graphic came from **My Christian Mother blogspot** (accessed September 13, 2013), where there are tons of graphics like this, followed by *Know Your Bible*. However, the intent is not that you will study the passage and find out what it actually says; the intent is, you will reject the Bible because it has so much stupid stuff in it.

Part of what is found in this graphic is the idea that **women are property**, an incorrect notion which **liberals** like to **assign** to early Judaism or Christianity. When it comes to slavery found in the Bible, **they do** the **same thing**.



Moses again sets up a specific set of circumstances, and then gives what the outcome should be; and leaves it up to us to correctly understand what he is saying and how to apply it in court. Like all of the laws we have studied, this is first and foremost applied to Israel as a nation under God; and then, in some respects, principles of this example may be applicable to our lives today.

When finds the man a young woman a virgin who is not betrothed and he has taken her and he has lain with her and they are discovered; and has given the man, the one laying with her, to a father of the young woman 50 [shekels of] silver and to him she is for a wife upon which he has violated her. He is not able to send her away all his days.

Deuteronomy 22:28–29

When a man finds a young, virgin woman who is not to-be-married and he takes her and he lays with her, but they are discovered; then the man—the one laying with her—will give the young woman’s father 50 [shekels of] silver and she will become his wife because he has violated her. He is [therefore] unable to send her away all his days.

If a man finds a young, virgin woman and he takes her and he lies with her, but they are discovered, then this man will give the woman’s father 50 silver coins and she will become his wife because he has violated her. He will not be allowed to divorce her ever.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

If a man find a damsel who is not betrothed, and seize and lie with her, and they be found, then the man who lay with her shall give to her father, as a fine for her dishonour, fifty shekels of silver, and she shall be his wife, because he humbled her, nor shall he have power to put her away by divorcement all his days.

Latin Vulgate	If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment: He that lay with her will give to the father of the maid fifty sicles of silver, and will have her to wife, because he has humbled her: he may not put her away all the days of his life.
Masoretic Text (Hebrew)	When finds the man a young woman a virgin who is not betrothed and he has taken her and he has lain with her and they are discovered; and has given the man, the one laying with her, to a father of the young woman 50 [shekels of] silver and to him she is for a wife upon which he has violated her. He is not able to send her away all his days.
Peshitta (Syriac)	If a man finds a damsel who is a virgin who is not betrothed, and seizes her, and lies with her, and they are found; Then the man who lay with her shall give to the damsel's father fifty shekels of silver, and she shall be his wife; because he has humbled her, he has no right to put her away all his days.
Septuagint (Greek)	And if anyone should find a young virgin who has not been betrothed, and should <u>force</u> her and lie with her, and be found, the man who lay with her shall give to the father of the damsel fifty silver shekels, and she shall be his wife, because he has humbled her; he shall never be able to put her away.

Significant differences: The meaning of this passage is quite important; therefore, the translations may be more nuanced. In the English translations from the targum and the Greek, force is suggested. The actual Greek verb found here is not used in the New Testament, so its exact meaning is more difficult to ascertain. However, it does **appear to mean to seize by force, to take forcefully**; and this word is found in the LXX in vv. 25 and 28, even though these are different verbs in the Hebrew. It's use in v. 25 is probably legitimate, but not in this verse.

The underlined portion in the targum does not match the original Hebrew exactly.

The Greek appears to lack *all his days*. However, the Greek uses the adverb *never*, which connotes the same sense.

Thought-for-thought translations; paraphrases:

Common English Bible	If a man meets up with a young woman who is a virgin and not engaged, grabs her and has sex with her, and they are caught in the act, the man who had sex with her must give fifty silver shekels to the young woman's father. She will also become his wife because he has humiliated her. He is never allowed to divorce her.
Contemporary English V.	Suppose a woman isn't engaged to be married, and a man talks her into sleeping with him. If they are caught, they will be forced to get married. He must give her father fifty pieces of silver as a bride-price and can never divorce her.
Easy English	Perhaps a man may make a girl have sex with him. The girl has not had sex with anyone before and someone discovers them. She has not yet promised to marry anyone. Then the man must pay 50 shekels of *silver to the father of the girl. He must also marry the girl because he has had sex with her. He must be her husband as long as he lives.
Easy-to-Read Version	"A man might find a virgin [A woman who has not had sexual relations with anyone.] girl that is not engaged and force her to have sexual relations with him. If other people see this happen, then he must pay the girl's father 20 ounces of silver [This money became the dowry, the money a man paid to a woman's father to seal the marriage agreement. Often the father saved this money to take care of the woman if something happened to her husband.]. And the girl will become the man's wife. Why? Because he used her for sexual sin. He can't divorce her all his life.
Good News Bible (TEV)	"Suppose a man is caught raping a young woman who is not engaged. He is to pay her father the bride price of fifty pieces of silver, and she is to become his wife,

because he forced her to have intercourse with him. He can never divorce her as long as he lives.

The Message

When a man comes upon a virgin who has never been engaged and grabs and rapes her and they are found out, the man who raped her has to give her father fifty pieces of silver. He has to marry her because he took advantage of her. And he can never divorce her.

New Berkeley Version

If, however, a man comes upon a girl who is a virgin and not betrothed and lays hold upon her and lies with her and they are discovered, then the man must pay her father fifty silver dollars, and she shall become his wife, because he has dishonored her, and he shall not divorce her all of his days.

New Century Version

If a man meets a virgin who is not engaged to be married and forces her to have sexual relations with him and people find out about it, 29 the man must pay the girl's father about one and one-fourth pounds of silver. He must also marry the girl, because he has dishonored her, and he may never divorce her for as long as he lives.

New Life Bible

"If a man finds a girl who has never had a man and is not promised in marriage, and takes her and lies with her, and they are found, then the man who lay with her must give fifty pieces of silver to the girl's father. And she will become his wife, because he has put her to shame. He cannot divorce her as long as he lives.

New Living Translation

"Suppose a man has intercourse with a young woman who is a virgin but is not engaged to be married. If they are discovered, he must pay her father fifty pieces of silver [Hebrew 50 shekels of silver, about 1.25 pounds or 570 grams in weight.]. Then he must marry the young woman because he violated her, and he may never divorce her as long as he lives.

The Voice

If a man meets a girl who's a virgin and who isn't engaged to someone else, and he forces himself on her, when what he's done is discovered, he must pay 20 ounces of silver to her father as a bride price, and she will become his wife. He can't ever divorce her after this because he's dishonored her.

By marrying her, the rapist ensures she will be cared for during her lifetime because no other man would marry a woman who isn't a virgin-even under such circumstances.

Partially literal and partially paraphrased translations:

American English Bible

'And if any man should assault a young virgin who isn't engaged, and this can be proven; the man who assaulted her must pay her father fifty silver coins, then he must marry her and never be allowed to divorce her, because he dishonored her.

Beck's American Translation

"If a man finds a young virgin who isn't engaged and forces her to lie with him and they are caught, the man who lay with her should give the girl's father fifty shekels of silver, and she should be his wife, because he sexually violate her. He can't divorce her as long as he lives.

Christian Community Bible

If a man meets a young virgin who is not promised in marriage to another man, and that man violates her by force, and they are caught by surprise, the man who lay with her shall give to the father of the young woman fifty pieces of silver, and take her as his wife, because he has dishonored her, and he cannot send her away all his life.

God's Word™

This is what you must do when a man rapes a virgin who isn't engaged. When the crime is discovered, the man who had sexual intercourse with her must give the girl's father 1 1/4 pounds of silver, and she will become his wife. Since he raped her, he can never divorce her as long as he lives.

New Advent (Knox) Bible

If a man falls in with a maid still unbetrothed, and forces her to do his will, and the matter is brought to judgement, the man who mated with her must pay her fifty sicles of silver, and keep her as his wife, now that he has robbed her of her maidenhood; as long as he lives he may not put her away.

New American Bible	"If a man comes upon a maiden that is not betrothed, takes her and has relations with her, and their deed is discovered, the man who had relations with her shall pay the girl's father fifty silver shekels and take her as his wife, because he has deflowered her. Moreover, he may not divorce her as long as he lives.
New American Bible (R.E.)	If a man comes upon a young woman, a virgin who is not betrothed, seizes her and lies with her, and they are discovered, the man who lay with her shall give the young woman's father fifty silver shekels and she will be his wife, because he has violated her. He may not divorce her as long as he lives. Dt 22:19; Ex 22:16-17.
NIRV	Suppose a man happens to see a virgin who hasn't promised to marry another man. And the man who happens to see her rapes her. But someone discovers them. Then the man must weigh out 20 ounces of silver. He must give it to the woman's father. The man must marry the woman, because he raped her. And he can never divorce her as long as he lives.
New Jerusalem Bible	'If a man meets a young virgin who is not betrothed and seizes her, sleeps with her and is caught in the act, her ravisher must give the girl's father fifty silver shekels; since he has exploited her, she must be his wife and, as long as he lives, he may not divorce her.'
Today's NIV	If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay her father fifty shekels of silver. He must marry the young woman, for he has violated her. He can never divorce her as long as he lives.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When a man finds a virgin maiden not betrothed, and seizes her and lays with her, and is found: the man laying with her gives to the maiden's father fifty silver, and she is his woman. He humbled her under him, and he can not send her all his days.
Bible in Basic English	If a man sees a young virgin, who has not given her word to be married to anyone, and he takes her by force and has connection with her, and discovery is made of it; Then the man will have to give the virgin's father fifty shekels of silver and make her his wife, because he has put shame on her; he may never put her away all his life.
The Expanded Bible	If a man meets a virgin who is not engaged to be married and ·forces her to have sexual relations with him [^l grabs her and lies with her] and ·people find out about it [^l is discovered], 29 the man who ·had sexual relations [^l lay] with her must pay the girl's father about ·one and one-fourth pounds [^l fifty shekels] of silver. He must also marry the girl, because he has ·dishonored [humiliated; raped] her, and he may never divorce her for as long as he lives [Ex. 22:16-17].
Ferar-Fenton Bible	When a man meets a young maiden, who is not engaged, and takes her and seduces her, —when he is discovered, the man who corrupted her shall give to the father of the girl fifty silvers, and she shall be his wife afterwards. Because he degraded, he shall not be able to divorce her all his days.
HCSB	If a man encounters a young woman, a virgin who is not engaged, takes hold of her and rapes her, and they are discovered, the man who raped her must give the young woman's father 50 silver shekels, and she must become his wife because he violated her. He cannot divorce her as long as he lives.
NET Bible®	Suppose a man comes across a virgin who is not engaged and overpowers and rapes [Heb "lies with."] her and they are discovered. The man who has raped her must pay her father fifty shekels of silver and she must become his wife because he has violated her; he may never divorce her as long as he lives.
New Heart English Bible	If a man find a lady who is a virgin, who is not pledged to be married, and lay hold on her, and lie with her, and they be found; then the man who lay with her shall give to the lady's father fifty shekels of silver, and she shall be his wife, because he has humbled her; he may not put her away all his days.

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If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay her father fifty shekels [That is, about 1 1/4 pounds or about 575 grams] of silver. He must marry the young woman, for he has violated her. He can never divorce her as long as he lives.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"If a man comes upon a girl who is a virgin but who is not engaged, and he grabs her and has sexual relations with her, and they are caught in the act, then the man who had intercourse with her must give to the girl's father one-and-a-quarter pounds of silver shekels, and she will become his wife, because he humiliated her; he may not divorce her as long as he lives.
exeGesés companion Bible	When a man finds a lass - a virgin not betrothed and captures her and lies with her and they find them; then the man who lies with her gives fifty silver to the father of the lass and she becomes his woman: and because he humbled her he cannot send her away all his days.
JPS (Tanakh—1985)	If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered, the man who lay with her shall pay the girl's father fifty [shekels of] silver, and she shall be his wife. Because he has violated her, he can never have the right to divorce her.
Kaplan Translation	<i>The Unmarried Girl</i> If a man encounters a virgin girl [Only if she is between 12 and 12½ (Kethuvoth 38a).] who is not betrothed and is caught raping her, then the rapist must give the girl's father 50 [shekels] of silver [The normal dowry of a bride (see note on Exodus 22:15).]. He must then take [But only if the girl consents (Yad, Naarah Bethulah 1:3).] the girl he violated as his wife, and he may not send her away as long as he lives.
Orthodox Jewish Bible	If an ish find a na'arah that is a betulah, which is not orasah (betrothed), and lay hold on her, and lie with her, and they be found; Then the ish that lay with her shall give unto the avi hana'arah fifty [shekels] of kesef, and she shall be his isha; because he hath humbled her, he may not put her away all his yamim.

Literal, almost word-for-word, renderings:

Concordant Literal Version	In case a man should find a maiden, a virgin who is not betrothed, and he grasps her and lies with her, and they are found, then the man who is lying with her must give to the maiden's father fifty shekels of silver, and she shall become his wife. Inasmuch as he humiliated her he shall not be able to dismiss her all his days.
Context Group Version	If a man finds a damsel that is a virgin, that is not betrothed, and lays hold on her, and lies with her, and they are found; then the man that lays with her shall give to the damsel's father fifty [shekels] of silver, and she shall be his woman { or wife }, because he has humbled her; he may not put her away all his days.
Darby Translation	If a man find a damsel, a virgin, who is not betrothed, and lay hold on her, and lie with her, and they be found, then the man that lay with her shall give unto the damsel's father fifty [shekels] of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.
NASB	"If a man finds a girl who is a virgin, who is not engaged, and seizes her and lies with her and they are discovered, then the man who lay with her shall give to the girl's father fifty shekels of silver, and she shall become his wife because he has violated her; he cannot divorce her all his days.

New RSV	If a man meets a virgin who is not engaged, and seizes her and lies with her, and they are caught in the act, the man who lay with her shall give fifty shekels of silver to the young woman's father, and she shall become his wife. Because he violated her he shall not be permitted to divorce her as long as he lives.
Third Millennium Bible	"If a man find a damsel who is a virgin who is not betrothed, and lay hold on her and lie with her, and they be found, then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.
Webster's Bible Translation	If a man shall find a damsel [that is] a virgin, who is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give to the damsel's father fifty [shekels] of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.
Young's Updated LT	"When a man finds a damsel, a virgin who is not betrothed, and has caught her, and lain with her, and they have been found, then has the man who is lying with her given to the father of the damsel fifty silverlings, and to him she is for a wife; because that he has humbled her, he is not able to send her away all his days.

The gist of this verse: A man and a young virgin meet and they have sex, but they are discovered. The man must marry the woman because he has humbled her; and he will bring money to the father of the young woman.

Deuteronomy 22:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
na'ârâh (נַעֲרָה) [pronounced nah-gar-AWH]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun	Strong's #5291 BDB #655
b ^e thûwlâh (בְּתוּלָה) [pronounced beth-oo-LAWH]	<i>virgin; a virginal male; a newly married woman, young women; cities; states</i>	feminine singular noun	Strong's #1330 BDB #143
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âras (אָרַס) [pronounced aw-RAHS]	<i>to be married [betrothed]</i>	3 rd person feminine singular, Pual perfect	Strong's #781 BDB #76

Translation: *When a man finds a young, virgin woman who is not to-be-married...* Moses is continuing with the laws best for his nation, and he offers up the situation where this is a man who *comes upon, discovers, or finds* a young woman who is a virgin. This verb could also mean *to meet*, allowing for this to mutually agreed upon situation. We find the same verb used back in vv. 23 and 25; so, in all cases, this can refer to the man and the woman meeting, rather than the man coming upon the woman and discovering her unexpectedly (although, that is also a meaning for this verb).

Deuteronomy 22:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tâphas (תָּפַשׁ) [pronounced <i>taw-FAHS</i>]	<i>to lay a hold of, to arrest, to seize; to manipulate, to grasp, to wield, to handle skillfully</i>	3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #8610 BDB #1074
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine singular, Qal perfect	Strong's #7901 BDB #1011
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsâ’ (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person plural, Niphal perfect; pausal form	Strong's #4672 BDB #592

Translation: *...and he takes her and he lays with her, but they are discovered;...* The first verb here is different than the verb used back in v. 25. The verb used back in v. 25 is more forceful and can be understood in a negative sense. Here, the woman *is taken*, but it is more in the sense that she is taken and she responds (given the entire passage). If we look at just this portion of the verse by itself, it is not clear that this is rape or consensual sex.

In this verse we have the verb *tâphas* (תָּפַשׁ) [pronounced *taw-FAHS*] and it means *to lay a hold of, to arrest, to seize; to manipulate, to grasp, to wield, to handle skillfully*. *Manipulate* is a great rendering of this word here, as this is what some men do—they have no real feelings for the woman—they simply manipulate her into having sex with them. Strong's #8610 BDB #1074. Here, the woman is a virgin and she and the man are caught in the act of having sex.

As noted earlier, it is clear in the previous passage, given the entire context, that we were speaking of rape. In this passage, not only is rape not necessarily the case, but a different and weaker word is used to be translated *take*. That by itself should jump out at the translator and suggest, *new situation*. If the previous verse was a rape of an engaged woman, and this is the rape of an unengaged woman, then the verb *to take* would be the same.

The verb used for sex is neutral; it is simply euphemistic.

Then note what happens: **they are discovered; they are found**. In previous verses, we have a verb for the woman to *cry out for help*; but that verb is not found here. There is nothing said about *where* they are. Simply that the man takes her (which does not necessarily imply force; it can be simple male aggression to which a woman responds), but they are discovered. Wherever they happen to be, someone comes across them and this becomes public knowledge. The woman has not called out for help. That means that this is not rape; this is male aggression and female responsiveness.

That does not make this right—this is sex outside of marriage. The woman should not have allowed herself to get into this situation, but she did. The man should have held back, but he did not. So, both people are wrong here, and this is public knowledge. The wrong they have done is a moral wrong, not a criminal wrong. Again—the man has not raped her.

Deuteronomy 22:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural) with the definite article	Strong's #376 BDB #35
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^bV</i>]	<i>the one lying down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; the one relaxing</i>	Qal active participle with the definite article	Strong's #7901 BDB #1011
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâb (אָב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
naʿrâh (נַרְעָה) [pronounced <i>nah-gar-AWH</i>]	<i>girl, damsel, miss, young woman, woman of marriageable age</i>	feminine singular noun with the definite article	Strong's #5291 BDB #655
chămishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty</i>	plural numeral	Strong's #2572 BDB #332

Deuteronomy 22:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
keṣeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun; pausal form	Strong's #3701 BDB #494

Translation: ...then the man—the one laying with her—will give the young woman's father 50 [shekels of] silver... Moses offers up only one option, and this needs to be considered in context. The context is, the woman allowed herself to be in this position and she did not call out for help. The man showed no self-control—he just took her. In that society, this woman would not become married to another man. She was no longer a virgin. Her only chance at marriage was this guy, someone with whom she had consensual sex.

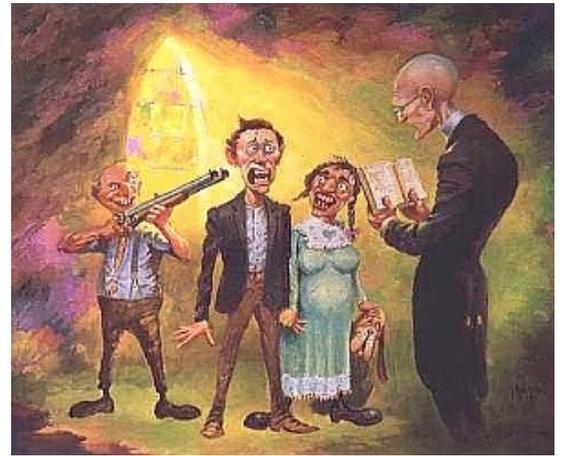
Deuteronomy 22:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
When followed by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun	Strong's #802 BDB #61

Translation: ...and she will become his wife... The man offers a significant present for his bride, which is silver. An ounce of silver today is worth is around \$20; therefore, 50 one-ounce silver coins is a \$1000 gift.

Quite obviously, this law is given in a far different environment than we have today. Today, a woman can allow herself to be taken by dozens of men; she may even have a permanent sexually transmitted disease (I am not up on the stats, but my guess is, that is perhaps half the young people today?). Still, she can find a man who will marry her or will live with her. In the ancient world, this was not the case. This one situation in that era removes the woman from the marriage market.

For all intents and purposes, what we have here is a shotgun wedding (**Shotgun Wedding** graphic from tvtopes.org). The concept of a shotgun wedding is something from our recent past, but perhaps a term not understood today. In the past, if a man got a woman pregnant, then that man was strongly encouraged (with a shotgun?) to marry this woman. It was a very common social norm of perhaps 50 years (and more) ago which reflects the Biblical norms found here; but updated in that era for a less moral society. In our society—the United States year of our Lord 2013—this term might not be understood by anyone born after 1980.



Obviously, in a shotgun wedding, it is usually the parents who choose to carry the shotguns. The hapless boy is not really consulted; and the girl may or may not be. However, it is certainly likely that both parents and the young woman, in this circumstance so described, would discuss the before hand. If the young man was a ner-do-well, the parents may not push the marriage.

Given the much more reserved society of that time and place, it is far more likely that a couple who are caught having sex have a strong closeness already. It would not be a shock if they are discovered by the woman's parents.

It may be difficult to find a parallel for today's over-sexualized, twerk-friendly, immoral society. I would suggest that today's family might require the young man to pay for half the abortion, but that is in poor taste and the woman might be on welfare already, so that is free.

In the almost no-fault society that we live in, it is difficult to even find a non-marriage situation to parallel. If Charley Brown runs into your car, then he is required to pay for the damages. However, even there, if no-fault insurance is involved, then there might not even be money out of Charley Brown's pocket (except for the cost of the deductible).

Deuteronomy 22:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath, in the place [in which one stands]</i> [when found in accusative position]	preposition	Strong's #8478 BDB #1065
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
When followed by the relative pronoun, tachath means <i>whereas, because, because that</i> .			
'ānâh (אָנָה) [pronounced gaw-NAW]	<i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person feminine singular suffix	Strong's #6031 BDB #776

Translation: ...because he has violated her. The violation which has occurred here does not refer to rape, in this context, but to deflowering a virgin. Again, we have to understand that society, where women and men remained

virgins until married. A man who took a woman's virginity before marriage has violated her. The fact that it is consensual does not change anything.

Deuteronomy 22:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכֹוֹל)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i>			
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i>	Piel infinitive construct with the 3 rd person feminine singular suffix	Strong's #7971 BDB #1018
kôl (כֹּל) [pronounced <i>koh</i>]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמַיִם) [pronounced <i>yaw-MEEM</i>]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always.*

Translation: He is [therefore] unable to send her away all his days. There is a further restriction—and perhaps this was directed to the aggressive young men—once you marry this woman that you have taken, even though she has gone along with the whole thing, that's it. There is no second chance at marriage. There is no divorcing this woman for any reason.

When participating in consensual sex, the woman is violated—the man is responsible—and there are consequences. In that era, the consequences would be marriage. They are required to be married and the man, under these circumstances, is not allowed to divorce her ever. You may suppose that this resulted in several unhappy marriages. Certainly—however, there were many men and women who waited on God because of these unhappy unions. And God can allow those who have sinned to be happy. It is possible under divine guidance for these two to be happy. Any marriage could result in general happiness for both the man and the woman, if they choose to follow God's standards and God's requirements.

Application: It is an unfortunate thing, but sometimes we, in our fallen state, require bad examples so we know what not to do. When I was a teacher, now and again, I had to come down hard on a student on the first or second day, and possibly even give him some discipline greater than his infraction really deserved, but that was to make an example out of this young man. It is not as if this was never done to me. I recall a U.S. History teacher, on the very first day of school of my junior year, bracing me in no uncertain terms, before I had done

anything at all. He got my attention and the attention of the other students in the room (and he ended up being a pretty good teacher).

Application: At the time that I write (2013), over 70% of black babies are born out of wedlock. Many of these are supported by federal dollars. That is, single women with children often have their housing and food and other needs either supplied or supplemented. Let's say, for instance, that the government stopped doing this. Let's say that, one day, some law was passed, and the government no longer supported single women with children. What do you think would happen? Would there be more or fewer single women with children? Of course, that percentage would decrease dramatically, in all races. You tax something and you get less of it; you subsidize something and you get more of it. It is not a difficult principle to understand.

By setting up this law, by explaining these things to his people, Moses is insuring that there will be fewer relationships outside of marriage rather than more. The purpose was to increase the number of strong marriages in society, which then preserved the people of Israel.

Now, don't panic at this point: the woman was not forced to marry this man. We have already covered this before in Ex. 22:16–17: *“And if a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife. If her father absolutely refuses to give her to him, he will weigh out silver equal to the dowry for virgins.”* Therefore, the woman can implore the father to withhold her hand in marriage and he will. The father can look things over and decide that no marriage is the best option. In 2Samuel, Amnon, one of King David's sons, raped his half-sister Tamar—she was not forced to marry him, although she apparently did not get married because she was no longer a virgin.

There are anti-Bible people out there who say this is rape and that God is forcing a woman to marry her rapist. However, we have looked at all of the words here, as well as the implications. Therefore, despite a few translations which treat this as rape, the correct interpretation would mean consensual relations where the man is the aggressor. The CEB, not a strongly literal translation, but one which is easy to read, goes like this: *If a man meets up with a young woman who is a virgin and not engaged, grabs her and has sex with her, and they are caught in the act, the man who had sex with her must give fifty silver shekels to the young woman's father. She will also become his wife because he has humiliated her. He is never allowed to divorce her.* This translation has essentially all the flavor of the Hebrew.

Liberals have a weird view of the Bible; and for many of them, it is a negative understanding. If there is a way to interpret Scripture in a non-flattering way, they will do it. However, here they are helped by several translators (the HCSB among them) to suggest that here, God requires the victim of rape to marry her assailant. However, that is not what this passage is about.

Why Deuteronomy 22:28–29 does not Require that a Woman to Marry her Rapist

1. First of all, from the standpoint of making sense, it makes little sense for the Bible, suddenly in the midst of the Mosaic Law, to require rape victims to marry their rapists. On the face of it, this does not sound right.
2. However, this passage seems to be more in line with Ex. 22:16–17, which reads: *“And if a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife. If her father absolutely refuses to give her to him, he will weigh out silver equal to the dowry for virgins.”*
3. Part of the problem is, this passage follows a passage where the woman appears to have been raped.
4. In the previous section, a woman is promised to be married, but a man forces her to have sex with him (that force was used is assumed by the context and by the particular verb used).
5. However, would it not be incongruent for death to be required for the man who rapes a bride-to-be, but marriage is required of a man who rapes an unmarried virgin. That makes very little sense.
6. There is no clear word for rape in this and the previous passage; however, in the previous passage, there is a clearer use of a verb which indicates that a woman has been taken by force, and much different consequences. Therefore, the difference in verbs and consequences suggests that rape occurs in the previous passage, but not in this one.

Why Deuteronomy 22:28–29 does not Require that a Woman to Marry her Rapist

7. If this had been rape, and they were in a populated area, the woman would have called out for help. This is not the case here. It does not say that someone heard her call out for help and came to her rescue, it says that *they were discovered*.
8. Furthermore, had this been rape, it would be more likely that *he* is discovered rather than *they* are discovered. The use of the plural verb suggests some complicit action is involved.
9. By making this judgment, Moses is telling the young woman to be circumspect concerning the company that you keep. Most parents did not allow their young girls to be alone with a man; or to be in circumstances where this could occur. We have the example in 2Samuel, which takes place 500 years later, where David's son Amnon has to devise quite a scenario in order to be alone with his beautiful half-sister Tamar.
10. There was no forced marriage between Amnon and Tamar, which suggests that a rapist did not marry his victim.
11. Because that culture kept young men and women apart, this forced young men to be more honorable. If someone is watching you every moment, then it is quite difficult for a woman to get into trouble.
12. We do have a similar custom of perhaps 50 years ago known as a *shotgun wedding*; if a man impregnated a young girl, he might be forced into marrying this same girl—sometimes while facing the business end of a shotgun. However, those of us who are familiar with a shotgun wedding, do not interpret this to mean that a rapist has raped and impregnated a woman, and therefore must marry her.
13. It is negative volition toward the truth which causes them to assume the worst of any passage in the Bible.

How do I explain incorrect translations? Some of them are sloppy and they do not consider each and every word. There are some translators who believe that this passage does refer to rape, despite all of the reasons I have given to the contrary. It is at times like this when a logical mind is required.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Our passage reads: **If a man finds a young, virgin woman and he takes her and he lies with her, but they are discovered, then this man will give the woman's father 50 silver coins and she will become his wife because he has violated her. He will not be allowed to divorce her ever.** Moses is not concerned whether this occurs in a populated area or in an unpopulated area. The fact that they are discovered suggests that this is a populated area and that the woman has not cried out for help. That suggests a consensual relationship.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Incest Restrictions

Will not take a man a woman of his father and he will not uncover the extremity [of the garment] of his father. Deuteronomy 22:30 (= 23:1 in the Hebrew) **A man is not to take [in marriage] the wife of his father; and he is not to uncover the clothing of his father.**

A man is not to marry his father's wife because he should not uncover the nakedness of his father.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	A man should not take a wife who is bowed down (or violated), or who hath had intercourse with his father, much less his father's wife, nor disclose the skirt that covers his father. This is Deut. 23:1 in the targum.
Latin Vulgate	No man shall take his father's wife, nor remove his covering.
Masoretic Text (Hebrew)	Will not take a man a woman of his father and he will not uncover the extremity [of the garment] of his father.
Peshitta (Syriac)	A man shall not take his fathers wife, nor uncover the skirt of his fathers wife.
Septuagint (Greek)	A man shall not take his father's wife, and shall not uncover his father's <u>bed</u> .
Significant differences:	The targum has all kinds of extra text. The Greek has <i>bed</i> rather than the implied <i>garment</i> of the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	A man cannot marry his father's former wife so that his father's private matters are not exposed [Or so that he doesn't uncover his father's skirt]. This is Deut. 23:1 in the Hebrew.
Contemporary English V.	A man must not marry a woman who was married to his father. This would be a disgrace to his father.
Easy English	A man must not marry his father's wife or have sex with her. This is a bad thing to do against his father.
Easy-to-Read Version	"A man must not bring shame to his father by having sexual relations with his father's wife."
Good News Bible (TEV)	"No man is to disgrace his father by having intercourse with any of his father's wives.
<i>The Message</i>	A man may not marry his father's ex-wife--that would violate his father's rights.
New Berkeley Version	"A man shall not marry his father's wife [Not his mother] nor lie with her; she belongs to his father.
New Century Version	A man must not marry his father's wife; he must not dishonor his father in this way.
New Life Bible	"A man must not take his father's wife. He must not take the clothes off the woman who belongs to his father.
New Living Translation	"A man must not marry his father's former wife, for this would violate his father.
The Voice	A man is not allowed to marry a woman who was once married to his father. He must respect the privacy and dignity of his father's intimate relations <i>with his wife</i> .

Partially literal and partially paraphrased translations:

American English Bible	'And no man may lay his father bare by having sex with his father's woman.'
Christian Community Bible	Act worthily as a consecrated people No man shall take the wife of his father; let him not dishonor his father.
<i>God's Word</i> TM	A man must never marry his father's wife because this would disgrace his father.
New Advent (Knox) Bible	A man must not take his father's wife, and come between his own father's sheets.
New American Bible	"A man shouldn't marry his father's wife; he shouldn't have intercourse with her who belongs to his father [<i>Hebrew, remove the hem of his father's garment</i> see Deut. 27:20 Ruth 3:9 Ezek. 16:8]."
New American Bible (R.E.)	A man shall not marry his father's wife [stepmother], nor shall he dishonor his father's bed. Dt 27:20; Gn 9:20-27; 49:4; Lv 18:6-19; 20:11; Ez 22:10.
NIRV	A man must not get married to his stepmother. He must not bring shame on his father by having sex with her.
New Simplified Bible	»A man must not have sexual intercourse with his father's wife. This would violate his father.
Revised English Bible	A man must not take his father's wife; he must not bring shame on his father.
Today's NIV	A man is not to marry his father's wife; he must not dishonor his father's bed.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	A man never takes his father's woman and never reveals his father's wings. A man may not take his father's wife or have sex relations with a woman who is his father's.
The Expanded Bible	A man must not marry his father's wife; he must not ·dishonor his father in this way [uncover his father's skirt; Lev. 18:7-8; 20:11].
Ferar-Fenton Bible HCSB	A man shall not marry the wife of his father; and not lift up the skirts of his father. "A man is not to marry his father's wife; he must not violate his father's marriage bed.
NET Bible®	^(23:1) A man may not marry [Heb "take." In context this refers to marriage, as in the older English expression "take a wife."] his father's former [This presupposes either the death of the father or their divorce since it would be impossible for one to marry his stepmother while his father was still married to her.] wife and in this way dishonor his father [Heb "uncover his father's skirt" (so ASV, NASB). This appears to be a circumlocution for describing the dishonor that would come to a father by having his own son share his wife's sexuality (cf. NAB, NIV "dishonor his father's bed").]. Beginning with 22:30, the verse numbers through 23:25 in the English Bible differ from the verse numbers in the Hebrew text (BHS), with 22:30 ET = 23:1 HT, 23:1 ET = 23:2 HT, 23:2 ET = 23:3 HT, etc., through 23:25 ET = 23:26 HT. With 24:1 the verse numbers in the ET and HT are again the same.
NIV, ©2011	A man is not to marry his father's wife; he must not dishonor his father's bed. In Hebrew texts this verse (22:30) is numbered 23:1.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGeses companion Bible	"A man is not to take his father's wife, thus violating his father's rights. A man neither takes the woman of his father, nor exposes the border of his father.
JPS (Tanakh—1985)	No man shall marry his father's former wife, so as to remove his father's garment [i.e., lay claim to what his father had possessed. Compare Lev. 18:8 20:11 Ezek. 16:8 Ruth 3:9].
Judaica Press Complete T.	A man shall not take his father's wife, nor shall he uncover the corner of his father's cloak.
Kaplan Translation	<i>A Father's Woman</i> A man must not take his father's woman. He must not pervert that which is private to his father. See Leviticus 18:8, 20:11. Some say that this includes any woman that his father seduced or raped (Kethuvoth 97a; Ibn Ezra), but this is not the law (Yad, Issurey Biyah 2:11). It also includes the father's wife after the father's death (Midrash Aggadah). This is Deut. 23:1 in the Kaplan translation.
Orthodox Jewish Bible	^(23:1) An ish shall not take eshet aviv (his father's wife), nor uncover his father's robe.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	A man shall not take his father's former wife, nor shall he uncover her who belongs to his father.
Concordant Literal Version Context Group Version	A man shall neither take the wife of his father nor expose the hem of his father. A man shall not take his father's woman { or wife }, and shall not uncover his father's skirt.
<i>Emphasized Bible</i>	A man shall not take his father's wife,—neither shall he turn aside his father's coverlet.
English Standard Version	"A man shall not take his father's wife, so that he does not uncover his father's nakedness.

The Geneva Bible	A man shall not I take his fathers wife, nor discover his fathers skirt. He shall not lie with his stepmother, meaning by this all other variations forbidden in (Leviticus 18:1-30).
NASB	"A man [Ch 23:1 in Heb] shall not take his father's wife so that he will not uncover his father's skirt.
New King James Version	"A man shall not take his father's wife, nor uncover his father's bed.
New RSV	A man shall not marry his father's wife, thereby violating his father's rights [Heb uncovering his father's skirt]. This is Ch 23.1 in Hebrew.
Webster's Bible Translation	A man shall not take his father's wife, nor discover his father's skirt.
Young's Updated LT	"A man does not take his father's wife, nor uncover his father's skirt.

The gist of this verse: No man is to have sex with his father's wife (his step-mother); which is equivalent to uncovering his father's nakedness.

Deuteronomy 22:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
ʾâb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: A man is not to take [in marriage] the wife of his father;... Portions of Deuteronomy were reminders of the laws which God made. A number of different forms of incest have already been forbidden in Lev. 18:6–18. Here, this one statement more serves as a reminder or as a representative statement barring incest; however, no need to go into this further, as it is all covered in Lev. 18.

Clarke: *A man shall not take his father's wife – This is to be understood as referring to the case of a stepmother. A man in his old age may have married a young wife, and on his dying, his son by a former wife may desire to espouse her: this the law prohibits (Lev. 18:18 20:11 1Cor. 5:1, 13). It was probably on pretense of having broken this law, that Solomon put his brother Adonijah to death, because he had desired to have his father's concubine to wife (1Kings 2:13–25).*⁵⁷

⁵⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 22:30.

It appears as if Moses repeated a few things, but possibly with the idea that this would remind his listeners of the other similar prohibitions.

Deuteronomy 22:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâlâh (גָּלַהּ) [pronounced <i>gaw-LAWH</i>]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person masculine singular, Piel imperfect	Strong's #1540 BDB #162
kânâph (כַּנָּף) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular construct	Strong's #3671 BDB #489
Just as a bird's wing sticks out from the torso of the bird; so also the end of Samuel's robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel's robe. This is the connection between the two meanings.			
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and he is not to uncover the clothing of his father. This statement appears to further the thought of v. 30a, rather than to introduce a new prohibition. Marrying or having sex with the wife of one's father is comparable to uncovering your father's nakedness. "You shall not uncover the nakedness of your father's wife; it is your father's nakedness." (Lev. 18:8; JPCT).

What is uncovered is the father's kânâph (כַּנָּף) [pronounced *kaw-NAWF*] and it refers to the wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) and it refers to the extremity of a garment (Deut. 22:12, 30 Ruth 3:9). There might come a time where we have to carefully examine the cherubim wings (Ex. 25:20 1Kings 6:24, 27). Strong's #3671 BDB #489. The wife is under the protection of his father and what she wears is under his protection as well. It is obviously an embarrassment to the father to have his own son sleep with his wife. This does not have to be the son of that wife, although it could be. In whichever case, it is completely forbidden. This was given by God already: "If a man lies with his father's wife, he has uncovered his father's nakedness; both of them will certainly put to death—their bloodguilt will be upon them." (Lev. 20:11; see also Lev. 18:8). The congregation of Corinth was impressed with itself because it had gone so far the other direction from legalism that one of its members had an openly adulterous relationship with his mother (or, step-mother). Paul unequivocally told the congregation to remove them from their midst (1Cor. 5:2, 13).

Poole: *His father's skirt, i.e. the skirt of the mother's garment, i.e. the nakedness, which is here called his father's skirt, because his father and mother were one flesh, or because his father alone had the right to uncover it. The phrase is taken from the ancient custom or ceremony of the bridegroom's*

spreading the skirt of his garment over the bride, to signify his right to her, and authority over her, and his obligation to the marriage duty. See Ruth 3:9 Ezek. 16:8.⁵⁸

Chapter Outline		Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction	Text	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy

Addendum

What We Learn from Deuteronomy 22

1. Moses was educated in the laws from all over the world.
2. The people of Israel went into the land having never farmed before and having never built a house before.
3. The Bible teaches private property and respect for another person's private property.
4. Israelites were not allowed to ignore the plight of their neighbor.
5. Cross-dressing is forbidden; confusing the genders is forbidden.
6. There is a place for conservation in the life of the Jews (and, by application, in our lives).
7. Building codes are legitimate, but not the way that we do them today.
8. Not planting different plants next to each other has a practical and a spiritual application.
9. Incompatible yarns were simply a matter of common sense to a people who had not had to sew new clothes for themselves ever before.
10. Jesus used the illustration of intermixing old cloth and new cloth and applied this to mixing Judaism and grace.
11. These laws developed by Moses kept many of these things from happening.
12. We determine which things from the Mosaic Law have application to us today.
13. Laws a believer might support; and laws a believer might not support.
14. We studied how the U.S. is in trouble today.
15. We saw how dishonest gay marriage proponents can be.
16. How liberals distort the Bible.
- 17.

Chapter Outline

Charts, Maps and Short Doctrines

Liberals do not like the Bible, but this does not prevent them from using it, if they think it might get their point across.

⁵⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 22:30.

Liberal Distortions of the Bible

1. Most liberals do not like the Bible, and they will use the Bible against Christians, but they will not give the Bible any authority over them.
2. Since many people believe that the Bible is the Word of God, liberals cannot ignore the Bible, as you and I might ignore the Book of Mormon or the Koran. Even though some people adhere to those books as the Word of God, very few of us give those books much thought. When it comes to the liberal and the Bible, things are different.
3. If the Bible appears to support a liberal agenda or it can be distorted to make it appear as if it is supporting a liberal agenda, liberals will quote such a passage with great sincerity. President Obama spoke of being his **brother's keeper**, and connected it to higher taxes for the rich. In his thinking, some people make a little too much money, and there are others who clearly need this money ("a family is struggling to get by"). He said, "Either folks like me are doing more [i.e., a rich person paying higher taxes] or someone who can't afford it is gettin' less." Now, President Obama does not believe that he is his brother's keeper, because he has **a half-brother in Kenya** who do with very little. Obama could send him \$100/month and Obama would never miss it, and this would give them more money than they have ever had before. But he has never done this and he will probably never do this. He interprets being *your brother's keeper* as paying more money into the government so that he and other government bureaucrats can decide what to do with that money. In other words, he lifts a quote right from the lips of Cain and applies it to higher taxes, making a leap of complete illogic.
4. At the same time, liberals will quote passages which they do not like and do not match their standards, as examples of why the Bible is so messtup (in their own minds). Sometimes they quote these verses accurately and often they quote them out of context or give them an incorrect interpretation. Whether they accurately interpret the passage or not is immaterial to them; making others doubt the Bible or reenforcing another's dislike of the Bible is what they are all about.
5. When the communists tried to get a foothold in South America and Latin America, they faced the problem of millions of Christians who did not go along with their program. So they took verses out of the Bible and developed **liberation theology**, to where it sounded as if the Bible was in support of socialism, and that Jesus was the first long-haired hippy socialist.

Related topics:

Liberalism, Conservatism and Christianity ([HTML](#)) ([PDF](#)) ([WPD](#)).

Jesus is not a Liberal ([HTML](#)) ([PDF](#)) ([WPD](#)).

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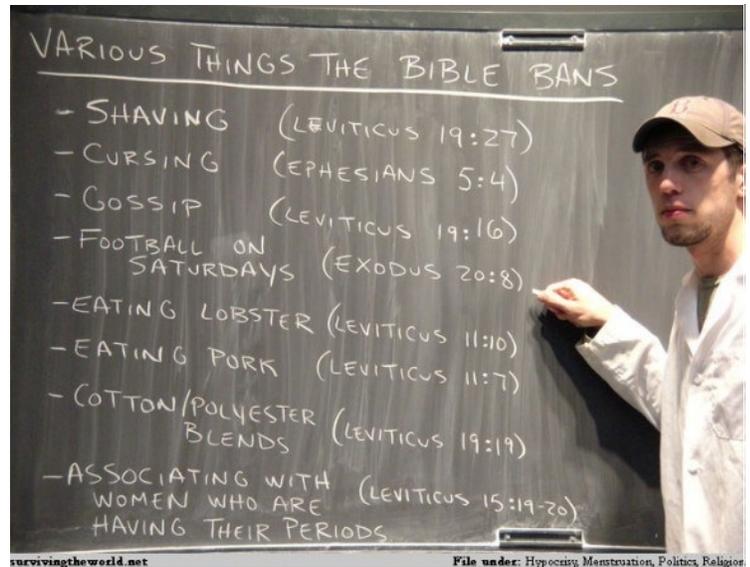
God and the Poor; Is God Really a Liberal? ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

What follows is an extensive study on the laws and regulations which are found in the Bible, suggesting that these laws of God became the foundation for our own country's laws.

Preface: There are many graphics out there purporting to show just how silly the Bible is, often listing Old Testament laws against eating shellfish and pork, and making cotton blend clothes, and claims that one legitimate form of marriage in the Bible is a rapist marrying his victim. Such assertions are distortions and/or outright lies. At best, they simply do not take into consideration the difference between guidelines which Moses gave to a new people who had never farmed before or had never built a house before, and the moral absolutes which transcend culture, time and place. At worst, these graphics intentionally (or unintentionally) distort laws found in the Bible.⁵⁹



The **dishonest graphic** above is from unfollowingjesus.com (accessed September 1, 2013) but is found all over the internet. It is one of many examples found on the internet which is both inaccurate and distorted.

This document is a list of fundamental laws and rights given by God which are codified in the Law of Moses. The concepts found in the books of Moses (Exodus through Deuteronomy) are not just a part of our current legal system, but these laws are the very foundation of American law. It is as if our founding fathers, as they determined what our nation would be, had the Bible open to **the perfect law of liberty** as a guideline for their ideas.

Some of the study below is not original with me. See credit below.

This basic table was taken from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 267. The title of this original work is *Major Social Concerns in the Covenant*. I also found the table at Grace and Peace info accessed September 1, 2013. It has been greatly expanded upon.

Many people view the Bible as some old fashioned, out-of-date book which is no longer relevant to our time and place—as if the human race has evolved beyond the Bible and into better things. However, what follows is a list of social concerns and social issues addressed in the Bible 3500 years ago. Many of these concerns are fundamental both to our system of law and to the Bill of Rights of the United States. The ways in which these social concerns have been addressed in the United States will be included.

For those who say, “Well, this is just common sense; everyone knows this stuff.” It seems to be common sense to most of us, as this is the system under which we live. Compare what the Bible says, in sections written 3500 years ago, to **Sharia Law**, which is based upon texts written 1200 years ago. Since the writer of those texts had the Bible to work with, we would have expected progression rather than retrogression; however, sharia law is clearly retrogression.

What people actually mean when they characterize the Bible as old and irrelevant is, “I want to practice my brand of immorality and I don’t like the Bible telling me that I am doing wrong.”

⁵⁹ It has been my experience that even when corrected of unintentional distortions, no person who is against the Bible will remove or correct the distortion posted. At best, they will post your comment and argue with you, as if they are some kind of an expert on the Bible. In most cases, they know a little about the Bible and have drawn their information from another website.

All verses quoted from the HCSB, unless otherwise noted.⁶⁰ Most of the quotation marks are left off.

United States Law is Based upon God's Covenant with Israel		
1.	<p>Personhood Every person's life and liberty are protected.</p>	<p>Exodus 20:13 21:16–21, 26–31 Leviticus 19:14 Deuteronomy 5:17 24:7 27:18.</p>
<p>Key verses: Ex. 20:13 Do not murder. Ex. 21:16 Whoever kidnaps a person must be put to death, whether he sells him or the person is found in his possession.</p>		
<p>From the Declaration of Independence: <i>We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness..</i></p>		
2.	<p>False Accusation Everyone is to be protected from slander and false accusations.</p>	<p>Exodus 20:16 23:1–3 Leviticus 19:16 Deuteronomy 5:20 19:15–21.</p>
<p>Key verses: Ex. 20:16 Do not give false testimony against your neighbor. Ex. 23:1–2 You must not spread a false report. Do not join the wicked to be a malicious witness. You must not follow a crowd in wrongdoing. Do not testify in a lawsuit and go along with a crowd to pervert justice. Lev. 19:16 You must not go about spreading slander among your people; you must not jeopardize your neighbor's life; I am the LORD. Deut. 19:16–19 If a malicious witness testifies against someone accusing him of a crime, the two people in the dispute must stand in the presence of the LORD before the priests and judges in authority at the time. The judges are to make a careful investigation, and if the witness turns out to be a liar who has falsely accused his brother, you must do to him as he intended to do to his brother. You must purge the evil from you.</p>		
<p>We have laws against perjury and slander in the United States.</p>		
3.	<p>Women Women are not to be taken advantage despite their subservience to men. In one of the passages noted below, even though land was traditionally passed along through sons (and their wives were a part of such an inheritance); if there were no sons involved, then land would be passed along to one's daughter (s).</p>	<p>Exodus 21:7–11, 20, 26–32 22:16–17 Numbers 27:1–8 36:1–11 Deuteronomy 21:10–14 22:13–30 24:1–5.</p>
<p>Key passage: Num. 27:1–8 The daughters of Zelophehad approached; Zelophehad was the son of Hopher, son of Gilead, son of Machir, son of Manasseh from the clans of Manasseh, the son of Joseph. These were the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. They stood before Moses, Eleazar the priest, the leaders, and the entire community at the entrance to the tent of meeting and said, "Our father died in the wilderness, but he was not among Korah's followers, who gathered together against the LORD. Instead, he died because of his own sin, and he had no sons. Why should the name of our father be taken away from his clan? Since he had no son, give us property among our father's brothers." Moses brought their case before the LORD, and the LORD answered him, "What Zelophehad's daughters say is correct. You are to give them hereditary property among their father's brothers and transfer their father's inheritance to them. Tell the Israelites: When a man dies without having a son, transfer his inheritance to his daughter. Deut. 22:25–28 But if the man encounters the engaged woman in the open country, and he seizes and rapes her, only the man who raped her must die. Do nothing to the young woman, because she is not guilty of an offense deserving death. This case is just like one in which a man attacks his neighbor and murders him. When he found her in the field, the engaged woman cried out, but there was no one to rescue her.</p>		
<p>The Bill of Rights applies to men and women. The laws of our land are applied equally to men and women.</p>		

⁶⁰ The HCSB sometimes uses the word *rape* when that is not the correct translation for the passage.

4.	Women Women are not to be taken advantage of even if they are slaves or captives in war.	Exodus 21:7–11, 20, 26–32 22:16–17 Deuteronomy 21:10–14 22:13–30 24:1–5.
<p>Key passage: Ex. 21:7–11 When a man sells his daughter as a slave, she is not to leave as the male slaves do. If she is displeasing to her master, who chose her for himself, then he must let her be redeemed. He has no right to sell her to foreigners because he has acted treacherously toward her. Or if he chooses her for his son, he must deal with her according to the customary treatment of daughters. If he takes an additional wife, he must not reduce the food, clothing, or marital rights of the first wife. And if he does not do these three things for her, she may leave free of charge, without any exchange of money.</p>		
5.	Punishment Punishment for wrongdoing shall not be excessive.	Deuteronomy 25:1–3.
<p>Key passage: Deut. 25:1–3 If there is a dispute between men, they are to go to court, and the judges will hear their case. They will clear the innocent and condemn the guilty. If the guilty party deserves to be flogged, the judge will make him lie down and be flogged in his presence with the number of lashes appropriate for his crime. He may be flogged with 40 lashes, but no more. Otherwise, if he is flogged with more lashes than these, your brother will be degraded in your sight.</p>		
<p>Amendment VIII of the Bill of Rights: <i>Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.</i></p>		
6.	Dignity Every Israelite has dignity and the right to be God's freedman. Even the rights of slaves are honored and safeguarded	Exodus 21:2–13 Leviticus 25 Deuteronomy 15:12–18.
<p>Key passage: Ex. 21:2–6 When you buy a Hebrew slave, he is to serve for six years; then in the seventh he is to leave as a free man without paying anything. If he arrives alone, he is to leave alone; if he arrives with a wife, his wife is to leave with him. If his master gives him a wife and she bears him sons or daughters, the wife and her children belong to her master, and the man must leave alone. But if the slave declares: 'I love my master, my wife, and my children; I do not want to leave as a free man,' his master is to bring him to the judges and then bring him to the door or doorpost. His master must pierce his ear with an awl, and he will serve his master for life.</p>		
<p>We no longer have slavery in the United States (and the slavery which we practiced in the United States was outlawed in Scripture). However, we have employers and employees, and this suggests that an employer ought to value his employees, which is both compassion and good business sense.</p>		
7.	Inheritance Every Israelite's inheritance in the promised land is to be secure	Leviticus 25 Numbers 27:5–7 36:1–9 Deuteronomy 21:15–17 25:5–10.
<p>Key passage: Deut. 21:15–17 If a man has two wives, one loved and the other unloved, and both the loved and the unloved bear him sons, and if the unloved wife has the firstborn son, when that man gives what he has to his sons as an inheritance, he is not to show favoritism to the son of the loved wife as his firstborn over the firstborn of the unloved wife. He must acknowledge the firstborn, the son of the unloved wife, by giving him a double portion of everything that belongs to him, for he is the firstfruits of his virility; he has the rights of the firstborn. God gave the land of the Philistines and Canaanites to the Jews as an inheritance. Specific parcels of land were given to the 12 tribes of Israel and then to the various Jewish families in the latter half of the book of Joshua. This land was passed along from generation to generation; but some of the land did revert back to the original family in the year of Jubilee (every 49 years).</p>		

Although, for the most part, we are allowed to pass along our wealth to our sons and daughters, our government has made laws to take away what they have determined is too much wealth. Very often, a business or a farm is thought to be worth too much, and the amount that the government takes is so much that the farm or business must be sold or parted out in order to meet government requirements. This is an evil in our society.

8.	Property Everyone's property is to be secure.	Exodus 20:15, 17 21:33–36 22:1–15 23:4–5 Leviticus 19:35–36 Deuteronomy 5:19 22:1–4 25:13–15.
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Key verses: Ex. 20:15 [Do not steal...Do not covet your neighbor's house. Do not covet your neighbor's wife, his male or female slave, his ox or donkey, or anything that belongs to your neighbor.](#) Deut. 22:1–4 [If you see your brother's ox or sheep straying, you must not ignore it; make sure you return it to your brother. If your brother does not live near you or you don't know him, you are to bring the animal to your home to remain with you until your brother comes looking for it; then you can return it to him. Do the same for his donkey, his garment, or anything your brother has lost and you have found. You must not ignore it. If you see your brother's donkey or ox fallen down on the road, you must not ignore it; you must help him lift it up.](#) One might call this the *Good Samaritan Law*.

People in the United States are allowed to own property, and, for most of our history, this has been a secure right. Amendment III of the Bill of Rights: No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law. Amendment IV: The right of the people to be secure in their persons, houses, papers, and effects... All of us own private property and many of us own land and/or a house.

9.	Fruit of one's labor Everyone is to receive the fruit of his labors	Leviticus 19:13 Deuteronomy 24:14–15 25:4.
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Key verses: Lev 19:13b [The wages due a hired hand must not remain with you until morning.](#) Deut. 24:14–15a [Do not oppress a hired hand who is poor and needy, whether one of your brothers or one of the foreigners residing within a town in your land. You are to pay him his wages each day before the sun sets, because he is poor and depends on them.](#)

This is the function of capitalism. Both slavery and socialism violate this principle. Socialism is a form of slavery, where the productive person is required to pay for the unproductive person. This also describes our social security system. We are not putting our money into an account which is held for us by the government; we are sending money to the government, which it spends and pays out to people who are not working.

AMENDMENT XIII: Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. Section 2. Congress shall have power to enforce this article by appropriate legislation.

10.	Fruit of the ground Everyone is to share in the fruit of the ground. In this, the poor are also taken care of. They are not given money but they can work to get food. God's welfare system is work for food.	Exodus 23:10–11 Leviticus 19:9–10 23:22 25:3–55 Deuteronomy 14:28–29 24:19–21.
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Key passage: Lev 19:9–10 [When you reap the harvest of your land, you are not to reap to the very edge of your field or gather the gleanings of your harvest. You must not strip your vineyard bare or gather its fallen grapes. Leave them for the poor and the foreign resident; I am the LORD your God.](#)

Although we have had work for welfare in the past, most of the welfare given today (section 8 housing, food stamps, Obamaphones) are given without charge or without an exchange in work.

My solution to that problem is, we call up a central number for our location, we are given the phone numbers of 3 families receiving welfare of various sorts in our neighborhood, and then we can call them up and ask them to come over and weed, mow, buy groceries, run errands, babysitting, or do housework for a minimal cost to us (say \$4/hour), since they are already receiving benefits from us throughout taxes. Welfare recipients are not able to refuse work they are qualified to do, and must be available to work up to 40 hours a week for their neighbors, unless otherwise employed. In this manner, they are working for the benefits that they receive, they work for some additional monies, and the taxpayer receives some beneficial help in exchange for his tax dollars.

11.	Rest on the Sabbath Everyone is to share in the weekly rest of God's Sabbath.	Exodus 20:8–11 23:12 Deuteronomy 5:12–15.
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Key passage: Deut. 5:12–15 **Be careful to dedicate the Sabbath day, as the LORD your God has commanded you. You are to labor six days and do all your work, but the seventh day is a Sabbath to the LORD your God. You must not do any work--you, your son or daughter, your male or female slave, your ox or donkey, any of your livestock, or the foreigner who lives within your gates, so that your male and female slaves may rest as you do. Remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there with a strong hand and an outstretched arm. That is why the LORD your God has commanded you to keep the Sabbath day.**

The 7 day work week is almost universal, with most people getting Saturday (the Sabbath) and/or Sunday (the Lord's day) off.

12.	Marriage The marriage relationship is fundamental to society and is therefore to be kept pure	Exodus 20:14 34:16 Leviticus 18:6–23 20:10–21 21:7, 13–15 Deuteronomy 5:18 22:13–30.
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Key verses: Ex. 20:14 **Do not commit adultery.** Lev. 21:13–15 **He is to marry a woman who is a virgin. He is not to marry a widow, a divorced woman, or one defiled by prostitution. He is to marry a virgin from his own people, so that he does not corrupt his bloodline among his people, for I am the LORD who sets him apart.** The Bible is filled with information about marriage and a great deal of this is found in the book of Genesis. However, this study is primarily confined to the Mosaic Law.

Until most recently, marriage between a man and a woman in the United States was fundamental.

13.	Exploitation No one, however disabled, impoverished, or powerless, is to be oppressed or exploited	Exodus 22:21–27 23:3 Leviticus 19:14 33–34 25:35–36 Deuteronomy 23:19 24:6, 12–15, 17 27:18.
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Key verses: Lev. 19:14 **You must not curse the deaf or put a stumbling block in front of the blind, but you are to fear your God; I am the LORD.** Ex. 23:3 **Do not show favoritism to a poor person in his lawsuit.** Deut. 27:18a **Cursed is the one who leads a blind person astray on the road.**

AMENDMENT XV: The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude

14.	Fair trial Everyone is to have free access to the courts and is to be afforded a fair trial	Exodus 23:3, 6, 8 Leviticus 19:15 Deuteronomy 1:17 10:17–18 16:18–20 17:8–13 19:15–21.
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Key verses: Ex. 23:3, 6 **Do not show favoritism to a poor person in his lawsuit...You must not deny justice to the poor among you in his lawsuit.**

Amendment VI of the Bill of Rights: In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

15.	<p>Objective Law The law of the people should reflect God’s laws. Law is more than a set of arbitrary regulations that we as a people decide upon and vote on. When arriving at a verdict that is particularly difficult, the Levites were consulted in the Mosaic Law.</p>	<p>Exodus 19:5–6 Leviticus 26:12 Deuteronomy 17:8–13 21:15–21.</p>
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Key verses: Ex. 19:5–6 [God speaking to Israel] “Now if you will listen to Me and carefully keep My covenant, you will be My own possession out of all the peoples, although all the earth is Mine, and you will be My kingdom of priests and My holy nation. These are the words that you are to say to the Israelites.” Deut. 17:8–13 If a case is too difficult for you--concerning bloodshed, lawsuits, or assaults--cases disputed at your gates, you must go up to the place the LORD your God chooses. You are to go to the Levitical priests and to the judge who presides at that time. Ask, and they will give you a verdict in the case. You must abide by the verdict they give you at the place the LORD chooses. Be careful to do exactly as they instruct you. You must abide by the instruction they give you and the verdict they announce to you. Do not turn to the right or the left from the decision they declare to you. The person who acts arrogantly, refusing to listen either to the priest who stands there serving the LORD your God or to the judge, must die. You must purge the evil from Israel. Then all the people will hear about it, be afraid, and no longer behave arrogantly.

Our society has veered away far away from this concept. It is clear that our founding fathers had the Bible in one hand and other writings in the other, when setting up our government. In the founding documents, including the Federalist papers, the oft-most cited authority is the Bible.

16.	<p>Respect for Parents (and the Elderly) Fundamental to the plan of God, for believers and unbelievers alike, is an understanding of authority, which authority begins in the home.</p>	<p>Exodus 20:12 21:15, 17 22:28 Leviticus 19:3, 32 20:9 Deuteronomy 5:16 17:8–13 27:16.</p>
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Key verses: Ex. 20:12 Honor your father and your mother so that you may have a long life in the land that the LORD your God is giving you. Ex. 21:15 Whoever strikes his father or his mother must be put to death.

Our society has veered away from respect for authority, and, as a result, many of our public schools are in chaos. Having been a teacher, I can testify that, all it takes is perhaps 10% of the student body to lack authority orientation, and that is more than enough to destroy nearly all learning in the school. Some of this undermining of authority includes abortions given to underage children without telling the parents; and presentation of very explicit and questionable material, usually on sexuality, without giving any fair warning to the parents. Much of the approach I have seen should require an opt-in by a parent, rather than an opt-out (or leaving the parent in the dark about what is being taught).

17.	<p>Social order Every person’s God-given place in the social order is to be honored.</p>	<p>Exodus 20:12 21:1–6, 15–17, 20–21, 26–27 22:28 23:12 Leviticus 19:3, 32 20:9 25:39–55 Deuteronomy 5:16 17:8–13 21:15–21 23:15–16 24:7.</p>
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There was a hierarchy in the ancient world, some of it based upon the authority of parents, success, nationality, and relationship to those who are successful. Although the Bible, to some degree, preserved the authority that existed, it did not seek to keep every person within an exact place in society.

Throughout most of human history, there have been slaves, and the Bible is very careful about the treatment of slaves. A fellow Israelite could only work temporarily as a slave, and not to do slave labor, but to function

more like a hired hand (Lev. 25:39–41). The sort of slavery which was in the United States involved *man-stealing*, which is spoken of as a crime and a sin in both the Old and New Testaments. In fact, this is a crime punishable by death (Ex. 21:16 Deut. 24:7). Approved methods for slavery included people who had fallen on hard times and would work to get themselves out of a financial hole; or foreigners who had been taken in war. People who had become slaves in these ways could certainly be purchased. However, there were rights for slaves under the Mosaic Law, even though these rights may not have been as generous as those afforded fellow Israelites (Ex. 21:20–21). Today, it ought to be clear that the boss's son or the boss's nephew often receives some preferential treatment over the workers under the boss.

Slaves were also given the Sabbath off (Ex. 23:12). However, even though there was a clear hierarchy, even the slave would be freed at some point—even for being maltreated (Ex. 21:1–6, 26–27 Lev. 25:47–54 Deut. 23:15–16). Paul encouraged Philemon to free his slave, Onesimus, who had become a believer (Philemon).

What is established in the Bible is not a caste system, but a system which involved various established authorities, and proper deference to those authorities. However, Joseph of Genesis and Moses both clearly indicate that status, one's place in society, and authority can vary dramatically during one's life. There is nothing in the Bible which appears to trap a person within a particular status (recall that Joseph was a slave and a prisoner; and Moses became an outcast from both his people and his adopted family).

At some point, I need to expand this particular section.

18.	Law No one shall be above the law	Exodus 12:49 Leviticus 24:22 Numbers 15:29 Deuteronomy 17:18–20.
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Key passages: Ex. 12:49 **The same law will apply to both the native and the foreigner who resides among you.** Deut. 17:18–20 **When he [the king] is seated on his royal throne, he is to write a copy of this instruction for himself on a scroll in the presence of the Levitical priests. It is to remain with him, and he is to read from it all the days of his life, so that he may learn to fear the LORD his God, to observe all the words of this instruction, and to do these statutes. Then his heart will not be exalted above his countrymen, he will not turn from this command to the right or the left, and he and his sons will continue ruling many years over Israel.**

A grave problem in the United States are laws which Congress passes, and then exempts themselves from the same laws. I write this in 2013, and, it is **not clear** if Congress has **exempted itself** from Obamacare, it has the **public paying** for 75% of their premiums (whereas the people of Congress make 2x to 4x what the average American makes). They have done the same things with laws involving stocks. So, our laws may prosecute someone like Martha Stewart for possibly participating in **insider trading** (that was the original charge, but I think she was convicted for **perjury** (or some similar charges, if memory serves). Meanwhile, those in Congress have an incredible record of success when it comes to the **purchase of stocks and bonds**, given the fact that **they make laws** which can dramatically affect the value of a company's stock. Similarly, many congressmen have become millionaires many times over because they purchase a **worthless piece of land**, and suddenly, there is a **federal project** built on it or next to it, doubling and tripling the value of that formerly worthless piece of land. Happy coincidence.

19.	Animals, land and conservation The Mosaic Law looks to preserve the animals of the land; and to preserve the farm land as well.	Exodus 23: 5, 11 Leviticus 25:7 Deuteronomy 22:4, 6–7 25:4.
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Rest was given to various fields; animals were not indiscriminately slaughtered.

Portions of the text have been edited. Commentary added.

It ought to be clear that, many of the laws found here in the Mosaic Law were clearly in the thinking of our founding fathers. However, the more current the law we examine, often the further and further it strays from the Mosaic Law.

Chapter Outline

Charts, Maps and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

I made some slight changes when dividing up this chapter.

A Complete Translation of Deuteronomy 22

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Being a good Samaritan

You will not observe your brother’s ox or his sheep going astray while you ignore them. You will indeed return them to your brother.

If you observe your brother’s ox or sheep wandering loose, you will not ignore this; you will certainly gather them up and return them to your brother.

But if your brother [is] not nearby and you do not know where he is [lit., *you do not know him*], then you will transport it [the wandering animal] to the midst of your house and it will be with you until your brother seeks [for] it; then you will return it to him.

If the lost animal is before you, but you do not know where your brother is, then you will take the animal to your own house and keep him there until you know that your brother is seeking it; and then you will return the animal to him.

And you will do the same thing for his ass, his outer garment or any missing item which your brother has lost, but you have found [lit., *And so you will do to his ass and so you will do to his garment and so you will do to any lost thing of your brother which is lost from him and you have found her*]. You are not allowed [lit., *not able*] to neglect [any of these things].

You will do the exact same thing whether you have found your neighbor’s ass, overcoat, cellphone, wallet, or whatever. You may not neglect dealing with a valuable possession that you come across.

[If] you see your brother’s ass or his ox falling along the way, do not neglect them, but you will definitely raise [them] up with him.

If you see that one of your neighbor’s animals has taken a fall into a ditch, do not neglect to help him; get out there with your neighbor and help raise the animals out of the ditch.

Moses prohibits cross-dressing

An item manufactured for a man is not [to be put] upon a woman; and a man should not put on the garments of a woman—the one doing these things [is] an abomination to Y^ehowah your Elohim.

If something has been designed for a man, then it is not for a woman; similarly a man should not put on garments of a woman—the one doing these things is an abomination to Jehovah your God.

Conservation guidelines

When a bird nest is encountered before you along the way in any tree or on the ground—young birds or eggs and the mother is sitting upon [her] young hatchlings or eggs—you will not take the mother upon the sons. You will surely send the mother away and take the sons to yourself so that it is good to you [in the land] and that you will have an extended life [lit., *you will have prolonged days*].

Let’s say you come across a bird nest along the road, either in a tree or on the ground, and the mother is there sitting upon her young hatchlings or upon eggs—you may take the young birds or the eggs, but you will send the mother away from her nest, so that life will be good for you in the land and so that you will have an extended life.

Residential building guidelines

A Complete Translation of Deuteronomy 22

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
When you build a new house then you will also make a parapet for the roof and [by doing this] you will not put bloodshed against your home, if [lit., <i>when</i>] one falls from it.	Make certain that you build a parapet for the roof of a new house so that no one can fall from the roof.
Do not intermix that which is incompatible	
You will not sow your vineyard [with] two incompatible kinds [of crops] so that the abundance which you have sown along with the produce of the vineyard is not set apart [to be burned].	You will not sow your vineyard with two incompatible kinds of crops so that the yield which you have sown along with the vineyard's produce will not be kept separate.
You will not plow with an ox and an ass together.	You will not have an ox and an ass side-by-side to plow.
You will not wear mixed-fabric [clothing]—wool and cotton together. [However,] You may [lit., <i>will</i>] make tassels [belt loops? pockets?] for yourself beyond the four ends of your garment with which you are clothed.	You will not make clothes from wool and cotton together. You will design your overcoat with pockets on all four sections for the overcoats that you wear.
Accusations made in court by a man against his wife	
When a man takes a woman [in marriage] and has gone in unto her and has hated her, and he [then] assigns to her reports of evil deeds and has [thereby] brought upon her a reputation of evil. And he [also] says, "I took this woman and came near to her, but I did not find proof of virginity regarding her."	Let's say that a man takes a woman in marriage, and they consummate the marriage, but then the man hates her. He may tell others that she has been reported to have done immoral things and has thereby brought a reputation of evil upon her. He may say, "I took this woman and came near to her on our wedding night, but there were no indications that night that she was still a virgin."
The father of the young woman and her mother take and bring out the proof of the virginity of the young woman to the elders of the city at the [city] gate. Then the father of the young woman will say to the elders, 'I gave my daughter to this man for [his] wife and [now] he hates her. Look, he has made baseless charges, saying, "I do not find proof of your daughter's virginity." [Look], these are the signs of the virginity of my daughter.' Then they will spread out [her wedding] garments before the city elders.	The mother and father of the young woman will then bring proof of the young woman's virginity to the elders at the city gate. Then the father of the young woman will say to the elders, 'I gave my daughter to this man to marry, but now he hates her. Listen, he has made baseless charges impugning my daughter's character, saying, "There is no proof of your daughter's virginity." Well, that's crap! Here is the proof!' Then they will lay out the young woman's wedding night garments before the city elders.
Then the elders of that city will take the man and chastise him and fine him 100 [shekels] of silver. They will give [this] to the father of the young woman, because the husband [lit., <i>he</i>] laid out an evil reputation on a virgin of Israel. Therefore, she will [continue to] be a wife to him; and he will be unable to send her away all of his days.	Then the elders will take this man out and whip him and fine him \$2000. They will give this fine to the father of the young woman because her husband tried to impute an evil reputation to a virgin of Israel. She will continue to be his wife and he will be unable to divorce her for the remainder of his life.

A Complete Translation of Deuteronomy 22

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

If this thing is true—[that there] was no proof of virginity in the young woman—then the men of the city will bring the young woman out to the door of her father's house and they will stone her with stones until [lit., and] she dies, for she has done a disgraceful thing in Israel—fornicating [while she lived in] her father's home. You will purge [this] evil from your midst.

If this thing turns out to be true—that there is no proof of her virginity—then the men of the city will bring the young woman to the front door of her father's house and they will stone her to death, for she has disgraced Israel by fornicating while living in her father's home. You will purge this evil immorality from your midst.

Prohibition of adultery

When a man lying with a woman is discovered—a woman married [to her] lord—they will die, both of them—the man who is laying with the woman and the woman. Therefore, you will purge [this] evil from Israel.

When it has been discovered that a man is lying with a married woman, both of them will be executed. By this, you will purge such evil from Israel.

Premarital sex with a woman engaged to be married

When it is [that] a young woman—a virgin—[about] to be married to a man, and a man discovers [or, *meets*] her in the city and he lays with her; then you [all] will bring both of them to the city gate and you [all] will stone them with stones and they will die—the young woman because she did not cry out [for help] in the city and the man because he humiliated the [soon-to-be] wife of his neighbor. [By this] you have removed immorality [lit., *evil*] from your midst.

If a young virgin is about to be married, but a man meets her in the city and lays with her, then you all will bring both of them to the city gates and you will stone them to death because she did not cry out for help even though she was in the city and because he had humiliated the bride-to-be of his neighbor. By doing this, you will have removed great immorality from your midst.

If the man finds her in the field—the betrothed young woman—and the man has seized her and he has lain with her, then the man who laid with her will die only. You will not do a thing to the young woman, [for there is] no sin [done] by the young woman [worthy] of death; for just as a man rising up against his neighbor to murder [his] soul, so this thing. For he found her in the field—[if] the betrothed woman called out [for help], [there was] none to save her.

If, on the other hand, the man finds the soon-to-be-married woman in the field, and he seizes her and he lays with her, then this man alone will die. You will not do anything to the woman for she committed no sin worthy of death. This is just as if the man had risen up against his neighbor to kill him. Since he found her in the field, even if she cried out for help, no one could hear her and save her.

Violating a woman with premarital sex would result in a lifetime of responsibility

When a man finds a young, virgin woman who is not to-be-married and he takes her and he lays with her, but they are discovered; then the man—the one laying with her—will give the young woman's father 50 [shekels of] silver and she will become his wife because he has violated her. He is [therefore] unable to send her away all his days.

If a man finds a young, virgin woman and he takes her and he lies with her, but they are discovered, then this man will give the woman's father 50 silver coins and she will become his wife because he has violated her. He will not be allowed to divorce her ever.

Taking a father's wife or mistress is prohibited

A man is not to take [in marriage] the wife of his father; and he is not to uncover the clothing of his father.

A man is not to marry his father's wife because he should not uncover the nakedness of his father.

Chapter Outline

Charts, Maps and Short Doctrines

Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction	Text	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy