

Structure of Chapters 8 and 9

Deut 8:1-20	<i>Adversity Test:</i> deprivation of necessities of life
Deut 9:1-10:11	<i>Lesson:</i> awareness of God's providential supply under the appearance of "our" efforts
Deut 9:1-10:11	<i>Failure Review:</i> from the very beginning at Mt. Sinai until years later
	<i>Lesson:</i> awareness of the need for a Mediator for God's grace

Time Order	Speech Order	Details	Moses' Point
2	9: 9-11	40 days for 2 copies of covenant	Yahweh-Israel contractual relationship broken & restored
3	9:12-17	Destruction of covenant copies	
6	9:18-20	40 days of mediation	
4	9:21	Destruction of the golden calf	Actual events and locations of rebellion
1, 9	9:22-24	Other incidents before & after Sinai	
7	9:25-29	Intercessory logic of Moses with God	Glory of Yahweh kept
5	10:1-3	Making of 2nd 2 tablets & Ark	Tablets, Ark, & Priesthood
8	10:4-5	2nd tablets written & stored in Ark	
10	10:6-9	Post-Sinai priesthood & Ark (editor?)	
6	10:10	40 days successful mediation	Israel saved & ready to conquer
8	10:11	Command to begin conquest	

#1 Non-Biblical Answer to: “Who are you to tell me how to live?”

1. **Subjectivism** (moral relativism): *“Ethical judgments merely express an individual’s emotions or attitudes toward an action.”*

Arguments for:

Circumstances & generation differ from person to person

Intolerant to impose one’s values on others

Two persons’ conflicting judgments can both be true because they both accurately reflect the individual attitudes

1 Non-Biblical Answer to: “Who are you to tell me how to live?”

1. **Subjectivism** (moral relativism): *“Ethical judgments merely express an individual’s emotions or attitudes toward an action.”*

Problems with:

Says nothing about actions themselves, only autobiographical expressions lacking basis for moral outrage over evil actions

Self-refuting since every person inevitably judges others’ actions (especially toward himself or herself)

Resulting anarchy leads to totalitarian imposition of the judgments of the stronger against the weaker to avoid social chaos

#2 Non-Biblical Answer to: “Who are you to tell me how to live?”

2. **Humanism** (attempt to establish “objectivity”): *“ethical judgments start with the assumption that violation of human nature or needs is wrong”*

Argument for:

Human nature and needs together are a constant throughout history so that there is a stable, non-subjective standard for moral judgment against any violation of that nature and/or needs

2 Non-Biblical Answer to: “Who are you to tell me how to live?”

2. Humanism (attempt to establish “objectivity”): ***“ethical judgments start with the assumption that violation of human nature or needs is wrong”***

Problems with:

The *value* judgment that it is wrong to violate human nature doesn't follow from the *fact* of violation of human nature.

Any required social agreement makes an “agreed-upon” value, but that kind of value isn't objective; it arises solely from social agreement.

Why set violation of human nature and needs above animals' natures and needs or the environment's nature and needs?

God's Design of Society

