

Deuteronomy 22 - Domestic & Personal Relationships

II. Second sermon: What Israel must do for God (Deut 4:41—26:19)

(3) Exposition of the Decalogue (Deut 12:1—25:19)

(F) Laws arising from the sixth Commandment (Deut 19:1—22:14)

(h) Returning property (22:1-4)

(G) Laws arising from the seventh Commandment (Deut 22:5—23:18)

(a) Illustrations of improper mixing (22:5-12)

(b) Seven cases involving the marriage bed (22:13-30)

Deuteronomy 22

(h) Returning property (22:1-4)

1 "You shall not see your countryman's ox or his sheep straying away, and avoid them; you shall certainly bring them back to your countryman.

1 "You shall not see your countryman's ox or his sheep straying away, and pay no attention to them; you shall certainly bring them back to your countryman.

1 "When you see the ox or sheep of your fellow countryman straying, don't go away and leave it. Instead, be sure to return it to him.

1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if your countryman is not near you, or if you do not know him, then you shall bring it to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him.

2 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.

2 If your fellow countryman doesn't live near you or you don't know who he is, bring the animal to your house and let it remain with you until he claims it. Then return it to him.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

- The law about lost livestock was a concrete expression of the eternal moral principle to "love your neighbor as yourself" (Lev 19:18), and to "do to others what you would have

them do to you" (Matt 7:12)

- The regulations here refer not primarily to taking someone else's lost animal but rather to the natural tendency to ignore it because of the extra time and labor involved in restoring it. If the animal's owner lived far away or was unknown, the finder could take it home till the owner came looking for it.

3 You shall also do this with his donkey, and you shall do the same with his garment, and you shall do likewise with any lost property of your countryman, which has been lost by him and you have found. You are not allowed to avoid *them*.

3 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 *them*.

3 Do the same for his donkey, his garment, and for anything lost that belongs to your fellow countryman. When you find it, you must not ignore it.

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

4 You shall not see your countryman's donkey or his ox fallen down on the road, and avoid them; you shall certainly help him raise *them* up.

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

4 When you see the donkey or the ox of your fellow countryman fallen on the road, don't ignore it. Instead be sure to help it get up."

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

- Today this law would apply in any circumstance where a believer is tempted "not to get involved" with someone else's needs (James 2:15-16; 1 John 3:17)

(G) Laws arising from the seventh Commandment (Deut 22:5—23:18)

(a) Illustrations of improper mixing (22:5-12)

5 "A woman shall not wear a 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.

5 "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.

5 "A woman must not wear what is appropriate to a man, nor shall a man put on a woman's garment, because anyone who does this is detestable to the LORD your God.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

- The adoption of clothing of the opposite sex was forbidden because it obscured the distinction of the sexes and thus violated an essential part of the created order of life (Gen 1:27)

— It was also perhaps associated with or promoted homosexuality

- The same Hebrew word translated "detests" (lit., "a detestable thing"; KJV, "an abomination") is used to describe God's view of homosexuality (Lev 18:22; 20:13)

— Some evidence exists that transvestitism may have been connected with the worship of pagan deities

— Since this law was related to the divine order of Creation and since God detests anyone who does this, believers today also ought to heed this command.

Lev 28:22: Thou shalt not lie with mankind, as with womankind: it is abomination.

6 "If you happen to come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs *in it*, and the mother sitting on the young or on the eggs, you shall not take the mother with the young;

6 "If you happen to come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs, and the mother sitting on the young or on the eggs, you shall not take the mother with the young;

6 "When you encounter a bird's nest along the road, whether in a tree or on the ground, and the mother bird is sitting on its chicks or eggs, don't take the mother along with its young.

6 If a bird's 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 dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 you shall certainly let the mother go, but the young you may take for yourself, in order that it may go well for you and that you may prolong your days.

7 you shall certainly let the mother go, but the young you may take for yourself, in order that it may be well with you and that you may prolong your days.

7 You may take the young but be sure to release the mother, so that life will go well for you and that you may have a long life.

7 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.

Birds in the Nest: a Lesson in Ecology

Many have suggested that this law was given to teach the Israelites compassion or reverence for parental relationships by using an object lesson from the animal world. However, the fact that the Israelites were permitted to take the young bird seems to argue against that view! More likely, Moses was teaching the Israelites to protect this food source. By letting the mother bird go they could anticipate the production of more young in the future. Obeying this stipulation, like obeying many others, would result in blessing (it will go well with you; Cf. 4:40; 5:16; 6:3,18; 12:25,28; 19:13).

8 "When you build a new house, you shall make a parapet for your roof, so that you will not bring guilt for bloodshed on your house if anyone falls from it.

8 "When you build a new house, you shall make a parapet for your roof, so that you will not bring bloodguilt on your house if anyone falls from it.

8 "When you build a new house, install a parapet along your roof so that if someone falls from the roof, you won't bring guilt of bloodshed on your house."

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

- The roof of a house in the ancient Near East was used for a variety of purposes, as an open veranda for evening social purposes, etc. (Cf. Matt 24:17, "Let him which is on the housetop not come down to take any thing out of his house": making a *parapet* (low wall or railing) on one's roof would help prevent someone from falling from the roof.

- This then was an opportunity to "love your neighbor as yourself" (Lev 19:18) by being concerned about his safety. It also emphasized again the value of human life.

- Also, in civil law, *Res ipsa loquitur*: "the thing speaks for itself." The rebuttable presumption that the defendant was negligent, which arises upon proof that instrumentality causing injury was in defendant's exclusive control, and that the accident was one which ordinarily does not happen in absence of negligence.

9 "You shall not sow your vineyard with two kinds of seed, otherwise all the produce of the seed which you have sown and the yield of the vineyard will be forfeited to the sanctuary.

9 "You shall not sow your vineyard with two kinds of seed, or all the produce of the seed which you have sown and the increase of the vineyard will become defiled.

9 "Don't plant two kinds of seeds in your vineyard. Otherwise, the entire crop will have to be forfeited, both the seed that you have sown and the produce from it.

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

10 "You shall not plow with an ox and a donkey together.

10 "You shall not plow with an ox and a donkey together.

10 "Don't plow with an ox and a donkey yoked together.

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

11 "You shall not wear a material of wool and linen combined together.

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

11 "Don't wear material made from wool and linen mixed together.

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

Prohibition Against Mixtures

(What's wrong with wool and linen mixtures? Try washing them: wool shrinks, linen doesn't.) The reason for these prohibitions against planting two kinds of seed in a field, yoking together an ox and a donkey for plowing, and weaving wool and linen together is uncertain. They may have had a symbolic function in teaching the Israelites something about the created order. Or the mixtures mentioned in these verses may reflect certain pagan cultic practices. God desires order. Mixed marriages are an example. God warns against mixtures. The child of God cannot mix with the world. I hear Christians say that they go the way of the world in order to reach the people of the world. That is not the way to reach them. If you ever hear of anybody being reached because a Christian went the way of the world, let me know.

12 "You shall make yourself **tassels** on the four corners of your garment with which you cover yourself.

12 "You shall make yourself tassels on the four corners of your garment with which you cover yourself.

12 "Sew tassels for yourself on the four corners of the garment with which you cover yourself."

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

- "...tassels" - the significance of this instruction about fringes (or tassels) is not explained here, but its meaning is made clear in Num 15:37-41

— The "tassels" were to serve as a reminder of the Lord's commands and Israel's obligation to obey them

(b) Seven cases involving the marriage bed (22:13-30)

13 "If any man takes a wife and goes in to her and *then* turns against her,

13 "If any man takes a wife and goes in to her and *then* turns against her,

13 "Suppose a man marries a wife, but after having sexual relations with her, he despises her,

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

14 and he charges her with shameful behavior and publicly defames her, and says, 'I took this woman, *but* when I came near her, I did not find her to have evidence of virginity,'

14 and charges her with shameful deeds and publicly defames her, and says, 'I took this woman, *but* when I came near her, I did not find her a virgin,'

14 invents charges against her, and defames her by saying, 'I have married this woman, but when I had sexual relations with her I found that she wasn't a virgin.'

14 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:

15 then the girl's father and her mother shall take and bring out the evidence of the girl's virginity to the elders of the city at the gate.

15 then the girl's father and her mother shall take and bring out the *evidence* of the girl's virginity to the elders of the city at the gate.

15 Then the father of the young lady, along with her mother, is to bring evidence of the young lady's virginity to the elders at the gate.

15 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:

- This law was meant to enforce premarital sexual purity and to encourage parents to instill within their children the value of sexual purity

— The law might be misused, however, by an unscrupulous husband against his wife for personal reasons, or perhaps to recover the bride-price he originally paid to the girl's father

— If such a husband charged that his wife was not a virgin when they were married then her parents were obligated to produce proof of her virginity

— The evidence was to be a cloth, a bloodstained garment or a bedsheet from the wedding night

— Records from various cultures in the ancient Near East refer to this kind of evidence being made public

16 And the girl's father shall say to the elders, 'I gave my daughter to this man as a wife, but he turned against her;

16 The girl's father shall say to the elders, 'I gave my daughter to this man for a wife, but he turned against her;

16 The father of the young lady is to then say to the elders: 'I have given my daughter to this man as a wife, but he despises her.

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

17 and behold, he has charged her with shameful behavior, saying, "I did not find your daughter to have evidence of virginity." But this is the evidence of my daughter's virginity! And they shall spread out the garment before the elders of the city.

17 and behold, he has charged her with shameful deeds, saying, "I did not find your daughter a virgin." But this is the evidence of my daughter's virginity! And they shall spread the garment before the elders of the city.

17 Now look, he has invented charges against her by saying, "I haven't found your daughter to be a virgin." But here is the proof of my daughter's virginity! Then they are to spread the cloth before the elders of the city.

17 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.

- If the parents offered such evidence of her virginity before marriage then the man making the false charge was to be whipped (the probable meaning of the word "chastise" in v18) and fined 100 shekels of silver (about two and one-half pounds)

- Apparently this was double the original bride-price (v29 seems to indicate that 50 shekels was the usual brideprice)

— The fine was given to the girl's father because he too was slandered by the accusation which called into question his desire or ability to pass on to his children God's values regarding sexual purity. Also his daughter was given a bad name.

— Support for the wife (and perhaps also the legal right of her firstborn child) was protected by the forfeiting of the man's right ever to divorce his wife (v19)

18 Then the elders of that city shall take the man and rebuke him,

18 So the elders of that city shall take the man and chastise him,

18 The elders of that city will then take the man, punish him,

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

19 and they shall fine him a hundred *shekels* of silver and give it to the girl's father, because he publicly defamed a virgin of Israel. And she shall remain his wife; he is not allowed to divorce her all his days.

19 and they shall fine him a hundred *shekels* of silver and give it to the girl's father, because he publicly defamed a virgin of Israel. And she shall remain his wife; he cannot divorce her all his days.

19 fine him 100 shekels of silver, and then give them to the young lady's father, because he defamed a virgin of Israel. She is to remain his wife and he can't divorce her as long as he lives.

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

20 "But if this charge is true, *and* they did not find the girl to have evidence of virginity,

20 "But if this charge is true, that the girl was not found a virgin,

20 But if this charge is true, and the evidence of the young lady's virginity wasn't found,

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

21 then they shall bring the girl out to the doorway of her father's house, and the men of her city shall stone her to death, because she has committed a disgraceful sin in Israel by playing the prostitute in her father's house; so you shall eliminate the evil from among you.

21 then they shall bring out the girl to the doorway of her father's house, and the men of her city shall stone her to death because she has committed an act of folly in Israel by playing the harlot in her father's house; thus you shall purge the evil from among you.

21 they are to bring her to the door of her father's house. Then the men of the city are to stone her with boulders until she dies for doing a detestable thing in Israel—acting like a prostitute while in her father's house. By doing this, you will remove this evil from among you.

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

- On the other hand if the husband's charge could not be disproved, then the wife was to be stoned at the door of her father's house

— This harsh punishment was not only intended for the sin of fornication

(being promiscuous) but also for lying to her prospective husband and presumably for implicating her father in the deception. This evil too was to be purged from the nation.

22 "If a man is found sleeping with a married woman, then both of them shall die, the man who slept with the woman, and the woman; so you shall eliminate the evil from Israel.

22 "If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.

22 "If a man is caught having sexual relations with a married woman, then both of them must die—the man who had sex with the woman and the woman herself—so that this evil will be removed from Israel.

22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

- Though the death penalty was to be administered for sexual unfaithfulness in marriage (Cf. Lev 20:10), the precise manner in which it was to be carried out was not specified
- In Mesopotamia an adulterous couple was bound and thrown into the water [Code of Hammurabi, Law 129] though no extant court records from Mesopotamia indicate that this penalty was ever enforced

The official leaders of Judaism in Jesus' day interpreted the penalty to mean death by stoning (Cf. John 8:5) but later Rabbinic tradition prescribed death by strangulation. How frequently this penalty was enforced is unknown. (On the seriousness of the sin of adultery, see comments on Deut 5:18.)

23 "If there is a girl who is a virgin betrothed to a man, and *another* man finds her in the city and sleeps with her,

23 "If there is a girl who is a virgin engaged to a man, and *another* man finds her in the city and lies with her,

23 "If a man meets a young virgin lady in the city who is engaged to be married and has sexual relations with her,

23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 then you shall bring them both out to the gate of that city and you shall 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 has violated his neighbor's wife. So you shall eliminate the evil from among you.

24 then you shall bring them both out to the gate of that city and you shall stone them to death; 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.

24 then the two must be brought to the city gate and there they must be stoned to death—the girl because she was in a city but did not cry out for help, and the man who abused a woman who was engaged to another man. By doing this you are to remove this evil from among you.

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

- A virgin pledged to be married was to be treated like a married woman. It was assumed that the sexual union which took place in a town was not rape (v23-25) but adultery (ie., the girl gave her consent)

- If it had been a case of rape, her screams for help would have been heard whether or not she could have been rescued
- If the assault occurred out in the country, then the betrothed girl was given the benefit of doubt and only the man was put to death (v25-27)
- Rape was considered as serious as murder and therefore deserving of death

25 "But if the man finds the girl who is betrothed in the field, and the man seizes her and rapes her, then only the man who raped her shall die.

25 "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.

25 "If a man meets a girl in the country who is engaged to be married and then rapes her, the man alone—the one who had sexual relations with her—must die.

25 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 shall die:

26 And you are not to do anything 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.

26 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.

26 As for the young lady, don't do anything to her. The young lady did nothing worthy of death. This case is similar to when a man attacks his countryman and kills him.

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

27 When he found her in the field, the betrothed girl cried out, but there was no one to save her.

27 When he found her in the field, the engaged girl cried out, but there was no one to save her.

27 Since he found her in the country, the engaged girl may have cried out, but there was no one to rescue her.

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

28 "If a man finds a girl who is a virgin, who is not betrothed, and he seizes her and has sexual relations with her, and they are discovered,

28 "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,

28 "However, if a man meets a girl who isn't engaged to be married, and he seizes her, rapes her, and is later found out,

28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 then the man who had sexual relations with her shall give the girl's father fifty *shekels* of silver, and she shall become his wife, because he has violated her; he is not allowed to divorce her all his days.

29 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.

29 then the man who raped her must give 50 shekels of silver to the girl's father.

Furthermore, he must marry her. Because he had violated her, he is to not divorce her as long as he lives.

29 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.

- A man who raped an unbetrothed virgin was forced to marry her (after paying the bride-price of 50 shekels to her father) and had to forfeit the right of divorce

- This protected, to a degree, the girl's honor and assured her (and her child if she became pregnant from the rape) permanent support

- This stipulation may also have served as a deterrent against rape since the man would have to live with that woman for the rest of his life

30 "A man shall not take his father's wife *in marriage*, so that he does not uncover his father's garment.

30 "A man shall not take his father's wife so that he will not uncover his father's skirt.

30 "A man must not marry his father's wife, so that he will not dishonor his father's memory."

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

- Rather than referring to adultery, this verse probably refers to a man marrying his stepmother after his father died

— Such a marriage would have been regarded as incestuous (Cf. Lev. 18:8)