
Restatement of the Law

— Good news for the whole world —

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

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, *Structure*

Principles of General Equity: WCF XIX.3-4

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

- 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: Remember your humbled state (Debt/Slave, Levites, etc.)

Principles of General Equity: WCF XIX.3-4

WLC 122: The sum of the six commandments which contain our duty to man, is, to love our neighbor as ourselves, and to do to others what we would have them to do to us.

- 5th Comm: Law too important to be entrusted to professionals
- 6th Comm: Make alive
- 7th Comm: Unadulterated living
- 8th Comm: Preserve life, liberty & property
- 9th Comm: Treat others with fairness & dignity
- 10th Comm: Don't even think about it

Thou Shalt Not Bear False Witness
Deut. 5.20

Truth, Lies & Exploitation
Deut. 24.8-25.4

Fairness & Dignity

- A. Leprosy/Remember Miriam (24.8-9)
- B. Just treatment of the debtor (10-13)
- C. Remember the hireling (14-15)
- D. Die for your own sins (16)
- E. Remember justice for the stranger, orphan & widow (17-22)
- F. Justice in corporal punishment (25.1-3)
- G. Remember the Ox

Kaufman, *Structure*, 140

Quarantine: Beware of the Plague

Transition from Theft to False Witness to Christ

Paragraph A might also have been meant to be transitional from the previous Word by the implicit connection between serious “contagious” disease and the theft of another *nepes*, “life.”

[A person shall be put to death only for his own crime] serves as both the climax of the whole [commandment] and as an introduction to the references to justice.

Kaufman, *Structure*, 141-142

Remember Miriam: Numbers 12

“Afterward Miriam and Aaron spake against Moses ...” Num. 12.1

- A. God summons (4)
- B. God descended (5)
- C. God lectured (6-8)
- D. God departed (9-10)
- E. God punished (10)
- F. Moses/Aaron begged forgiveness (11-13)
- G. God kept Miriam separated (14-15)

Kaufman, *Structure*, 138-139

The Strongest & Most Brutal Muscle

- Bridle the tongue (James 3)
- Social discord (war) is built on lust & envy (James 4.1-7)
- Speak no evil about each other (James 4.11)

For if any man long after life, and to see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

1 Peter 3.10

Protecting the Social Fabric of Society

In this text we see how God willed to hold us in responsible friendship to the extent that he does not permit anyone to be attacked, whether by reputation of the person, or in terms of their property. Whoever discredits his neighbors, whoever slanders them in any way, creates war and breaks the bond of charity between men.

In fact, once you have thoughtfully considered it, it is certain that false reports, calumnies and slanders hurt far more than stealing does. Thus, let us understand that if we intend to obey our God, it is essential for us to maintain the honor of our neighbors as much as we can.

Calvin, Sermons on the Ten Commandments, 205

Remember the Grind?

- Remember theft of property (W8)
 - You can have some, not all (Deut. 23.24-25),
 - Don't live off the crops of another (Deut. 24.1-4), and
 - Grinding in marriage and collateral (5-6, See also Jer. 25.10; Job. 31.10)
- Dignify the needy (W9)
 - Respect his home and collateral (10-13)
 - Don't withhold his just due (15)
 - Leave some for him to take (19)
- Laborer is worthy of his hire See 1 Cor. 9.9; 1 Tim. 5.18

**Thou Shalt Not Covet a.) Wife or b) Goods
Deut. 5.21**

**“Legal” Exploitation
Deut. 25.5-16**

Don't Even Think About It

I have no doubt that the author ... of the Decalogue actually intended to “prohibit” even patterns of thought that might lead a man to commit any of the civil crimes subsumed under the preceding rubrics of murder, adultery, theft and false witness ...

He prohibits ... not the use of false weights and measures (that would be theft) but rather their possession.

Kaufman, *Structure*, 143

“Living off the crops of another”

There ... exist[s] an institution through which a man may rightfully claim the wife of his brother. ... Even so, the property of his brother, no matter how desirable in his own eyes, remains his brother's estate.

Kaufman, *Structure*, 142

The reason why the first husband cannot take her back [in Deut. 24.1-4] is because having profited from the claim she was unfit to be his wife, he cannot now act as if she were fit to marry him because circumstances have made her a more profitable match. Taking back the first wife is described as [abomination] because the word is also used to describe swindlers (Deut. 25.15-16).

Jonathan Burnside, God, Justice & Society, 339

Inflation is Abomination: Attacking Social Order

“Inflation is only in part and on the surface an economic problem. It is at heart a religious problem ... The corruption of money is a means of sinning legally.”

R.J. Rushdoony, The Roots of Inflation, i

“Deception in weights and measures destroys and sweeps away all legitimate modes of dealing. If the laws of buying and selling are corrupted, human society is in a manner dissolved.

“God ... promises them long life if they keep themselves from fraud and all knavish dealings.” Calvin’s Commentaries at vol.3.i.120-121

Bibliography

Jonathan Burnside, God, Justice & Society, Oxford University Press (2011)

John Calvin, Sermons on the Ten Commandments, Edited and Translated by Benjamin W. Farley, Baker Book House, Grand Rapids (1980) (July 5, 1555); Commentaries, III

Walter C. Kaiser, Jr. Toward Old Testament Ethics, Zondervan Publishing House (1983)

Stephen A. Kaufman, *The Structure of Deuteronomical Law*, MAARAV (1978-79)

R.J. Rushdoony, The Roots of Inflation, Ross House Books (1982)

Suggested Reading

Frederic Bastiat, The Law [here](#)

Murray Rothbard, The Case Against the Fed, Ludwig von Mises Institute (1994/2007)