

SESSION #47 (15 March 2011) Deut 22:1-4; Purity of Ownership (vs. Socialism)

I. INTRODUCTION & REVIEW

1:1-5	Introduction to God's spokesman, the 1 st Prophet Moses
1:6-4:40	1 st Exposition of the Torah = <u>motivation</u> to obey from (1) <u>past gracious actions</u> of Yahweh and (2) <u>sovereign 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	2 nd Exposition of the Torah = proper response to Yahweh in heart and soul
5:1-11:32	Loving Yahweh with all the heart
12:1-26:19	Loving Yahweh with <u>all the soul</u> (<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)
19:1-21	Protocols for Judicial Proceedings
20:1-20	Military Policy
21:1-23	Protocols for Protecting Social Life
22:1-23:18	A Distinct Culture of Life-Protecting Boundaries (emphasis upon purity of national life—the context of the 7th commandment)
22:1-4	Purity of clear ownership
22:5-12	Purity of created distinctions

Review:

21:1-9, 22-23 "sandwich" structure – doctrine concerning the [destruction] of life

21:10-21 family structure that is the "womb" of life

21:10-14 family integration of war brides

21:15-17 family inheritance laws

21:18-21 family "production" not suited for family or national perpetuation

Marcionite heresy: the God of the OT is fierce and unloving; the God of the NT is love.

Principle:

21:18-21 expresses a truth about the social order by the God Who designed it.

Parents' allegiance ought to be to the Word of God more than to their own children—repeated by Jesus in **Matt 10:37** "*he who loves son or daughter more than Me is not worthy of Me.*"

Compare to the alarm of secular-statist lawyers who are now arguing that home-schooling and private Christian schools ought to be eliminated (thanks to Jik Yousefi for bringing the Nov/Dec 2010 issue of the Home School Legal Defense Association magazine):

[There must be legal and constitutional limits on the ability of homeschooling parents "to teach their children idiosyncratic and illiberal beliefs and values". . . [Government control must be exercised against] "parents [who] want to teach against the enlightenment. . . .

Parental control over children's basic education flows from the state (rather than vice versa). States delegate power over children's basic education to parents. . . .”

Kimberly A. Yurako, “Education Off the Grid...”, *California Law Review* 96 (February 2008) (She is a professor at the Northwestern University School of Law)

“This essay explores the choice many traditionalist Christian parents (both fundamentalist and evangelical) make to leave public schools in order to teach their children at home, thus in most instances escaping meaningful oversight. . . .Society need not and should not tolerate the inculcation of absolutist views that undermine toleration of difference. . . .If a parent subscribes to *an absolutist belief system premised on the notion that it was handed down by a creator, that it (like the Ten Commandments) is etched in stone and that all other systems are wrong, the essential lessons of a civic education. . . often seem deeply challenging and suspect. . . .Such ‘private truths’ have no place in the public arena, including the public schools.*”

Catherine Ross, “Fundamentalist Challenges to Core Democratic Values: Exit and Homeschooling”, *William and Mary Bill of Rights Journal* 18 (May 2010) (She is professor at George Washington Law School)

“The risk that parents or private schools unfairly impose hierarchical or oppressive beliefs on their children is magnified by the absence of state oversight or the application of any particular educational standards. . . .*Public education should be mandatory and universal.*”

Martha Fineman and Karen Worthington, *What is Right for Children? The Competing Paradigms of Religion and Human Rights* (Burlington, VT: Ashgate Publishing Co., 2009).

Discussion.....

Ethical question: *What is your moral authority for telling me and others how we should live our lives?*

Epistemological question: *What is truth and how do you know when you have it? Why should I accept what you are telling me?*

Metaphysical question: *What is the purpose and meaning of life? Why go on living?*

Slide #2: Discussion

Slide #3: Discussion

Slide #4: Discussion

New section **22:1-23:18**

- Starts with a series of “positive” admonitions instead of specific case law or negative prohibitions (**22:1--cf 21:1,10,15,18,22**)
- Ends with a shift to economic and ownership texts (**23:19ff**) suggesting an emphasis upon the 8th commandment.

Theme seems to be boundaries which can't be crossed in field, flock, clothing, marriage suggesting [a preservation of life as God created it] with emphasis, perhaps, on the 7th commandment.

II. A DISTINCT CULTURE OF LIFE-PROTECTING BOUNDARIES (22:1-23:18)

The common theme includes a resistance against mixing things across boundaries

A. Purity of Clear Ownership (22:1-4)

22:1 not see and hide. . .brother's ox or sheep going astray. . .

Is this a negative injunction enforceable by civil government?

Like all of the 10 commandments: speaks to the [heart] and works out into [everyday life].

Gives the “spirit” behind the 8th commandment (“thou shalt not steal”)—remember the 2nd five commandments are usually treated as a group devoted to “loving thy neighbor.”

Note “hide” in **22:1,3,4**. → [“don't get involved”]

certainly bring them back to your brother (Heb: inf. abs.)

Link between domestic animal assets and owner must be preserved—can't be a “fuzzy” boundary.

22:2 bring it to your own house. . .

Assume cost of maintenance without infringing upon ownership

22:3 any thing

Shows that ownership in general is the subject here

22:4 fall. . .must surely help him. . . (Heb: inf. abs.)

Get involved in helping!!

North's economic analysis:

1. Sanctity of ownership → capitalist economic order, not a socialist one
2. Animals rank under man in God's created order; with the fall, violence entered the animal domain (conquest of the land was to proceed slowly so wild animals wouldn't threaten civilization—**Exod. 23:29**); also owner was responsible for damage his domesticated animals did to others' property—**Exod. 21:35; 22:5**.
3. Economic prosperity depends upon respect for God's (delegated) ownership.
4. Delay in returning property exposes thievery.
5. Incentivizes branding to reduce search-and-restoration costs to both owner and finder.

Concept of “entitlement” shown here:

Means owning “title” = ownership

Misused by politicians today who attempt to justify state welfare to avoid the concept of charity (charity = giving aid that is NOT entitled); charity is maligned as “demeaning” so state confiscation of private assets is substituted for it.

NT continues this “love of neighbor” in **Jas. 2:15-16; 1 John 3:17** within the Christian community.

B. Purity of Created Distinctions (22:5-12)

A series of distinctions which must be preserved by the theocratic culture as a witness of its uniqueness and identification with Yahweh the Creator.

22:5 wear. . .abomination to Yahweh

Shows that “purity” is the issue in this series.

[Sexual distinction or identity] is taken to be very serious in the Bible.

Created order to produce life and nurture life (**Gen. 3:16-19**)—a division of labor.

Marriage and family (DI #2,3) are social arrangements that fit this created order.

Marriage and family (DI #2,3) reveal the life-producing, contractual relationship between Yahweh and Israel (**Ezk. 16:32; Hos. 2:2**).

Pre-marriage relationship reveals relationship between Christ and the Church (**Eph. 5:22-33**).

Homosexuality & transvestism expresses a hatred for the [created design] of God (**Lev. 18:22; 20:13; Rom. 1:26-27** – an ‘obscure passage’ according to our President).

III. CONCLUSION

We are seeing the distance that separates the ancient theocracy of Israel from the modern nation-state. This difference is not mainly due to the passage of time and supposed “evolution” of society; it is really due to the primary allegiance of people—to either the God of the Bible or to the idolatrous state.

Israel was to bear testimony to the Creator so it was told to plainly honor the Creator’s design distinctive. And in doing so, it would prosper above all other nations.

