

Deu 21:10-22:5 *KiTetse* When you go out #51.1

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Introduction

Deu 21:10-23 KJV

¹⁰ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, ¹¹ And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; ¹² Then thou shalt bring her home to thine house; and she shall shave her head,^A and pare her nails; ¹³ And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month:^B and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. ¹⁴ And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise תַּתְעַמֵּר *tit 'am Mer*^C of her, because thou hast humbled her. ¹⁵ If a man have two wives, one beloved, and another hated שְׂנוֹאָה *se nu 'Ah*^D, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated: ¹⁶ Then it shall be, when he maketh his sons to inherit הִנְחִילוֹ *han chi Lo* אֵת *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:^E ¹⁷ But he shall acknowledge יָכִיר *yak-Kir*^F the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right

^A A Nazarene does this as well

^B does the full month have anything to do with a menstruation?

^C **H6014** See page 7 of Word-Study-G1710-emporeumai-merchandise-H7404-rekullah, see article #[533](#).

^D See Word-Study-**H8130**-Hate-sane-G3404-G2190-G5227, article #[131](#).

^E Deu 21:16 Then it shall be, when to inherit he maketh his sons ~~to inherit~~ *that* **Aleph Tav** which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

^F **H5234** Word-Study-of-some-Heavy-Chevy-words, article #???

of the firstborn **הַבְּכֹר** *hab-be-Chor*^G *is* his.^H **18** If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: **19** Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; **20** And they shall say unto the elders of his city, This our son *is* stubborn **סוֹרֵר** *so-Rer* and rebellious **וּמְרֵה** *u-mo-Reh*^I, he will not obey our voice; *he is* a glutton **זוֹלֵל** *zo-Lel*, and a drunkard **וְסוֹבֵא**. **21** And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.^J **22** And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang **וְתָלִיתָ** *ve-ta-Li-ta*^K him on a tree: **23** His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed **קָלֵל** *kil-Lat*^L of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Deu 22:1-5 KJV

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

E-Sword Notes

John Mack suggested reading

- "The Warrior King & His Captive Bride" by Daniel Botkin
- Psa 45:9-14, Eph 4:22, Luk 4:22, Luk 7:47.

^G **H1060**

^H See Word-Study-Bastard, article #[341](#).

^I **H5637** stubborn; **H4748** rebellious

^J See [The_Death_Penalty_for_the_Rebellious_Son_Deu_21_18-21](#), ToDo: Review this document

^K H8518

^L H7045

^M See Word-Study-H1369-geburah-might-strength-power-force-mastery-also-H1368-**H1397**-H1396, article #[751](#).

David said this was in context to a warrior's clothes.

JKM: Deu 21:10-14

Conduct of men at war regarding woman.

Does this apply to a particular point in time and place against these specific enemies of Yisrael, or is it a more general rule. Look at this in a general way, if a man is at war, then these rules apply to men at war. In contrast, what is the 'rules' of gentiles when they go to war?

<http://www.biblicalpolygamy.com/>

Deu 21:15-17

The law of the First Born Between Two Wives.

There is the question of whether or not Jacob followed this rule or not. If you consider that Rachael was the first born of the wife he wanted and intended to marry, then he is in alignment with this law (for the most part, it seems that He bifurcated the blessing between the leaders of who became the de-facto leaders of the two houses). Is it possible that the requirements of Deu 21:15-17 are such that the father can't automatically discount the idea that the first born of the hated wife be taken out of the running for who gets the blessing? The first born of the hated wife can disqualify himself for other reasons (e.g. Reuben, Simeon & Levi). If you will, it was Reuben's to lose. In Deu 21:17, it says the father must "acknowledge him yakkir (H5234 nakar).

See Biblical-Word-Study-and-Commentary-on-ones-Legal-Status

Deu 21:15-17

Communist Manifesto - Plank 3

Abolition of all right of inheritance

Deu 21:15-17 says nothing about estate taxes, probate court, etc.

JKM: Deu 21:18-23 The Rebellious Son.

So what do we do now living in the a day of socialism? We have replaced this portion of the law form of Torah, with child protection services, because 1) the legal title of these modern day children are not YHVH's they are of the STATE (or at least this is what the STATE will argue) and 2) were not setup (it takes a Torah village) to do this ourselves.

see 2Sa 18:14; Joh 19:31; Gal 3:13 .

Deu 21:19-21 The Death Penalty for a Wayward and Rebellious Son

It's not (just) the father to "cast the first stone", but all the elders of the city. I think it's safe to say that given a choice the elders of the city would not want to participate in this, therefore when a child who is acting like a

“punk” they have a vested interest in dealing with this problem early. For whatever reason it may be that their parents aren't disciplining their son appropriately, therefore this commandment gives the elders of the city authority to step in and solve the problem before it blossoms into something worth of a distasteful stoning. Torah requires two witnesses for a death penalty. If the son continues to be rebellious then there will be two witnesses, his father and the elders of the city. This works in a “Torah Gated Community”, but doesn't work when members of a community come and go with frequency in which case it makes sense to have intervention from the State.

The context of Deu 21:18-23 is related Deu 21:16-17 would doubly be true.

The youngest person to be executed in the 20th century was George Stinney, electrocuted in South Carolina at the age of fourteen on June 16, 1944.

Deu 21:22

Why is the torah talking about being hung?

... and thou hangH8518 tala ...compare to Num 25:4.

Deu 21:23 he that is hangedH8518 tala ...

I read this to mean that the dead body is hung on the tree, the execution is a stoning.\

Deu 22

JKM: We are our brother's keeper Deu 22:1-4 and you need to be proactive with him. To me this is the difference between just being legally correct versus between being "Torahful".

Pro 24:12.