

Veritas Class  
June 29, 15, 2014

Righteousness in Securing the Well-Being of the Vulnerable  
Deuteronomy 21:10-22:8

I. Securing the Well-Being of Female Prisoners of War (Deuteronomy 21:10–14)

- A. The Context of 21:10–14
- B. The Arrangement of 21:10–23
- C. Exposition

1. The Primary Circumstance (vv. 10-13)

Protasis: *When* you go out to war against your enemies,  
and YHWH your God gives them into your hand  
and you take them captive,  
and you see among the captives a beautiful woman,  
and you desire her  
and you take her to be your wife,  
and you bring her home to your house.

Apodosis: *Then* she shall shave her head and pare her nails,  
and she shall take off the clothes in which she was captured,  
and she shall remain in your house  
and she shall lament her father and her mother a full month.

*After that*  
you may go in to her  
and you will be her husband,  
and she shall be your wife.

- a. What do we learn about this woman from vv. 10-12a?

- (1)
- (2)
- (3)
- (4)
- (5)
- (6)

- b. How does Moses seek to protect the *dignity* of the woman in vv. 12b-13?

2. The Secondary Circumstance (v. 14)

Protasis: *But if* you no longer take pleasure in her,  
and you let her go where she wants,

Apodosis: *Then* you may not sell her for money,  
nor may you treat her as a slave,  
since you have humiliated (*innâ*) her.

**D. I. Block**

How does Moses seek to protect the *rights* of the woman in v. 14

- (a)
- (b)

**D. Significance: What does this text say about the biblical view of marriage?**

- 1.
- 2.
- 3.

**II. Securing the Well-Being of an Unloved Wife and a Firstborn Son (Deuteronomy 21:15–17)**

**A. Background to Deuteronomy 21:15–17: Polygamy (polygyny) in the First Testament**

**1. The Ideal: Monogamy (Gen 2:24-25)**

**2. The Reality**

**a. The Royal Reality**

Deut 17:17; Judg 8:30–31; 1 Sam 18:17–30; 25:38–43; 27:23; 2 Sam 3:2–5; 5:13;  
1 Kgs 11:1–9; 2 Chron 11:21

**b. The Commoner Reality**

Gen 4:23; 16; 25:1–2; 30; 1 Sam 1:2

**B. Exposition**

**1. The Problem (v. 15)**

Definitions

- (1) To “love” and to “hate”
- (2) “Firstborn” (*běkôr*)

Why was the firstborn special in ancient Israel?

- (a)
- (b)
- (c)

**2. The Answer (vv. 16-17a)**

**3. The Rationale (v. 17b)**