



Deuteronomy Chapter 25b and 26

The Hand of A Women Cut Off!

Once again before we get started here this evening I'd like to say welcome and thank you for joining us for our study into the book of Deuteronomy.

During our last session this past week we talked about the laws concerning marriage and some miscellaneous laws that covered several different aspects of Hebrew life within the community of the house of Israel, and once again some of the laws given by Moses to the house of Israel may at times seem to us as though they are difficult to understand, and one of those laws that we spoke about was found in Deuteronomy chapter 25 verse 11 and I would like to once again go back over that particular commandment because I had received a few emails from people who were struggling to understand this particular commandment. And therefore, I'd like to go back and re-read that commandment so that we can better understand what this commandment means and how it effected Hebrew life within the very Hebrew community of the house of Israel.

But before we get into the rather personal details of this particular commandment here this evening I would like to put somewhat of a parental warning out there this evening.

The scripture that we are going to be going into detail about here this evening is of an adult nature and may not be suitable for children. And

therefore, please use your discretion when allowing your children to partake in this particular study here this evening. I will leave it up to you parents to decide for yourselves concerning your children, but please be advised...

And therefore... let us open the books this evening to
Deuteronomy chapter 25 verse 11 and 12: E1

Deu 25:11 "When men fight with one another and the wife of the one draws near to rescue her husband from the hand of him who is beating him and puts out her hand and seizes him by the private parts,

Deu 25:12 then you shall cut off her hand. Your eye shall have no pity.

At first glance this commandment once again may seem excessive to some and somewhat difficult to grasp the meaning of, but with just a little study and understanding we can know why this commandment was given and why it was so harsh.

But what I want to combat here is the idea that we need to change the text to suit ourselves and our own brand of righteousness.

We must remember that it is forbidden to add to God's word and to take away from God's word according to God in places like Deuteronomy chapters 4 and 12. And therefore... we cannot just change what God's word says because we don't like it or because what God says dose not agree with our own brand of righteousness or our own brand of what we think in our small minds is fair and just.

We must remember that we are not God. God is God and we are not. And it has become human nature to look at Scripture that is indeed God breathed and then attempt to change that Scripture because we don't think we like what it says.

This is called usurping the authority of God, and it clearly does qualify as... sin.

And so, when men see this rather harsh looking commandment at first glance and decide that they don't like it... what's the first thing that they do?

They attempt to change it in any way that they can. They attempt to explain it way through their own brand of hermeneutics and theology and their own brand of philosophical understanding and if that doesn't work they move to confusing the language in order to force the language to say what it does not say.

These are games that man has played with the Scripture from the very beginning and that's why we have a first day of the week Sunday Sabbath not commanded by anyone in the Bible and a Good Friday not commanded by anyone in the Bible and a pagan Easter Sunday morning not commanded by anyone in the Bible and a Christ-mass not commanded by anyone in the Bible.

And therefore... it should be of no surprise to us that Deuteronomy chapter 25 verses 11 and 12 have been changed by those who think that they know better than Yehvoah God himself.

Some will wrongly suggest that Deuteronomy chapter 25 verses 11 and 12 actually say that if a woman grabs a man's genitals with her hand that as punishment she is to have her groin shaved.

Now... as laughable as this might sound... this is what happens when men strive to change the commandment of God because they don't like what he says. And they will attempt to explain away the cutting off of the women's hand by replacing that commandment with their own made-up commandment. But I want to show you how ridiculous and how feeble of an attempt this is so that you are not led astray by it.

To begin with there are two times the word "hand" is used in Deuteronomy chapter 25 verses 11 and 12. The first time the word

“hand” is used the English word “hand” comes from the Hebrew word “yad” which clearly means “hand **(SHOW THEM IN BDB)**”

H3027

יָד

yâd = hand

BDB Definition:

- 1) **hand**
- 1a) **hand** (of man)
- 1b) strength, power (figuratively)
- 1c) side (of land), part, portion (metaphorically) (figuratively)
- 1d) (various special, technical senses)
 - 1d1) sign, monument
 - 1d2) part, fractional part, share
 - 1d3) time, repetition
 - 1d4) axle-trees, axle
 - 1d5) stays, support (for laver)
 - 1d6) tenons (in tabernacle)
 - 1d7) a phallus, a hand (meaning unsure)
 - 1d8) wrists

Part of Speech: noun feminine

A Related Word by BDB/Strong’s Number: a primitive word

The Hebrew word “yad” can mean other things as well but its primary usage was to mean “hand”.

The second time we see the English word “hand” used in verse 12, this English word “hand” has been translated from the Hebrew word “kaph” which also means “hand” or “palm” or “sole”. **(SHOW THEM IN BDB)**

H3709

כַּף

Kaph = hand

BDB Definition:

1) palm, hand, sole, palm of the hand, hollow or flat of the hand

1a) palm, hollow or flat of the hand

1b) power

1c) sole (of the foot)

1d) hollow, objects, bending objects, bent objects

1d1) of thigh-joint

1d2) pan, vessel (as hollow)

1d3) hollow (of sling)

1d4) hand-shaped branches or fronds (of palm trees)

1d5) handles (as bent)

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H3721

The argument that those who would like to change the God given commandment of Deuteronomy chapter 25 verses 11 and 12 make... is that because two different Hebrew words are used here... there must be a different meaning or a different understanding and therefore because they don't like the God given commandment given in Deuteronomy chapter 25, they decide to make the argument that this somehow should be translated as not cutting off the women's hand... but "shaving the women's groin" which I might add makes absolutely no sense at all given the actual text.

Now... how do they come to the conclusion that this commandment is not about cutting off the woman's hand but shaving her groin? Here's how...

You see... they must add to Gods word and take away from Gods word in order to make such a thing believable... but they have no problem with this because they don't like the commandment.

These men will attempt to get us to believe that the shaving a women's groin is to replace the commandment to cut off the hand because the Hebrew word "kaph" is also used in **Genesis chapter 25 which I would like to take you to as well; (scrn 1)**

KJV

Gen 32:25 And when he saw that he prevailed not against him, he touched the hollow (kaph) of his thigh; (yarek) and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

H3709

קפ

kaph

BDB Definition:

- 1) palm, hand, sole, palm of the hand, hollow or flat of the hand
- 1a) palm, hollow or flat of the hand
- 1b) power
- 1c) sole (of the foot)
- 1d) hollow, objects, bending objects, bent objects
- 1d1) of thigh-joint

1



Here in Genesis chapter 32 verse 25, we have the Hebrew word “kaph” being used again to mean “hollow” which is indeed another translation of the Hebrew word “kaph”.

In order to distort the commandment given in Deuteronomy chapter 25... they have to take from Genesis chapter 32 where we find the Hebrew word “kaph” being used again to mean “hollow” and couple it with the Hebrew word “yarek” which actually means “loins”. The problem with this hide the peanut under the shell game is that the Hebrew word “yarek” which means “loins”... does not appear in Deuteronomy chapter 25 verses 11 or 12 anywhere.

And please note my friends... that the Hebrew word “kaph” by itself does not represent the groin or the loins of a person. The Hebrew word “kaph” can only mean “palm, hand, sole,” or “hollow” or it can also mean “thigh joint” but it does not and cannot mean “groin, or loins”.

Once again... the Hebrew word “kaph” which is used in Deuteronomy

chapter 25 verse 12 does not and cannot mean “loins” or “groin” without being coupled with the Hebrew word “yarek” and there is no “yarek” in Deuteronomy chapter 25 verses 11 and 12! (**scrn 2**)

KJV

Gen 32:25 And when he saw that he prevailed not against him, he touched the hollow (kaph) of his thigh; (yarek) and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

H3409

יֶרֶךְ

yârék

BDB Definition:

1) thigh, side, loin, base

1a) thigh

1a1) outside of thigh (where sword was worn)

1a2) loins (as the seat of procreative power)



2

As we can clearly see here in Genesis chapter 32 verse 25 only the word “yarek” can mean “loins”. And once again... there is no Hebrew word “yarek” used in Deuteronomy chapter 25.

And therefore, these men who would like to change the commandment of Yehovah God because they don't understand the justice that Yehvoah God is providing through this particular commandment found in Deuteronomy chapter 25 are once again found weighed and wanting.

So why was the punishment of this women so harsh, or was it harsh at all once we understand what she was doing and the harm that she was willfully and intentionally causing?

The first thing that we need to understand is that this law was for the Hebrew nation of the house of Israel. This law, this commandment was

for the Hebrew Israelite. This law was not for the Gentile nations, and it did not apply to anyone outside of the house of Israel and therefore we can deduct immediately that both of these men who were fighting in Deuteronomy chapter 25 were both Hebrew Israelites and there in lies the first clue.

The second clue comes from understanding where this woman grabbed this man. She didn't grab his head, or his neck... she didn't put him in a head lock or a choke hold, she didn't hit him with a rod or a staff, she didn't throw a bucket of cold water on them to break up the fight, she didn't scream in his ear or kick him in the knee or stomp on his toes. She didn't do any number of other things that she could have done to break up the fight... but she willfully and intentionally chose... to grab this man's genitals out of sheer hatred.

Today in our time we think of having kids like we think of having a piece of pie.

There is no real joy or excitement, or sense of accomplishment in keeping God's commandment to be fruitful and multiply like there was back in the days of Moses.

For a man to have a son meant that his name and his legacy would continue on long after that man was dead and buried. For a woman to give a man a son was a great honor not only for the man but for the women who bore that child and for the family at large.

The seed of the man is kept in his loins. The future of a man is kept in his loins. The extension of a man is that seed that is carried in his loins.

For a woman to maliciously destroy that seed by doing damage to a man's loins was to cease that man from existing. To destroy a man's seed was to destroy his fruits, and to rob him of his posterity and to blot that man's name out of the house of Israel.

We must remember that a man's heritage and names sake was passed on through his sons. A man without a son could not continue on his legacy and his name would be literally cut off from the house of Israel.

If we pay close attention to Deuteronomy chapter 25 verses 5 through 10 we can get a better handle on the picture being painted here. It was important enough to God that if a man died that his brother should lay with his brother's wife and continue the dead man's name and legacy. **(scrn 3) show only**

Deu 25:6 And the first son whom she bears shall succeed to the name of his dead brother, **that his name may not be blotted out of Israel.**

1



Notice that it says in Deut 25:6... that the brother was to lay with the dead brother's wife and give her son why???.... so that... his name may not be blotted out of Israel.

This idea of a man being blotted out of Israel would be likened unto the damage that this woman would be doing by grabbing a man's genitals and possibly causing his name to be blotted out of Israel.

This was a serious matter on not just a physical level... but also on a spiritual level. Back in those days a woman was to know her place and for a woman to even think about grabbing a man by his gentile's and destroying his seed would have been unthinkable!

Today in our time our hearts have grown cold, and we think nothing of it because of our constant bombardment of action-packed movies and video games.

We've literally become numb to the disgrace of a women doing such a thing because of the animalistic and barbaric world that we now live in that makes excuses for everything and has thrown everything sacred to the ground.

This law may seem harsh to us at first glance, but to the Hebrew Israelite nation this law would have made perfect sense due to this man being blotted out of Israel because of a wicked woman's scorn.

There should be no doubt in our minds that the King James translators got this one right and so too... did Yehvoah God when he demonstrated the proper just punishment for the crime and damage done to a Hebrew man whose legacy God expected to continue.

Which brings us to Deuteronomy chapter 26 which has everything to do with a one time offering of the First Fruits of the house of Israel not to be confused with the "Feast of Fristfruits" spoken of in Leviticus chapter 23. And therefore... lets read down through Deuteronomy chapter 26 so that we can know exactly what it says and just as importantly what it does not say; **Deuteronomy chapter 26; E2**

Offerings of Firstfruits and Tithes

Deu 26:1 "When you come into the land that the LORD your God is giving you for an inheritance and have taken possession of it and live in it,

Deu 26:2 you shall take some of the first of all the fruit of the ground, which you harvest from your land that the LORD your God is giving you, and

you shall put it in a basket, and you shall go to the place that the LORD your God will choose, to make his name to dwell there.

Deu 26:3 And you shall go to the priest who is in office at that time and say to him, 'I declare today to the LORD your God that I have come into the land that the LORD swore to our fathers to give us.'

Deu 26:4 Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God.

Deu 26:5 "And you shall make response before the LORD your God, 'A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous.

Deu 26:6 And the Egyptians treated us harshly and humiliated us and laid on us hard labor.

Deu 26:7 Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression.

Deu 26:8 And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders.

Deu 26:9 And he brought us into this place and gave us this land, a land flowing with milk and honey.

Deu 26:10 And behold, now I bring the first of the fruit of the ground, which you, O LORD, have given me.' And you shall set it down before the LORD your God and worship before the LORD your God.

Deu 26:11 And you shall rejoice in all the good that the LORD your God has given to you and to your house, you, and the Levite, and the sojourner who is among you.

Deu 26:12 "When you have finished paying all the tithe of your produce in the third year, which is the year of tithing, giving it to the Levite, the sojourner, the fatherless, and the widow, so that they may eat within your towns and be filled,

Deu 26:13 then you shall say before the LORD your God, 'I have removed the sacred portion out of my house, and moreover, I have given it to the Levite, the sojourner, the fatherless, and the widow, according to all your commandment that you have commanded me. I have not transgressed any of your commandments, nor have I forgotten them.

Deu 26:14 I have not eaten of the tithe while I was mourning, or removed any of it while I was unclean, or offered any of it to the dead. I have obeyed the voice of the LORD my God. I have done according to all that you have commanded me.

Deu 26:15 Look down from your holy habitation, from heaven, and bless your people Israel and the ground that you have given us, as you swore to our fathers, a land flowing with milk and honey.'

Deu 26:16 "This day the LORD your God commands you to do these statutes and rules. You shall therefore be careful to do them with all your heart and with all your soul.

Deu 26:17 You have declared today that the LORD is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice.

Deu 26:18 And the LORD has declared today that you are a people for his treasured possession, as he has promised you, and that you are to keep all his commandments,

Deu 26:19 and that he will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the LORD your God, as he promised."

This particular chapter of Deuteronomy is not quite as complicated as the last chapter but it can be confused with the "Feast of Firstfruits" that is commanded to be kept each and every year.

This particular offering was a very special offering that was to be made the very first time that the house of Israel entered into the promised land of Abraham, Isaac, and Jacob to take possession of it.

During this First Fruit offering... there was no sheaf to be waved before Yehvoah. It was the Israelite himself individually that came and spoke and testified before Yehvoah God that, that Israelite knew full well that God himself had brought him out of the bondage of Egypt and into that promised land flowing with milk and honey.

And I also want to address Deuteronomy chapter 26 verse 5 where Moses commands each Israelite to say "A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous.

This "wondering Aramean" was a depiction of Jacob who had wandered from southern Canaan to Haran and back in Genesis chapters 27 through 35 and who later migrated to Egypt in Genesis chapter 46. And Jacob also married two Aramean women in Genesis chapter 28.

And I'd also like to emphasize the importance of **Deuteronomy chapter 26 verses 16 and 17 (scrn 4)**

Deu 26:16 "This day the LORD your God commands you to do these statutes and rules. You shall therefore be careful to do them with all your heart and with all your soul.

Deu 26:17 You have declared today that the LORD is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice.

4



Compare what we just read here in Deuteronomy chapter 26 with what Moses had already told the house of Israel back in **Exodus chapter 19 (scrn 5)**

Exo 19:5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine;

Exo 19:6 and you shall be to me a kingdom of priests and a holy nation.’

These are the words that you shall speak to the people of Israel.”

Exo 19:7 So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him.

Exo 19:8 All the people answered together and said, “All that the LORD has spoken we will do.” And Moses reported the words of the people to the LORD.



5

Once again, just as we see over and over and over again... the biblical definition of the love of God is that we keep his commandments and that his commandments are not burdensome to us and to this very day the biblical definition of the love of God has not changed by one crossing of a “t” or one dotting of an “i” (**scrn 6**)

1Jn 5:3 For this is the love of God, that we keep his commandments. And his commandments are not burdensome.

6



And with that we will close the books for this evening and I will once again ask everyone within the sound of my voice to please take what you have heard here this evening to your own prayer closet and bow your head and bend your knee and face the holy promised land of Jerusalem and ask in the name of Yeshua Hamashiach if what you have heard here tonight be true or not.

Ask, seek, and knock on his door and on his door alone so that the proper door can be opened unto you. And if you will do that, and if you will endure to the end... you and I will walk through the gates of his soon coming kingdom.