

THE PENTATEUCH IV: DEUTERONOMY

WEEK 4

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June 9, 2016

OUTLINE

DECALOGICAL STRUCTURE

Interpretive Overview
Anomalies

CANON & PROPHECY

Canon
Social Integrity

CIVIL LAW

Leadership
Social Values

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DECALOGICAL FRAMEWORK

Interpretive key: what is the value behind the given Word? Is that value also behind this cluster of laws?

Word	Description	Parallel	Connection
I	Other Gods	Chs 6-11	Drive out, Love Yhwh Only
II	Images	Ch 12	One place of worship
III	Honor Name	Ch 13	Kill false prophets
IV	Sabbath	14:22-16:17	Acknowledging True Owner
V	Parents	16:18-18:22	Authority/tradition respected
VI	Murder	19:1-21:9	Case Law on Murder
VII	Adultery	22:13-30	Sexual/marital integrity
VIII	Theft	23:19-24:7	Preserve others belongings
IX	False Witness	24:8-25:19	Avoid abusing justice
X	Coveting	26:1-15	Tithing

Words I-IV are better behaved than V-X. Can you think of any reasons why that might be?

DECALOGICAL FRAMEWORK

Words I-IV are far more well behaved on format. The remainder is not. Can you think of any reasons why that might be?

- ▶ Certain laws tend to be tied together naturally, but only one of them fits into the decalogue format. Perhaps the others come along as “riders.”
- ▶ Many of these specialized laws that at high enough level of generality could fit in any number of places.
- ▶ Apparently anomalous passages can be given explanations that fit very naturally with the decalogical structure (more next section.) This implies that more study is needed.

The overall framework seems to fit even if there is work yet to be done.

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DECALOGICAL FRAMEWORK

Word	Description	Parallel	Connection
VI	Murder	19:1-21:9	Case Law on Murder
*	Anomaly	21:10-22:12	Apparent Jumble
VII	Adultery	22:13-30	Sexual/marital integrity
*	Anomaly	23:1-18	Camp Regulations
VIII	Theft	23:19-24:7	Preserve others belongings

EXAMPLES

1. Malicious Witness occurs within the Murder section. *Why not the False Witness section?!*
 - ▶ A malicious witness would essentially be a murderer.
 - ▶ It's part of a section on legal practice (cities of refuge, etc.)
2. "Do not muzzle the ox while it's threshing," is in the False Witness section...
 - ▶ 1 Cor 9—Paul connects this to the just deserts of Christian worker, which implies that it is deeper than animal treatment
 - ▶ Only time an oxen wouldn't be fed is if it were borrowed.
 - ▶ Between passages about general oppression (gleanings for poor, extreme punishment, despised widow)
3. Sequence of Mixing Laws (no wool with linen, no ox with donkey, etc.) is considered anomalous. What are some options?
 - ▶ It leads into marital relations, connection to Word VII. Authors have suggested that mixing is symbolic for intermarrying with other nations.
 - ▶ It's capped with the tassels law: Num 15:39b—so as to do them and not follow after your own heart and your own eyes, after which you played the harlot.

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THE PROPHET

Last time we read that any prophet calling on Israel to worship other gods must be purged—consistency with Moses is essential.

Here we discover some new features:

- ▶ In the other example, the prophet is simply advocating “foreign gods”. This case envisions also one who claims to speak on behalf of the LORD.
- ▶ The prophet’s word must be tried by reality. If their prophecy fails, then they were not from God.

THE CANON

This is a special commissioning for a continued passage of divine words. Moses is not alone but will be followed by others like him.

Here are some interesting notes for our Bible:

- ▶ Josephus writes:
It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do ... (*Against Apion* 1.8)
- ▶ We witness this apostolic succession explicitly in a couple places (Moses-Joshua, Elijah-Elisha)
- ▶ Jesus is the Prophet *par excellence*. (Cf. Acts 3:22ff) Note: The Apostles are called only *witnesses*, implying that Jesus is Final Prophet.

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POWER OF PROPHETS

Note how the integrity of Moses' office is protected by God:

- ▶ Miriam's (and Aaron's) Judgment (Numbers 12:6-8)
- ▶ Kadesh Barnea (Numbers 13,4)
- ▶ Sons of Korah (Numbers 16:3)
- ▶ Moses Own Judgment (Numbers 20:12)

Insofar as the prophet extends Moses' office and insofar as the prophet speaks from God, the prophet is one of the highest offices in Israel (at least as long as they are actually prophesying.)

For this reason, capital punishment is reserved for frauds (or other types of prophetic failure; e.g. I Kings 20:36).

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There are different types of leader in Israel's society:

SPIRITUAL Priests, Levites, Prophets and, ideally, the King

CIVIL Kings, Judges, Elders

MILITARY King, Commanders, Officers

Prophets can appear in any office:

- ▶ Joshua was a military commander (Exodus 17:9-10)
- ▶ Deborah was a judge (Judges 4:4)
- ▶ Samuel was a judge, serve in some priestly duties (1 Sam 3:3, 7:15)
- ▶ David was a king (2 Sam 4:4-5)
- ▶ Amos is a shepherd (Amos 1:1)
- ▶ Elisha is a farmer (I Kings 19:19)
- ▶ Huldah's occupation is unknown, but is married to "keeper of the wardrobe"—probably a Levite (II Kings 22:14)

Holding a high spiritual office does not imply prophethood.

THE ROLE OF THE PEOPLE

Throughout Deuteronomy, the people are implicitly called to enforce the Law, not specialized professionals or officials:

- ▶ 17:5,7—then you shall bring out that man or that woman who has done this evil deed to your gates, that is, the man or the woman, and you shall stone them to death. . . The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people.
- ▶ 17:10-12—You shall do according to the terms of the verdict which they declare to you . . . and you shall be careful to observe according to all that they teach you. According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. The man who acts presumptuously by not listening to the priest who stands there to serve the Lord your God, nor to the judge, that man shall die . . .
- ▶ 25:12—you shall cut off her hand; you shall not show pity.
- ▶ 21:23b—you shall surely bury him on the same day
- ▶ “all the men of his city shall . . .” 21:21, 22:21
- ▶ “You shall purge” . . . 13:5, 17:7, 19:13, 19:19, 22:21, 24:7

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THE WEAK AND LOWLY

Psalm 138:6 NIV—Though the Lord is exalted, he looks kindly on the lowly; though lofty, he sees them from afar.

What are examples of laws that protect the weak in your reading?

THE WEAK AND LOWLY

What are examples of laws that protect the weak in your reading?

- ▶ Recall: Slaves released, debts cancelled (Ch 15)
- ▶ Virgin of the Field (22:25-27)
- ▶ Refuge for Slave (23:15-18)
- ▶ No interest on Loans (23:19)
- ▶ Certificate of Divorce prevents a man from demanding her back later (24:1-4)
- ▶ Do not exploit the hired worker (24:14,15)
- ▶ Justice for Slave (24:17)
- ▶ Gleanings Protected (24:20)
- ▶ Despised Levirate Widow (25:5-10)
- ▶ Remaining First Fruits offered to poor (26:12)

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3. Woods, Edward J. *Deuteronomy: An Introduction and Commentary*. IVP Academic, 2011.