

SESSION #1 (13 Oct 09)

1. PRELIMINARIES:

- (Social justice concepts vs. contemporary ideas—Marxism, Muslim, Western social-democratic, libertarian; AND Post-modern emphases upon race, gender, class classifications and dynamics of power and privilege.)

2. BIBLICAL IMPORTANCE of DEUTERONOMY:

- Citations: OT: ~ 350x; NT: Dr. Eugene Merrill: 3rd most frequently quoted OT book in the NT behind Exodus and Genesis.
- Judaism's central confession = **6:4 cf 6:5ff**
- Jesus' use to confront Satan = **Matt 4:4 (Deut 8:3), 4:7 (6:16), 4:10 (6:13)**
- Setting = covenant renewal = **27:1-8; 31:24-29; 32:1, 44-52; 34:1ff; Josh 8:30-35**
- "Lay version" of the technical stipulations to the priests (Leviticus)

3. THEOLOGICAL CONTROVERSIES:

"Higher Critical" treatments of the Old Testament

- Result of "_____ " worldview imposed upon the Bible

- Wellhausen: "D"= late attempt ca. 622BC to stop decay of Judah (**2 Kings 22:3-10**) by fabricating this "story", hiding it in the Temple, allowing it to be "found"
- Kant→Hegel = thesis-antithesis→synthesis → development of "higher" religious awareness = central sanctuary at Jerusalem
- Misreads the text

- Deuteronomy = pious fraud, but:
 - Albright argued that there is very little evidence of literary fabrications in ANE, unlike the Graeco-Roman period;
 - Albright dated Song of Moses to Samuel's time by similarity of other texts of that era.
 - ANE judges consistently omitted reference to law codes in their decisions—guided instead by public and personal feeling. But in **2 Kings 22-23** → success
 - Suzerainty-vassal treaties → structural unity; 2nd section—historical prologue—no longer occurred in 1st millennium treaties. Kline quote, p649f: *"Now that the form critical data compel the recognition of the antiquity not merely of this or that element within Deuteronomy but of the Deuteronomic treaty in its integrity, any persistent insistence on a final edition of the book around the 7th century B.C. can be nothing more than a vestigial hypothesis, no longer performing a significant function in Old Testament criticism."*
 - Prophets familiar with Law (**Josh 1:8; 8:34; 1 Kings 2;3f; 11:33f; 2 Kings 14:6 (Deut 24:16); 23:2**; use of references in the prophetic books

of Hosea, Amos, Micah, Isaiah, Jeremiah, Zephaniah → basic awareness of a background law code, unlike ANE contemporaries.

Lordship Salvation vs. Free Grace argument: John MacArthur vs. Zane Hodges (1970s-1980s)

What about the lack of commitment seen in evangelical circles?

Examination of what constitutes “saving faith”—how do you test for it, by subsequent fruit as in “inevitable” perseverance, or by the understood content of the gospel?

- Deuteronomy → Law _____ Exodus + subsequent physical discipline against disobedience (**Heb 12:8**)
- Involves exegesis of gospels and epistles, esp., gospel of John and 1 John.

4. PHILOSOPHICAL CONTROVERSIES:

Framework concept: God’s “show and tell”—revelation by event and by informative interpretation of that event

“Amoeba illustration” → strategic envelopment behind specific tactics

Event = verbally-informing, publicly-observable God-conversation in 15th or 16th century BC

- Collision between post-Enlightenment language theories and the biblical narratives of the origin and development of language → which worldview dominates??
- Every unbiblical view of language presupposes that religion arises solely from sociological causes.

5. CONCLUSION:

- Stability in a rootless social existence:
 - (private) F/R drill, battle between flesh and spirit, etc.;
 - (public) social interaction in all areas of society the way God designed it
- Content-based hope with a clear sense of God’s providential direction of history