



וַאֲמַר אֲבִי הַיָּתוּם אֶל-הַזְקֵנִים: ֹאֲתַבִּיחַ, נְתַתְּבִיחַ לְאִשְׁתִּי הַיְשׁוּבָה לְפָנַי
The young woman's father shall say to the elders, I gave my daughter
as a wife, and he detests her.



אֲשֶׁר-בְּסוּפֵר
22:16

15th August 2021

KALLERSON

Deuteronomy 22:13-21

I Found That She Was Not a Virgin

August 15, 2021

¹³ "If any man takes a wife, and goes in to her, and detests her, ¹⁴ 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,' ¹⁵ 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. ¹⁶ And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her. ¹⁷ Now he has charged her with shameful conduct, saying, "I found your daughter was not a virgin," and yet these are the evidences of my daughter's virginity.' And they shall spread the cloth before the elders of the city. ¹⁸ Then the elders of that city shall take that man and punish him; ¹⁹ and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days.

²⁰ "But if the thing is true, and evidences of virginity are not found for the young woman, ²¹ 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.

Today, we have two sections in this one passage. The first proposes the exact opposite conclusion as the second. There is a daughter who has been accused of wrongdoing, and yet she has not done wrong.

Then, there is the daughter who has been so accused and it is found out that there is no evidence of her innocence. Imagine if the fate of the daughter in the first instance was tied up in the fate of the second daughter.

"How could that be?" you might ask. Well, it could be and it, in some measure that you will soon discover, is. It all comes down to the simple idea of what God is doing in the world to reconcile us to Himself.

While we are thinking about this, doesn't it seem obvious to you that if a culture kept the evidences of a woman's virginity as a protection for her that nobody would ever dare to accuse a woman as proposed here?

If it is so, and it is, then why would the Lord even bother putting such a passage into His word? It seems comparable to something like, "If you put your finger into a wall socket, you will get electrocuted."

When people know what that means, they wouldn't think of putting their finger into one. It's so obvious that it should make you wonder. But... there is a good purpose for doing so.

Text Verse: *"Sing, O daughter of Zion!*

Shout, O Israel!

Be glad and rejoice with all your heart,

O daughter of Jerusalem!

¹⁵ *The LORD has taken away your judgments,*

*He has cast out your enemy.
The King of Israel, the LORD, is in your midst;
You shall see disaster no more.” Malachi 1:6*

The daughter of Jerusalem has her judgments taken away from her. She shall see disaster no more. Well, that hasn't happened yet, but it shall come to pass. And no, that is not symbolically speaking of the church or something.

It is speaking to any who lives in Jerusalem. How can we know this? Because the same terminology is spoken of concerning Gallim, Moab, Tarshish, Sidon, Babylon, the Chaldeans, and so on. It is a term that speaks of a specific place. In this case, it is again and again referring to the earthy, not the heavenly, Jerusalem.

So much for replacement theology. The word requires study and tender care to draw out what is correct concerning its many theologies. That is why it is so important to know the word. Once you know the word, you can then make right judgments about the theologies that you are presented with from day to day.

Get into the word, consider the word, and meditate on the word. It is a lesson that is for sure to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. I Gave My Daughter to This Man (verses 13-19)

The passage now introduced is intended to protect the society from miscreants who would disrupt the proper moral order of the people. It is intended first to protect the honor of a woman who had done nothing wrong from an uncaring and malicious man. The next verses will protect the man from a woman who is a deceiver.

Both of these will affect the people who are aware of the circumstances, either positively or negatively. If such a man is allowed to act in the manner set forth, a state of tyranny over women would result. If a woman described later was allowed to act in the manner set forth, the morality of the population would – inevitably – decline.

As with the previous verses, these speak of purity, holiness, and that which is fair and just. For now, the words are directed to the uncaring and malicious man...

¹³ **“If any man takes a wife,**

ki yiqah ish ishah – “When takes man woman.” For such a limited number of words, much is implied. A process of obtaining a wife has been pursued, be it through love, making an agreement with the father, or some other event that brought them together.

Regardless, it isn't just that a man saw a woman and married her five minutes later. There was an involved process of which marriage is the result. Because there was this process, it was the man's responsibility to be aware of what he was getting into. Once he is married, then the next step of the process occurs...

13 (con't) and goes in to her,

This is the biblically acceptable context for a man going into, meaning having sex with, a woman. He went through the process, he agreed to whatever terms were set forth, and he openly married her in accord with the established rules of the society and culture.

One would expect that he followed the protocols, and in his uniting with her, he would be happy. However, something else arises...

13 (con't) and detests her,

The word is sane. It means “hate.” What should have been a happy state of love, especially because he went through the process and should not have been unaware of what was coming, turns out to be a condition of hate.

An account of such a “love” turning pretty much immediately to “hate” is found in 2 Samuel 13 where King David's son Amnon “loved” his half-sister Tamar.

He wanted her to the point of being sick, and then when he forced himself on her, it immediately follows by saying, “Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, ‘Arise, be gone!’” (vs. 15).

In this, we can see that the word “love” is – in his case – closely connected with our thought of “lust.” And the word “hate” is well reflected in the thought of “detest.” Amnon got what he lusted after, and in his getting, he no longer desired her.

Amnon failed to take everything into consideration, and he found that what he wanted didn't meet his expectations. Such is true with the man in the proposition set before us now. Because of this...

14 and charges her with shameful conduct,

v'sam lah aliloth devarim – “And lays upon her actions of words.” A new word is introduced here, alilah. It signifies actions or deeds. The context decides if they are positive or negative. For example, it says this of the Lord in Psalm 66 –

“Come and see the works of God;
He is awesome in His doing toward the sons of men.” Psalm 66:5

In the case of this verse, the NKJV paraphrases the intent to explain it by saying, “with shameful conduct.” In this...

14 (con't) and brings a bad name on her,

v'hotsi aleha shem ra – “and brings upon her name evil.” The idea of a name is that of character. To bring upon a woman an evil name is to identify her character as evil. In this case, the man has brought into question the woman's deeds, thus imputing to her evil character. He next defines what he means...

14 (con't) and says, 'I took this woman,

In taking a woman, there is inevitably an expectation. If someone marries her under the assumption that she is a good cook, he would expect tasty dinners. If he married her because she was said to be a quiet, hard worker, he wouldn't be happy if she sat around all day and talked. In the case of this man, he had expected one thing, but now claims he got another...

14 (con't) and when I came to her I found she was not a virgin,'

va'eqrav eleha v'lo matsati lah bethulim – “and I came near to her, and no I found her virginities.” The word bethulim is a plural noun. As such, some translations say, “tokens of her virginity,” but that is more of an explanation than a translation.

What it means is there are evidences of her being a virgin which are collectively termed “virginities.” She was lacking these things according to him, and thus he is implying she has been out playing the harlot. Because of such an accusation...

15 then the father and mother of the young woman

Both parents are mentioned, probably because it would be the mother's responsibility to maintain the item next to be presented. This seems likely, because this is the only time she is mentioned in the passage. After this, the father is the center of attention in this regard. He is the head of the household and stands as representative of it.

15 (con't) shall take and bring out the evidence of the young woman's virginity

The words, "the evidence of" are inserted. It more closely says, "and bring out the young woman's virginities." Like the Hebrew word water (mayim) which is a plural construct, so is this word – "virginities." It doesn't mean there is more than one virginity, but that what is presented is, like water, a collective thing.

This evidence of her virginity would be a cloth that she laid on when the marriage was consummated. It was bloodied and then saved as an evidence of the consummation of the marriage. It is this that is brought forth and presented...

15 (con't) to the elders of the city at the gate.

The elders are those who make the moral judgments, the gate is the place where judgment is rendered. At this place, and before these who render the decisions concerning such matters...

16 And the young woman's father shall say to the elders,

This is unlike the stubborn and rebellious son of Chapter 18. There, both parents were there to testify against him. In this case, it is the father alone who testifies.

This is because an accusation against the daughter was implicitly an accusation against his good name. He is the one to receive the dowry, and it is he who had assured the man that his daughter was an acceptable wife, being a virgin.

As such, he presented her to him being confident of this. Knowing that the accusation is false, he proceeds, saying...

16 (con't) 'I gave my daughter to this man as wife, and he detests her.

As before, the word is sane, signifying hatred. For whatever reason, he decided he is not pleased with her and in order to get rid of her...

17 Now he has charged her with shameful conduct,

In Chapter 24, we will see that man is given the right to divorce his wife. The right, according to the verse, is given "because he has found some uncleanness in her." The word translated as "uncleanness" literally means "nakedness."

Nothing is specified beyond that, and it opens up a host of possible excuses for divorce. So, one might question, “Why doesn’t this guy just divorce his wife if he doesn’t like her?” The answer goes in one of two directions.

It could be that he paid the dowry price for her and wants it back after finding out he has a wife that is a dud. Or it could be selfish pride in that he doesn’t want to look like the person who would flippantly divorce his wife. He wants vindication that the problem rests with her and not with him.

For one of these, or some other worthless reason, he decides to manipulate the situation, ensuring that the fault of the failed relationship rests on the wife, not on himself. In this, he is...

17 (con’t) saying, “I found your daughter was not a virgin,” and yet these are the evidences of my daughter’s virginity.’

In making such a claim, it implies he wants something from the father. It would be like us buying a car and finding out it was a lemon. When that happens, we will return to the place where it was obtained, and there try to strike a deal to get compensation.

It appears that this is what is on the mind of the person. Otherwise, there were certainly other options available to him. Despite the accusations, though, the father is able to vindicate himself through the evidences he possessed concerning her virginity. Therefore...

17 (con’t) And they shall spread the cloth before the elders of the city.

Although this seems like a far-fetched thing to be done, scholars note that this practice has been recorded in Egypt and Syria among the Bedouins and the Muslims, even up to modern times. This is done to protect the honor of the family and the life of the daughter.

The fact that blood does not always shed at such times does not negate that this is a valid practice. Girls were generally married off at much younger ages than we might find tolerable today, even at ages around or before the early teens.

And if a girl had an unlikely accident where the proof of her virginity was torn, the parents would have been aware of it and would apprise the prospective husband that such had occurred. There is no reason to dismiss the Bible, as some commentators do, over a passage like this.

For now, the custom of presenting the virginites to the elders has proven that the husband's story is false. He has disrespected his wife, the family of his wife, and himself in the process. And so...

18 Then the elders of that city shall take that man and punish him;

The word translated as "punish" is yasar. It means to chastise, discipline, admonish, and so on. It can be literal or figurative punishment. As such, the exact punishment is left unstated. Some Jewish commentators, like Josephus and others, say that he would be beaten with a rod.

What is likely is that because the punishment isn't defined by Moses, the elders of the city – knowing the man and his propensities – would determine the punishment according to their wisdom and his past record. Regardless of what their determination is, Moses does add more which is specific...

19 and they shall fine him one hundred shekels of silver

Of this, Albert Barnes incorrectly says –

"The fact that the penalties attached to bearing false witness against a wife are fixed and comparatively light indicates the low estimation and position of the woman at that time."
Albert Barnes

In other words, he is saying that this is such a small amount of money that it demonstrates the low status of women under the law. This appears to be faulty thinking. In verse 22:29, if a man essentially rapes a young virgin who is not betrothed, the father is to be compensated for it with fifty of silver.

As such, it would imply that fifty of silver would be the outside price for a dowry. In other words, a normal dowry would be expected to be that or less. However, this person is being fined double the maximum expected dowry.

Further, the valuation of a male between twenty and sixty years of age who is consecrated by a vow to the Lord was fifty shekels (Leviticus 27:3).

Rather than a low estimation of women, this highlights her importance to the family. In discrediting this man's daughter which also brought his own name into question, this high fine is imposed upon the man. From there...

19 (con't) and give them to the father of the young woman,

The father has now received a dowry for the daughter, and he has also received double the maximum anticipated amount for a dowry as well. As such, he possesses a triple portion. Likewise, the accuser has essentially ended up paying three times for a wife because of his unacceptable conduct. This is...

19 (con't) because he has brought a bad name on a virgin of Israel.

The father receives the money because it is his household in which she was raised, and it is his name that is implicitly disgraced through the accusation. The idea is that if he has a non-virgin daughter, he failed as the head of the house.

Culturally, the words “a bad name on a virgin of Israel” can certainly be directly equated to “he is a bad father in Israel.” With his name restored, the honor of the daughter is restored, and it is restored permanently...

19 (con't) And she shall be his wife; he cannot divorce her all his days.

The words are emphatic: v'lo tihyeh l'ishah lo yukal l'shalekhah kal yama – “and to him she shall be to wife; no able to send her out all his days.” He is permanently stuck with her for what he has done.

Although it is not recorded as such, because this is a judgment of law, it is certain that she would be able to go to the gates anytime her husband failed to faithfully perform his marital duties, and she could make a case against him. He truly shoved his proverbially foot into his mouth.

What are you accusing her of?
Just what are you trying to say she has done?
I may just pull off my glove
And go a round or two with you, son

You have my daughter, and I don't interfere at all
But when you bring my honor in, it just isn't right
Oh! The nerve. Oh! The gall
Surely, you are looking for one heck of a fight

We can testify that she was pure and undefiled
On the day she entered your house
The blood is the evidence, so don't get me riled
She is yours forever now; she is your forever spouse

II. To Play the Harlot (verses 20 & 21)

²⁰ “But if the thing is true, and evidences of virginity are not found for the young woman,

The claim has been made, and the man making it would be aware of the law. If he knew that his claim was false, it would mean that he would be an idiot (like the guy in the previous verses) to make such a claim at all.

Therefore, with firsthand knowledge of the matter, and knowing that no evidences will be found, the matter is presented. When no evidences are produced, the matter is considered true. When such is determined to be the case...

²¹ then they shall bring out the young woman to the door of her father’s house,

Instead of taking her to the gates of the city, the girl is brought rather to the door of her father’s house. She is guilty, but in this, the guilt of the girl is implicitly also placed upon the house of the father, evidenced by the judgment being rendered there. Once at the door, it says...

^{21 (con’t)} and the men of her city shall stone her to death with stones,

Although a different word for the act of stoning is used here, the words are very similar to those concerning the disobedient son in the previous chapter –

“Then all the men of his city shall stone him to death with stones.” Deuteronomy 21:21

A son who is disobedient to his parents, and a daughter who would presume to play the harlot are treated in the same manner.

^{21 (con’t)} because she has done a disgraceful thing in Israel,

The offense is ultimately against the whole. Because of what has happened, Israel has been tainted. The word used is nevalah, meaning senseless or disgraceful. It comes from the verb navel meaning senseless or foolish. It has only been used once before, in Genesis 34 when Shechem, the son of Hamor violated Jacob’s daughter –

“And the sons of Jacob came in from the field when they heard it; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob’s daughter, a thing which ought not to be done.” Genesis 34:7

The same terminology is used in both accounts, b'yisrael, or "in Israel," because both convey the same thought. A virgin of Israel has been defiled. In this case, the girl dared...

21 (con't) to play the harlot in her father's house.

The verb zanah means to commit fornication or to be a harlot. The daughter failed to uphold the honor of the law, regardless as to what the conditions of the household were.

In this, it brought a stain upon the name of Israel. Evil has been committed, and the law calls for the punishment to be meted out in order for there to be peace once again...

***21 (fin) So you shall put away the evil from among you.**

ubiarta ha'ra miqirbekha – "And you shall burn the evil from your midst." The word is ba'ar, a common one in Deuteronomy, signifying to consume by fire or by eating. In this, the idea is to completely purge away the evil.

The clause is word for word and letter for letter identical to the clause of Deuteronomy 21:21 when referring to the disobedient and rebellious son.

She needs to die for what she has done
She has disgraced our name and the name of Israel
The law will press down on her like stones, a ton
She forsook the path to heaven, and chose the one to hell

There is no blood to witness for her
There is none who has stood up for what she has done
Her end will not be pretty, that is for sure
The law will press down on her like stone, a ton

There was an offer of peace, there at the Door
And it could have restored her name in Israel
She would have been granted life and so much more
But she forsook the path to heaven, and chose the one to hell

III. Pictures of Christ

The nine verses of today's passage certainly speak first and foremost of honor. In the first section, the honor of the father is on prominent display. Even if the daughter appears to be the center of focus, this is only incidentally so.

What is said to have occurred was in the father's house, and thus it is a reflection on him, especially because he would have received a dowry for her. Once the matter was established that the daughter was, in fact, a virgin, it is the father who is recompensed for the false accusations.

And more, the woman is given a permanent protection under the law. The lying husband may never send her out. She will remain his wife all his days.

On the other hand, if the daughter is found to be guilty of harlotry, she is to be stoned to death.

The virgin daughter represents the people of Jerusalem, and thus – by implication – the people of Judah. This is seen first in 2 Kings 19, and the same account is substantially repeated in Isaiah 37 –

“Then Isaiah the son of Amoz sent to Hezekiah, saying, ‘Thus says the LORD God of Israel: “Because you have prayed to Me against Sennacherib king of Assyria, I have heard.”’²¹ This is the word which the LORD has spoken concerning him:

‘The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem

Has shaken her head behind your back!’” 2 Kings 19:20, 21

This is certain because Lamentations uses the same terms, “daughter of Jerusalem” and “virgin daughter of Zion” (Lamentations 2:13). But it also uses the term “virgin daughter of Judah” (Lamentations 1:15). Jerusalem is the seat of power, and thus representative of Judah, the people.

These terms are set forth as an ideal. They are the people of God and live among the house of God where the Lord dwells. As they are reckoned among His house, they are collectively given this term, the virgin daughter.

Logically, if there is a virgin daughter, then there is a Father of that daughter. That is the point of calling them the virgin daughter. The purpose of virginity is, above all, purity of the seed of the people. They were to maintain this because it is through their seed that Messiah would come.

This is seen in the fact that not long after Jacob was named Israel, the account of Shechem and Dinah was mentioned. In what occurred, it said that Shechem had done a disgraceful thing b'yisrael, or in Israel. The daughter, the people of Israel, were to remain undefiled.

However, it is true that the collective group known as Israel, or Jerusalem the city, are also noted as the spouse of Israel at times, such as in Ezekiel 16 –

“You erected your shrine at the head of every road, and built your high place in every street. Yet you were not like a harlot, because you scorned payment. ³² You are an adulterous wife, who takes strangers instead of her husband. ³³ Men make payment to all harlots, but you made your payments to all your lovers, and hired them to come to you from all around for your harlotry. ³⁴ You are the opposite of other women in your harlotry, because no one solicited you to be a harlot. In that you gave payment but no payment was given you, therefore you are the opposite.” Ezekiel 16:31-34

Such terms, son, daughter, virgin daughter, wife, and so on are given to show the various relationships that exist between the Lord and His people. Being a virgin daughter is an ideal concerning the people.

If a daughter is found to have committed harlotry, she was to be taken to the door of her father’s house and there stoned to death. This was to be the penalty for harlotry and doing a disgraceful thing in Israel.

However, it is seen innumerable times that this is exactly what Judah and Jerusalem did. Despite this, and even after being punished for their sins, the Lord still calls them the daughter of Jerusalem and the virgin daughter of Zion.

The ideal lives on because the daughter continues to exist. She is punished for her deeds, but not completely destroyed. This is where Christ steps in. The seed of the daughter remains and eventually Jesus comes, born to that group –

“Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He is just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.” Zechariah 9:9

As the King, it is He who represents Jerusalem, and Jerusalem represents Judah. The people are the daughter. In His representation of them, He takes the penalty for their sins, dying in their stead.

As I said of this daughter, reflective of the people, she is guilty, but in this, the guilt of the girl is implicitly also placed upon the house of the father. God’s name is tarnished by the actions of the people and so He will take action to correct this through Christ.

First, the offender was to be brought to the door of the father's house. This is what Christ did. He is the Door to His Father's house (John 10:9). It is in His capacity as the One, and the Place, to receive the guilt of His people that His work is accomplished.

As we saw in a sermon from Chapter 21, though the penalty for such actions is stoning, because Israel was under Roman rule, His death was on a cross. This was all in order to meet the plans of God. It is the death that is required, as it says, to "put away the evil from among you."

Christ took the penalty, and He purged the evil from the fornicating daughter. But that now takes the reader back to the earlier verses. If the evil has been put away, the daughter is innocent of any claims against her.

This then brings the reader to the purity of the daughter. The account is set forth as a proposition. If a husband says his wife is defiled, the tokens of her virginity were to be brought forth as evidence against his claim. If the words are found false, a double payment to the father was to be made.

Christ took away the guilt of the people. Any charge against them, such as the law does by witnessing against the people, cannot stand. The blood of the virgin – meaning the true Israel, Christ – is brought forth to witness to their purity.

In such a false accusation, a double restoration in silver is exacted. Silver pictures redemption. Again, from Zechariah 9 –

“As for you also,
Because of the blood of your covenant,
I will set your prisoners free from the waterless pit.
¹² Return to the stronghold,
You prisoners of hope.
Even today I declare
That I will restore double to you.” Zechariah 9:11 12

The words there are in the feminine, speaking to the daughter of Zion. The restoration in Deuteronomy is paid to the father, but it is for the sake of the conduct of the daughter. Thus, the daughter is implicitly vindicated and receives her own double in that the husband may never send her out, meaning divorce her, for all his days.

As the Lord is the Husband who has fulfilled the Law, meaning the accusation against her (which is His word), and as He is the One to take their penalty and to restore the double, then the wife He now has is His forever. It is, again, a note of eternal security.

In this, the Lord has filled all of the roles on behalf of His people. He is the Author of the law that witnesses against the daughter. He has come as the Ideal of the virgin daughter (the people of Israel).

He is the husband who detests the wife (she was actually guilty of harlotry). He is the Door of the Father's house. He is the One who took the penalty for the guilty daughter, thus cleansing her.

He is the Payer of the double fine. He is the Father who receives the payment. He is the Husband who will never divorce His wife for all of His (eternal) days.

The words are actual law for Israel, and yet they speak in typology. No record of this passage being carried out is later found in the Old Testament. But a record of the fulfillment of the typology is found in the New.

And though this is dealing with Israel, Judah, and Jerusalem, it pertains to any who will come to Christ Jesus by faith. Paul says in Ephesians 2 –

“Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹² that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.” Ephesians 2:11-13

God wasn't just preparing to save His people Israel. When He sent Christ, He was sending the Savior of all people – Jew and Gentile alike. All peoples are brought into the commonwealth of Israel through His one great act.

It is with this typology in mind that we can find out the truth of several doctrines in Scripture, such as the doctrines of substitution, imputation, eternal salvation, and so on. As for eternal salvation, if you are a part of the bride of Christ, you will never be cast off again. But in order to be a part of this body, you must first come to Christ by faith.

This is what God asks of you. Accept the gospel, believe in your heart that God has done all of this for you, and be reconciled to Him through the beautiful offer of the giving of His Son – our Lord Jesus Christ.

Remember that this passage hinges on the evidences of virginity. The fact is that none are chaste. All are impure, and we have all been rebellious against our God. However, in Christ,

God has granted us Christ's perfection (substitution and imputation) and we are counted as a virgin daughter before Him because of the evidences of the blood.

For those who have not come to Christ, Jew or Gentile, there are no such evidences, and there is only the anticipation of being destroyed just at the Door of the Father's house. We can be so close to it, and yet we will not go through it to safety without the blood to witness for us. Be wise and call on Christ today. Your decision will decide your fate. Choose wisely.

Closing Verse: "Oh, that you would bear with me in a little folly—and indeed you do bear with me. ² For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:1, 2

Next Week: Deuteronomy 22:22-30 So that in your land there will be no upheaval... (You Shall Put Away the Evil) (66th Deuteronomy Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. But He also has expectations of you as He prepares you for entrance into His Land of Promise. So, follow Him and trust Him and He will do marvelous things for you and through you.

I Found That She Was Not a Virgin

"If any man takes a wife, and goes in to her
Whoever he may be, even the Pres.
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, but she has been around

Then the father and mother of the young woman
Shall take and bring out the evidence that will clearly state
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 words that she was pure
'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, but it's a lie you see

And yet these are the evidences of my daughter's virginity
And they shall spread the cloth before the elders of the city

Then the elders of that city shall take that man and punish him
And they shall fine him one hundred shekels of silver

-----as to you I now tell

And give them to the father of the young woman
Because he has brought a bad name on a virgin of Israel

And she shall be his wife
He cannot divorce her all his days of his life

"But if the thing is true
And evidences of virginity for the young woman are not found
Then they shall bring out the young woman to the door
Of her father's house, then the men shall gather around

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, as I now tell

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen