

220323-4 Deu 24, Marriage, Millstones, Men-stealers, Leprosy, the Poor & the Death Penalty–CThurman

In the previous chapter (23) there were the following points raised:

First, the appointment of men to places of authority (excepting for the office of Israel's king which was only to be of their brethren (cf. Deu.17.15): no eunuch, no bastard, no Ammonite or Moabite, but 3rd generation migrants of Edom and Egypt. (1-8)

Second, concerns keeping the military camps clean with respect to bodily functions (cf. Le.15.16) and the necessity to go outside the camp for these things. (9-14)

Third, granting asylum to escaping servant. (15, 16)

Fourth, that whoremongers (cf. Le.20.13) and vows connected to revenue generated through these wicked practices (cf. Le.19.29) were an abomination. (vss. 17, 18)

Fifth, that while usury may be used in lending and applied to foreigners, it was never to the poor of Israel. (v.19, 20)

Sixth, that all vows, whether voluntary or not were to be kept; but there was no sin for refraining from vows altogether. (vss.21-23)

Seventh, neighbors may eat freely of the vineyard or grain-field but without using pot or scythe (vss.24, 25)

In this chapter there are six major points: Marriages – Millstones – Man-stealing – Leprosy – The poor – The death penalty

Chapter 24

Divorce, remarriage and marriage (1-6)

1 ¶ *When a man hath taken a wife, and married her,*
woman

wife, אִשָּׁה, ish-shah, a fem. noun tss. *a woman* (Ge.2.22), *a wife* (Ge.2.24), *a female* (Ge.7.2).

and married her, Qal pret. of the verb בָּעַל, bah-[g]al, tss. *to be an husband* (Deu.21.13), *to marry* (Deu.24.1), *to have dominion* (1Chr.4.22), *Beulah* (Is.62.4); cf. **v.4, for the noun בָּעַל**.

and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her:

some uncleanness, עֲרוֹת דָּבָר, [g]er-vah deh-vahr; lit. ‘a matter of nakedness, uncleanness’; עֲרוֹת, is a fem. noun of which the verb, עָרָה, [g]ah-rah, is tss. *to pour, to uncover, to discover* (making naked).

Here a man has married a woman and afterwards found something about her that is disagreeable to him, but what that might be is not revealed. But this was interpreted to justify divorce for every reason.

Mt 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

There is some difficulty parsing the Scriptures on this matter. As we read in Deu.22.13-21, a man marries a woman and then hates her not soon after they had come together and charges her with unchasteness before marriage. In this example the issue becomes *publicized* as the matter moves from the private realm to the elders of the city for judgment. (for suspicions of infidelity, cf. Nu.5.11-31, unfaithfulness that did not result in death.) Remember, on the one hand if the husband is right she is punished with death by stoning. On the other hand, if he falsely accused his wife the elders will chastise him (probably beating him with rods [2Sa.7.14; Pv.10.13; 26.3]), fined him a large sum of silver (equivalent to the weight of 640 silver dollars) to be paid to the wife’s father, and he cannot put her away (divorce her) all the days of his life. So, if she if the matter becomes public that a daughter of Israel has played the harlot she is subjected to death by stoning. Remember in the lesson in Deuteronomy chapter 22 we

referred to Joseph's desire to put his betrothed Mary away privily. (cf. Mt.1.19) Joseph, by keeping the matter private, would not subject Mary to death by stoning. So, it is my opinion that the things which the Lord Jesus corrected is in the context of divorces of a private nature. He is not circumventing the Law of Moses. If it became publicized the result would rather be death. Remember the woman caught in the very act of adultery? (cf. Jn.8.3-11) Read Mt.19.4-12.

Also read Mt. 5.31, 31.

Mt 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication (again, she has been found to have been unchaste before marriage), causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

then let him write her a bill of divorcement,
an evidence, letter severance, division, cutting off

bill, סֵפֶר, she-pher, masc. noun, tss. a book, a bill, a letter, a scroll, the evidence.

divorcement, כְּרִיתוֹת, k'-ree-thooth, a fem. noun tss divorcement (3), divorce (1); the verb כָּרַת, kah-rath, is tss. to make, to make a covenant, to cut, to cut down, to cut off, to hew, to perish, to chew, to free, to fail.

and give it in her hand, and send her out of his house.

The writing of divorcement can be done privately and allows the parties to live.

2 And when she is departed out of his house, she may go and be another man's [wife].

3 And if the latter husband hate her, and write her a bill of divorcement,

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

and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;
woman

4 Her former husband, which sent her away, may not take her again
first

former, רִאשׁוֹן, ree-shōhn, an adj.tss. *first, foremost, past, of old time, former, the beginning, beforetime*.

husband, בַּעַל, ba-[g]al, a masc. noun tss. *a man's [wife], husband, owner [of the ox], master [of the house], captain [of the ward]*; cf. v.1 for the verb.

may ... again, of the Qal pret. verb שׁוּב, shoov, tss. *to return, to come again, to turn, to turn away, to turn again, to turn back, etc.*; **vss.4 may again, 19 go again**.

to be his wife, after that she is defiled; for that is abomination before the LORD:

she is defiled, Hothpael pret. of טָמַא, tah-meyh, *to be unclean, to be defiled, to be polluted*.

As far as the man is concerned she is polluted, though she is not so another man. In this example, though the first husband may not marry her she certainly may be married to another man. Remarrying a former wife after she has married another man is detestable, abhorrent to the LORD.

and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

thou shalt ... cause ... to sin, Hiphil (causative act.) fut. of the verb אָחַז, chah-tah, tss. *to offend, to bear blame, to sin, to harm*, etc.

thou shalt not cause the land to sin – Obviously dirt doesn't have a will to commit sin. The meaning is that through their sins the LORD would bring judgment upon the land to cleanse it of them.

5 ¶ When a man hath taken a new wife, he shall not go out to war,
woman

new, the adj. שְׁדָּשִׁים, chah-dash, tss. *new, new things*.

war, a masc. noun מִלְחָמָה, tzah-vah, tss. *to battle, to war, warfare, the service, the host, the army*.

neither shall he be charged with any business: but he shall be free
matter, things exempted

innocent, נָקִי, nah-kee, an Hebrew adj. tss. *to clear, to be blameless, to be quit, to be guiltless, to exempt, to be innocent (19.10, 13; 21.8, 9; 27.25), free (24.5, so, exempted)*.

at home one year, and shall cheer up his wife which he hath taken.
his own house

and shall cheer up, Piel (intensive act.) pret. of the verb שָׂחַח, sah-meh-ach, tss. *to be glad, to rejoice, to joy, to be merry, to cheer up*.

It is my opinion that this refers to a newly wed husband and wife. In this case he is to be exempted from war and *things* or *matters* (דָּבָר, dah-var, a masc. noun, v.5, *some*, meaning *a thing*.) that would detract from his being able to rejoice his wife during the first year of their marriage. This is probably where the idea of a *honeymoon* began.

Upper or nether stone pledge disallowed (6)

6 No man shall take the nether or the upper millstone to pledge:

shall take ... to pledge, Qal fut. of the verb לַחַבֵּל, *chah-val*, tss. *to deal corruptly, to withhold, to take to pledge*; **Deu.24.6, twice, 17.**

nether, רֵיחַיִם, *rey-cha-yim*, a dual noun, tss. *mill, nether*.

upper millstone, common noun רֶכֶב, *reh-kev*, tss. *chariot, millstone, upper millstone*.

נָפֵשׁ

for he taketh a man's life to pledge.

No man was allowed to take another's millstones as a pledge for lending. Both millstones, the nether and the upper, were required in order to grind meal. *'Take the millstones, and grind meal ...'* (Is.47.2) A mill without both stones was useless. So taking a millstone was like taking a man's livelihood. (cf. Is.3.1, called the *stay of bread*, that which supports life) It represents the most basic form of support for him and his house, to *bring home the bacon* (of course we *bread*. The LORD essential forbids one from pawning either stone.

A manstealer (7)

7 If a man be found stealing any of his brethren of the children of Israel,

stealing, Qal part. of the verb גָּנַב, *gah-nav*, tss. *to steal, to steal away*; the masc. noun is גַּנָּב, *gan-nahv*, tss. **thief**.

and maketh merchandise of him, or selleth him; then that binds him up as a sheaf bound for market

maketh merchandise, Hithpael (reflexive act.) pret. of the verb עָמַר, [g]ah-mar, tss. *to bind sheaves*: to bind up like one would bind sheaves for harvest.

selleth him, Qal pret. of the verb מָכַר, mah-kar, always tss. *to sell*; **21.14**, Qal infin., *but ... at all (and selling [thou shalt not sell]*; **24.7**, Qal pret., *or selleth him*.

thief shall die; and thou shalt put evil away from among you.
stealer

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

thou shalt ... sell her, Qal fut. of the verb מָכַר, mah-kar, always tss. *to sell*; **21.14**, Qal infin., *but ... at all (and selling [thou shalt not sell]*; **24.7**, Qal pret., *or selleth him*.

Two other texts touch on the subject of the slave-trade.

Ex.21.16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine ...

menstealers, dat. pl. of ἀνδραποδιστής, ἀνδρα man, male + ποδόν, slaves (3Mac.7.5), lit. 'man-slaves.'

The prohibition here is with reference to taking any of the children of Israel and making merchandise to sell them into slavery in much the same way as cattle are sold. Because of the way that the apostle Paul speaks of this it seems that there should be no slave-trade, man-stealing whatsoever. But men may be sold legitimately into bondage because of crime or debt. (cf. Le.25.39-46)

The penalty for death is not specified. Presently there are at least three means for death: hanging, stoning, and burning with fire. Paul writes of this in the NT.

Heed instructions for leprosy (8, 9)

8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

they inform thee, הִיָּדַעַתְּ, Hiphil (causative act.) fut. verb tss. to cast, to shoot, to lay, to teach, to instruct, to direct, to shew, to inform; 17.10 inform, 11, teach; 24.8; 33.10

stroke, Hebrew masc. noun נֶגַע, neh-ga[g], tss. a plague (24.8), a sore, a stroke (17.8; 21.5), a stripe, a wound.

The instructions for leprosy were important. Leviticus chs. 13 and 14 deals with leprosy of the skin, leprosy of a garment (cloth or skin material), and leprosy of a house. All of these were to be examined by the priest to tell if it is a *fretting*, מַאֲרַת, mah-ar (Hiphil, causative act.) leprosy, a pricking, painful, infectious, malignant leprosy. (cf. B-D-B Hebrew Lexicon & H.W.F Gesenius' Lexicon) A *fretting* leprosy would be harmful to the lives of others. Persons diagnosed with leprosy were isolated from society to live alone for the rest of their lives (cf. Lev.13.46), garments were to be burned, and houses completely destroyed.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

In Nu.12.1-15 the sin of Miriam and Aaron against their younger brother, Moses. They had spoken against Moses for marrying an Ethiopian woman, evidently one which also came out with Israel from Egyptian bondage. (mixt multitude, Nu.11.4) For this the LORD smote Miriam with leprosy. Aaron acknowledged their sin to Moses and Moses cried out to the LORD in Miriam's behalf for healing, which the LORD granted. But due to her

leprous state she was shut out of the camp for one week until she could come back in. Perhaps part of the point of mentioning Miriam is to show that no matter who it might be that contracts leprosy it must be dealt with as directed by the Scriptures.

The poor & lending

10 When thou dost lend thy brother any thing, thou shalt not
[extend] credit

thou dost lend, Hiphil (causative act.) fut. of the verb נָשָׂה, nah-shah, tss. *to lend on usury, to be a usurer, to lend (Deu.24.10, 11), to exact, to be a creditor, to be an extortioner.*

thy brother, רֵעִי, rey-a[g], a masc. noun, tss. *a brother, a companion, a lover, an husband, another, other, friend, fellow, neighbor.*

go into his house to fetch his pledge.
borrow

to fetch, Qal infin. of the verb טָרַף, [g]ah-vat, tss. *to fetch, to lend, to borrow, to break.*

To fetch the pledge would be to seize by force. For the brother to bring out the pledge shows the voluntariness of his actions to receive the loan.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring
outside

out the pledge abroad unto thee.
outside

12 And if the man be poor, thou shalt not sleep with his pledge:

sleep, שָׁכַב, shah-kav, in Qal, tss. *to lay, to lay down, to sleep, to rest.*

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee:

garments

raiment, fem. noun שְׂלֵמָה, sal-mah, tss. *raiment, clothes, garments.* (see v.17, though another Hebrew word.)

In this case it appears that the poor pledged some garment upon which he would cover himself in the night; perhaps like a quilt.

Ex.22.26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

and it shall be righteousness unto thee before the LORD thy God.

Simply, it was the *right* thing to do. This is a good work.

The poor hired servants (14, 15)

14 ¶ Thou shalt not oppress an hired servant that is poor and needy,
hireling

thou shalt ... oppress, Qal fut. of the verb עָשַׁק, [g]ah-shak, tss. *to deceive, to deceitfully get, to defraud, to oppress, to do wrong.*

hired servant, masc. noun שֶׂכֶר, sah-keer, tss. *an hired servant, an hireling*; see also the masc. noun שָׂכָר, sah-kar, tss. *a reward, an hire* (v.15, **his hire**), *a wage, to fare, a price.*

poor, adj. עָנִי, [g]ah-nee, tss. *poor, afflicted, humble, lowly.*

needy, adj. אֶבְיֹן, ev-yōhn, tss. *poor, needy, beggar.*

whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

stranger, גֵּר, gehr, tss. stranger, alien (1)

Stranger meaning probably *unknown, unfamiliar* brethren.

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

Israel was to pay the day-laborer when the day was finished.

Lev.19.13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. (cf. Jer.22.13-17)

The mind of the LORD hasn't changed about defrauding others today. If it was wrong then it is still wrong today.

Jas 5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Death penalties upon the guilty (16)

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

The poor and judgment (17, 18)

גֵּר

17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

thou shalt ... pervert, Hiphil (causative act.) fut. of the verb נָטַף, nah-tah, tss. to spread, to stretch, to turn, to pitch, to decline, to do down, to turn aside, to extend, to stretch forth, to outstretch, to overthrow, to bow down, to incline, to wrest, to pervert.

fatherless, יְתוֹם, yah-thōhm, a masc. noun, tss. *fatherless* (37),
orphan (1).

widow, אֵלְמָנָה, al-mah-nah, always tss. *widow*.

raiment, a masc. noun בְּגָד, beh-ged, tss. *raiment, garments, clothes, apparel*. (cf. v.13, though a different Hebrew word there)

[shall] *take ... to pledge*, Qal fut. of the verb לְחַבַּל, chah-val, tss. *to deal corruptly, to withhold, to take to pledge*; Deu.24.6, twice, 17.

Job 24.3 They (the wicked, though they know the times of the Almighty) drive away the ass of the fatherless, they take the widow's ox for a pledge.

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

redeemed, Qal pret. of the verb פָּדָה, pah-dah, tss. *to redeem* (24.18), *to deliver, to rescue, to ransom*.

This statement, *thou shalt remember that thou was a bondman* is four times in Deuteronomy. (Deu.15.15; 16.12; 24.18, 22) If they remembered what they once were, but for the grace of God, they would do right by their own bondmen (when released), and fatherless and widows (when rejoicing and in judgment), and the poor (in need).

The poor's provision fruits (19-22)

19 When thou cuttest down thine harvest in thy field,

thou cuttest down, Qal fut. of the verb קָצַר, qah-tzar, tss. *to reap, to shorten, to straitened, to discourage, cut down, trouble, mow, reap[er], harvest[er]*.

לָקַח

and hast forgot a sheaf in the field, thou shalt not go again to fetch it:

take, Deu.24.1, 3,
4, 5 (twice), 19

sheaf, is the Hebrew עֹמֶר, [g]oh-mer, or spelling 'omer.'

may ... again, of the Qal pret. verb שׁוּב, shoov, tss. *to return, to come again, to turn, to turn away, to turn again, to turn back, etc.*; **vss.4 may again, 19 go again.**

גַּר

it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

Boaz showed kindness to Ruth in this way, and more. (cf. Ru.2.9, 14-16)

אַחֲרָיָהּ

20 When thou beatest thine olive tree, thou shalt not go over the boughs again:

afterward

thou beatest, Qal fut. of the verb חָבַט, chah-vat, tss. *to beat, to beat off, to beat out, to thresh.*

thou shalt go over the boughs, Piel (intensive act.) part. of the verb פָּאָר, pah-ar, tss. *to glorify, to beautify, to go over the bough, to glory.*

it shall be for the stranger, for the fatherless, and for the widow.

In those times they beat either the branches of the trees in order to release the olive berry. After doing this any few remaining berries were to be left for the stranger, the fatherless, and the widow. Today there are machines that simultaneously lays out large tarpaulins around the tree, then with mechanical arms vigorously shakes the tree so that the berries fall upon the tarps below.

21 When thou gatherest the grapes of thy vineyard,

thou gatherest the grapes, Qal fut. of the verb **קָצַר**, tss. *to gather, to cut off, to wall, to wall up, fenced, etc.*

grapes of thy vineyard, **פְּרִים**, com. noun always tss. *vineyard*.

אַחֲרָיָהּ

thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

thou shalt ... glean, Poel fut. of the verb **עָלַל**, [g]ah-lal, tss. *to defile, to do, to affect, to glean, etc.*

Very likely there were clusters not quite ready to be gathered. These would be left for the poor to gather.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

In this way the LORD provided a table for the poor of grain, oil and wine. As the Lord provided sufficient for the birds of the air, though they didn't sow, reap, or stow into barns. And the Lord provided for the poor. But they needed to go to work day by day in order to gather it in.

Mt.6.25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

...

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

No one of us would dare to say that the Lord hasn't provided sufficient for us. No. But we get into trouble because we are dissatisfied with what the Lord has for us so that we are covetous. This is when we come into *many* unnecessary, self-inflicted sorrows. (cf. 1Ti.6.10)

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Review:

So in this chapter there was the issue related to marriage: divorce, remarriage and newlyweds. (1-5) Then, there was a ban against pledging the millstone (6) and against man-stealing (7). They were to *observe diligently* what the Levites would teach them about leprosy. (8, 9) And, except for the insertion of the point touching the death penalty, that *every man shall be put to death for his own sin* (v.16), the rest of the chapter has to do with the poor; lending (10-13), oppressing the hired servant (14, 15), perverting judgment (17, 18), and leaving a portion to be reaped (19-22).