

220330-4 Deu 25, Several Cruelties Named, & Remember Amalek—CThurman

In chapter 24 there were at least these six major points: marriage, and three related issues: divorce, remarriage, & newlyweds – a ban directed to the usurer against receiving either millstone as collateral for something lent – Prohibition of man-stealing – Diligently observe what the Levites teach concerning leprosy – Capital crimes are punished only in the criminal – & the poor (of taking pledges, oppressing hired servants, perverting judgment & a portion left for reaping).

There are in this chapter six topics which to me might fall under a theme of cruelties: imposing excessive punishments (1-3), muzzling oxen while treading the grain (4), refusing to raise up a child upon the inheritance of a deceased brother (5-10), a woman's cruelty (11, 12), using dishonest measurements (13-16), and punishing Amalek (17-19).

Chapter 25

Excessive Punishments (vss. 1-3)

1 ¶ If there be a controversy between men, and they come unto judgment,
be brought

controversy, masc. noun רִיב, reev, tss. *controversy* (**Deu.21.5, of the discovery of one that was slain**), *a cause, pleadings, adversary, contended, strife*; the verb רִיב, *to strive, to plead, to contend, to debate, to rebuke*.

and they come, Niphal (simple pass.) pret. of the verb נָגַשׁ, nah-gash, tss. *to come, to come near, to come hither, to approach, to go up, to give place, to draw near, to overtake, to bring, to bring forth, etc.*;
v.9, then shall come, Niphal pret.

that the judges

[of the Levites & elders]

may judge them; then they

[judges]

shall justify the righteous, and condemn the wicked.

declare righteous
(Hiphil)

declare guilty
wicked

guilty

and condemn, Hiphil (causative act.) pret. of the verb רָשַׁע, rah-shag, tss. *to be wicked, to wickedly depart, to commit wickedness, to deal wickedly, to condemn, to make trouble.*

the wicked, רָשָׁע an adj. rah-shag, tss. *the wicked, him that doeth wrong, the guilty, the ungodly.*

2 And it shall be, if the wicked man [be] worthy to be beaten,
guilty receive stripes

to be beaten, Hiphil (causative act.) infin. of the verb נָכַח, nah-kah, tss. to smite, to punish, to slay, to kill, to strike, to beat, to give stripes; 25.2, Hiphil pret., and to be beaten; 25.2, Hiphil infin., to be beaten, 25.3, and beat; 27.25, to slay; 25.3, Hiphil fut., stripes he may give him; 28.22, 28, 35, shall smite thee; 28.27, will smite thee; 29.7, we smote them; 25.11, Hiphil part., him that smiteth him; 27.24, he that smiteth.

that the judge shall cause him to lie down, and to be beaten before his face,
fall stricken

shall cause him to lie down, Hiphil (causative act.) pret. of the verb נָפַל, tss. to fall, to fall down, to fail, to die, to lay along, etc.

according to his fault, by a certain number.
sufficient guilt with 'finite' [stripes].

according, יָדֵי, a masc. noun tss. enough, sufficient, able, according, after, when, as oft.

by a certain number, מִסְפָּר, mis-pahr, a masc. noun tss. a number, a sum, by tale, an account, [in]finite, few.

3 Forty stripes he may give him, and not exceed: lest, if he should exceed,
He may strike him forty [times] add add
Hiphil fut.

and beat him above these with many stripes, then thy brother should seem vile
strike - be despised -

then ... should seem vile, Niphal (simple pass.) pret. of the verb קָלַח, qah-lah, tss. *to be vile, to be contemned to lightly esteem, to despise, to be base, to set light.*

unto thee.
before your eyes.

There seems to be a distinction made between punishments by stripes and punishments with rods. Paul suffered both kinds at the hands of his countrymen and the gentiles.

By his countrymen:
2Co.11.24 *Of the Jews five times received I forty stripes save one.*
25 *Thrice was I beaten with rods, once was I stoned (cf. Ac.14.19)...*

By the Gentiles:
Ac.16.22 *And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.*
23 *And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely ...*

Muzzling oxen (v.4)

4 Thou shalt not muzzle the ox when he treadeth out [the corn].
[grain]

thou shalt ... muzzle, Qal fut. of the verb סָמַח, chah-sam, only twice in the OT., in Ez.39.11 *to stop* [the noses).

Refusing to raise up a child on a deceased brother's inheritance (vss.5-10)

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger:

another

together, the masc. noun **יחד**, yah-chad, tss. *together, alike, likewise, only, altogether, at once, withal, at all.* (**22.10, 11; 25.5, 11; 33.5, 17**)

In this case a *stranger* would be anyone outside of her husband's family. So here there is the development of the idea of a *near kinsman*. (cf. Ru.3.9, 12)

her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

and perform the duty of an husband's brother unto her, Piel (intensive act.) fut. of the verb **יָמַד**, yah-vam; **v.7, perform the duty of my husband's brother**; in Ge.38.8, *and marry*; the fem. noun **יְבֵמֶת**, y'-veh-meth is four times in the OT tss. *his brother's wife* (Deu.25.7, 9), & *thy sister in law* (Ru.1.15, twice).

What follows is an ancient practice first shown in Judah, son of Jacob.

Ge.38.6 And Judah took a wife for Er his firstborn, whose name was Tamar.

7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan (who is evidently unmarried at this time), Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: wherefore he slew him also.

This practice is certainly referred to in the time of Christ's earthly ministry.

*Mt.22.23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
26 Likewise the second also, and the third, unto the seventh.*

By brother is meant a *birth* brother, of the same father. Then these brothers lived together or they abide together in the same vicinity. Also this text suggests to me that the living brother is unmarried, as we read above in Ge.38.6, 8.

The practice of polygamy, while regulated, is never commanded by the LORD. And this rule cannot be interpreted as a commandment to commit polygamy.

So the LORD directs the brother to marry his deceased brother's wife. The reason for this is now given.

6 And it shall be, that the firstborn which she beareth shall succeed in the name
rise up

shall succeed, Qal fut. of the verb קוּם, qoom, tss. to arise, to establish, to assure, to stand, to rise up (Deu.25.7), to confirm, to perform, to uphold.

of his brother which is dead, that his name be not put out of Israel.

firstborn, בְּכוֹר, b'-kōhr, a masc. noun, tss. firstborn, firstling, eldest son, eldest.

7 And if the man like not to take his brother's wife,
should please

like, Qal fut. of the verb **יָצַח**, *chah-phehtz*, tss. *to delight, to like* (25.7, Qal fut.; 25.8, Qal pret.), *to be pleased, to favor, to desire, to move*.

then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

desire

9 Then shall his brother's wife come unto him in the presence of the elders,
draw near (v.1) before the eyes

and loose his shoe from off his foot, and spit in his face,

and loose, Qal pret. of the verb **יָצַח**, *chah-latz*, tss. *to loose, to take away, to put off, to draw out, to withdraw, to deliver; Deu. 25.9, to loose, Deu.25.10, to have loosed* .

and spit, Qal pret. of the verb **רָקַח**, *yah-raq*, always tss. *to spit* (Nu.12.14 [twice], Deu.25.9).

and shall answer and say, So shall it be done unto that man
testify

shall answer, Qal pret. of the verb **עָנָה**, [g]ah-nah, *to answer, to testify, to speak, to witness, to should, to hear, to sing*.

that will not build up his brother's house.

will build, Qal fut. of the verb tss. *to build* (Deu.22.8 & 27.6; 28.30, Qal fut.), *to make* (Ge.2.22, Qal fut.), *to build up* (Deu.25.9, Qal fut.), *to repair, to set up*.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

This was part of the practice that is recorded in the book of Ruth. In Ruth the difference is probably the result of a combination of this text in Deuteronomy, raising up of a son of the deceased father to receive his inheritance, and the text of Lev.25.23-28.

Ru.4.7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

In all of this there is hidden the truth that our Lord Jesus Christ redeemed to Himself all that Adam lost. In the day Adam ate of the tree of the knowledge of good and evil he died, as the LORD said He would. (cf. Ge.2.17) Then he plunged the whole world into sin. In Adam's sin the image of God was marred. He was spiritually blinded and made subject to the ruler of the darkness of this present age, which ruler is Satan. For Adam's rebellion God subjected all of the kingdoms of this world or this present age to Satan.

Satan received rule over the world.

Lk.4.5 And the devil, taking him (the Lord Jesus) up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

1Co.15.21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

Lk.19.12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Re.11.15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

The first Adam, as a husband that had died, lost it all. But God raised up another son, a firstborn son, to recover all that the first Adam lost. This Son is called the last Adam and referred to as the second man.

1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

...

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

The terms '*first Adam*' and '*last Adam*' mean that these two stand representatives of man: the natural man in Adam, and the spiritual, heavenly, or new man[kind] (cf. Eph.2.15) in Christ that is from above.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Jesus Christ was raised upon His inheritance. In this way He redeemed what Adam lost.

Ga 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree ...

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

In a nutshell this is the thing that is hidden in this rather obscure text. Apart from Jesus Christ being raised up in the place of the dead both Israel and the whole world would have been lost forever.

A woman's cruelty (vss. 11, 12)

11 When men strive together one with another, and the wife of the one contend

strive together, Niphal (simple pass.) fut. of the verb נִצַּח, nah-tzah, tss. *to strive, to strive together*; the noun מַצִּיחַ, matz-tzooth is tss. *to contend* (marg., [men of] contention).

draweth near for to deliver her husband out of the hand of
to cause her husband to escape from

to deliver, Hiphil (causative act.) infin. of the verb נִצַּל, nah-tzal, tss. *thou shalt ... deliver*, Niphal (simple pass.) fut. tss. *to deliver, to be without fail, to save, to recover, to escape, to rescue*; **Deu. 23.15, to escape (Niphal [simple pass.] fut. verb; Deu. 23.14; 25.11, to deliver (Hiphil [causative act.] infin.; Deu.32.39, to deliver (Hiphil [causative act.] part.**

For the woman to draw near to men in conflict might not have been unusual. (cf. Ex.21.22)

There were other crimes that called for the other than normal punishments. In Due.19.21 the punishment for falsely accusing a brother was to receive that same punishment he thought to bring upon the other.

De 19:21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Dishonest measurements (vss. 13-16)

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.
a stone and a stone

14 Thou shalt not have in thine house divers measures, a great and a small.
an ephah and an ephah

divers measures, אֵיפָה, ehy-phah, tss. an ephah, a measure ,

15 But thou shalt have a perfect and just weight,
whole stone

perfect, שְׁלֵם, an adj. tss. full, peaceable, perfect, whole, ready, quiet.

just, צְדָקָה, tzeh-deq, a masc. noun tss. righteousness, just, justice.

a perfect and just measure shalt thou have: that thy days may be lengthened in
prolonged

may be lengthened, Hiphil (causative act.) fut. of the verb אָרַךְ, ah-rak, tss. long, prolonged, to be long, to lengthen, to defer, to draw out; Due.22.7, Hiphil pret. prolong; 25.15, Hiphil fut., to lengthen; Deu.30.18, 32.47, Hiphil fut., ye shall prolong.

the land which the LORD thy God giveth thee.

16 For all that do such things, and all that do unrighteously,
iniquity

unrighteously, לְיָצֵר, [g]ah-vel, a masc. noun tss. unrighteousness, iniquity, unjustly.

are an abomination unto the LORD thy God.

Lev.19.35 Ye shall do no unrighteousness in judgment, in meteyard (meteward, a rule for measuring), in weight (of dry), or in measure (of liquid, as explained by the following ...).

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

Pv.20.10 Divers weights (marg. stone and a stone), and divers measures (ephah and an ephah), both of them are alike abomination to the LORD.

Ez.45.9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

10 Ye shall have just balances, and a just ephah (dry), and a just bath (liquid).

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

John the Baptist touched on this. Old Testament Israel wasn't the only ones that had trouble with this.

Lk.3.12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

And I think if we are not careful, because we have become covetous we might fall into this sin. Give people what they pay for. Give the man an

honest day's labor. Give the man what he has for, and bless him by giving a little more, when we can. Love of Christ and for our neighbor will move us to bless others.

Remember Amalek (vss. 17-19)

17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee,

he met thee, Qal pret. of the verb קָרַךְ, tss. *to befall, to meet, to happen, to come to pass, was*, etc.

and smote the hindmost, Piel (intensive act.) fut. of the verb זָנַב, zah-nahv, twice in the OT, tss. *and smote the hindmost*, and in Jos. 10.19, Piel pret.; the masc. noun זָנַב, zah-nav is tss. is always tss. *tail*.

even all that were feeble behind thee, when thou [wast] faint and weary;

feeble, חָשַׁל, chah-shal, only this once in the OT, in Niphal (simple pass.) part.; another verb חָשַׁל, chahshal, only once and tss. *to be subdued*.

faint, עָיַף, [g]ah-yehph, an adj. tss. *faint, weary* (with reference to strength in body or soul), *thirsty* (with reference to water).

and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest

when ... hath given rest, Hiphil (causative act.) infin. of the verb נָח, noo-ach, tss. *to rest, to be quiet, to cease, to be confederate, to lay, to set down, to set*; the masc. noun נָח, nōh-ach, tss. *a rest, a restingplace*.

**from all thine enemies round about, in the land which the LORD thy
on every side**

round about, masc. noun סָבִיב, sah-veev, tss. *about, from about, on every side, round about (oft).*

God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

thou shalt blot out, Qal fut. of the verb מָחָה, mah-chah, tss. *to destroy, to blot out, to wipe, to abolish, to put out; Deu. 29.20, Qal pret., and ... shall blot out.*

Read Ex.17.8, 9, 14-16 to get the sense of what the LORD is saying.

*Ex 17:8 Then came Amalek, and fought with Israel in Rephidim.
9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.*

...

*14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.
15 And Moses built an altar, and called the name of it Jehovahnissi:
16 For he said, **Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.***

With Deu.25.19 and Ex.17.16 in mind the idea seems to be that only after Israel possesses the land *to the extent that they are promised it* that then this conflict with Amalek will be ended. In other words, until then Israel will battle against the Amalekites throughout their generations.

The Amalekites were a very early clan which lived in the land of Canaan in the days of Abraham. (cf. Ge.14.7) Conflict between Israel and the Amalekites began without any provocation on Israel's part. Amalek came against Israel shortly after only two months into their exodus from Egypt. (cf. Ex.16.1) They attacked at the rear of Israel's camp, the place where the *faint and weary* were located. (cf. Nu.14.25, 42-45) Just over a year later (Nu.10.11; 11.20; 13.25), when Israel refused to come into the land of Canaan they suffered defeat at the hands of the Amalekites. (Nu.14.41-45)

And the conflict continued. The last mention of this people is by David in the Psalms. (cf. Ps.83.7) We remember the issue of Saul's disobedience to utterly destroy the Amalekites. And it was at the hands of an Amalekite that he died. (cf. 1Sa.15.1-3, 9; 2Sa.1.10)