

SESSION #48 (22 March 2011) Deut 22:5-30; Purity of Created Distinctions and Sexual Identity

I. INTRODUCTION & REVIEW

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| 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 <u>all the heart</u> |
| 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 7 th commandment) |
| 22:1-4 | Purity of clear ownership |
| 22:5-12 Purity of created distinctions | |
| 22:13-30 Purity of the sexual life | |

Problem here of finding the common thread in Moses’ thought—*boundaries that protect life* in all its dimensions: personal freedom, personal property, public health, marriage & family, and the public testimony to Yahweh as the creator and lord of life.

Last time: **22:1-4**

Ownership (title) = basis of [capitalist] society (Marx: the “fall” was supposedly when imagined primitive “hunter-gatherer” society became agrarian with [the rise of private property]).

Ownership is actually “delegated ownership” by the One who owns all → creates a boundary around what is owned.

II. 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 is taken to be very serious in the Bible because it is the 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—an order that reveals 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).

God here places a boundary around one’s sexual identity.

22:6-7 not take the mother. . .that it may be well with you. . .

Serious purpose clause “that it may be well with you”, used generally of the whole law but also of the 5th commandment.

Deals with man’s relationship with [nature] that is [undomesticated/cultivate] (i.e., unowned).

Nature itself has no [inherent “rights”]

- God commissions man as lord of nature (BIG point of controversy today)—meaning he is to wisely manage it, not abuse it.
- “Wild” nature is un-owned and therefore liable to be [over-consumed] since there are no boundaries of protection (the economic problem of the “commons”).
- Solution is for man to assume ownership and therefore responsibility for managing it in the sense of bringing it [to fruitfulness] (not “preserving it in a permanent state of wildness”).

God here places a boundary around uncultivated, unowned nature to protect its fruitfulness for the future (“that it may be well with you”—same as guarding the family in 5th commandment).

22:8 build a new house. . .parapet. . .guilt of bloodshed. . .

Liability for lethal injury from people falling off their flat roof design (roofs were used for social gatherings)

Note difference from modern “safety legislation”:

- Is not some top-down civil government safety regulation.
- Is personal liability for injury of one’s neighbor enforced by the government AFTER the fact → points to personal responsibility to love one’s neighbor or risk criminal proceedings.
- Did not apply to houses inherited from the former inhabitants (Canaanites)—a clear architectural witness to the difference between Canaanite architecture and Israelite architecture.

22:9 different kinds of seeds

Cf **Lev. 19:19**—flock, field, clothing—main areas of business!

Honors created kinds of Yahweh the Creator.

22:10 plow . . .

Again: honoring original kinds; these two animals designed differently for two different types of labor—yoking them together prevents each one from [working as they were designed to work].

22:11 wool and linen together

Linen used for priests. Perhaps this distinction was to draw a boundary between the priesthood and the common people by mixing textiles linked to each one.

22:12 tassels

Cf **Num 15:37-41**

Uniform of people to remind them of Yahweh's commands. Perhaps the blue color spoke of their heavenly origin.

II. PURITY OF THE SEXUAL LIFE (22:13-30)

Previous pericope spoke of boundaries that protected fruitfulness in nature and witnessed to the culture's identification with Yahweh as Creator.

This section addresses the sexual life of marriage and family—the “[womb]” that produces life for the larger society.

A. Background in Genesis 1-3

1. Gen 1:26-28

man. . .them. . .in Our Image. . .

“man” = male & female (so much for the new Bible translations that try to avoid using “man” because of political correctness)

have dominion. . .

Sexual distinctive is designed separation of two characteristics of God that reveal things about Him and His relationship with certain chosen groups of mankind and is the means of dominion.

CLASH with the new homosexual agenda being forced upon us by those who have bought into the line that homosexuality is [genetic] rather than a [choice]. Sad for them since they are ruining their lives for eternity as well as those whom they influence.

be fruitful . . .fill the earth. . .

Overpopulation is relative to the productivity of a people group.

2. Gen 2:15-25

tend. . .keep. . .

This was for the garden that god had planted as a model for what man was to do with the wilderness outside the garden.

not good. . .alone. . .helper. . .

God makes the first pair one at a time to reveal their roles.

God is a Tri-Unity and therefore personal; so man is to be social in His image.

etzer (**Exod 18:4; Ps 33:20**) in this context refers to the dominion mandate

3. Gen 3:16-19

Judgments of the fall are different for the man and for the woman—discriminating between the sexes.

B. Six Violations of God’s Design of the Man and Woman (22:13-30)

1. **Pre-marital Promiscuity (22:13-21)**

Today’s culture sees no problem with unmarried couples living together. In fact, it is seen as an expression of “pure love”.

| Ethical option | Biblical evaluation |
|--|----------------------------|
| Vast array of possible moralities; need to find the “true” one | Incorrect |
| Vast array of possible moralities; none of them is true so we’re left with subjective choice | Incorrect |
| Only one morality given by God and designed into us and reinforced by verbal revelation | Correct |

Quote #1

“There is only one possible source of value judgments, one possible well from which moral duties can be drawn, one tree from which they can be plucked. The so-called new moralities do not pick from different trees. They pluck from the same tree, but selectively.” J. Budziszewski, *What We Can’t Not Know*

Quote #2

“[C.S.] Lewis. . .observes that the natural law agrees with the communists about the importance of feeding the hungry and clothing the naked. Unless the communist himself were drawing from the well of natural law, he could never have learned of such a duty. But side-by-side with it in the same well, and limiting it, are other duties, like fair play. *The communist denies the limit, and uses one duty to debunk the others as bourgeois superstitions.*”

Quote #3

“The strategy. . .is to select one moral precept, exaggerate its scope and importance, and use it as a club to beat down the others. . . .The foundational principles of right and wrong can be neither created nor destroyed by man; therefore, the only way to defeat the natural law is to make it cannibalize itself. . . .There are no new moralities, but only new perversions of the old one.”

Cohabitation is an impostor of marriage.

1. Real marital love [as God designed it] is a commitment to a permanent relationship that corresponds to His historic relationship to the nation Israel and to His future relationship with the Church.
2. Such a relationship is [defined and measured by a contract] that is open to public witness and verification.
3. New morality says “a contract is not needed because love itself is sufficient”.
4. Therefore the marriage relationship is perverted into a contract-less arrangement under the “love” label.
5. Marriage is then [lower] on the moral scale than cohabitation.
6. Steps 4 & 5 constitute a rejection of God’s design and a moral judgment against Him
 → perversion of “love” to manipulate conscience into disapproving marriage.

22:18-19 punish. . .fine. . .cannot divorce. . .

Crime = false testimony (9th commandment). Permanently obligated to support her and to give 2X inheritance to first-born son if there is one. Economically transferred power out of his hands.

22:20-21 door of her father’s house. . .stone her. . .disgraceful thing. .

.played the harlot in her father’s house. . .

Emphasis upon her father’s house.

She was under her father’s authority so this becomes a family matter → family responsibility to Israel

2. Discovered adultery (22:22)

Not opposed to John 8:1-11 because it takes two to commit adultery and apparently during the Feast of Tabernacles things got wild with the men who brought her.

3. The Promiscuous Fiancée (22:23-24)

This involved a fiancée, not just any girl. Both are stoned.

4. The Raped Fiancée (22:25-27)

These are rules of evidence to guide judges. Note the comment “just as when a man rises against his neighbor and kills him” → rape of a fiancée was morally equivalent to murder → seriousness of protecting the family unit.

5. The Raped Single Girl (22:28-29)

Same as the pre-marital promiscuity case: the women involved in either rape or in defamation of character were to be economically supported for the rest of their lives.

6. Incest (22:30)

Evidently occurred after either father’s death or a divorce. This protects the father’s legacy and prevents taking advantage of the former wife’s economic dependency upon the son.

III. CONCLUSION

God is protecting and/or emphasizing designed patterns involving the life of Israel: ownership (22:1-4), special mission of Israel should be expressed in honoring creation design by one’s clothing, by treating un-owned nature, in building homes that protect life, and maintaining distinctives in flock, field, and textile businesses (22:5-12).

The functioning of DI#2 & 3 protected as the source of culture (fleshing out the 7th commandment).

