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Deuteronomy Series 2009-2011
Fellowship Chapel, Jarrettsville, MD

Lesson 56 – Review of Deut. 16:18 – 25:4
13 Sep 2011

NOTE: no class 20 Sep & 4 Oct

I. INTRODUCTION & REVIEW

This session will be the 2nd review & includes in the table 10:12-11:32.

1:1-5 Introduction to God’s spokesman, the 1 st Prophet Moses
1:6 - 4:40 1st Exposition of the Torah = <i>motivation</i> to obey from (1) <u>past gracious actions</u> of Yahweh and (2) sovereign <u>destiny</u> of the nation (<u>future gracious actions</u> of Yahweh)
4:41-49 Editorial comment on context of 2 nd Exposition of the Torah
5:1 - 26:19 2nd Exposition of the Torah = <i>proper response</i> to Yahweh in heart and soul
5:1 - 11:32 Loving Yahweh with <i>all the heart</i>
12:1 - 26:19 Loving Yahweh with <i>all the soul</i> (<i>nephesh</i> =life)
12:1 - 13:18 Theological unity of Israel’s tribes and its Enforcement (esp 1 st , 2 nd , and by implication the corresponding 9 th , 10 th commandments)
14:1-21 Enforcement of Distinct Cultural Sustenance from Life to Death (a witness consistent with Yahweh’s name, see 3rd commandment)
14:22 - 16:17 A Distinct Culture of Theocentric Faith in God’s Economic Order (with emphasis upon the 4 th and by implication the corresponding 8 th commandment)
16:18 - 18:22 A Distinct Culture of Human Authority Under God’s Justice (emphasis upon human authority starting in the home—the 5 th commandment and by implication the 7 th commandment)
19:1 - 21:23 Protocols for Implementing True “Social Justice” (emphasis upon dealing with deployment of civil authority’s lethal force—6 th commandment)
22:1 - 23:18 A Distinct Culture of Life-Protecting Boundaries (emphasis upon purity of national life—the context of the 7 th commandment)
23:19 - 24:7 A Distinct Culture of Respect for “Human Rights” (emphasis upon the implications of the 8 th commandment)
24:8 - 25:4 A Distinct Culture of True Representation (emphasis upon the implications of the 9 th commandment)

II. WHAT THE 5th COMMANDMENT LOOKS LIKE IN PRACTICE (cf. 5:16; cf 16:18-18:22)

Immediately 16:18 speaks of judges. 17:14, of the king. 18:1, of priests. 18:9, of prophets.

What characterizes these people?

Where do we learn about authority?

What does sociological research show?

Judges:

16:18-17:1 law and theology are interrelated: where is Bible doctrine to be learned?

17:2-7 rules of evidence & capital crimes

17:8-13 levels of authority

King:

17:14-20 top civil official still under the Word of God—his office, too

Priests:

18:1-8 intermediaries between Holy God and sinful people (until Christ came)

Prophets:

18:9-22 To convey divine directions regarding [Israel's contractual performance] and to [indict] pagan nations

18:9-11 witchcraft....

Pagan (demonic) channels of “revelation”

18:16-18 raise up a line of prophets

18:20-22 **die....**

Authority and the Word of God still the issue

III. WHAT THE 6th COMMANDMENT LOOKS LIKE IN PRACTICE (cf. 5:17; cf 19:1-21:23)

Here we deal with taking life. Human civil government is founded upon the authorization to take life in the case of murder *because of the value of the life that was murdered*.

19:1-21 judicial protocols to protect life

Safeguarding the judicial function from wrongly taking life

Note

19:13 human emotion over need to judge evil

19:14 neighbor's landmark (“[evidence tampering]”)

19:15-21 false witness problem

20:1-20 military policy to protect life

20:1-9 there must be conscience-based sentiment about the justice of military action

20:10-15 vs. 20:16-18 two different kinds of war

20:19-20 protection of the environment's resources for civilization

21:1-23 social regulations to protect life

21:1-9, 22-23 (another “sandwich”) procedures to purge blood guiltiness from the land

21:10-14 protection of women's vulnerability

21:15-21 protection of family inheritance and society at large

IV. WHAT THE 7th COMMANDMENT LOOKS LIKE IN PRACTICE (cf. 5:18; cf 22:1-23:18)

The 7th commandment, like the other commandments, is further reaching than it first appears. Adultery violates God’s designed boundaries—boundaries that include not merely marital spouses, but all [created] distinctions.

22:1-4 Ownership boundaries

22:5-12 Natural boundaries and Israel’s peculiar boundaries

22:13-30 Wide-ranging results of violation of marital boundaries

23:1-8 Israel’s citizenship boundaries

23:9-14 Yahweh’s holiness boundaries linked to public health practices

23:15-16 Boundary of human freedom

23:17-18 Boundary of appropriate temple worship (giving must be from legitimate labor)

V. WHAT THE 8th COMMANDMENT LOOKS LIKE IN PRACTICE (cf. 5:19; cf 23:19-24:7)

The 8th commandment necessarily deals with what commonly is seen as “property rights”. However, property has no [inherent rights].

Rights must reside in God’s imputations in order to be objective; otherwise they are only man’s [speculative opinions].

This section expounds upon the rights God has given to designated persons.

23:19-20 Israel’s citizens were not to live as debt-slaves

23:21-23 Promises to God (and by implication, other men) create a “debt” that must be paid. Implication economically is increased social productivity due to the predictability of one’s promises.

23:24-25 Ownership under God Who graciously grants the property, but others must respect that derivative ownership

24:1-5 Limitations upon marital “lordship” of the husband.

24:6 Limitations of collateral infringement upon basic tool of life

24:7 Limitations of ownership of other men (man-stealing is a capital crime).

VI. WHAT THE 9th COMMANDMENT LOOKS LIKE IN PRACTICE (cf. 5:20; cf 24:8-25:4)

The 9th commandment is “enlarged” here to include all false representation situations, not just perjury in court cases.

24:8-9 True representation of priestly authority

24:10-13 Debtor’s honor to be respected

24:14-15 Poor laborer’s honor to be respected

24: 16 True representation of personal responsibility

24:17-22 True representation of justice and grace toward the disadvantaged and vulnerable

25:1-3 True representation of the value of a transgressor

25:4 True representation of the value of work animals

VII. CONCLUSION

Notice how the same circumstantial case is discussed under different commandments → the spheres of applicability of the ten commandments overlap → sin reaches out to infect and harm many different areas of life.

///// SLIDE #6 [overlap examples]

Example	Commandment Violated	Rationale
False prophet	1,2,5	Violates God's Word, prophet's authority
Misuse of animals	3,7,9	Violates their life-giving purpose, unique design, value
Perpetual labor & debt	4,8,9	Violates faith in God's provision, demeans designed freedom from debt-forced labor
Taking property of another	7,8,9	Violates God's ownership boundary, God's grant, honor of the owner
Modern socialism	7,8,9	Ditto