

**COVENANT
SEQUENCE IN
LEVITICUS AND
DEUTERONOMY**

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INTRODUCTION

During the fall of 1987 and the winter of 1988, I was doing background studies and research for my book *Touch Not, Taste Not: The Mosaic Dietary Laws in New Covenant Perspective*, to be published by the Institute for Christian Economics. Simultaneously, Dr. Gary North, president of the Institute, was beginning his research for the Leviticus volume of his multi-volume work, *An Economic Commentary on the Bible*.

In the course of my studies on Leviticus 11 and Deuteronomy 14, the dietary law passages in the Pentateuch, I found it necessary to make an in-depth outline and analysis of Leviticus and Deuteronomy, especially with a view to locating the purposes of the food law chapters in their wider contexts. Dr. North asked me to write these up, both for his own use and to make them available to other students of these parts of the Bible. Several other background essays, done at the same time for the same reason, are found in my study, "The Death Penalty in the Mosaic Law: Five Exploratory Essays," which can be obtained from Biblical Horizons, P.O. Box 132011, Tyler, Texas 75713.

Such is the genesis of these four studies. They are offered to the Christian community as they are, and simply as background studies. I hope that the reader will find them of help in tackling these two relatively unfamiliar books of the Bible.

COVENANT AS A LITERARY STRUCTURING DEVICE

The Bible reveals that God's way of managing history is by making covenants with His people. There is a succession of such covenants in the Bible, each more glorious than the previous, each absorbing and transfiguring the previous, until finally we come to the New Covenant in Jesus Christ. There are two dimensions of these covenants. The first is the activity of covenant making, the sequence of events entailed in bringing in a new covenant. The second is the covenant document that summarizes the content of the newly established covenant, and its order of presentation. Generally speaking, the order of presentation in the covenant document is the same as the sequence of events in the covenant's establishment.

This order or sequence has been analyzed variously by different scholars. Some have seen three,¹ some four,² some five,³ some six,⁴ and some seven⁵ aspects of the covenant. We can say that in

1. John M. Frame, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1987).

2. The four-fold action of the covenant renewal meal, as discussed by Dom Gregory Dix, *The Shape of the Liturgy* (Westminster: Dacre Press, 1945).

3. Ray R. Sutton, *That You May Prosper: Dominion by Covenant* (Tyler, TX: Institute for Christian Economics, 1987).

4. Klaus Baltzer, *The Covenant Formulary: In Old Testament, Jewish, and Early Christian Writings*, trans. David E. Green (Philadelphia: Fortress Press, [1964] 1971); Meredith G. Kline, *The Structure of Biblical Authority*, rev. ed. (Grand Rapids: Eerdmans, 1972), p. 121.

5. George E. Mendenhall, *Law and Covenant in Israel and the Near East* (Pittsburgh: Biblical Colloquium, 1955).

its fullest manifestations, God's covenant with man, which we can illustrate from the Mosaic covenant, entails the following steps and aspects:

1. Announcement of God's transcendence; His laying hold on the situation (Ex. 2:24-25; 20:3).
2. Declaration of God's new Name, appropriate for the new covenant being installed (Ex. 3:13-15; 6:2-8; 20:2a).
3. Statement of how God brought His people from the old covenant and world into the new one (Ex. 20:2b; Deut. 1:6-4:40).
4. Establishment of the new covenant order, especially the governmental hierarchies thereof (Ex. 18:13-27; Deut. 1:9-18).
5. Appointment of new names for the new finished product (Gen. 1:4-5, 6-8, 9-10; at Moses' time, "children of Israel" is the new name, replacing "Hebrew").
6. Grant or distribution of an area of dominion to the covenant steward or vassal (Ex. 3:8; Deut. 1:19-12:31).
7. Stipulations concerning the management of this grant (Ex. 20-23; Deut. 5:1-26:19).
8. Statement of the terms by which God will evaluate man's performance: promised blessings and threatened curses (Ex. 23:25-33; Deut. 27, 28).
9. Placement of witnesses to report to God on man's behavior (Ex. 23:20-23; Deut. 4:26; 30:19).
10. Arrangements for the deposition of the covenant documents (Ex. 40:20; Deut. 31:9-13).
11. Arrangements for succession of covenant vice-regents (Deut. 31:7, 14, 23; Deut. 34).
12. Artistic poems that encapsulate the covenant, and that are to be taught to succeeding generations (Deut. 31:14-33:29).

We could probably come up with other aspects as well, depending on how much detail we wished to go into.

This covenant order can be helpfully and biblically grouped in more than one way. It is possible and desirable to see the sequence as proceeding from God's sovereign Control (1-3), to manifestations of God's sovereign Authority (4-7), and culminating in revelations of God's sovereign Presence with His people (8-12). This

is based on John Frame's work.⁶ It is also possible and desirable to see the sequence as having five aspects:⁷

1. God's transcendence (1, 2).
2. New order and hierarchy (3-5).
3. Stipulations (6, 7).
4. Sanctions (blessings and curses) (8, 9).
5. Succession arrangements (10-12).

If we look at how God institutes His new Kingdom progressively in history, we shall basically be concerned with four steps or stages:

1. God's Announcement of His intention, including His judgment of the old world.
2. The Exodus of God's people to a new world.
3. The Establishment of God's people in the new world.
4. The History (and decline) of the new world, by means of the application of sanctions.
- (5.) God's Judgment of the world, which is simultaneously His Announcement of a new world, and thus step 1 of a new sequence.

Each of these patterns can be found in the Bible. Given the prominence of the number seven, and the hebdomadal sabbatical

6. Footnote 1 above.

7. The most expansive treatment of the five-fold approach is found in Sutton's *That You May Prosper*; cf. Sutton, *Who Owns the Family?: God or the State?* (Fort Worth: Dominion Press, 1986); *Second Chance: Biblical Blueprints for Divorce and Remarriage* (Dominion, 1987). See also Sutton's newsletter, *Covenant Renewal*, published by the Institute for Christian Economics, P.O. Box 8000, Tyler, TX 75711.

Gary North has worked with this model in several books, including *The Sinai Strategy: Economics and the Ten Commandments* (Tyler, TX: Institute for Christian Economics, 1986); *Liberating Planet Earth: An Introduction to Biblical Blueprints* (Fort Worth: Dominion Press, 1987); *Inherit the Earth: Biblical Blueprints for Economics* (Dominion, 1987); *Healer of the Nations: Biblical Blueprints for International Relations* (Dominion, 1987).

Other significant literature employing one or another version of this model includes David Chilton, *The Days of Vengeance: An Exposition of the Book of Revelation* (Fort Worth: Dominion Press, 1987); Gary DeMar, *Ruler of the Nations: Biblical Blueprints for Government* (Dominion, 1987); George Grant, *The Changing of the Guard: Biblical Blueprints for Political Action* (Dominion, 1987).

sequences in the Bible, we can look for examples of heptamerous organizations of the covenant. An obvious example is the creation week itself, considered as the establishment of God's first covenantal order in the world. In Chapter 2 we shall find that the last two sections of Leviticus seem to have a heptamerous covenantal arrangement that can be correlated with the creation week.

Given the fact that the covenant document is just that, a document, we are on solid ground in supposing that these numerical sequences function as literary structuring devices in certain parts of the Bible, and perhaps also in the Bible as a whole, considered as *the* covenant document. We are, accordingly, invited to search for such structures.

Based on my examination, I believe that a five-fold structure is used quite a bit, though not exclusively, in the Pentateuch. I am not persuaded that a five-fold organization of the covenant has any special claim over others. Given the equal ultimacy of the one and the many, I am loath to argue that any numerical pattern has primacy. At the same time, it seems readily apparent that a five-fold organization is frequently used, and is thus not an arbitrary invention of expositors. There are, after all, five books of Moses, and as we shall see these can readily be sequenced as one large covenant document. The numbers five and ten figure prominently in the design of the Tabernacle, itself a symbol of the Mosaic covenant. The ten commandments can easily be divided into two groups of five.⁸

To recapitulate: There is a sequence of items that is found in biblical covenants. The overall sequence is almost always the same. There are also in the Bible various ways of grouping this sequence, according to symbolically significant numbers. Scholars have identified groups of three (Trinity), four (world foundations), five (housebuilding), six (man), and seven (sabbath). We might profitably also look for groups of ten (law) and twelve (covenant people). There seems to be a certain prominence to the five-fold arrangement in the Pentateuch, with its five books, perhaps because five is a number associated with housebuilding.

8. For other arguments and examples, see Sutton, *That You May Prosper*.

The Five-fold Sequence

Given the fact that we have a sequence of at least twelve items to "fit" into five groups, a certain amount of flexibility is called for. Each of the five categories will of necessity have a particular locus of concern, but each will also have "fuzzy edges," shading into the concerns of the categories on either side. Moreover, each of the five categories will embrace a number of elements, and it will not necessarily be possible to come up with a one-word or short-phrase encapsulation of each category that will do full justice to the zone of concerns in that category. We can, however, come up with a description of the concerns of each category if we look at the five books of Moses and at the ten commandments.

Before doing so, however, I wish to enter a caveat. Much of the literature generated to date in terms of the five-fold structure has been concerned with social reform. Because of this, the focus of presentation has been on the covenant as structure and rules, not as gift. For instance, the second point is often simply described as "hierarchy," a chain of command, and the third point is often simply considered as "law."

While such a scheme is useful in literature focussing on social issues, it is theologically inadequate for other concerns. God's Word is always promise before it is command. God summons us to eat of the life-giving Tree of Life before we look to the authority-bestowing Tree of the Knowledge of Good and Evil for instruction. God always bestows the Kingdom as a gift before presenting us with our duties in it.

A scheme that simply says, "God has set up a hierarchy, has given us His laws, and threatens curses if we disobey," is a scheme that can easily become abused in a legalistic fashion. I know of no writer *to date* who is guilty of such an abuse, but it is easy to imagine the possibility, and history shows us that men will eventually pervert anything they can. It is important, therefore, to affirm clearly that grace underlies law. As presented in the Bible holistically, the covenant can help us do that.

For instance, point two is not simply the establishment of an hierarchical chain of command. First and foremost it is God's action

of transferring His people from Satan's domain into the Kingdom. It is an exodus from the old fallen order into a new order. The new hierarchy is a benison because it replaces our enthrallment to Satan.⁹ Thus, in covenant renewal liturgics, it is confession of sin and forsaking of the world, at the beginning of worship, that corresponds to this point in the covenant. We confess that we were slaves of Satan, the world, and the flesh, and we renounce the lust of the flesh, the lust of the eyes, and the pride of life. We reject the old order and embrace the new. A clear understanding of this transition removes the notions of order and hierarchy from a merely legal context, and puts them in a dynamic context of grace and redemption.

Similarly, point three is not simply commands and stipulations. God's covenant Word is always first and foremost promise, and then command based on promise. Point three has to do with God's grant of the Kingdom, His gift and promise, and then our duties consequent thereto. God's Word is always both promise and command, and in Reformed theology, promise comes first. (In Lutheran law/gospel theology, law comes first to drive us to Christ; but in Reformed theology, grace comes first to put us in the Kingdom, and then the law is given as guidance for our Kingdom duties.)

We can also say concerning point four that cursing and blessing do not function the same way. In the Kingdom, the blessing is *already given*, while the curse is an eschatological threat. Here again, promise comes before law, the gift before the hierarchy. We are entitled to eat the Lord's Supper every week, and thus the blessing is already given. The curse for abusing the Supper is something that is threatened for the future. In the Kingdom, we don't live under curse, but under blessing. Thus, while there is a *theological* equal ultimacy to blessing and curse, to election and preterition, in terms of redemptive *history* they are not equally ultimate. The Gospel is good news, not neutral news. The Kingdom and its blessings are given; the curse is only threatened — for now.

9. Apart from sin, there would still be transitions from a less mature to a more mature estate.

Genesis is the book of beginnings. In it, we see God lay hold on His world and announce His intentions. The intentions announced to Abraham, Isaac, and Jacob do not come to pass in Genesis, however. The names of God revealed in the Noahic and Abrahamic covenants stress His transcendent sovereignty. Noahic: God Most High, Possessor of heaven and earth. Abrahamic: God Almighty.

Exodus is the book of transitions. In it, we see God break down His people, move them out of an old cosmos and into a new, appoint new names for them, reveal a new name for Himself, and give them a new social order. God's new name is Lord, which is explained in Exodus 6 as meaning "the God who keeps promises made to the fathers." The new social order entails two hierarchies, those of church (priests and Levites) and state (elders and supreme judge). Also, in Exodus God builds Himself a house, symbolizing the new social order and hierarchy.

Leviticus is the book of law. In it, we see God lay out the essential terms of the grant He is giving His people. They are restored to a new Garden of Eden, and thus much of the book concerns animal laws: sacrifices and uncleanness. The distribution of this covenant grant, this environment, brings with it rules that the stewards are to use in governing it. Thus, almost the entire book is legislation, both sacramental and social. It is important to note that the focus of the laws in Leviticus is not simply obedience to God, but rather the maintenance of the grant. The sacrifices, laws of cleansing, sabbath observances, and payments of vows are all designed to prevent God from taking offense and leaving. Thus these "ceremonies" reveal the truth about the "moral" laws found in Exodus and Deuteronomy: The Kingdom is distributed to us as a gift, but if we are to maintain the grant, we must be faithful. Leviticus focusses attention on the maintenance of the Kingdom by confession and cleansing.

Numbers is the book of implementation. In it, we see God apply the sanctions of blessing and curse laid out at the end of Leviticus. God's people are organized as His army to execute judgment on the Canaanites. When they refuse to do so, God executes judgment

on them. After forty years, Israel is once again called to execute judgment, and this time she does so. Judgment entails witness-bearing, and we find both true and false witness in Numbers. The incident of the rods in chapter 17 is an example, as is the peculiarly extended treatment of Balaam and his witness.

Deuteronomy is the book of succession. Having built His house, God turns it over to stewards. Thus, in Deuteronomy it is not God who speaks, but Moses. Moses reiterates the law, but with changes appropriate to future conditions in the land. He creates a song and a poem for future generations to memorize, to remind them of the covenant. He passes his mantle to Joshua.

This overview gives us a feel for the content of the covenant when organized in a five-fold sequence. Let us now look at the ten commandments, considered as two groups of five, the first five having to do with loving God, and the second with loving one's neighbor.

The *first commandment* says that God and God alone is to be worshipped. God, the Lord, is alone to be affirmed as transcendent. This affirms the *integrity* of God, His *holiness*. Men are to be holy as God is holy. This means that we are to have integrity in ourselves, and respect the integrity of other human beings. Thus we are forbidden to commit murder in the sixth commandment, which correlates with the first.

The *second commandment* says that worship may only be conducted in God's way. In context, this refers to the house God constructed in Exodus for this purpose. No other location or environment would be permitted. The particular thing forbidden was bowing one's body toward any object made by human hands, and by extension any created thing. Thus, while we find men bowing to other men in the Bible, there is never any ritual of bowing during worship. By refusing to bow, we affirm that God is seated in heaven, while we are physically on the earth. We are present with God in the Spirit, and thus we bow spiritually; that is, we offer the sacrifice of our lips, and it is not wrong to make appropriate bodily motions during prayer. Silent bowing before an object, however,

is prohibited. We are Spiritually but not locally present with God in this life.¹⁰

Thus the second commandment requires a liturgical affirmation of God's transcendence. Liturgy has to do with transition from the old world to the new. It also has to do with our *relationship* with God. The first commandment requires us to affirm God's transcendence in all of life, and prohibits covenantal idolatry. The second commandment requires us to affirm our hierarchical relationship with God, and prohibits liturgical idolatry. Just as the second commandment focusses on the God-man *relationship*, so the seventh commandment, prohibiting adultery, focusses on the most important of all human relationships, the first human covenantal relationship established in the Bible (Gen. 2:18-24).

The *third commandment* says that God's name is to be worn with power, not in vanity. Ultimately, the kingdom God had granted to Israel was not the land of Canaan, but incorporation into His body, the church: into His name. They were clothed in His name, and thus were to obey His laws. Not wearing God's name in vanity is equivalent to not trying to maintain the grant of the Kingdom in a state of sin. God will not hold a man guiltless who wears His name empty. In other words, the sacrifices that remove guilt, and that thereby sustain the Kingdom, will prove ineffective for those who do not keep the moral law. They will not sustain their judicially guiltless position before God. Thus, obedience in the full sense is necessary to maintain the grant of the Kingdom. Accordingly, the third commandment is most relevant to the theme of Leviticus.

The *fourth commandment* enjoins sabbath keeping. The sabbath as the day of the Lord is a time of the implementation of sanctions. It is a day of judgment. Man ceases labor in order to bring his works and his person to God for evaluation. This bringing of judgments is highlighted in Numbers.

The *fifth commandment* says that God has turned His kingdom over to subordinate stewards, and that they are to be respected. We have seen that this is highlighted in Deuteronomy.

10. Compare the bowing down that takes place when God *locally* appears to men, as in theophanies, or in heaven (Rev. 4-5).

Thus, the first five commandments generally follow the concerns of the covenant in sequence. The same is true of the last five commandments.

The *sixth commandment* forbids manslaughter. The taking of human life is a prerogative reserved to God and His appointed steward-authorities alone. For man to murder is to seize at God's transcendence and to abuse the integrity of other men. It is perhaps significant that the prohibition of murder is the only one of the ten commandments expressly found in Genesis, as part of the Noahic covenant (Gen. 9:5-6).

The *seventh commandment* forbids adultery. This is because marital order and relationship is the fundamental form of order in the Bible. The order in the Garden was for the husband to teach, feed, and guard his wife. This order was reversed in sin, but is restored as Christ teaches, feeds, and protects His bride. Thus, the overall concept in prohibiting adultery has to do with respect for God and care for the poor. God's deliverance of His bride from Egyptian "rape" is the theme of Exodus. (Ex. 1:16, 22. Compare the previous exoduses of Abraham from Egypt and Philistia, and of Isaac from Philistia: In each case, the bride was under attack; Gen. 12, 20, 26.)

The relationship between the seventh and second commandments is significant and interesting. The Bible very often states that the relationship between God and His people is one of marriage, but this is never ritualized in any kind of sexual fashion. All the pagan religions had ritual sex to show that they were married to their gods. These religions also bowed down to idols, showing that their gods were within their reach. The second commandment requires us to affirm the absolute physical transcendence of God and that our relation with Him is wholly in the Spirit and covenantal. The same thing is affirmed in the absence of sex from biblical liturgy. The requirement of physical monogamy in the seventh commandment correlates to the requirement of Spiritual fidelity in the second.

The *eighth commandment* forbids theft. Respect for the property of others clearly connects largely with the third zone of the five-fold covenant structure, because the third area is that of the dis-

tributed grant. We have to respect what God has granted to others. Also, disobedience to any part of God's law is regarded as a trespass or more literally a "debt," as we see in the Lord's Prayer. Thus, any lawbreaking is a form of theft, creating indebtedness, which must be covered by a Trespass or Compensation Sacrifice. Theft has to do with boundaries, which is why it is equivalent to trespass. Leviticus is the book of boundaries, of who is allowed to go where, and of how to become cleansed once you have trespassed.

The *ninth commandment* forbids false witness bearing. As we mentioned above, witness bearing has to do with the application of sanctions, and thus is associated with the fourth zone of the covenant. This is highlighted in Numbers. Ten of the spies brought back false witness of the land. Balaam was commissioned by Balak to curse Israel with false witness.

The *tenth commandment* forbids coveting. The man who is covetous will tend to act to disinherit his neighbor, and prevent his succession from continuance. In a wide sense, this is a major theme of Deuteronomy. Moses stresses over and over that God had given Israel a good land, plenty good enough for all of them. They would be the envy of other nations, but they were not to covet other nations, but be content with what God had given them. At the national level, covetousness leads to war, and Deuteronomy greatly restricts war. (Judges 18 records an instance of this, when the Danites rejected what God had given them, coveted another land, and conquered it.) Moses stresses that if they come to covet the things that the gods of the other nations have given their people, they will forsake the Lord and worship those gods, hoping to get the same "blessings." If they do this, the Lord will cast them out of the land. Thus, covetousness is strongly associated with the idea of succession and inheritance, and with the concerns of Deuteronomy.

Conclusion

We can pull together what our "inductive" study has provided and summarize the five points as follows:

1. Initiation, announcement, transcendence, life and death, covenantal idolatry.
2. Restructuring, order, hierarchy, liturgical idolatry, protection of the bride.
3. Distribution of a grant, incorporation, property, law in general as maintenance of the grant.
4. Implementation, blessings and curses, witnesses, sabbath judgments.
5. Succession, artistic enhancements, respect for stewards, covetousness.

THE STRUCTURE OF THE BOOK OF LEVITICUS

We can identify five major sections in Leviticus, by taking note of the separate speeches of the Lord, of which there are thirty-six, and then grouping these according to fairly obvious thematic breaks in the book.

Leviticus 7:38-39 brings the section on sacrifices to a close. Leviticus 16 comes in the context of the deaths of Nadab and Abihu (16:1; 10:1-2), which itself is the sad "fall" of the "new Adam" created by the rituals of chapters 8 and 9. Thus, Leviticus 8-16 is a section. For reasons that will emerge in the discussion later, I take Leviticus 17-22 to be a separate section, Leviticus 23 to be a fourth section, and Leviticus 24-27 to be a final section.

I. The Sacrifices of the Congregation, Leviticus 1-7

- 1:1 *Lord called to Moses*
Burnt Offerings, ch. 1
Cereal Offerings, ch. 2
Peace Offerings, ch. 3
- 4:1 *Lord spoke to Moses*
Purification Offerings
- 5:14 *Lord spoke to Moses*
Compensation Offerings
- 6:1 *Lord spoke to Moses*
Compensation Offerings

Ia. The Labor of the Priests, Leviticus 6:8-7:36

- 6:8 *Lord spoke to Moses*
Law of Burnt Offering, 6:8-13
Law of Cereal Offering, 6:14-18

Covenant Sequence in Leviticus and Deuteronomy

- 6:19 *Lord spoke to Moses*
Cereal Offering of the Priest totally consumed
- 6:24 *Lord spoke to Moses*
Law of Purification Offering, 6:24-30
Law of Compensation Offering, 7:1-10
Law of Peace Offering, 7:11-21
- 7:22 *Lord spoke to Moses*
Fat and blood forbidden
- 7:28 *Lord spoke to Moses*
Tenumah and Terumah

II. The Cleansing of God's House, Leviticus 11-16

- 8:1 *Lord spoke to Moses*
The creation, fall, and restoration of a new Adam,
the priestly house of Aaron
- 10:8 *Lord spoke to Aaron*
Essential task of the priests
- 11:1 *Lord spoke to Moses and Aaron*
Food laws
- 12:1 *Lord spoke to Moses*
Childbirth laws
- 13:1 *Lord spoke to Moses and Aaron*
Leprosy identification and quarantine
- 14:1 *Lord spoke to Moses*
Leprosy cleansing
- 14:33 *Lord spoke to Moses and Aaron*
Leprosy in houses
- 15:1 *Lord spoke to Moses and Aaron*
Flesh discharges
- 16:1-2 *Lord spoke to Moses*
Day of Atonement

III. Holy Living before the Lord, Leviticus 17-22

- 17:1 *Lord spoke to Moses*
All slaughtering at Tabernacle
No blood eating
- 18:1 *Lord spoke to Moses*
Sexual abominations
- 19:1 *Lord spoke to Moses*
Law recap

- 20:1 *Lord spoke to Moses*
Sanctions for violations

IIIa. Perfection of Priests and Sacrifices, Leviticus 21–22

- 21:1 *Lord said to Moses*
Priests must be holy to God
- 21:16 *Lord spoke to Moses*
Which priests have access
- 22:1 *Lord spoke to Moses*
Priests must not profane God's Name
- 22:17 *Lord spoke to Moses*
Evaluating gifts and sacrifices
- 22:26 *Lord spoke to Moses*
Other qualifications of animals: 8 days old, not killed
same day as mother, all eaten in one day

IV. Holy Times, Leviticus 23

- 23:1 *Lord spoke again to Moses*
Sabbaths and Passover
- 23:9 *Lord spoke to Moses*
Firstfruits and Pentecost
- 23:23 *Lord spoke again to Moses*
Seventh month trumpets
- 23:26 *Lord spoke to Moses*
Day of Atonement
- 23:33 *Lord spoke to Moses again*
Feast of Tabernacles

V. Historical Perspective, Leviticus 24–27

- 24:1 *Lord spoke to Moses*
Lampstand and showbread
- 24:10 *Historical incident*
Son of Egyptian woman cursed the Name
- 24:13 *Lord spoke to Moses*
Eye for eye
- 25:1 *Lord spoke to Moses on Mt. Sinai*
Jubilee and sanctions
- 27:1 *Lord spoke to Moses again*
Redemption of persons and gifts

The Covenant/Re-creation Sequence

This outline falls fairly well within the parameters of the covenant/re-creation sequence discussed in Chapter 1. The first aspect of the covenant is the affirmation of God's transcendence and His relationship with man. This correlates with the first and sixth commandments, but in Leviticus the first is preeminent. The first commandment, which prohibits having any other gods besides the Lord, deals with *covenantal idolatry*, idolatry in the whole of life, disloyalty to God. They must be loyal to the God who *initiated covenant* with them, and any sin must be covered by sacrifice. This is the overall theme of Leviticus 1-7.

The second aspect of the covenant is its transition from an old to a new order. When covenants are made, generally this second part is taken up with a description of how the original order broke down, and how God worked to restructure the world and society and bring about a new order. The order itself is a system of mediation, and the process of bringing it into being is a process of mediation. Thus, mediation, the concern of the second commandment, is highlighted here. It deals with *liturgical idolatry* (iconolatry), access to God, man's relationship to God, and the image of that relationship in marriage (hence, also the seventh commandment). This is the overall concern of Leviticus 8-16, for men must be "clean" to draw near.

Exodus 25-40 describes the establishment of a new Garden of Eden, the Tabernacle. Leviticus 1-7 discusses the animals in this Garden, the sacrifices. Leviticus 8 shows the creation of a new Adam for this Garden, the High Priest and his family. Leviticus 9 brings the new Adam together with his new Eve, the people of Israel. Leviticus 10 shows the fall of this new Adam, as his sons Nadab and Abihu bring upon themselves the wrath of God. The remainder of Leviticus 10 through chapter 16 discusses the subject of mediation, how men might approach God and not be destroyed.

The third aspect of the covenant is its privileges and rules. God gives or otherwise distributes things to man, and with that distribution come laws, stipulations by which man is to administer

God's estate. Accordingly, man as God's princely steward is not to wear the mantle of His Name in vanity, and is to respect the boundaries of His property as He has distributed it (third and eighth commandments). This is the general concern of Leviticus 17-22.

God will not hold the man *guiltless* who wears His name empty. As we have seen in Chapter 1, this is an overall concern of Leviticus as a whole, but it is focussed in chapters 17-22. Here we find repeatedly the statement "I am the LORD," as God repeats His name as the reason for obedience. Here also we find repeatedly the threat of being "cut off," which means that the sinner is no longer covered by the sacrifices, no longer counted as guiltless. A study of the incidence of these phrases shows that they dramatically predominate in this section of Leviticus, though they are also found in other parts of the book since the book as a whole is concerned with the Name.

	Lev. 1-16	Lev. 17-22	Lev. 23-26	Numbers
I am the LORD	0	18	2	3
I am the LORD your God	0	10	3	2
I am the LORD who sanctifies you	0	2	0	0
For I am the LORD your God	1	1	3	0
I am the LORD your God, who has separated you	0	1	0	0
TOTAL	1	32	8	5
cut off (Heb. <i>karath</i>)	4	12	1	5
GRAND TOTAL	5	44	9	10

I am the LORD:

- Lev. 18:5, 6, 21
- Lev. 19:12, 14, 16, 18, 28, 30, 32, 37
- Lev. 21:12
- Lev. 22:2, 3, 8, 30, 31, 33
- Lev. 26:2, 45
- Num. 3:13, 41, 45

I am the LORD your God:

- Lev. 18:2, 4, 30
- Lev. 19:3, 4, 10, 25, 31, 34, 36

Lev. 23:22, 43

Lev. 25:55

Num. 10:10

Num. 15:41

I am the LORD who sanctifies you:

Lev. 20:8

Lev. 22:32

For I am the LORD your God:¹

Lev. 11:44

Lev. 20:7

Lev. 24:22

Lev. 25:17

Lev. 26:1

I am the LORD your God, who has separated you:

Lev. 20:24

Cut off:

Gen. 17:14

Ex. 12:15, 19

Ex. 30:33, 38

Ex. 31:14

Lev. 7:20, 21, 25, 27

Lev. 17:4, 9, 10, 14

Lev. 18:29

Lev. 19:8

Lev. 20:3, 5, 6, 17, 18

Lev. 22:3

Lev. 23:29

Num. 9:13

Num. 15:30, 31

Num. 19:13, 20

The predominance of the phrases "I am the LORD" and "I am the LORD your God" in Leviticus 19, a total of fifteen out of

1. This phrase lacks the absolute character of the other statements of God's name. If we subtract its incidences, the contrast between Leviticus 17-22 and the rest of the book is even more pronounced.

twenty-eight occurrences in Leviticus 17-22, indicates that chapter 19 may be (and I shall argue is) a third commandment section within the larger section. Leviticus 17-22 is the third commandment section within Leviticus, and Leviticus is the third commandment section in the Pentateuch. Arguably, then, Leviticus 19 is the heart of the book, in this aspect.

The fourth aspect of the covenant is the promise of future evaluations, to entail either blessings or curses depending on the steward's performance. The sabbath (fourth commandment) is the time of God's meeting with His people for judgment, and consequent rest. The ninth commandment also has to do with judgment, though with human courts. Sabbaths are the concern of Leviticus 23.

The final aspect of the covenant has to do with its continuance into the future. Here are found arrangements for deposition, ap-

Creation/ Covenant	Command- ments 1-5	Command- ments 6-10	Leviticus
Transcendence/ Relationship/ Immanence	No other Gods	No man- slaughter	Chapters 1-7 Sacrifices God-man relationship No other gods
Restructuring/ New hierarchy	No other mediator	No adultery	Chapters 8-16 Creation and fall Defilement and cleansing The judgment of man recapitulated Mediation and access
Distributing/ Stipulations	Don't wear God's Name emptily	No stealing	Chapters 17-22 God's property and holiness Perfection, not vanity, required God's Name "cutting off"
Evaluations/ Judgments	Sabbath	False witness in court	Chapter 23 Sabbaths Festivals
Succession/ New adminis- trators/Artistic enhancements	Honor parents, so that you live long	No coveting; honor God with your money	Chapters 24-27 Historical overview for the future Payment of monetary vows

pointment of successors, artistic enhancements of the content of the covenant (e.g., memorial pillars, songs) designed to help fix it in the heart, and anything else having to do with carrying the covenant to succeeding generations. Agreeably, the fifth commandment enjoins obedience to parents as the most important condition for long life in the land. Similarly, inheritance in the land is impossible if each man covets his neighbor's goods, and refrains from tithing (tenth commandment). I believe that continuity and succession can be seen to be the general concern of Leviticus 24-27.

Leviticus 1-7

The sacrifices that occupy the first seven chapters are themselves arranged by this pattern. The first section, chapters 1-3, concerns the relationship between God and man directly: The Burnt Offering affirmed God's transcendence, the Cereal or Tribute Offering affirmed the Israelite's fealty to God, and the Peace Offering affirmed God's fellowship with man. The Purification Offering had to do not with cleansing the individual sinner, but with cleansing God's house, society at large, which was symbolically defiled by the presence of sinners.² The house of God was the place of *mediation*, so appropriately the Purification Offering is discussed next. The Compensation Offering had two purposes: to deal with theft (point three) and with perjury (point four). Finally, the last point of the covenant/re-creation sequence has to do with succession, the appointment of servants to continue the work begun by the master. Appropriately, Leviticus 6:8-7:36 has to do with the priests.

Leviticus 1-7

Burnt Offering, ch. 1, transcendence

Cereal Offering, ch. 2, fealty

Peace Offering, ch. 3, fellowship

2. Gordon Wenham, *The Book of Leviticus* (Grand Rapids: Eerdmans, 1979), pp. 84ff. The true house or habitat for God is "in the midst" of His people, and in their hearts. Thus, the Temple and Tabernacle symbolized the people. In terms of this, when the people sinned or became unclean, an equivalent defilement "appeared" on the altars at the center of God's house. The Purification Sacrifice removed this defilement and cleansed the house.

Purification Offering, 4:1-5:13

Mediation

Compensation for thefts, 5:15-19

Stealing glory from God

Compensation for perjury, 6:1-7

Compounding ordinary theft with
false oaths before God

Priestly administrators, 6:8-7:36

Honored by sacrificial portions

Covenantal sequencing can be found in the individual sections here. For instance, using Frame's three-fold covenant outline (see pp. 4-5 above) we find the sacrifices in Leviticus 1-3 (the food offerings) are arranged as follows:

Control	Whole Burnt Offering	Submission to God
Authority	Cereal Offering	Faalty to God
Presence	Peace Offering	Fellowship with God

Numerous groups of three are found within these chapters. There are three kinds of animals for Whole Burnt Offerings (cattle, sheep or goats, and birds), three kinds of cooked grain Cereal Offerings (oven, griddle, and pan, 2:4-10), and three kinds of animals for Peace Offerings (cattle, sheep, and goats). We shall find that there are also three occasions for the Peace Offering (thanksgiving, vows, and freewill; 7:12-16).

We should take note of the hierarchical arrangement of the Purification Offerings in the second section:

High Priest, bull, 4:3-12

Congregation as a whole, bull, 4:13-21

Civil leader, male goat, 4:22-26

Common people, female goat or lamb, 4:27-31, 32-35

(Explanation of the sin requiring this sacrifice, 5:1-6)

Poor people, two doves or pigeons, 5:7-10

Very poor people, tenth of an ephah of fine flour, 5:11-13

In the Compensation Offerings, found in sections three and four, we again find a triad:

Sancta trespass, 5:15-16

Unknown sin, 5:17-19

High-handed perjury, 6:1-7

The fifth section, Leviticus 6:8–7:36, concerns the priests. It also follows the covenant/re-creation sequence, as follows:

Speech 1:

Law of Burnt Offering, 6:8-13

God's total fiery judgment

Law of Cereal Offering, 6:14-18

God's claim of fealty

Speech 2:

Priests' Cereal Offering, 6:19-23

Priests cannot mediate for themselves

Speech 3:

Distribution to Priests and People:

Law of Purification Offering, 6:24-30

Law of Compensation Offering, 7:1-10

Law of Peace Offerings, 7:11-21

Speech 4:

Sanctions, 7:22-26 (counterfeit sacraments)

Cut off for eating fat

Cut off for drinking blood

Speech 5:

Honor God; honor His priests, 7:28-36

These five speeches overlap five "laws." The expression "This is the law of the --- offering" groups this section differently. Since God is three and one, and the ultimate artist, we should not be surprised at this literary polyphony:

Speech 1: I. Law of the Burnt Offering, 6:8-13

II. Law of the Cereal Offering, 6:14-23

A. Layman's Cereal Offering, 6:14-18

Speech 2: B. Priests' Cereal Offering, 6:19-23

- Speech 3: III. Law of the Purification Offering, 6:24-30
- IV. Law of the Compensation Offering, 7:1-10
- V. Law of the Peace Offering, 7:11-38
 - A. Cereal Offerings accompany Thanksgiving Offering, 7:12-14
 - B. Time periods for eating, 7:15-18
 - C. Uncleaness and Peace Offering, 7:19-21
 - Speech 4: D. Fat may never be eaten, 7:23-25
 - E. Blood may never be drunk, 7:26-27
 - Speech 5: F. Lifted Offerings and Contributions from the Peace Offerings, 7:29-36

The effect of this literary arrangement is to create new associations and analogies. The Burnt Offering is once again associated with an affirmation of God's integrity and transcendence. The Cereal Offering is more pointedly here associated with mediation and hierarchy, fealty to God as Lord. The Purification Offering, associated with mediation and hierarchy in Leviticus 4, is here associated with the Name of God and the grant of the Kingdom. This is most relevant to the theme of Leviticus, since cleansing from uncleanness is the necessary sacramental precondition for maintaining the Kingdom, and the Purification Offering is for this purpose. The Compensation Offering, placed with both the third and fourth aspects of the covenant in the first sequence, is here strongly associated with the fourth aspect, God's sabbath sanction on sin. The Peace Offering, finally, is associated with relaxation and enjoyment of the Kingdom.

Leviticus 8-16

What we have thus far seen indicates the strong probability that the covenant/re-creation sequence is used throughout Leviticus. We have observed literary patterns of threes and fives that track the covenant sequence in more and less precise ways. In chapters 8-10 we come to an "historical interlude" that is most germane to the theology of the book as a whole. In context, this passage follows

the order of creation in Genesis 2. In a general way, Moses is presented in Exodus as a new Adam to lead the people. The building of the Tabernacle was the erection of a new Garden. The system of animal sacrifices just considered was the "bringing" of the animals to Adam.

Gen. 2:7	formation of Adam	call of Moses
Gen. 2:8	planting of Garden	erection of Tabernacle
Gen. 2:19	animals for Adam	sacrifices of Lev. 1-7

Now, however, Aaron is set up as another "new Adam" in the completed Garden, and we find the sequence repeated. If the Tabernacle is a new Garden-sanctuary for God, then the High Priest is a new Adam. The consecration of Aaron as High Priest in Leviticus 8 parallels in several ways the creation of Adam in Genesis 2. This re-creation episode is highly complex and symbolic, and thus no simple repetition of the creation of Adam. All the same, there are enough parallels to enable us with confidence to assert that the creation of a new Adam is the heart of Leviticus 8.

The noteworthy events of Genesis 2 are these:

1. Formation of Adam (v. 7a)
2. Spirit's quickening of Adam (v. 7b)
3. Creation of the Garden-sanctuary (v. 8)
4. Establishment of Adam as guard (v. 15)
5. Creation of helper fit for Adam (v. 18)
6. Bringing of animals to Adam (v. 19)
7. A command to obey on pain of death (v. 17)

In Leviticus 8 we find the same events, though not all in the same order. Also, by this stage of redemptive history, men who carry the office of headship are invested with robes of office, and are not naked as was Adam (cf. Gen. 9:5-6, 21-23).³ The sacrificial system has been revealed. Oil has come in as a symbol of the

3. See James B. Jordan, "Rebellion, Tyranny, and Dominion in the Book of Genesis," in Gary North, ed., *Tactics of Christian Resistance*. Christianity & Civilization 3 (Tyler, TX: Geneva Ministries, 1983).

Spirit. And so forth. Understanding these things, however, we can read Leviticus 8 as a re-creation passage.

First, Aaron and his sons are washed (Lev. 8:6). The dirt of the Old Creation is removed from them, and they are prepared for entrance into the New. Next, Aaron is invested with his garments of glory and beauty (vv. 7-9). This corresponds to No. 1 above, the formation of Adam.

The next event is Moses' anointing the Tabernacle with oil (vv. 10-11). The Tabernacle had already been built, but now it is anointed with the oil of the Spirit, and made fully "alive" as God's new earthly Garden-sanctuary. This corresponds to No. 3 above.

Then comes the anointing of Aaron (v. 12), as the Spirit "breathes" life into him (No. 2 above). After this, Aaron's sons are brought near and clothed (v. 13), these being the helpers fitted to assist him (No. 5 above).⁴ Following this, animals are brought to Aaron (vv. 14ff.), though this time not to be named but to be sacrificed (No. 6 above). Both naming and sacrificing are acts of dominion.

Then Aaron is told to guard the Tabernacle, positioning himself at its doorway (forecourt), for seven days (No. 4 above). He is to do this on pain of death (No. 7 above): "At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days, and do guard duty for the Lord, that you may not die, for so I have been commanded," said Moses (v. 35).⁵

The other details of Leviticus 8 need not concern us at this point, because what is of interest here is only the parallel to Genesis 2.⁶

4. Maritally, Adam's helper is Eve. In labor, his helpers are his sons. In terms of the theology of the book of Numbers, the helpers fitted for the priests are the Levites. In terms of the theology of the books of Samuel, the helper fitted for the warrior-king is his commander in chief (1 Sam. 26 — the question here is whether David or Abner has better assisted Saul in fighting off a "Satanic attack").

5. "Do guard duty" is the literal meaning of the command here. For a full, though very technical, discussion, see Jacob Milgrom, *Studies in Levitical Terminology* (Berkeley: University of California Press, 1970), pp. 5ff.

6. For the most part, the remaining details of Leviticus 8 concern purification offerings designed to cleanse the altar of defilements caused by Aaron and his sons, so that they can have access to it, and also the offering of a Peace Sacrifice that is analogous to Passover. The Passover lamb is a species of Peace Offering, and like at the first Passover, blood of the "Ordination Peace Offering" is placed on Aaron's ear, thumb, and toe as a sign that he is "under the blood" and so that God's plague will pass him by when he draws near.

Leviticus 9 shows Aaron entering into his duties and leading the congregation in sacrificial worship. Then, at the beginning of Leviticus 10, we read of the presumptuous sin of Nadab and Abihu. The fire that came from the Lord and destroyed them answers to the “that you may not die” of Leviticus 8:35, for by offering fire of their own making the two men had failed to guard the holiness of God.⁷ Accordingly, they were destroyed by the flaming sword of the cherubim (Gen. 3:24; Ex. 25:18-22).

We have seen creation and fall. In Genesis, what follows is the passing of judgment and the offer of hope of restoration through sacrifice. This will be the concern of Leviticus 11-16.

The Consecration of the Priests, Leviticus 8-10

A. Chapter 8: The Consecration

- 8:1-5 Congregation assembled
- 8:6 Washing—removal of cursed soil
- 8:7-9 Clothing of Aaron—new Adam
- 8:10-11 Anointing of Tabernacle—new Garden
- 8:12 Anointing of Aaron—Spirit breathes new life
- 8:13 Clothing of Aaron’s sons—helpers fitted to him
- 8:14ff. Animals brought to Aaron/Adam
- 8:14-17 Purification Offering, Bronze Altar
- 8:18-21 Burnt Offering
- 8:22-29 Ordination Offering:
 - 8:23 Aaron anointed with blood—Passover
 - note three places:⁸
 - right ear (head)
 - right thumb (hand)
 - right big toe (foot)
 - 8:24 Helpers anointed with blood—Passover
 - note three places again
- 8:25-28 Gifts for God
- 8:29 Moses’ portion

7. James B. Jordan, *Sabbath Breaking and the Death Penalty: A Theological Investigation* (Tyler, TX: Geneva Ministries, 1986), p. 52.

8. Compare the blood on Aaron’s extremities with the blood on the horns of the altar, which itself symbolized the nation (1 Kings 18:31). The crucifixion of our Lord put blood on His ears (from the crown of thorns), His hands, and His feet.

- 8:30 Garments consecrated—robes of office
- 8:31-36 Remain in doorway (place of birth) seven days
- 8:35 Do guard duty

B. Chapter 9: Aaron enters his labors

- 9:1-7 Moses' commands
- 9:8-14 Sacrifices for Aaron
 - A. Purification Offering
 - B. Burnt Offering
- 9:15-21 Sacrifices for the people—the bride brought to Adam
 - A. Purification Offering
 - B. Burnt Offering
 - C. Peace Offering
- 9:22-23 Aaron blesses the people
- 9:24 Fire from God

Chapter 9 shadows the covenant making sequence:

- 9:1-7 Moses' commands initiate action.
- 9:8-14 Aaron's sacrifices are his transition into service.
- 9:15-21 Aaron's performance of sacrifices for the people is his duty, his obedience to the law governing him as priest.
- 9:22-23 Aaron's blessing of the people has to do with sanctions.
- 9:24 God's fire initiates the altar fire, which will be kept burning continually into the future.

C. Chapter 10: Cain and the sons of Aaron

Background: Exodus 4:14-17; 7:1; 32:1-6: Aaron's Appointment and Fall

Leviticus 8: "Clothing of skins" (blood) restoration

Leviticus 10: Rebellion of sons (Cain)

- 10:1-2 Strange fire
- 10:3-5 Judgment and removal
- 10:6-7 No mourning in God's presence
- 10:8-11 God speaks to Aaron
 - No drinking on the job
 - Distinguish holy and profane, clean and unclean
 - Teach Israel the law
- 10:12-15 Despite sin, they still have access to holy food
- 10:16-20 Applying the law in new situations

We come now to chapters 11–16. These chapters track the judgments for sin pronounced by God in Genesis 3, and follow on to Genesis 4:1.⁹ The section can be arranged according to the five-fold sequence of the covenant in two ways. The first is in terms of the speeches of God:

Speech 1:

Food laws, ch. 11
Idolatry

Speech 2:

Childbearing defilement, ch. 12
Restructuring
Circumcision and access

Speech 3:

The *law* of the leper, ch. 13
Leprosy “steals” from God, so that a
Compensation Offering is needed.

Speech 4:

Cleansing the leper, 14:1-32
Sanctions

Speech 5:

The leprous house, 14:33-57
“When you enter the land”
Defilement of issues, Lev. 15
Reproductive organs: succession
Day of Atonement, Lev. 16
Restoration

At the same time, Leviticus 14:54-57 definitely closes off the entire leprosy discussion, thus grouping the leprosy laws thematically, so that we have:

9. See James B. Jordan, *Touch Not, Taste Not: The Mosaic Dietary Laws in New Covenant Perspective* (Tyler, TX: Institute for Christian Economics, 1989), chap. 6.

- Integrity Food laws (Lev. 11)
 - holiness stressed (11:43-45)
- Passage Childbirth laws (Lev. 12)
 - access to sanctuary stressed (12:4)
- Vanity Leprosy laws (Lev. 13-14)
 - law stressed (13:59; 14:32, 54-57)
- Sanctions Issue laws (Lev. 15)
 - separation stressed (15:31)
- Succession Day of Atonement (Lev. 16)
 - permanent statute, year by year (16:34)

Leviticus 11: (Gen. 3:14-15)

- A. Land Animals, 2-8
- B. Water Creatures, 9-12
- C. Birds, 13-19
- D. Swarming things with wings, 20-23
- E. Uncleanliness from carcasses, 24-28
- F. Swarming things on the earth, 29-31
- G. Touch not, 32-38
- H. Carcasses of clean animals, 39-40
- I. Summary: Crawlers versus Holiness, 41-45

Leviticus 12: Childbirth (Gen. 3:16)

- A. Male child, 2-4
- B. Female child, 5
- C. Purification rite, 6-8

Leviticus 13: Identification of Leprosy (Gen. 3:17-19)¹⁰

- A. New Leprosy, 2-8
- B. Old Leprosy, 9-17
- C. Boil Leprosy, 18-23
- D. Burn Leprosy, 24-28
- E. Scalp Leprosy, 29-37 (note the movement from flesh [ABCD] to head [E])

10. Biblical "leprosy," which is not the same thing as modern leprosy, makes the skin white and flaky, turning it to dust. It is a sign of the judgment of Genesis 3:17-19.

- F. Non-leprous spots, 38-39
- G. Non-leprous baldness, 40-44 (again, movement from flesh [F] to head [G])
- H. Expulsion of the leper, 45-46 (Gen. 3:24)
- I. Leprous garments, 47-59 (Gen. 3:21)

Leviticus 14:1-32: Cleansing from Leprosy (Gen. 3:21)¹¹

- A. The rite of cleansing, 1-9
- B. Sacrifice after cleansing, 10-32
Notice the ear-thumb-toe triad in vv. 14 and 17

Leviticus 14:33-37: Leprosy in Houses (Gen. 3:23)¹²

- A. Evaluation of house leprosy, 33-42
- B. Destruction of leprous house, 43-47
- C. Cleansing of healed house, 48-53
- D. Summary of leprosy laws, 54-57

Leviticus 15: Issues from the "Flesh" (Gen. 4:1).¹³

- A. Male Discharges, 2-18
 - 1. Long term, 2-15
 - 2. Short term, 16-18
- B. Female Discharges, 19-30
 - 1. Short term, 19-24
 - 2. Long term, 25-30

Leviticus 16: The Day of Atonement.

The first commandment has to do with covenantal idolatry, apostate behavior in all of life. The heathen engaged in liturgical idolatry, using the images of beasts for their gods (Rom. 1:23), and Israel was to keep herself pure from covenantal alliances with men who chose to make themselves after such bestial images. If she identified with such beasts, then like Adam and Eve, she would be joining with the serpent.

11. The killing of the animals to provide skins is sacrificial, and corresponds to the sacrificial cleansing of the leper.

12. The loss of a man's house to leprosy corresponds to Adam's loss of Eden.

13. The center of this chapter, Leviticus 15:18, states that all sexual intercourse creates uncleanness until sundown. Thus, I correlate this with Genesis 4:1.

And would be cast out as detestable. Such is the implication of the second commandment, which has to do with liturgical loyalty and access to God. The second aspect of the five-fold sequence is re-ordering and mediation. Being cast out is the reverse of the process of entering the Kingdom. It is the reverse of mediation. If they rendered themselves unclean, they would be denied access. Such access would be denied them if they became unclean in any of the five areas of the covenant:

1. if they engaged in covenantal idolatry (Lev. 11),
2. if they restructured the world in sin (Lev. 12),
3. if they became disqualified to stand as God's workmen (Lev. 13),
4. if they failed to take advantage of the provision for cleansing (Lev. 14:1-32),
5. if they became defiled in their environments (leprous house and garments, Lev. 14:33-57) or reproductive organs (Lev. 15), or if they failed to take advantage of God's way of cleansing and restoration (Lev. 16).

Leviticus 17-22

Chapters 17-22 are like chapters 1-7. The five-point sequence is followed, with five subsections within the final point concerning the priestly administrators of the covenant, the new Adams of the new Garden.

Speech 1:

God alone gives life, ch. 17
All slaughtering at Tabernacle
No blood drinking

Speech 2:

Sexual abominations, ch. 18

Speech 3:

Law recap, ch. 19

Speech 4:

Sanctions for violations, ch. 20

Speech 5:

The New Adamic administrators, ch. 21-22

[Speech 5:

The New Adamic administrators, ch. 21-22]

Speech 5a:

Priests must be *holy* to God, 21:1-15

Transcendence

Speech 5b:

Which priests have *access*, 21:16-24

Mediation

Speech 5c:

Priests must not *profane God's Name* (v. 2) by

profaning holy things, 22:1-16

Speech 5d:

Perfection and imperfection in sacrifices, 22:17-25

This requires *judgment* or *evaluation*

Speech 5e:

Allow animals to reproduce, and eat Passover properly, 22:26-33

Succession guaranteed by Passover¹⁴

Because of the language used in Leviticus 17, it is sometimes put with the preceding chapters or viewed as a pivot. There is a strong connection between chapters 17 and 18, however, and this connection is made explicit in the New Testament.

17:1-6. Israelites may no longer slaughter domestic animals for food anywhere but at the Tabernacle doorway. (This was changed when they entered the land, Dt. 12:5-21.)

17:7-9. Neither Israelites nor uncircumcised God-fearers may offer sacrifices to demons.

17:10-13. Neither Israelites nor uncircumcised God-fearers may drink blood.

17:14-16. Neither Israelites nor uncircumcised God-fearers may eat an animal that has not had blood drained from it.

18:1-28. Neither Israelites nor uncircumcised God-fearers (18:26) may commit abominable sexual sins.

14. The preeminent Thanksgiving Offering was Passover; Lev. 7:11-15; Ex. 12:8-10.

Notice that Leviticus 17:7–18:28 are the only four laws of the book that are said to apply to God-fearers as well as Israelites. Their grouping here creates a clear link between chapters 17 and 18. The early church in Acts was concerned about the relationship between Israelites and God-fearing uncircumcised gentiles, who now were being put into the one body of Christ on an equal footing. (The distinction is made explicit in Acts 13:16, 26.) This was the concern of the Jerusalem Council of Acts 15, which decreed on the basis of Leviticus 17 and 18 that God-fearers were only obligated to the Mosaic law in these four areas: “abstain from things sacrificed to idols and from blood and from things strangled and from fornication” (Acts 15:29).

The book of Genesis explicitly links the prohibition on drinking blood with the prohibition on bloodshed (Gen. 9:4-5). Thus, the affirmation that only the true God has life in Himself (first commandment) is linked with the prohibition on murder (sixth commandment). Leviticus 17 clearly belongs with the first of the five aspects of the covenant.

Chapter 18 discusses sexual sin and idolatry (v. 21) together, correlating with the second and seventh commandments and the second aspect of the covenant. Chapter 20 goes over much of the same ground as chapter 18, but this time adds the punishments for sin. Both human judgments (ninth commandment) and Divine judgments (fourth commandment) are discussed, the fourth aspect of the covenant. We are on safe ground, then, in assuming that chapter 19 has to do with the third aspect, and we have already seen the predominance of the Name of God in this chapter (third commandment). Disobedience to the law is called trespass, a form of theft (eighth commandment), and Leviticus 19 is a rehearsal of the whole of the law. A detailed look at the structure of Leviticus 19 is found in Chapter 3 of this monograph.

Finally, chapters 21–22 concern the priests and the sacrifices. The priests are Israel’s spiritual parents (fifth commandment), and the sacrifices are Israel’s gifts. The people must offer God good sacrifices, and not try to cheat. They must not covet but give freely (tenth commandment). Thus, these chapters deal with the

fifth area of the covenant, considered in its five pentateuchal aspects.

Chapters 21-22 appear to follow the pentateuchal pattern also. The holiness or integrity of the priests, imaging the transcendence of God, is the theme of 21:1-15. The question of access is the theme of 21:16-24. Leviticus 22:1-16 revolves around the profanation of God's Name, His grant of gifts to the priests, and the problem of uncleanness, which separates the priests from the gifts. In 22:17-25 we are told what kinds of defects disqualify animals from acceptability. This requires judgment and evaluation. Finally, 22:26-33 focusses on temporal questions, matters having to do in a general way with succession.

Leviticus 23

Chapter 23, on sabbaths, itself the fourth section of the book, has five speeches and nine topics. From what we have seen thus far in Leviticus, we would be surprised if these did not in some way correlate with the sequence of the covenant.

Speech 1:

1. Sabbaths, 1-3
Affirming God's sovereignty
2. Passover, 4-8
Affirming deliverance, restructuring

Speech 2:

3. First-sheaf, 9-14
Thanksgiving for transition into the land
4. Firstfruits (Pentecost), 15-22
Thanksgiving for possession of the land

Speech 3:

5. Trumpets, 23-25
Convocation, Holy War, Judgment¹⁵

15. In the book of Revelation, the blowing of trumpets has to do with the proclamation of judgment. See David Chilton, *Days of Vengeance: An Exposition of the Book of Revelation* (Fort Worth: Dominion Press, 1987), pp. 17ff., 225ff., *et passim*.

Speech 4:

6. Day of Atonement, 26-32
Restoration (cp. Lev. 16)

Speech 5:

7. Feast of Tabernacles, 33-36
Festivity, artistic enhancement
8. Food offerings, summary, 37-38
9. Tabernacles as festival of remembrance and continuity,
39-44

It does not appear that the five speeches correlate precisely with the five aspects of the covenant sequence. More generally, though, the covenant sequence can be seen in the Israelite calendar, and in the order of presentation in Leviticus 23. The sabbath affirms God's sovereignty. Passover can be related to the first commandment ("who brought you out of the land of Egypt") and also with the second aspect of the five-fold sequence (transition). First-sheaf definitely celebrates the transition. Thus these first three items move through the first two stages of the covenant considered as five stages. Firstfruits celebrates the actual possession of the land, and, as Pentecost, is also the festival of the giving of the law, since the law was given on Pentecost.¹⁶ This is stage three. Trumpets has to do with war and judgment, stage four. The Day of Atonement has to do with the clearing of sin and the possibility of restoration for the future. In a sense it stands between stages four and five. Finally, Tabernacles relates to the future, both as the feast of the seventh (eschatological) month, and in that it involves rest and festivity.

The actual effect of this is to produce a seven-fold sequence of the covenant:

16. James B. Jordan, *The Law of the Covenant: An Exposition of Exodus 21-23* (Tyler, TX: Institute for Christian Economics, 1984), p. 58.

Sabbath
 Passover
 First-sheaf
 Pentecost
 Trumpets
 Atonement
 Tabernacles

As we have seen, three-fold and five-fold covenant sequences have predominated in Leviticus heretofore. Given that chapter 23 has to do with time and sabbaths, however, we are not surprised to see a heptamerous presentation, pointing perhaps back to the originally heptamerous creation of the covenant world in Genesis One:

Sabbath	Transcendence	Day 1: Light
Passover	Passage	Day 2: Separation
First-sheaf	Grant	Day 3: Plants
Pentecost	Law	Day 4: Astral rulers
Trumpets	Convocation	Day 5: Fish & Birds ¹⁷
Atonement	Sin	Day 6: Fall of man
Tabernacles	Relaxation	Day 7: Sabbath ¹⁸

It remains to note an “eighth day” motif in Leviticus 23. After the initial presentation of Tabernacles in 23:33-36, we have a statement summarizing the whole chapter in 23:37-38. We then return to Tabernacles in 23:39-43, with an emphasis on eschatological blessing. In this way the passage seems to press beyond the first creation into a new one.

17. This step is much more obscure than the rest. I believe it fits, but we must think in terms of biblical symbolism to see it (and I may be wrong in my hypothesis, of course). According to Numbers 10, the trumpets were for calling the people together, especially for war. Thus, the trumpets had to do both with convocation and with sanction. On Day 5, the waters and air are said to “swarm” with fish and birds, the convocation idea. In terms of biblical symbolism, Israel is the land and the gentiles are the sea. Battling the sea and sea creatures can thus be associated with the use of trumpets for war.

18. Notice that if this scheme is correct, the cycle both begins and ends in sabbath, so that both first and last days are sabbaths.

Leviticus 24-27

The last section of Leviticus stresses succession, movement into the future. In an interesting way, it recapitulates the history of the world, and then prophesies the future, following again the covenant/re-creation sequence, which I see again as having seven stages:

Stages 1 and 2. Leviticus 24:1-9 discusses the lampstand and showbread in the Tabernacle. The bread signifies Israel, and the lampstand the light of God. These are images of heaven and earth, of the world as originally created by God. The lamp is a model of the burning bush and of God's glory cloud. Thus, this section points to God's initiation of action as He appeared to Moses and began to deliver Israel.

Stage 3. Leviticus 24:10-12 is not a speech by God but another "historical interlude." It concerns the son of an Egyptian, a new Ishmael, who is judged for blasphemy. It recapitulates the deliverance from Egypt.

Stage 4. Leviticus 24:13-23 recapitulates the law given at Mount Sinai.

Stage 5. Leviticus 25 and 26 are one speech in two sections. Chapter 25 has to do with the Jubilee, and chapter 26 with the blessings and curses of the covenant. Though these two concerns are linked in one speech, they clearly correlate with two distinct aspects of the covenant. The Jubilee has to do with the grant of the Kingdom, and its maintenance. As we shall see below, this chapter is set out in five sections. At any rate, with the Jubilee we move to an anticipation of the possession of the land.

Stage 6. Leviticus 26 gives the blessings and curses of the covenant, anticipating the future loss of the land.

Stage 7. Leviticus 27 discusses vows to God. This is often regarded as some kind of appendix to Leviticus, but in terms of covenant sequencing it is necessary. Payment of vows relates to the fifth commandment, as we give to our Divine parent and thereby honor Him, and to the tenth commandment, since payment of vows and tithes is the opposite of covetousness. Thus, this final section of Leviticus has everything to do with continuity.

It is possible to correlate these seven sections with the sequence of Leviticus 23, though this correlation is not without some difficulties:

Sabbath—Light: Lampstand

Compare Day 1: Creation of light

Passover—Unleavened bread: Showbread

Compare Day 2: Creation of firmament. The Holy Place, in which the showbread was placed, signified the firmament heavens, and Israel as a heavenly people.

First-sheaf—Defeat of Egypt immediately after Passover

Compare Day 3: The sea (gentiles) rolled back so that the dry land (Israel) appears.

Pentecost—Law

Compare Day 4: The establishment of light-bearers, symbols of the governors of the world who must enforce the eye-for-eye (civil) aspect of the law.

Trumpets—Year of Jubilee began with trumpet blast (25:9)

Compare Day 5: Again, this is the hard one to correlate. Perhaps we should see the return of the Israelite to his own land as equivalent to a return from the sea of exile. Or, perhaps the teeming growth of unrestricted vegetation during Jubilee is to be related to the teeming fish and birds of Day 5. The rest of the sequence correlates so well that I am loath to drop the paradigm simply because I cannot figure out this fifth point.

Atonement—Blessings and curses

Compare Day 6: Creation of man, and God's promises and threat to Adam in the Garden.

Tabernacles—Payment of Vows, fellowship with God

Compare Day 7: Sabbath rest.

It remains only to note that chapter 25 also follows the covenant sequence. I see five steps here:

- 25:1-7 Sabbath years
- 25:8-12 The restructuring of the land in Jubilee
- 25:13-18 The law of Jubilee, which is proportionate purchasing
- 25:19-22 The blessing of Jubilee
- 25:23-55 Redemption (succession)

Conclusion

The information presented in this chapter is offered to the Christian community as help, not as the last word on the subject. I have reworked this outline many times, and I do not doubt but that while this book is at the printers, and it is too late to make any changes, I shall see something I have missed. In November of 1988, however, this is my best shot.

I am not arguing that the five-fold sequence of the covenant is found uniformly in Leviticus. I did not initially look for this sequence at all when I began outlining the book, but my inductive studies led me to it, and then I began seeing it more and more places. We have seen three-fold, five-fold, and seven-fold sequencing. The five-fold sequence predominates, however, and I ascribe this to the pentateuchal context of the book.

Addendum

As a supplement to the discussion above, I should like to call attention to the evident correlation of Leviticus 23 with the book of Revelation.

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|-----------------------|---|
| Sabbath (23:3) | Rev. 1 — Lord's Day |
| Passover (23:4-8) | Rev. 2-3 — Judgment and Salvation |
| Firstfruits (23:9-14) | Rev. 4-5 — Christ's Ascension (Waving) to Father |
| Pentecost (23:15-22) | Rev. 6-7 — Seals of Book (Word of God), and creation of God's host (loaf) ¹⁹ |

19. Pentecost celebrated the giving of the Law at Sinai, and the gathering of the grains of the people into one loaf. These are the concerns also of Rev. 6-7.

Trumpets (23:23-25)	Rev. 8-14—Trumpets
Atonement (23:26-32)	Rev. 15-19:10—Chalices of Wrath
Tabernacles (23:33-44)	Rev. 19:11-22:21—New World ²⁰

20. It is interesting that Lev. 23:33-34 has two sections describing the Feast of Tabernacles, the first in terms of rest (vv. 34-36) and the second in terms of booths (vv. 39-43). Just so, Rev. 19-22 give two visions of the Kingdom, the first as the Millennium when the saints are given rest, and the second as the New Jerusalem, the new "booth" of the saint's dwelling.

AN OUTLINE AND ANALYSIS OF LEVITICUS 19

Leviticus 19 is arguably the central chapter of the book. I have argued already that the book of Leviticus has to do with the third aspect of the covenant (considered in five aspects), which concerns the distribution of a grant, incorporation into God's house, property, and law in general as the maintenance of the grant.

Leviticus itself is divisible into five sections, and the central one, chapters 17-22, focusses most heavily on the name of God and on the threat of being cut off from the house of God, where His name "dwells." Chapters 17-22 are themselves divisible into five sections, with chapter 19 as the third. Here we find a very extensive list of laws, and the rationale for obeying them is either the name of God or the threat of being cut off. Thus, in this sense chapter 19 can be seen as the heart of Leviticus.

The following notes reflect attempts to outline and thus structure the contents of this chapter. The chapter opens with the command, "You shall be holy, for I am holy, the Lord your God" (2). It closes with the phrase, "You shall thus guard all My statutes and all My ordinances, and do them; I am the Lord" (37). In the center of the chapter is a pivot phrase: "You are to guard my statutes" (19a).

On either side of this pivot there are, depending on how you count, either seven, eight, or nine literary sections. The number seven has the higher claim because there are seven sections that end each time with the phrase "I am the LORD your God," or "I am the LORD." Also, as we shall see, there are seventy separate laws in this section. Thus, a heptamerous arrangement seems to be intended.

The first series has to do with “being holy,” and seems to orient around matters that would not come before a magistrate, or could be concealed. The second series has to do with “guarding statutes,” and seems to orient around matters that would come before a magistrate, or at least be visible in society.

Taking every separate command into account, there are seventy commands in this chapter. The number seventy is significant in the Bible, having to do first with the number of nations of the world (Gen. 10), and then being associated with Israel as God’s new world (Gen. 46:27; Num. 11:16). If I have counted correctly, it is possible to see Leviticus 19 by itself as a constitution for God’s new world.

Translation and Outline

I have set out the chapter as having seven sections on each side of the pivot (19a). The opening and closing sections are not counted. The two extended sections are each divided in half at an obvious point. As you look at the outline, you will be able to see how we could come up with either eight or nine sections by simply numbering differently. The translation is mine.

Section	Verse	Numbered Law
	1.	The LORD spoke to Moses, saying:
Opening:	2.	1. Speak to the entire congregation of the sons of Israel, and say to them,
		2. You must be holy, for holy am I, the LORD your God.
I:1.	3.	3. Each of you must fear his mother and his father.
		4. And My sabbaths you shall guard. <i>I am the LORD your God.</i>
I:2.	4.	5. You shall not turn to the idols.
		6. And gods of cast metal you shall not make for yourselves. <i>I am the LORD your God.</i>

Section	Verse	Numbered Law	
I:3a.	5.	7. And when you sacrifice Peace Offerings to the LORD, you shall sacrifice it in such a way that it will be accepted on your behalf.	
	6.	8. On the day of your sacrifice it must be eaten, or on the next day.	
		9. And what remains until the third day must be burned with the fire.	
	7.	10. And if it is eaten at all on the third day, it is a desecration and it will not be accepted.	
	8.	11. And anyone eating it will bear his responsibility, for he has desecrated what is holy to the LORD, and that soul must be <i>cut off from his people.</i>	
	I:3b.	9.	12. And when you reap the harvest of your land, you shall not reap completely to the edge [side, corner] of your field.
			13. And you shall not gather the gleaning of your harvest.
10.		14. You shall not pick your vineyard twice.	
		15. And you shall not pick up the fallen grapes of your vineyard.	
		16. For the poor and for the alien you shall leave them.	
			<i>I am the LORD your God.</i>
I:4.	11.	17. You shall not steal.	
		18. And you shall not lie.	
		19. And you shall not deceive your fellow citizen.	
	12.	20. And you shall not swear by My name unto falsehood and thus profane the name of your God.	
			<i>I am the LORD.</i>
I:5.	13.	21. You shall not defraud your neighbor.	
		22. And you shall not rob.	
		23. You shall not hold back to yourself the wage of a hired man overnight.	

Section	Verse	Numbered Law
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| | 14. | 24. | You shall not curse the deaf. |
| | | 25. | And in front of the blind you shall not put a stumbling block. |
| | | 26. | And you shall fear your God. |

I am the LORD.

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|------|-----|-----|---|
| I:6. | 15. | 27. | You shall not do a perversion of the justice. |
| | | 28. | You shall not lift the face of the poor. |
| | | 29. | And you shall not favor the face of the great. |
| | | 30. | In fairness you shall judge your fellow citizen. |
| | 16. | 31. | You shall not walk about slandering among your people. |
| | | 32. | You shall not stand against the blood of your neighbor. |

I am the LORD.

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|------|-----|-----|--|
| I:7. | 17. | 33. | You shall not hate your brother. |
| | | 34. | With your heart you shall most certainly rebuke your fellow citizen. |
| | | 35. | And you shall not share guilt with him. |
| | 18. | 36. | You shall not seek revenge. |
| | | 37. | And you shall not bear a grudge against the sons of your people. |
| | | 38. | And you shall love your neighbor as yourself. |

I am the LORD.

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|--------|------|-----|--|
| Pivot: | 19a. | 39. | My decrees you shall guard. |
| II:1a. | 19b. | 40. | Your animal: you shall not mate two kinds. |
| | | 41. | Your field: you shall not plant two kinds of seed. |
| | | 42. | And clothing: two kinds woven together you shall not wear on yourself. |
| | 20. | 43. | And a man: if he sleeps with a woman — emission of seed — and she is a slave-girl promised to another man,
And she has not been formally ransomed [being ransomed she has not been ransomed],
Or freedom has not been given to her,
Damages must be paid for her. |

Section Verse Numbered
Law

It is not the case that they must die, because there was not freedom.

21. And he must bring his Compensation Offering to the LORD, to the entrance of the Tent of Meeting, a ram of Compensation Offering.

22. And the priest shall cover him [atone for him] with the ram of the Compensation Offering before the LORD for his sin that he sinned, and *he will be forgiven for his sin.*

II:1b. 23. 44. And when you enter into the land and you plant any fruit tree, you shall regard as uncircumcised its fruit.

45. For three years it shall be to you as uncircumcised; it must not be eaten.

24. 46. And in the fourth year all of its fruit shall be holy, praise offerings to the LORD.

25. 47. And in the fifth year you may eat its fruit. This is to increase to you its harvest.

I am the LORD your God.

II:2. 26. 48. You shall not eat with blood.

49. You shall not practise divination.

50. And you shall not practise sorcery.

27. 51. You shall not cut the hair on the side [edge, corner] of your head.

52. And you shall not clip off the side [edge, corner] of your beard.

28. 53. And cutting for the dead: you shall not cut into your body.

54. And the mark of a tattoo you shall not put upon you.

I am the LORD.

II:3. 29. 55. You shall not degrade your daughter to make her a prostitute.

56. And the land shall not become a prostitute and the land be filled with wickedness.

Section	Verse	Numbered Law	
	30.	57.	My sabbaths you shall guard.
		58.	And My sanctuary you shall fear.
			<i>I am the LORD.</i>
II:4.	31.	59.	You shall not turn to the mediums and to the spiritists.
		60.	You shall not seek to become defiled by them.
			<i>I am the LORD your God.</i>
II:5.	32.	61.	In the presence of the aged you shall rise.
		62.	And you shall respect the presence of the elderly.
		63.	And you shall fear your God.
			<i>I am the LORD.</i>
II:6.	33.	64.	And when an alien dwells with you in your land you shall not mistreat him.
	34.	65.	As a native from your midst must be the alien to you, the one living with you.
		66.	And you shall love him as yourself, for you were aliens in the land of Egypt.
			<i>I am the LORD your God.</i>
II:7.	35.	67.	You shall not use dishonesty in measurement, for the length, for the weight, or for the quantity.
	36.	68.	Scales of honesty, weights of honesty, an ephah of honesty, and a hin of honesty must be yours.
			<i>I am the LORD your God, who brought you from the land of Egypt.</i>
Close:	37.	69.	And you shall guard all of My decrees and all of My laws.
		70.	And you shall do them.
			<i>I am the LORD.</i>

Extended Comments

The first series opens with the command to be holy as God is holy. It has to do with personal integrity, the human reflection of Divine autonomy. It is as a man becomes closer to God in his

heart that he develops more and more as a unique individual. The commands in this first series have to do generally with matters that would not come under the eye of a judge, and thus are self-enforced.

The first three sections in the first series gravitate around the first five commandments, while the last four sections comment on the second table. Each of the first three sections ends with "I am the LORD your God," while each of the last four sections ends with "I am the LORD."

Section I:1 (v. 3) has two laws, linking fear of parents with sabbath keeping. The fourth and fifth commandments are in view here. The sabbath affirms God's sovereignty, and is here linked with the image of that sovereignty in the family. True personal integrity and uniqueness comes from submission to God and parents, not from rebellion. Human autonomy is the opposite of integrity. The fourth commandment says to sanctify the sabbath (keep it holy), while here they are told to guard it. The fifth commandment says to honor parents, while here they are told to fear them. Thus, at this point Leviticus 19 uses vocabulary different from what is found in the ten commandments, in order to enhance our ethical understanding. Leviticus 19 speaks of guarding four times, twice of the law as a whole, and twice of the sabbath (vv. 3, 19, 30, 37).

Section I:2 (v. 4) has two laws dealing with the first and second commandments. "Turning to the idols" is worshipping another god, while making a god of cast metal violates the prohibition on graven images. The second commandment is phrased in terms of graven images, while the law here is in terms of molten or cast images, like Aaron's golden calf.

Section I:3 (vv. 5-10) has two subsections embracing five laws each. The first subsection has to do with God (first table) and the second with man (second table). Fellowship and food are the ideas joining the two sections. Since the other four commandments of the first table have been covered already, it is possible that this section is intended as an extended commentary on the third commandment. The man who wears God's Name properly will not des-

ecrate His sacramental provisions, and will not be niggardly with the poor. The man who wears God's Name properly will receive God's gifts with gratitude, and will pass on blessings to the weak.

It is interesting to notice that the first subsection concerns what happens to the Peace Offering on the third day. Should we associate this third section with the third day of creation? The third day of creation had two events: the emergence of land and the springing up of plants. This third section of Leviticus 19 also has two subsections, the second of which has to do with the regulation of harvesting plants. Perhaps we are supposed to correlate the first section of Leviticus 19 (parents and sabbath) with Day One, the creation of God's transcendent light over the earth. Perhaps we should correlate the second section (idols and images) with Day Two, the creation of the firmament as mediation between heaven above and earth beneath. This gives us the covenant sequence in triadic form: from sovereignty to fealty to fellowship.

The Peace Offering becomes too holy to eat on the third day. This is the true meaning of verses 10 and 11. If a man eats of the Peace Offering on the third day he has committed a desecration and must be cut off.¹ Similarly, the gleanings of the harvest are set apart and must not be taken by the owner of the field. The gleanings are spoken of as grain and grapes, referring to the two kinds of plants created on Day Three (Gen. 1:11), and by extension to all the "bread and wine" associations of the Bible. Just as God gives sacraments to His people, so His people are to give food to the hungry.

There are two requirements on the owner. First, he is not allowed completely to harvest his crop. He must leave the edges of his field alone, and only go over his vines one time. Second, he is not allowed to gather up the leftovers. He must not go back to his field and pick up what has been dropped, and he must not pick up fallen fruit.

1. On the translation of *piggul* in v. 10 as desecration rather than as rotten, see David P. Wright, *The Disposal of Impurity: Elimination Rites in the Bible and in Hittite and Mesopotamian Literature*. Society of Biblical Literature Dissertation Series 101 (Atlanta: Scholars Press, 1987), pp. 140-143.

God's claims are eschatological. Whatever is left of a Peace Offering must be put on God's holy fire and given to Him on the third day. Whatever is left after harvest is designated by God for the poor. As we shall see below in verses 23-25, God's claims are also protological. He takes the first fruits as well as the last.

Section I:4 (vv. 11-12) has four laws and associates stealing (eighth commandment) and false witness (ninth commandment). Read in series, the idea seems to be that a man steals, then lies about it, extends his deception further, and finally swears falsely about it before God. This is also the sequence of events in Leviticus 6:1-7.

Section I:5 (vv. 13-14) has six laws and associates stealing with oppression of the poor. Oppression of the poor comes under the seventh commandment, the treatment of God's holy bride, in Exodus 22:21-27.² The general idea here is fear. A man may not be afraid to cheat his neighbor, confident that he will never be caught. He may not be afraid to oppress his hired help, since the hireling is sure to put up with it rather than lose his job. He may not be afraid to curse the deaf, knowing that he will not be heard, or trip the blind, knowing that he will not be seen. But God sees it all, and the wise man will hold the fear of God in his mind, and thus check his life.

Section I:6 (vv. 15-16) has six laws all concerning the ninth commandment. The ninth commandment is concerned both with lawcourts and with general slander. Compare Exodus 23:1-10.

Section I:7 (vv. 17-18) has six laws and comments on the sixth commandment. Hatred is murder in the heart.

In Chapter 2 we saw a correlation between the sixth day of creation, when man was created and warned, and the sixth point in the heptamerous covenant sequence, which has to do with warning and judgment. The sixth section of Leviticus 19 has to do with witness bearing and lawcourts. Possibly we should associate the fourth section of Leviticus 19, swearing falsely before author-

2. See my discussion of this in James B. Jordan, *The Law of the Covenant: An Exposition of Exodus 21-23* (Tyler, TX: Institute for Christian Economics, 1984), p. 65f.

ities, with the fourth day, the creation of lightbearers that symbolize governors. In Leviticus 23 we found that the fifth point of the heptamerous covenant sequence had to do with trumpets, convocation, Jubilee. Can we associate this with the focus on relationships in the fifth section of Leviticus 19? If rest and continuity are the seventh point, perhaps in some general way we can associate this with the seventh section of Leviticus 19, loving one's brother and not being judged with his sin.

I freely admit that my attempt to relate these seven sections to Genesis 1 and to the seven sections of Leviticus 23 and 24-27 is only a nebulous hypothesis. There do seem to be some points of striking correlation, but there are others that are so "deep" that we get into the realm where "everything is analogous to everything else." I only offer these as speculations, not as conclusions.

The second half of Leviticus 19 also has seven sections. This time the focus is not on personal integrity but on guarding God's decrees. The idea of guarding is sometimes a matter of "guarding the heart," but here the idea seems to be more corporate. The sins discussed here would generally either be visible to the magistrate, or would become visible eventually. The command in verse 19a, "My decrees you shall guard" is addressed to "you" in the plural.

Section II:1 has two subsections (vv. 19b-22, 23-27). The second subsection, like the second subsection of section I:3, concerns plants. The first has to do with forbidden mixtures. This is the longest section in the chapter, and comes at the center of it. Each subsection has four laws.

As I:3a had to do with the third day, so II:1b has to do with three years. Both I:3 and II:1 have to do with things God claims for Himself, the former being eschatological things, and the latter being protological things.

A literal translation of verses 19b and 20 brings out the fact that these four laws are in parallel. Each law states the subject and then gives a rule. In each case a mixture is forbidden, and the offspring of such mixtures is holy. Deuteronomy 22:9-11 states that the harvest from a field of mixed seeds is holy to God, and would either belong to the sanctuary or be redeemed according to the

stipulations of Leviticus 27. Similarly, the potential offspring of the seduction of a slave-girl belongs to God, and must be redeemed by a Compensation Offering in the form of a sacrifice. In this case a monetary equivalent will not suffice.³

Thus, if you mate two kinds of animals, the offspring belongs to God. If you mix seeds in your field, the harvest belongs to God. Mixed clothing is the prerogative only of the priest, those who are holy to God (Ex. 28:6—dyed thread is woolen). If you wear it, you become holy and thus liable to the priestly rules; but since you are not a priest, this can only bring judgment upon you. You would have to de-sanctify yourself by buying yourself back under the rules of Leviticus 27.

Verse 20 says, "And a man: if he sleeps with a woman—emission of seed. . . ." The express statement regarding seed again associates this law with the previous one concerning mixed seed in the field. The slave-girl is "designated," which is equivalent to being betrothed. Seduction of a betrothed woman was a capital offense (Dt. 22:23-27). Since the woman is a slave, she probably would not feel free to cry out, so she is innocent, but the man is guilty (Dt. 22:25-27). In this case, however, since the woman is a slave, the penalty is not death. Damages must be paid, a dowry-compensation probably equal to or double what the girl was being married for.⁴

The seducer must also bring a Compensation Offering to de-sanctify the potential offspring. Because sin was involved, a money payment will not do, but blood sacrifice is required.⁵

The second subsection gives the law for fruit trees. The fruit of the first three years is to be regarded as uncircumcised. Since it is

3. On the Compensation Offering, see James B. Jordan, "The Death Penalty in the Mosaic Law: Five Exploratory Essays" (available from Biblical Horizons, P.O. Box 132011, Tyler, TX 75713), chap. 2.

4. Wenham argues persuasively for the translation of *bikkoreth* as damages. Gordon Wenham, *The Book of Leviticus* (Grand Rapids: Eerdmans, 1978), pp. 270-71.

5. Jacob Milgrom discusses the relationship between the Compensation Offering and Leviticus 27 in Milgrom, *Cult and Conscience: The "Asham" and the Priestly Doctrine of Repentance*. Studies in Judaism in Late Antiquity 18 (Leiden: E. J. Brill, 1976), pp. 44ff. Milgrom discusses Leviticus 19:20-22 on pp. 129ff. of the same book. My own approach differs somewhat from his.

uncircumcised, it cannot be given as a firstfruits to God. Since God must have His part before man, this meant that men could not eat of the trees for the first three years. God claimed the entire harvest of the fourth year. The idea here seems to be analogous to the requirement that a sacrificial animal must be at least eight days old to be sacrificed (Ex. 22:30). In other words, God must get the first part, but the first part must be strong and healthy. The meager produce of the first three years of a tree is not sufficient.

Section II:2 (vv. 26-28) is a set of seven laws dealing with idolatry. Verse 26 can perhaps be associated with the three marks of the church: blood as counterfeit sacrament, divination as counterfeit Word, and sorcery as counterfeit government. Divination has to do with acquiring hidden information. The word translated "sorcery" here is a form of the Hebrew word for clouds. It implies attempts to control the weather, or the spirits of the air.

Verse 27 forbids cutting the hair on the side of the head and beard, while verse 28 forbids cutting or tattooing one's body for the dead. Leviticus 13 carefully separates its discussion of leprosy on the body and on the head (see outline on pages 31-32 above). Thus, the concern to preserve the holy integrity of God's image in both head and body is a theme in Leviticus.

The Hebrew might refer to the corners of the head and beard, but the word used here almost always means side or edge. It is questionable if it ever means corner. Thus, what is forbidden is making oneself bald along the side of the head, and stripping one's beard down to a goatee. Hair is associated with glory in the Bible. It is like a cloud around the face. Only Nazirites and women were allowed the full glory of long hair. Men were to keep their hair short, lest their glory be put in conflict with God's. On the other hand, the man of God is to have a proper glory, and is not to cut it off altogether.

When someone we love or esteem dies, we also experience death because of the rending of our covenant with them. We want to conceal our glory. In the Bible it is proper to express this by rending the garment, wearing sackcloth, putting ashes on one's head. It is not permitted, however, to do anything directly to one's

person, head or body. All of this has to do with personal integrity and holiness, and should be related to the first commandment.

Section II:3 (vv. 29-30) has four laws that relate to the fourth and fifth commandments. In verses 3 and 4, children were told to fear their parents. Here parents are told not to abuse their children. If parents make their daughters prostitutes, then God will regard the entire land, His bride, as prostituted, and will act accordingly. In section I:1 fearing parents was conjoined with guarding the sabbath. Here honoring children is enjoined with guarding the sabbath and fearing the sanctuary. The sanctuary as symbol of the land must not be prostituted. Prostituting the land is equivalent to contempt for the sanctuary.

Section II:4 (v. 31) has two laws forbidding the consultation of mediums and spiritists. The association is with the second commandment, false mediation.

Section II:5 (v. 32) has three laws enjoining respect for the elderly and fear of God. The association is with the fifth commandment.

As in the first part of Leviticus 19, so here the first group of laws have had to do with the first table of the ten commandments. The order is reversed:

- I:1 parents and sabbaths, fourth and fifth commandments
- I:2 false gods and idols, first and second commandments
- I:3 God claims the last things, third commandment
- II:1 God claims the first things, third commandment
- II:2 counterfeit worship and integrity, first commandment
- II:3 children and sabbaths, fourth commandment
- II:4 mediums, second commandment
- II:5 the elderly, fifth commandment

God's claim on the last things comes last (third) in I:1-3. God's claim on the first things comes first in II:1-3. I should state here that I regard these correlations with the ten commandments as very rough and general, but I do observe them, and they make sense to me. In the interest of putting as much on the table as possible for the reader to interact with, I have shared these observations.

Section II:6 (vv. 33-34) has three laws stating that the alien must be treated well. This is very similar to Exodus 23:9, which falls in the section on the ninth commandment.⁶

Section II:7 (vv. 35-36) has two laws requiring honest weights and measures. I associate this with covetousness, the tenth commandment. In Deuteronomy this law is found in the tenth commandment section (Dt. 25:13-15, see p. 67 below). It is fitting that the covenant rehearsal of Leviticus 19 should end with the last commandment.

I have made attempts to correlate this second set of seven with the days of creation and the heptamerous patterns in Leviticus 23 and 24-27. I have not been able to come up with anything worth sharing, and have concluded for the present that no such correlation is intended.

Conclusion

Leviticus 19 is a very profound and complex commentary on the law. If my analysis is in general correct, the passage seems intended to create new insights at every point. Those parts of the law that seem most civil and open are dealt with largely in the first part of the chapter. In this way, such violations of the second table as would be hidden from view are dealt with. Similarly, the first table is dealt with more largely in the second half of the chapter, which concerns crimes that are done openly.

Additionally, by combining commandments within a section, by using new vocabulary to express the commandments, by treating the commandments in unusual sequences, and by using a double heptamerous organization, Leviticus 19 causes us to meditate on deeper ethical analogies. Finally, at the heart of the chapter (vv. 19-25) we find a long, complex, symbolic section dealing with the primacy of God's claims.

6. Jordan, *Law of Covenant*, p. 66.

THE STRUCTURE OF THE BOOK OF DEUTERONOMY

The Book of Deuteronomy is a covenant renewal document.¹ It sets forth the second covenant renewal of the Sinaitic covenant. The first renewal came after the incident of the Golden Calf, when Moses shattered the tables of the covenant, and then God wrote them again.² The second renewal was rendered necessary by Israel's refusal to obey God and enter Canaan, which apostasy resulted in the wilderness wanderings. With the dying off of the apostate generation, God was ready to lead Israel into Canaan once again.

Covenant/Re-creation Pattern in Deuteronomy

- A. Taking Hold—Transcendence—Initiation, 1:1-5
- B. Historical Overview—Breakdown and Renewal of Order, 1:6-4:43
- C. Stipulations—Given with view to the coming Distribution of the Land, 4:44-26:19
- D. Sanctions—Witnesses, 27-30
- E. Succession—Rest—Enhancements—Continuity, 31-34.

1. See Meredith G. Kline, *The Structure of Biblical Authority*, 2d ed., (Grand Rapids: Eerdmans, 1975), esp. chap. II:2, "Dynastic Covenant."

2. Moses reviews this in his sermon on the first commandment (Dt. 6-11), especially 7:17-26 with 9:7-10:11. Moses states that the covenant breakdown and renewal carried with it the replacement of the firstborn with the Levites as priests, of Aaron with Eleazar (eventually), and of the open tablets of stone with new tablets hidden in an ark. The renewed covenant put God at a greater distance from the people (separated by Levites and by the ark-box), but this served for the people's protection as well—protection from the wrath of God.

I. The Steward as Vice-Gerent

As a covenant renewal document, Deuteronomy opens with a declaration of the sovereign who is granting the covenant (1:1-5). In this case, the "sovereign" is Moses. God had set up the covenant at Sinai, on the basis of His defeat of Egypt and His deliverance of Israel. Moses now renews the covenant, acting as God's viceroy, on the basis of his (Moses') defeat of Sihon and Og. Moses speaks only for God (1:3), but in contrast to what we find in Exodus, Leviticus, and Numbers, Moses does not simply report what God told him. Rather, Moses generates his own words, his own self-conscious, receptively reconstructive "amen" to God. He repeats God's thoughts in his own words. It is the LORD's covenant that Moses renews, but it is Moses who does the renewing.

This is not unexpected. Part of the pattern of covenant making is that the sovereign defeats his enemies and delivers his people. He then builds his house out of the spoil of his enemies. Once the house is built, he lights the fire on his hearth, "kicks off his shoes" and relaxes in sabbath, leaving the servants to run the house.³ This is what God has done in setting up the Sinaitic covenant. Moses is the chief servant of the house (Heb. 3:4), and he now administers the house for God. As chief servant (or prophet, Num. 12), Moses takes charge and renews the covenant.

II. The New Cosmos

The second aspect of a covenant renewal document is a description of how the original order or hierarchy of the covenant broke down, and how a new order has been established. The Abrahamic order, for instance, broke down in the furnace of Egyptian affliction, but God created a new order by defeating Pharaoh and constituting Israel a people at Sinai. The breakdown and renewal of this covenant is the concern of Moses' first sermon, Deuteronomy 1:6-4:40.

3. See Kline, *ibid.*, pp. 76ff.; and Kline, *Images of the Spirit* (Grand Rapids: Baker, 1980), p. 38 *et passim*. And see James B. Jordan, *Sabbath Breaking and the Death Penalty: A Theological Investigation* (Tyler, TX: Geneva Ministries, 1986), chap. 3.

In outlining the covenant rehearsals in Deuteronomy I have found it most convenient to use the five-fold sequencing model. In Moses' various sub-sermons, the transition from one aspect of the sequence to the next is not always abrupt, and it might be possible to outline these passages differently. What is very clear, however, is the covenant sequence itself, whether analyzed into three, four, five, six, or more steps.

Covenant Breakdown and Renewal in 1:6-4:43

- A. Covenant Breakdown, 1:6-46
 - 1. God initiated covenant, 1:6-8
 - 2. New socio-political order, 1:9-18
 - 3. Disobedience to stipulations, rejection of distributed grant, 1:19-33
 - 4. Judgment: the people to be restructured, 1:34-40
 - 5. Loss of inheritance, 1:41-46
- B. Covenant Renewal, 2:1-4:40
 - 1. God initiates all actions in 2:1-3:11
 - 2. Historical prelude to the distribution of the land:
 - Esau, 2:1-8
 - Moab, 2:9-13 (defeat of giant is condition for inheritance)
 - Ammon, 2:14-23
 - Sihon, 2:24-37
 - Og, 3:1-11 (giant finally defeated)
 - 3. Distribution of land and accompanying rules, 3:12-4:24
 - 4. Sanctions, 4:25-31
 - 5. Continuity: think back and pass it on, 4:32-40

After his sermon, Moses set up the essential geographical/hierarchical order for the land (4:41-43), which thus climaxes this section of Deuteronomy.

III. Moses' Sermon on the Ten Commandments

The third aspect of a covenant renewal is a grant with accompanying rules. It is with a view to Israel's coming into the land that Moses preaches his sermon on the ten commandments (Dt.

6-26), making appropriate applications/modifications in the Sinaitic legislation (e.g., 12:21).

This survey of Deuteronomy 6-26 alters and supersedes what I published four years ago.⁴ I remain indebted to Dr. Hendrick Krabbendam of Covenant College, Lookout Mountain, Tennessee, for initially sharing this with me through his valuable class notes and outlines, though I have departed from his scheme at certain points. A fine history of this approach is provided by Walter Kaiser, though my outline differs from his as well.⁵

First Commandment: Deuteronomy 6-11

Loyalty to the God who delivered you from Egypt is the theme here. Kaiser and Kaufman view these chapters as a hortatory prologue, with commandments one and two combined in chapter 12, but there are seventeen references to Egypt here, and not one in chapter 12. Moreover, the constant repetition of the ideas of loyalty to the "LORD your God," and renouncing other gods, makes these chapters a fitting exposition of the phrases of the first commandment.

It is interesting to note that, apparently since loyalty to the covenant-making God is the theme of Moses' remarks, this section can be outlined along the lines of the covenant sequence. It is probably because this section is very hortatory, and follows the larger covenant pattern, that it has not been recognized as a sermon on the first commandment. Also, since it was a violation of the second commandment that resulted in the breakdown of the covenant, and Moses comments at length on the question of images and the golden calf, it is not immediately apparent that it is the first commandment that is the overriding concern. The first commandment, however, is the covenant in a nutshell,⁶ so any

4. James B. Jordan, *The Law of the Covenant* (Tyler, TX: Institute for Christian Economics, 1984), Appendix B.

5. Walter Kaiser, *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983), chap. 8. Kaiser completely follows Stephen A. Kaufman, "The Structure of Deuteronomical Law," *Maarav* 1/2 (1978-79):105-158.

6. I am God; I delivered you; be loyal to Me.

breaking of any of the rest involves a breaking of the covenant, and thus of the first commandment. (Just so the last commandment, focussing on the heart's motivations, is broken when any of the rest are.) The first commandment concerns *covenantal idolatry*, while the second concerns *liturgical idolatry*.

A. The Covenant Made at Sinai:

1. The God of Israel, 6:1-19
2. Initial Deliverance from Egypt, 6:20-25
3. Commandment, 7:1-11
4. Sanctions, 7:12-16
5. Continuity, 7:17-26

To have continuity, they must resist graven images. But, at Sinai, they made a golden calf, and broke the covenant. Thus, we go through the covenant sequence again, showing that God renewed the covenant with them.

B. The Covenant Renewed after Being Broken:

1. The God of Israel and His sovereign choice, 8:1-9:6
2. Breakdown and Renewal, 9:7-10:11
3. Commandment, 10:12-11:12
4. Sanction, 11:13-17
5. Continuity, 11:18-32

Second Commandment: Deuteronomy 12-13

Worship and mediation are the themes here. Chapter 12 concerns the place of mediation, and chapter 13 the treatment of anti-mediators, those who would draw the people into relations with other gods.

Third Commandment: Deuteronomy 14:1-21a

The boundaries of the third commandment have been a puzzle to exegetes who have wrestled with the question.⁷ Kaiser and Kaufman include 13:1-14:27. For reasons I set forth below and in

7. Kaiser, p. 132; Kaufman, p. 125.

Appendix D of my forthcoming book *Touch Not, Taste Not: The Mosaic Dietary Laws in New Covenant Perspective*,⁸ the fourth commandment should be seen to begin with 21b. And, chapter 13 has to do with false mediators, not with wearing God's name empty.

The third commandment has to do with the character of God's people, those who take up (wear) His Name. They are not to do so in vanity, in the sphere of death and impotence. As I have briefly argued in Chapter 2 of this monograph, the third commandment is the general concern of Leviticus 17–22. In Leviticus, the food laws are put in the section concerning the second commandment, and within that section they signify fidelity to the first commandment (no covenantal idolatry). Leviticus 11–16 deal with cleansing and mediation. Here in Deuteronomy, however, cleansing is not in view. Rather, the character of the person is in view, which is in the third commandment's zone of concern.

There are only two stipulations in this section, and each has the same form, a form not found in the laws preceding or following them. Unfortunately, the versification obscures this structure. An outline of Deuteronomy 14:1-21a will illuminate the matter:

14:1-2a—Wholeness in Self as God's Image:

Who you are: Sons of God.

Stipulation: Do not deface God's image, for the sake of the *dead*.

Closure: You are a holy people to God.

14:2b-21a—Wholeness in Relations:

Who you are: Separated from the peoples.

Stipulation: Do not eat detestable food, or anything *dead*.

Closure: You are a holy people to God.

Fourth Commandment: Deuteronomy 14:21b–16:17

The commandment not to boil a kid in its mother's milk initiates the sermon on the fourth commandment. Symbolic laws also initiate the sections on the seventh, ninth, and tenth commandments. In the present case, the boundary closures are clear from a

8. Tyler, TX: Institute for Christian Economics, 1989.

comparison with Exodus 23:17-19, which begins with the rule that all males are to present themselves thrice annually before God, and closes with the kid law. The same closures are present here, though reversed. Additionally, Exodus 23:10-19, which concerns the fourth commandment, is divided into sabbaths (10-13) and festivals (14-19), and the same outline is followed here. Finally, we can note that the second and penultimate laws in this section both have to do with the Feast of Tabernacles. In this way, I believe, the boundaries can be fairly clearly established.

A. Sabbaths:

1. Introduction: the kid law, 14:21b
2. Annual tithes and festival, 14:22-26
3. Triennial tithes and festival, 14:27-29
4. Sabbath year, 15:1-18 (three law sections)

B. Festivals:

1. Introduction: the firstborn law, 15:19-23
2. Unleavened Bread, 16:1-8
3. Pentecost, 16:9-12
4. Tabernacles, 16:13-15
5. Conclusion: thrice annual appearance of the host, 16:16-17

This is not the place to make extended comments on the rationale of this section, but it is interesting to note the emphasis on giving rest to subordinates, to the weak, to the alien, and to the Levite, on freeing slaves, and on the payment of tithes and gifts to God. It is the economics of the sabbath—tithes, gifts, charity, release of slaves, free lending—that Moses chooses to preach on.

Fifth Commandment: Deuteronomy 16:18-18:22

The fifth commandment deals with submission to authority, and its boundaries are not in dispute.

Judges, 16:18-20

Visible submission to God, 16:21-17:5

Witnesses, 17:6-7

Verdicts, 17:8-13

Kings, 17:14-20

Levites, 18:1-8

Prophets, 18:9-22

Sixth Commandment: Deuteronomy 19:1–22:8

Again, boundaries are not in dispute here. The theme is preserving life from violence. The first law is a provision for negligent manslaughter, the last law prohibits negligence.

1. Violence:
 - a. Manslaughter, 19:1-13
 - b. Assault by stealth, 19:14 (1 Kings 21:1-3)
 - c. Assault by tongue, 19:15-21 (1 Kings 21:7-13)
2. War:
 - a. Militia, 20:1-9
 - b. Normal war, 20:10-15
 - c. Holy war, 20:16-18
 - d. War and devastation, 20:19-20 (2 Kings 3:19-27)
3. Violence and Persons:
 - a. The discovered corpse, 21:1-9
 - b. Women, 21:10-14
 - c. Children, 21:15-21
 - d. The displayed corpse, 21:22-23
4. Additional laws: It appears to me that these four cases follow the order of the previous four, to wit:
 - a. Promote your neighbor's good (anti-violence)—if you *find* his animals out in the *open country*. . . .
 - b. 22:5—women are not to wear men's gear (military association) and vice versa. Cp. 3.b. above: the warbride (woman and military)
 - c. 22:6-7—the bird law. Cp. "children" in 3.c. above.
 - d. 22:8—the roof law. Corpse displayed high in 3.d., here we have a high roof.

Seventh Commandment: Deuteronomy 22:9–23:14

Kaiser and Kaufman carry this section through to 23:19, but for reasons I shall set out shortly, I believe the eighth commandment begins with 23:15. Drawing on observations by Carmichael,⁹

9. Calum M. Carmichael, "Forbidden Mixtures," *Vetus Testamentum* 32 (1982): 394-415. Carmichael's essay is thought-provoking, but I am by no means in agreement with everything it contains.

it seems to me that this section begins with three symbolic laws, each of which is expanded in what follows, though in reverse order:¹⁰

A. 22:9 the vineyard

B. 22:10 the yoke

C. 22:11-12 the garment

C'. Garment: obedience in regard to sexuality (22:12-30). 22:30—the wing = the wife. Thus, mixed garment = adultery, polygamy. A man's wife is his garment, his glory (1 Cor. 11:7).

B'. Yoke: the chastity of God's bride (23:1-8). Cp. Deuteronomy 14:1-21a above: wholeness in self, and in relations. Here: same ideas, but in the sphere of the community, not that of the individual. Don't be yoked with unbelievers.

A'. Vineyard: the war camp (23:9-14). Don't plant two *seeds* in one vineyard. If a man loses *seed* at night in the war camp, he must go outside the boundary. Israel as God's vineyard, analogous to His camp. Excrement probably an analogy to seed, or counterpoise to it? Church discipline seems to be the general notion.

An additional note on the garment: Deuteronomy 22:11-12 almost contradict one another. The blue tassel (Num. 15) was made of wool, and ordinary clothing was flax linen. The priests wore wool with linen (Ex. 28:6; 39:29), and thus the tassel was a sign that all Israel were a nation of priests.¹¹ In the Deuteronomy context, an additional overtone seems to be that wool and linen have to do with male and female. A man's linen garment might have four wool tassels, but no other wool. Thus, spiritual loyalty to God and marital loyalty to one's wife are connected in the case of the blue tassel, a correlation often seen in the Bible, which repeatedly compares idolatry to adultery.

10. I freely admit that though I think the associations I have set out here do exist in the text, I am not certain I have interpreted the correlations correctly.

11. See Jacob Milgrom, "Of Hems and Tassels," *Biblical Archaeology Review* 9:3 (May/June 1983):61-65.

Eighth Commandment: Deuteronomy 23:15–24:7

The passage opens with a refugee law, and closes with a law against kidnapping. Moses preaches on theft primarily in terms of stealing persons, and stealing from God. The discourse boundaries are the laws about refugees/kidnapping.

Possibly these follow the ten commandments, to wit:

1. 23:15-16, refugee: the man wants to change masters (1st)
2. 23:17, Israelites must not deprive God of His right to their persons: involvement with idolatry (2nd)
3. 23:18, God will not accept their wages, or equivalent money (offer nothing *vain* to God, 3rd)
4. 23:19-20, interest (time, 4th)
5. 23:21-23, pay your vows to God (authority, 5th)
6. 23:24-25, respect neighbor's property: what you may take and what you may not take (violence to property? 6th)
7. 24:1-4, divorce (7th)
8. 24:5, newlyweds not to be separated (stolen) (8th)
9. 24:6, stealing life (pledges, oppressing poor; 9th)
10. 24:7, kidnapping (coveting? 10th)

Ninth Commandment: Deuteronomy 24:8–25:3

Leprosy is *God's punishment* for libel (24:8-9), and 25:1-3 discusses *human punishment*. Between are four cases of persons and justice:

- The debtor, 24:10-13
- The hired man, 24:14-15
- The family member, 24:16
- The powerless, 24:17-22

Tenth Commandment: Deuteronomy 25:4–26:19

In Deuteronomy, coveting the wife comes first, then the house. It is hard to say what coveting is, practically speaking. The cases seem to deal with what people are entitled to, and what they are not. Kaiser and Kaufman begin the section with Deuteron-

omy 25:5 and end with 25:16. I believe, however, that the commands to exterminate Amalek and to rejoice with God are relevant to the question of covetousness.

25:4—the levir is entitled to benefit from his nephew's land while he rears him (cf. 1 Cor. 9:9; 1 Tim. 5:18).¹²

25:5-10—the delinquent levir, who hopes to get his brother's land by refusing to do his duty. He loses his shoe, his protection against the cursed soil, and thus stands to lose his own land! Because he won't give seed, he receives spit (a symbol of seed).

25:11-12—the female assailant. This is the reverse of the case in Exodus 21:22. An attack on procreation, and thus on the house.

25:13-16—the tools of the thief are forbidden to the Israelite. In literary terms, two unequal stones in one bag relates directly to the preceding case. Perhaps under "natural law" one might reason that since God gave men two unequal stones, we might also employ them in commerce. Such an inference is rejected here.

25:17-19—cure for covetousness: war on God's enemies.

Chapter 26—cure for covetousness: pay tithes and rejoice with God.

IV. Implementation

The fourth aspect of the covenant is implementation. Witnesses are established, who will report on the faithfulness or faithlessness of the people. The sanctions, positive and negative, are set out, so that the people will know what to expect. Deuteronomy 27-30 are concerned with this.

I. Witness stones, 27:1-10

II. Ebal and Gerizim, 27:11-26. The land is here brought under covenantal sanction.

12. Kaiser and Kaufman put this with the ninth commandment. I agree with Carmichael that this law has to do with the levirate. See Calum M. Carmichael, "Treading' in the Book of Ruth," *Zeitschrift für die Alttestamentliche Wissenschaft* 92 (1980):248-266. My own understanding of how this relates to the levirate differs from Carmichael's.

III. Blessings and Curses described, 28:1-68

A. Blessings:

1. Benedictions, 28:1-6
2. Amplification, 28:7-14

B. Curses:

1. Maledictions, 28:15-19
2. Amplifications, 28:20-68

IV. Covenant Rehearsal, 29:1-30:20

This section roughly follows the covenant sequence, being itself a covenant rehearsal:

- A. Initiation—God commands; Moses summons, 29:1-2a
- B. Restructuring—History, 29:2b-8
- C. Stipulation—Oath of obedience, 29:9-18
- D. Sanctions, 29:19-21
- E. Succession—Generations to come, 29:33-30:10
- F. Two Exhortations:
30:11-14
30:15-20

V. Succession

The fifth aspect of the covenant concerns the way in which it is passed on to future generations, future stewards. There are two succession sections in Deuteronomy 31-34.

I. The Leader, the Law, and the Song, 31:1-32:47

- A. The Leader—passed on to Joshua, 31:1-8
- B. The Law—read every seven years, 31:9-13
- C. The Song—a witness to the people, 31:14-22
- AA. The Leader—Joshua, 31:23
- BB. The Law—put beside the Ark, 31:24-29
- CC. The Song, 31:30-32:47.

Since the Song of Moses is to remind the people of the covenant, it follows the covenant sequence:

1. The God of the covenant, 32:3-4
2. The history of the covenant, 32:5-14
3. Rebellion against covenant law, 32:15-18
4. Sanctions of the covenant, 32:19-43
5. Use of the Song for continuity, 32:44-47

- II. The Testament of Moses, 32:48-34:12. This section also seems to follow the covenant sequence:
 - A. God speaks to Moses, 32:48
 - B. Moses is to move from the people to the mountain, a transition, 32:49-52
 - C. Moses describes the covenant grant given to Israel, 33:1-29
 - D. God implements the sanction of death upon Moses, 34:1-8
 - E. Joshua takes Moses' place, 34:9-12

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