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# Restatement of the Law

— Good news for the whole world —

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# Order & Structure of Deuteronomy

Who, what, when,  
where & why

Deut. 1-4: Prologue

**Chapter 5: Ten Commandments**

Chapter 6-12: Hear & Obey

**Chapters 13-25: Commentary**

Chapters 26ff: Blessings and  
Cursings; Epilogue

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# Moses's Exposition on the Moral Law: Deut. 6-25

| <u>Moral Law</u> | <u>Exposition</u> | <u>Topic</u>  |                           |
|------------------|-------------------|---------------|---------------------------|
| I-II: 5.6-10     | 12.1-31           | Worship       |                           |
| III: 5.11        | 13.1-14.27        | Name of God   |                           |
| IV: 5.12-15      | 14.28-16.17       | Sabbath       |                           |
| V: 5.16          | 16.18-18.22       | Authority     |                           |
| VI: 5.17         | 19.1-22.8         | Homicide      |                           |
| VII: 5.18        | 22.9-23.19        | Adultery      |                           |
| VIII: 5.19       | 23.20-24.7        | Theft         |                           |
| IX: 5.20         | 24.8-25.4         | False Charges |                           |
| X: 5.21          | 25.5-16           | Coveting      | Kaufman, <i>Structure</i> |

# But I Can Eat Bats, Right?

- What is Legalism?
- Obedience without oversight (Phil 2.12)
- You have one master (Rom. 14.4)
- **Thou** shalt love the Lord thy God and keep that which we commandeth to be kept. Deut. 11.1

# Principles of General Equity: WCF XIX.3-4

Besides [the ten commandments] God was pleased to give ... sundry judicial laws, which ... oblig[e all] now, [according to] the rules of general equity.

- 1st Comm: You belong to God (I redeemed you)
- 2d Comm: No loyalty to any other than God (Apostasy)
- 3d Comm: Be like God, different from mankind (Food, piercings, etc.)
- 4th Comm: Be an Agent for Liberty (Debt/Slave Relief, Levites, etc.)

WLC 102: The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind

**Honor Thy Father & Thy Mother**  
**Deut. 5.16**

**Family is foundation**  
**Christ is culmination**  
**Deut. 16.18-18.22**

# Family is Foundation of Authority

WCF: 124. By father and mother, in the fifth commandment, are meant, not only natural parents, but all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.

# Family is Foundation of Authority

## **Honor Father and Mother** (Deut. 5.16)

A1. Elect Judges (Deut. 16.16-17.2)

A2. Establish Judicial System (17.2-13)

B. A Limited Monarch (17.14-20)

C. Priesthood (18.1-8)

D. The Prophet (18.9-22)

Kaufman, *The Deuteronomistic Law*, 133



# Family: Origin of Domestic Peace

**That it may go well with thee upon the land. Deut. 5.16**

“This is the origin of domestic peace, or the well ordered concord of those in the family who rule and those who obey ... for they rule not from a love of power, but from a sense of duty they owe to others -- not because they are proud of authority, but because they love mercy.” Augustine, City of God, 19.14

“There should have been no government but those of fathers and children and husband and wife.” Samuel Rutherford, Lex, Rex (London 1644) at 79

# Government has a Reason for Being

## It is not the Reason for Being (Summary of 16-17th Cent. Reformed Doctrine)

- Citizens the reason for being
- Consent of governed: no “natural power” in civil magistracy
- Electable
- People can exist without a magistracy; not other way around
- A tool for well ordered society
- Accountable for abuses to both God and Society
- Acting without authority divests them of authority
- Resistible without sin

# Corruption of Family is Corruption of Society

## Why did the flood occur?

We read not of idolatry, or any professed doctrinal differences in religion between the posterity of Seth and the posterity of Cain, yet this was the great thing that corrupted the old world, and brought in the flood:

**The children of God joined themselves in marriage with the profane.**

Geo. Gillespie, Works, vol. 2. (1648)

*A Treatise of Miscellany Questions: Forbidden Alliances*

# Christ As Crescendo

A prophet like Moses (18.15)

- Government on his shoulders (Isa. 9.6)
- Cast out tyrants (Isa. 13.11)
- Kingdoms that do not serve him are doomed (Isa. 60.12; Ps. 2 & 82)

**Thou Shalt Not Kill**  
**Deut. 5.17**

**To Make Alive**  
**Deut. 19.1 - 22.8**

# To Make Alive in Justice

- Protect against wrongful prosecution 19.10
- Protect against destroying life of a man 19.14 (land)
- Protect against torture\* 19.15
- Protect against false witness 19.16-21

\*(13th Century Court Reforms enacting strong penalties for false witness) led to the widespread use of torture to extract evidence, and especially the “queen of proofs” a confession ... [when] needed to achieve the desired certainty.

Berman, Law & Revolution, vol. 1, 252; vol. 2, 133

# To Make Alive at War

- Battle Belongs to the Lord 20.1-3
- No state power to declare war\* 20.2 (See also Num. 10.8-9)
- No draft 20.6-9
- Offer peace 20.10-15
- No peace (Expired law)✝ 20.16-18
- Preserve health of land 20.19-20

\*Calvin, Sermons on 2nd Samuel, 497

✝ Calvin, Commentaries, III.1(52); IV.1(163-164, 170-171)

# To Make Alive at Home

- Unsolved murder 21.1-9
- Marriage to war captive 21.10-15
- Inheritance rights of first wife 21.15-17
- The rebellious son 21.18-21
- Dignity in death sentence 21.22-23
- Preservation of property 22.1-4
- Cross-dressing 22.5
- Life of animals 22.6-7 (See also, Lev. 22.28)
- Life of guests 22.8



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Samuel Rutherford, Lex, Rex: The Law and the Prince, London, 1644, at 79

# Transvestism is Assault on Image of God

[Deut 22.5] seems intrusive and may well be displaced from its original position among the other laws of forbidden mixtures in vv 9-10. On the other hand, its current position may not be totally inexplicable. Note that it deals with “garment,” mentioned first in [verse 3], and that the concern for separation between male and female can be seen to be paralleled in the prescribed separation of mother and “sons” in [verses 6-7]. [Due to its position in a chiasmic structure, Deut. 22.5] has a role to play in the transition between Words VI and VII. (See next slide)

Kaufman, The Deuteronomistic Law, 136

# Transition Between Murder & Theft

Dress (5)

Animals (6-7)

House (8)/Field (9)

Animals (10)

Dress (11-12)

Kaufman, The Deuteronomical Law, 136