

**SESSION #31 (12 October 2010); Deut 1232 – 13:5; Enforcing Prophets’
Conformity with Mosaic Doctrine**

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) 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	2 nd Exposition of the Torah = proper response to Yahweh in heart and soul
5:1 - 11:32	Loving Yahweh with <u>all the heart</u>
12:1 - 26:19	Loving Yahweh with <u>all the soul</u> (<i>nephesh</i> =life)
12:1-31	Theological unity of Israel’s tribes (1 st , 2 nd , 10 th commandments)
12:32 - 13:18	Enforcement of Theological Orthodoxy (1st, 2nd, 3rd, 9th, 10th commandments)
12:32 - 13:5	Enforcement upon the Prophets

A. Chap 12 key points

12:1-31 Unity of tribes centered upon Yahweh’s designated “[sacred space]”—the ONLY place where He would meet with them—voluntary theological unity, not civil government-coerced unity

12:1-4, 29-31 form the start and end of this pericope

Destruction of architectural remains & prohibition of historical research into them

Why?

B. Issue of Holy War (again)

Previous point: Conquest was a local historical revelation of what the final judgment of God looks like in anticipation of His global Holy War at the Second Advent.

Question: What about critics who say it was no different than Islam’s jihad?

Using Andy Woods, Canaanite Genocide (2005) paper written for a course at DTS

1. Stated Scriptural purposes (summary of his 8 citations):

- Background prior history of Sodom & behavior of Lot and family (**Gen 19**—they don’t pull Sodom up; Sodom pulls them down) so Israel would also behave if Canaanite culture survived and would be permanently destroyed).
- To glorify God the Kingdom of God “model” had to fulfill God’s prior promises of a land at the time of its origin at the Exodus and Mt. Sinai (its inheritance—**Gen. 15:13-16**).
- To defeat the demonic principalities and powers energizing the Canaanites (see link between civil authorities and the demonic powers in **Daniel 10**).

2. Ethical discussion:

- Holy War was conducted by other Ancient Near Eastern nations—see inscription on the Moabite Mesha Stele: “*And Chemosh said to me: Go, take Nebo from Israel! So I went by night and fought...against it from the break of dawn until noon, taking it and slaying all, seven thousand men, boys, women, girls, and maidservants; for I had devoted them to destruction for (the god) Ashtar-Chemosh. And I took from there the [...] of Yahweh, dragging them before Chemosh.*” James B. Pritchard, ed., *The Ancient Near Eastern Texts: Relating to the Old Testament*, 3d ed. (New Jersey: Princeton University Press, 1969), 320.
- Holy War for Israel was limited geographically (**Deut 20:16 cf. 2:4-5, 18-23**) and never for propagation of the faith outward to other nations and cultures (**9:4-5**).
- Holy War also applied to apostacized Israelite cities (**Deut 13:12-18**).

- God could have used geophysical judgments in place of Israel which then would place this action on the same level as geophysical catastrophes today.
- The Canaanites were not morally innocent people—they followed the legacy of Canaan, son of Ham (**Gen. 9:20-27; 15:16; 34** [rape of Dinah]; **38** [propagation of religious prostitution]; **Lev. 18:21-23** [child sacrifice, homosexuality, bestiality]. Albright: “*it is certainly true that human sacrifice lasted much longer among the Canaanites and their cogeners than in either Egypt or Mesopotamia. The same situation seems to hold true for sexual abuses in the service of religion, for both Egypt and—on the whole—Mesopotamia seemed to have raised the standards in this area at a much earlier date than was true in Canaan.*” W. F. Albright, *Yahweh and the Gods of Canaan* (London: Athlone, 1968), 152. One-sided histories like those of the conquest of North and South America that blame the white Europeans conveniently omit the moral degeneration of the natives—tribal warfare, cannibalism, and child sacrifice.
- Canaanites had become incapable of repentance because of the hardening of their hearts (**Deut 2:30; Josh 11:20**) like Pharaoh and later Israel (**Jer. 7:16**). God had already awaited 400 years for their repentance (**Gen. 15:13**) as He did prior to the flood (**Gen. 6:3; Ezk 18:23; 33:11**)—never rushes to judgment; Woods cites a reference to rabbinic tradition where the angels sought to sing after the Red Sea had closed upon the pursuing Egyptian army. However, God stopped their song and said, “The work of my hands has drowned in the sea and shall you chant songs?” God does not “rejoice in the downfall of the wicked” in Susan Niditch, *War in the Hebrew Bible: A Study in the Ethics of Violence* (New York: Oxford University Press, 1993).
- Holy War is limited to the ancient theocratic state of Israel and cannot be used by the Church to justify Crusades, Inquisition, Salem Witch Hunts, KKK, and shooting abortion providers (these result from “replacement theology” whereby the Church replaces or inherits the function of Israel).
- The real question is why hasn’t there been Holy War against all of us sinners? Holy war was ordered by the morally perfect God against whom there is no competing moral authority; Meredith Kline in *The Structure of Biblical Authority* (Grand Rapids: Eerdmans Publishing Co., 1972) states holy war as a principle of Intrusion Ethics whereby the Ethics of the end time judgment replaces the ethics of common grace.

3. Tension with the New Testament

- Two maneuvers are used by those who insist upon a “radical discontinuity” between Old and New Testaments.
 1. Follow ancient Marcionite heresy of rejecting the Old Testament because it allegedly cannot be reconciled with the NT epistles; but grace exists in the OT and wrath in the NT.
 2. Radically reinterpret the text so it doesn’t teach holy war, making it not a literal history or an allegory or claim the Israelite only thought God told them to do but He really didn’t; more recent attempt uses “interpretative centers” around which all other texts must be viewed (e.g., 1 John 4:8).

Human sacrifice ignored in usual histories by humanists involved in their “revisions” of history so as to make all cultures ethically “level”: in Rome a vestal virgin was sacrificed because the sacred fire went out; Aztecs were corrupted this way and their entire civilization fell before the Spanish conquerors .

HINTS on responding to critics

Determine whether they are serious or only trying to score points.

Point out the factual differences between OT holy war and Muslim jihad:

Bible	Quran
Localized to specific real estate & period of history	Universalized
Used to eliminate a culture beyond repentance	Used to advance Islamic domain

Engage the moral argument:

Remember that ethics depend upon a metaphysical and epistemological foundation (i.e., the Creator/creature distinction in order to have enduring and universally-applicable standards of truth and justice AND an informative revelation-conversation with the Creator so the standards can be known to us); *without such a foundation all talk of moral criticism is meaningless*—what happens to bags of evolving protoplasm is ethically irrelevant (Bahnsen).

- If man is fallen (depends upon the above), then judgment is just, so the question becomes why all of us aren't "victims" of such judgment.
- Holy War is really no different than geophysical catastrophes that wipe out men, women, and children—events that happen all the time (note **Luke 13:1-5**).
- Holy War is just another picture of the final threat of the Lake of Fire upon those who reject God's grace in Jesus Christ.

C. Use of these narratives in our Christian life

Concept of a "sacred space" inside the creation where God's [Presence] dwells (not omnipresence here, but a special location of where [communication] occurs) God's essence hasn't changed (immutability).

We must remember that grace is temporary

//////// SLIDE #2 ////////// [good-evil]

John 4:21-24 "*worship in spirit and in truth*"

John 7:37-38 "*rivers of living water*"

II. ENFORCEMENT OF ORTHODOXY UPON THE PROPHETS (12:32 - 13:5)

These carry out the implications of the Ten Commandments in all of society

//////// SLIDE #2 ////////// [chiasm]

Chap 12: 1st, 2nd, 10th Allegiance to Yahwah—not tolerating worship using artistic renditions that are demon-inspired because of dissatisfaction with Yahweh's promises and provisions.

Chap 13: 1st, 2nd, 3rd, 9th, 10th—addition of the [integrity] of language used to communicate truths of revelation.

12:32 I command. . .take care to do

Moses' words = God's words → [inspiration] of Scripture

Constant repetition → effort required to obey God's Word (need to learn it, to think about the implications for each area of life)

not add or take away

integrity of a formal document; don't be like:

- (1) liberal theologians who shift interpretive authority from God to themselves; or
- (2) constitutional lawyers who pervert the hermeneutics of contract documents to make the Constitution fit popular modern speculations of "social justice"

12:32 is a "statute" and what follows in **Chapter 13** are "judgments" (case laws) that implement this statute

13:1 if. . . (v3 is the "then" clause)

A prophet. . . a dreamer. . . ==> word-revelation and vision-revelation

See **Num 12:1-8**

Prophetic authority greater than priest or king so discerning it was crucial

Delivered __[“RIV”]__: ethical negative imperatives & consequences announced & enforced (i.e., a “lawsuit”)

13:2 sign or wonder comes to pass

“sign” non-spectacular like John; D-Day; Spanish Armada

“wonder” spectacular

let us go after other gods. . .and serve them

Not necessarily blatant

Jeremiah 28:1-17

28:1-4 Hananiah’s “2 year recovery” theory

28:5-9 Jeremiah’s suspicion—prophecy of peace when the nation is being disciplined doesn’t sound right. Test will be if it comes to pass (other prophet test in Deut 18).

28:10-11 Hananiah’s attempted refutation of Jeremiah’s prophetic ministry

28:12-17 Judgment upon Hananiah’s “rebellion” (Heb: *sarah*)

This is the “rational consistency” test which is why the many authors of the books of the Bible maintained a consistent message across the centuries utterly unlike any other religion in the history of man.

God’s Word has linguistic integrity because God has integrity. He means what He says, and says what He means.

13:3 not listen

Individual has truth responsibility to evaluate the prophets of God!!

God is testing you

Heresy has been the chief agent throughout Church history to stimulate theological advance: Christological clarification at Chalcedon, etc...

if you are a lover of Yahweh with heart. . .soul (*nephesh*)

Testing spiritual discrimination—a mark of a mature believer.

13:4 after Yahweh your God you will walk;

Him you will fear

His commandments you will keep;

His voice you will hear

Him you will serve;

To Him you will cling

What is the emphasis here? The people or the Lord?

13:5 put to death. . .because he has spoken rebellion (Heb: *sarah*) against Yahweh

Note vocabulary of Jer 28 here

Who brought you out. . .and ransomed you from the house of bondage. . .

Here is the justification for such severe judgment: destruction of God’s saving work

You will burn evil from your midst

III. CONCLUSION

This is what sanctification looks like!!