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Deuteronomy Series 2009-2011
Fellowship Chapel, Jarrettsville, MD

Lesson 55 – Review of Deut. 12:1 – 16:17
06 Sep 2011

NOTE: no class 20 Sep & 4 Oct

I. INTRODUCTION & REVIEW

This session and next section will be review sessions.

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>
5:1-33	The Mt. Sinai event—inauguration of the contractual relationship
6:1-25	Integrity via Word in the heart placed there through family life
7:1-26	Joining Yahweh’s war—hope of blessing contingent upon the conquest of evil
8:1-20	Surviving success through consciousness of the insufficiency of usual cause-effects and necessity of reliance on God’s special historic acts
9:1 - 10:11	Surviving success through consciousness of their sinful, rebellious historic behavior
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 1st & 2nd COMMANDMENTS LOOK LIKE IN PRACTICE (cf. 5:6-8; cf 12:1-13:18) [and the basis of the 10th commandment]

12:1-4 In the Kingdom of God, pluralism/polytheism is eliminated →

Ch Age:

- (1) elimination *in the heart and mind and over our personal “dominion area”* (family, children, cultural/political influence)
- (2) collision over origins, cosmology
- (3) collision over ultimate epistemic authority (Bible > human imagination) & thus the foundation of all education
- (4) collision over ethical authority
- (5) collision over imputation of value (economically)

12:5-7 worship at God’s assigned meeting place →

Ch Age:

- (1) location of indwelling Spirit = believers in local assemblies
- (2) location of special revelation = Bible
- (3) unity in regeneration & submission to Scripture

12:29-31 not ensnared to follow after them, on guard against seduction of the world culture on us

12:32 - 13:3 Word of God over all experience and religious claims →

Ch Age:

- (1) talk, reading, religious expressions, etc., must not counter the truths of God’s Word
- (2) *allegiance to the Bible* over even the closest family and friends
- (3) need to view such challenges as tests from the Lord

III. WHAT THE 3rd COMMANDMENT LOOKS LIKE IN PRACTICE (5:11; cf 14:1-21)

///// SLIDE#5 [= Slide#2]

14:1-2, 21c Distinctive view of death that explicates the implications of naming Yahweh as God

A culture’s values show up in how it deals with death—of both man and animals.

14:3-21b Diet of a culture marks it from others.

Ch Age:

- (1) “Taking the name of the Lord in vain” = not living in a way that *consistently matches what a personal relationship Him implies*
- (2) A key component is how we respond to death and life.

IV. WHAT THE 4th COMMANDMENT LOOKS LIKE IN PRACTICE (5:12-15; cf. 14:22 - 16:17)

//////SLIDE #6 [good-evil]

Distinctive view of labor, wealth, value, and welfare

Based upon creation prior to the fall, but now modified by the fall

Pagan view: labor is for slaves, not freemen

14:22-29 Labor is dominion that keeps dependent upon God’s provisions (sabbatical principle)—and is to result in rest

-isn’t a means of personal salvation, but

+is the means of generating wealth (labor, not governments create wealth—“money changers” were political-business chrony-ism)

+is to result in aiding worship

15:1-22 Labor ought to be part of a free life, not a slave life

-locked-in land title reveals eternal security principle

-sabbatical day & year → limited personal indebtedness (**Prov. 22:7** “*The rich rules over the poor, and the borrower is servant to the lender*”)

-Israel could have economically dominated the ancient world, at least of the Near East

-Yahweh “owned” the first-born → forward-looking view of fruitfulness and productivity

16:1-17 Use of wealth to worship that commemorates God’s historic plan of redemption

(Annual calendar)

Ch Age:

- (1) Work should have value before the Lord (ultimate value, not mere market value) (**1 Cor 3:14-15**);
- (2) Work must be seen as from the Lord and as a source for giving back to the Lord (**2 Cor 9:7-12**);
- (3) Work is necessary (**1 Thess 4:11; 2 Thess 3:10-12**);
- (4) Work is redemptive in its lessons (**Eph 4:28**).

V. CONCLUSION

Deut 5:6-12 give general rules 1-4

Deut 12:1 - 16:17 amplify each rule's implications

/////SLIDE #7 = Slide #5 [God's design of society]

