

PARTICIPATING IN GODLINESS:
A STUDY OF THE LAWS CONCERNING THE SOCIALLY MARGINALIZED IN
THE TORAH

by

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ABSTRACT

“Participating in Godliness:
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Taking a canonical approach to the text of the Old Testament, this thesis highlights the compassion of God by examining the social justice laws in the Torah. These laws governing Israel’s behaviour toward its socially marginalized population show God’s concern for, and involvement in, human affairs. Arising from these laws are the three themes of protection, provision, and inclusion, which summarize the advocacy of God on behalf of the socially marginalized. As a people redeemed by God out of a life of slavery, Israel experienced God’s gracious advocacy first hand. As a people in covenant relationship with God, Israel would live before God and in accordance with his laws. Motivated by their gratefulness to God, Israel’s obedience to these social justice laws would enable them to behave God-like in their behaviour toward the oppressed in their society, subsequently showing forth the compassion of God that protects, provides and includes.

Dedicated to my wife *Jolanta* for her tremendous support and encouragement.

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Chapter 1

Introduction

God has chosen to reveal himself to humanity in a variety of ways. Apart from experiencing God directly, perhaps the most prominent mode of God's self revelation is his written word. If one turns to any book in the Bible, some facet of God's character will be revealed. The present thesis will turn to the laws in the Torah and, through a biblical theological analysis of the laws concerning the socially marginalized, find a revelation of God's compassion. It will present the theological motivations behind the laws, and propose the practical themes that arise from each law. Through these laws concerning the marginalized in Israelite society God's compassion becomes vivid.

The laws concerning the marginalized in society have been studied in various ways in past research. Some have argued that the laws were not received from Yahweh but "when Israel faced justice issues it drew on earlier Near Eastern resources."¹ This portrays an Israel that adopted the social justice laws from the surrounding nations. Those laws thus transformed Israel, and then as Israel created new social justice laws as the need arose, it in turn influenced other Near Eastern cultures.² Such an approach minimizes the involvement of God in the affairs of his creation, and ignores the presentation of the text that the Lord is the source of Israel's laws.

In contrast Jeffries M. Hamilton has taken a confessional approach to the laws in the Torah "allowing Scripture to shape our attitudes and values."³ His study of the social justice laws in Deuteronomy has led him to conclude that God "serves as an advocate for

¹ Malchow, *Social Justice*, 5.

² Malchow, *Social Justice*, 5.

³ Hamilton, *Social Justice and Deuteronomy*, 2.

those in special need of care.”⁴ Here God is revealed through the Torah as a God that is concerned for and involved in human affairs. In this way, the social justice laws in the Torah function as a revelation of God’s character and attitude that not only was to have an impact on the practical behaviour of ancient Israel, but also on the behaviour of any culture.⁵

This thesis will argue that God’s compassion is evident in the laws in the Torah that involve Israel’s socially marginalized peoples. They are the ones who would not have belonged to one of the “primary units in the ancient Israelite social organization.”⁶ This *bet ’av* (“house of the father”) unit was the basic community unit and was headed by the father. The extended family that was included in this *bet ’av* unit “was made up of as many sets of childbearing adults and their dependants as was necessary for the entire group to feed and protect itself.”⁷ To be outside, or marginalized from, this basic social support unit of provision and protection, was to be at risk. The identities of these “socially marginalized peoples” are named in the laws individually as the orphan, widow, foreigner, and slave, and collectively as “the poor”.

Not every orphan and widow was poor, however. In early Israelite society women and children needed “the protection and economic support of an adult male.”⁸ If, due to war or disease or some other mortal fate, a family lost the male providing that support, a widow and her now fatherless child, or orphan, could turn to the deceased’s family or the widow’s family for that protection and economic support. Subsequently, despite being widowed or orphaned, they could end up being well provided for. Otherwise a widow and

⁴ Hamilton, *Social Justice and Deuteronomy*, 139.

⁵ Hamilton, *Social Justice and Deuteronomy*, 157.

⁶ McNutt, *Reconstructing the Society*, 216.

⁷ Mathews and Benjamin, *Social World*, 7.

⁸ Hamilton, “Social Justice in the Israelite Law Codes,” 301.

orphan “were destitute if they had no household to provide them support and nurture,”⁹ and thus would be in real danger of starvation, being taken advantage of, or even abused, by others.

This was the case for the foreigner as well. While it was possible for a foreigner to prosper in Israel, this was the exception, not the rule. Whether non-Hebrews were passing through or living in Israel, they were at risk of being exploited as was any foreigner in a strange land. Not only would there always be the potential for ethnically motivated abuse, they could never permanently own land. “Without inherited land, a sojourner could not sit among the elders and may not have been allowed to institute suits before the court and thus were vulnerable to exploitation, fraud, and social ostracism.”¹⁰ Thus, most non-Hebrews living in Israel served as “hired labourers”¹¹ of the *bet 'av* unit, and were dependant on their daily wage for survival.

It was not only the foreigner that fell into a life of slavery in Israel, but the Israelite as well. While both are called “slaves” in the law, there is a type of slavery the foreigner is subjected to that the Israelite is not. It is likely that the foreigner either became a slave by being purchased as such or became one by being taken captive in war. As such the foreigner’s form of slavery was “a genuine slavery.”¹² If, however, Israelites fell into slavery, it was most likely due to financial indebtedness. To pay off the debt parents could sell one of their children into “temporary debt servitude and slavery.”¹³ They could also sell themselves into slavery. In this case the arrangement was as follows: “instead of signing a mortgage on his property he turned it over to the creditor . . . and by

⁹ Purdue, “The Israelite and Early Jewish Family,” 194.

¹⁰ Dale Patrick, *Old Testament Law*, 86.

¹¹ Purdue, “The Israelite and Early Jewish Family,” 198.

¹² North, *Sociology*, 2.

¹³ Purdue, “The Israelite and Early Jewish Family,” 195–6.

farming it himself gradually worked out of his indebtedness.”¹⁴ Additionally, the Israelite slave was to be treated less harshly than the foreign slave.

All those people who identified themselves as a widow, orphan, foreigner, or slave, were not part of the typical land owning familial social structure that sustained and secured a person's life necessities. Since “wealth came from the land”¹⁵ and they did not own land, they were dependant upon those *bet 'av* land owning units for their survival. These socially marginalized peoples without a landowning family to take them in would remain continually at risk of being exploited and oppressed by their poverty-stricken state, and dependent on the generosity of others to ease that oppression. The disenfranchised widow, orphan, foreigner, and slave were all poor and, therefore, depended on their neighbours daily for their survival.

To ensure that these socially marginalized peoples were cared for, God included in the Torah laws that were specifically concerned with their well-being. As the Torah is revelation of God, so these laws concerning the socially marginalized are revelation of God's compassion. The laws concerning the marginalized will define the path of this study.

Methodology

Understanding God through the study of the Old Testament involves one's view of the Bible. Traditionally the Bible has been viewed as the revelation of God. That is, the text of the Bible was written through divine inspiration and is a revelation of the one who divinely inspired it. Some modern biblical critics, such as Hans Frei, have presented

¹⁴ Robert North, *Sociology*, 2.

¹⁵ de Vaux, *Ancient Israel*, 72.

a view that holds the Bible as a human recording of a religious event or experience of God, rather than a divinely inspired text. In this view, the Old Testament is not revealing of God, but of Israel's experience of God. The Bible then points back to a religious perception of God rather than to God himself.¹⁶

Up until the seventeenth century the "undisputed tradition of the church"¹⁷ was that the Bible was indeed the "word of God."¹⁸ With the dawn of the modern age, however, the traditional presuppositions about the Bible were challenged by "an academic scientific context."¹⁹ This has led to a historical-critical approach by which biblical scholars view the Bible as a compilation of a "complex diversity of texts, sources, traditions and positions."²⁰ Thus the focus of study of the Bible in this approach is "to determine the authenticity or editorial expansion"²¹ of the texts that comprise the Bible. This in turn has led to a belief that, in the traditional sense, "only confessionally bound scholars of the church can attempt to formulate a biblical theology."²² Contrary to the critical approach, the canonical approach does not focus on attempts to deconstruct the texts of the Bible. It does however acknowledge that the Bible is "a collection of historical texts written over a long period of time, utilizing different forms and manifesting diverse perspectives."²³ Accepting this multi-dimensional nature of the Bible, those of the canonical approach study the texts of the Bible as they exist today in their final form, as an "established canon."²⁴

¹⁶ Vanhoozer, "Exegesis and Hermeneutics," 57.

¹⁷ Schnabel, "Scripture," 34.

¹⁸ Schnabel, "Scripture," 34.

¹⁹ Schnabel, "Scripture," 35.

²⁰ Schnabel, "Scripture," 35.

²¹ Osborne, *The Hermeneutical*, 127.

²² Schnabel, "Scripture," 35.

²³ Schnabel, "Scripture," 36.

²⁴ Schnabel, "Scripture," 36.

In addition to the above approaches are the presuppositions with which one approaches the text. Attempting to do biblical theology objectively, the historical-cultural approach tries to understand the historical and cultural context of the text's author and originally intended audience. This approach thus becomes a "supplement to the text."²⁵ With an understanding of the background within which the events of the text took place, while restraining one's theological presuppositions, a fuller understanding and description of what the text meant to its original readers arises. In this way the text is more or less allowed to speak for itself. "The ultimate goal of biblical theology, of course, is not to impose an alien framework onto Scripture but rather to let the Bible's own theological framework come to light."²⁶ Furthermore it is a move from what the text meant, to the "theological prescriptions of what it means."²⁷ For the Old Testament theologian it is a move from understanding how Israel understood God in the text's original context, to significance, or rather, what that means for today's reader. In this way biblical theology becomes "a normative enterprise, a confessional enterprise"²⁸ and thus prescriptive, resulting in "a penetrating, self-correcting biblical theology."²⁹

Beyond the historical-critical approach mentioned above is the "traditio-historical approach."³⁰ While the former deconstructs the Bible attempting to discover the "real"³¹ source, the latter attempts a reconstruction of the text outlining its evolution toward its final form. This traditio-historical, or diachronic approach, presupposes that not only is the final form of the text divinely inspired, but the earlier forms of that canonical text

²⁵ Osborne, *The Hermeneutical*, 146.

²⁶ Schnabel, "Scripture," 54.

²⁷ Schnabel, "Scripture," 54.

²⁸ Carson, "Systematic and Biblical," 101.

²⁹ Carson, "Systematic and Biblical," 101.

³⁰ Osborne, *The Hermeneutical*, 271.

³¹ Osborne, *The Hermeneutical*, 271.

were as well. This approach, therefore, maintains a biblical theology in which “the prehistory as well as the final codified form of the text is essential.”³² Rather than pursuing an understanding of the development of the text, a synchronic approach “takes the text of Scripture at face value and does not try to impose a revisionist concept of tradition development upon it.”³³ Thus the starting point of a biblical theology that takes the synchronic approach is the Bible in its final form.

Apart from taking a descriptive approach, this present thesis will follow the canonical method articulated by John Sailhamer. The approach to the laws in the Torah that will be taken in this study will be text-centred rather than event-centred,³⁴ since this study is primarily concerned with the revelation of the compassion of God in the law’s prescriptions. Although reference to events which lay behind the law, such as the rescue from Egypt, are important to the laws under consideration, the focus will be on the presentation of these events within the text, rather than on the historic reality of the events themselves.

This thesis will take a canonical approach rather than a historical-critical approach. Acknowledged here is that the whole of Scripture is comprised of texts written in different times, places and cultures. Nevertheless, the goal of this study is not to propose historical human sources from which the laws arose, but focuses on the laws within their final form, which attest that the Lord is their source.

Due to the limitation of space, this thesis will take a descriptive rather than a confessional approach. It will describe the content of the Torah laws and text and what they meant to ancient Israel, rather than proposing what the text should mean to readers

³² Osborne, *The Hermeneutical*, 271.

³³ Osborne, *The Hermeneutical*, 280.

³⁴ Sailhamer, *Introduction to Old Testament Theology*, 199.

of the twenty-first century.³⁵ Nevertheless, it is hoped that the reader of this thesis will ask the question: “What does this mean for me, as someone who is also in covenant with the Lord?”

This thesis acknowledges that some of the laws that appear more than once in the Torah appear in a different form than their predecessors and, therefore, show signs of development. Nevertheless this study will take a synchronic approach, using the present shape of the Torah as the framework for this study. Overall this study approaches the text in its final form seeking neither to deconstruct nor reconstruct the text, adopting the presuppositions of the Torah that its source is the Lord.

Each chapter will begin by orienting the reader to the law code being addressed, followed by an exegesis of the particular laws in their literary contexts, then move to a biblical theological summary involving a categorization of the key themes that arise within the Torah as a canonical unity. This thesis will then conclude by drawing together the message of these various witnesses to articulate the rich message of the Torah as a whole.

³⁵ Sailhamer, *Introduction to Old Testament Theology*, 157.

Chapter 2

The Book of the Covenant

Within the Book of Exodus, both the narrative flow of the Torah and the people of Israel rest at Mount Sinai. It is here that God gave the Ten Commandments directly to the people of Israel. Immediately following the giving of the Ten Commandments one finds the Book of the Covenant (20:22–23:33), in which Moses gives further laws to the people by applying the Decalogue. This chapter will orient the reader to the Book of the Covenant first by presenting various theories regarding its source and form, and then, by identifying the approach taken in this present work. The laws in the Book of the Covenant that involve the socially marginalized will then be analyzed exegetically and provide the basis for a concluding theological summary of those laws.

Orientation

The Book of the Covenant, otherwise referred to as the Covenant Code, derives its name from Exod 24:7. In 24:3 Moses related to the people “all the words of the Lord and all the ordinances” and then in 24:4 he “wrote down all the words of the Lord.” Moses would then take this “*Book of the Covenant* and read in the hearing of the people” (24:7). Within this “Book” there are a variety of laws that differ in type as well as topic. The origin of the laws in the Book of the Covenant as they exist today is a matter of great debate. The traditional view is that God gave the laws to Moses at Mount Sinai and he wrote them down. Subsequently, the way Moses wrote them down is the way they exist in the Bible today. Alternative views maintain that some or all of the laws of the Book of the Covenant are from more ancient sources or were added at a later date. There are also

variations on how best to catalogue the laws or where best to divide the laws into their literary sections.

Source

While the term Covenant Code also refers to Exod 20:22–23:33, this name can imply that at least part of the text “was a portion of an independent legal collection or law code before being incorporated into the Bible.”¹ There are several ancient Near Eastern texts or codes of law that bear similarity to the laws of the Book of the Covenant. Dale Patrick says, “They contain antecedents to specific biblical laws and concepts.”² J. Phillip Hyatt mentions specifically the Code of Hammurapi as having particular similarities to the casuistic laws of the Book of the Covenant.³ Hyatt states, “There can be no question of *direct* borrowing,” and continues, “It is generally believed that the Israelites received these casuistic laws from the Canaanites.”⁴ If this is the case, then it is also generally believed that the Lord did not give to Moses the Book of the Covenant at Sinai in its entirety, as it exists in its final canonical form. This also means that Moses could not have written the Book of the Covenant at Sinai as it exists canonically because the Israelites had not yet had contact with the Canaanites from whom they are purported to have received the laws, at least the casuistic portions.

¹ Sprinkle, *The Book of the Covenant*, 27.

² Patrick, *Old Testament Law*, 28.

³ Hyatt, *Exodus*, 219–20.

⁴ Hyatt, *Exodus*, 220.

Form

One way to organize the laws is to use Albrecht Alt's form-critical method of dividing the laws into two categories called "apodictic" and "casuistic". Dale Patrick summarizes Alt's two categories. He describes "apodictic" as "suggesting an unconditional, categorical assertion of right and wrong,"⁵ and "casuistic" as a law that "defines a specific case, distinguishes it carefully from other similar cases, and stipulates the legal consequences."⁶ The former type of law is absolute and unconcerned with circumstances, while the latter is entirely concerned with the given circumstances.⁷

Terence Fretheim uses Alt's division of the laws, identifying "case laws" as "impersonal style with legal sanctions" (21:1–22:16), and "apodictic formulations" that "address the people personally with many accompanying motivations and are non-juridical" (22:18–23:19).⁸ Fretheim calls the remaining text that precedes (20:22–26) and follows (23:20–33) his divisions, the introduction and conclusion of the Book of the Covenant.⁹ He says of this structure, that there is an ordered pattern to the divisions, but concedes that they are "difficult to discern."¹⁰ Rather than subdividing Alt's categories Fretheim is concerned with the two division structure of the Book of the Covenant and how each relates to the other. "The last half provides a hermeneutic for the whole through the personal and intense level of the divine concern."¹¹ Of the first half he says, it has "an

⁵ Patrick, *Old Testament Law*, 21.

⁶ Patrick, *Old Testament Law*, 21.

⁷ Patrick goes further with Alt's categories by subdividing them. Apodictic laws are subdivided into "Addressed Commandments and Capital Crimes." Casuistic laws are subdivided into "Casuistic Primary Law and Casuistic Remedial Law" (Patrick, *Old Testament Law*, 21).

⁸ Fretheim, *Exodus*, 240.

⁹ Fretheim, *Exodus*, 240.

¹⁰ Fretheim, *Exodus*, 240.

¹¹ Fretheim, *Exodus*, 240.

integrity of its own and provides a hermeneutic for the second half.”¹² With Fretheim there is a key move from form critical mining of the text to a rhetorical critical description of the shape of the text.

There is also debate over whether “Book of the Covenant” refers to the whole of Exod 20:22–23:33 or a portion of it.¹³ In arguing for the entire portion of text, Joe M. Sprinkle points out the framework around “the bulk of the regulations,”¹⁴ in the Book of the Covenant. In 21:1 the Lord says to Moses, “Now these are the judgements (הַמִּשְׁפָּטִים) which you are to set before them.” The judgments are then listed in 20:22–23:33 followed by Moses ascending up to the Lord. “Then Moses came and recounted to the people all the words of the Lord and all judgements (הַמִּשְׁפָּטִים)” (24:3). Immediately following this “Moses wrote down all the words of the Lord” (24:4). The judgements that Moses received from the Lord in 20:22–23:33 are what Moses recounted to the people in 24:3 and wrote down in 24:4. It is reasonable to conclude, as Sprinkle does, that the “Book of the Covenant” of 24:7 includes the whole of Exod 20:22–23:33,¹⁵ not just a portion of it.

While there may be laws in the Book of the Covenant that had a pre-Sinai existence as well as counterparts in other foreign legal texts, the present shape of Exodus identifies Sinai as the place where God first gave his covenant people the laws that determined how they were to live before their God. Regardless of the source theories, in the end, the Book of the Covenant exists as a legal body of text within the canonical

¹² Fretheim, *Exodus*, 240.

¹³ Sprinkle, *The Book of the Covenant*, 28.

¹⁴ Sprinkle, *The Book of the Covenant*, 28.

¹⁵ Sprinkle, *The Book of the Covenant*, 28.

Torah. Fretheim thus highlights the importance of understanding a text or texts within the larger whole to which it belongs.

So, rather than excising material from the Sinai text, the present thesis will view the Book of the Covenant as part of a larger body revealed at Sinai. The law given to Moses at Sinai includes the Ten Commandments. Both the Ten Commandments and the Book of the Covenant may be seen as two divisions of the Sinai Covenant. The Decalogue is not only the first law code given by God to Israel, but “it is the only law spoken directly by God to the people.”¹⁶ The Ten Commandments (20:1–17) are ten concise laws upon which the Book of the Covenant expounds.¹⁷ The first four laws of the Commandments concern the God-to-human relationship (20:1–8), as do the first laws of the Book of the Covenant (20:22–26). The Book of the Covenant then begins to expound on the human-to-human relationships (21:1) of the last six commandments (20:9–17). This being the case then, the entire body of law begins at 20:1 and ends with 23:33. Such a framework would see the Sinai Law begin with God’s self-identity as the one who brought Israel out of slavery followed immediately by the command to abstain from worshipping all other gods (20:1–3). Patrick explains the significance of this:

The recollection of Yahweh’s deliverance lends authority to his commands. His deed has demonstrated that he is worthy of the benefactors’ allegiance. He is a God to whom they can entrust their fate. His commandments can be trusted to be an expression of his gracious will toward his people.¹⁸

Israel knows the one who says “I am the Lord your God” through his deeds of liberation, care, and personal interaction with their world. He saved them to himself and thus requires their fidelity to him.

¹⁶ Patrick, *Old Testament Law*, 35.

¹⁷ Longman and Dillard, *An Introduction to the Old Testament*, 75.

¹⁸ Patrick, *Old Testament Law*, 42.

The Sinai Law ends the same way it began, with the command for Israel to abstain from making covenants with other peoples and their gods (23:32–33). Chapter 24 follows the Book of the Covenant with a ceremony and record of the people's acknowledgement and acceptance of the laws they have just received from the Lord. Moses then builds an altar and has bulls sacrificed as peace offerings to God. One half of the blood from the animals he splattered against the altar, "the symbol of Yahweh's presence,"¹⁹ while the other half he splattered on the people saying, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words" (Exod 24:8). This blood sprinkling ceremony involving the reading of the law and the people's response serves not only as atonement for the people, but it also sets them apart as God's covenant people.²⁰ "The focus is on the response to God himself and not to the laws in and of themselves."²¹ Therefore, the laws have significance and authority before Israel "because they are the words of the God with whom they are in relationship."²² Thus to be obedient to the laws of God is to reflect one's covenant faithfulness to God himself.

Having begun this covenant relationship, the Lord proceeds in Exod 25–40 to instruct his people in the building of a tabernacle. He tells Moses "Let them construct a sanctuary for Me, that I may dwell among them" (25:8). Thus begin the instructions surrounding the tabernacle and the institution of Priestly service. While these are the concerns of Exod 25–30, the main theme of this text is "Yahweh's presence in the midst

¹⁹ Durham, *Exodus*, 3:343.

²⁰ Fretheim, *Exodus*, 259.

²¹ Fretheim, *Exodus*, 255.

²² Fretheim, *Exodus*, 255.

of his people,²³ which perhaps is the main theme that continues through the Priestly Code.

The Book of the Covenant is bordered by the two bodies of text, the Ten Commandments (Exod 20:1–17) and the beginning of tabernacle and priestly instructions (Exod 25–40). The former is a direct address of laws from God on the mountaintop to the people below. The latter contains the instructions for building the sanctuary where God will come down and live among his people. The Book of the Covenant sits between them, expounding on the Ten Commandments with laws that further direct the people in relating to God and to each other, shaping the people of Israel into God's covenant community.

Since each law that addresses the socially marginalized is part of the larger body of law, the Book of the Covenant, this study will seek to understand them as such. The laws of the socially marginalized will now be translated, exegeted, and commented on, giving attention to each law's function, literary context and specific motivation for obedience.

The Laws Involving the Socially Marginalized

Exodus 21:2–6²⁴

The laws of Exod 21:2–11 are primarily concerned with the master-slave relationship. Specifically, vv. 2–6 addresses the situation of the male slave and vv. 7–11 the situation of the female slave. Just prior to the giving of these laws, the entire nation

²³ Durham, *Exodus*, 3:352.

²⁴ For the translation of the law under discussion please refer to the appendix.

that is receiving them had just recently been slaves themselves. The one who freed them from slavery (20:1) instructs the people as to how they ought to relate to him (20:22–26), followed by how they ought to relate to the slaves under their rule.

Here the specific concern is for the protection of the slave who is a Hebrew male and has been purchased.²⁵ At the end of his sixth year of servitude the slave's indebtedness and his status as a Hebrew male slave is to cease. His place, "presumably with the status of full and unencumbered citizenship,"²⁶ as a Hebrew male is restored to him.

The stipulations of vv. 3–6 discuss the terms of the Hebrew male slave's release with regard to his marital status. Whatever his marital status was when he entered the six years of slavery, his marital status will be the same when he is freed. If the Hebrew male was purchased as a bachelor and then acquired from his master a wife during his six years, as well as any children that wife bears by him, he is still to go free at the end of his sixth year alone. The woman given to the slave as a wife must also have been a slave of the same master since a "free woman would not have been his to give."²⁷ Therefore the female slave and her children would remain the property of the master. Should the male slave however wish to stay with his family he may do so, remaining his master's slave for the rest of his life.²⁸

²⁵ The identity of "Hebrew" here is difficult to discern. Does it refer to the broader sense of the word *apiru* or *habiru* meaning "migrants" or perhaps is it not "indicative of any one particular ethnic group?" (Hoffmeier, *Israel in Egypt*, 124). Or does it refer strictly to an Israelite descendant of Jacob? Patrick suggests that it is unlikely that it had the broader meaning by this time, preferring to limit "Hebrew" to mean the Israelite (Patrick, *Old Testament Law*, 70).

²⁶ Durham, *Exodus*, 3:321.

²⁷ Patrick, *Old Testament Law*, 70.

²⁸ The phrase "bring him near to God" may suggest that this ear piercing ceremony may not have necessarily took place at the house of the master, but at the sanctuary. However, at the time this law as given, the people were living at Sinai and there is neither a door nor a doorpost, nor a house or a sanctuary (Hyatt, *Exodus*, 229).

While these laws concerning the marital status of the slave are primarily for the protection of the Hebrew male slave they may also serve to protect the slave master as well. The slave is protected from living out his entire life as a slave and affords him and his family the right to maintain their family unit. Should, however, the slave choose his freedom instead, these laws would serve to protect the slave's master in case the slave wants to take his family, the master's property, with him.

Exodus 21:7–11

Here the law is concerned with the protection of the female slave that has been sold into slavery by her father. The father doing the selling is not specified here as being Hebrew or otherwise, but simply as “a man.” This slave law then, while explicitly concerning a female who has been sold by her father, is applicable to any female, Hebrew or otherwise, who has been sold by her father into slavery. This is in contrast to the previous law that addressed the male slave who was specifically Hebrew. Similar to both the law of the Hebrew male slave and the law of the female slave is that they are followed by stipulations concerning marital status. Barring several exceptions,²⁹ the status as a slave for this female appears to be a permanent one, as “she will not go away free as the male slaves do” (Exod 21:7).

These exceptions suggest that the daughter sold into slavery “was not sold into slavery for general purposes, but only as a bride, and therefore with provisions restricting

²⁹ The circumstantial exceptions of vv. 8–11 allow the female slave to once again be free. First, if she displeases her master he may not sell her to non-Hebrews but will allow her freedom to be purchased (Goldingay, *Israel's Gospel*, 316). Second, if she marries her master's son she is no longer the master's slave but has become his daughter and he must treat her as such. Third, if the master's son takes another wife after her, she is to continue to be treated by the son as his wife. If these directions are not adhered to, the female slave will be given her freedom and owe nothing. Under these circumstances her status as a slave can cease and her freedom be restored.

her owner-husband concerning her welfare if he should become dissatisfied with the union.”³⁰ Such stipulations are clearly for the protection of the “slave-bride.”³¹ This law not only ensures her protection from descending into a full slave status, but ensures that she is provided the basic necessities of life as well.

Exodus 21:16

The remainder of Exod 21, vv. 12–36, contains three laws concerning the socially marginalized. They are vv. 16, 20–21, and 26–27, all of which are concerned with the protection of the slave segment of socially marginalized people.³² This law that prohibits kidnapping specifically prohibits the kidnapping of a man. While there is no specific mention here of a woman or child, *šān* may be rendered as “a person” as well as “a man.” What is specified, however, is the selling of the kidnapped person as one of the possible, if not primary, motives for committing this crime. “The law assumed the existence of an international slave trade.”³³ It is the death penalty that is prescribed here for anyone who would steal a person, regardless of the motive, even though most likely it was for the purposes of enslaving that person.³⁴

Exodus 21:20–21

This law serves to encourage the slave master to temper the beatings of his slaves when he uses a rod to do so, providing the slave with some protection. Should he kill the

³⁰ Durham, *Exodus*, 322.

³¹ Durham, *Exodus*, 322.

³² Of the remainder of the chapter, only the laws in vv. 12–17 are apodictic in nature. After that, the laws remain casuistic up to 22:17.

³³ Patrick, *Old Testament Law*, 74.

³⁴ This law is fourth in a list of five laws in vv. 12–17 that are apodictic in nature, each prescribing the death penalty as the consequence of violation.

slave by excessively beating him or her with a rod he is to be punished in an unspecified manner. If the slave survives for a few days and then dies the master will not suffer any retribution except for the financial loss he will suffer due to the loss of the slave. The master is not prescribed the death penalty for killing his slave because “it is presumed that he does not intend the latter’s death but only seeks to coerce fulfilment of duty.”³⁵

The law governing the death that is presumed here to be accidental has a less severe consequence than the law governing the accidental death of a non-slave (vv. 18–19 and 22–23). In both cases a strike against another is intentional but the death was not. While the law provided some protection for the slave, in the case of the non-slave “if there is any further injury, then you shall appoint as a penalty life for life” (v. 23).

Exodus 21:26–27

Here the slave master is likewise discouraged from striking the slave in the eye or the mouth. If he does so he risks destroying the eye or knocking out a tooth. For doing so the slave master must release the slave to be free.³⁶ There is no equality of retribution since there is no equality of status.³⁷ Rather than an eye for an eye and a tooth for a tooth, for the slave it is freedom for an eye and freedom for a tooth. Durham calls this law “a remarkably humanitarian provision directed at cruelty and sadism in a slave-owner.”³⁸ For the slave, retribution in the form of one’s freedom for a lost eye or tooth would be far more valuable than the temporary satisfaction of returning the same infliction upon the

³⁵ Patrick, *Old Testament Law*, 76.

³⁶ This law is the slave law’s version of the law that precedes it. Verses 23–25 state that if two people get into a fight and one person injures another, that same injury must then be afflicted to the one who caused the first injury, “eye for eye, tooth for tooth” (21:24).

³⁷ Durham, *Exodus*, 324.

³⁸ Durham, *Exodus*, 324.

eye or tooth of the slave master. From the perspective of the slave master, giving up a slave rather than an eye or a tooth would also be the preferred retribution afforded to the slave. Relative to the previous law of eye for eye and tooth for tooth, this law of retribution between the master and slave would ultimately serve to protect both parties: the slave from remaining a slave and the slave master from the equal retribution of losing an eye or tooth.

Exodus 22:21

All the laws that address the socially marginalized thus far in the Book of the Covenant have been concerned with the protection of the slave. This is the first law that addresses the socially marginalized population that does not concern the slave. It is also the first of three consecutive laws (vv. 21–27) that introduce four additional socially marginalized groups: the foreigner, the widow, the orphan, and the poor.³⁹ “In this section Yahweh becomes the patron of marginal persons, granting and guaranteeing the rights of those who lacked the capacity to compel others to respect them.”⁴⁰

In v. 21 it is the traveling stranger or the non-resident that is protected by the law. The purpose for this law that functions to protect the foreigner is given by recounting Israel’s past as a foreigner. Israel too was at one time a sojourner in Egypt and could understand the situation. “They were not to maltreat or oppress those in a similar

³⁹ This is the first socially marginalized law since 21:17 that is apodictic in nature. It is fourth in a list of five consecutive apodictic laws. The last apodictic list of laws was also a list of five consecutive ones with the socially marginalized law (21:16) also occurring in the fourth position.

⁴⁰ Patrick, *Old Testament Law*, 86.

situation in the land over which they themselves ruled.”⁴¹ There is, however, no consequence prescribed here should this law be broken.

Exodus 22:22–24

This law states that widows and orphans are not to be mistreated.⁴² There is no explanation of what constitutes mistreatment except that which the following line of text implies. Mistreatment may be understood as any action or inaction against the widow and orphan that causes them to cry out, or appeal, directly to God for help. This cry is the same “cry of distress”⁴³ that Israel called out to God with when enslaved in Egypt. God heard their outcry and told Moses, “(I) have given heed to their cry because of their taskmasters, for I am aware of their sufferings. So I have come down to deliver them from the power of the Egyptians” (Exod 3:7–8). In addition to the widows and orphans, this direct appeal to God is also afforded to the “indebted neighbor” who must sleep without his pledged cloak (Exod 22:26–27), the “poor brother” who is refused a loan (Deut 15:9), and the “hired servant” whose wages are not paid to him at the end of the day (Deut 24:15). In all four cases the direct appeals to God are afforded only to socially marginalized peoples who suffer at the hands of others and therefore are in need of protection. While the cry in Exod 22:26–27 results in the assurance of being heard by God, the two cries to God in Deuteronomy result in the offense being counted as sin against the offender. Here in Exod 22:24, however, such a cry results in the aroused anger of God. The only other law that when broken results in the anger of God, is that of

⁴¹ Durham, *Exodus*, 328.

⁴² This law is the fifth apodictic law in the second consecutive list of five apodictic laws to occur thus far in the Book of the Covenant.

⁴³ Brown et al., *Hebrew Lexicon*, 858.

idolatry (Deut 6:14–15). In both of these cases, God’s anger ultimately results in the death of the offender. Since the penalty of death is prescribed here for causing a widow or orphan to cry out, the surrounding community members would be highly motivated to afford sufficient benevolence. In the entire Book of the Covenant this is the only place the Lord says, “I will kill” (Exod 22:24).

Exodus 22:25–27

While the concern here is specifically for the protection of the Israelite who is poor, this law is addressed to those people who have the poor living among them. The poor most likely include, but is not restricted to, the previously mentioned widow and orphan. If a person borrows money the lender is not to charge any interest if the one borrowing is poor and an Israelite. If something, such as an outer garment, is given as security for the loan then “it must be returned before its absence causes hardship.”⁴⁴ This provision ensures the borrower’s basic life necessities are protected, as both borrower and lender are the Lord’s people.

As with the previous law concerning widows and orphans, the Lord will likewise hear the cry of the poor. “Hence the threat of judgement made in v. 24 is implied in v. 27 as well.”⁴⁵ The Lord hears the afflicted cry of the vulnerable because he is compassionate. Then, when he does hear, the result is his judgement, presented here as an act of God’s compassion toward the oppressed.⁴⁶ Rogerson identifies “my people” (v. 25), and “I will hear for I am compassionate” (v. 27), as a “structure of grace, that is, a social arrangement designed to mitigate hardship and misfortune, and grounded in God’s

⁴⁴ Durham, *Exodus*, 329.

⁴⁵ Patrick, *Old Testament Law*, 87.

⁴⁶ Patrick, *Old Testament Law*, 87.

mercy.”⁴⁷ Thus God’s covenant people are to behave compassionately toward the poor because that is how God behaves toward the poor.

Exodus 23:3, 6

Within the text of 23:1–8 that exhorts the people to be just, these two laws are concerned with the poor and their legal cases and are directed toward those who have the power to affect the outcome of the dispute. Verses 3 and 6 direct the authorities not to allow their judgement to be influenced in favour of people because they are poor. Justice in legal cases involving the poor, is to be mediated impartially,⁴⁸ thus protecting all parties from a biased judgement.

Exodus 23:9

The shorter version of this law, Exod 22:21, is understood as a reference to God’s gracious provision for Israel. Since the Israelites were foreigners in Egypt and experienced God’s gracious rescue, Israel too should afford the same “rescue” from oppression to the foreigners in their land. Here in Exod 23:9 however, Israel is to empathize with the foreigners. Since the Israelites lived the life of a foreigner in a strange land, they know full well the vulnerability and dangers involved when the ruling foreign power abuses that power. Israel is therefore to remember their suffering as foreigners,

⁴⁷ Rogerson and Carroll, *Theory and Practice*, 129.

⁴⁸ The two laws of vv. 4–5 divide these laws in vv. 3 and 6 concerning the judicial system’s treatment of the poor. They stipulate that an enemy’s lost animal will be returned to him if found, and an enemy will be helped if his animal is seen struggling with its load. Both serve as illustrations for the impartiality that vv. 3 and 6 stipulate is to be shown to a poor person. “The implication is: ‘if he is not an enemy, how much more should you help him’” (Sprinkle, *The Book of the Covenant*, 178–183).

and be motivated by their empathy to ensure they do not afflict the same suffering and oppression on the foreigners in their country.

This law comes at the end of a division of law (23:1–9) that concerns court justice. In this context, the foreigner, like the poor, is also to be treated with impartiality in the court. The foreigner is also protected from those who would use the court as an opportunity to take advantage of or oppress the foreigner.⁴⁹

Exodus 23:10–11

Similar to the law of the Hebrew male slave of Exod 21:2, labour is to cease at the end of the sixth year. In the present law, however, during the seventh year it is the land that is not to be worked and the crops that are not be harvested. In doing so, the poor who live in the region are provided the opportunity to eat from it. Patrick adds that this law “is only sensible if the fallowing were staggered, leaving some volunteer crops in each district for the poor each year.”⁵⁰ In either case, this law makes a provision for the poor that affords a basic necessity of life, namely food.

Exodus 23:12

The previous ratio of working six years for every one year of rest is applied to this apodictic law in days. On the seventh day no one will do work. This stipulation relates not only to the Israelite family but everyone else in the household as well, including the slave and the foreigner. As each participates in this seventh day of rest each will be

⁴⁹ Sprinkle, *The Book of the Covenant*, 184.

⁵⁰ Patrick, *Old Testament Law*, 91.

refreshed. This is the last law in the Book of the Covenant that concerns the socially marginalized peoples.

Summary

Here, the primary theme of each law, or function that each law serves in relation to the socially marginalized, will be identified. Next, the theological motivations behind the laws will be addressed.

Prior to the giving of the Sinai law, the Lord invited Moses and Aaron to ascend the mountain. However Moses warned, “do not let the priests and the people break through to come up to the LORD, or He will break forth upon them” (Exod 19:24). Then, after the law was given to the people and accepted by them, there was a sacrificial ceremony that concluded with Moses and Aaron once again going up before the Lord. This time, however, they went up with Aaron’s sons Nadab and Abihu and seventy of Israel’s elders, where “they saw the God of Israel; . . . Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank” (Exod 24:9–11). The laws of Sinai had become binding on the two covenant parties, God and Israel, and thus they shared a new relationship based on the laws that determined the expected behavior of each.

Some of those behavioural expectations placed upon the Israelites involved their treatment of the socially marginalized. Here in the Book of the Covenant the socially marginalized peoples addressed included the slave, foreigner, widow, orphan, and the poor.

Functional Themes

These laws that govern Israel's treatment of the socially marginalized serve the socially marginalized in three ways. They serve the socially marginalized by *protecting* them from harm or injustices, *providing* for their basic life necessities, or *including* them in community. Here in the Book of the Covenant the dominant recurring theme is of protection from abuse. The theme of *protection* arises from all the marginalized laws here, except the last two that have as their themes *provision* of food and *inclusion* into society. While one, two, or all three themes may arise from more than one of these laws, there is usually one primary theme, or function the law serves, on behalf of the marginalized individuals with which the law is concerned. For example, the first law concerns slaves who are to be freed after six years of servitude. Thus the slaves are *protected* from a lifetime of slavery. Upon the slave's release, the status of a full citizen is restored and thus the slave who is no longer a slave has been *included* back into society. The last law, 23:12, provides another example. Here every seventh day is declared a day of rest for everyone *including* one's slaves. Thus, the slave has been *included* with the rest of the household and is thereby *protected* from being overworked; the slave is treated the same as everyone else. In the chart below "X" represents the primary theme serving the marginalized.

Text of Law	Socially Marginalized Addressed	Primary Themes		
		Protection	Provision	Inclusion
21:2–6	Slave	X		
21:7–11	Slave	X		
21:16	Slave	X		
21:20–21	Slave	X		
21:26–27	Slave	X		
22:21	Foreigner	X		
22:22–24	Widow and Orphan	X		
22:25–27	Poor	X		
23:3	Poor	X		
23:6	Poor	X		
23:9	Foreigner	X		
23:10–11	Poor		X	
23:12	Slave and Foreigner			X

Theological Motivations

When God began to give Israel the law, he did so without any mediator, speaking directly to the nation of Israel from Sinai. His first words were, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery” (Exod 20:2). Thus, as Israel listens to God they are first reminded “of the state of grace in which they stand.”⁵¹ The authority behind the laws that follow then, are based on God’s self-identity as the Lord, and his act of grace, liberating Israel from the oppression of Egypt. Patrick explains this thought well when he writes:

His deed demonstrated that he is worthy of the benefactors’ allegiance. He is a God to whom they can entrust their fate. His commandments can be trusted to be an expression of his gracious will toward his people. The people can be expected to obey out of trust in the goodness of what he commands and out of gratitude for all his saving benefits.⁵²

⁵¹ Dumbrell, *Covenant and Creation*, 91.

⁵² Patrick, *Old Testament Law*, 42.

The motivation for Israel to obey these laws then, is the relationship that God initiated with Israel, and not simply the law itself. Not only is Israel's past experience of God's grace of delivering them from oppression an overarching motivation for all the laws, but also certain laws draw on Israel's past experience that becomes a motivation for present practice.

For example, Exod 22:21 and 23:9 are two laws that prohibit the oppression of foreigners. In both cases it is Israel's past as oppressed foreigners themselves that is the stated reason they are not to oppress the foreigners in their land. The latter verse however adds the motivation "since you know the life of the foreigner" (23:9). The appeal here is to Israel's Exodus experience and they are thus exhorted to "pity the deprived because in Egypt the Israelites learned how the needy feel."⁵³ In addition to reminding Israel of their past and appealing to a sense of empathy, Israel is pressed here to "care for the weak out of gratitude for God's deliverance."⁵⁴ Having been oppressed foreigners themselves and thus knowing the suffering that is inherent in such a life, Israel is to behave toward the foreigners under their rule as God did with them. Israel's Exodus experience and God's involvement therein is therefore used as grounds for having such a law.

Exodus 22:22–27 contains two laws which recall Israel's cry to God out of their oppression and his personal intervention of grace. The law's explicit concern is for the affairs of the widow, orphan and poor. The first law prohibits the exploitation of a widow or orphan (vv. 22–24). If they are caused to suffer further at the hand of others, they may give out a "cry of distress"⁵⁵ to God, causing him to advocate on their behalf. Such a cry arouses the anger of God against the offending party to whom God says, "then I will kill

⁵³ Malchow, *Social Justice*, 28.

⁵⁴ Malchow, *Social Justice*, 28.

⁵⁵ Brown, *Hebrew Lexicon*, 858.

you with the sword so your wives will be widows and your sons will be orphans” (Exod 22:24). The second law prohibits a person’s cloak, used as collateral for a loan, being kept past evening (vv. 25–27). If one must spend the night without an evening covering because of another, God will also hear that person’s cry.

From Egypt Israel cried out to God and God’s subsequent rescue of them resulted in dire consequences for the Egyptian oppressors. Here too, God promises when there is such a cry, “I will hear for I am compassionate” (v. 27), resulting in dire consequences for any unjust Israelite oppressor.⁵⁶ Israel is thus urged to be compassionate to those who need compassion because the God with whom they are in covenant relationship is compassionate and was compassionate to them.⁵⁷

Such laws are however “only illustrative”⁵⁸ and are to be extended out “into every sphere of life where injustice might be encountered.”⁵⁹ The same is true not only for the rest of the Book of the Covenant but also for the Decalogue, the call of which is to “translate faith into action.”⁶⁰ Such action is the prescribed behaviour outlined by the laws of the Sinai covenant, mandated by the authority of God, self-binding upon Israel through their voluntary acceptance of the covenant, reflective of the character of God, and exemplified by the Exodus, which, “became the model for God’s willingness to save suffering people.”⁶¹

⁵⁶ Rogerson, in arguing that the Book of the Covenant was “an expression of the practical implications of the compassion of God,” draws on the assertions of God, “my people” (v. 25) and “I am compassionate” (v. 27). Here he argues that these statements are demonstrative of a law “grounded in the compassion of God and the need for that compassion to be actualized in inter-human relationships, in the solidarity of God with “my people”, and in the redemptive action of God in freeing the Israelites from slavery in Egypt (Rogerson and Carroll, *Theory and Practice*, 129–132).

⁵⁷ Malchow, *Social Justice*, 28.

⁵⁸ Fretheim, *God and World*, 248.

⁵⁹ Fretheim, *God and World*, 248.

⁶⁰ Dumbrell, *Covenant and Creation*, 91.

⁶¹ Malchow, *Social Justice*, 6.

Now, with the covenant relationship established, God directs the people as to how they ought to prepare for his presence among them. In the remainder of book (Exod 25–40), God provides instructions for the formation of the sanctuary and the institution of priestly service.

Chapter 3

The Priestly Code: Part I

Where the Book of the Covenant ends, the cultic instructions for Israel begin. These instructions which stretch from Exodus through Numbers contain laws that address the socially marginalized. This chapter will orient the reader to the Priestly Code by presenting various theories regarding its source and form, before identifying the approach taken here. The laws in the Priestly Code that involve the socially marginalized will then be analyzed exegetically and provide the basis for a theological summary of those laws. For the sake of presenting chapters of balanced length, the Holiness Code (Lev 17–26) will be treated in a separate chapter.

Orientation

The bulk of Laws in the Torah that pertain to the priests begin after the Book of the Covenant in Exodus and stretch through Leviticus into Numbers. The Book of Leviticus is not named after the tribe of Levi, but from the Greek word for priests, *Leviteicon*.¹ While Leviticus mentions the Levites once, in 25:32–34, the laws involve the priestly line of Aaron of the tribe of Levi. It is their function to lead Israel in “pure worship and holy living,”² the collective theme of the laws in Leviticus. To view Leviticus narrowly as a manual for priests “would be wrong”³ since it instructs the other tribes of Israel in worship also.

¹ Milgrom, *Leviticus 1–16*, 1.

² Hartley, *Leviticus*, xxx.

³ Wenham, *Leviticus*, 3.

The Book of Numbers derives its name from the English translation of the Latin Vulgate's name for the book which was *Numeri*.⁴ Numbers is appropriately named since much of the book includes censuses, as well as the adding up of offerings and finances. While Leviticus is a "static"⁵ description of religious life, "Numbers follows with the cultic laws of the camp in motion."⁶ Numbers is a book of law as well as history and geography.

Leviticus: Source and Form

Throughout the book of Leviticus it is clearly stated that the Lord gave the laws to Moses from Mount Sinai. Yet there remains a diversity of opinions concerning the book's authorship and date. Wenham outlines three views.⁷ Those of the Traditionalist View maintain that Moses was responsible for the final content and form of the book. The evidence they cite from the text itself is the repeated statement: "The Lord spoke to Moses."⁸ Those of the Standard Critical View hold to a date and author of the post-exilic era. They maintain that worship in Israel was not always governed by a set law but evolved over many years, culminating with the description of worship in the book of Chronicles. As evidence of a less evolved religious system they cite 1 Sam 16:2 which demonstrates an unfixed place of sacrifice and worship.⁹ Those of the Mediating Position

⁴ Snaith, *Leviticus and Numbers*, 1.

⁵ Levine, *Numbers*, 1.

⁶ Levine, *Numbers*, 1.

⁷ Wenham, *Leviticus*, 8–12.

⁸ Traditionalists also refer to the use of the "tabernacle" opposed to the "temple," to lepers living outside the "camp" (13:46) opposed to a city, and to 17:1–9 that assumes every Israelite is close enough to worship at the tabernacle.

⁹ Those of the Standard Critical View also cite 2 Kgs 23 and Deut 12 naming Josiah as the one who ordered the tabernacle as the place of sacrifice. The evolution of worship finds further evidence in the history of sacrifice. At one time sacrifice was a joyful fellowship meal (Judg 13:16ff), and in Leviticus it was performed by the priest making atonement for sin.

argue for a date and author that is pre-exilic but not Mosaic. They argue for the pre-exilic era because the priestly material does not fit with “the language, laws, and institutions” of the post-exilic era.¹⁰

Regardless of authorship and date of compilation, the final form of Leviticus appears to have been “compiled according to a plan,”¹¹ that can be divided into two major portions. The first is Lev 1–16 which instructs the priests regarding sacrifices, and the second is Lev 17–27, the Holiness Code, which has been so named for the repeated calls to holiness.¹²

Numbers: Source and Form

The Book of Numbers is comprised of a variety of genres. Levine lists the following as examples: “narrative (4:1–3), poetry (21:17–18), prophecy (24:3–9), victory song (21:27–30, pre-Israelite), prayer (12:13), blessing (6:24–26), lampoon (22:22–35), diplomatic letter (21:14–19), civil law (27:1–11), cultic law (15:17–21), oracular decision (15:32–36), census list (26:1–51), temple archive (7:10–88), itinerary (33:1–49).”¹³ Given the variety of genres it is not surprising that various portions of Numbers have been ascribed to various sources through the application of the “documentary hypothesis”.¹⁴ That is, based on the groupings of similar vocabulary, institutions, and

¹⁰ Those of the Mediating Position point out that the books of Deuteronomy and Joshua cite Leviticus but not the reverse. The priestly material then, was written earlier than Deuteronomy and could not be from a post-exilic era.

¹¹ Levine, *Leviticus*, xvi.

¹² Levine, *Leviticus*, xvii.

¹³ Levine, *Numbers*, xiii.

¹⁴ Levine, *Numbers*, xii.

concepts, various parts of Numbers have been ascribed to J, E, P, and D. That is, the Yahwist (J), the Elohist (E), the Priestly writer (P), and the Deuteronomist (D).¹⁵

Rather than seeking to dissect the text, Levine studies the text as a literary unit “by demonstrating the interaction of its parts,”¹⁶ while allowing for editing. Childs further points to the difficulty in identifying a “special significance peculiar to the Book of Numbers.”¹⁷ He concludes, however, that this does not mean there is not one.

While some have sought to structure Numbers chronologically, “it is doubtful whether temporal considerations were paramount in the arrangement of the material.”¹⁸ Geographically, Snaith divides the text into three sections: At Sinai (1:1–10:10), in the wilderness (10:11–20:13), and from Kadesh to the plains of Moab (20:14–36:13).¹⁹

Lee, however, sees both the chronological and geographical indicators of Numbers as “at best explicit information on the surface level of Numbers 10:11–12.”²⁰ Lee instead prefers the divisions of 1:1–10:10 and 10:11–36:13 on the basis of the activity of Israel. “The encampment at the wilderness of Sinai (1:1–1:10) has as its function the organization of the camp for the impending march from it, whereas 10:11 and following function as an account of the execution of that for which they prepared.”²¹ He then connects Num 1:1–10:10 back to the Exodus events at Sinai, “as an intrinsic part of the Sinai pericope, which consists of Exodus 19–40, Leviticus, and Numbers 1:1–

¹⁵ Patrick, *Old Testament Law*, 16.

¹⁶ Milgrom, *Numbers*, xii.

¹⁷ Childs, *Introduction to the Old Testament*, 194.

¹⁸ Davies, *Numbers*, 1i–1ii.

¹⁹ Snaith, *Leviticus and Numbers*, 4.

²⁰ Lee, *Punishment and Forgiveness*, 94.

²¹ Lee, *Punishment and Forgiveness*, 97.

10:10.”²² Lee thus presents the events of Sinai as a theme that ties together all the text from Exod 19–Num 10:10.

Preceding the Priestly Code is the Book of the Covenant that expounds on the Ten Commandments that came directly from God to the people. The terms of the covenant were offered by God in the Book, and accepted by Israel in Exod 24. With the covenant between God and Israel established, the Priestly Code in Exod 25–40 records a “shift in the divine abode from mountain as dwelling place to tabernacle in the midst of Israel,”²³ through the “ordered and executed building of the tabernacle.”²⁴ The Priestly Code then moves forward in Leviticus and Numbers with directions regarding how the covenant people are to live with their God and with each other. More to the point, these laws are placed in the midst of legislation designed to foster and ensure the presence of God in the midst of Israel.

The laws of the socially marginalized will now be translated, exegeted, and commented on, giving attention to each law’s function, literary context and specific motivation for obedience.

The Laws Involving the Socially Marginalized

Leviticus 5:7 and 5:11

The “guilt offering” spoken of here is for the guilt incurred through the actions listed in vv. 1–4. They include refusing to testify, becoming unclean by touching an unclean thing or person, and making oaths thoughtlessly. The consequence of these

²² Lee, *Punishment and Forgiveness*, 99.

²³ Fretheim, *Exodus*, 272.

²⁴ Childs, *Introduction to the Old Testament*, 170.

actions is one of guilt. The guilty party has committed a sin and the process of forgiveness begins in v. 5. The guilty must confess (v. 5), and then make an offering of a female lamb or goat (v. 6).

The law of v. 7 is for those people who are poor and therefore do not own or are not able to obtain the required offering. Here a provision is made allowing for a substitute offering of two turtledoves or two sons of a dove. The priests then do their part as instructed in vv. 8–10, and the sin is then forgiven (v. 10). In this way the poor are not excluded from being forgiven.

The law of v. 11 is for those people who are poor in the extreme case, so much so that they do not have nor cannot obtain the permitted substitute offering. The law also provides for them a further substitute offering of flour equal to one day's bread for one person.²⁵ From the richest in the land to the very poorest, no one was excluded from the opportunity to be forgiven for one of the four infractions above.

Leviticus 12:8

After the birth of a child the mother was unclean for thirty-three days when she bore a boy (v. 4), but sixty-six days when a girl was born (v. 5). While there is nothing immoral occurring here she has nevertheless become ritually unclean “because all blood is taboo.”²⁶ When the mother's unclean period was complete the prescribed offering she was to bring for her cleanness was “a one year old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering” (v. 6). She was to offer these to the Lord and become clean.

²⁵ Milgrom, *Leviticus 1–16*, 306.

²⁶ Snaith, *Leviticus and Numbers*, 89–90.

The law of v. 8 is for those people who are too poor to own or obtain the required offerings. If this was the case “then she shall take two turtledoves or two young pigeons” (v. 8). Here too a way was made for the poor to become ritually clean. The rich and the poor made different offerings but the same cleanness was extended.

Leviticus 14:21–22 and 14:32

Chapter 14 is “the law of the leper” (v. 2), and is divided into two portions concerning leprosy. Verses 1–32 address the cleansing of a person with the disease, and vv. 33–57 address the cleansing of a house that has it. On the eighth day the person to be cleansed is to bring to the priest “two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil” (v. 10).

The law and process of vv. 21–32 is for those people who have been unclean due to a skin disease, but who are too poor to own or obtain the required eighth day offerings. If they were too poor then they were to take to the priest the substitute offering described in vv. 21–22. Except for the guilt offering of a lamb, the substitute sacrifice was that of a “less expensive species.”²⁷ The blood of the lamb was to be smeared on the right ear, thumb, and big toe of the one to be cleansed and thus “purifies the recipient.”²⁸ Even for the unclean lepers forced to live outside the community, the Lord considered the impoverished. He provided a law for the poor that would ensure that they too were included in the cleansing process and thus the worship community as well.

²⁷ Milgrom, *Leviticus 1–16*, 861.

²⁸ Wenham, *Leviticus*, 211.

Numbers 9:14

The law under consideration here comes at the end of the Passover stipulations in vv. 10–13. There are requirements for those people considered unclean due to touching a dead body or being on a distant journey (v. 10). There is also the consequence of being cut off from one's people for those who do not "present the offering of the LORD at its appointed time" (v. 13). "This obligation entails also the recognition of a great privilege."²⁹ For the foreigners who lived in Israel this privilege involved participating in the Passover. Thus this law fully invited, included, and encouraged their involvement.

Numbers 15:14–16

This law comes at the end of the stipulations that describe the offerings that are to accompany the burnt offerings (Num 15:1–13).³⁰ The amount of grain and wine offering required differs depending on the type of animal that is sacrificed. The same grain and wine offerings required of Israel were also required of the foreigners as well. As residents living in Israel they had "equal rights and corresponding obligations."³¹ God required that the socially marginalized foreigner be included in Israel's worship community.

Numbers 15:26–31

This law of Num 15:22–26 concerns the offerings that were to be made for all those offences that people made unintentionally. One offering was to be made for the

²⁹ Budd, *Numbers*, 99–101.

³⁰ The purpose for this priestly material being included here can be found in its introduction "When you enter the land where you are to live, which I am giving you then" (v. 2). This text responds to Num 13 and 14 which record Israel's refusal to enter the land and the Lord's sending them into the wilderness for forty years. Numbers 15:2 then, "becomes a massive reassertion of faith in God's purpose. Israel will indeed inherit" (Budd, *Numbers*, 167). Just as Israel's entrance into the land is ensured here, so too is the necessity of the sin offerings that follow in 15:3–13.

³¹ Snaith, *Leviticus and Numbers*, 250.

whole congregation, and then as a whole they were forgiven. The forgiveness in v. 26 is extended not only to the Israelites but to the resident foreigners as well. There was one offering for both, and the same forgiveness was extended to both.

Likewise, vv. 27–29 also concern the offerings required to make atonement for unintentional sins, but this time it was done for the individual. An offering was to be made by the priest for the unintentional sin of a person and the forgiveness was then extended to that person. This was done equally for the Israelite and resident foreigner. The same offering was required for both and the same forgiveness was again extended.

This inclusion continues in vv. 30–31, with regards to sins committed wilfully. To break a commandment of the Lord knowingly was considered blasphemy, whether an Israelite or a resident foreigner committed it. The sin was the same and so was the consequence of being cut off from one's people. Both would then bear their own guilt.

Numbers 35:15

The law of vv. 6–15 concerns those situations in which one person has killed another person accidentally. Cities of refuge were provided so that the person who was responsible for the death could be protected from the one who would seek to exact vengeance. This way the one in the city of refuge would have the opportunity to stand trial. If the death was judged as intentional then the guilty party was handed over to the person seeking to take vengeance “who had the right (and, indeed, the duty) to take his life.”³² If the death was judged unintentional then that person who caused the death was escorted back to the city of refuge to live there protected (v. 25).

³² Davies, *Numbers*, 360.

The law of vv. 6–15 that provides these cities of refuge for both the Israelite and resident foreigner indicates that the lives of both were to be valued equally. Both had the right of access and protection in the same cities of refuge, and both had the right to stand trial. Whether a judgement of guilty or innocent was delivered, the result for the Israelite and the resident foreigner were the same. They would either be returned to the city of refuge or they would face death. The laws governing the unintentional death included both the Israelite and the resident foreigner.

Summary

Having established the covenant relationship with Israel (Exod 20–24), the Lord provides the laws and instructions in preparation for his dwelling among his people. These laws govern the building of the tabernacle, the making of sacrifices, the installation of the priesthood, cleanness within the camp, the organization of the camp, and responsibilities for the Levites. Within these laws which begin in Exod 25 and continue through Leviticus and into Numbers, are the laws that address the socially marginalized peoples.

Here, the primary theme of each law, or function each law serves in relation to the socially marginalized, will be identified. Next, the theological motivations behind the laws will be addressed.

Functional Themes

As with the Book of the Covenant, the laws that involve the socially marginalized have a recurring theme. While the main theme of the socially marginalized laws in the

Book of the Covenant is *protection*, here it is primarily *inclusion*. Again, as with the Book of the Covenant, these laws are subject to secondary or tertiary themes of protection or provision.

The first two laws, for example, ensure that the poor and the poorest of the poor are not excluded from the community of worship because of their economic plight. Exceptions are made with regard to the required guilt offerings, ensuring that they too are *included* with everyone else in having atonement made for their sins. In doing so they are *protected* from remaining guilty and ostracized. In the chart below “X” represents the primary theme, or function the law serves for the marginalized.

Text of Law	Socially Marginalized Addressed	Primary Themes		
		Protection	Provision	Inclusion
Leviticus				
5:7, 11	Poor			X
12:8	Poor			X
14:21–22, 32	Poor			X
Numbers				
9:14	Poor			X
15:14–16	Foreigner			X
15:26–31	Foreigner			X
35:15	Foreigner			X

Through their uncleanness, the people were prohibited from fully participating in the community of worship. The stipulations that one must follow to become clean again are mandated here in the Priestly Code by God. God provided a way for his people to once again be considered clean and therefore fully eligible members of the worship community. Yet, there were those who were in danger of forever remaining outside the worship community because they were not able to meet the requirements that would make them clean. So, God provided laws that offered the same clean status as other laws,

but with less difficult requirements. This way, even the poorest of people could make an offering to God toward becoming clean again, and thus their place of worship before God would be ensured. God made sure the laws did not exclude people from coming to worship him. Likewise, through the law, God also ensured that the resident foreigners were not excluded from coming to worship him. These laws that make concessions for the poor, or specify the inclusion of the resident non-Hebrew, are examples of how God behaves toward the socially marginalized.

Theological Motivations

God provided ethical examples of how to reflect the behaviour of God toward the socially marginalized, a requirement for his people: “For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy” (Lev 11:44). This call to the people of Israel to be godly in their behavior is also connected in the following verse, with his deliverance of Israel from Egypt. “For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy” (Lev 11:45). Further if Lee’s view above is followed, the Priestly Code has Sinai as its origin and is thus theologically motivated as the Book of the Covenant is, by God’s first words to the nation “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery” (Exod 20:2). Even as God’s first words spoken directly to the people at Sinai tied together God’s self-identity with the people’s deliverance from Egypt, so too here in Lev 11:44–45, the authority of God “calls upon the relationship that exists

between God and the Israelites.”³³ Thus the Lord’s gracious act of delivering Israel from the oppression of Egypt continues to be the theological motivation behind the laws.

Here among the Priestly laws, excluding the Holiness Code, God made laws that specifically sought to include those who would have otherwise remained excluded. If God who is holy will make provisions for the socially marginalized, then most certainly his covenant people, who are called to behave according to his holiness, ought to likewise concern themselves with the socially marginalized. If God’s covenant people were going to live according to the law of God and reflect his holy character, they would have to afford the same grace to the socially marginalized as God did for them when he liberated them from slavery.

³³ Malchow, *Social Justice*, 27.

Chapter 4

The Priestly Code: Part II – The Holiness Code

This chapter will orient the reader to the thematic “holiness” chapters of the Priestly Code (Lev 17–26), first by presenting various theories regarding its source and form, and then, by identifying the approach taken in the present work. The laws in the Holiness Code that involve the socially marginalized will then be analyzed exegetically and provide the basis for a theological summary of those laws. For the sake of presenting chapters of a balanced length, the Holiness Code (Lev 17–26) is treated here as a separate chapter.

Orientation

The Holiness Code is so named for its main theme of holiness. Another title that has been suggested is “These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai” (Lev 26:46).¹

The Holiness Code is comprised of Lev 17–26, and throughout God repeats to the Israelites the phrases, “You shall be holy, for I the LORD your God am holy” (19:2), and “I am the LORD who sanctifies you” (20:8). “This idea, rarely encountered in the rest of Leviticus, is here stated repeatedly and emphatically.”² Not only is there a distinctive theme to the Holiness Code but, in comparison to chapters 1–16, it differs in structure,

¹ Patrick, *Old Testament Law*, 151.

² Levine, *Leviticus*, 111.

vocabulary, style, and theology.³ Nevertheless, despite its distinctive qualities the Holiness Code remains a work within the Priestly Code.⁴

Source

While the text itself does not explicitly say that Moses wrote the Holiness Code, it does say that “the LORD spoke to Moses, saying” (Lev 17:1). Childs uses the repeated self-exhortation of the Lord, “I am the Lord your God” (19:4), to link “the revelation of the divine will to the covenant at Sinai, which was made fully known in the disclosure of the divine name (Exod 6:2ff.).”⁵ While Childs does say that the laws of Leviticus originated from very different periods and represented a variety of social settings, these factors were “subordinate to the one overarching theological construct, namely, the divine will made known to Moses at Sinai for every subsequent generation.”⁶ The starting point for Childs is first recognizing and understanding the theological significance of Sinai as the source of authority from which the law came.⁷

Knohl, however, disagrees with the view that Sinai is the source of the Holiness Code. He sees the text as deriving from the post-exilic era and representing the priests’ formal reaction to the criticism of the prophets for their lack of social concern. “The prophets broadcast their message in public and did not hesitate to criticize the cult even in the temple courtyards. Undoubtedly their words shocked their listeners and caused an uproar in Priestly circles.”⁸ The priests responded in a way that would both preserve the

³ Milgrom, *Leviticus 17–22*, 1319.

⁴ Knohl, *The Sanctuary of Silence*, 1.

⁵ Childs, *Introduction to the Old Testament*, 185.

⁶ Childs, *Introduction to the Old Testament*, 186.

⁷ Childs, *Introduction to the Old Testament*, 186.

⁸ Knohl, *The Sanctuary of Silence*, 215.

principles of the cult while addressing the legitimate social concerns of the prophets by “incorporating both under the broadened rubric of holiness.”⁹ Thus the Holiness Code was their answer to the criticism of the prophets that bridged the gap between the cultic laws and social practices. The repeated proclamation “be holy for I am holy” then became possible only “through observance of the cultic laws along with practice of just ways of love of neighbor and the stranger.”¹⁰

However, regardless of source theories the Holiness Code’s current placement is within the Priestly Code, and is not to be read as separate from the Priestly Code. As Balentine puts it, “Inasmuch as chapters 17–27 are integral, not ancillary, to the concerns so evident in 1–16, it becomes apparent that the priests neither envisioned nor sanctioned any disjunction between the summons to ritual purity and the summons to ethical conduct.”¹¹ The ethical laws in the Holiness Code emphasize that ethical living, which involves the treatment of the socially marginalized, is “inextricably wedded”¹² to the rituals of holy worship.

Form

The Holiness Code, a code within the larger Priestly Code, is comprised of Lev 17–26, and is framed by summary statements.¹³ It is framed at the beginning by: “Now you shall have this as a permanent statute, to make atonement for the sons of Israel” (16:34), which summarizes the text that precedes it. It is framed at the end by: “These are the statutes and ordinances and laws which the LORD established between Himself and

⁹ Knohl, *The Sanctuary of Silence*, 216.

¹⁰ Knohl, *The Sanctuary of Silence*, 216.

¹¹ Balentine, *Leviticus*, 142.

¹² Balentine, *Leviticus*, 142.

¹³ Hartley, *Leviticus*, 249.

the sons of Israel” (26:46), which summarizes everything that follows 16:34. Within this framework is the Holiness Code.

The individual chapters have been grouped into categories even though there is “no definitively discoverable arrangement of these blocks.”¹⁴ Hartley makes the following divisions based on “common themes, key words and association of ideas.”¹⁵ Chapters 17 and 21–26,¹⁶ which relate to worship, surround the core of the Holiness Code, chapters 18–20.

This core of Lev 18–20 forms a pattern of its own and constitutes the heart of the Holiness Code. It deals with the laws governing sexual relationships and, at its center, chapter 19 contains a variety of “moral commands and cultic regulations.”¹⁷ All these laws are tied together by the numerous repetitions of the Lord’s first person declarations: “I the Lord your God am holy” (v. 2), “I am the Lord your God” (vv. 3, 4, 10, 12, 25, 31, 34, 36), and “I am the Lord” (vv. 12, 14, 16, 18, 28, 30, 32, 37).

Whether these thematic Holiness chapters of the Priestly Code are a continuation of God’s words spoken to Israel at Sinai or are a late addition made by the priests in response to prophetic criticism, in the final form of the Torah the Holiness Code is part of the larger Priestly Code. Interspersed throughout the Holiness Code are various laws related specifically to the socially marginalized.

¹⁴ Hartley, *Leviticus*, 249.

¹⁵ Hartley, *Leviticus*, 249.

¹⁶ The content of chapter 17 is primarily concerned with sacrifices taking place before the Lord, and with the treatment of blood. Since the nature of this content appears more consistent with content of the sacrifices that precede it, some scholars have grouped chapter 17 with 16. Most scholars however continue to include chapter 17 with the Holiness Code by noting the similarity of speech that it shares with the rest of the Holiness Code. They cite the use of the divine first person, the formula “any Israelite”, as well as the penalties of “cut off” in the divine first person and of “he is held responsible”. All of these serve to tie chapter 17 to chapters 18–26 (Hartley, *Leviticus*, 250–51).

¹⁷ Hartley, *Leviticus*, 251.

The laws of the socially marginalized will now be translated, exegeted, and commented on, giving attention to each law's function, literary context and specific motivation for obedience.

The Laws Involving the Socially Marginalized

Leviticus 17:8–9

Any burnt offering or sacrifice must be brought to the tent of assembly and must only be offered to the Lord. This applies to the Israelites as well as the foreigners living among them. Such a law not only serves to prevent the foreigners from introducing their foreign gods but it also prevents the Israelites from participating in idolatrous activity.

Further, however, “since the resident alien is part of the community, he has to respect the basic laws pertaining to the cult.”¹⁸ Such a law does not favour foreigners by making an exception for them, nor does it prevent them from worshipping altogether. But when it comes to offering burnt offerings at the tent of assembly, this law lifts the foreigners up to a place of equality to the Israelite, both in opportunity as well as in consequence.

Leviticus 17:10–14

This law prohibits the consumption of blood. Any Israelite or resident foreigner that consumes the blood of any animal will be cut off from the rest of the community. The meaning of being “cut off” could include a judicial execution, or the threat that God

¹⁸ Hartley, *Leviticus*, 273.

himself will perform the execution, or it could mean exile.¹⁹ Whatever its exact meaning,²⁰ this punishment for consuming the blood includes the foreigner with the Israelite. This law applies to both equally, as does the consequence for breaking this law. That the foreigner can be cut off from the community, suggests that the foreigner is included in it.

Leviticus 17:15–16

Whether an animal is found dead by natural causes or killed by some other animal, to eat it renders the consumer unclean. This law is an extension of the previous law that prohibits the consumption of blood. Both the animal that died by natural causes and the one killed by another animal still have the blood in them and are therefore “ritually unclean.”²¹ Both the Israelite and the foreigner are made unclean through the same means.

The means to becoming ritually clean is also the same for both the Israelite and the foreigner. Both must wash their clothes as well as their bodies and then they will be considered clean by evening. Failure to do so is “an act of deliberate transgression of the law about eating blood.”²² The guilty party is then held responsible for breaking the law. Being clean for the purpose of cultic rituals would seem therefore to be important to the foreigner as well as the Israelite, further encouraging the foreigner’s communal inclusion.

¹⁹ Wenham, *Leviticus*, 242.

²⁰ Two reasons are given for this law. The first reason is that the life of a living creature is in its blood. Not eating the blood indicates a respect for life, where eating the blood indicates a disrespect for life. The second reason is that the blood is used for the purpose of paying a ransom for life, or “the blood ransoms at the price of life” (Wenham, *Leviticus*, 245).

²¹ Snaith, *Leviticus and Numbers*, 121.

²² Hartley, *Leviticus*, 277.

Leviticus 18:26

This prohibition against “these abominations” is part of the conclusion to a list of laws concerning sexuality listed in vv. 6–23. “It is framed by parenetic material warning Israel against following the practices of her neighbours.”²³ This introductory portion of vv. 2–5 contains the phrase “I am the Lord your God” (v. 2). This “covenant formula”²⁴ served to motivate the Israelites to keep these laws. This self-identification of the Lord was “a reminder of what God had done for Israel and how he had chosen to make them his people.”²⁵ These laws were to be kept “as a loving response to God’s grace in redemption”²⁶ and not just out of a sense of duty.

The concluding parenetic portion of vv. 24–30, contains the same phrase “I am the Lord your God” (v. 30). In addition to the list of laws being described as “abominations” (v. 26), they are also descriptive of the actions that caused the land to “spew out the nation which has been before you” (v. 28). This is another motivation to keep the laws. The consequence for breaking this is for the offender to be “cut off from among their people” (v. 29). In all of this, v. 26 indicates that these laws as well as the consequences for breaking these laws not only apply to the Israelite but also to the foreigner who lives among them.

Leviticus 19:9–10

This law stipulates that when the field or vineyard is harvested it is not to be completely harvested. Some is to remain. This is another version of the law found in

²³ Hartley, *Leviticus*, 285.

²⁴ Wenham, *Leviticus*, 251.

²⁵ Wenham, *Leviticus*, 251.

²⁶ Wenham, *Leviticus*, 251.

Exod 23:10–11 as part of the Book of the Covenant. Here, however, the law applies to any time a harvest takes place rather than only during the seventh year. Also, in addition to the poor, this law includes the foreigner as one of those who this law will benefit.

This law that provides for the socially marginalized occurs within a list of a variety of laws that comprise chapter 19. The Lord introduces these laws with “speak to all the congregation of the sons of Israel and say to them, ‘You shall be holy, for I the LORD your God am holy’” (v. 2), the exhortation for which the Holiness Code is named. Embedded within this specific law itself is the phrase “I am the Lord your God.” The implication of this for Milgrom is that “YHWH is the protector of the defenceless, and only those who follow his lead can achieve holiness.”²⁷ By providing the poor and the foreigner the opportunity to gather their own food is to act in accordance with, and on behalf of, the heart of God. As with the stipulation of Lev 18:26, this list of laws concludes with the “covenant formula,”²⁸ “I am the Lord your God” in 19:36.

Leviticus 19:15

Justice is to be done with equality. Since previous laws have indicated that there are foreigners living within communities of Israelites it is reasonable to infer that “your neighbour” includes the foreigner even though it is only the poor that is specifically named. Regardless of a person’s standing in the community, no one is to be shown favour. Justice is to come impartially to all people. This law too has its counterpart in the Book of the Covenant in Exod 23:3 and 23:6.

²⁷ Milgrom, *Leviticus 17–22*, 1624.

²⁸ Wenham, *Leviticus*, 251.

Leviticus 19:33–34

Again the foreigner is under the protection of God here. The consequences and motivations mentioned at the beginning and end of this chapter apply to this law as well as all the other laws within the chapter. That is, the laws are founded on the holiness of Israel's God (v. 2), as well as Israel's past experience as foreigners living in a strange land (v. 36). In addition to framing the laws, both of these theological motivations are embedded directly in this law.

The Israelites were to treat the foreigner as they would one of their own citizens.²⁹ They were not only to withhold their hand from oppressing the foreigner, but were to reach out their hand to the foreigner with love. This is similar to a law just prior, "you shall love your neighbor as yourself; I am the LORD" (Lev 19:18). This law follows "You shall be holy, for I the LORD your God am holy" (Lev 19:2), and concludes with "for you were foreigners in the land of Egypt" (Lev 19:34).

For Israel, the Exodus experience became "the foundation of Israel's faith. It was the basis for knowing who Yahweh was and who they were. Yahweh was a God who delivered from oppression, and Israel was Yahweh's people."³⁰ This "love" for the foreigner could then involve showing the same love that they had been shown by God.³¹ Since love "must be expressed in one's behaviour,"³² this is a much greater command to obey than its counterpart in 23:9 in the Book of the Covenant, which forbids oppression alone.

²⁹ Milgrom, *Leviticus 17–22*, 1704.

³⁰ Malchow, *Social Justice*, 6.

³¹ Examples of God's love toward Israel that Israel could show to the foreigner include such things as: protecting them from oppression, providing food (Exod 16:12) and water (Exod 15:25) when they had none, and visiting with them (Exod 19:18).

³² Milgrom, *Leviticus 17–22*, 1706.

Leviticus 20:2

This law is introduced with “Then the LORD spoke to Moses, saying,” (Lev 20:1). Thus this law is identified here as originating from God. It includes the foreigner with the Israelite in prohibiting either of them from offering sacrifices of their children to the god Molech. If either is to commit such a sin, that person is to be put to death. In v. 6 this law governing fidelity to the Lord is expanded to include “mediums and spiritists,” and then concludes with “You shall consecrate yourselves therefore and be holy, for I am the LORD your God” (Lev 20:7).

Leviticus 22:18–19

Chapter 22 is comprised of laws about eating sacred food (vv. 1–16), and laws governing the animals that are acceptable for sacrifice (vv. 17–33).³³ In danger of being overlooked are vv. 18–19 that address the socially marginalized. Here the foreigner that lived in Israel was invited by the Lord to “worship Yahweh as his God.”³⁴ The resident foreigner was not only included in the social community but the worship community as well.

Verse 19 lists the animals that are acceptable forms of offerings to make to God by both the Israelite and the foreigner. The rest of the chapter goes on to specify further what are not acceptable offerings for the Israelite and the foreigner to bring to God. Concerning these offerings, then, God makes no distinction between the Israelite and the

³³ Hartley, *Leviticus*, 352–363.

³⁴ Hartley, *Leviticus*, 361.

foreigner in what is or is not acceptable to God. Throughout the chapter, however, is the statement “I am the LORD who sanctifies them” (vv. 9, 16, 32).³⁵

Leviticus 23:22

Chapter 23 addresses the festivals the Israelites are to have, when they are to have them, and how. This law in v. 22 is included in the festival of the First Wheat Offering³⁶ in vv. 15–22. At this time Israel is to bring to the Lord a grain offering (v.16), and an offering of bread and livestock (vv. 17–19). Within the instructions pertaining to this festival is this law that directs the harvester of a field to refrain from totally harvesting the crop. It is almost identical to the law in Lev 19:9–10, except that the mention of the grapes is not included here.³⁷

A purpose for the reiteration is “to teach the people that in addition to making gifts of the harvest to Yahweh they need to express compassion toward the poor. Giving generously is not only to be directed heavenward but also earthward, in order to fulfill the whole desire of God.”³⁸ The First Wheat Offering festival serves not only as an act of worship to God, but also as a time when the entire community, including the poor, may be beneficiaries of God’s blessing on the land to produce a harvest. Benevolence to the poor is further emphasised by the law’s conclusion “I am the Lord your God” (23:22).

³⁵ In vv. 9 and 16 the object of the Lord’s making holy is “them”, and in v. 32 it is “you”. In the first two instances it is “Aaron and his sons” (v. 2), and in the third instance it is “the sons of Israel” (v. 32). Among these three declarations of making holy is the mention of the foreigner who may approach to make an offering in the same manner as the Israelite. However, since this speech made by God through Moses is directed to Aaron and his sons concerning the worship of Israel (Lev 22:1–2), and does not explicitly mention the sanctification of the foreigner, the foreigner’s acceptance is limited here to worship, falling short of the sanctification afforded to Israelites.

³⁶ Milgrom, *Leviticus 17–22*, 1990.

³⁷ This is probably because the grapes were harvested in mid-summer and not at the time of the first wheat harvest (Milgrom, *Leviticus 17–22*, 2010).

³⁸ Hartley, *Leviticus*, 386–87.

This is a further reminder to Israel of the covenant relationship they share and the benevolence and provision he afforded them by making them his people.

Leviticus 24:16

The full text of this law includes vv. 14–16. It forbids the cursing of God’s name and then prescribes the consequences for the one who breaks this law. The offender is to be taken outside the camp and anyone who heard the blasphemy is to lay their hands on the head of the offender and then stone him. By doing so, those who have become guilty through hearing the blasphemy will free themselves from that guilt.³⁹ The v. 16 portion of the law specifies that the prohibition applies to the Israelite and to the foreigner alike, as does the prescribed punishment of being stoned.⁴⁰

Leviticus 24:22

This law is the summarized conclusion for the law that begins in v. 17. It is the law concerning “eye for eye, tooth for tooth” (v. 20) that has its counterpart in Exod 21:23–27 in the Book of the Covenant, but with different wording and different socially marginalized groups. In Exod 21:26–27 slaves are given their freedom as compensation for having a tooth knocked out by their master. Here in Lev 24:22 the foreigner is to be

³⁹ Wenham, *Leviticus*, 311.

⁴⁰ The laws of Lev 24:14–16 and 17–22, form a concentric pattern called a “palistrophe,” as illustrated by Wenham below. The inclusion of the foreigner with the Israelite in these laws is further reinforced by the “symmetry and balance of this structure” (Wenham, *Leviticus*, 311–312).

- | | |
|----|--|
| A | resident alien and native Israelite (v. 16) |
| B | take a man’s life (v. 17) |
| C | take an animal’s life (v. 18) |
| D | whatever he did must be done to him (v. 19) |
| D’ | whatever . . . , must be done to him (v. 20) |
| C’ | kill an animal (v. 21a) |
| B’ | kill a man (v. 21b) |
| A’ | resident alien and native Israelite (v. 22) |

treated no differently than the Israelite. In both instances the principle of the law that applies to the Israelite, the slave and the foreigner is “that punishment must be proportionate to the offence.”⁴¹ As noted above, this principle of a balanced and impartial retribution is further reinforced by the pattern in which the text of 24:16–22 has been written.⁴²

Leviticus 25:6

This law pertaining to a seventh year of rest for the land includes the slave, the foreigner, and the hired worker, with the landowner. The law that provides a Sabbath year for the land stretches from 25:2–7, and prohibits the conventional farm work of planting, pruning and harvesting. Neglecting a vineyard for one year would result in “severe damage, including a crop loss of two years from lack of pruning, weakened vines from wild growth, untended terraces broken by the weather, hardened ground that is difficult to loosen, and damage done by outsiders.”⁴³ Nevertheless, the produce was to be left in the field to be used by all people for food. This law also has its counterpart in the Book of the Covenant in Exod 23:10–11.⁴⁴

⁴¹ Wenham, *Leviticus*, 312.

⁴² As a foreigner living in Israel, and therefore socially marginalized individual, such laws would be a great source of comfort and protection. When Israelites are injured by a foreigner, this law, which concludes with “for I am the Lord your God” (Lev 24:22), would serve to restrain the enraged Israelite against inflicting a much greater harm than what the foreigner had committed.

⁴³ Milgrom, *Leviticus 17–22*, 2156.

⁴⁴ It should be noted here that having the same year of rest for the entire land would only benefit the poor for that one year. In Exodus it is presupposed that there was always some fallow land, indicated by “your land” (Exod 23:10). Conversely, here in Leviticus the phrase “the land” (25:2, 4) suggests a fixed seventh year of rest for all Israel. In either case the poor were the beneficiaries of the Sabbath year (Milgrom, *Leviticus 17–22*, 2156).

Leviticus 25:23–34

Verse 23 explains the reason for the law concerning the release of the land. It is “the theological principle underlying the Jubilee.”⁴⁵ Even the Israelites were to consider themselves, not as owning the land, but as living on a land that belonged to another. Being a good steward of one’s portion of land meant using the land according to God’s desires.

The poor who must sell a portion of their land or a house in a city are addressed in vv. 24–34. Opportunity for the seller or a relative to buy back the land or house is provided. In the end, the person that sold the property would have it returned on the Year of Jubilee. Whatever circumstances led Israelites to sell their property and so place themselves into a state of poverty would not affect that family forever. If it were not for this law of “Return” it would be possible for a poor clan to lose all their land forever. Yet here God has provided the Jubilee Year which prevents a family or even an entire clan from being landless and poor forever.

The theme of the Israelite who becomes poor continues to the end of the chapter. As the text progresses in vv. 35–55, so does the downward plight of the poor Israelite. The downward spiral is divided by Milgrom into the following sections: 1) vv. 25–34, Sold land and houses; 2) vv. 35–38, Lost land; 3) vv. 39–55, Slavery.⁴⁶

Leviticus 25:35–55

The next downward step of poverty is losing all one’s land, vv. 35–38. The owner of the land has borrowed so much money that repayment has become impossible, thus

⁴⁵ Wenham, *Leviticus*, 230.

⁴⁶ Milgrom, *Leviticus 17–22*, 2193–2241.

forcing the owner to become a “tenant farmer”⁴⁷ under the one who now assumes ownership of the land. As the plight worsens, God continues to protect this poor one. The indebted one should be supported by the surrounding community, not treated as a slave but as well as a foreigner, and not used to make a profit.⁴⁸ The motivation is found in v. 38: the Lord’s self-identity as their God and the one who rescued them from their plight in Egypt.

Further down the poverty-stricken spiral, the plight of the poor may be so bad that they sell themselves as a slave (vv. 39–55). If this is the case they are still to be treated as well as a foreigner who works for the owner and not as a slave. The person who is now in control of the indebted one is not to rule the fellow Israelite harshly but with the fear of God (v. 43). Whether the debt owed is little or extreme the Year of Jubilee applies, resulting in the release of the poor and their family (vv. 40–41).

The remainder of the chapter (vv. 44–55) continues to prohibit treating an Israelite with harshness whether the master is an Israelite or a resident foreigner. An Israelite indebted to a resident foreigner is also provided a way of release before the Jubilee Year. In such a case the poor may purchase, or redeem, their own freedom if they become able or a relative may do it for them (vv. 47–49). Again, at the end of the chapter the motivation reappears for taking care of the Israelite poor. The Lord brought Israel out of slavery; they are his servants, and he is their God (v. 55).

⁴⁷ Milgrom, *Leviticus 17–22*, 2205.

⁴⁸ Hartley, *Leviticus*, 440.

Summary

The laws concerned specifically with the socially marginalized in the Holiness Code do not name the widow and orphan, as they do in the Book of the Covenant. The ones that are named in the Holiness Code are the resident foreigner, the slave, the poor, and the afflicted. The descriptions of “poor” and “afflicted” however probably included the “widow and orphan”, since they most certainly would have been among the most poor and most afflicted in society. No category of the socially marginalized is fixed. Israelites are named in several categories, all at the same time, or one after another. As with resident foreigners, they too may also belong to the category of poor, or slave, or both.

Here, the primary theme of each law, or function each law serves in relation to the socially marginalized, will be identified. Next, the theological motivations behind the laws will be addressed.

Functional Themes

As with the Book of the Covenant and the rest of the Priestly Code, the laws that involve these socially marginalized peoples have a recurring theme. While the main theme of the socially marginalized laws in the Book of the Covenant is *protection*, and in the other parts of the Priestly Code it is primarily *inclusion*, here in the Holiness Code the theme of *provision* for the socially marginalized arises. Again, as with the previous socially marginalized laws, each of these laws that thus far show themes of *protection*, *provision*, or *inclusion*, have one theme that primarily serves the socially marginalized, but also may reflect secondary or tertiary themes.

The first law, for example, ensures that the foreigner is subject to the same restrictions and penalties concerning the place where burnt offerings may be sacrificed. The foreigner is not given special treatment, but is *included* in this law ensuring that such worship take place only at the tent of meeting. This law's secondary theme may be that it also serves to *protect* the foreigner against ethnically motivated mistreatment insofar as it reinforces to the rest of Israel that God maintains the same expectations for both with regards to the place of burnt offerings. As with the other charts, "X" represents the primary theme, or function the law serves the marginalized.

Text of Law	Socially Marginalized Addressed	Primary Themes		
		Protection	Provision	Inclusion
17:8–9	Foreigner			X
17:10–14	Foreigner			X
17:15–16	Foreigner			X
18:26	Foreigner			X
19:9–10	Foreigner/Poor		X	
19:15	Poor	X		
19:33–34	Foreigner	X		
20:2	Foreigner			X
22:18–19	Foreigner			X
23:22	Foreigner/Poor		X	
24:16	Foreigner			X
24:22	Foreigner	X		
25:6	Foreigner/Poor		X	
25:25–55	Foreigner/Poor/Slave	X		

Theological Motivations

Applicable to each of these laws that serve to *protect*, *provide for*, or *include* the socially marginalized, are two key theological motivations found in the Holiness Code. Those motivations are related to God as the one who delivered Israel out of their oppression in Egypt, and God's command to be godly.

The Holiness Code links reference to Israel's experience in Egypt to God's identity as the one who delivered them from their oppression. When the statement "I am the LORD your God" (Lev 18:2, 4, 30; 19:3, 4, 10, 25, 31, 34; 20:24; 23:22, 43; 24:22; 25:17; 26:1) is found by itself, it is usually found as the concluding statement of a particular law or list of laws. The significance of this is found in the call of Moses where God announces himself to Moses as "YHWH" (Exod 3:13–14), and is translated as "the Lord". Whether the name literally means "I am who I am", "I will be who I will be", or "I create what I create",⁴⁹ when God gave to Moses his name "the deity had given himself to the worshippers concerned in commitment and trust."⁵⁰ Further, Dumbrell suggests that the name and character of God given to Moses will be revealed "by his future acts, particularly from the now imminent liberation. Moses is thus commissioned to go back to Egypt with this name which is now understood to be an indication of Yahweh's intention."⁵¹ Thus when a law, or laws, are attached to the statement "I am the Lord" it carries the authority and the mark of the one who heard Israel's cry in Egypt (Exod 3:7), initiated their rescue through Moses, and identified himself as "the LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (Exod 3:15).

While some of the socially marginalized laws have "I am the LORD your God" as a motivation imbedded directly in the law, it is an overarching motivation of the entire Holiness Code. It begins in chapter 17 with "speak to Aaron and to his sons and to all the sons of Israel and say to them, "This is what the LORD has commanded, saying," (v. 2), and ends in 26:46 with "These are the statutes and ordinances and laws which the LORD

⁴⁹ Dumbrell, *Covenant and Creation*, 83.

⁵⁰ Dumbrell, *Covenant and Creation*, 82.

⁵¹ Dumbrell, *Covenant and Creation*, 84.

established between Himself and the sons of Israel through Moses at Mount Sinai.” The source of Lev 17–26 is identified, at its beginning and at its end, as the Lord.

Throughout the Holiness Code, varying forms of the statement “I am the LORD your God” (Lev 19:36; 22:33; 23:43; 25:38, 42, 55; 26:13, 45), are attached to varying forms of “who brought you out of the land of Egypt to give you the land of Canaan and to be your God” (Lev 25:38). When God identifies himself by name “his authority stands behind the promises or commands.”⁵² When he adds to this self-identity his act of freeing Israel from Egyptian oppression he “establishes the basis on which he expects them to accept his authority.”⁵³ Looking back now from Sinai, God had delivered Israel just as he told Moses he would, and thus “the one God who has revealed himself under the name Yahweh (Exod 3:13–16; 6:2–7) has filled that name with meaning as he redeemed Israel (Exod 20:2).”⁵⁴ Whether God’s name “the Lord” is found in the text coupled with his act of rescuing Israel, or it is by itself, “these laws are not self-contained or self-interpreting, but are covered by the story that fills the name Yahweh with content.”⁵⁵

In addition to “I am the LORD your God” as an overarching motivation for the laws of the Holiness Code, one finds the phrase: “be holy, for I the LORD your God am holy” (19:1; 20:7, 26; 21:8). Even though much of “being holy” concerned the specifics involved when approaching to worship God, “justice and compassion, too, were a dimension of holiness.”⁵⁶ While holiness is a theme of the larger Priestly Code of which the Holiness Code is a part, the holiness theme finds its greatest concentration in the Holiness Code. While it sits as part of the Priestly Code, it also finds its own connections

⁵² Tigay, *Deuteronomy*, 63.

⁵³ Tigay, *Deuteronomy*, 63.

⁵⁴ Janzen, *Old Testament Ethics*, 97.

⁵⁵ Janzen, *Old Testament Ethics*, 68.

⁵⁶ Levine, *Leviticus*, xi.

to the other codes of law. The Holiness Code resembles the Book of the Covenant and the Deuteronomic Code “with its emphasis on the interdependence of all Israelites in every aspect of life, including their history and shared destiny.”⁵⁷ Also, as stated above in the consideration of the Priestly Code, these Torah codes share the ethical laws that address the affliction of the socially marginalized. Every time a law concerning the socially marginalized appears in a law code, as it does in each law code, the ethical and moral dimension of God’s holiness is presented.

⁵⁷ Levine, *Leviticus*, 111.

Chapter 5

The Deuteronomic Code

This chapter will orient the reader to Deuteronomy, first by presenting various theories regarding its source and form, and then, by identifying the approach taken in the present work. The laws in the Deuteronomic Code that involve the socially marginalized will then be analyzed exegetically and provide the basis for a theological summary of those laws.

Orientation

The book of Deuteronomy gets its name from the translation of 17:18 in the Septuagint. The text אֶת־מִשְׁנֵה הַתּוֹרָה הַזֶּה אֵת, which means “a copy of this law” was “apparently misunderstood”¹ to mean “second law”. Deuteronomy however is not a unique second law in relation to the first four books of the Pentateuch, but it does contain some of the same material found in the first four books.

The first words of Deuteronomy are “These are the words that Moses spoke to all Israel.” Rather than viewing the book strictly as a law book or a history book, these first words suggest that the book’s contents are that of “an orator addressing his congregation.”² It is a record of what “Moses spoke to Israel” (v. 3), which is perhaps the more appropriate title.

¹ Craigie, *Deuteronomy*, 17.

² Craigie, *Deuteronomy*, 17.

Source

Modern scholarship has sought to separate Deuteronomy from the previous four books of Moses.³ Through the application of the “documentary hypothesis”,⁴ the Torah’s authorship was ascribed to the sources of, the Yahwist (J), the Elohist (E), the Priestly writer (P), and the Deuteronomist (D).⁵

The later theory of the Deuteronomistic historian introduced by Martin Noth argues for the exilic period as the time of composition. For Noth Deut 1–3 was not only introducing Deuteronomy, but all the text from Deuteronomy to 2 Kings.⁶ A text of Deuteronomy was created before the fall of Jerusalem in 587 BC, and then was edited in exile in Babylon.⁷ Thus, Deuteronomy did not belong with the rest of the Torah but with the history, which stretched from Deuteronomy to 2 Kings which has a single author.

According to Longman and Dillard the last two decades have seen an increase in a synchronic approach to the texts of Scripture.⁸ Rather than attempting to reconstruct the text’s underlying sources, more scholars are adapting a literary approach. They, as does this thesis, begin with the current form of the text, “assuming that the book is a unity and attempt to explain the author’s rhetorical strategy and compositional techniques.”⁹

³ As least as early as Jerome (AD 342–420), Deuteronomy has been thought of as the book of the law that was found in the temple in the 7th century BC, during the reign of king Josiah (2 Kgs 22:8). According to the text of 2 Kings it was read to King Josiah who then began to make changes in Israel. Many of the changes that he made were in accordance with the laws in Deuteronomy. A further step was then made to assign the composition of Deuteronomy to the date of its discovery, and its authorship to Josiah himself “to legitimate his bid for authority and the extension of Jerusalem’s sway over the outlying areas” (Longman and Dillard, *Introduction to the Old Testament*, 105).

⁴ Levine, *Numbers*, xii.

⁵ Patrick, *Old Testament Law*, 16.

⁶ Longman and Dillard, *Introduction to the Old Testament*, 108.

⁷ Mayes, *Deuteronomy*, 41.

⁸ Longman and Dillard, *Introduction to the Old Testament*, 109.

⁹ Longman and Dillard, *Introduction to the Old Testament*, 109.

Form

As a frame for the text, Deut 5:2 and 29:1 surround the text with the mention of the covenant God made with Israel at Sinai.¹⁰ Tigay reads 4:44–28:68 (29:1) as one long address of Moses. This address, however, though it was another covenant God gave to Israel in Moab “in addition to the covenant he had made with them at Mount Sinai” (29:1), may be read as a “direct continuation of God’s words” at Sinai.¹¹

Craigie views Deuteronomy as a covenant document, or rather, a document recording a covenant renewal.¹² While the covenant made at Sinai was an historical event for these people listening to the words of Moses (1:1), it was not to remain only as such. The covenant at Sinai inaugurated the relationship between Israel and their God, and its renewal in the land of Moab (1:5) would recall that event.¹³ The purpose of this covenant renewal was not “because God changed, but because each generation had to recommit itself regularly in love and obedience to the Lord of the covenant.”¹⁴ While Deuteronomy is an expounding (1:5) or explaining by Moses of all that the Lord had commanded (1:3), it does more than repeat laws of the previous codes. Not only does Deuteronomy include additional laws, “but here the law is to be explained and applied by Moses to a particular situation of the Israelites.”¹⁵ Upon their entrance into the Promised Land the law of Sinai needed to be more than a past event. For this generation hearing Moses, Deuteronomy was not only a renewal of the covenant and a look back to Sinai, but also a renewal which prepared them for their coming entrance into the Promised Land.

¹⁰ Tigay, *Deuteronomy*, 274.

¹¹ Tigay, *Deuteronomy*, 274.

¹² Craigie, *Deuteronomy*, 36.

¹³ Craigie, *Deuteronomy*, 37.

¹⁴ Craigie, *Deuteronomy*, 37.

¹⁵ Craigie, *Deuteronomy*, 92.

The laws that follow find their motivation in the Lord who is the source of these laws. This is the same God who was the God of Israel's ancestors, the one who delivered Israel from Egypt, and who is already in covenant with Israel.

The laws of the socially marginalized will now be translated, exegeted, and commented on, giving attention to each law's function, literary context and specific motivation for obedience.

The Laws Involving the Socially Marginalized

Deuteronomy 1:16

This command directed at the judges is the first law in Deuteronomy that Moses recounts to the people. Those leaders of Israel, "the heads of your tribes, wise and experienced men" (1:15), that were designated as judges are reminded to judge rightly, and then they are further reminded to execute their judgements without fear "for the judgement is God's" (1:17).

The foreigner is to be judged with the same righteous judgement as the Israelite.¹⁶ When Israel entered the land each tribe received an allotted portion of land. The foreigner living among them normally did not own land, and was therefore largely dependant on others for their livelihood.¹⁷ Without a law that ensured resident foreigners an impartial justice system, they would have no one to appeal to if they were mistreated. Since all of the judges were Israelites, there would have been the natural temptation to judge against

¹⁶ The term "his foreigner" suggests that the foreigner was "at least in some cases dependant on a specific individual" (Tigay, *Deuteronomy*, 12).

¹⁷ Tigay, *Deuteronomy*, 12.

the resident foreigner in favour of the Israelite brother. This law ensured impartiality regardless of ethnicity.

Deuteronomy 5:13–15

In chapter 5 Moses recounts to the people the Decalogue given to them by God at Sinai. In doing so he repeats God's first words: "I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery." Thus reiterated at the outset is the motivation behind the Decalogue itself, that being, the self-identity of the Lord as the God who rescued Israel from oppression and by his grace made Israel his own people.

Here it is the law of the Sabbath day that makes specific mention of the socially marginalized. It stipulates that no one in the household, including the slave and the foreigner, is to do any work so that they "may rest as well as you" (v. 14). This law ensures that the slave and the foreigner are not forced to work every seven days out of seven, by including them in the household when observing the Sabbath. "This one day a week the servant is treated as the master's equal."¹⁸ This law concludes with the Decalogue's motivational statement repeated here: "You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day" (v. 15).

Deuteronomy 10:17b–19

This text is preceded by God's exhortation to Israel to turn from their stubbornness and circumcise their hearts (v. 16), "because the LORD your God is the God

¹⁸ Tigay, *Deuteronomy*, 69.

of gods and the Lord of lords, the great, the mighty, and the awesome God” (v. 17). The circumcised heart refers to the “cover that blocks your heart and renders it inaccessible to God’s teaching.”¹⁹ God’s teaching is to be obeyed because he is the greatest power and highest authority.

Following this exhortation of God as being universally preeminent, are examples of God’s preeminence. He shows no partiality and takes no bribe (v. 17), but uses his power on behalf of the powerless. “God defends those who have no influence or standing.”²⁰ The orphan, the widow, and the foreigner are all described here as not having sufficient food or clothing. The proper use of one’s power is represented here by the use of the ultimate power in protecting and providing for the socially marginalized.

Israel is then further exhorted to love the foreigner because they were once foreigners. Since Israel also knows from their experience what it was like to be poor and homeless among the nations with only God as their provider, this principle of loving the foreigner could be extended to the other poor as well.

Deuteronomy 14:21

This first part of this law that prohibits eating an animal that has been killed by another is related to previous laws. In the Book of the Covenant, such an act is prohibited because “You shall be holy to me” (Exod 22:31). The carcass is to be given to the dogs for food. Whether an animal has died by natural causes or was killed by another animal, the blood would not have been drained in accordance with the law in the Holiness Code. If an Israelite or a foreigner were to eat any blood, they would be cut off from their

¹⁹ Tigay, *Deuteronomy*, 107.

²⁰ Tigay, *Deuteronomy*, 108.

people (Lev 17:10–14).²¹ Here in Deuteronomy, however, the prohibition applies only to Israel, but not to the foreigner. The Israelites may give it or sell it to the foreigner for food because “you are a holy people to the Lord your God” (Deut 14:21). Thus, whereas foreigners are prohibited from eating a carcass in Lev 17:10–14, they may do so here.²²

Deuteronomy 14:29

The annual tithe is stipulated in vv. 22–27, followed by the tri-annual tithe in v. 28. The purpose is stated in v. 29. Within each seven-year period, on the third and sixth years, “the farmers shall not eat the tithe at the sanctuary but must deposit it in their hometowns to feed the Levites and the poor.”²³ While the Levites were not socially marginalized, God had stipulated that the tithe of the land was to be used for food for the Levites (Num 18:21–24). This law in v. 29 is not meant to include the Levite with the socially marginalized but rather “to put the annual tithe in that year to a different use.”²⁴ Thus the law here would seem to expand on the law in Num 18, to include the local foreigner, orphan and widow as recipients of the tithe. The purpose was that the socially marginalized “within one’s town”²⁵ could “eat and be satisfied” (14:29).²⁶

As the land owning farmers blessed the poor with the tithe of food from their harvest, the Lord in turn would bless the farmers in all their work. Thus, out of a desire for a good harvest for themselves, the farmers would be motivated to give this tithe.

²¹ Also mentioned in the Holiness Code is the prohibition of priests against eating the carcass because they will, “become unclean by it, I am the Lord” (Lev 22:8).

²² That the foreigner has been given permission to eat a carcass demonstrates a “different economic status of these two classes of people” (Christensen, *Deuteronomy 1–21:9*, 293).

²³ Christensen, *Deuteronomy 1–21:9*, 144.

²⁴ Mayes, *Deuteronomy*, 246.

²⁵ Christensen, *Deuteronomy 1–21:9*, 305.

²⁶ This suggests that the food was either “stored for subsequent distribution when need arose, or else distributed immediately to the needy persons” (Craigie, *Deuteronomy*, 234).

Through this “circle of generosity empowered by blessing”²⁷ those who were self-sufficient supported those who were not self-sufficient. Thus both groups were “enabled to learn and understand their continual dependence upon God.”²⁸

Deuteronomy 15:4–11

The law of this text is directed toward those in Israelite society who are self-sufficient. “They are shown to have not only the capacity to affect the shape of social reality but also the capacity to bring upon the whole of society either curse or blessing.”²⁹ This depends on how they act toward the poor.

Verse 4 contains the first of six instances of the infinitive absolute used to communicate emphasis in this chapter. The first one is the Lord saying, “I will abundantly bless” (v. 4), which is in the protasis of an oath sentence. It works together with the second emphatic use of the infinitive absolute, which is in the apodosis of that same oath sentence. That is, “if you will indeed listen” (v. 5). The oath sentence itself is a motive clause that emphatically encourages those who are self-sufficient to be generous with those who are not.

If they are generous toward the poor “there will not be poor with you” (v. 4). This is very different from “a poor one will not stop from the midst of the land” (v. 11). However, the former needs to be read with the condition of obedience in the following verse, “Only if you will” (v. 5). God presents Israel with the real possibility of being a nation of such great wealth that everyone in Israel will have their needs sufficiently met and the nation itself would be a creditor to the world, but “only if they will” be generous

²⁷ Nelson, *Deuteronomy*, 191.

²⁸ Craigie, *Deuteronomy*, 234.

²⁹ Hamilton, *Social Justice*, 15.

with their poor. As such, Hamilton refers to vv. 4–6 as “The portrait of an obedient people.”³⁰

However, should those in Israel with the power to affect change for the oppressed disobey God by not helping a poor person, then Israel will not have the blessing of God. The text of vv. 7–11 not only continues to exhort the self-sufficient toward helping the poor, but it is an “exhortation about attitude,”³¹ regarding “resistance to liberal lending.”³²

Lending to the poor, however, “is not charity in the sense of almsgiving that is advocated here, it is a charitable attitude to be expressed by lending the poor man “whatever he will need for himself”, while he pledged to repay the loan in due course (v. 8).”³³ Here, found twice in v. 8, is again the emphatic use of the infinitive absolute, in the phrases: “greatly open your hand,” and “you will abundantly lend.” This is directly related to the previous usage, as these are the commands the Lord was referring to when he told the people to “indeed listen” (v. 5).

This generous giving that follows from the right attitude toward the poor is to be done even if the year of release is close (v. 9), and therefore even “at the risk of one’s own considerable financial loss.”³⁴ As in v. 7 and v. 10, the “heart” of v. 9 represents one’s attitude. Having a “hard heart” (v. 7), or “a wicked thing in your heart” (v. 9), is reflected through one’s withholding from the poor. If one withholds help from the poor and the poor cries out to God for help, then God will count it as a sin against that one who refused to give the help.

³⁰ Hamilton, *Social Justice*, 16.

³¹ Nelson, *Deuteronomy*, 192.

³² Nelson, *Deuteronomy*, 192.

³³ Craigie, *Deuteronomy*, 237.

³⁴ Lohfink, “Poverty in the Laws,” 34–50.

Conversely, an “evil heart” is avoided through generous giving (v. 10). This generous giving, where one is to “abundantly give” (v. 10), is the next emphatic use of the infinitive absolute. This use echoes the previous use of abundantly lending (v. 8). Participating in this abundant giving to the poor will result in the Lord’s blessing (v. 10).

Verse 11, however, declares that there will always be at least one poor person among them and, therefore, the conclusion is that Israel will not be as generous with their poor as they should. Here God makes a command using one final emphatic use of the infinitive absolute, saying “therefore you will “greatly open your hand” (v. 11). There are a total of six emphatic uses of the infinitive absolute in vv. 4–11. All of them are related to emphatic giving to the poor that will result in God’s emphatic blessing. In this text, God’s blessing to make the nation of Israel prosperous is directly dependant upon their obedience to God’s command to abundantly lend to the poor, thereby making provision for them.

Deuteronomy 15:12–18

The previous text, 15:4–11, involves the topics of poverty and the year of release. This leads well into 15:12–18 since poverty is the underlying cause of the servitude described here.³⁵ “This is a particular type of slavery,”³⁶ in that it is a temporary arrangement that is applicable only to the Hebrew slaves. The slave would be free on the seventh year, not to be confused with the seventh year of release. Here, the service is to last a full six consecutive years.

³⁵ Tigay, *Deuteronomy*, 148.

³⁶ Craigie, *Deuteronomy*, 238.

This law is similar to the Exod 21 text that also sets the slave free in the seventh year. This Deuteronomic version stipulates that the owner was to send the slave away with a generous provision of livestock, grain, and wine. This way the one who was now free would not end up back in a position where slavery was again the only option.

“Moses’ exposition of the law draws out the principle of love, for God and for fellow man, which was so vital to the covenant community.”³⁷ Treating the slave well was again motivated here first by the reminder that the Israelite people had come out from a life of slavery by the hand of God (v. 15). The second motivation was to procure the blessing of God (v. 18).

Deuteronomy 16:9–15

The three major festivals for Israel are listed here in chapter 16. The first is comprised of “two distinct institutions,”³⁸ Passover and the Festival of Unleavened Bread (vv. 1–8), the second is the Festival of Weeks (v.9–12), and the third is the Festival of Booths (vv. 13–15).

The Festival of Unleavened Bread and Passover, are celebrated to commemorate God’s deliverance of Israel from the Egyptians. These laws regulate the festival process for every Israelite. While there is no mention here of foreigners being included, the Num 9:14 text covered previously does include the foreigner, encouraging their participation.

The Feast of Weeks is also called the Feast of the Harvest (Exod 23:16), and the Day of Firstfruits (Num 28:26). There are detailed regulations absent from the Deuteronomy text that are present in the other texts. Likewise, Deuteronomy contains

³⁷ Craigie, *Deuteronomy*, 238.

³⁸ Tigay, *Deuteronomy*, 152.

details the others do not. Among them is the mention of the socially marginalized. No one in the land is to be excluded from this celebration that was “essentially of the gracious provision of God in the harvest.”³⁹ Everyone including male and female slaves, foreigners, orphans, and widows, were to participate in this time of “rejoicing” (v. 11). Such times of “rejoicing” or “feasting”⁴⁰ were not only “occasions for celebrating over God’s bounty,”⁴¹ but they also served to “inculcate love and reverence for God,”⁴² while everyone including the landowning farmer, local Levites, and destitute “were to enjoy the meal as well.”⁴³

The Feast of Booths is also called the Feast of Ingathering (Exod 23:16). At the end of the summer, the next year’s produce was gathered into the storehouses. “It takes place when the bounty of the harvest is manifest and farmers have the leisure to remain at the sanctuary for all seven days of the festival.”⁴⁴ Involving a sacrificial meal,⁴⁵ the Feast of Booths was to be a joyous celebration of thankfulness to God that again included male and female slaves, foreigners, orphans, and widows. Such inclusive fellowship was “the heart and soul of this festival and indeed all festivals.”⁴⁶

Applicable to both the Feast of Weeks and Feast of Booths⁴⁷ is the command to “remember that you were a slave in Egypt” (v. 12). The purpose for Israel recalling their past as slaves here was to “motivate extending the benefits of this prescription to servants

³⁹ Craigie, *Deuteronomy*, 244.

⁴⁰ Christensen, *Deuteronomy 1–21:9*, 341.

⁴¹ Tigay, *Deuteronomy*, 122.

⁴² Tigay, *Deuteronomy*, 122.

⁴³ Patrick, *Old Testament Law*, 115.

⁴⁴ Tigay, *Deuteronomy*, 158.

⁴⁵ Patrick, *Old Testament Law*, 115.

⁴⁶ Patrick, *Old Testament Law*, 115.

⁴⁷ Tigay, *Deuteronomy*, 157.

and other poor individuals.”⁴⁸ As the Israelites recall their own oppression and subsequent deliverance by the Lord, they too would be motivated to afford the socially marginalized deliverance from their oppression.

Deuteronomy 23:15–16

This law is among the laws of 23:1–25 that show concern for ritual and social boundaries.⁴⁹ This particular law provides asylum for those slaves who have escaped from their master, and forbids that they be returned.⁵⁰ That the escaped slaves may live “in your midst” and within any gate, or town, in Israel, suggests, “previously the slave had been in a foreign land and not in Israelite territory.”⁵¹ Thus for this runaway slave that has escaped to Israel, the entire nation of Israel would be as a “sanctuary offering permanent asylum.”⁵²

Deuteronomy 24:10–15

There are two laws made for the poor here. The first is for the poor who find themselves in a position where they need to take a loan. When lenders are receiving the pledge they are not to enter the house of the one taking the loan. Such a provision ensures the borrower is afforded a certain dignity by the creditor, allowing him to “borrow with honour without having his personal possessions made open to the creditor for his

⁴⁸ Tigay, *Deuteronomy*, 157.

⁴⁹ Nelson, *Deuteronomy*, 274.

⁵⁰ This law is unique in that it provided asylum for slaves. In every other ancient Near Eastern law, harbouring a runaway slave was prohibited. Thus Israel alone, in the midst of all the surrounding nations, was a safe haven for foreign slaves (Tigay, *Deuteronomy*, 215).

⁵¹ Tigay, *Deuteronomy*, 215.

⁵² Tigay, *Deuteronomy*, 215.

selection of an item to be taken in pledge.”⁵³ If the borrower is extremely poor the pledge will be the only thing he has, namely his outer garment. If it was not returned, the poor person would suffer further in the cooler evening temperatures. Both parts of this law “breathe the humanity and charity that were to characterize the covenant community of God.”⁵⁴ For the one who returned the cloak in due time it procured righteousness before God (v. 13).

While righteousness was the motive for obeying the first law, avoiding “sin in you” (v. 15), was the motive for the second law. The second law for the poor also ensured that they were given what they needed for survival. More than that, the worker’s heart was set on it (v. 15), or in other words “he was counting on it and it would be a cruel disappointment to make him wait.”⁵⁵ Whether the workers were Israelites or foreigners, if the wages were not paid on the same day they were earned, they could cry out to God for justice.

These two laws ensure that the basic necessities of life were not denied the poor. In both laws there were people with the power to withhold, and people who were at their mercy. Both the borrower and the worker needed the money from the one who had money. The law ensured that in the case of loans or wages, when those with means had dealings with those without means, the poor were not taken advantage of or neglected.

Deuteronomy 24:17–18

Whereas the previous law ensured that a garment taken as a pledge for a loan was returned before sunset, this law forbids that a widow’s garment be used as a pledge at all.

⁵³ Craigie, *Deuteronomy*, 308.

⁵⁴ Craigie, *Deuteronomy*, 309.

⁵⁵ Tigay, *Deuteronomy*, 227.

Attached to that stipulation is the command that justice not be withheld from a foreigner or orphan. While there is a general law against distorting justice whatsoever in 16:19–20, which would include the foreigner and orphan, they are specifically mentioned here. “The need to assure that they are treated fairly in court is often reiterated because their situation, like that of the widows and the poor, exposes them to exploitation.”⁵⁶

Appealing to the people’s compassion and past, they are reminded that they too were once slaves in Egypt but were rescued by the Lord, and therefore they too should do the same for the oppressed among them.

Deuteronomy 24:19–22

The appeal to Israel to behave compassionately because of their experience as slaves in Egypt is also the motivation for this law of the harvest (v. 22), in addition to the motive of God’s blessing (v. 19). Like the laws in the Holiness Code (Lev 19:9–10; 23:22), this law also forbids a farmer from going over the crops a second time. What was missed the first time was to be left in the field for the poor, named here as the foreigner, the orphan and the widow. “The spirit of this legislation expresses clearly the awareness that was to exist within the covenant community for all classes of people.”⁵⁷ This law not only provided food for the poor, but also protected their dignity as well. Rather than having to beg for food the poor were provided the opportunity to work for their own food like the farmer.⁵⁸ Such behaviour on behalf of the farmer was not just an act of charity but also an expression of thankfulness to God for the harvest.⁵⁹

⁵⁶ Tigay, *Deuteronomy*, 228.

⁵⁷ Craigie, *Deuteronomy*, 310.

⁵⁸ Craigie, *Deuteronomy*, 310.

⁵⁹ Craigie, *Deuteronomy*, 310.

Deuteronomy 26:11–13

There are two different ceremonies included in 26:1–15 in which Israel was to take part after they had entered the land and taken possession of it (vv. 1–2). The first is the First Fruits ceremony (vv. 1–11) that specifically mentions the foreigner.⁶⁰ The first of every fruit was to be offered to the Lord⁶¹ followed by a recitation of vv. 5–10 that recalled the Lord’s redemption of Israel out of slavery and God’s gift of land to Israel.⁶²

Within this recitation is the “cry of distress” (v. 7) with which Israel called out to God. This is the same direct cry God promises to hear from the widow and orphan (Exod 22:22–24), the “indebted neighbor” who must sleep without his pledged cloak (Exod 22:26–27), the “poor brother” who is refused a loan (Deut 15:9), and the “hired servant” whose wages are not paid to him at the end of the day (Deut 24:15). Including Israel’s cry from Egypt, all five parties that are afforded this direct cry of help to God are the socially marginalized peoples who have suffered at the hands of others. Just as God rescued the Israelites from their oppressors God promises to likewise involve himself for the sake of those who may cry out to him because they suffer at the hands of Israelites. The recitation then continues to recall God’s deliverance from Egyptian oppression and his subsequent gift to the Israelites of a new land. As part of this ceremony “the farmer, whose ancestors sojourned as strangers in Egypt and were oppressed, now provides generously for the strangers in his own land.”⁶³

⁶⁰ While the only socially marginalized person included here is the foreigner, it would most likely include all the other poor mentioned as included in previous celebrations (Tigay, *Deuteronomy*, 242).

⁶¹ The ceremony would take place at the temple (v. 2) and include a celebratory meal (Tigay, *Deuteronomy*, 242).

⁶² Not having been farmers before they entered the land, the First Fruits ceremony “would mark the inauguration of the new life which had been anticipated for so long on the basis of the covenant promise of God” (Craigie, *Deuteronomy*, 320).

⁶³ Tigay, *Deuteronomy*, 242.

Unlike the first ceremony, the second ceremony (vv. 12–15) was not to occur at the Temple. This tithe was to be paid every three years and was paid locally to provide food for the Levite, foreigner, orphan and widow, as also mentioned in 14:28–29. Here, however, there was a recitation “addressed to God at the local assembly.”⁶⁴ It was a declaration to God by the farmer that the proper provisions were made to the “Levites and the foreigner, the orphan and the widow, according to all your commandments which You have commanded me” (Deut 26:24). After the farmers declare that they have upheld their end of the covenant, they are to call out to God to uphold his end saying, “Look down from your holy habitation, from heaven, and bless your people Israel, and the ground which you have given us, a land flowing with milk and honey, as you swore to our fathers” (Deut 26:15). Thus the right to call upon God for the blessing he promised is afforded to the farmer only after he has obeyed God and provided for the needy.

Deuteronomy 27:19

This law makes provision for the socially marginalized as a prohibition against perverting the justice due them for which the penalty is to be cursed. This curse occurs as fifth of twelve consecutively listed curses (vv. 15–26), that were part of a ceremony that would take place after Israel had come into the land (v. 2). Six tribes would stand on Mount Gerizim to represent the blessings for obedience to the laws of God, and six tribes would stand on Mount Ebal to represent the curses for disobeying (vv. 12–13). The Levites would recite each curse to which Israel would respond “Amen.” Such a response by the people indicated their consent to the laws and their consequences. While only the curses are listed it is probable that the twelve blessings “would have been the exact

⁶⁴ Christensen, *Deuteronomy*, 642.

reverse of the twelve curses.”⁶⁵ This ensured that justice for the foreigner, orphan and widow was dispensed impartially, and therefore incurred blessings, while distorting the justice due them would incur curses.

Deuteronomy 28:43

This law is a curse and opposite of some of the blessings to come upon Israel should they obey the Lord. In being blessed, Israel will “lend to many nations, but you shall not borrow. The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath” (Deut 28:11–12). Here, however, the foreigner is foretold as prospering over the Israelite. This is but one consequence in a list of consequences (Deut 28:15–68) awaiting Israel if they “do not obey the LORD your God, to observe to do all His commandments and His statutes with which I charge you today” (Deut 28:15).

This law is a consequence for not obeying all the laws including the laws concerning the socially marginalized. In those laws the Israelite is directed to concern themselves with the well being of the foreigners. If they refuse to obey, God himself will take up the cause of the foreigners ensuring their well being. So either Israel will advocate the cause of the foreigner and be blessed, or Israel will neglect the foreigner and be cursed and God will advocate the cause of the foreigner himself. Either way, the foreigner is cared for.

⁶⁵ Craigie, *Deuteronomy*, 331.

Deuteronomy 29:11

This chapter concludes Moses' explanation of the law with, "These are the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which He had made with them at Horeb" (v. 1). Verse 1 also has significance for chapters 29–30, functioning as "an essential connecting link within the macrostructure of Deuteronomy and the Book of the Covenant in Exodus. The law of Moses in Moab is covenant law, and is thereby placed on the same footing as the covenant law given at Sinai."⁶⁶ This has significance for the foreigner included in 29:11.

Here everyone is gathered together to "enter into the covenant with the LORD your God" (v. 12), in this "covenant ceremony".⁶⁷ Foreigners are included in this list, not only because they are the subject of many laws, but also because they are to abide by these laws governing the nation in which they dwell.⁶⁸ Further, unless there are differing degrees of covenant made between God and the others present at this ceremony such as women and children, then the foreigner is afforded the same degree of covenant as they are, as the text makes no distinction between them.

The covenant that God enters into here is with those listed in vv. 10–11. While the list names people according to different social statuses, it makes no distinction between the individuals with regards to the covenant into which they are entering. They are all entering the same covenant that God offers. Although, within the covenant itself there are laws that make specific stipulations for people in different social standings. The foreigners then are entering into the same covenant with God as the Israelites are. This is

⁶⁶ Christensen, *Deuteronomy 21:10–34:12*, 706.

⁶⁷ Tigay, *Deuteronomy*, 277.

⁶⁸ Tigay, *Deuteronomy*, 277.

perhaps the strongest inclusion made of the foreigner into the covenant community of Israel.

Deuteronomy 31:12

During the Feast of Booths “at the end of *every* seven years, at the time of the year of remission of debts” (v. 10), this law is to be read to everyone listed in v. 12. In this way, the generations of children will “hear and learn to fear the LORD your God” (v. 13). As with the previous law there is no distinction made between those who are gathered together to hear the reading of the law. The foreigners were included in the covenant made with God, and will continue to be “as long as you live on the land which you are about to cross the Jordan to possess” (v. 12).

Summary

Here, the primary theme of each law, or function each law serves in relation to the socially marginalized, will be identified. Next, the theological motivations behind the laws will be addressed.

Functional Themes

As with the Book of the Covenant and the Priestly Code, the laws that involve these socially marginalized peoples in Deuteronomy have a recurring theme. While the main theme of the socially marginalized laws in the Book of the Covenant is *protection*, and in the Priestly Code it is primarily *inclusion*, the dominant theme in the Deuteronomic Code, as in the Holiness Code, is *provision*. Again, as with the previous

socially marginalized laws, each of these laws that have thus far shown themes of *protection, provision, or inclusion*, have one theme that primarily serves the socially marginalized, but also may reflect the other two themes in a secondary way.

For example, Deut 24:19–22 stipulates that the farmer ensures that the entire crop of the field remains unharvested by the harvesters. The produce that remains is for the poor so that they to may come and gather and eat. This law primarily makes *provision* of food for the poor, but in doing so *protects* against starvation. As with the other charts, “X” represents the primary theme or function the law serves for the marginalized.

Text of Law	Socially Marginalized Addressed	Primary Themes		
		Protection	Provision	Inclusion
1:16	Foreigner	X		
5:13–15	Foreigner/Slave			X
10:18–19	Foreigner/Widow/Orphan		X	
14:21	Foreigner		X	
14:29	Foreigner/Widow/Orphan		X	
15:4–11	Poor		X	
15:12–18	Slave		X	
16:9–15	Foreigner/Widow/Orphan/Slave			X
23:15–16	Slave	X		
24:10–15	Foreigner/Poor	X		
24:17–18	Foreigner/Widow/Orphan	X		
24:19–22	Foreigner/Widow/Orphan		X	
26:11–13	Foreigner/Widow/Orphan		X	
27:19	Foreigner/Widow/Orphan	X		
28:43	Foreigner		X	
29:11	Foreigner			X
31:12	Foreigner			X

If there is one text that best summarizes these themes it is Deut 15:4–11. The text is framed by the phrases “There will be no poor among you” (v. 4), and “For a poor one will not stop from the midst of the land” (v. 11). The sense of the text is that if Israel obeyed the laws concerning the poor, they would be so blessed by God, that poverty would be abolished. But this was not to be the case as indicated by v. 11. Perhaps that is

why, when relating to the poor, Israel was warned against hard heartedness (v. 7), a wicked heart (v. 9), and an evil heart (v. 10). Giving to the poor was not to be done grudgingly or dutifully, but from a generous heart. This may also be reflected through the “emphatic” giving encouraged throughout the text.

If the laws of the poor were to be obeyed dutifully the emphatic uses would not have been necessary, but perhaps it is obedience from the heart that God is encouraging through the emphatic uses. People can open their hands to the poor and lend, but if it is from the heart then the result is a hand that “*greatly* opens” and “*abundantly* lends” (v. 8). The same senses are repeated in vv. 10–11. Rather than requiring giving from an open hand, God again requires that Israel “*abundantly* give” and “*greatly* open your hand” (vv. 10–11). If that were the case then God would not only bless, but “*abundantly* bless” (v. 4). The text of Deut 15:4–11 best summarize the laws of the socially marginalized in Deuteronomy, and perhaps the Torah as well.

Theological Motivations

In the Deuteronomic Code the primary motivation for obedience to the laws continues to be God’s historic and gracious election and redemption of undeserving Israel. The nation is continually reminded throughout the book that God made an oath with their ancestors to give them the land (1:8, 35; 6:10, 23, 18; 7:13; 8:1; 9:5; 10:11; 11:9, 21; 19:8; 26:3, 15; 27:3; 28:11; 30:20, 31:5, 20; 34:3). God chose them, not because they were deserving in any way (7:7), but because he “set His affection to love them and He chose their descendants after them, *even* you above all peoples, as *it is* this day”

(10:15). Thus this sovereign election of God to love and make oaths with Israel should motivate a “loyalty owed by Israel in return.”⁶⁹

God’s gracious act of redeeming Israel continues here to be a motivation behind the laws. When Moses recounts the Decalogue to the people he repeats God’s first words spoken directly to Israel: “I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery” (5:6). When God identifies himself by name “his authority stands behind the promises or commands.”⁷⁰ When he adds to this self-identity his act of freeing Israel from Egyptian oppression he “establishes the basis on which he expects them to accept his authority.”⁷¹ Thus this phrase (6:12; 8:13; 13:5, 10; 20:1; 24:17) conveys a “message of grace”⁷² reminding Israel that it was the Lord that rescued them from a life of slavery, and therefore they should respond with thankful obedience.

God’s act of delivering Israel from Egypt was not only to motivate the generation of Deuteronomy but also all future generations. After directing Israel to commit themselves to God with undivided loyalty (6:1–6), he commands a constant awareness of God’s teachings that was to be passed on to subsequent generations.

Moses directs Israel to “fear the LORD our God for our good always and for our survival, as it is today. It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us” (vv. 20–25). There is the intrinsic sense here that loving God with all one’s heart is reflected by obedience that comes from the heart. The laws were not meant to be obeyed strictly out of duty to

⁶⁹ Nelson, *Deuteronomy*, 10.

⁷⁰ Tigay, *Deuteronomy*, 63.

⁷¹ Tigay, *Deuteronomy*, 63.

⁷² Christensen, *Deuteronomy 1–21:9*, 114.

the law, but out of love for God, the law's source. This obedience subsequently prompts the blessings of God.

Thus, as with the previous law codes, the socially marginalized laws of Deuteronomy find their motivation in the Lord, the God who delivered the Israelites from Egypt and then made a covenant with them at Sinai. As at Sinai, in Moab this same Lord spoke through Moses once again, supplementing the terms of the Sinai Covenant with the laws of Deuteronomy.

Chapter 6

Conclusion

Through the laws in the Torah that governed Israel's treatment of its socially marginalized population, God has been revealed as a God of compassion. The theological motivations behind the laws have been presented along with the practical implications of those laws that have arisen as themes. Together, God has been presented in the law as a God of compassion. A summary of the theological motivations and practical themes now follows.

God has been presented here, as the canon presents him, as the source of all the laws in the Torah. God spoke to the people of Israel directly from Mount Sinai and proclaimed himself to them saying, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery." As such, Israel came to know that "the Lord" was the name of the God of their ancestors Abraham, Isaac and Jacob, as well as what that God was like. The God that turned the Nile into blood and parted the Red Sea in order to secure the freedom of Israel had a name. His name was the Lord and he was the liberator of an oppressed people. Having revealed his identity to Israel, God gave them the law by which they would live in covenant before him. Those laws, in the canonical form that exists today, are presented in the Torah beginning with the Decalogue first, followed by the Book of the Covenant, The Priestly Code, and the laws in Deuteronomy.

Throughout the Torah, Israel is reminded that the source of a law or group of laws is the Lord and therefore carries his authority. Israel is also reminded throughout the laws that the Lord is the one who delivered Israel from their oppression in Egypt. As an act of

grace God chose to rescue undeserving Israel and enter into a covenant relationship with them. Thus it is thankfulness to God for graciously redeeming Israel and his making Israel a people of his own, that are motivations that encourage Israel to obey his laws. Israel owed him their allegiance and obedience motivated by gratitude.

Israel's experience of slavery and deliverance is further used as motivation to obey, especially where the laws govern Israel's treatment of the socially marginalized among them. Having been an oppressed people themselves, Israel would be able to empathize and identify with the plight of the slave, the foreigner, and the poor and oppressed peoples living among them. Israel is told to "remember that you were a slave in Egypt" (Deut 26:12), and obey "since you know the life of the foreigner" (Exod 23:9), and "that the LORD your God redeemed you from there; therefore I am commanding you to do this thing" (Deut 24:18, 22). Also, because Israel is in covenant with God they are to reflect his godly character, which obedience to his laws will achieve. They are told to "be holy, for I the LORD your God am holy" (Lev 19:1; 20:7, 26; 21:5).

Not only were God's acts of grace, redemption and care illustrative for Israel of the character of God, but the law was as well. Thus the law was the revelation of God for Israel, and for Israel to obey the law was to behave godly. The laws governing Israel's treatment of the socially marginalized among them then, revealed God's heart toward the vulnerable in society, as well as how Israel ought to behave toward them. If Israel was to reflect the heart of the God with whom they were in covenant, their acts of grace, redemption and care would come from a heart that was *greatly* open, thus translating into an *abundant* blessing for the socially marginalized.

The socially marginalized in Israelite society included all those who were not part of the typical land owning familial social structure that sustained and secured a person's life necessities. In the law they are the widow, orphan, foreigner, slave, and the poor. Throughout these laws for the socially marginalized, Israel is given specific stipulations regarding how they ought to be cared for. They range primarily from providing them food and clothing, to protecting them from being abused or taken advantage of, to ensuring that their plight did not exclude them from the social or religious community. Thus, as the charts at the end of each chapter outlined, the primary focus of all the laws concerning these disenfranchised can be summarized according to the three primary themes that arise from each law. Each law either primarily served the socially marginalized group or groups it addressed by directing Israel to either, *provide for*, *protect*, or *include* them. Jeffries M. Hamilton makes the same three assessments about the same laws in Deuteronomy saying that they serve these people by protecting them "from economic abuse, from physical deprivation, and from exclusion from participation in the community's reception of YHWH's blessing."¹ Not only are these themes of *provision*, *protection*, and *inclusion* reflective of God's character in the law, but in his actions as well. When God delivered Israel from Egypt he *protected* them from further harm, he *provided* them with food from heaven as they travelled towards the Promised Land, and he *included* them unto himself in a covenantal relationship. Thus, those in covenant relationship with the Lord may be expected to behave likewise to those socially marginalized and therefore vulnerable in their midst.

¹ Hamilton, *Social Justice and Deuteronomy*, 136.

APPENDIX 1

The Book of the Covenant

Exodus 21:2–6

כִּי תִקְנֶה עֶבֶד עֲבָדִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֻפְשִׁי חֲנָם:
 אִם-בְּגָפוֹ יָבֹא בְּגָפוֹ יֵצֵא אִם-בְּעַל אִשָּׁה הוּא וַיֵּצְאָה אִשְׁתּוֹ עִמּוֹ:
 אִם-אֲדָנִיו יִתֵּן-לוֹ אִשָּׁה וַיִּלְדֶּה-לוֹ בָּנִים אוֹ בָנוֹת הָאִשָּׁה וַיִּלְדֶּיהָ תִּהְיֶה לְאֲדֹנֶיהָ וְהוּא יֵצֵא בְּגָפוֹ:
 וְאִם-אָמַר יֹאמַר הָעֶבֶד אֶהְבֵּתִי אֶת-אֲדֹנִי אֶת-אִשְׁתִּי וְאֶת-בְּנֵי לֹא אֵצֵא חֻפְשִׁי:
 וְהִגִּישׁוּ אֲדָנָיו אֶל-הָאֱלֹהִים וְהִגִּישׁוּ אֶל-הַדֹּלֶת אוֹ אֶל-הַמְּזוּזָה
 וְרָצַע אֲדָנִיו אֶת-אָזְנוֹ בַּמַּרְצֵעַ וַעֲבָדוֹ לְעֹלָם:

- 2 *If you buy a Hebrew slave six years he will serve and in the seventh go away free owing nothing.*
- 3 *If he will come in by himself by himself he will go out if he is the husband of a wife then his wife will go out with him.*
- 4 *If his master gives to him a wife and she bears to him sons or daughters the wife and her children will belong to her master and he will go out by himself.*
- 5 *But if saying the slave says I love my master my wife and my children I will not go out free.*
- 6 *Then his master will bring him near to God then he will bring him near to the door or to the doorpost then his master will pierce his ear with the awl and he will serve him forever.*

Exodus 21:7–11

וְכִי-יִמְכֹר אִישׁ אֶת-בִּתּוֹ לְאִמָּה לֹא תֵצֵא בְּצֵאת הָעֲבָדִים:
 אִם-רָעָה בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר-לֹא יַעֲדָה וְהִפְדָּה לָעַם נָכְרִי לֹא-יִמְשַׁל לְמַכְרָהּ בְּבִגְדוֹ-בָּהּ:
 וְאִם-לִבָּנוּ יִיעָדָנָה כַּמִּשְׁפָּט הַבָּנוֹת יַעֲשֶׂה-לָּהּ:
 אִם-אֶחָרָת יִקַּח-לוֹ שְׂאֵרָה כְּסוּתָהּ וְעֹנֻתָהּ לֹא יִגְרַע:
 וְאִם-שְׁלֹשׁ-אֵלֶּה לֹא יַעֲשֶׂה לָּהּ וַיֵּצְאָה חֲנָם אִין כְּסָף:

- 7 *And if a man will sell his daughter for a female slave she will not go away free as the male slaves.*
- 8 *If miserable in the eyes of her master, he may not appoint her as a concubine but he will allow her to be ransomed, he will not have dominion to sell her to a foreign people because of his wickedness to her.*
- 9 *And if he appoints her to his son to marry, as with the manner of the daughter he will treat her.*
- 10 *If another he will take to him her food her clothing and her marital rights he will not withhold.*

And if these three he will not do for her then she will go out freely without money.

Exodus 21:16

וְגִנֵּב אִישׁ וּמָכְרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוּמָת:

- 16 *And he that steals a man whether he is selling him or was found in his hand will certainly be put to death.*

Exodus 21:20–21

וְכִי־יִכֶּה אִישׁ אֶת־עַבְדּוֹ אוֹ אֶת־אִמָּתוֹ בַּשֶּׁבֶט וּמָת תַּחַת יָדוֹ נָקָם יִנָּקֶם:
אֲדָ אִם־יוֹם אוֹ יוֹמִים יַעֲמֵד לֹא יָקָם כִּי כֶסֶפוֹ הוּא:

- 20 *And if he will strike his male slave or female slave with a rod and dies under his hand he will suffer retribution.*
21 *However if a day or two he will survive vengeance will not be taken for he is his money.*

Exodus 21:26–27

וְכִי־יִכֶּה אִישׁ אֶת־עֵין עַבְדּוֹ אוֹ־אֶת־עֵין אִמָּתוֹ וְשִׁחַתָּה לַחֲפָשִׁי יִשְׁלַחֵנוּ תַּחַת עֵינוֹ:
וְאִם־שֵׁן עַבְדּוֹ אוֹ־שֵׁן אִמָּתוֹ יִפֹּל לַחֲפָשִׁי יִשְׁלַחֵנוּ תַּחַת שָׁנוֹ:

- 26 *And if he strikes the eye of his male slave or the eye of his female slave and he destroys it to the freedom he will send him in place of his eye.*
27 *And if the tooth of his male slave or the tooth of his female slave is caused to fall free he will send him in place of his tooth.*

Exodus 22:21

וְגֵר לֹא־תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:

- 21 *And a foreigner you will not oppress him because you were foreigners in the land of Egypt.*

Exodus 22:22–24

כָּל־אֲלֻמָּנָה וַיְתוֹם לֹא תַעֲנוּן:
אִם־עָנָה תַעֲנֶנָּה אָתּוֹ כִּי אִם־צָעַק יִצְעַק אֵלַי שָׁמַע אֲשַׁמַּע צַעֲקָתוֹ:
וְחָרָה אַפִּי וְהָרַגְתִּי אֶתְכֶם בְּחָרֶב וְהָיוּ נְשִׁיכֶם אֲלֻמָּנוֹת וּבְנֵי יְתָמִים:

- 22 *Every widow and orphan you will not afflict.*
23 *If you afflict him that if he cries he will cry to me I will certainly hear his cry.*

- 24 *And my anger will become angry then I will kill you with the sword so your wives will be widows and your sons will be orphans.*

Exodus 22:25–27

אִם־כֶּסֶף תַּלְוֶה אֶת־עַמִּי אֶת־הָעֹנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֹשָׁה לֹא־תִשְׁיָמוֹן עָלָיו נֶשֶׁךְ:
אִם־חֶבֶל תַּחְבֹּל שְׁלֵמַת רֶעֶךָ עַד־בֹּא הַשֶּׁמֶשׁ תִּשְׁיָבֶנּוּ לוֹ:
כִּי הוּא כְּסוּתָה לְבִדָּה הוּא שְׁמֹלְתּוֹ לְעֶרְוָה בָּמָה יִשָּׁבֵב וְהָיָה בִּי־יָצֵעַק
אֵלַי וְשָׁמַעְתִּי בִּי־חֲנוּן אָנִי:

- 25 *If money you lend to my people the poor of your people you will not be to him as a creditor you will not put upon him interest.*
26 *If you will indeed hold in pledge the outer garment of your neighbour you will have it returned to him before the sun sets.*
27 *For that covering alone is his outer garment for his skin, in what will he lie down, when it happens that he will cry out to me then I will hear for I am compassionate.*

Exodus 23:3 and Exodus 23:6

וְדָל לֹא תִהְדָּר בְּרִיבוֹ:

- 3 *And the poor you will not unjustly favour in his legal dispute.*

לֹא תִטָּה מִשְׁפָּט אֲבִינֶךָ בְּרִיבוֹ:

- 6 *You will not warp the justice of your poor in his legal dispute.*

Exodus 23:9

וְגֵר לֹא תִלְחֹץ וְאַתֶּם יֹדְעֵתֶם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

- 9 *And a foreigner you will not oppress since you know the life of the foreigner because you were foreigners in the land of Egypt.*

Exodus 23:10–11

וְיֵשׁ שָׁנִים תִּזְרַע אֶת־אֶרְצְךָ וְאַסַּפְתָּ אֶת־תְּבוּאָתָהּ:
וְהִשְׁבִּיעַתָּ תִּשְׁמָטָנָה וְנִטְשָׁתָה וְאָכְלוּ אֲבִינִי עִמָּךְ וְיִתְּרָם תֹּאכַל חֵיט
הַשָּׂדֶה כִּוְּתַעֲשֶׂה לְכַרְמְךָ לְזִיתְךָ:

- 10 *And six years you will sow your land and you will gather its crop.*

- 11 *But the seventh you will let it fall and leave it so the poor of your people may eat and the remainder the animal of the field will eat so you will do to your vineyard (and) to your olive tree.*

Exodus 23:12

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ
וַיִּנָּפֵשׁ בֶּן־אִמָּתְךָ וְהַגֵּר:

- 12 *Six days you will do your work but in the seventh day you will desist for the sake of rest for your cattle and your donkey, and the son of your female slave and the foreigner will be refreshed.*

APPENDIX 2

The Priestly Code: Part I

Leviticus 5:7

וְאִם־לֹא תִגִּיעַ יָדוֹ דֵּי שֶׁהָ וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תָרִים אוֹ שְׁנֵי בְנֵי־יוֹנָה לִיהוּהָ אֶחָד לַחֲטָאתָ וְאֶחָד לְעֹלָה:

- 7 *But if he is not able to afford a lamb then he will bring as his guilt offering for his sin, two turtledoves or two sons of a dove for the Lord, one as a sin offering and one as a burnt offering.*

Leviticus 5:11

וְאִם־לֹא תִשָּׂא יָדוֹ לְשְׁתֵּי תָרִים אוֹ לְשְׁנֵי בְנֵי־יוֹנָה וְהֵבִיא אֶת־קֶרְבָּנוֹ אֲשֶׁר חָטָא עֲשִׂירֵת הָאֶפֶה סֹלֶת לַחֲטָאתָ לֹא־יִשִּׁים עָלֶיהָ שֶׁמֶן וְלֹא־יָתֵן עָלֶיהָ לְבָנָה כִּי חֲטָאתָ הִיא

- 11 *But if he is not able to afford two turtledoves or two sons of a dove, then bring as his offering for his sin, a tenth of the ephah of fine flour as a sin offering, do not put on it oil and do not put on it frankincense because it is a sin offering.*

Leviticus 12:8

וְאִם־לֹא תִמָּצֵא יָדָהּ דֵּי שֶׁהָ וְלָקַחָהּ שְׁתֵּי־תָרִים אוֹ שְׁנֵי בְנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לַחֲטָאתָ וְכִפֶּר עָלֶיהָ הַכֹּהֵן וְטָהָרָה:

- 8 *But if she cannot afford a lamb then take two turtledoves or two sons of a dove, one for a burnt offering and one for a sin offering and the priest will cover upon her then she will be clean.*

Leviticus 14:21–22

וְאִם־דָּל הוּא וְאִין יָדוֹ מִשְׁגָּת וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לְתִנּוּפָה לְכַפֵּר עָלָיו וְעָשָׂרֹן סֹלֶת אֶחָד בָּלוּל בְּשֶׁמֶן לְמִנְחָה וְלֶג שֶׁמֶן: וְשְׁתֵּי תָרִים אוֹ שְׁנֵי בְנֵי יוֹנָה אֲשֶׁר תִּשָּׂא יָדוֹ וְהָיָה אֶחָד חֲטָאתָ וְהָאֶחָד עֹלָה:

Leviticus 14:32

זֹאת תֹּזֶרֶת אֲשֶׁר־בּוֹ נִגַּע צָרַעַת אֲשֶׁר לֹא־תִשָּׂא יָדוֹ בְּטָהָרָתוֹ

- 21 *But if he is poor and is not able then take one lamb of guilt for a wave offering to cover upon him and a tenth of fine flour one mixed in the oil for a gift and a log of oil.*

- 22 *And two turtledoves or two sons of a dove whichever he can afford and one will be a sin offering and the other a burnt offering.*
- 32 *This law is because of him that has a plague of skin disease who is unable to afford his cleansing.*

Numbers 9:14

וְכִי־יִגֹּר אִתְּכֶם גֵּר וַעֲשֵׂה פֶסַח לַיהוָה כְּחֻקַּת הַפֶּסַח וּכְמִשְׁפָּטוֹ בֵּן יַעֲשֶׂה חֻקָּה אַחַת יִהְיֶה לָכֶם
וְלִגֵּר וּלְאֶזְרַח הָאָרֶץ:

- 14 *But if a foreigner will dwell with you and do the Passover of the Lord, according to the statute of the Passover and according to his judgement thus he will do, one statute will be for all, for the foreigner and for the native in the land.*

Numbers 15:14–16

וְכִי־יִגֹּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וַעֲשֵׂה אִשָּׁה רִיח־נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשֶׂוּ בֵּן
יַעֲשֶׂה:

הַקֹּהֵל חֻקָּה אַחַת לָכֶם וְלִגֵּר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כֹּכֶם כִּגֵּר יִהְיֶה לִפְנֵי יְהוָה:
תֹּזָרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלִגֵּר הַגֵּר אִתְּכֶם:

- 14 *If a foreigner will dwell with you or whoever is in your midst, for all your generations, and does an offering by fire, a scent of soothing to the Lord, even as you will do thus he will do.*
- 15 *The assembly, one statute for you and for the foreigner who dwells, a statute of eternity for all your generations, as you are likewise will the foreigner be before the Lord.*
- 16 *One law and one judgement will be for you and for the foreigner who dwells with you.*

Numbers 15:26–31 (NASB)

- 26 'so all the congregation of the sons of Israel will be forgiven, with the alien who sojourns among them, for *it happened* to all the people through error.
- 27 "Also if one person sins unintentionally, then he shall offer a one year old female goat for a sin offering.
- 28 "The priest shall make atonement before the LORD for the person who goes astray when he sins unintentionally, making atonement for him that he may be forgiven.
- 29 "You shall have one law for him who does *anything* unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them.
- 30 "But the person who does *anything* defiantly, whether he is native or an alien, that one is blaspheming the LORD; and that person shall be cut off from among his people.

- 31 “Because he has despised the word of the LORD and has broken His commandment, that person shall be completely cut off; his guilt *will be* on him.”

Numbers 35:15

לְבָנֵי יִשְׂרָאֵל וְלִגֵּר וְלַתּוֹשֵׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ־הָעָרִים הָאֵלֶּה לְמִקְלָט לָנוֹס שָׁמָּה
כָּל־מִכַּה־נֶּפֶשׁ בְּשִׁגָּגָה

- 15 *For the sons of Israel and for the foreigner and for the sojourner in their midst, these six cities will be for refuge to flee there, all who kill a person unintentionally.*

APPENDIX 3

The Priestly Code: Part II – The Holiness Code

Leviticus 17:8–9

וְאֵלֵהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר אֲשֶׁר־יָגוּר בְּתוֹכְכֶם אֲשֶׁר־יַעֲלֶה עָלָה אוֹזֶבֶת:
וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיאוּנוּ לַעֲשׂוֹת אֹתוֹ לִיהוּה וְנִכְרַת הָאִישׁ הַהוּא מֵעַמּוּי:

- 8 *Then you will say to them any man of the house of Israel or of the foreigner that dwells in their midst that sends up a burnt offering or sacrifice.*
9 *But he does not bring it to the opening of the tent of assembly to do it for the Lord then that man will be cut off from his people.*

Leviticus 17:10–14 (NASB)

- 10 And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood and will cut him off from among his people.
11 “For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.”
12 “Therefore I said to the sons of Israel, “No person among you may eat blood, nor may any alien who sojourns among you eat blood.”
13 ‘so when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth.
14 “For *as for the* life of all flesh, its blood is *identified* with its life. Therefore I said to the sons of Israel, “You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.”

Leviticus 17:15–16

וְכֹל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נֶבֶלָה וְטֶרֶפָה בְּאֶזְרָח וּבְגֵר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב
וְטָהֵר:
וְאִם לֹא יִכְבֶּס וּבִשְׁרוֹ לֹא יִרְחֹץ וְנָשָׂא עֲוֹנוֹ:

- 15 *And any person that will eat a carcass or a torn animal, of the native or of the foreigner, then washes his garment and bathes with water is unclean until the evening then he is clean.*
16 *But if he will not wash and his body he will not bathe, then he bears his guilt.*

Leviticus 18:26

וּשְׁמַרְתֶּם אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה
הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:

- 26 *And you, you keep my statutes and my judgements and you will not do any of these abominations, the native or the foreigner that dwells in the midst of all of you.*

Leviticus 19:9–10

וּבִקְצֹרְכֶם אֶת־קְצִיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ לְקַצֹּר וּלְקַט קְצִירָךְ לֹא תִלְקֹט:
וּכְרֹמֶךְ לֹא תַעֲזֹל וּפְרִט כְּרֹמֶךְ לֹא תִלְקֹט לְעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

- 9 *And when you reap the harvest of your land you will not complete the edge of your field by reaping and the remains of your harvest you will not glean.*
10 *And your vineyard you will not glean and the fallen grapes of your vineyard you will not pick up, for the afflicted and the foreigner you will abandon them, I am the Lord your God.*

Leviticus 19:15

לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל בְּצֶדֶק תִּשְׁפֹּט עַמִּיתְךָ:

- 15 *You will not do injustice in judgement, you will not lift up the face of the poor nor will you honour the face of the great, with justice you will judge your neighbour.*

Leviticus 19:33–34

וּכְיִיגוֹר אֶתְךָ גֵּר בְּאֲרָצְכֶם לֹא תוֹנוּ אֹתוֹ:
כְּאֲזָרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגֵּר אֹתְכֶם וְאַהֲבַתְּ לוֹ כְּמוֹד כִּי־גֵרִים הֵייתֶם
בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

- 33 *And when a foreigner sojourns with you in your land you will not cause him to be oppressed.*
34 *The native from you will be to you even as the foreigner who dwells with you and love him as yourself because you were foreigners in the land of Egypt, I am the Lord you God.*

Leviticus 20:2

וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן
מִזֵּרְעוֹ לְמֹלֶךְ מוֹת יוֹמָת עִם הָאָרֶץ יִרְגְּמֻהוּ בָאֶבֶן:

- 2 *And to the sons of Israel say any man from the sons of Israel and from any foreigner in Israel who will give from his children to the molech he will certainly be put to death by the people of the land.*

Leviticus 22:18–19

דִּבֶּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ מִבֵּית יִשְׂרָאֵל
וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קִרְבָּנוֹ לְכָל־נְדָרֵיהֶם וּלְכָל־נִדְבוֹתָם אֲשֶׁר־יִקְרִיבוּ לַיהוָה לַעֲלֹה:
לְרִצְנָנְכֶם תָּמִים זָכָר בְּבָקָר בְּכִשְׂבִּים וּבְעִזִּים:

- 18 *Speak to Aaron and to his house and to all the children of Israel and say to them any man of the house of Israel or of the foreigner in Israel that will bring near his offering of all their vows and of all their freewill offerings that they will bring near to the Lord as a burnt offering.*
- 19 *For your acceptance, a male without defect from the cattle from the sheep and from the goats.*

Leviticus 23:22

וּבִקְצֹרְכֶם אֶת־קְצִיר אֲרָצְכֶם לֹא־תִכְלֶה פֶּאֶת שְׂדֵךְ בִּקְצֹרְךָ וּלְקַט קְצִירְךָ לֹא תִלְקֹט
לְעֹנִי וּלְגֵר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

- 22 *And when you reap the harvest of your land you will not complete the edge of your field when you reap and the remains of your harvest do not glean, for the afflicted and the foreigner you will abandon them, I am the Lord your God.*

Leviticus 24:16

וְנִקְבַּ שֵׁם־יְהוָה מוֹת יוֹמָת רָגוֹם יִרְגְּמוּ־בּוֹ כָּל־הָעֵדָה כִּגֹּר כְּאֶזְרַח בְּנִקְבוֹ־שֵׁם יוֹמָת:

- 16 *And he that blasphemes the name of the Lord will certainly be put to death, all those gathered will certainly stone him, the foreigner and the native alike when blaspheming the name, he will be put to death.*

Leviticus 24:22

מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם כִּגֹּר כְּאֶזְרַח יִהְיֶה כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:

- 22 *One judgement will be for you, the foreigner and the native alike it will be, for I am the Lord your God.*

Leviticus 25:6

וְהִיְתָה שַׁבַּת הָאָרֶץ לָכֶם לֶאֱכֹלָה לָךְ וּלְעַבְדְּךָ וּלְאִמָּתְךָ וּלְשֹׁכֶיךָ וּלְתוֹשְׁבֵיךָ הַגֵּרִים עִמָּךְ:

- 6 *And the Sabbath of the land will be for you for food, for you and for your male slave and for your female slave and for your hired ones and for your foreigner sojourning with you.*

Leviticus 25:23–34

וְאֲשֶׁר יִגָּאֵל מִן־הַלְוִיִּם וַיֵּצֵא מִמִּכְר־בֵּית וְעִיר אֲחֻזָּתוֹ בַּיָּד כִּי בָתִּי עָרֵי הַלְוִיִּם הֵוא
אֲחֻזָּתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

- 23 *And the land will not to be sold for perpetuity because the land belongs to me, for foreigners and sojourners you are with me.*

(NASB)

- 24 Thus for every piece of your property, you are to provide for the redemption of the land.
- 25 “If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold.
- 26 “Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption,
- 27 then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property.
- 28 “But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that he may return to his property.
- 29 “Likewise, if a man sells a dwelling house in a walled city, then his redemption right remains valid until a full year from its sale; his right of redemption lasts a full year.
- 30 “But if it is not bought back for him within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations; it does not revert in the jubilee.
- 31 “The houses of the villages, however, which have no surrounding wall shall be considered as open fields; they have redemption rights and revert in the jubilee.
- 32 “As for cities of the Levites, the Levites have a permanent right of redemption for the houses of the cities which are their possession.
- 33 “What, therefore, belongs to the Levites may be redeemed and a house sale in the city of this possession reverts in the jubilee, for the houses of the cities of the Levites are their possession among the sons of Israel.
- 34 “But pasture fields of their cities shall not be sold, for that is their perpetual possession.

Leviticus 25:35–55 (NASB)

- 35 “Now in case a countryman of yours becomes poor and his means with regard to you falter, then you are to sustain him, like a stranger or a sojourner, that he may live with you.
- 36 “Do not take usurious interest from him, but revere your God, that your countryman may live with you.
- 37 “You shall not give him your silver at interest, nor your food for gain.
- 38 “I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan *and* to be your God.
- 39 “If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave’s service.
- 40 “He shall be with you as a hired man, as if he were a sojourner; he shall serve with you until the year of jubilee.
- 41 “He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers.
- 42 “For they are My servants whom I brought out from the land of Egypt; they are not to be sold *in* a slave sale.
- 43 “You shall not rule over him with severity, but are to revere your God.
- 44 “As for your male and female slaves whom you may have—you may acquire male and female slaves from the pagan nations that are around you.
- 45 “Then, too, *it is* out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession.
- 46 “You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another.
- 47 “Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger’s family,
- 48 then he shall have redemption right after he has been sold. One of his brothers may redeem him,
- 49 or his uncle, or his uncle’s son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself.
- 50 “He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. *It is* like the days of a hired man *that* he shall be with him.
- 51 “If there are still many years, he shall refund part of his purchase price in proportion to them for his own redemption;
- 52 and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund *the amount for* his redemption.
- 53 “Like a man hired year by year he shall be with him; he shall not rule over him with severity in your sight.
- 54 “Even if he is not redeemed by these *means*, he shall still go out in the year of jubilee, he and his sons with him.
- 55 “For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

APPENDIX 4

The Deuteronomic Code

Deuteronomy 1:16

וְאָצִוָּה אֶת־שֹׁפְטֵיכֶם בְּעֵת הַהוּא לֵאמֹר שְׁמַע בֵּין־אֲחֵיכֶם וּשְׁפֹטֶתָם צֶדֶק בֵּין־אִישׁ
וּבֵין־אֲחִיו וּבֵין גֵּרוֹ:

- 16 *Then I commanded your judges at that time saying, listen between your brothers and judge with righteousness between a man and between his brother and between his foreigner.*

Deuteronomy 5:13–15 (NASB)

- 13 'six days you shall labor and do all your work,
14 but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.
15 You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

Deuteronomy 10:17b–19

וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד עֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֵת
לוֹ לֶחֶם וְשִׁמְלָה:
וְאֹהֲבָתָם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

- 17b *and the awesome one, he does not lift up faces and he does not take a bribe.*
18 *He performs justice of an orphan and widow and loves a foreigner by giving to him bread and clothing.*
19 *So you will love the foreigner for foreigners you were in the land of Egypt*

Deuteronomy 14:21

לֹא תֹאכְלוּ כָל־נֶבֶלָה לַגֵּר אֲשֶׁר־בְּשַׁעְרֵיךָ תִּתְּנָנָה וְאָכְלָהּ אוּ מָכַר לַנֹּכְרִי כִּי עַם קָדוֹשׁ
אַתָּה לַיהוָה אֱלֹהֶיךָ

- 21 *You will not eat any carcass, give it to the foreigner who is in your gate and let him eat it or sell to the foreigner for you are a holy people to the Lord your God.*

Deuteronomy 14:29

וְכָא הַלֹּוּ כִּי אֵין-לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ וְהַגֵּר וְהַיְתוֹם וְהָאַלְמָנָה
אֲשֶׁר בְּשַׁעְרֶיךָ וְאָבְלוּ וְשָׁבְעוּ לִמְעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ יְהוָה אֱלֹהֶיךָ
בְּכָל-מַעֲשֶׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה:

- 29 *When he comes, the Levite because he has no portion or inheritance with you, and the foreigner and the orphan and the widow that is in your gate, then they will eat and be satisfied so that the Lord your God will bless you in all the work of your hand that you will do.*

Deuteronomy 15:4–11

אָפֶס כִּי לֹא יִהְיֶה-בָּךְ אֲבִיּוֹן כִּי-בִרְכָּךְ יְבָרְכֶךָ יְהוָה בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן-לָךְ נַחֲלָה
לְרִשְׁתָּהּ:
רַק אִם-שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֹר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי
מִצְוֶה הַיּוֹם:
כִּי-יְהוָה אֱלֹהֶיךָ בִּרְכָּךְ כַּאֲשֶׁר דִּבֶּר-לָךְ וְהָעֲבַטְתָּ גּוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט וּמִשְׁלַת בְּגוֹיִם
רַבִּים וּבָךְ לֹא יִמְשְׁלוּ:
כִּי-יְהִיָּה בָּךְ אֲבִיּוֹן מֵאַחַד אַחֶיךָ בְּאַחַד שַׁעְרֶיךָ בָּאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא תֵאָמֵן
אֶת-לִבְּךָ וְלֹא תִקַּפֵּן אֶת-יָדְךָ מֵאַחֶיךָ הָאֲבִיּוֹן:
כִּי-פָתַח תִּפְתָּח אֶת-יָדְךָ לוֹ וְהָעֲבַט תַּעֲבִיטֵנוּ דֵּי מַחֲסָרוֹ אֲשֶׁר יַחֲסֹר לוֹ:
הַשְׁמַר לָךְ פְּנִי-יְהוָה דְּבַר עַם-לִבְּךָ בְּלִיעַל לֵאמֹר קָרְבָה שְׁנַת-הַשְּׁבַע שְׁנַת הַשְּׁמִטָה וְרָעָה
עֵינֶךָ בְּאַחֶיךָ הָאֲבִיּוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֱלֹהֵי-יְהוָה וְהָיָה בָּךְ חֲטָא:
נָתַן תִּתֵּן לוֹ וְלֹא-יֵרַע לְבָבְךָ בְּתִתֵּן לוֹ כִּי בְּגִלְלֵי הַדִּבָּר הַזֶּה יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂיךָ
וּבְכָל מַשְׁלַח יָדְךָ:
כִּי לֹא-יִתְדוּל אֲבִיּוֹן מִקְרֵב הָאָרֶץ עַל-כֵּן אָנֹכִי מִצְוֶה לֵאמֹר פָּתַח תִּפְתָּח אֶת-יָדְךָ לְאַחֶיךָ
לְעֵנֶיךָ וּלְאַבְיָנֶךָ בָּאָרֶץ:

- 4 *However there will not be poor with you because the Lord will abundantly bless you in the land that the Lord your God is giving to you, an inheritance to possess it.*
- 5 *Only if you will indeed listen to the voice of the Lord your God to keep, by doing, all these commandments that I command you this day.*
- 6 *When the Lord your God blesses you even as he spoke to you, then you will cause many nations to borrow but you will not borrow and you will rule against many nations but against you they will not rule.*
- 7 *If the poor will be among you from one of your brothers in one of your gates in your land that the Lord your God is giving to you, you will not harden your heart and you will not shut your hand from your brother who is poor.*
- 8 *But greatly open your hand to him and you will abundantly lend him enough for his need, whatever he will need for himself.*

- 9 *Guard yourself lest there will be a wicked thing in your heart, saying, "the seventh year approaches, the year of the release" and your eye is evil against your brother who is poor and you have not given to him, and he cries out against you to the Lord and sin will be against you.*
- 10 *Abundantly give to him and your heart will not be evil when you give to him, but on account of this thing the Lord your God will bless you in all your work and in all outstretch your hand.*
- 11 *For a poor one will not stop from the midst of the land therefore I command you saying, "you will greatly open your hand to your brother, to your poor and to your needy in your land".*

Deuteronomy 15:12–18 (NASB)

- 12 "If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free.
- 13 "When you set him free, you shall not send him away empty-handed.
- 14 "You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you.
- 15 "You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.
- 16 "It shall come about if he says to you, "I will not go out from you," because he loves you and your household, since he fares well with you;
- 17 then you shall take an awl and pierce it through his ear into the door, and he shall be your servant forever. Also you shall do likewise to your maidservant.
- 18 "It shall not seem hard to you when you set him free, for he has given you six years *with* double the service of a hired man; so the LORD your God will bless you in whatever you do.

Deuteronomy 16:9–15 (NASB)

- 9 "You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain.
- 10 "Then you shall celebrate the Feast of Weeks to the LORD your God with a tribute of a freewill offering of your hand, which you shall give just as the LORD your God blesses you;
- 11 And you shall rejoice before the LORD your God, you and your son and your daughter and your male and female servants and the Levite who is in your town, and the stranger and the orphan and the widow who are in your midst, in the place where the LORD your God chooses to establish His name.
- 12 "You shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.
- 13 "You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat;
- 14 and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns.

- 15 ‘seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

Deuteronomy 23:15–16

לֹא־תִסְגִּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעַם אֲדֹנָיו:
עַמְּךָ יֹשֵׁב בְּקֶרְבְּךָ בְּמָקוֹם אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ בְּטוֹב לוֹ לֹא תוֹנְנוֹ:

- 15 *Do not deliver over a slave to his master, who has escaped to you, from his master.*
16 *He will live with you in your midst, in the place that he will choose in one of your gates as it is good for him, you will not cause him oppression.*

Deuteronomy 24:10–15 (NASB)

- 10 “When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge.
11 “You shall remain outside, and the man to whom you make the loan shall bring the pledge out to you.
12 “If he is a poor man, you shall not sleep with his pledge.
13 “When the sun goes down you shall surely return the pledge to him, that he may sleep in his cloak and bless you; and it will be righteousness for you before the LORD your God.
14 “You shall not oppress a hired servant *who is* poor and needy, whether *he is* one of your countrymen or one of your aliens who is in your land in your towns.
15 “You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he will not cry against you to the LORD and it become sin in you.

Deuteronomy 24:17–18

לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תִחַבֵּל בְּגָד בְּנִד אֶלְמָנָה:
וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל־כֵּן אֲנִי מִצְוֶה לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה:

- 17 *You will not bend the justice of a foreigner an orphan and you will not take as a pledge the garment of a widow.*
18 *And remember that you were slaves in Egypt but the Lord your God redeemed you from there, therefore I command you to do this thing.*

Deuteronomy 24:19–22

- 19 “When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the alien, for the orphan, and for the widow, in order that the LORD your God may bless you in all the work of your hands.
- 20 “When you beat your olive tree, you shall not go over the boughs again; it shall be for the alien, for the orphan, and for the widow.
- 21 “When you gather the grapes of your vineyard, you shall not go over it again; it shall be for the alien, for the orphan, and for the widow.
- 22 “You shall remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing.

Deuteronomy 26:11–13 (NASB)

- 11 And you and the Levite and the alien who is among you shall rejoice in all the good which the LORD your God has given you and your household.
- 12 “When you have finished paying all the tithe of your increase in the third year, the year of tithing, then you shall give it to the Levite, to the stranger, to the orphan and to the widow, that they may eat in your towns and be satisfied.
- 13 “You shall say before the LORD your God, “I have removed the sacred *portion* from my house, and also have given it to the Levite and the alien, the orphan and the widow, according to all Your commandments which You have commanded me; I have not transgressed or forgotten any of Your commandments.
- 14 “I have not eaten of it while mourning, nor have I removed any of it while I was unclean, nor offered any of it to the dead. I have listened to the voice of the LORD my God; I have done according to all that You have commanded me.
- 15 “Look down from Your holy habitation, from heaven, and bless Your people Israel, and the ground which You have given us, a land flowing with milk and honey, as You swore to our fathers.”

Deuteronomy 27:19

אָרוּר מִטָּה מְשַׁפֵּט גֵּר־יְתוֹם וְאַלְמָנָה וְאָמֵר כָּל־הָעָם אָמֵן

- 19 *He is cursed, that alters a judgement of a foreigner, orphan and widow, and all the people said amen.*

Deuteronomy 28:43

הַגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עָלֶיךָ מֵעֵלָה מֵעֵלָה וְאַתָּה תֵּרָד מִטָּה מִטָּה:

- 43 *The foreigner that is in your midst will ascend over you continually higher but you will descend continually lower.*

Deuteronomy 29:11 (NASB)

- 10 “You stand today, all of you, before the LORD your God: your chiefs, your tribes,
 your elders and your officers, *even* all the men of Israel,
 11 your little ones, your wives, and the alien who is within your camps, from the one
 who chops your wood to the one who draws your water,
 12 that you may enter into the covenant with the LORD your God, and into His oath
 which the LORD your God is making with you today,
 13 in order that He may establish you today as His people and that He may be your
 God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac,
 and Jacob.
 14 “Now not with you alone am I making this covenant and this oath,
 15 but both with those who stand here with us today in the presence of the LORD our
 God and with those who are not with us here today.

Deuteronomy 31:12

הַקָּהָל אֶת־הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטָּף וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וְלַמַּעַן יִלְמְדוּ
 וַיֵּרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת:

- 12 *Gather the people, the men and the women and the children and your foreigner
 that is in your gate in order that they will hear and in order that they will learn
 and fear the Lord your God, and they will keep and do all the words of this law.*

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