
Deuteronomy II
Divers Laws of the Land (cont.)
Deuteronomy 22:1-30

I. INTRODUCTORY THOUGHTS

A. Theme of the Chapter

- i. Instruction
- ii. Admonition

B. Usage of Words

i. *“thou”*

1. Used 28 (28 x) times in fifteen (15) verses (Deuteronomy 22:1; Deuteronomy 22:2; Deuteronomy 22:3; Deuteronomy 22:4; Deuteronomy 22:6; Deuteronomy 22:7; Deuteronomy 22:8; Deuteronomy 22:9; Deuteronomy 22:10; Deuteronomy 22:11; Deuteronomy 22:12; Deuteronomy 22:21; Deuteronomy 22:22; Deuteronomy 22:24; Deuteronomy 22:26)
2. Used to refer to the LORD and the Children of Israel in the chapter.

ii. *“thy”*

1. Used fourteen (14 x) times in ten (10) verses (Deuteronomy 22:1; Deuteronomy 22:2; Deuteronomy 22:3; Deuteronomy 22:4; Deuteronomy 22:5; Deuteronomy 22:7; Deuteronomy 22:8; Deuteronomy 22:9; Deuteronomy 22:12; Deuteronomy 22:17)
2. Used in the possessive sense, referring to the Children of Israel.

iii. *“you”*

1. Used two (2 x) times in two (2) verses (Deuteronomy 22:21; Deuteronomy 22:24)
2. Used to refer to the Children of Israel in the chapter.

iv. *“brother”*

1. Used six (6 x) times in four (4) verses (three [3] of these times it appears in the possessive form (Deuteronomy 22:1; Deuteronomy 22:2; Deuteronomy 22:3; Deuteronomy 22:4)
2. Used to refer to the LORD in the chapter in relation to the Children of Israel.

C. Usage of Phrases

i. *“Thou shalt”*

1. Used nine (9 x) times in eight (12) verses (Deuteronomy 22:1; Deuteronomy 22:2; Deuteronomy 22:4; Deuteronomy 22:7;

Deuteronomy 22:8; Deuteronomy 22:12; Deuteronomy 22:24;
Deuteronomy 22:26)

2. Used to instruct the Children of Israel.
- ii. *“Thou shalt not”*
 1. Used six (6 x) time in six (6) verse (Deuteronomy 22:1; Deuteronomy 22:4; Deuteronomy 22:6; Deuteronomy 22:9; Deuteronomy 22:10; Deuteronomy 22:11)
 2. Used to admonish the Children of Israel to take great care of their actions.

II. THE LAW OF LOST AND FOUND (Deuteronomy 22:1-3)

- A. The Scene Presented (Deuteronomy 22:1-2, 3)
 - i. An Ox or sheep had gone astray
 - ii. That belongs to a brother (neighbor) (see v. 2)
 - iii. An ass, or a piece of raiment, or any lost item (Deuteronomy 22:3)
 - iv. That belongs to a brother
- B. The Action to Be Taken (Deuteronomy 22:1-2, 3; Luke 10:27-29)
 - i. Thou shalt not hide thyself from the scene (Proverbs 24:10-12; Proverbs 28:27)
 1. To get involved
 2. To take care of the animal
 3. To take the item and keep it until it is sought for
 - ii. To be brought again to thy brother
 - iii. If the brother is not close, or is not known
 1. The animal to be brought to thy own house
 2. To be taken cared for until the owner seeks for it
 - iv. The same action to be taken of any lost item
 1. For a brother
 2. For an enemy (Exodus 23:4-5)

III. LAWS FOR RELATIONSHIPS OF MAN TO MAN (Deuteronomy 22:4-21)

- A. To Help Thy Brother in Need (Deuteronomy 22:4; Matthew 5:44; Luke 10:30-37)
 - i. The scene presented
 1. A brother's animal injured or fallen down
 2. By the way
 - ii. The solution presented
 1. To help him out
 2. By helping lift the animal out that has fallen down
 - iii. In application
 1. To help those that are weaker and in need (Romans 15:1)
 2. In ministry (2 Corinthians 12:15; Hebrews 13:17)

3. In relationships of other believers (Galatians 6:1-2)

B. The Wearing of Wrong Clothes (Deuteronomy 22:5)

- i. The problem presented
 1. The woman wearing what pertains to a man
 2. The man wearing what pertains to a woman
- ii. The problem examined (Deuteronomy 22:5)
 1. The question of modesty (1 Timothy 2:9)
 - a. In the passage above Paul tells Timothy that the women of the church were to adorn themselves in modest apparel. So, what is modest?
 - i) The word “*modest*” only occurs one time in scripture.
 - ii) “*modest*” – 1560’s “*having moderate self-regard*”, “*keeping due measure, sober, gentle, temperate*”, “*not improper or lewd*,”
 - iii) “*Temperate*” notes balance (1 Corinthians 9:25)
 - iv) “*Improper*” – “*not proper*”, *not suited, unfit*” (from 1560’s).
 - v) “*Lewd*” – “*course, vile, lustful*” (14th century) – (Ezekiel 16:27; Acts 17:5) – Compare this to the attire of an harlot (Proverbs 7:10)
 - a) The attire of an harlot would be connected to that which is improper or lewd.
 - b) We know even in modern times that the attire of an harlot is worn in such a way to draw the lust of the eyes.
 - b. The attire of one that would dress modest would not attract the eyes of the opposite sex in an improper lustful way.
 2. What about women wearing pants? – *Parts of the following was taken from an article by Pastor David Reagan.— Learnthebible.org*
 - a. The New Testament teaches us to live holy separate lives. There are do’s and don’ts of daily living as being taught on about three levels.
 - i) Command
 - a) While we are not under the law, we still have commandments to follow (example: Ephesians 4:28)
 - b) The above example is just one of many such commands in the Bible and some of these deal with appearance. A command is not to be questioned; it is to be obeyed.

ii) Conclusion

- a) This is one of the most difficult. The direct teachings of the Bible can be logically put together and shown to establish a very strong conclusion as to how we should or should not do something.
- b) Example: “My teaching against gambling. There is no such verse as ‘Thou shalt not gamble.’ However, gambling by its very nature and practice goes against numerous commands and teachings in scripture.

iii) Conviction

- a) This is a word that is used by different people in different ways. In this study we define it as: “those decisions of holy living or principles that come from God working specifically in an individual believer’s heart.” (Romans 14:5)
- b) Personal convictions are those opportunities to serve God by giving more of ourselves to Him than He specifically commands. They are statements of love to our Lord.

b. What are the commands about dress?

- i) Our appearance (these principles fit both men and women) must be modest. Clothing must modestly clothe the body and avoid bringing undue attention to the flesh.
- ii) Our appearance must be moderate. That is, we should avoid extravagant, gaudy, or showy outfits.
- iii) Our appearance must be gender-specific. A man is to look like a man and a woman like a woman. This is seen in the importance put on hair length (1 Corinthians 11:14-15). It is also seen in the OT stress on different clothing for men and women (Deuteronomy 22:5). A lot of people just want to throw this verse out. But it is there for our instruction (2 Timothy 3:16). We may not be under the law, but we can still learn from it.

c. Are pants gender specific?

- i) Women’s pants are cut different from men’s pants. They often have frills and such to distinguish them. On the other hand, many of women today wear pants that make them look like men.
- ii) This certainly goes against the teaching that our clothing is to be gender specific.

- iii) In fact, by their historical connection and by their cultural usage, we still understand pants to be the clothing of men.
3. It blurs the lines between a man and a woman
- a. It is a deep injury to both men and women to obliterate the distinctions God has made
 - i) This blurring of lines tends to render the man effeminate and the woman masculine, and is an injury to both.
 - ii) This blurring of lines has come full circle within the last approximate 30-60 yrs.
 - b. The blurring of the lines of dress occurred approximately 150 years ago.
 - i) The advocating of women wearing the clothes of men has its roots in the equality reformer movements of the 1800's and in religious cults of the 1800's.
 - a) *“These female reformers, perhaps more than any others, equated the need for dress reform with woman's inferior position in society. They also closely related women's subordinate status in society with women's poor health.”* –taken from: *“Pantaloons and Power”* by Gayle V. Fischer, 2001, page 48.
 - b) The Oneida Community – *“Oneida developed during the religious enthusiasm sweeping across western NY in the 1830's and 1840's. ...John H. Noyes ruled with a firm hand, and his dominance as a forceful leader ordered their life there. Members tended to treat the founder of their Madison County commune as a god, shaping their behavior by the 'desire for the approval of Father Noyes.' ...Rejecting the consequences of original sin, Perfectionism asserted that men could be freed from original sin and attain in life the perfect holiness necessary for salvation....* – *“Pantaloons and Power”* by G. Fischer, 2001, pages 55-56.
 - a. *“Purging the 'dress spirit,' woman's vanity, became one of Noyes's underlying motives for introducing the short dress.”* P&P, by G. Fischer, p. 55
 - b. *“Although no written rule required short dresses and short hair, Noyes*

made sure that a woman who refused to follow the practices knew she risked everlasting damnation. – P&P, by G. Fischer, p. 56.

- c) A Reformer's perspective: *"Male garments were not only about comfort. As reformer Mary Tillotson observed, in the public mind, 'Pants are allied to Power.'" – P&P, G. Fischer, p. 153.*

4. The abomination of cross dressing (Deuteronomy 22:5)
- a. "abomination" – (n.) "feeling of disgust, hatred, loathing"
 - b. "abomination" – Scripture:
 - i) The act of sodomy (Leviticus 18:22; Leviticus 20:13)
 - ii) Graven images (Deuteronomy 7:25)
 - iii) Six things doth the LORD **hate** (Proverbs 6:16-19)
 - iv) Wickedness was an abomination to Solomon (Proverbs 8:7)

C. The Taking of the Mother with the Young (Deuteronomy 22:6-7)

D. The Securing of The Roof Top (Deuteronomy 22:8)

- i. To build a battlement upon the roof
- ii. That no one might be injured or killed from falling from the roof

E. The Laws Concerning the Mixing of Diverse Things (Deuteronomy 22:9-12)

- i. The Sowing of Good Seed (Deuteronomy 22:9) – (See comments in E., iii., d.)
- ii. The Plowing of Diverse Animals (Deuteronomy 22:10)

1. Two different species cannot work together comfortably (especially being of different heights).
2. The ass being lower in stature than the ox would bear the principle part of the weight.
3. This general truth is used in the New Testament to show a spiritual principal (2 Corinthians 6:14-16)

iii. The Laws of the Making of Their Garments (Deuteronomy 22:11)

1. Not to be woven with two different kinds of materials (Leviticus 19:19)
2. This would have been wool from a sheep or goat, and the linen from fibers from plants.
3. This prohibition does not seem to be a moral, but rather a religious one.
 - a. Neither passage says anything about wearing two garments made of different material (example: a linen undergarment worn with a woolen outer garment may have been acceptable).
 - b. The ephod of the high priest was made of linen and dyed thread (Exodus 28:68; Exodus 39:4-5). The dyed thread would have been made with wool.

- c. Apparently, this rule was to place some distance between the high priest and the people, with the purpose of reminding Israel of how holy God truly was.
- d. Other ancient laws
 - i) It is interesting to note that ancient Hittite laws also forbade the sowing of different kinds of seed in the same field. It seems that the mixing of this kind was reserved for sacred purposes, thus the average person was not allowed to engage in these practices.
 - ii) The prohibitions for the Jewish people may have been to keep some distance between the people and the high priest. In other cases, the prohibition may have been designed to keep the Israelites from imitating the religious practices of the pagan nations that they were to conquer and those that would surround them.
- F. The Law of Making Fringes Upon Their Garments (Deuteronomy 22:12; Numbers 15:38-39)
 - i. Fringes upon the four corners of their garments
 - ii. That they might remember the commandments of God
 - iii. The Pharisees enlarged theirs to make a show (Matthew 23:1-7, esp. v.5)
- G. The Laws of Accusations Between a Man and Wife (Deuteronomy 22:13-21)
 - i. One scenario with two possible outcomes (Deuteronomy 22:13-17)
 - 1. One) A man takes a wife and has come to not love her, and makes up a story that she had known a man before they were married
 - 2. Two) A man takes a wife and comes to find out that she truly did know a man before they were married
 - ii. The outcome of the scenario (Deuteronomy 22:18-21)
 - 1. One) The man will be chastised by the elders of the city, and shall *amerce* (discretionarily fined) for bringing a false accusation upon his wife. He could not put her away.
 - 2. Two) The man is true in what he says; the woman would be brought out from the door of her father's house and would be stoned.
- H. The Laws of Adultery, Fornication and Rape (Deuteronomy 22:22-30)
 - i. The committing of evil by a man and a married (or a betrothed) woman (Deuteronomy 22:22-24)
 - 1. The evil act denounced (Leviticus 20:10; Hebrews 13:4)
 - 2. Both the man and the woman that committed this act would be stoned (John 8:2-5)
 - ii. The committing of evil by a man upon a maid (Deuteronomy 22:25-27)
 - 1. Two scenarios presented

- a. One) A man lays hold on a woman in a field where none can help. She is betrothed to a man. The man that forced her shall be put to death.
 - b. Two) A man lays hold on a woman that is not betrothed. The man shall give unto the woman's father fifty shekels of silver, and she shall be his wife. He cannot put her away. (Exodus 22:16-17)
- iii. The taking of a father's wife (Deuteronomy 22:30)
1. This could be the outright taking of a wife from a father while he is still alive, which of course would be a forbidden practice (Deuteronomy 27:20)
 2. This could be the taking of a step mother to wife after a father had died
 - a. In this scenario the step mother is probably a younger woman
 - b. The Lord forbade such a practice
 3. In the NT such practices were also forbidden (1 Corinthians 5:1, 13)