

COPYRIGHT © 2019 Rev. James Yamoah (PhD)

Authors Contact: 0244462843

E-MAIL: jimmyamoah@yahoo.com

All rights reserved.

No part of this publication may be reproduced or transmitted in any form or by any means electronic or mechanical, including photocopying, recording, or any information storage and retrieval system without permission in writing from the publisher.

ISBN: 978-9988-2-9765-7

Design & Printed in Ghana by:

Classic Graphics

Asafo, Kumasi - Ghana

Tel:0244887832

Dedication

This book is dedicated to my PhD Supervisors: Dr R W Domeris (PhD), a Postgraduate Supervisor at SATS, and an Anglican Priest and Principal at Anglican Seminary in Grahamstown, Eastern Cape, South Africa; and then Dr Dr Annang Asumang (PhD, FRCA, FFICM), also a Postgraduate Supervisor at SATS and a Honorary Senior Lecturer of Hull York Medical School, and at the same time a Consultant in Anaesthesia and Intensive Care Medicine, Grimsby, UK. The Good Lord will definitely bless these great scholars for guiding me in the area of biblical exegesis and research dissertation.

Inspiration to press on

I would never have visualised a PhD journey if I had not been greatly inspired by a word of Scripture. Apostle Paul's word to his son, Timothy, is all the spiritual injection I needed to embark on worthy and life fulfilling trip: 'Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth' (2 Tim 2:15, NLT). This message became my pivot during the challenging times at the onset of my research.

However, my greatest inspiration, as was said about the Lord Jesus Christ, was the inner joy that, one day, I will also heap a sigh of relief when I am congratulated for a successful completion of the dissertation (cf. Heb 12:2-3). This propelled me to press on to until I cross the finishing line. And, alas, it came to pass. It was Asumang who set the ball rolling in a post on November 17, 2014: 'Dear James, Please...Let me say that I am deeply impressed by the quality of the finished product and the thorough treatment you have given these three verses! Well done!'

Then, the official news was communicated to me and my supervisors on April 21, 2015, after the dissertation has been passed and recommended for publication by both External Examiners. The Registrar for Postgraduate studies at SATS, Marilyn Schott, writes: 'Dear James, Dr Domeris and Dr Asumang, It is my pleasure to inform you that we received a favourable report from the external examiner for James' PhD dissertation. Your patience and perseverance have been rewarded! SATS rejoices with you in this achievement...Congratulations on reaching this special milestone, James! And congratulations Drs Domeris and Asumang on guiding another candidate to the successful completion of a challenging research project!'

This caused Asumang to follow-up with another mail: '...Congratulations! Dr James. Well done! I am so pleased and excited about the outcome and grateful to the Lord for seeing you through it. Great work! Once again, well done! You have made us all very proud, Dr James Yamoah'. Yet, what sealed-up my joy was Domeris' message of

congrats posted on May 21, 2015: 'Dear James, Blessings on you...Well done on the immense amount of hard work that you have done in this thesis. It certainly makes an important contribution'. What a joy to achieve this feat. Halleluyah! Amen

May you also be inspired to press on in your research endeavour. One day, you'll make it and it will become a testimony to God for your dedication to hard work! Amen

REV. JAMES YAMOA (PHD)
DEAN - SCHOOL OF THEOLOGY
GHANA CHRISTIAN UNIVERSITY COLLEGE, ACCRA
MINISTER-IN-CHARGE, RCC-CUC ASSEMBLY
GHANA CHRISTIAN UNIVERSITY COLLEGE CAMPUS
CONTACTS: 024 446 2843; jimmyamoah@yahoo.com

Abstract

Deuteronomy 23:12-14 is pregnant with interesting theological, moral, and socio-cultural concepts which require exploration. From the premise that the possession of and survival on the Promised Land required that Israel would engage in warfare, YHWH's presence in their camp to engage in a war against His enemies, who were Israel's enemies, had to be ensured. Such divine presence required the maintenance of holiness of their military camp, which called for the people having to bury their faeces outside it, a practice argued to be motivated by other reasons as well.

This multi-disciplinary study focuses not only on unearthing these concepts, but also determining the interconnections between them and integrating them meaningfully to show that the usual interpretation of the holiness laws from a dichotomous perspective needs revision. Based on the historical-grammatical model for exegesis, the contextual, literary and textual underpinnings of the pericope are analysed, bringing to bear its structural and rhetorical undertones. The analyses identify major concepts: ritual purity, hygiene, sanitation, 'place theology', 'name theology', and 'YHWH/holy war', and produce a translation of the text that was interpreted for the original and other OT audiences.

It is shown that the overall motivation for the pericope was not YHWH's presence in the camp; rather the war that He would execute. On the strength of a proposed hermeneutical grid for the interpretation of OT laws in the NT context, the dissertation under study links the pericope to some NT passages. One major link is to Paul's letters to the Corinthians, where he discusses purity of the temple (2 Cor 6:14-7:1). Ultimately, the undergirding concepts find allusions in the apocalyptic camp (Rev 19:11-21:27), where the prophecy of God's final war is given.

The analyses confirm the hypothesis that the pericope is not only undergirded by many concepts (or disciplines) which can be integrated meaningfully, but also helps in providing a general framework for the study of OT passages. Overall, not only are the

findings presented in this book relevant to contemporary Christians as they look forward to the fulfilment of the 'camp' promises, but the larger society of today can also derive some benefits from the recommendations it makes.

Acknowledgement

This book was completed with the support of many dependable persons. Specific names that constantly ring bells in my spirit are: Madam Mary Nyarko (my mother), Messrs Francis Gyamera Akwaw (of blessed memory) and Peter Yamoah Akwaw (my uncles), Mrs Rose-Vida Danquah and Ms Georgina Achiaah (my aunts), my siblings, cousins and the entire family. The families of Mr Obiri-Yeboah, Mrs Rita Amakye-Ansah, and Madam Charity Nyarkoah (my mother-in-law) deserve mention together with Dr Cecilia Boateng, Madam Ernestina Addo, and Dr Victor Okoh.

There are also galaxies of Christian leaders and countless people through whose hands I passed to this humble height. Worthy of appreciation are Reverend Charles Soso, his ministerial team and entire members of the Church. Then the members of Christian University Campus Church, Accra, and Reverend Ministers Martin Obeng, Samuel Doe-Akogo, Stephen Acheampong, and Pastors Emma Dunyo and Andrews Karikari. Included also are the many foster children the long list of whom I cannot provide, but who are embedded in my heart.

On the academic front are all who have mentored me in my education. Dr Manuel Budu Adjei and all known past and present faculty and staff, graduates, and students of Ghana Christian University College, Accra, deserve mention. Some professors of Cincinnati Christian University (CCU), Ohio, USA, especially, Dr and Dr (Mrs) Weber, Dr and Mrs Roadcup, Dr Mark Ziese, and Professor Dan Dyke, deserve mention. I am grateful to the following for their editorial support: Dr S Gyanfosu, Mr E Ofori-Attah, Ms A Frempong-Kore, Ms E Abena Agyeman, and especially, Mr Michael Smith, an Editorial Assistant that was recommended by SATS to help in the final editorial work.

To crown the tall list of academicians are the supervisors of the research and the dissertation that produced this book, Dr A Asumang and Dr R W Domeris of SATS. In connection with this team are Dr Leonard Mare of North-West University (NWU), Potchefstroom, South Africa, and Dr Cephas Tushima of Jos ECWA Theological

Seminary (JETS), who were the External Examiners for the dissertation. I wish there could be a better way to express my gratitude to these scholars for their investment in my life. May God remember and reward all of them for their support for me.

Above all is Mrs Florence Yamoah, the special lady whose comforting presence has always provided the needed zest for all the great work the Good Lord does with me. However, it is the constant interactions of this trio: Jemima, Emmanuel, and Joseph, my children, which always generate the power that propels me to cross the finishing line. My prayer is that God's abiding presence will eternally be with them.

As should always be the case, to Lord God Almighty alone be the glory. Indeed, I will never cease to express my gratitude to Him, in the Name of my Saviour, Jesus the Christ. It is solely by His grace that I have reached this humbly stage in my academic pursuit and life in general. His faithfulness is great indeed (Lam 3:23). Amen.

Table of Contents

	Page
Declaration.....	iii
Dedication.....	iv
Inspiration to Press On.....	v
Abstract.....	vii
Acknowledgement.....	ix
Table of Contents.....	xi
List of Tables and Figures.....	xv
List of Abbreviations.....	xvi
Table of Hebrew Alphabets.....	xix
Table of Greek Alphabets.....	xx
Introduction to this book.....	xxi
The First Chapter: Background issues.....	1
1.1 Introduction.....	1
1.2 Basic orientation for the presentation.....	1
1.3 The Preliminaries	3
1.3.1 The Common issues.....	3
1.3.2 The Peculiar issues.....	3
1.4 Developing the Chapter One – The Background.....	4
1.4.1 The Rationale for the Research.....	4
1.4.2 The Research Problem.....	4
1.4.3 The Problem Questions.....	5
1.5 Objectives of the dissertation.....	6
1.5.1 Exegesis of the text and link with other OT texts.....	6
1.5.2 Link of text with the NT and application to the NT Church....	7
1.5.3 Application of the text to the contemporary Church and larger society.....	7
1.6 Significance of the investigation.....	7

1.7 Methodology of the dissertation.....	8
1.7.1 Contextual study of the text.....	10
1.7.2 Literary study of the text.....	10
1.7.3 Theological study of the text.....	10
1.7.4 Socio-historical study of the text.....	11
1.7.5 Application to New Testament hermeneutics.....	12
1.7.6 General reader response to the study.....	12
1.8 Hypothesis.....	12
1.9 Definition and/or explanation of terms and phrases.....	13
1.10 Basic assumptions.....	15
1.11 Declaration of presuppositions.....	15
1.12 Delimitations of the study.....	15
1.13 Structure and Timeframe.....	16
1.14 The Bibliography.....	17
1.15 Overview of chapters.....	18
The Second Chapter: Review of Pertinent Literature.....	20
2.1 Introduction.....	20
2.2 Review of the common concepts of Pentateuchal laws.....	20
2.2.1 Pentateuchal laws interpreted as Purity/Holiness.....	21
2.2.2 Pentateuchal Laws interpreted as Hygiene.....	22
2.2.3 Pentateuchal Laws interpreted as Sanitation.....	22
2.2.4 Pentateuchal laws establish the ‘Name theology’ and ‘Place theology’.....	23
2.2.5 Pentateuchal laws are related to ‘Holy war’.....	23
2.3 Summary and Implications of the review.....	25
2.4 Conclusion.....	26
The Third Chapter: The Exegetical Methodology.....	28
3.1 Introduction.....	28
3.2 Application of the Historical-Grammatical model.....	29
3.3 The Contextual Analysis of Deuteronomy 23:12-14.....	32

3.3.1	General and historical background of the book.....	32
3.3.1.1	Redaction Criticism and the Sitz im Leben of the book.....	32
3.3.1.2	The title 'Deuteronomy' - a copy of this law or the second law?.....	42
3.3.1.3	Deuteronomy - the Law of God or the words of Moses?.....	43
3.3.1.4	The Purpose and Significance of the book.....	45
3.3.2	Literary context of Deuteronomy 23:12-14.....	47
3.3.2.1	The type of genre of Deuteronomy 23:12-14.....	48
3.3.2.2	The limits of Deuteronomy 23:12-14.....	49
3.4	Textual Analysis of Deuteronomy 23:12-14.....	50
3.4.1	Literary form of Deuteronomy and Chapter 23:12-14.....	50
3.4.1.1	The identified form of Deuteronomy	50
3.4.1.2	The identified literary patterns in Deuteronomy and then Chapter 23:12-14.....	55
3.4.1.3	The identified figures of speech of Deuteronomy and then Chapter 23:12-14.....	59
3.4.2	Exegetical analysis of the text (Deut 23:12-14) with observations.....	61
3.4.2.1	Analysis of verse 12.....	62
3.4.2.2	Analysis of verse 13.....	71
3.4.2.3	Analysis of verse 14.....	79
3.5	Summary and Conclusion.....	92
	The Fourth Chapter: Organisation and Interpretation of the Data.....	93
4.1	Introduction.....	93
4.2	Organisation of data from the field of analysis.....	93
4.2.1	The literal translations of a text.....	93
4.2.2	Identification of key thematic areas of a text.....	96
4.3	Interpretation of a text - Determinants of the meaning.....	96

4.3.1	How to establish the Authorial meaning: the Process.....	96
4.3.2	What the text actually means: the Interpretation.....	98
4.4	Conclusion.....	99
The Fifth Chapter: Establishing the OT-NT Connections and application		101
5.1	Introduction.....	101
5.2	Transition from OT to NT context: the ‘theological’ debate.....	102
5.3	Arguments for OT-NT connectivity and continuity.....	106
5.3.1	The Israel-Church transition.....	109
5.3.2	The fulfilment of some OT prophecies in the NT.....	111
5.3.3	The relevance of some OT covenants to Christians.....	115
5.4	How to connect the OT and NT texts.....	119
5.4.1	Connecting an OT text to the NT through Intertextuality.....	119
5.4.2	How is the OT case study pericope connected to the NT?.....	121
5.5	Implications and Application	123
5.6	Conclusion.....	124
The Sixth Chapter: Summary, Recommendations, and Final Conclusion		126
6.1	Introduction.....	126
6.2	A chapter-by-chapter summary.....	126
6.2.1	Summary of Chapter 1.....	126
6.2.2	Summary of Chapter 2.....	127
6.2.3	Summary of Chapter 3.....	129
6.2.4	Summary of Chapter 4.....	130
6.2.5	Summary of Chapter 5.....	132
6.2.6	Summary of Chapter 6.....	133
6.3	The significance of the dissertation and recommendations.....	135
6.3.1	It contributes to biblical scholarship.....	135
6.3.2	It is a platform for more studies into biblically-based preventive medicine.....	135
6.4	Recommendations: Adoption of the exegetical model	136
6.5	Final Conclusion.....	136

Works Consulted.....	138
-----------------------------	------------

A List of Tables and Figures

Table/ figures	Title	Page
2.1	A summary of review of scholarly works on Deuteronomy 23:12-14	25
3.1	Proposed sketch for exegesis of Deuteronomy 23:12-14	31
3.2	Diagrammatic display of Documentary hypothesis (JEDP theory)	35
3.3	Deuteronomy 23:12-14 showing a mirror reflection pattern	57
3.4	A typical Israelite camp with the tribes around the Tabernacle	66
3.5	The Military camp as a subset of the Congregational camp	69
5.1	Hermeneutics of OT text in the light of the NT and larger society	108
5.2	A summary of theological positions of some theological groups	118

List of Abbreviations

Bible books used only in parentheses and/or in footnotes

<i>Genesis</i>	Gen	<i>Isaiah</i>	Isa	<i>Romans</i>	Rom
<i>Exodus</i>	Exod	<i>Jeremiah</i>	Jer	<i>1 Corinthians</i>	1 Cor
<i>Leviticus</i>	Lev	<i>Lamentation</i>	Lam	<i>2 Corinthians</i>	2 Cor
<i>Numbers</i>	Num	<i>Ezekiel</i>	Ezek	<i>Galatians</i>	Gal
<i>Deuteronomy</i>	Deut	<i>Daniel</i>	Dan	<i>Ephesians</i>	Eph
<i>Joshua</i>	Josh	<i>Hosea</i>	Hos	<i>Philippians</i>	Phil
<i>Judges</i>	Judg	<i>Joel</i>	Joel	<i>Colossians</i>	Col
<i>Ruth</i>	Ruth	<i>Amos</i>	Amos	<i>1 Thessalonians</i>	1 Thess
<i>1 Samuel</i>	1 Sam	<i>Obadiah</i>	Obad	<i>2 Thessalonians</i>	2 Thess
<i>2 Samuel</i>	2 Sam	<i>Jonah</i>	Jonah	<i>1 Timothy</i>	1 Tim
<i>1 Kings</i>	1 Kgs	<i>Micah</i>	Mic	<i>2 Timothy</i>	2 Tim
<i>2 Kings</i>	2 Kgs	<i>Nahum</i>	Nah	<i>Titus</i>	Titus
<i>1 Chronicles</i>	1 Chr	<i>Habakkuk</i>	Hab	<i>Philemon</i>	Phlm
<i>2 Chronicles</i>	2 Chr	<i>Zephaniah</i>	Zeph	<i>Hebrews</i>	Heb
<i>Ezra</i>	Ezra	<i>Haggai</i>	Hag	<i>James</i>	Jas
<i>Nehemiah</i>	Neh	<i>Zechariah</i>	Zech	<i>1 Peter</i>	1 Pet
<i>Esther</i>	Esth	<i>Malachi</i>	Mal	<i>2 Peter</i>	2 Pet
<i>Job</i>	Job	<i>Matthew</i>	Matt	<i>1 John</i>	1 John
<i>Psalms</i>	Psa	<i>Mark</i>	Mark	<i>2 John</i>	2 John
<i>Proverbs</i>	Prov	<i>Luke</i>	Luke	<i>3 John</i>	3 John
<i>Ecclesiastes</i>	Eccl	<i>John</i>	John	<i>Jude</i>	Jude
<i>Song of songs</i>	Song	<i>Acts</i>	Acts	<i>Revelation</i>	Rev
Some Deutero-canonical book					
<i>Tobit</i>	Tob	<i>1 Maccabees</i>	1 Macc	<i>2 Maccabees</i>	2 Macc

Common Theological abbreviations (Abb)

AD	In the year of our Lord	DSS	Dead Sea Scrolls
----	-------------------------	-----	------------------

ANE	Ancient Near East(ern)	et al	and others
BC	Before Christ's advent	HB	<i>Hebrew Bible</i>
BCE	Before Common Era	LXX	<i>Septuagint</i>

Abbreviations of theological research and reference resources in the study

ABC	<i>African Bible Commentary</i>	JSNT	<i>Journal for the Study of the New Testament</i>
ACE	<i>African Christian Ethics</i>	JTI	<i>Journal of Theological Interpretation</i>
AJET	<i>Africa Journal of Evangelical Theology</i>	JTSA	<i>Journal of Theology for Southern Africa</i>
AJPS	<i>Asian Journal of Pentecostal Studies</i>	MSJ	<i>Master's Seminary Journal</i>
BBR	<i>Bulletin for Biblical Research</i>	NBC	<i>New Bible Commentary</i>
BDAG	<i>Greek-English Lexicon of the New Testament</i> , rev. ed.	NDBT	<i>Alexander, New Dictionary of Biblical Theology</i>
BDB	<i>Brown, Driver and Briggs, Hebrew-English Lexicon</i>	NIBC	<i>New International Biblical Commentary</i>
BHS	<i>Biblia Hebraica Stuttgartensia</i>	NICOT	<i>New International Commentary on the Old Testament</i>
BR	<i>Biblical Research</i>	NIDB	<i>The New International Dictionary of the Bible</i>
BSac	<i>Bibliotheca Sacra</i>	RQ	<i>Restoration Quarterly</i>
CBQ	<i>Catholic Biblical Quarterly</i>	SBL	<i>Society of Biblical Literature</i>
EBC	<i>Expositor's Bible Commentary</i>	SBLDS	<i>Society of Biblical Literature Dissertation Series</i>
EQ	<i>Evangelical Quarterly</i>	SCJ	<i>Stone-Campbell Journal</i>
ISBE	<i>International Standard Bible Encyclopedia</i>	TTJ	<i>Torch Trinity Journal</i>
JATS	<i>Journal of the Adventist Theological Society</i>	TrinJ	<i>Trinity Journal</i>
JACT	<i>Journal of African Christian Thought</i>	TWOT	<i>Archer, Theological Wordbook of the Old Testament</i>
JBL	<i>Journal of Biblical Literature</i>	VT	<i>Vetus Testamentum</i>
JRE	<i>Journal of Religious Ethics</i>	WBC	<i>Word Biblical Commentary</i>
JSOT	<i>Journal for the Study of the Old Testament</i>	WTJ	<i>Westminster Theological Journal</i>

Abbreviations for various Bible versions

ESV	2001. <i>English Standard Version</i> . Wheaton: Standard Bible Society.
GNB	1992. <i>Good News Bible</i> (2 nd ed.). New York: American Bible Society.
	1994. <i>Good News Bible</i> (with The Deuterocanonical Books). Africa: The United Bible Societies.
KJV	1611. <i>King James Version</i> .
NAB	1970. <i>New American Bible</i> . Paterson; NJ: St Anthony Guild Press.
NASB	1995. <i>New American Standard Bible</i> . La Habra: Lockman Foundation.
NET	2006. <i>New English Translation</i> . Biblical Studies Press.
NIB	<i>New International Bible</i> (UK).
NIV	1984. <i>New International Version</i> . Grand Rapids: Zondervan.
NJB	<i>New Jerusalem Bible</i> .
NKJV	1982. <i>New King James Version</i> . Nashville: Thomas Nelson Publishing.
NLT	2004. <i>New Living Translation</i> (2 nd Ed.). Wheaton Tyndale House.
RSV	<i>Revised Standard Version</i> . Oak Harbour: Logos Research Systems.

Table of Hebrew Alphabets

Name	Basic form	Final	Transliteration	Sound¹
Alef	א		'	Silent
Bet	ב		B (with dagesh)	B as in Boy
			V	V as in Vine
Gimel	ג		G	G as in Go
Dalet	ד		D	D as in Dare
Hey	ה		H	H as in His
Vav	ו		V	V as in Vine
Zayin	ז		Z	Z as in Zeal
Chet	ח		Ch	CH as in BaCH
Tet	ט		T	T as in Tall
Yod	י		Y	Y as in Yes
Kaf	כ	ך	K (with dagesh)	K as in Keep
			Kh	CH as in BaCH
Lamed	ל		L	L as in Let
Mem	מ	ם	M	M as in Met
Nun	נ	ן	N	N as in Net
Samek	ס		S	S as in Set
Ayin	ע		'	Silent
Pey	פ	ף	P (with dagesh)	P as in Pet
			F	F as in Fat
Tsade	צ	ץ	Ts	TS as in NeTS
Qof	ק		Q	K as in Keep
Resh	ר		R	R as in Rule
Sin	ש		S	S as in Set
Shin	שׁ		Š	SH as in SHine
Tav	ת		T	T as in Tall

¹ This table is largely developed from Kelly (1992:1).

Table of Greek Alphabets

Name	Capital letters	Small letters	Transliteration	Sound ²
alpha	Α	α	A	as in father
beta	Β	β	B	as in boy
gamma	Γ	γ	G	as in go
delta	Δ	δ	D	as in day
epsilon	Ε	ε	E	as (short) in met
zeta	Ζ	ζ	Z	as in daze
eta	Η	η	e/a	as in fête/as in mate
theta	Θ	θ	Th	as in thin
iota	Ι	ι	I	as in police/fit
kappa	Κ	κ	K	as in keep
lambda	Λ	λ	L	as in led
mu	Μ	μ	M	as in man
nu	Ν	ν	N	as in net
xi	Ξ	ξ	X	as in lax
omicron	Ο	ο	O	as (short) in omit
pi	Π	π	P	as in peg
rho	Ρ	ρ	R	as in run
sigma	Σ	σ ς	S	as in sit
tau	Τ	τ	T	as in ten
upsilon	Υ	υ	U	as in fruit,
phi	Φ	φ	Ph	as in graphic
chi	Χ	χ	Ch	as in loch/chasm
psi	Ψ	ψ	Ps	as in tops
omega	Ω	ω	O	as (long) in note

² This table is largely developed from Davis - *Grammar of the New Testament* - courtesy Bibleworks (2006).

Introduction to this book

This book, *A model for Old Testament Exegetical Dissertation*, is born out of a deep and genuine concern for excellence in OT biblical exegesis and presentation. The existence of unending interpretation of the OT texts, particularly the holiness or sanitation laws, is neither a strange development nor a questionable matter. While this is a healthy development for the field of exegetical exploration, none of the known interpretations, especially, of some of these pentateuchal laws (or laws of the Torah) as symbolic or otherwise, and as a dichotomy or even tripartite, is exhaustive.

The implication is that the 'strait-jacket' interpretation of these laws should be re-examined in the light of other identified motifs in the laws. Indeed, there is the need to strike a position of agreement among scholars on the hermeneutical grid that can help us to integrate comprehensively into one basket all the possible concepts that might be unearthed through a unifying overarching methodology. Such a step will definitely be an important leap in theological scholarship.

This is most likely to be achieved on the basis of a historical-grammatical exegetical method which also recognises symbolic/allegorical undertones of scripture. It is against this backdrop that this book evolved. It is produced from my dissertation: 'A Multi-disciplinary Study of Deuteronomy 23:12-14', submitted for the degree of Doctor of Philosophy (PhD) in Theology at the South African Theological Seminary, April 2015. The dissertation can be assessed at the Theological Research platform (Theses and Articles - Doctoral dissertations) of South African Theological Seminary (SATS) at www.info@sats.edu.za. The objective of this book is to use the above dissertation as a case study for all the discussions in order to guide students who are interested in achieving excellence in exegetical works.

My dissertation was concerned with the interpretation of the OT texts for the benefit of people within a Christian context and society at large. Specifically, I focused on the Torah, and more specifically on the sanitation and/or holiness laws due to the impact of the theology of Deuteronomy on Scripture as a whole. Thus, I chose one of the

Deuteronomic laws as an example to explore the significance and theological impact of the pentateuchal laws in general. I argued that the Deuteronomy pericope did not only demand obedience, but it also provided regulations for a proper sanitary lifestyle and environmental care, and perhaps also raising public health concerns. In this wise, I argued for the relation between holiness and sanitation. The bottom-line is that, the issue at stake is not only the holiness of a people living in relationship with a holy God, but also care for their environment which is also a sacred space.

Based on the proposed historical-grammatical method of exegesis, my dissertation shows that the chosen pericope is endowed with themes of holiness, sanitation, hygiene, place theology, name theology, and 'holy war'. It demonstrates the linkages of these themes in NT passage and how they have implications for contemporary Christian living. Consequently, for any selected OT pericope, this book proposes such an exegetical method for studies of the OT laws or Scripture as a whole, in a befitting manner, as will enhance their interpretation and application. Such a 'multi-disciplinary investigation' is preferable in order to unearth, organise and integrate as many undergirding concepts as possible in order for the fullness of the benefit of such important stipulations to be realised.

The chapters of the book, beginning with the first to the last, are consistent with the fundamental areas commonly observed with most biblical dissertations with very minimal changes. Accordingly, they are as follows: background issues; review of pertinent literature; the exegetical methodology; interpreting the data; intertextual connections and application; and summary, recommendations and conclusion. It is my hope that by following the procedures outlined in this material and the pieces of information and comments provided users will find exegesis of the pentateuchal laws and even the OT texts in general quite an interesting field to be engaged. Indeed, I am convinced that the book will be able to serve the very purposed for which it is intended.

May the Almighty God fulfil this expectation. Amen.

The First Chapter

BACKGROUND ISSUES

1.1 Introduction

A dissertation is an academic term that usually refers to a written presentation which advances the point of view of a researcher as a result of some field studies or investigations conducted. Usually, a dissertation is part of the requirements for a higher academic award, after the candidate has undertaken some taught classes and/or research. The term is synonymous with thesis and the two are sometimes used interchangeably, though individual institutions adopt which one they prefer. This book prefers the former in order to be consistent with our case study material.

As already indicated in the 'Introduction to this Book', the objective of the discussions in the material has been clearly intimated. It is 'to use the above dissertation as a case study for all the discussions in order to guide students who are interested in achieving excellence in exegetical works'. Thus, it should be assumed that the dissertation is now on-going. That is, the research has been done and that the dissertation is being developed step-by-step here, in order to lead researchers into what exegetical dissertation is all about. Thus, several portions of our case study material will be appearing in almost every section of this material in my effort to drum home the pertinent points of our discussion.

However, before delving into the main issues of this chapter which constitute the fundamentals of most dissertations, it is appropriate to dedicate few paragraphs to a couple of tit-bits that might be helpful to the researcher. (Note should be taken that, at the dissertation stage, the researcher can also be addressed as the presenter.)

1.2 Basic Orientation for the presentation

The researcher must demonstrate great passion on the issues he/she writes about and a good knowledge of the chosen discipline. Every chapter of the work must be interesting and informative in order to establish the researcher's scholarly competence. The work must be structured logically and if possible should constitute a major (if not original, as is expected of PhD dissertations) contribution to the subject at hand. Fundamentally, the research must make some contribution to

knowledge. The academic standard of the whole work as well as the technical presentation and layout must be of acceptable quality. Moreover, the scope of the research must be well demarcated. Its exploration and interaction with relevant literature must speak of someone who is able to critically interact with other voices in the field, and whose understanding of the field of research is quite good.

The style of presentation must be adequate for the purpose of the dissertation. It should be consistent in its application of research procedures and the chosen methodology. It is usually helpful to begin each chapter with an introduction. This should capture the salient issues of discussion in the chapter. Such a step helps the presenter to remain focused and also guides any reader of the material as to what he/she should expect in a particular chapter. Then, at the end of the chapter, it is helpful to draw all the discussions to a close with a conclusion. This should briefly summarise the main achievements of the chapter and convince both presenter and any reader that the objectives of the chapter have been satisfied.

The use of language must be both readable and easily understandable. As much as possible, the presentation should be devoid of repetitions and becoming monotonous at some points. A numbering system including font sizes for chapters, sections, and subsections for ease of flow and referencing must be employed. This must be used throughout the presentation. For instance, the system adopted in this book is 'Arial' and the font sizes are: chapter heading, 16; main heading, 14; sub-heading, 12, etc.

As much as possible, the data gathered should be analysed using appropriate methods that can be enhanced by the display of tables, graphs, bar charts, and the like. Moreover, the use of diagrams or figures is a powerful tool that the researcher can employ for a graphic representation of ideas and arguments. Some of these innovative ways of presentations may become a big plus to the work.

Above all, the researcher/presenter must know that the key to success in research and dissertation is a healthy relationship with the person's supervisor(s). The researcher must assume that he/she is like a visually-challenged person who is being led by the supervisor(s) in a journey through a virtually unknown forest. Thus, maximum cooperation is required if the person is to reach the desired destination. Proverbially, 'a word to the wise is enough'.

1.3 The Preliminaries

There is the need at this initial stage to brush through a couple of areas that serve as the preliminaries issues of any research presentations. These usually consist of issues that are common to most dissertations and some few others that are peculiar to specific dissertations.

1.3.1 The Common issues

With the exception of the cover page (or front page), all the preliminaries issues that are common to most dissertations are presented in this book just the way they are to serve as examples. Moreover, these issues have been shown in this book as close as possible to the form they appear in the pages of the original dissertation. The following usually form part of such areas:

- a) Cover page
- b) Declaration
- c) Dedication
- d) Abstract
- e) Acknowledgement
- f) Table of Contents

1.3.2 The Peculiar issues

Besides the very common preliminaries issues, there are obvious issues that usually peculiar to individual researchers and sometimes connected to the kind of research work. The not too uncommon peculiarities are as follows:

- g) A list of tables and figures
- h) List of abbreviations
 - Common Theological abbreviations
 - Abbreviations for various Bible versions
 - Bible books used only in parentheses and/or in footnotes
 - Abbreviations of theological research and reference resources in the study

The very uncommon peculiarities which appear in the original dissertation are as follows:

- i) Inspiration to press on
- j) Table of Hebrew Alphabets
- k) Table of Greek Alphabets

These, especially, 'Message of inspiration for the research', are included in the preliminaries issues depending upon the researcher's interest. However, the remaining two are quite essential for Bible-based dissertations especially the ones that involve exegesis.

1.4 Developing the Chapter One – The Background

The Chapter One of most dissertations is usually a reorganisation of the research proposal which involves removal of some unwanted components of the proposal and inclusion of fresh information necessary for the actual dissertation. Obviously, a well-prepared proposal is likely to generate an interesting research. However, it is rather a well-organised and worthwhile Chapter One that can set the tone for an interesting dissertation. To achieve the desire of a fruitful dissertation requires an appetite-whetting background to the work. The chapter must provide a good overview to the rationale for the research, the research problem and the related questions. These must become the roadmap for the research.

1.4.1 The Rationale for the Research

The background to a dissertation does not only reveal the researcher's orientation and context for the dissertation but also articulates the rationale for the study. The rationale is the fundamental reason or the justification for the research. Indeed, it is the rationale that usually creates the platform for the problem(s) that precipitated the research to be presented. In relation to our case study, the rationale that precipitated the research is that the traditional conservative dichotomous approach to the interpretation of the laws can no longer be depended upon in the light of recent observations. Thus, new approaches have to be explored using Deuteronomy 23:12-14¹ which is believed to be pregnant with many concepts – preferably referred to as disciplines – as the study text.

1.4.2 The Research Problem

Every search is prompted by a need, in the same way as dissertations are stimulated by specifically identified problems. The research problem must be thoroughly explained and the research questions as well as the objectives clearly stated.

¹ Unless otherwise stated, all translations are from the NIV, though the specific text provided here is only provisional pending the outcome of the translation of the exegesis of the original text.

Eventually, it is from the main problem that all sorts of questions will be generated. With regards to our case study dissertation, the identified problem is the fact that there are a couple of challenges associated with the interpretation of the OT laws which necessitated the research work. In line with this observation, some of the problem questions of the case study material will be articulated in the subsequent section for clarification.

1.4.3 The Problem Questions

Bringing into focus the problems of our case study dissertation as an example, the problem question that needs to be addressed are many. But the *status questionis* is: how are the multiple disciplines within Deuteronomy 23:12-14 unearthed and integrated meaningfully, and what are the implications of such an approach for NT believers? Now, relative to the *status questionis*, and as a possible lead to addressing it, there are a number of sub-questions including the following:

- (1) What are the literary, theological, and exegetical roles of Deuteronomy 23:12-14 in Deuteronomy, the Torah, and the OT in general? Additionally, is the dichotomous approach to OT holiness laws as cultic and moral, or cultic and medical, and similar permutations and combinations justified?
- (2) How is the concept of holiness espoused by Deuteronomy and the Torah evident in the instructions of Chapter 23:12-14? Is the sanitation requirement in the text an extension of the enactment of communal holiness? How does holiness espoused by the text develop the concept of hygiene, and possibly, disease and contagion? Is there a direct link between disease and contagion on one hand and holiness on the other? If there is, how is that reflected in OT Israelite ideas of health compared with other ancient Near Eastern nations?
- (3) How does the idea of YHWH's presence in the camp relate to the whole concept of holiness in the book of Deuteronomy? How do these perceptions integrate to give meaning to the concepts of 'place theology' and 'name theology'? What relationship exists between the divine presence and **מקדש**?
- (4) What are the relationships between the key ideas: holiness; sanitation and/or hygiene, health, and possibly, disease and contagion; 'place theology' and 'name theology' concepts, and **מקדש**? How do these integrate to give meaning to the concept of **מקדש**?

- (5) What predictable hermeneutical grid can be used by contemporary Christian theologians for adequate interpretation of the OT laws? Specifically, what should be the Christian methodological approach; particularly, the historical, literary, cultural and theological to the OT laws on holiness today?
- (6) Finally, how does the outcome of the investigation help the Church and larger society to address the challenges of holiness, sanitation as it relates to environmental cleanliness and/or hygiene in the light of preventive medicine, and the idea of the 'Just war' tradition of the contemporary world?

1.5 Objectives of the dissertation

Usually, the main objective that will precipitate the research is the effort to address the rationale and the identified problem that culminated in the dissertation. In connection with our case study dissertation, it is the inadequate interpretations of OT texts, especially the pentateuchal laws, which call for an exegetical method that could address the lack of established relationships among the main thematic areas that are identified in a passage. For instance, with respect to our passage (Deut. 23:12-14), the identified thematic areas are holiness; hygiene and disease(s) and if possible, contagion; sanitation of the environment.

Moreover, it is to show how the text, which was set in 'the camp' and its environment also give meaning to 'the name and place theology' and ultimately 'YHWH's/holy war'. Beyond the fundamental objectives of any research or dissertation, however, there could be several other sub-objectives. For instance, the dissertation under study is also to explore the following:

1.5.1 Exegesis of the text and link with other OT texts

To achieve the objective of the dissertation presented in this book, the pericope has to be examined by applying a suitable hermeneutical grid in order to produce a basic translation of it. This also leads to an establishment of the meaning and motivation behind the text within the context of the book of Deuteronomy and even beyond. The reason is that outside the book and within the Torah itself, not all laws have the same type of motivation. Thus, there should be a way to deal with this challenge.

1.5.2 Link of text with the NT and application to the NT Church

Though some people may argue that the OT laws are irrelevant for NT believers, one of the most likely reasons for such a position is that these laws have not been fully examined for their meaning. As such, the laws hardly become well understood to be fully applied to the NT context. However, any exegesis of an OT text is incomplete until it is applied to the NT for the benefit of the Church and larger society. To satisfy this objective, there should first be a clear connection between the two testaments. This will certainly necessitate a re-visitation of the debate on the Christian hermeneutics of the OT laws.

1.5.3 Application of the text to the contemporary Church and larger society

A final objective of this dissertation is the potential for presenting an appropriate system for interpreting some of the OT laws for the benefit of Christians today. Lioy (2004:6, 13) establishes a link between the OT and the NT. It is to demonstrate clearly how the importance of the Decalogue and the Sermon on the Mount is evident in the study of ethics today, and indicating that 'the moral law has continuing relevance as a rule of guide for the Christian church today'. In this book, I do not only accept the challenge to link Deuteronomy 23:12-14 to the NT context, but to also sensitise Christians and the larger contemporary society to the relevance of the issues of this text. The objective is to show how best to interpret the pentateuchal laws on holiness in the light of the Gospel for today's believers' consumption.

1.6 Significance of the dissertation

Arguably, the significance of all research works and the dissertations that arise from them address the issue of how such academic engagements could be of benefit to both academia and the larger society. Thus, with respect to the dissertation under study, the findings would be relevant in many ways as might be inferred from the preceding section. Specifically, the findings make contributions to scholarship. I have argued that a multi-disciplinary approach to interpretation of a pericope underpinned by many concepts like Deuteronomy 23:12-14 is a primer to that of similar pericopes of, particularly, the pentateuchal laws of the OT.

Second, the findings shed some light on how to interpret the OT laws in general in the NT. To this end, I have developed a system for Christians that will enhance the

interpretation of the laws, and to a large extent, the OT text in an NT context. Moreover, the discussions here help to deal with the current sanitation/pollution menace by advocating acceptable hygienic and environmental practices which are fundamental to any efforts at preventive medicine. In other words, a calculated drive towards ensuring that the public is well-informed about sanitation will be embarked.

Then also, I want to use dissertation that produced this book to teach that the moral underpinnings of 'YHWH war' are relevant today. Considering the link between improper disposal of excrement and the outbreak of disease, which is a well-known fact in the field of Public Health (cf. Andoh 2014:26; Faniran and Nihinlola 2007:50), and the link which also exists between improper disposal of excrement/faeces, 'holiness of place', and 'YHWH's war' in Deuteronomy 23:12-14, my argument is that there is a link between 'YHWH's war' and some epidemics and natural disasters in the world today (cf. Wright 2008:47-48).

1.7 Methodology of the dissertation

Every researcher must be able to present a satisfactory explanation of the type of methodological approach for his/her work. Exegetical research is an empirical study with a biblical text as the main data. It is a literary research that will explore all the possible facets of a text. Hence, designing a method that can make such a research successful is the most important area of any study. For our case study dissertation, the preferred method is a 'multi-disciplinary' form of investigation.

A 'multi-disciplinary' study of a text may convey many ideas. However, my objective in the dissertation is to investigate all the underpinning themes or concepts or multiple dimensions of a chosen pericope, which are unusually referred to in this dissertation as 'disciplines', then find out the interconnections that exist among them, and finally integrate them to determine their ultimate motivation. In other words, it is to harness all the interpretations provided by scholars on the themes in such a text, in order to produce a unified, appropriate, and acceptable meaning of it. By so doing, I will be able establish the integrated significance of the themes of the text to its audience and society at large.

Planning to tackle such a study by employing a hermeneutical grid that scrutinises the text down to the deepest details is one of the important concerns of an exegetical

study. This is in the light of the many models that one can choose from. It also comes against the background of Karl Popper's admission of uncertainty of approaches to solving problems related to academia (Magee 2001:222). Hirsch Jr (1966:164-166) also notes a basic difficulty of interpretation, which hinders formulations of correct methodology.

However, it is significant for any choice of procedure to be validated as convincing, and with highest certainty of quality at the end. That is, a chosen hermeneutic model should provide an in-depth analysis of a biblical text that would be considerable. Not only should it be able to determine the background of the book such as the theological, ethical, and social contexts of the audience, but it should explore the literary structure and analyse the text in order to establish the authorial meaning. Finally, the model should be able to investigate the link between the passage and other relevant ones before any lessons are drawn.

As a dissertation based on a scriptural text (cf. SATS 2005:22; cf. Mouton 2001:51), it is the historical-grammatical model that I accept to be most applicable. This model provides the window to examine thoroughly the authorial meaning (cf. Hill and Walton 2000:23-25; Thiselton 1996:293-97) and satisfies the evangelical quest for the systematic study of scriptures (cf. Baker and Arnold 1999:98-99) that also emphasises its historical background. This model thoroughly explores such areas of a passage as who, when, what, how, and where, most of which Smith's three literary pieces (2008; 2009; 2010) discuss appreciably.

This does not mean that there will not be any allegorical/symbolical applications. Where necessary, such aspects will have to be used, though scholars like Pettegrew (2007:195), Thiselton (1996:294), and Smith (2009:8) hint of the dangers associated with such interpretation. Moreover, the argument for a practically literal interpretation to the text should not be misconstrued as 'dispensationalism', because of the emphasis that advocates of this model place on literal interpretation (cf. Woodbridge 2006:91). Some of the fundamental issues of a historical-grammatical approach to research are also the many different areas of motivation of a text that this method is able to explore. In the case of my dissertation, these include delving into areas such as the contextual, literary, theological etc., for the law which the passage gives.

1.7.1 Contextual study of the text

As indicated already, one of the pertinent areas of any exegesis will be the contextual study of the texts. This process investigates the background of a text of a book relative to other texts of the book and widening up to cover the entire OT. With regards to our case study dissertation, part of the 'Special Introduction' to Deuteronomy that our discussion will cover is the area of the book's 'situation in life', that is, its *Sitz im Leben*. This will cover the historical, socio-cultural, and other pertinent circumstances that originated and probably influenced the book and textual context in any way. Establishing such contexts is relevant, since the life of the OT Israelites was no doubt influenced by a lot of factors.

1.7.2 Literary study of the text

A literary study of the text involves consideration from two angles: a) the study of its literary structure, and b) a step-by-step analysis of it. A careful consideration of Deuteronomy 23:12-14 shows that the passage is in an interesting place in the literary structure and flow of the book, and the *Torah*. It is thus expedient to examine how it relates to other passages of the book and the *Torah*.

For an exhaustive study of a text, it is important to give detailed consideration to its syntax. That is, to find out what main ideas are involved in the passage and what specific message the main ideas convey to the immediate recipients (Israel), and all Bible believers. In the circumstance of the dissertation presented in this book, it involves a parsing of the words of the text and their analyses in order to assemble the ingredients of the injunctions and establish how these relate to each other within the text. This is where the main ideas expected to be constitutive of the pericope - holiness, sanitation in contrast to pollution of the environment, diseases and contagion, and 'YHWH's war' - are unearthed and serve as the thematic areas for subsequent discussions.

1.7.3 Theological study of the text

All biblical passages are theological since the ultimate source is God. Thus, biblical theology discourse which is based on the Bible as its source concentrates on God and how He relates to creation (cf. Wright 1996:680; Kunhiyop 2012:1). So, one of my biggest concerns in this book is the theological motivation for the law which the

passage gives. The text, no doubt, is pregnant with, and inextricably links, some major concepts such as holiness, hygiene, sanitation, place theology, and **קדש**. All these concepts are discussed from a theological angle in order to establish their implications not only for its OT recipients but also all users of Scripture.

While discussing the theological implications, attention is also devoted to the moral (or ethical) and socio-cultural underpinnings of the text. These look at the justification or otherwise of the community of Israel for obeying the laws. Douglas' (1966:2; cf. 2003:2; Kawashima 2003:372) position with regard to organising our environment as well as the works of Adetoye Faniran and Emiola Nihinlola (2007) and Richter Sandra (2010:354-376) on sanitation and care for creation make various contributions in this direction. Indeed, the theology of holiness based on hygiene and sanitation and its implication for YHWH's presence in Israel's camp to execute judgement are established.

As indicated already, the hermeneutical framework of the historical-grammatical is the main method. However, I propose to modify the hermeneutical framework of this method to include issues of the objective such as the link of the text with other OT texts, and link of text with the NT where application to the NT and contemporary Christian theology and practice is established.

1.7.4 Socio-historical study of the text

In fact, the dissertation can stretch to cover many other areas. For instance, there are many unanswered questions associated with the socio-historical background of the text. For example, are there other reasons associated with sanitation apart from it ensuring holiness of the place for the sake of God's presence? Is there also a possibility that the instruction was to deal with contagion in the camp, though this is not explicit? Is there a possibility that the Israelite had knowledge of it already and that is why no further reasons were assigned?

Now, if the answer to the last foregone series of questions is yes, is there the likelihood that such a practice was a common feature among the eastern cultures of OT biblical time? Better still, how does this reflect on ancient Israelite ideas of health compared with other ancient near eastern nations as discussed by Scurlock and Anderson (2005), and King and Stager's *Life in Biblical Israel*? For answers to some

of these questions, there is a definite need for a socio-historical background study of the text. However, this area will not be tackled in this dissertation for the sake of limitations placed on the number of words and/or total volume of the presentation.

1.7.5 Application to New Testament hermeneutics

In all cases of OT exegesis, it is expected that efforts will be geared towards linking the outcome of the analysis and interpretation to the NT context. Fact is there is the need to establish the relevance of the OT laws in general, and specific ones such as the text under study to the NT Church. Currently, there are scholarly debates on the position of the Laws in relation to the Gospel. Therefore, in the circumstance of our case study dissertation, such efforts will be directed towards making the issues of sanitation, holiness, and 'holy war' discussed in the study applicable to NT believers.

1.7.6 General reader response to the study

To ensure a reader response to such a study, there is need to find appropriate means by which findings of the research or the dissertation can become applicable or address similar situations of society. Once again, bringing our dissertation into focus, this will be achieved by the following:

- (1) Efforts will be made to use the outcome of the research to sensitize Christians in particular and the larger society to the importance of practicing acceptable sanitary habits.
- (2) The outcome will also be used as basis for public health policies on sanitation and environmental cleanliness.
- (3) The outcome of the investigation will be used as basis for further research on OT Laws that will enhance NT Hermeneutics

1.8 Hypothesis

Once again, the researcher should be able to describe the main hypothesis of the dissertation, and provide definitions of key concepts. An important concern that the researcher must raise is the relation between key terms. Of a major significance are some assumptions, the researcher's own presuppositions, and the delimitations of the study. Usually, an overview of the chapters must follow at the tail end. Based on a multi-disciplinary study of Deuteronomy 23:12-14, the dissertation presented in this book establishes that the main thematic areas of the text: holiness; sanitation, that is,

prevention of pollution and care for the environment, and hygiene and health, and disease and contagion, are interrelated. The sub-hypotheses are:

- the integration of the main thematic areas of the text gives meaning to the concept of 'place theology';
- the 'place theology' concept which undergirds the text has its overall motivation as YHWH's continued presence and engagement in **חורבן**.

1.9 Definition and/or explanation of terms and phrases

It will be relevant to consider some of the terminologies that are functional in any dissertation. The subsequent section provides brief definitions of these terms in the dissertation presented in this book in the hope of discussing them in much detail or using them as the discussions progresses.

- *Law*: The body of rules or principles prescribed by an authority, which a state, community, society, and the like recognise as binding on its members. It could also be specific rules belonging to such a body and viewed as an expression of a divine will. For this presentation, the Law constitutes specific instructions set out especially in the part of the HB called the Torah.
- *Holiness*: A term that describes the degree of consecration of a person, place, or material to religious authority or God. It stands for having qualities of worship or adoration or dedication to the service of a church or religion. It is being sacred or saintly in character or divine in origin. The related word is *purity* which is the condition of being free from any form of defilement. In other words, it is being in a state of innocence; uprightness; chastity, including freedom from improper use of words or phrases. In the dissertation presented in this book, I do not differentiate between holiness and purity; they are used interchangeably.
- *Pericope*: This is a designated piece of Scripture that constitutes a self-contained unit. A pericope conveys a complete message, and though it is a part of the whole, it can stand or operate independently of other portions of the whole. Such a functional literary piece may be quite short or relatively long, and helps one to think 'paragraph' instead of chapter and/or verse divisions. Deuteronomy 23:12-14 is the pericope for the dissertation presented here.
- *Discipline*: As a noun, this term represents an area of study, but is purposefully used in the current discussion to convey the idea of a concept. Thus, in the

context of the dissertation under study, it indicates an underpinning idea of Deuteronomy 23:12-14 that was investigated. Put differently, *discipline* relates to the theological themes of the pericope under discussion. Occasionally, then, *theme* or *concept* may be used.

- *Health*: It stands for the general physical condition of the body of a person with regard to the presence or absence of illnesses, injuries, or impairments. It can be used for the general well-being of a person in terms of maintaining physical and mental soundness. It is the condition of a person in terms of his/her physical or mental vigour, and presence or absence of ailments or defects.
- *Excrement/faeces/human waste*: It is the body's solid waste matter, composed mainly of roughage, water, micro-organisms, and discharged from the bowel after digestion. The term is generally used for any waste materials discharged from the body through the anus.
- *Sanitation*: It is the adoption of some measures to eliminate unhealthy elements from one's environment. By extension, it is the process of ensuring public health and hygiene, through maintenance of pollutants like excrement and other human waste via the sewage systems, garbage collection and proper disposal.
- *Hygiene*: It is the practice of principles or rules related to health and cleanliness. In other words, it is the preservation of health by ensuring cleanliness in order to avoid contamination and subsequently disease(s).
- *Clean*: It is a situation where something or somebody is free from foreign or extraneous matter; unadulterated; free from dirt or filth; and unsoiled or unstained. Sometimes, it is also being free from dirty habits.
- *Disease*: It is an impairment of the functioning of a system of the human body, or an organ or part thereof that makes the entity become unwholesome or ill. It is a medical term that describes a condition in an organism that results from activities of pathogens. The term can also be used for a health disorder in a person with recognisable symptoms.

There will also be the need to explain some other terms and phrases like 'the migrant camp', 'holy camp', 'divine warrior', and 'holy war' - חֹרֶם, in subsequent chapters. Efforts will be made to establish these words within the context of the text, book, the Torah, and to a large extent, the OT.

1.10 Basic assumptions

It is worthy of mention that the dissertation under study, does not have detailed engagement with the scholarly debate on the authenticity of Deuteronomy, because it assumes the stance of the Jewish traditional view on the authorship of the Torah. While not all scholars would agree with this stance, my position is that Mosaic authorship is perfectly compatible with the approach being taken. In any case, authorship is not absolutely central to the dissertation under discussion. Though, of course, if it is established, it adds some weight or credibility to the message.

Therefore, it will rather tackle the issue of how the passage relates to the current views of the literary structure of the book, and its role in the Torah in general, which makes it imperative to undertake a literary study of the text. Though the text that constitutes the pivot of the research and its discussions is from the OT, yet in spite of the current scholarly debate on the relationship between the two testaments (cf. Gundry 1996:1-405), I consider both the OT and the NT as a coherent whole.

1.11 Declaration of presuppositions

In agreement with the position of Klein, Blomberg and Hubbard Jr (2004:7), my personal presuppositions and prior experiences as a researcher might exert some level of impact on the direction of the conclusions of the dissertation being used as a test case here. As an evangelical Christian with many years of commitment to both Pentecostal and Charismatic ministries, and now worshipping with Ghana Christian University Campus Ministry, Accra, a body which has no denominational bias, I have always believed the Bible to be the authoritative and inspired word of God. And that the Bible is not only a divine revelation, but also has practical relevance for life today. Therefore, regardless of the effort that I put into the dissertation being studied to remain objective, I cannot discount the influence that my Christian background and presuppositions might bring to it.

1.12 Delimitations of the study

As already indicated, a pertinent area of consideration about the pericope is its theological implication. It is admitted, however, that OT theology may be ambiguous sometimes and quite difficult to explain. Hence it is not hard to admit how difficult it is to provide answers to all the questions that concern biblical Israel. Against this

backdrop, efforts are made in this multi-disciplinary study to unearth the concepts needed to explain Deuteronomy 23:12-14 as one of the significant stipulations of the OT laws. The study integrates all the identified disciplines within the text to find out their overall motivation. The link of the pericope to the NT context and subsequent application of the issues identified in its exegesis will yield fruitful insights not only to evangelicals and all Christians, but also to the global community.

However, since OT theology is often set against the history of Israel's religion (cf. Baker and Arnold 1999), the likelihood of some unanswered questions in relation to their beliefs and the role the Torah plays in the OT exists. As Longman III (2006:11) notes: 'It is simply a hard book for us to interpret and appropriate to our lives'. Thus, the findings in the dissertation presented in this book are exhaustive and therefore the complete picture of all the disciplines/themes of the text under study.

From the background of apparent limitations to understanding the concept of theology, it is impossible for me to explain all the issues one would have wished for regarding a text like Deuteronomy 23:12-14. Nevertheless, the objective of the dissertation under study is to pass the acid test for theological discussion as argued by Aquinas: 'Theology is taught by God, teaches of God, and leads to God' (Wright 1996:681).

1.13 Structure and Timeframe

It is usually advisable for the researcher to be committed to and be restricted by a timeline. Thus, for some higher degree programmes, it becomes a requirement in the proposal and not necessarily a part of the dissertation. Nevertheless, it may be very helpful to be consulting it from time to time. It should be noted that the timeframe is just a guide. Therefore, it may fall short or be exceeded depending on factors such as dedication or the researcher to the work, co-operation between researcher and his/her supervisor(s), availability of the needed resources, and other related but unforeseen factors.

Thus, for our case study, assuming the research and/or taught courses period has been completed, the proposed timelines for say, a three-year period for the dissertation, beginning from Chapter One to the completion stage, may be as follows:

<i>Chapter Title</i>	<i>Chapter Description</i>	<i>Target Date</i>
1. Introduction to the study	Indication of researcher's orientation and background to the thesis. It will identify the research problem and rational for the work.	Year one; Oct - Mar
2. Literature Review	A discussion of previous works done and the major scholarly debates regarding the book of Deuteronomy.	Year one; April - Sept
3. Individual exegesis	Exegetical; it will establish the facts of Deut 23.12-14.	Year two; Oct - Mar
	The use of exegesis to establish the link between key words and their meaning to the immediate recipients.	Year two; April - Sept
4. Inter-textual links and theological formulation	Links with other texts to formulate the theological basis of the research. There will also be analysis and discussion of the exegesis	Year three; Oct - Jan
5. Relevance and the Reader Response	The relevance of Deut 23:12-14 in the light of Christian hermeneutics of the OT Laws, and the Reader Response to the interpretation	Year three; Feb - May
6. Application Conclusion, and Recommendation	Conclusion and recommendation to appropriate bodies such as policy makers and leaders of the NT Church, and the larger society.	Year three; Jun- Sept

1.14 The Bibliography

The researcher must ensure that the bibliography is quite comprehensive and representative of current contributions to the field. Definitely, a good number of current articles relevant to the field of biblical exegesis and/or hermeneutics will be a big boost to the work. It is virtually impossible to do a hermeneutical research and not use different versions of the Holy Bible, and also Bible dictionaries, atlases, and concordances.

Also recommended as part of the important resources for exegesis is *The Brown-Driver-Briggs Hebrew and English Lexicon* with an appendix containing the biblical Aramaic which is a very good material for Hebrew word references and also coded

with *The New Strong's Concordance of the Bible*. Also important is an Encyclopaedia, possibly, that of Judaism. Studying the Hebrew text can equally be facilitated by WTT BHS Hebrew Old Testament Electronic edition obtained from BibleWorks.com.

1.15 Overview of Chapters

The convention for research presentations such as dissertations is that at the tail part of the Chapter One, an overview of the remaining work is provided in a chapter-by-chapter manner. Thus, for our case study dissertation, this appears as follows:

1.15.1 Chapter 2

This is a review of pertinent secondary literature on major issues of Deuteronomy 23:12-14. It discusses previous works and the major scholarly debates regarding the pentateuchal laws in general. Attempts are made to narrow the discussion of these concepts down to the context of Deuteronomy and the chosen text. Emphasis is placed on the major disciplines or thematic areas: holiness, hygiene, sanitation, the concept of 'place theology', and **מקדש**.

1.15.2 Chapter 3

This is where the chosen research instrument, the historical-grammatical approach, is applied to Deuteronomy 23:12-14 in order to establish the facts of the passage. Such exegetical analysis gives appreciable consideration to the contextual background, particularly, the historical, cultural, and theological, the genre, and literary structure of the pericope. The end product of the exegesis is a literal translation of the passage based upon critical observations from the detailed textual analysis. A major outcome of this process is the unearthing of the important concepts conceived within the text.

1.15.3 Chapter 4

Interpretation of Deuteronomy 23:12-14 and its implication for the recipients. This is where the results of the exegetical analysis of the previous chapter are discussed in the hope of establishing the meaning of the text. To achieve this, the discussion considers the theological (or religious), ethical (or moral), and social significance of the text to its recipients. It links the text under study with other texts in the whole OT

to find out the wider implications of the text for users of the HB. One of the interests here is the establishment of the connections between the thematic areas and the implications of such for the dissertation in this book in particular.

1.15.4 Chapter 5

The relevance of Deuteronomy 23:12-14 in the light of Christian hermeneutics of the OT laws will be discussed here. This will be achieved through the establishment of intertextual links. This is also the stage where a proposal for the Christian approach to the study of the OT text will be discussed. The relevance of the text in relation to the apocalyptic warfare is established via intertextual links.

1.15.5 Chapter 6

This penultimate chapter considers how the outcome of the dissertation under study discusses the theological, moral, and socio-cultural implications of holiness, sanitation and/or hygiene in relation to preventive health or medicine to the contemporary Church and the larger society. It also discusses how issues of 'name and place theology' espoused by the pericope become meaningful to Christians and the world today. Of great interest is how the concept of physical **מלחמה** in the pericope becomes relevant to the contemporary world in the light of the 'Just war' theory. The greatest interest, however, is spiritual war that Christians are engaged in, as the text helps to shape their anticipation of the eschatological warfare.

1.15.6 Chapter 7

This chapter reviews all the discussions of the investigation chapter by chapter and highlights the major issues of the dissertation under study. It is also committed to making recommendations on the basis of the findings of the investigation to appropriate bodies such as the church, state policy makers, theologians, and the larger society. As the ultimate chapter, it ends with the overall conclusion of the dissertation in this book.

The Second Chapter

REVIEW OF PERTINENT LITERATURE

2.1 Introduction

The Chapter Two should usually constitute a thorough review of relevant secondary literature on key issues relating to the research topic. Here, the researcher must demonstrate his/her vast knowledge of the extant literature in the field and do a reasonably good review of the literature. The research's exposition of the basic argument of his/her literature must be detailed and painstaking as it is logical, and his/her presentation of the outcome must be clear, straight forward, and systematic. Indeed, the person must be convincing enough in the presentation of pertinent literature in the field.

After an overview of each scholar's contribution to the issue at hand, it is better to provide an evaluation of the respective scholar's work. The chapter must be highly informative and important for providing a foundation for the researcher's own reading of his/her chosen text. The researcher must prove to be someone who is capable to interact critically with other scholars in the field. With my research into Deuteronomy 23:12-14, the dissertation offers an overview of the major scholarly viewpoints on pentateuchal laws in general. At the end of the review of every scholar's work, it provides an evaluation of the respective scholar's work. Then in the overall concluding section, a summary and implications of the review is provided. If possible, it may be presented in a tabular form for easy perusal.

2.2 Review of common concepts of Pentateuchal laws

With our case study text (Deut 23:12-14), the Chapter Two reviews the pertinent secondary literature that relates to the major concepts in the text in the hope of evaluating their contribution to the discussion and establishing a foundation for the investigation. While a pericope of Deuteronomy is the focus, the dissertation will throw light on the broader spectrum of the pentateuchal laws in order to elicit an appreciation of the context of the book and text.

Among the specific areas are the entities which are classified as holy, and how each is described in that context. It is an engagement of how scholars have interpreted the

pentateuchal laws and the kinds of models for their interpretation. It will be necessary to delve into the scholarly conceptualisations on these disciplines in the light of the intercourse that these ideas of Deuteronomy 23:12-14 are expected to have. In other words, since I seek to integrate the concepts: purity/holiness, hygiene in connection with disease and contagion, sanitation of the camp as against its pollution by faeces, the concepts of 'name theology' and 'place theology', and 'holy war', it will not be prudent to consider only how these issues are captured in the laws, but also how they are related to each other. By this means, a meaning of 'YHWH's war', which I have argued in this dissertation as the overall motivation of the pericope, will be established.

2.2.1 Pentateuchal laws interpreted as Purity/Holiness

The work of David P Wright (1999:351-364; cf. Regev 2001:244-246; Baker and Arnold 1999:136) is significant here because it covers a wide range of entities that will satisfy the interest of the discussion in this presentation. This review is irrespective of the observation that the material reflects some of the views of critical scholarship which challenge the unity of the Torah, and this study assumes the traditional view of its unity. The review is enriched by the contrast brought by scholars such as Wells (2000:27).

Though many scholars have explained holiness/purity as the central focus for the enactment of the laws, they nevertheless present different shades of opinions in their reason for such purity injunctions. Some have also explained the call for purity as purely symbolic with many reasons offered. Of the many interpretations, the works that will be reviewed are those of Sprinkle (2000:637-53; cf. Wright 2011:508; Hartley 1992:IVIII) and Douglas (1966:1-40; 1996, 2002:41-53, and 2003:2), a British social anthropologist, who pioneered an approach to the idea of holiness in the Torah by explaining purity from a physical: moral and social angle (cf. Moskala 2000:21-24; Klawans 2003:20; Cothey 2005:135; Owiredu 2005:18; Kawashima 2003:372), and later, ritual perspectives. Their discussions reveal pertinent issues that will be fundamental, and can contribute to the overall discussions in this work.

There is also the holiness of the priest which has been particularly expressed by scholars such as Asumang and Domeris (2006:22), Moskala (2000:13-15), Unger (1988:582), and Adler (1893:6-7). Wright's (1997) comment that Milgrom presented

Israel's holiness in Deuteronomy based on separation from other nations is quite relevant, since this position will receive attention in subsequent chapters. It is also worthy of note that the discussions on the laws have been approached primarily from the perspective where holiness is seen not only as a preserve of the deity, but certain personalities are empowered to function on behalf of the deity. Such functionaries become the 'holy ones'. This approach is offered by Domeris (1986:35-37; cf. Bruce 1979:59; Hartley 1992:IVII; Rosner 2000:544).

2.2.2 Pentateuchal Laws interpreted as Hygiene

It comes as no surprise that scholars who interpret the OT laws as a dichotomy usually give ritual purity and hygiene in relation to health as the reasons since, as Hall (2000:348) puts it, 'hygienic cleanliness (health) and ritual purity were closely related'. Unger (1988:201) states that Deuteronomy 23:12-14 was for the twofold purpose of preserving the health of so great a number of people and preserving the purity of the camp as the dwelling place of God. According to Borowski (2003:78-80), good health and quality of life that lead to longevity depend heavily on good hygiene and proper sanitation, and 'the laws on sanitation and general cleanliness were to be taken seriously, since they were among the main pivots on which good health, quality of life, and longevity rested'.

Sprinkle (2000:637-46) is among those who identify hygiene as one of the valid concerns of the laws. There are other scholars who are also convinced of hygiene and health concerns of the holiness laws. These include Adeyemo (2006:240, 616), Hall (2000:348), Douglas (2003:54); Alexander and Rosner (2000:154-55), and Zodhiates (1996:1526). This section will review the works of only one scholar, James K Bruckner (n.d. p. 6-15; cf. Watt 1999:102; Hart 1995:72-97; Madeleine and Lane 1978:68-70; Scurlock and Anderson (2005:17-19; Faniran and Nihinlola 2007:48-49), whose discussion touches on the salient issues of the dissertation.

2.2.3 Pentateuchal Laws interpreted as Sanitation

Sanitation is connected to both health and environmental care. Stott (1999:123-142) is among such scholars who have made some observations in that direction. He notes that God has delegated to humanity dominion over creation. So God expects humanity to care for nature and particularly, to ensure the cleanliness of a person's environment for his/her healthy life on earth, and also to enjoy the continuous

presence of God. Scholars like McConville 1986:11; Crüsemann 2001:247; Wright 2004:87, Saxey (n.d.:125); Crüsemann (2001:247); Stott 1999:123-142; Christensen 2002:544; DeWitt 2000:71; Douglas and Tenney 1986:187; Barker and Kohlenberger III 1994:264), Christensen (2002:544); Bruckner (n.d.:1-15); and Borowski (2003:79-80) among others agree that our pericope emphasises sanitation and proper waste disposal in order to maintain the environment.

However, in this section, it is the elucidations of Adetoye Faniran and Emiola Nihinlola (2007:47-53; and Richter Sandra (2010:354-376) that will be reviewed. Their views on sanitation are significant, especially since they are distinguished advocates of environmental sanity, which the current dissertation pursues.

2.2.4 Pentateuchal laws establish the ‘Name theology’ and ‘Place theology’

One of the issues in the Torah identified by scholars, and relevant to our discussion, is Israel’s camp or encampment. The significance of their discussion is in the area of the holiness of the camp as a result of the presence of YHWH. This identified link has given rise to two related concepts: ‘name theology’ and ‘place theology’. A number of scholars have identified Deuteronomy as giving attention to sacred place (‘place theology’), as a result of the divine presence (‘name theology’). This section is committed to the review of the contributions of Lioy (2010:25-31; cf. 2005:27; Levenson 1994:86; Waltke 2007:255), Sprinkle (2000:654-55), and Inge (2003:35-40) since their views provide cutting-edge information on these concepts.

2.2.5 Pentateuchal laws are related to ‘Holy war’

A major hypothesis of this dissertation is that the concept of ‘holy war’, חֶרֶם, is the overall motivation for the call for holiness of the camp. חֶרֶם is usually transliterated *herem* or *cherem*, but sometimes as *kherem*. There appears to be some difficulty in the exact translation of this term, perhaps, because it is not distinct in Scripture (cf. Longman III 2013:794-95); nevertheless Longman III (2003:62) provides the definition in its native language as, ‘the entire enemy must be killed’.

The concept nevertheless represents battles in which YHWH exercises judgement on His enemies, who are also the enemies of His people. As van der Woude (1989:29) notes concerning חֶרֶם: ‘YHWH himself acts as the warrior who comes to

the aid of his followers and himself conquers the enemies' (cf. Matthews 2006:58). It was a remarkable element in the life of ancient Israel. While Firestone (1996:99-123) considers the possibility of all the wars of OT Israel as 'holy', whether they are designated as 'holy war' or 'YHWH's war', some scholars differentiate between the two (Longman III 1982:292). Many scholars have made contributions to discussions on this subject by dwelling particularly on the Torah: Gaebalein (1992:5-10); Borowski (2003:35, 76); Sprinkle (2000:637-55); Wright (1999:355-358); and Bruce (1979:257); Stevenson (2002:54).

Of significance to me in this dissertation is **חֶרֶם** as a major theme in Deuteronomy. For Hasel (2008:68), 'one impetus for Deuteronomy's date, among others, revolves around the laws of warfare'. Firestone (1996:104) observes that 'the book of Deuteronomy represents the most fully developed and theologically 'canonised' expression of holy war in ancient Israel'. Rast (1972:26) observes the view of von Rad that **חֶרֶם** plays a central role in the ideology of Deuteronomy. Longman III and Dillard (2006:104) also assert that 'Deuteronomy, more than any other book of the Torah, prepares the nation for the wars of conquest by stipulating laws governing holy war (chap. 7, 20)'. Macdonald (2006:223) notes concerning the wilderness wanderings of the Israelites that the divine presence is particularly associated with the **חֶרֶם** ideology.

Longman III (2013:118-120) identifies Israel's wars under God as sacred events, and specifically points to the pericope as an example of texts that espouse this concept. My interest in 'holy war' is not only because it is a major concept that underlies Deuteronomy 23:12-14, but also because it is the functional reason and the overall motivation for the regulation. Dimeris (1986:36-37) does not only underscore the importance of warfare in the scheme of YHWH, but he singles it out as 'one of the three functions of Yahweh's Council' and affirms His role in war. For Aboagye-Mensah, these kinds of warfare are 'reflections of larger battles on the spiritual level (2006:967; cf. Dan 10:10-21).

In the subsequent review, the works of Annang Asumang (2011:1-46; cf. 2007:16; Longman III 2013:120; Matthews 2006:58), Madeleine and Lane (1978:270-271; cf. Sprinkle 2000:642), and Duane L Christensen (2001:lxviii; cf. 2002: CX-XII, 157)

are of interest. The choice of these is not only because they are exceptionally extensive and better organised, but in view of their identification of YHWH as Warrior and in-depth discussion of ‘YHWH’s war’, and overall contribution to the direction of our dissertation.

2.3 Summary and Implications of the review

With my research into my chosen pericope (Deut 23:12-14), the reviews on the scholarly interpretations of the text focused on the major areas of interest. These are purity/holiness, hygiene and how it relates to disease and contagion; sanitation in contrast to pollution of the geographical spaces, particularly the camp; how these make a contribution to the concept of ‘place holiness’; and the idea of ‘holy war’. A summary is shown in the figure 2.1 below:

Scholar	Observation	Evaluation
David P Wright (1999)	Discusses holiness laws in reference to entities; specifying God, Priests, Levites, Israel, and place	He covers all the entities described in the pentateuchal laws; his reference to holiness of God, Israel, and the land is worth exploring
Joe M Sprinkle (2000)	Discusses holiness laws symbolically and literally. Emphasises cultic, ethical and hygienic concerns	His hygienic reasons for the laws are of interest to this thesis, his view that faeces cause ceremonial uncleanness because of proximity to the genitals is, however, questionable. His symbolic explanation for the laws has some value
Mary Douglas (1996, 2002, and 2003)	Discusses holiness laws symbolically as link to blessings and curses. She emphasises moral and social concerns especially sanitation	Her identification of the laws as dealing with social functions like sanitation and hygiene will be explored. The connections she establishes between holiness, sanitation, and ‘holy war’ will also be helpful
Robert W Doherty (1986)	Discusses holiness laws as cultic, ethical, and functional	His approach indicates a tripartite view; holiness is defined in terms of deity; ‘holy war’ as a functional role broadens the scope of interpretation of the laws
Daniel T Lioy (2004)	Discusses holiness laws as cultic, ethical, and social	His tripartite proposal broadens the scope of interpretation of the laws.
James Bruckner (n.d.)	Discusses holiness laws as hygiene with emphasis on health, disease and contagion	His definition of hygiene as a means of obedience to the law emphasises the divine undertones of health and contagion.
Adetoye Faniran	Discuss holiness laws as sanitation and advocates	Their identification of the text as advocating sanitation of the camp and

and Emiola Nihinlola (2007)	for care of creation or the environment	connection of text to the current believer is important to study
Richter Sandra (2010)	Discusses holiness laws in connection with pollution/sanitation and advocates environmental and creation care	Her emphasis on God's demand of Israel's accountability over the land lays a foundation for the camp, which is part of the land, to be observed as holy
Daniel T Lioy (2010)	Discusses the concept of 'sacred space/place' by focusing on Eden and the earth and links divine presence to the camp	His identification of the whole earth and the camp as sacred space/place makes a contribution to the position of the dissertation
Joe M Sprinkle (2000)	Discusses the concept of 'place theology'; focuses on the sanctuary	His connection between OT idea of 'Place theology' and the NT teaching of Christ is worth exploring
J Inge (2003)	Discusses the concept of 'place theology'; notes three major factors: God, the people, and camp as a geographical place	His links of three major players in our discussion: God, His people, and the camp as a geographical place, and the responsibility God gives His people over the land is laudable
Annang Asumang (2011)	Discusses God as the Divine Warrior; classifies 'holy war' as a physical, ethical, and apocalyptic/eschatological battles	His classification of types of 'holy wars' as physical, ethical, and apocalyptic transcends OT-NT borders to the present time and will help in discussing 'holy war' as the overall motivation
S Madeleine and M Lane (1978)	Discuss 'holy war' as physical; Israel is God's army and priest in war	Their identification of Israel as God's army is good for the study since the text centres on Israel as army in a camp
Duane L Christensen (2001, 2002)	Discusses God as the Divine Warrior; uses the 'holy war' motif of Deuteronomy to connect the wilderness battles with that of the Promised Land	His connection between the Divine Warrior and demands of holiness/purity is one of the driving forces behind this dissertation. The use of 'holy war' in the text to connect the wilderness battles with that of the Promised Land is good for Israel to understand the text

Table 2.1 A summary of review of scholarly works on Deuteronomy 23:12-14

2.4 Conclusion

In the light of all the identified underpinning concepts of our pericope there is the need for a model that is based on sound biblical exegesis to achieve this aim. Smith (2010:1-10) has outlined the some steps for biblical exegesis based on such a foundation. Now, granted that our chosen pericope (Deut. 23:12-14) is successfully studied by another approach which is also able to unearth and integrate all the

concepts therein and holistically establish their significance, then one of the achievements of this dissertation under study will be this model of exegesis of the pentateuchal laws, which can even be extended to cover all OT texts. This is the expectation of the next chapters starting with Chapter Three.

Therefore, in the next chapter, the focus will be on developing this method which is appropriate for the contextual, literary, and exegetical analyses of our pericope. The expectation is that not only holiness, sanitation, and hygiene will be integrated to give meaning to 'place theology', but that 'holy war' will emerge as the overall motivation for our pericope. By this multi-disciplinary approach, it is hoped that an appropriate OT hermeneutical procedure will be developed that will be suitable for not only OT audience but also those of the NT church and the larger society.

The Third Chapter

THE EXEGETICAL METHODOLOGY

3.1 Introduction

Chapter Three is where the researcher applies the chosen methodology to the research. In the analysis of any text, he/she must devote time to not only establishing and defending the authorship of the pericope, but also giving adequate attention to the historical, cultural, and theological background, as well as the genre and literary structure of the pericope. The chapter must be structured logically, with a thorough analysis and consistency in the application of the chosen methodology. Usually, the chapter must conclude after identifying key themes of the text which will serve as the data for the next stage of the exegetical process.

My purpose in this chapter is the selection of the appropriate research instrument and its application for unearthing the data for subsequent discussions. As indicated already, the dissertation under study is a literary research of a biblical text, Deuteronomy 23:12-14, and is intended primarily to explore its underpinning disciplines for appropriate application. Thus, this chapter is where the chosen methodology, the Historical-grammatical exegetical model, is applied to the text.

Consequently, almost all the discussions of this chapter are devoted presentations based on the dissertation under study in order to help researchers to appreciate the nitty-gritties of our chosen methodology. The original source of this pericope, being a historical document in the Hebrew text, has to be processed into a version which will reveal its basic meaning in order to facilitate our study. All the key themes of the text are to be unearthed for subsequent application. At the end of the chapter, it is expected that its basic translation is made available and ready for processing in the next chapter.

Undoubtedly, the traditional conservative approach of categorising the laws into cultic, civil, and moral has come under some attack, at least for good reasons, not only for its arbitrariness. It has raised the fundamental question of what predictable hermeneutical grid can be used to interpret the OT laws. Choosing an acceptable research model and spelling out the detailed methodological structure and design to

achieve set objectives is one of the important areas of any study. In the circumstance where the text is part of OT laws, then, it becomes more challenging, and great care should be taken in the choice of the hermeneutic model.

Gorrell (1981:131-132) provides the four main benefits of models in social sciences research which may be applicable here: they help identify central problems and questions concerning the phenomenon; they limit, isolate and systematise the domain to be investigated; they provide a new language or universe of discourse for analysing the phenomenon; they provide explanatory sketches and the means for making predictions. By the end of this chapter, the chosen model will have produced a basic/literal translation of the pericope, revealing in the process all undergirding disciplines/concepts.

In the analysis, my dissertation devotes time to defending Mosaic authorship, and pays attention to the historical, cultural, and theological background, as well as the genre and literary structure of the pericope. The dissertation concludes the chapter by identifying key themes of Deuteronomy 23:12-14. The chapter is structured logically, his analysis is thorough and he is consistent in his application of his chosen methodology.

3.2 Application of the Historical-Grammatical model

In order for a productive hermeneutical investigation to be achieved, a detailed exegesis is fundamental. Smith (2008:179; cf. 2010:10) considers such a step as the 'heart' of any exegetical research. Being a qualitative research which is literary and based on the Bible (cf. SATS 2005:22; cf. Mouton 2001:51), the historical-grammatical exegetical model, sometimes referred to as the literal approach to the study of the Bible (cf. Smith 2008:169; 2009:8), is the chosen hermeneutical tool. The significance of this model cannot be overemphasised.

Interpretations which are not based on sound historical-grammatical hermeneutic practice open doors to many kinds of questionable interpretations and applications of Scripture (cf. Thiselton 1996:294). Martin Luther commented on such a model that it makes the meaning of the Bible become clear and not obscured (cf. Thiselton 1996:295). Yet, as indicated earlier, this model is only the primary choice, and certainly not the only method adopted in the dissertation under study, in the light of

the undertones of figure of speech associated with Scripture. Thus, applications of typology, allegory and other Jewish approaches, which are often quite legitimate and sometimes can be the only legitimate way of handling some OT passages, may be employed, where necessary.

A fact of interest is that some scholars like Asumang (2006:154-159), Pettegrew (2007:195), Thiselton (1996:294), and Smith (2009:8), warn of possible dangers associated with such 'symbolic' interpretation. Yet, such interpretations will be engaged, provided they fulfil some major criteria, namely, (a) they are based on or seek to link with the historical-grammatical and literary-theological exegesis, (b) they are canonically collaborated, in other words, other parts of Scripture support the interpretation, (c) they are Christologically oriented, and (d) they have ecclesiological applicability, as Asumang (2006:138-153) appropriately advises.

The overall objective of this exegesis is not only to bring out the authorial meaning and significance of the text for the original readers, but to also make it significant for the contemporary believer (cf. Hill and Walton 2000:23-25; Smith 2010:10). This is in line with Klein's (1998:325; cf. Goldingay 2001:109) argument that evangelicals are committed to getting at the true meaning of a text. This is in contrast to the arguments of 'New Criticism' propounded by scholars such as W K Wimsatt Jr, M C Beardsley, H G Gadamer and P Ricoeur. One of their positions is that texts must be understood as having 'an originary superiority to and freedom from its origins' (Gadamer 2006:579). While a discussion of the debate by these 'apostles' is outside of my focus here, at least, as a summary, they oppose interpretation that emphasise the authorial meaning of a text, and rather favour semantic autonomy (cf. Schenck 2014:§1-5; Hirsch Jr 1966:1-6).

However, as Baker and Arnold (1999:98-99) note, evangelical scholars are attracted to the literary approach 'because of its interest in the final form of the text and its tendency to treat biblical books as whole composition rather than a collection of different sources'. Their argument has a lot of appeal especially in the light of the observation that where some scholars may see seams and breaks, the approach makes a case for the unity of the biblical text. I agree with the position that any exegetical approach 'will want to "do justice" to the literature by acknowledging

whatever kinds of truth claims it makes' (Baker and Arnold 1999:98-99), whether they be purely literary or historical and theological as well.

Thiselton (1996:295) indicates that the Reformers were ready to prove that the Bible could stand on its feet and speak as judge of the validity of church traditions, and that 'neither Luther nor Calvin belittled the importance of history and tradition'. Furthermore, he notes that in the seventeenth century, Baruch Spinoza (1632-77) argued the importance of asking questions about the authorship, date, occasion and purpose of particular biblical writings. At the same time, historical-critical enquiry need not, and should not exclude theological considerations.

For me, the historical-grammatical model is chosen for the current analyses, because it will bring out the contextual issues which are fundamental to the interpretation of the text. Nevertheless, the appreciation of allegorical/symbolical interpretations will enhance understanding of the discussion.

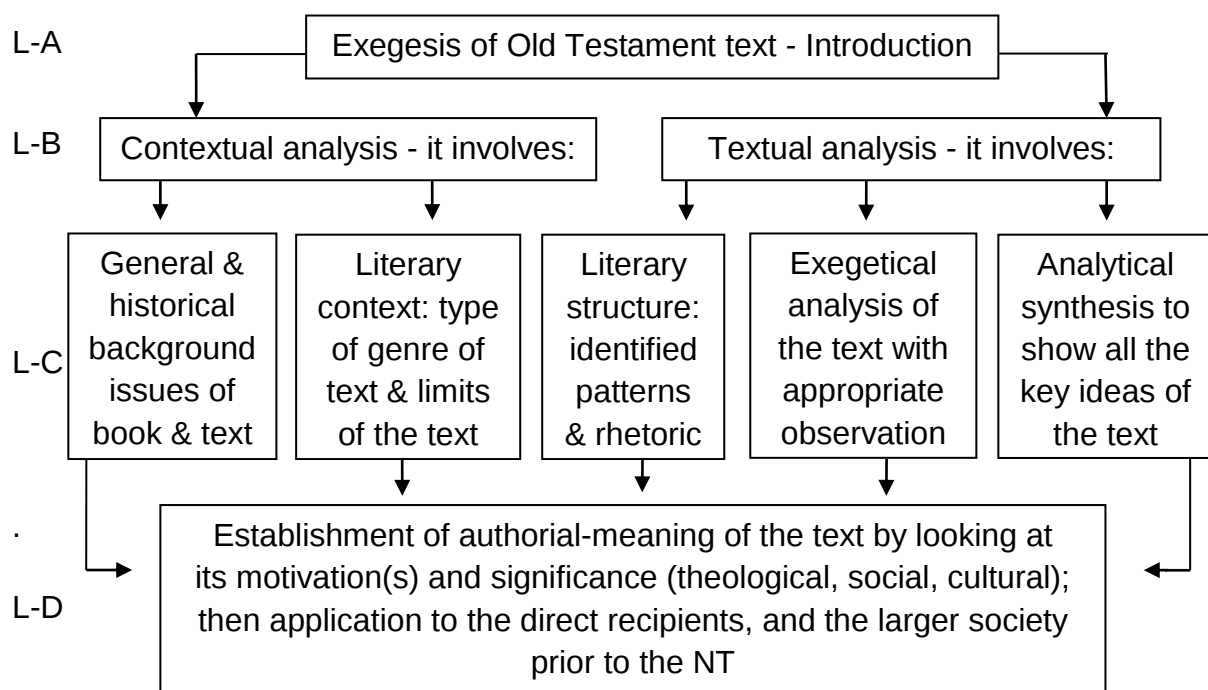


Figure 3.1 Proposed sketch the for exegesis of Deuteronomy 23:12-14

The subsequent analyses in this chapter and the next will follow the proposed sketch on the previous page which shows a slight modification from that presented by Smith (2010:1-10). The blocks are put in levels (L-A, L-B, L-C, and L-D).

3.3 The Contextual Analysis of Deuteronomy 23:12-14

Building on the brief introduction to this exegesis in the previous section (ref. L-A of fig. 3.1), the major issues to be addressed are the contextual roles of the passage of the book in the light of the Torah and the OT as a whole (ref. L-B of fig. 3.1). The exegesis here leads to the establishment of the contexts of the text and provides a detailed analysis of the chosen pericope in order to yield accurate results. The historical-grammatical exegetical model particularly emphasises the importance of the context of the pericope within the book concerned. This includes the *Sitz im Leben* and theological and socio-cultural backgrounds that follows subsequently.

3.3.1 General and historical background of the book

Any successful exegesis does not overlook the general and historical background of the pericope, but devotes attention to the occasion of the text and book and what underlying issues the author was addressing, while not ignoring the fact that it is not easy to fully establish all the events behind the historicity of the text (cf. Goldingay 2001:111-112). In other words, a discussion of the text premised on our proposed model will be dominated by the examination of its contextual background: the historical, cultural, social, political and other relevant circumstances from which the text originated and which perhaps influenced it.

Lioy (2004:4; cf. Bruce 1979:7) underscores the importance of such a process with a comment that the OT is more than a general history of religion, and must therefore be read in its historical setting, if its ethical teaching is to be rightly appropriated. This step is also in line with Klein's (1998:328) observation that 'if we are to comprehend an ancient text accurately, we must come to appreciate, as much as possible, the perspective of the ancient writer and readers'. Some of the pertinent background issues are engaged subsequently.

3.3.1.1 Redaction Criticism and the *Sitz im Leben* of the book

The importance of the historical context of any text and book in any genuine historical-grammatical studies cannot be underestimated. Arguably, no book of the HB has been argued over like Deuteronomy in the light of the unending discussions concerning the 'Book of the Law' that was discovered in the temple during Josiah's reforms (2 Kgs 23). Mainly as a result of the identification of Deuteronomy with the

latter, it is not easy to establish the context of the book without getting involved in some sort of scholarly entanglements. Arguments about its *Sitz im Leben*, that is, the temporal provenience or life setting or better still, the sociological background of its composition, have reached peak levels.

The traditional view, which conservative interpreters of the HB hold to, is that Moses wrote the whole Torah, but this position has come under strong challenge. Specifically, some scholars disagree with his authorship of Deuteronomy. Baker and Arnold (1999:148) note Spinoza as one such scholar. Greenspahn (2004:454-55) also observes Abraham ibn Ezra's reservation, which has had appreciable impact on the development of contemporary biblical scholarship. A major reason, no doubt, is that scholars have still not settled on the original life situation of the book. While some argue that the book parallels the second millennium Hittite suzerain-vassal treaties, because of its extensive historical prologue, others consider it as rather closer to the first millennium Neo-Assyrian treaties for its accurate comparisons with 'the order and phraseology of the curses sections' (Arnold 2011:553).

While much of the argument has centred on Deuteronomy, the theory of the composition of the Torah still remains one of the hotly debated issues, with little sign of an acceptable conclusion soon. This notwithstanding, Clines (1979:83) observes that evangelical scholars have not demonstrated enough commitment to denying or affirming that the Torah comes directly from Moses. Of much interest is the position of Deuteronomy in relation to the whole HB since, in the words of Weinfeld quoted by Hasel (2008:67), the book is 'the touchstone for dating the sources in the Pentateuch and the historical books of the Old Testament'. It is not only the critical issue of authorship which needs to be resolved, but all the issues which are fundamental to contextual studies will be concretised when its *Sitz im Leben* is established.

For the current investigation, the significance of understanding the *Sitz im Leben* of Deuteronomy is as perfectly articulated by Thompson: 'It is fundamental to a true appreciation of its nature, and is basic for accurate exegesis' (1963:1). That is, such a step will greatly facilitate the understanding and interpretation of the pericope under investigation. As a textual presentation, straightening some fundamental issues of the book strengthens the premises of the research and the quality of its outcome. In this light, it will be appropriate to devote some attention to the *Sitz im*

Leben of the book, in order to validate my position in the dissertation presented in this book.

Clines (1979:82) observes one of the first major steps towards current theories of pentateuchal origins. He mentions how Astruc (1753), though not denying Mosaic authorship of Genesis, concluded that 'two documents, the one using the divine name YHWH, the other, the divine name Elohim ("God"), lay behind the present book of Genesis'. Astruc's works, no doubt, sparked the search for deeper information to discount Mosaic authorship of the Torah and for that matter Deuteronomy.

However, the debate on the *Sitz im Leben* of Deuteronomy followed the work of W M L de Wette in 1805 (Clines 1979:82; cf. Stott 2005:155; Weinfeld 1967:249). Clines notes de Wette's argument that Deuteronomy was the law that was 'discovered' by Josiah (2 Kgs 22). If de Wette's work ignited the fire of critical scholarship, then it was Julius Wellhausen (1844-1918) who gave it the needed oxygen and thus the momentum to burn. Riding on the back of de Wette's argument, the 'Documentary Hypothesis' or 'Documentary Theory', represented as JEDP theory, was developed and popularised by this German scholar.

Wellhausen's theory is articulated briefly by Clines (1979:82-83; cf. Briggs and Lohr 2012:10), and a mention of it is significant here. This theory says that the Pentateuch is a compilation of four basic documents written by four different and independent authors (the authors are designated as J E D and P with the dates of writing as 950-850 BC; 850-750 BC; 621 BC, that is, Josiah's time; and 605-539 BC respectively). Wellhausen argues that the 'E' document was added to 'J' to form 'JE' document, and the 'D' document to the 'JE' to form 'JED' document during the time of Josiah. The 'P' document was added sometime after the exile to make it JEDP.

According to Wellhausen's theory, various editor(s) or groups of editors called redactor(s): R(I), R(II), and R(III), discovered these documents and put them together to form the books. The record of Moses' death could have been added later to the book of Deuteronomy. The overall product was probably ready at Ezra's time or a time within that period. The development process is illustrated in the diagram below that was modified from Adjei and Nsiah (2002).

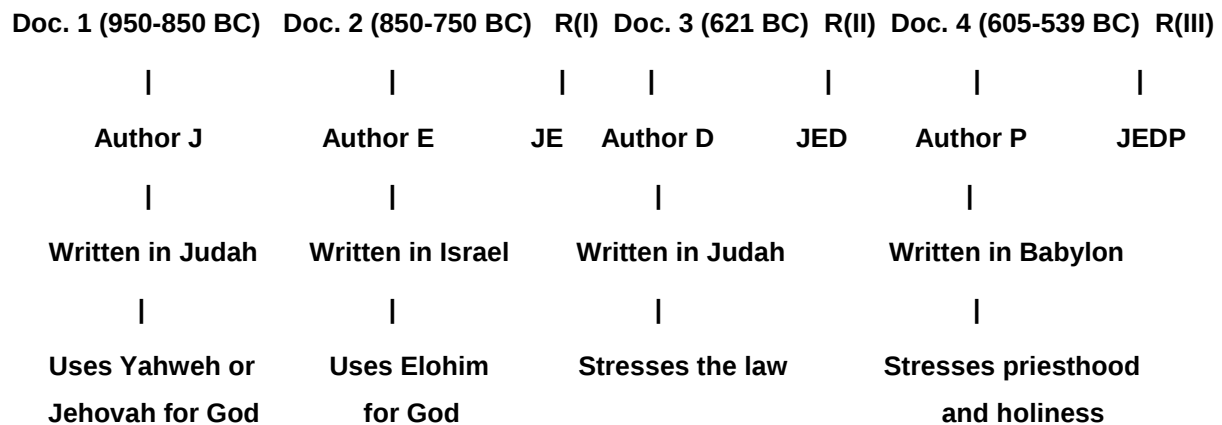


Figure 3.2 Diagrammatic display of Documentary hypothesis (JEDP theory)

Since the birth of JEDP theory until recently, the position of scholars on the life setting of Deuteronomy has changed and the anti-Mosaic position has grown in strength. The arguments of such scholars are diverse. Heck (1990:16) observes, for example, that Genesis 49 and Deuteronomy 33 were previously unanimously understood as the words of Jacob and Moses, respectively:

Today that is the case only among conservative scholars. The rise of critical scholarship in the 19th century led to a reinterpretation that is accepted today by most critical scholars. Genesis 49 and Deuteronomy 33 are thought to contain individual sayings, written at different times and places by different authors.

Hasel (2008:67-81) notes the view of historical-critical scholarship on the *Sitz im Leben* of Deuteronomy which has generally reflected the Hezekianic-Josianic reforms of the seventh century BCE, with the book being that of a Deuteronomist (D). For him, scholars of this group are aligned to the first millennium Neo-Assyrian treaties. He comments on works of scholars like Van Seters, Frankena, and Weinfeld, who have focused solely on first-millennium comparative studies to the exclusion of second-millennium sources. According to Hasel, Peter Craigie, Jeffrey Tigay, and most recently James K Hoffmeier have recognised that the types of siege warfare described in the book are common to several periods of history, including contexts in the second millennium. This is in contrast to the position of Van Seters

and colleagues' assumption of 'an Assyrian *Vorlage* to the treaties and military practices outlined in Deuteronomy through Judges'.

Kim (2004:1-8; cf. Weinfeld 1967:249-262) notes von Rad's argument that the *Sitz im Leben* for Deuteronomy is a cultic celebration, perhaps a feast of the renewal of the covenant at Shechem, which can be conjectured by a formal covenant-making in Deuteronomy 26:16-19. He writes that one of von Rad's positions is that the book was part of the cultic covenant ceremony, liturgically read by Levites. He adds that the occurrence of 'the place the Lord your God shall choose' in the book is argued to have supported the centralisation of the cult at Jerusalem, and that such a move was to suppress worship at other sites of the Promised Land. He notes von Rad's argument that it is the scholars involved in the Deuteronomistic school of redaction who finalised the canon.

Weinfeld (1967:249-262) supports de Wette's view that Deuteronomy reflects the centralisation, but with a reservation. He notes: 'one can no longer speak of a new book written in the time of Josiah but about compiling old traditions and reworking them in the spirit of a new historical and social reality'. Stott (2005:158) agrees with Conrad's (1992:52) position that references to the book of the law are part of a rhetorical strategy to bolster the credibility of the narrative in which it is mentioned.

Along the same line, Stott quotes Conrad: 'by making general and even specific reference to a document that has been lost and found, and for the readers lost again, the narrator's voice has been empowered and given authority'. Adamczewski (n.d.:19) notes the arguments of scholars like Seters and Christensen that the direction of literary dependence between the books of the Torah is rather reversed, that Genesis, Exodus, Leviticus, and Numbers are literarily dependent on Deuteronomy, and not vice versa. Strangely, this does not appear to reflect Christensen's (2001:lxxxix) position.

Moreover, Seters (1983:48) is mentioned by Stott (2005:167) as suggesting that the sources cited by the Chronicler in respect of the found 'Book of the Law' are fictive and designed to 'disguise his obvious literary dependence upon the Pentateuch and the Deuteronomistic Historian'. Last but not the least comes Lundbom, who is observed by Christensen (2001:lxxx) to have suggested that it was only the 'Song of

Moses' (Deut 32) and not the entire book that was found in the temple in Jerusalem during the reign of Josiah.

In summary, the reasons for denying Mosaic authorship are clear. If Adamczewski's observation of the position of Van Seters and the 'supposed' view of Christensen already articulated are anything to go by, this clearly tears apart any argument of Josiah's date. One also observes the inconsistent reasons proposed for the narration of the 'Book of the Law' found in the temple.

On the contrary, the arguments of scholars in favour of Mosaic authorship are not only consistent, but also convincing. A few of these arguments have been presented subsequently to make a case for my position in the dissertation under study. Hall (2000:15) argues that the scholars who had expressed doubts about Mosaic authorship are in the minority, compared to the overwhelming number who agree that Deuteronomy identifies itself as Mosaic (Deut 1:1; cf. 2:1).

As Christensen (2001:lxxxv-lxxxix) notes of the book that it is 'the product of an individual author/composer; whether or not one chooses to call that person by the name Moses'. However, he argues on the basis of the musical quality of the text that it points to Moses as the original composer. His observation that 'the three wilderness books (Exodus, Leviticus, and Numbers) are supplemented by Deuteronomy immediately prior to the death of Moses contrasts Adamczewski's (n.d.:19) note of the former's view that the first four books of the Torah are literarily dependent on Deuteronomy.

Similarly, Maier's (1988:73-74) arguments from the works of Josephus (A IV, 176) indicate that the renowned first century AD historian favoured Mosaic authorship. In *Josephus: The Essential Writings* which is a condensation of *Jewish Antiquities* and *The Jewish War*, he notes how Moses called together an assembly near the Jordan and delivered many words of wisdom as well as laws for their government. The weakness of using Josephus is that he wrote way over a millennial since Moses lived and could not authenticate what happened in the time of Moses. Nevertheless, the personal note of Maier, 'Josephus provides a detailed summary of Mosaic laws cited in the Torah, particularly Deuteronomy', strengthens the position of the renowned historian on Mosaic authorship of Deuteronomy.

Building on the arguments of Huffmon (1959) and Harvey (1967) which were established on the work of Mendenhall (1954), Davidson (2010:45-84) is convinced that Deuteronomy comes at approximately the same time as the second millennium BC Hittite suzerainty treaties. Besides, Thompson's (1963:1-6; cf. Longman III and Dillard (2006:111) argument that the Hittite treaties include threats of exile or loss of land or families among their 'curses', and the presence of similar threats in Deuteronomy 28 is evidence of the book's link to the second millennium BC is significant here. Moreover, he notes that the present Exodus story is an adequate background to the covenant appeal of Exodus 19:5; Deuteronomy 4:1, and 29:9, and indicates that the sequence - Exodus-Sinai-Wandering-Conquest, which includes Deuteronomy, was a historical continuity.

Gaebalein (1992:3-6) observes how scholars like Kitchen and Kline have showed the literary similarities between ancient Near Eastern suzerain-vassal treaties, especially the Hittite treaties of the 2nd millennium BC (cf. Bruce 1979:62; Arnold 2011:552-53; Barker and Kohlenberger III 1994:236). He notes that prologue to Ecclesiasticus (180 BC), refers to 'the Law and the prophets' and other subsequent books, and that the 'Law undoubtedly includes Deuteronomy'. According to Gaebalein (1992:6-7), Josephus in *Contra Apion* listed five books that 'belong to Moses' among the twenty-two 'divine' books. He argues that the inclusion of the Deuteronomy in the LXX and other early translations and quotes from the book in the NT deem it as canonical.

There is pertinent internal and external scriptural evidence in support of Moses' authorship. One of the internal, and no doubt, contentious issues, centres on warfare, an area of great interest me. The presentation of Hasel (2008:67-81) supports the position that the laws of Chapter 20 depict ancient Assyrian warfare, and thus fail to validate the position that the *Sitz im Leben* of the book generally reflected the Hezekianic-Josianic reforms of the seventh century BCE. So the book could not have originated from that period. Rather, Longman III and Dillard (2006:102-104; cf. Clines 1979:82-83; Macdonald 2006:212-14; cf. Geisler 1986:77-80) note that Jewish and Christian tradition alike assigned its period of authorship to the pre-critical periods. Archer Jr (1994:276) notes that in Deuteronomy, there are no expressions 'which are not perfectly reconcilable with Mosaic authorship'. Similarly, Lioy (2013:2) ascribes the book to Moses.

Of note is the fact that messages about the Promised Land do not give indication of a place that was already inhabited by the Israelites, as portrayed by scholars who propose a *Sitz im Leben* belonging to Josiah's time. Such passages of the book (8:1-18; 9:1-6; 11:8-12; 18:9-13; 19:1-2) point to future events on the land after its conquest. They indicate a land yet to be conquered and settled on and not one with settlement from Joshua's days to that of Josiah. If the warnings were only recollections by a deuteronomist at the time of Josiah, and not rather before the conquest and settlement, then passages like 18:14-21 and 30:11-20 were misplaced. In the later date period, such recalls would be late in serving their purposes after centuries on the land, but in the early date it would be appropriate because the people would need to begin life on it.

Apart from statements within the book that support Mosaic authorship (1:5; 31:9, 22, 24, and 30), there is also the evidence of the centralisation of worship to refute a Hezekianic-Josianic argument. Almost all the prescriptions about such a central place point to a future site for the tabernacle. Designated a place for God's name as indicated in the book meant this place was to serve for worship and sacrifice, since the Ark of Covenant would be housed there. This place was yet to be selected, as the book shows (12:5-26; 14:23-25; 15:20; 16:2-15; 17:8-10; 26:2; 27:1-8; cf. Longman III and Dillard 2006:116; Christensen 2002:542-44; Macdonald 2006:212-14; Block 2005:138; Richter 2007:342-366), in contrast to a prepared temple city of Jerusalem at the time of Josiah (2 Chr 34) as von Rad and others argue (cf. Weinfeld 1967:249-262). It was the tabernacle that would metamorphose into the temple (cf. BDB 5209:690). So, the *Sitz im Leben* of the book could not have been the time of Josiah.

Radmacher, Allen and Wayne (1997:290-91) consider the speeches in the book as set against the background of all the events of Israel's history including the Exodus from Egypt until the time they were spoken; the revelation of God at mount Sinai, the rebellion response of Israel to YHWH's goodness, and God's constant protection of them. So, von Rad's (cf. Weinfeld 1967:249; Kim 2004:1-8) proposal of a covenant renewal feast and the preaching of Levites as the setting should be discredited on the grounds of having weak historical foundations. As Christensen (2001:lxvvi) notes, 'the book enjoyed many years of use within public worship in Israel before its

use at Josiah's time'. Similarly, Kim (2004:1-8) argues: 'If it is indeed homiletic preaching as von Rad argues, it would rather belong to the prophets than to Levites...However, Moses entrusted the book not solely to Levitical priests (Deut 17:18), but also to "all the elders of Israel" (31:9)'.

For Radmacher et al (1997:290-91), Deuteronomy comes on the heels of Moses' expectation of imminent death, since YHWH had commanded him to leave the words of the law as a testimony to Israel. In response, then, Moses wrote the words down and gave them to the priests, the sons of Levi, who carried the Ark of the Covenant of YHWH, and to all the elders of Israel. It was for safekeeping, and also for the law to be read every seven years as a constant reminder to the people 'so they can listen and learn to fear the LORD' (Deut 31:9-13). With future covenantal renewals clearly stated, Moses challenged the people to renew their commitment to God (Deut 30:11-20). No wonder other passages of the OT refer to Deuteronomy regulations as Mosaic (1 Kgs 2:3; 8:53; 2 Kgs 14:6; 18:6, 12). Not even the NT is silent on Moses' authorship of the Torah, especially in connection with Deuteronomy (Matt 19:7-8; Mark 10:3-5; 12:19; John 5:46-47; Acts 3:22; 7:37; Rom 10:19).

Not only is Mosaic authorship of Deuteronomy challenged, in fact, the JEDP theory ignores Moses' authorship of the entire Torah. According to Archer Jr (1982:45-54), the JEDP portrays the pentateuchal composition as the outcome of a compilation of various documents by several different anonymous authors from different periods in Israelite history. To refute such a position, he proceeds to review some evidence that the entire Torah is the authentic work of Moses under the inspiration of the Holy Spirit. Enns (2002:387) ascribes it to Moses based on Green's observation: 'Green's defence of Mosaic authorship was thorough, precise, clear, and unyielding...on the whole Green is well aware of the post-mosaic elements in the Pentateuch but considers them minor elements that have no apparent bearing on the question of Pentateuchal authorship'.

Therefore, not only should Mosaic authorship of Deuteronomy and to a large extent the Torah be defended, but also its contribution as a whole should be appreciated. Crüsemann (2001:247-249) believes that the Torah connects the whole of reality, in particular all areas of everyday human life, with God, and that the contours of God's identity and nature are revealed by this connection. Thus, 'translating "torah" as

“law”, and subsuming the commands of the OT only under the theological category of “law”, tears apart what, in the Bible, belongs together’. The Torah, for Crüsemann, doesn’t only serve as foundation of Scripture but expresses the unity of God and, thus, ‘an indispensable element of the identity of God’.

Though traditionally, only the Torah is ascribed to Moses, the whole law of the OT is often called ‘the law of Moses’ (Rykem, Wilhoit and Longman III 1998:489-492; cf. Clines 1979:78). Arguably, it is the message of the Torah that forms the basis for the rest of the OT. As Kaiser Jr (2001:131) argues: ‘Most of the subsequent cases of divine revelation would be in real trouble if the Torah were found to be unreliable’. Along the same line, Lioy (2004:4) notes: ‘The Old Testament is more than a general history of religion’, what it means is that ‘it must be read in its historical setting if its ethical teaching is to be rightly appropriated’. Bearing the imprint of God’s moral character, the law is God’s blueprint for how God intends human life to be lived.

The bottom line of our argument is Mayes’ (1981:23-24) note that the view of an original Deuteronomy is widely adopted in more recent criticism. This is also in the light of all other concrete arguments for Mosaic authorship of not only Deuteronomy but the whole Torah, and the obvious divergent, weak, and thus unconvincing foundation of the opposition. It is understandable to seal the argument on the bases of these solid notes. That is, the *Sitz im Leben* of Deuteronomy is a review of Israel’s history and the renewal of God’s covenant with their fathers on the east side of Jordan prior to entry into Canaan. However, I am not only reiterating but identifying with the consistent position of traditional HB believers that Moses is the author, and that the Torah as it stands now is reliable.

Clearly, the arguments on Deuteronomy’s *Sitz im Leben* have provided no acceptable date of writing of the book. Many proposals: the eleventh or tenth centuries BC; a time shortly before Josiah’s reform; and the exilic period have emerged (Bruce 1979:257-58). However, on the basis of our position now, and in conformity with the catalogue of evidence that locates the narrative as beginning in the desert east of the Jordan in Moab (Deut 1:3; Barker and Kohlenberger III 1994:236; cf. Gaebalein 1992:3), it makes sense to agree with the traditional date of 1406/5 BC (cf. Geisler 1986:77-80) as the likely date of authorship.

If the arguments had tilted in favour of an anti-Mosaic position it would definitely have had some implications for our interpretation. First, the contextual issues of the book would be directed towards the period of the reign of Josiah and not in the plains of Moab. Then also, the immediate audience would no longer be the generation that survived the decree in Numbers 14. Additionally, lots of observations concerning the military camp (Deut 23:12-14) would change, since it would no longer be a pre-conquest type but would change to reflect a post-conquest one.

In summary, various views of scholars on the *Sitz im Leben* of Deuteronomy have been noted. The position of scholars who do not support Mosaic authorship has been contrasted with arguments that support it. While the investigation cannot consider the fundamentals of the book's *Sitz im Leben*, at least, at this stage, the views of the latter scholars point more to Mosaic authorship, which the inconsistent unconvincing views of the former cannot counter. Their arguments offer enough grounds for the setting of the book not to be doubted as von Rad (cf. Weinfeld 1967:249-262; Kim 2004:1-8) argues. Moses not only narrated the message of the book to prepare the new generation for the conquest of the land, but also ensured that subsequent generations would obey God's laws. With Moses' warnings and the people's renewed commitment to God's covenant, they were ready to enter the land.

3.3.1.2 The title 'Deuteronomy' - a copy of this law or the second law?

As argued already, Deuteronomy stands as the fifth book of the *Torah*, the Law. Designated as 'The Fifth' or 'Fifths of the Law', the book has been recognised as canonical Scripture by God's people from intertestamental times on into the NT period and beyond (Bruce 1979:256; cf. Gaebalein 1992:7). The book not only provides an important summary of the history of the wilderness, but gives more details about the legal issues of God's covenant with Israel. The argument against Mosaic authorship of Deuteronomy calls for a defence of its name.

While some scholars argue that the book provides 'the second law' (Geisler 1986:77-80; cf. Barker and Kohlenberger III 1994:236) others subscribe to 'a copy of the law'. Longman III and Dillard (2006:102-111) consider its title 'the second law' as not an error, since Deuteronomy indeed contains a second version of the law as recorded in Exodus, Leviticus, and Numbers. But Gaebalein (1992:3-6; cf. Bruce 1979:258)

rebuffs such a designation, on the grounds that it resulted from a mistranslation of Deuteronomy 17:18 in the LXX and the Vulgate. He notes that the Jews identify the book of Deuteronomy by its first words 'These are the words' - or by 'The Book of Admonition' or reproofs or corrections. For Hill and Walton (2000:131-32; cf. Hall 2000:14), the book does not give a 'second law' as the name may suggests.

Lioy's (2013:2) rendition of the book as 'a repetition of this law' is most acceptable here. This phrase is synonymous to 'a copy of this law' which is 'known among the Jews as *Mishneh Torah* from the Hebrew of 17:18' (Hall 2000:14). Indeed, if the name of the book, 'deutero', that is, second, and 'nomy', law, is considered in the light of this text, then 'a second copy (of the) law' which is a 'repetition' indicates a better meaning than just 'the second law', which some scholars also disagree with.

3.3.1.3 Deuteronomy - the Law of God or the words of Moses?

The various passages have specific authors, irrespective of their being wholly accepted by either individuals or specific groups as the Word of God. Knowing the original author will thus help to unravel the motivation of any statement, which will in turn help to determine how the recipient(s) will accept its content. In this light, as far as Deuteronomy is concerned, some scholars distinguish between the Law of God and the words of Moses. Be that as it may, are we to take any direct instructions such as Deuteronomy 23:12-14 as parts of Moses' own discourses, or as part of the laws dictated by God? It would be of interest to find out if Deuteronomy 23:12-14 falls into 'words of Moses', or 'laws of YHWH'.

Arnold (2010:58-68; cf. Hall 2000:14; Watts 1999:106) notes that Deuteronomy is the 'words of Moses' as opposed to the 'words of YHWH' delivered *through* Moses (his emphasis). He argues that the 'text of Deuteronomy should be understood as the *ipsissima vox* rather than the *ipsissima verba* of Moses - the former denotes a saying in which the words accurately express intention and meaning of the speaker'. According to him, findings of current research point the way forward in understanding the book as the *ipsissima vox*, that is, the 'very voice' of Moses. Arnold further notes, 'the book is different from Exodus-Numbers in this fact: it is the "words of Moses" as opposed to the "words of YHWH" delivered *through* Moses'. This means that Moses is not just a lawgiver in Deuteronomy, but an exegete of the law - a law interpreter.

Along this line of thought is Maier's (1988:73-74) notes of Josephus' argument that Moses delivered many laws as well as words to the new generation near the Jordan. The former are a restatement of original instructions, while the latter are an expansion of some of the instructions to the people (cf. Hall 2000:14). Maier notes that Josephus provides a detailed summary of Mosaic laws cited in Deuteronomy and argues that it is an indication that the book contains both 'words of Moses', and 'words of YHWH' delivered *through* Moses. Perhaps, Macdonald's (2006:212-14; cf. Geisler 1986:77-80) view that Deuteronomy is the farewell discourse of Moses also falls in line here.

Consequently, a question arises: Is Moses, described by Philo as a *theologos*, that is, God's spokesman (Wright 1996:680), the original source of the pericope under discussion, or there is an actual voice behind Moses? If Deuteronomy is indeed modelled after the structure of the second millennium BC suzerain-vassal covenant treaties where two parties, a higher/greater one, mostly a king, enters into a covenant with a vassal or lesser person/group (cf. Gaebalein 1992:3-6; Thompson 1963:1-6; Longman III and Dillard 2006:111; Bruce 1979:62; Arnold 2011:552-53), then it makes sense to accept Deuteronomy as a reaffirmation of the covenant that God made with Israel at Sinai.

Consequently, I uphold the idea that the meaning of a text resides in the intention of God, who is the ultimate Author (cf. Longman III 2006:26-28). That is, God's intention surpasses the conscious intention of any human author. This explanation aligns with the usual process through which God's revelation is communicated to humanity (cf. Longman III 2006:29) as shown below:

God → human author → biblical text → first reader → present-day reader

In accordance with the second millennium BC suzerain-vassal covenant treaties, the words or message of the treaty contained in the book are those of the King, the originator, who is represented by his servant, Moses, acting as interpreter, and not that of the interpreter himself. Thus, to the relatively young Israelite community the question of who authored the text would not be complicated. It was a straightforward issue; Moses was an interpreter here, but God had all this while spoken through

Moses, so when Moses spoke he did so as a mouthpiece of God. The pericope is thus God's law and not just the words of Moses.

3.3.1.4 The Purpose and Significance of the book

The significance of the book is underscored by the comments of some scholars over the years. Craigie (1983:84–86) notes that 'among the fragments of the DSS, all but eight chapters of Deuteronomy are represented'. Richter (2010:357-376) also sees it as the document that articulates the national constitution of Israel as 'a nation that stands as the first model of God's relationship with a redeemed and landed citizenry in a fallen world'. Geisler (1986:77-80) comments on the doctrinal significance of Deuteronomy: 'obedience to God's laws is necessary for the blessing and well-being of his people'. For Eisen (2001:321-328), 'Deuteronomy provides a legacy which is not the shape of the future, but the nature, the import, of the present'.

As Moses' life and the wanderings of the nation were coming to a close, it was important that they had a fresh look at their life in the land they were about to occupy. Thus, Deuteronomy, no doubt, 'prepares Israel for something new' (Briggs and Lohr 2012:145). So, significantly, Deuteronomy reveals Israel's distinctiveness which, as noted by Kudadjie and Aboagye-Mensah (1992:4), 'can be considered from three perspectives: namely historical, theological and ethical'. They observe that the call of Abraham to leave his country, his relatives and father's home serves as the beginning of Israel's historical distinctiveness, adding: 'Through the historical deliverance from Egypt under Moses, God again declared that Israel was a distinct people because they had been chosen by God himself' (Deut 4:32-34).

For Gaebalein (1992:5), the purpose for Deuteronomy is distinctly stated, beginning with 4:1-2, 5-6, 9-14 and continuing under such injunctions 'Hear, O Israel', 'These are the commands', and 'Be careful to do'. It was the purpose of God to form their nation and give Canaan to them as their national homeland, as recorded in 6:8. 'Do what is right and good in the LORD's sight, so that it may go well with you and you may go in and take over the good land that the LORD promised on oath to your forefathers'. Gaebalein notes:

The Book of Deuteronomy is definitely spiritual and intensely theological....It stands as the wellspring of

biblical historical revelation. It is a prime source for both OT and NT theology. Whether the covenant, the holiness of God, or the concept of the people of God is the unifying factor of OT theology, each finds emphasis and remarkable definition in Deuteronomy (1992:10).

Bruce (1979:258) notes a recent theory that suggests that the book was written to introduce the 'Deuteronomic history' contained in Joshua, Judges, Samuel and Kings. He argues that whatever the objections to such a theory, 'it recognises the theological and spiritual significance of a book that has too often been overlooked'. Deuteronomy, for Gaebalein (1992:3), 'should be considered for the spiritual truths that pertain to the redemption offered to all people and for those truths concerning God and man that never change'. For Barker and Kohlenberger III (1994:236), the book 'is the wellspring of biblical historical revelation. It is a prime source for both OT and NT theology. When the prophets speak of God, they speak of the God and the message of Deuteronomy and of the relationship embodied in the covenant-treaty'.

Longman III and Dillard (2006:102-104) regard Deuteronomy as the culmination of the Torah which 'throws the shadow of its distinctive theological perspective on the rest of the OT history'. They quote Wenham (1985), who has called Deuteronomy 'the linchpin of the Old Testament'. Hill and Walton (2000:140) see Deuteronomy as providing entry into matters of true piety and morality. For them, 'the laws promulgate a worldview that encompasses what is entailed in an appropriate approach to God and what is entailed in an appropriate treatment of one's relationship to the neighbour'. The book is observed by Hall (2000:13) as 'one of the four most quoted and alluded to in the Old Testament', and 'Jesus' favorite book in the Pentateuch'.

Of additional significance is the immediate audience of the book and the pericope. The need to establish who the direct recipients of Deuteronomy 23:12-14 were is legitimate. This arises from the various positions held by scholars on the authorship and date of writing of the book and consequently the text. Understanding who the immediate recipients were could provide some help towards understanding the reasons for the stipulations of the text, and some insight into the text.

Events from Numbers 14 serve as background to the original audience of the book and text. After the demise of the older generation, the surviving and new ones who also survived the plague at Baal-peor as a result of idolatry had now witnessed YHWH's judgement by way of punishment for disobedience (Deut 4:3; cf. Num 25; Radmacher et al 1997:290). So Moses had to plead with this new generation to be faithful to God's covenant. This is indicated by the frequent use of 'today' by Moses (1:10; 4:4; 5:1; 3; 6:6; 6:11) and means that the covenant renewal was a turning point and an opportunity for this new generation to start anew. Deuteronomy 23:12-14 then becomes a stipulation to prepare the people not only for the conquest of the Promised Land, but also that the Israelites could experience victory over their enemies as long as God was in their camp.

3.3.2 Literary context of Deuteronomy 23:12-14

For a meaningful exegesis, then, Smith's (2010:5; cf. Klein 1998:328) advice that attention should be given to the literary context of the passage, which includes the immediate context, the book context and the canonical context, is applicable here. The literary analysis includes the genre of the text and the structure of the book (ref. L-C of fig. 3.1). Texts have meaning only in context (cf. Longman III 1998:32); this is why a consideration of the literary framework of Deuteronomy 23:12-14 is necessary. Indeed, no proper interpretation can be done without exegesis on individual texts and themes within its whole context (cf. Baker 1996:96-99).

It is expedient to establish the background of the text in relation to the surrounding paragraphs and the neighbouring chapters. It is also important to consider how the passage relates to other passages of the book and of the Torah and even the whole OT. However, considering the continuing debate about the *Sitz im Leben* of the book, the Herculean nature of a research into the literary setting of Deuteronomy cannot be overemphasised.

The sections that follow provide just a brief insight in two of the pertinent areas: the type of genre of the pericope text and its limits within the context of the book and chapter. The aim is to throw light on the type of pericope being dealt with in order to not only straighten and narrow the scope of the actual exegetical analysis, but also help in its interpretation.

3.3.2.1 The type of genre of Deuteronomy 23:12-14

Establishing the genre or type of an exegetical study is one of the most crucial steps in the exegesis. Determining the genre will indicate how the passage is interpreted and what meaning many of the details should have. Hirsch Jr observes that the ideas of a genre have a necessary heuristic function in interpretation and that 'understanding of a text for interpretation is genre-bound', and that 'valid interpretation is always governed by a valid inference about genre (1967:78, 113 respectively). Klein (1998:332) notes: 'While the general principles of interpreting literature...apply to all writing, each genre or form has unique features that interpreters must note if they are to understand accurately'.

The pericope for the dissertation presented in this book (Deut 23:12-14) belongs to the genre of law. Klein et al (2004:341-42) give the four major collections of the genre of law of the Torah. These are the Covenant Code (Exod 20:22-23:33), the Priestly Code (Exod 25-31; 34:29; Lev 16; and parts of Num); the Holiness Code (Lev 17-26), and the Deuteronomic Code (Deut 12-26). The pericope falls into the part of the Deuteronomic Code designated as the Apodictic Laws (Klein et al 2004:341-42). Such regulations are given in unconditional and categorical directives. They come as specific instructions about right and wrong, and contain direct address ('you shall/shall not'). Of particular importance to our investigation is the observation by Klein et al (2004:341-42) that Apodictic Laws deal with theological and moral matters.

Pentecost (1994:176-179) considers the law as a gracious provision by God to meet the needs of Israel during their stage of spiritual infancy. Of concern here is the observation that it was given to reveal the standard of holiness required of those in fellowship with a Holy God. In it, the holiness of God is revealed, while man's thought, words and actions, and anything that failed to conform to such holiness become sin. In relation to the pericope, it was given not only to reveal the holiness of God and to make Israel aware of the character of God, but to elicit the kind of obedience that would fulfil His expectations in a covenantal relationship. Such expectations included separating them from other nations so they might become a special people among whom He would dwell, protect, and defend, as indicated by Deuteronomy 23:12-14.

3.3.2.2 The limits of Deuteronomy 23:12-14

In the light of the preceding reasons, Deuteronomy 23:12-14 is very relevant to Israel. The uniqueness of this genre lies in the interesting limits within Chapter 23 of the book. Clearly, the 'holy war' idea of verses 12-14 was an extension of the laws that banned the nations from entering the assembly of Israel in verses 1-8. And though the text is usually considered as part of verses 9-14, 12-14 on its own assigns reason for the stipulation therein and supplies reasons for the assigned reason. For instance, it does not only provide the presence of God in the camp as reason for the practice of holiness; it goes on to mention two significant reasons for such a divine presence. First is protection. With Israel surrounded by enemies, protection could not be traded for anything. As the One who had protected them throughout the exodus, they had built enough confidence in Him.

Second is deliverance. Once again, Israel's ability to conquer and survive in the Promised Land depended upon victories in their battles. With victories over enemies such as the Egyptians (Exod 15:1-5; cf. Deut 3:22); the Amalekites (Exod 17:10-16); the kings of Hesbon and Bashan, two powerful Trans-Jordan nations (Num 21:21-35); and the Midianites (Num 31:1-12), all of which came through divine intervention, Israel's trust in YHWH as their source of victory had been strengthened. Nevertheless, the assurance of His presence to protect and grant them victory in their warfare was a needed confidence booster.

The passage stands out as one of the unique genres not only of the book but of the whole Torah. As a law, it is not only meant to demand, but to inculcate obedience in the people. It is the kind of law which was placed on them as those called not only to a holy living, but particularly and more importantly to be sensitive to the camp as a dwelling place of God. As a law, one expects that failure to obey it comes with punishment. Herein then is embedded another uniqueness of the genre – a very grave consequence in the event of Israel's failure to observe the stipulation. This has implications for Israel both in their worship and total devotion to God as their covenant partner, and their welfare, which also includes warfare.

The remaining part of the chapter, verses 15-25, is distinct from our pericope in that it concerns various regulations such as laws on refugee slaves, laws that forbid

interest on loans to fellow Israelites, and laws concerning vows, which have nothing to do with the 'holy war' motif. In this light, verses 12-14 of the chapter, which spell out the means by which Israel would not suffer the gravest consequences in war but help them to obey God so as to secure victory over their enemies, are unique. Thus, the chapter is clearly partitioned in such a way that very tangible pericopes may be recognised and dealt with distinguishably by every astute biblical exegete.

3.4 Textual Analysis of Deuteronomy 23:12-14

This section of the textual analysis (ref. L-B of fig. 3.1) devotes attention to the literary structure of Deuteronomy (ref. L-C of fig. 3.1), its patterns and rhetoric. This is in line with Smith's (2010:4; cf. Hirsch Jr 1967:86) note that 'how an interpreter understands the overall structure and argument of the book has an influence on how the person understands the meaning of the passage'. The unity of Deuteronomy, as indicated earlier, has been a major issue for scholarly debate. Bruce (1979:62) sees the unity as originating from Abraham who probably brought the materials from Mesopotamia, citing particularly the laws of Leviticus and Deuteronomy.

3.4.1 Literary form of Deuteronomy and Chapter 23:12-14

In the dissertation under study, I uphold the unity of Deuteronomy. The major reason is that of its overwhelming closeness to the more than fifty such treaties discovered in the ANE ranging in time from the mid-third to the mid-first millennium BC, almost half of them being from the archives of the Hittite Empire in the mid-second millennium (cf. Hill and Walton 2000:131-32; Klein et al 2004:351; Radmacher et al 1997:290-91; Bruce 1979:62). The other is the lack of consistent and credible evidence to refute its unity.

3.4.1.1 The identified form of Deuteronomy

There are several approaches to the form and content of the book. For example, Bruce (1979:256) argues that 'the last twenty years have witnessed a solution to the problem of the structure of Deuteronomy in a way that vindicates its unity and illuminates its purpose'. It is on this basis that he proposes his outline. For Gaebalein (1992:3-5), the book may be approached from several angles: first, as a 'Book of the Law'; second, as a series of addresses with materials both repetitive of formerly given content and additions that occasionally are more or less extemporaneous;

third, as a covenant-treaty in both form and content, and fourth, as a compendium of the directives of YHWH given through Moses to prepare the people for the conquest, settlement, and occupation of Canaan.

The above positions notwithstanding, I see the literary form and content of the book of Deuteronomy differently. The whole book is based on the theme: 'Obey YHWH in order to possess the Land' (Deut 4:1-40). Indeed, obedience to YHWH's laws and the call to observe them play an integral part of the covenant relationship with Israel and clearly take a centre stage in Deuteronomy (cf. Radmacher et al 1997:332). According to Wright (1997), Milgrom presented Israel's holiness in Deuteronomy on the basis of their obedience to the prohibitions in the laws.

To begin with, Chapters 1-3 recall the major events from Exodus through Numbers: the command at Horeb 'to break camp in order to advance to the land of promise' and the challenges encountered up to the east side of Jordan, the point of entry to the land. However, Moses realised that possessing the land would require God's presence in a 'holy war' to overcome their enemies, the occupants (3:21-22). So the obedience to ensure the preservation of the chastity of the new generation, and particularly their camp, because of the divine presence, needed to be emphasised.

In Chapter 4, Moses turns to the main business. Based on the importance he attaches to the stipulations he was about to present to these survivors, he reiterated the need for obedience several times in the chapter: 'Follow them' (v. 1); 'Keep the commands' (v. 2); 'Observe them' (v. 6); 'Do not forget' (v. 9); 'Be careful not to forget the covenant' (v. 23); 'You will...obey him'. (v. 30); 'Keep his decrees and commands' Moses recalls the Decalogue in Chapter 5:6-21, and then concluded with an emphasis on obedience: 'So be careful to do what the LORD your God has commanded you'. As a result of the emphasis on obedience to the pentateuchal laws, it is tempting to conclude that Deuteronomy hinges on this theme – obedience.

From Chapters 6-28, the book of Deuteronomy provides a review, reinterpreted, and reaffirmation of God's laws, with elaboration and inclusion of some miscellaneous laws with emphasis on obedience. Love is observed by some scholars to be the central theme of the covenant between YHWH and Israel (cf. Longman III 2013:369); love for YHWH is quite prominent in Chapters 5-11, as also observed by Arnold to be

one of the bases of the book's link with the ANE treaty structure (2011:553). YHWH is to be loved (5:10; 6:4), but His stipulations which are espoused throughout the book and beyond rest strongly on obedience to Him. Consequently, love begins to find expression in the book after the obedience needed to enforce the covenant had been emphasised (Chapter 4), and then the two are connected together in some places (10:12-13; 11:1, 13; cf. Christensen 2001:215).

Thus, our pericope (23:12-14) falls within the latter part of this second section which recommits the surviving community to several important aspects of the laws: morals and civil obligations, social practices, and ceremonial observations. By way of breakdown, issues relating to a person's treatment of the family (Chapter 21), friends (Chapter 22), and the whole fraternity (brotherhood) of Israel and strangers (Chapters 23-25) are declared. It is within such acceptable communal living in Chapter 23 that the behaviour of the army when encamped for battle is addressed by the text. Of particular significance is the fact that while the concept of love is missing in 23:12-14, obedience, on the other hand, is its underpinning concept.

Beyond the pericope, obedience is still paramount to the deuteronomist that it becomes the underpinning virtues for the presentation of first-fruits and tithes to YHWH and their acceptance by the priest on His behalf (26:1-15). Obedience was not required for them to be righteous (cf. Radmacher et al 1997:332) or to become God's people. Rather, as Watts rightly observes (1999:107), 'because they were God's people obedience was required of them'. This is revealed in Chapter 27:9-10: 'Be silent and listen, O Israel! This day you have become a people for the LORD your God. You shall therefore obey the LORD your God, and do His commandments and His statutes which I command you today' (NAS).

Accepting the pivotal role of obedience is significant in the light of the transitional stage of the community in their journey, especially the fact that experiences of blessings or curses on the land they were ready to possess rested on it. No wonder, the whole of Chapter 28 was dedicated to the call for obedience. The rest of the book is devoted to the nation's expectations of the distant future, the renewal of the covenant, and Moses' departure formalities. In the closing Chapters, 29-33, where there is renewal of covenant, handing-over and Moses' farewell, obedience still

underpinned major statements (29:9, 29; 30:14, 16, 17; 32:46). 'To obey is life; to disobey, death', hence the admonishing: 'Choose life in order that you may live, you and your descendants!' (Deut 30:19). Thus, God's action in blessing Israel was conditional upon their obedience (cf. McConville 1986:14, 17).

Another dimension of obedience as the pivotal concept of Deuteronomy is tied up to possession of the land which is no doubt the central element of God's promise to the patriarchs. A closer look at the book reveals that obedience to the law was the basic condition for a successful establishment in the Promised Land. Longman III and Dillard (2006:117) agree with this view:

Possessing the land in the first place and keeping it in the second are both tied to Israel's obedience to God's commands....Obedience to the righteous commands of God will not only result in possessing and keeping the land, but it will also bring prosperity and well-being; whereas disobedience issues in disaster, disease, death, and the loss of the land.

So significant is the connection between covenant obedience and the land, that any success in the latter is presented as a reward for satisfying the former (Deut 5:16). In other words, Israel's obedience to God was not only tied to the possession of the land covenanted to her, but also with their continued presence and prosperity on it (Deut 5:32).

This position finds support from Richter (2010:357-376; cf. Macdonald 2006:220) who sees in the book a continuing chorus: 'If the people will remember the law of God and obey it, they will live and prosper; but if they forget and disobey, they will not prosper' (Deut 11:13-15; 28:1-14). Richter considers Deuteronomy as reminding Israel that the land of Canaan is a gift (cf. Lev 25:23; Wright 2004:85-99), or in the language of ancient international diplomacy, a grant, that YHWH swore to give their forefathers and their descendants after them (Deut 1:8). Being a gift, then, YHWH reserves the right to remove His people from it upon their disobedience.

The connection between obedience to the covenant and possession of the land was, however, not without genuine reason. Moses knew that it was only by purposeful commitment to take every instruction of YHWH seriously that the community would inherit the Promised Land. So, consistently, Moses reminded the people of God's commandments by calling them to obedience (Deut 26:16; 27:1, 10; 28:1) and linking it to the ultimate promise (Deut 11:31-32; 28:8-9; 58-68; 30:2-5). Three observations buttress this point. First, the people's disobedience and rebellion which caused the elderly generation not to enter the land was still fresh in his memory (Deut 1:26-36). Then Moses' own bitter experience of not entering the Promised Land as a result of failing to obey God's instructions at the waters of Meribah (Deut 1:37-38; cf. Num 20:1-13).

Subsequently, Moses recalls how he had commanded Joshua not to be afraid of their enemies because 'the LORD your God himself will fight for you' (Deut 3:21-22; cf. 31:6-8). So, one of the underlying factors for the call to obedience was that God had defeated their enemies, Sihon, king of Hesbon, and Og, king of Bashan, in a 'holy war' (2:24-3:17), and was with them to fight for them to possess the land. However, entry and possession of this ultimate promise depended on their obedience to the instructions of YHWH.

Wright (1999:353) notes that 'Deuteronomy considers the people holy from the beginning, prior to any act of obedience'. It buttresses the fact that though obedience was not the central theme from the onset of the covenant, in Deuteronomy, it took the centre stage. It means that if Israel became holy from the onset of their covenant with the Holy God, Deuteronomy wants them to maintain it through obedience in order to enjoy the blessing of inheriting and surviving fully on the land of promise.

Not only Deuteronomy, but the Torah and the whole OT emphasise the centrality of the land to the promise. Brueggemann posits that the narrative of the OT centres on land which has been promised (Inge 2003:35). Accordingly, Asumang (2005:45) notes: 'The Old Testament is, at its core, about the promise of land to the patriarchs, the journey of the Israelites towards this "Promised Land", their struggle to keep it' He corroborates Brueggemann's position raised by Inge that 'Land is a central, if not the central theme of biblical faith'.

Buttressing his argument, Inge (2003:35) notes O'Donovan's view: 'The possession of land was a climax of mighty acts by Yahweh, and represents the acts of consecration by which Israel gives itself to receive the gift'. Moreover, he observes, 'this consecration requires deep faithfulness on the part of Israel, and will necessitate a very careful balance in the three-way relationship between people, place, and God'. Interestingly, Inge's submission that the possession of the Promised Land requires consecration of the people on one hand and some deeds of YHWH on the other articulates the message of the pericope, where the people were to ensure holiness in the camp in order for God to conquer their enemies for them.

The foregoing discussion establishes the role of Chapter 23:12-14 in the overall structure of Deuteronomy. The passage comes not only as an instruction to be obeyed; it re-echoes the importance of God's presence among the Israelites as they prepare to enter the Promised Land. There is, therefore, a clear relation here: first, the land was YHWH's ultimate promise to Israel; possessing it would be achieved through divine battle in which YHWH himself engages their enemies: second, victory in Israel's wars would be conditional only on the presence of YHWH, which required the holiness of the military camp: third, holiness rested on obedience to the stipulations regarding the camp in particular and the covenant in general.

To summarise the structure of the Deuteronomy in a single sentence, Israel's victory over their enemies to possess and enjoy the Promised Land requires YHWH, whose presence in their camp to engage in a 'holy war' is guaranteed by obedience to the recognition of its holiness. This is articulated by a single text: Chapter 23:12-14. In this light, then, the text can be taken as a microcosm of the whole book.

3.4.1.2 The identified literary patterns in Deuteronomy and then Chapter 23:12-14

As indicated already, Deuteronomy is observed to be largely presented as *spoken* by Moses, not just written (cf. Arnold 2010:58-68; Watts 1999:106; Enns 2002:387; Macdonald 2006:212-14; Geisler 1986:77-80). There are clear indications that either the whole book of Deuteronomy was structured poetically and sung as a song (31:19, 22) or only some portions constitute a song (31:1-32:44). Christensen (2001:lxxx-lxxvii; cf. Hall 1998:85) favours the former position and considers the book as a musical composition at the outset for public worship.

Additionally, Christensen admits: 'We have in Deuteronomy a "prose" text in relation to the lyric poetry of the Psalter' (2001:lxix-lxxvii; cf. 2002:540). His observation of its language as poetic, symbolic, and metaphorical in nature has been mentioned earlier. So for him, the 'Song of Moses' refers to the entire book as it was sung at the Feast of Booths (31:9). He notes that music and poetry are a common medium for transmitting cultural traditions among virtually all so-called preliterate people.

Being poetical thus underlines the fact that the content of Deuteronomy was composed in songs and recited and/or sung at festive periods (cf. Rodas 2012: 264-65). Also significant is the description by Klein et al (2004:351) of the rhetoric of the book as *parenesis* – a style of speech that intends to persuade the audience to adopt a certain course of action. This is in the light of the fact that the supposed recipients were gearing up to possess the Promised Land. So the speech was to motivate them to do nothing short of fulfilling that objective. Smith (2010:5) stresses the importance of examining the literary features such as the rhetoric to determine their influence on the meaning of the passage.

The book lends itself to interesting structural devices and reveals carefully woven literary patterns which cannot be overlooked. As Hall (1998:85-100) attests: 'A careful rhetorical analysis of the hortatory sermons in Deuteronomy yields significant results for exegesis, especially in helping discover the structure and major theme or themes in each sermon'. Christensen (2001:xciii-xciv) presents similar designs of the book and that of other scholars. While appreciating these, it is important to present some of the structural devices of the book on their own merits. The starting point is an analysis of the pattern of the book, which yields a chiasm showing 'abcdcba' pattern:

- a. Moses spoke these words to all Israel in the plains of Moab (1:1)
 - b. Go in obedience and possess the land God has given you (1:6-8)
 - c. Disobedience to God prevented you from entering the land (1:26-36)
 - d. Obey the LORD so that He leads you to possess the land (4:1-28:14)
 - c. Disobedience to God will cause your scattering from the land (28:15-68)
 - b. Go back to God in obedience to repossess the land he gave you (30:1-29)
 - a. Moses recited the words...to all Israel in the plains of Moab (31:30-33:29)

At the extremes are the words spoken (or recited) by Moses which form an *inclusio*. Enclosing the extremes are the commands to go and possess and an assurance of repossessing the land that God would give the nation. Just before the pivot and immediately after it is the result of disobedience to the commands of God. Of greatest interest is the pivot which constitutes the laws and stipulations of the book. The structural pattern of the book amply demonstrates that Chapter 34 is not a part of the main body of the book; that is, it is partially or wholly considered post-Mosaic. Of course, Moses could not be credited with the notes on his death (cf. Longman III 1998:26; Longman III and Dillard 2006:104). It is a likely addition by an eyewitness, most probably, Joshua, and therefore not under consideration here.

As argued earlier, obedience is the key theme of the book and a great requirement for Israel to possess the Promised Land. Interestingly, Deuteronomy 23:12-14 fits perfectly within the section where obedience is greatly mentioned, namely, the law section. The relevance of obedience to the military cannot be overemphasised; it is a watchword for their successful operation. For the text, it is of greater importance especially as the soldiers gather at a camp to embark on a 'holy war' against their enemies.

The literary patterns of Chapter 23 only, and of the military camp, namely, verses 9-14, might be taken together as presented by Christensen (2002:541). While my views in the dissertation under study identifies with both patterns, interestingly, however, that of verses 12-14, as far as I know, has not been considered separately. An examination of Chapter 23:12-14 confirms an exhibition of a special micro-structures and literary patterns. These are shown below:

Outside the camp (vv. 12-13)	Within the camp (v. 14)
a. You must go outside the camp b. So that you relieve yourself there c. Your tool should be used to dig a hole bb. So that you relieve yourself into it aa. You must cover your faeces	A. God moves within your camp B. So God will deliver your enemies to you C. Your camp must be holy (or kept clean) BB. So that God will not see the faeces AA. God will not turn away from you

Figure 3.3 Deuteronomy 23:12-14 showing a mirror reflection pattern

Particularly, the following interesting observations are made:

- I. While the events in verses 12 and 13 are directed to the outside of the camp which is of less relevance, the events of verse 14 are directed to the camp.
- II. The picture of the stipulations in verses 12 and 13 is reflected in a mirror as a bigger picture in verse 14. Hence:
 - i. small 'a' matches big 'A'
 - ii. small 'b' matches big 'B'
 - iii. small 'c' matches big 'C'
 - iv. small 'bb' matches big 'BB'
 - v. small 'aa' matches big 'AA'.
- III Verses 12 and 13 form an interesting pivot pattern with subsequent action and reason reflected at a pivot, the structural centre of the literary unit. This reflects an 'abcba' chiasmus design.

- a. You must find a place outside the camp
- b. So that you can relieve yourself there
- c. Your tool should be used to dig a hole
- b. So that you can relieve yourself into it
- a. You must cover your excrement

- III. A similar pivot pattern is observed within verse 14 alone, where subsequent action and reason are reflected at a pivot.

- a. God moves within your camp
- b. So God will deliver your enemies to you
- c. Your camp must be holy (or kept clean)
- b. So God will not see your excrement
- a. God moves away from your camp

The interesting literary styles and patterns demonstrated by the text are a confirmation that poetry is at its best in the book. In addition to poetry are chiasms which enable interpreters to identify the key message of the text. The centre of the chiasm identifies the core, whereas the wings identify the limits. So, for example, in the structure above, 'c' identifies the core themes of the two sub-structures.

The foregoing section has shown the relationship between Deuteronomy, which is the immediate context of the text, and the other books of the Torah and the OT as a whole. This step was necessary in order to prepare the ground for a closer look at the actual exegetical analysis of the text under investigation. The subsequent section focuses on this exegetical engagement.

3.4.1.3 The identified figures of speech of Deuteronomy and then Chapter 23:12-14

The authors of the OT text employed several literary devices to maximise their impact and possibly act as an aid for quick memory. Generally, metaphorical language form very important rhetorical and conceptual functions to the readers/hearers. Chisholm Jr (1998:172) observes: 'Some philosophical types, concerned that such metaphors might be misleading, are often quick to place a disclaimer on such text' He adds, however: 'Such disclaimers miss the point God is trying to make! God wants to reveal himself in terms we can understand'. He concludes with this advice: 'We should focus on what the metaphorical language communicates about God'

As indicated already, Deuteronomy is observed to be largely presented as *spoken* by Moses, not just written (cf. Arnold 2010:58-68; Watts 1999:106; Enns 2002:387; Macdonald 2006:212-14; Geisler 1986:77-80). However, it is evident that the prophet's presentation was particularly poetical, symbolical, and metaphorical in nature, as also acknowledged by Christensen, though not to the extent of the Psalms. As Christensen also admits, 'We have in Deuteronomy a "prose" text in relation to the lyric poetry of the Psalter'. Another remarkable note from him is that 'music and poetry are a common medium for transmitting cultural traditions among virtually all so-called preliterate people' (2001:lxix-lxxvii; cf. 2002:540).

The foregoing observations support the argument that the content of Deuteronomy was composed in songs and recited and/or sung at festive periods (cf. Rodas 2012: 264-65). Be that as it may, some of the implications of such features are not far-fetched. One of such implications is that it was a means to transmit the cultural traditions which are contained in the laws to the largely preliterate Israelites community. As Christensen argues: 'The book is primarily a work of literary art

designed to transmit a canonical body of tradition as effectively as possible to a given people' (2001:lxxx-lxxxvii).

There is an additional implication worthy of notice: poetry is a very important tool for communication in theology. Christensen (2001:lxxx-lxxxvii) agrees when he notes: 'It is a way of...making present that which lies beyond the bounds of human experience and understanding'. In other words, there is a theological dimension and that is to make the people experience the transformation power or 'spirit' behind the message as they recite and/or sing it. The overall effect of such experience is that the attention of the people would be focused on YHWH, who is the Giver of the instructions.

One is right to look at Deuteronomy through symbolic and metaphoric lenses. Certain areas of the contents of the book describe God with human features in order to impress the message on the people. By portraying God in metaphorical terms as a father, a shepherd, a warrior, a husband, and the like, the Hebrew writers did their best to create images or vivid and lasting impressions in the mind of their listeners. Such rhetorical language, therefore, requires special attention in its exegesis. Specifically on the use of warfare metaphors, Asumang (2011:17-18) is also on target with his observation. He notes: 'Biblical metaphors are not just literary devices, but often serve as the most effective tools for shaping how the first readers responded to scripture'. Thus, it is exegetically prudent to seek for such military metaphors by studying their theological background especially from the OT.

Though the whole text is couched in poetical language, two common figures of speech feature quite prominently: euphemism and anthropomorphism. It is relevant to devote a brief attention to them here to see how they influence the passage.

- A. Euphemism: The Hebrew writers were excellent users of euphemism (cf. 1 Sam 24:3; Gen 47:30; 49:39; Deut 31:16; 2 Sam 7:12; 1 Kgs 1:21; Psa 49:19). The use of the noun, 'a place', instead of 'latrine' (the noun common feminine singular absolute from **לַטְרִינָה** in verse 12) offers a typical example of the situation where preference is placed on a word in the light of Hebrew culture. In support of this, Christensen (2002:542-44; cf. Macdonald 2006:217) also observes that the use of 'sign' or 'monument' is possible, since the likely interpretation is that of euphemism for 'latrine'. However, such an objective should not take

precedence over others that aim at spicing up the meaning and purpose of the pericope.

- B. Anthropomorphism: This is where God is described in human form or with attributes as if He possessed a physical body complete with hands, arms, eyes (cf. Chisholm Jr 1998:172). This is typified by 2 Chronicles 16:9; Psalm 8:3; 27:9; 31:2; and 98:1. Thus the phrase ‘the LORD your God walks’ and ‘He (should) not see’ and that ‘the LORD will turn (or return or move away) from you’ in Deuteronomy 23:14 are clearly anthropomorphic (cf. Christensen 2002:540). The motivation of such rhetoric is not far-fetched: as the new generations prepared to conquer the land, Moses had to inspire them to the kind of victory premised on God’s presence and leadership in their warfare.

In general terms, the phrase ‘the LORD your God walks’ shows that the Holy God wants to be in the midst of His people, provided they will maintain His standards. His being in the midst of the people could be evidenced by the pillar of cloud or fire as observed in the journey from Egypt, or it could be symbolically represented by the Ark of the Covenant. Being anthropomorphic is not enough here; its combination with military metaphor makes it significant for my position in the dissertation contained in this book. For example, YHWH is revealed in Exodus 15:1-12 as a ‘warrior’: ‘The LORD is a warrior’ (NAS, NIB, NJB, and NLT render it simply as ‘warrior; KJV and RSV render it as ‘a man of war’ which is preferred) who is involved in battle with the enemies of Israel.

In the light of the foregoing discussion, the implications of figures of speech such as anthropomorphism for understanding the stipulation cannot be underestimated. Though anthropomorphic portrayals did not really mean that YHWH actually possesses such characters or human features in order to perform their respective functions, they were used to enhance communication and foster understanding.

3.4.2 Exegetical analysis of the text (Deut 23:12-14) with observations

Central to the historical-grammatical model is the need for detailed exegesis of the text to unearth its key themes. The verbal analysis engages the lexical and grammatical relationships of the text (ref. L-C of fig. 3.1; cf. Smith’s 2010:7 chart; Klein 1998:327). This is to interpret the texts in their original languages and within

the historical setting of the text, which is the pivot of biblical theology (cf. Carson, France, Motyer and Wenham 1986:180).

As commonly known, the Hebrew text is the *code* for the transmission of the Jewish sacred writing, the *Tanakh*, תנ"ך or HB (cf. Longman III 1998:21). So it is important to translate it into English bearing in mind to make it still reflect its original divine intention. Moreover, the events of the Bible and their meanings, Lioy (2004:4) notes, 'are directly derived from a careful, objective, and scholarly exegesis of the biblical text so both the original context and its broader relation to the entire canonical corpus influence the final form of the interpretation adopted'.

Therefore, two major areas of exegetical research, the analysis of the text and translation of the passage, occur here. The first involves an in-depth analysis of the text of Deuteronomy 23:12-14, and it looks at the words in the Hebrew text one after the other. The subsequent section presents a verse-by-verse analytical discussion of the text. Following this section is an examination of the various grammatical features of the text. The un-pointed (Unicode) version of the verses, the preferred text, is provided here. It is realised that verses 12, 13, and 14 of Deuteronomy 23 in NIV (and other English versions like KJV, NLT, NAS, and RSV) correspond to 13, 14, and 15 of the same text in Holladay (1988).

12 ויד תהיה לך מחוץ למחנה ויצאת שמה חוץ

13 ויתר תהיה לך על-אזנך והיה בשבתך חוץ וחפרתה בה ושבת וכסית את-צאתך

14 כי יהוה אלהיך מתהלך בקרב מחנך להצילך ולתת איביך לפנך והיה מחנך

קדוש ולא-יראה בך ערות דבר ושב מאחריך

In the actual analysis, many possible nuances of each term are provided before the preferred and most appropriate choice is made.

3.4.2.1 Analysis of verse 12

- i. וְכֵן particle (waw/vav) conjunction. Holladay (1988:85) provides meanings as follows: ‘and’, ‘also’, and ‘even’, connecting and/or intensifying two or more words or phrases (1 Chr 22:9; 2 Sam 1:23; 4); inclusive: ‘with’, ‘and in addition’ (Exod 12:8); explanatory in function: ‘and indeed’ (Amos 4:10); ‘but’ (Gen 17:21); may express alternatives: ‘whether...or’ (Exod 21:16); as imperfect consecutive (also imperf. consec.) in expressing the progression of the action, and often interpreted as ‘(and) then’ (Gen 28:11). But the וְ here is a waw/vav consecutive which is found with verbs that carry a narrative as in the case here (Dobson 1999:285) = ‘and in addition’.

The additional part is כֵּן a noun common feminine singular absolute. According to Holladay (1988:127-28, 85), it can be literal (bodily) as in ‘(fore-) arm’ (Exod 17:11); ‘hand’ (Gen 3:22); ‘wooden hand-tool’ (Num 35:18); ‘hands’ (Gen 27:22); ‘on the shoulders’, ‘back’ (Zech 13:6); there also are verbal combinations like: ‘offer hand’ (2 Kgs 10:15), ‘raise hand’ (Gen 14:22), ‘raise hand’ (Psa 28:2); ‘lay one’s hand on’ (Gen 48:14); ‘a place’ (for latrine) (Deut 23:13); ‘arm-rests’ (10:19); ‘tenons of a frame’ (Exod 26:17; 36:22) = ‘and in addition’ + ‘a place to be used as a latrine’.

Observation: ‘And in addition’ here suggests that the injunction in the pericope was a part or continuation of other ones given earlier (ref. vv. 9-11). For the translation of כֵּן a couple of suggestions have emerged. Besides the NIV, several versions such as RSV; NIB; NET; NAS; KJV; ESV; CSB translate it simply as ‘a place’. Maxwell and Elmore (2007:299) make it ‘a place for refuse’. Christensen (2002:542-44) notes some rendition of the term as ‘a sign’ or ‘a monument’ on the basis of euphemism. Craigie (1976:299) prefers to use ‘a sign’ as a means of directing people to a toilet facility outside the camp, but the War Scroll uses ‘place for a hand’ for the toilet itself (Cromwell 2014:§7).

BDB (3797:390)² says the term can be translated generally or elsewhere as ‘a sign’ or ‘a monument’, but in particular, reference to the text BDB rendered it as ‘a place’. Some Bible versions such as NJB; NET; NAB; however, qualify the indefinite term ‘place’ by the addition of ‘to be used as a latrine’, an expanded form of Holladay’s translation. I prefer ‘a place to be used as a latrine’ or a simple combination of ‘a place’ and ‘a latrine’ as in ‘a place for latrine’ in order to fully indicate the purpose of such term in the text.

- ii. **תהיה** verb qal imperf. 3rd person feminine singular (of **היה**). Holladay (1988:79) gives meanings as: ‘shall become’, ‘shall take place’ (Gen 1:5); ‘shall happen’ (Gen 1:7); ‘shall be’, ‘shall become’ (Gen 2:7; 1 Sam 14:25); ‘have’ (Exod 20:3) = ‘(she) shall be’.

Observation: The gender case most likely refers to the preceding noun ‘the place’.

- iii. **ל** particle preposition. According to Holladay (1988:169) this preposition is always proclitic. Spatially, it refers to movement in a given direction: ‘towards’, ‘to’ (Neh 3:26); expresses arrival at destination as in ‘to the ground’ (Psa 44:26), and ‘comes near to the pit’ (Job 33:22); temporally it is ‘until’ (Deut 16:4; 1 Sam 13:8); it is also ‘at’ or ‘in’ or ‘according to’ (Gen 1:11); introduces cause or reason: ‘for’ (Gen 4:23; cf. Isa 36:9) + 2nd person masculine singular suffix ‘you’ = ‘to you’.
- iv. **מן מחוץ** particle preposition: ‘from’, ‘out of’, ‘by’, ‘by reason of’, ‘at’, ‘because of’ + **חוץ** noun common masculine singular absolute. Holladay (1988:98) defines this as ‘outside’ (Num 35:4; Judg 19:25; 2 Sam 13:17-18; 1 Kgs 6:6; Prov 24:27); with preposition, ‘outside of’ (Gen 19:16; 2 Chr 32:5; Ezek 42:7); ‘toward the outside’ (Ezek 41:9) = ‘from toward the outside’.

Observation: The noun common masculine singular absolute indicating space; ‘toward the outside’, is appropriate here since it comes with **מן**.

² For BDB citations, the first number corresponds to that provided by Bibleworks.com, the second is the page number of the book.

- v. ל למחנה (cf. §iii.) + ה particle article, meaning 'the' + מחנה noun common singular absolute (cf. Holladay 1988:191; BDB 3229:334) meaning 'camp' = 'to the camp'.

Observation: The preposition, 'to', is preferred because it indicates the directional relationship between the space referred to in the preceding section and the 'camp'. 'Camp' is emphasised in the text, making it central to our exegesis and requiring considerable attention. Ordinarily, the camp is a place where an army or other similar body of persons is lodged; a body of troops camping and moving together; to live temporarily in a tent or tents. It can also represent a large gathering of people at a certain place at a specific time for a special event.

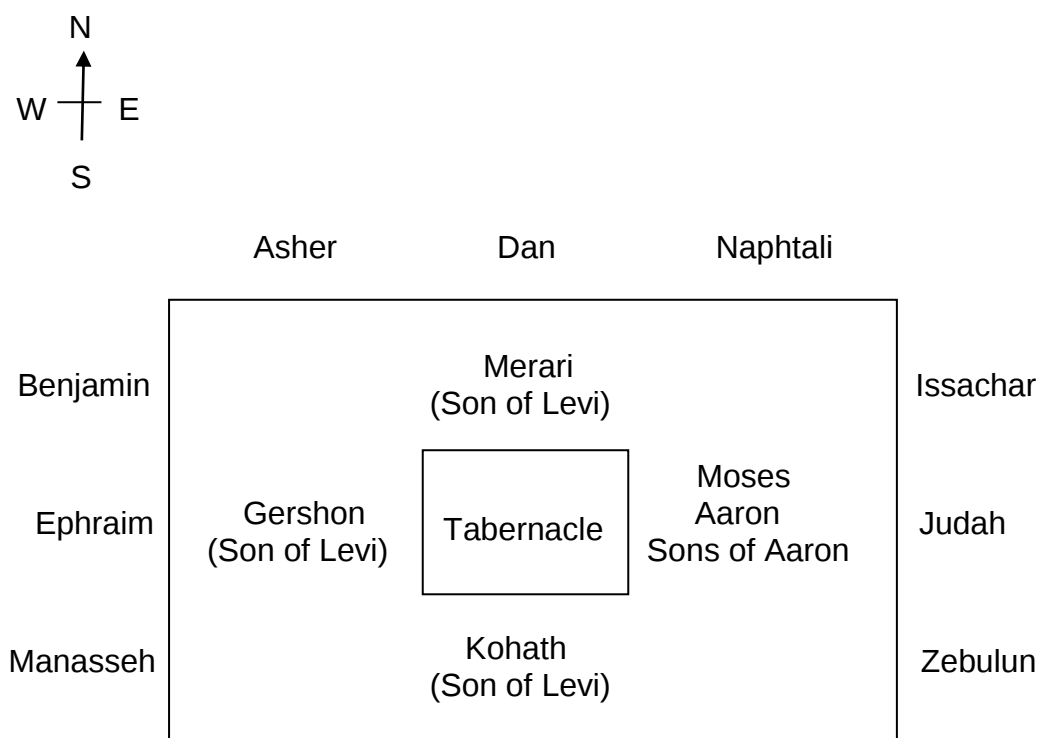
In reference to the HB, it applies to different situations, for example, in Deuteronomy, as indicated in other texts. It can refer to Israel as a whole congregation, the migrant camp in the wilderness, or the setting of 'tents' at a place of rest (1:6), and both the individual tribal armies or the whole army/soldiers of Israel (2:14-15). The situation in 23:12-14 fits the latter set where Israel has pitched camp as army ready for war against their enemies. Of interest here are the contributions which the understanding of 'camp' makes to two thematic issues of my investigation: the concept of warfare and that of place theology.

Beyond Deuteronomy, 'camp' occurs several times in the Torah and beyond, and refers to different occasions of groupings and sites. In Numbers 2:3-31, the term refers to the tribal armies as in 10:14-34 (cf. 1 Kgs 22:34; 2 Kgs 3:9) or the whole army/soldiers of Israel. It refers to Israel as a single congregation in the wilderness, that is, the migrant camp, or the setting of 'tents' at a place of rest (12:14-15; 31:12-24; cf. Exod 16:13; 29:14). The term can be used for groups of armies of all nations as in 1 Samuel 17:1 where it refers to both armies of the Philistines and of Israel (cf. 2 Sam 5:24; 23:16).

Unger (1988:200-1; cf. Zodiates 1996:1526) has similar definitions for 'camp' or 'encampment' (מחנה Hb); that is, *Mahaneh* 'place of pitching a tent', which is derived from *hana*, 'to pitch a tent'. Unger reveals that the art of setting a camp or laying out an encampment appears to have been understood by the Israelites before their

departure from Egypt. There is also the possibility of Moses becoming acquainted with that mode of encampment there and introducing it to the Israelites. Unger argues that during the wilderness travels, the people had to be kept for a long period in a narrow space. So the camps were necessary to provide order and safety, since it assigned the different tribes and families to their respective positions, so that there was no room for personal rivalry or individual caprice.

TWOT (no. 690d) reveals that the verb 'to camp' is used 143 times in the OT, 74 times in the book of Numbers³ alone. Though the reference to camping or encampment occurs only in 2 Kings 6:8 (TWOT no. 690d), the general idea of a 'camp' as a temporary protective enclosure is common. Douglas and Tenney (1986:187-8; cf. Longman III 2013:267-68) note that the noun, *Mahaneh*, occurs over two hundred times and is properly translated 'camp' but it is often translated 'host' and occasionally 'army,' indicating the military purpose. They cite for example Genesis 32:1-2, when the angels of God met Jacob, and Jacob exclaimed, 'This is the camp of God!' and named the place 'Mahanain', or 'Two Camps', and interpret this as Jacob referring to God's host and his own. The supposed OT camp is represented as follows:



³ According to TWOT (no. 690d), the latter statistic is what one would expect in a biblical book dealing with the travels of God's people from place to place or from one camp to another.

Figure 3.4 A typical Israelite camp with the tribes around the Tabernacle

Unger thinks that the arrangement of the camp was not strictly circular but a casual arrangement of siege or campaign. He observes that among nomadic tribes war never attained the dignity of a science, and their encampments were thus devoid of all the appliances of systematic warfare (1 Sam 4:1; cf. Psa 27:3). Indications are that the wilderness camp was quadrilateral (cf. ISBE no. 9050). Such an arrangement of Israel's camp is an indication of the centrality of God in their life and worship (Douglas and Tenney 1986:187).

Other scholars think otherwise. TWOT (no. 690d) notes that 'camp', it, is from the verb 'to bend' or 'to curve,' indicating that that the camp of the Israelites was originally circular in layout, and probably derived from early semi-nomadic days or from the circular lines of a besieging force. Asumang (2005:127) also holds to the circular layout arrangement of the camp. He observes that the whole camp is arranged in a concentric manner around the tabernacle. As Wenham (1981:56) notes: 'Both at rest and on the move the camp was organised to express symbolically the presence and kingship of the Lord'.

The arrangement of the Israelite camp around the tabernacle, appropriately designated by GNB as the 'Tent of the Lord's presence' (cf. 2 Macc 2:4), is clearly shown in the book of Numbers (1:47-2:34; 3:14-16, 29-38; 10:11-28; cf. Zodhiates 1996:1526). The diagram of the camp reveals the position of the different tribes and the form of the encampment during the exodus. With the exception of the Levites, who were accorded a special positioning, all the remaining tribes were stationed on the four sides of the tabernacle in groups of three.

Discussing the congregational camp of Numbers 2:1-34, Barton (1983:217) states that 'it must have been one of the biggest campsites the world has ever seen'. He argues that it would have taken about 12 square miles to set up tents for the over 600,000 fighting men – not to mention the women and children. It also indicates that the camp comprised not only the tent, but the covenant community. Choosing a campground which would not be continually attacked by enemies required some strategic planning.

Camping in the wilderness, and even after the nation had entered the unconquered Promised Land, was not without danger from enemies. Moreover, the availability of water and a location which enjoyed some degree of natural defence were also important factors for consideration (cf. TWOT no. 690d; ISBE no. 9050). It is likely that camping within mountainous terrains often served as a barricade or wagon-rampart (Hb *magal*; 1 Sam 17:3, 30; 26:3; ISBE no. 9050) during periods of warfare.

Another common feature of the exodus generation is that their encampments were formed closer to oases (Exod 16:13; Num 2:3), and no doubt continued till the people conquered and settled on the land. Thereafter, the camps became primarily for warfare (Josh 11:5; Judg 5:19, 21; 7:1; 1 Sam 29:1; 30:9). For example, Saul used such a barricade in Ziph when David visited him in the cave and took away his spear (1 Sam 26:5-25). ISBE (no. 9050) reveals that tents were used for the shelter of troops when occupied with a siege (2 Kgs 7:7). However, it is different at the siege of Rabbah where booths were used for a similar purpose (2 Sam 11:11; cf. Judg 7:19; 1 Macc 12:27). The source notes a common feature, where guards were put in charge of the camp whenever the force went into action (1 Sam 25:13; 30:10).

Though the emphasis of the text is on the military camp, it is nevertheless important to look for the general idea of 'camp' in relation to the tabernacle and the people. The congregational camp comprises the tabernacle and its precinct (Num 5:1-4) and contained the Ark of the Covenant (cf. Exod 25:1-22; Craigie 1976:299). In many places of Deuteronomy, the congregational camp is associated with all the practices at the tabernacle (12:5-26; cf. 14:23-25; 15:20; 16:2-15; 17:8; 26:2; 31:10-13). Thus, it is better to stretch the investigation to cover the purity of the whole community, which represents the people as well as the lived space.

Sprinkle (2000:654-656) observes that the purity/impurity laws do not only symbolise the sacred spaces but also the sacred community, the Israelites and the priests. Valiquette (1999:53) also notes concerning the 'camp' that its sacred geographical space 'includes the tabernacle or the sacred materials or the people as a sacred nation or all of these'. Thus 'the assembly' addressed the wider covenant community at the camp, and in the book, and looked forward to 'the place that the LORD will choose for himself' (cf. Longman III and Dillard 2006:116; Block 2005:138).

Since the general camp encloses the tabernacle that also contains the Ark of the Covenant, the symbolic presence of God, an address to the assembly to ensure its purity was paramount. To this end, the dead were buried outside the camp (Lev 10:4-5); lepers were banished from it (Lev 13:46); those who had contact with anything dead were excluded from it for seven days (Num 31:19); and criminals were executed outside it (Lev 24:23). It is in this light that Deuteronomy 23:1-8 deals with the purity of 'the assembly', that is, the whole migrant community, and no doubt reiterates what had been said in the earlier books of the Torah.

It is noted that the regulation of the military camp actually begins from verse 9 and connects to 12, indicated by the use of the waw (or vav) conjunction, ׀, namely, 'and'. Specifically, the injunctions of Deuteronomy 23:12-14 were given in connection with warfare camping, because the nation was ready to enter and conquer the Promised Land. It narrowed down to deal with the purity of the military camp. Its connection with the rest of the chapter is that within the stipulations that address the whole assembly, the chapter devoted a portion to emphasise the military camp in order to prepare any community that would be in such a camp for the battle ahead.

Normally, the military camp would comprise only the men of fighting age. Then it contained the Ark of the Covenant in the tent of meeting (Josh 6:4-21; 1 Sam 4:3; 4:1-5; 17:1; 2 Sam 11:11; cf. Craigie 1976:300; Longman III 2013:117, 120). However, but sometimes, it might not. If the Ark was not present initially as might happen on such occasions, the people would take it to the battlefield upon instruction (Josh 6:3, 6, 11), but could also do so on their own decision (1 Sam 4:4-6).

The Congregational Camp (the assembly)

The Military Camp

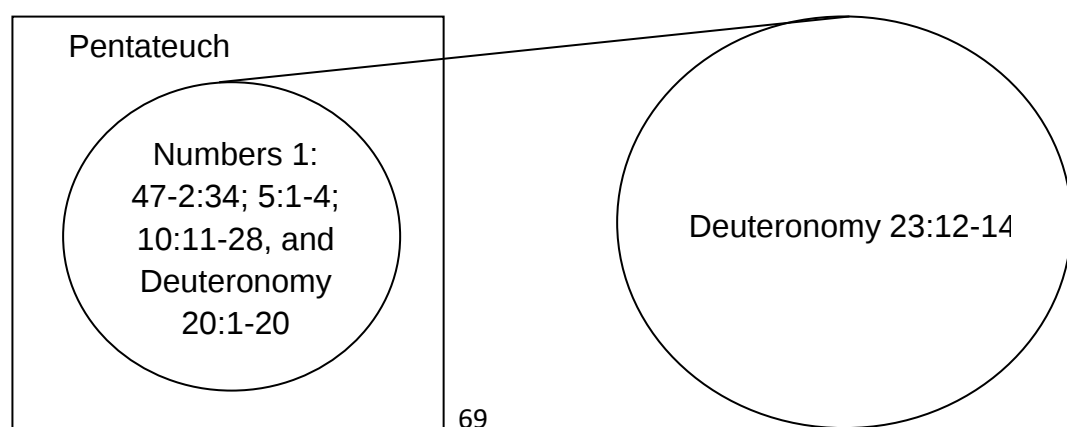


Figure 3.5 The Military camp as a subset of the Congregational camp

Thus, irrespective of which camp is involved, the bottom line is the presence of God for, He indicated concerning both places that He was among them. First, 'So they will not defile their camp, where I dwell among them' (Num 5:1-4; cf. Exod 29:43). This is in reference to the general assembly with the sanctuary as a holy or sacred place (Rosner 2000:546; cf. Gaebalein 1992:141-42; Grabbe 1997:97; Sprinkle 2000:654). Second, 'For the LORD your God moves about in your camp....Your camp must be holy' (Deut 23:12-14) refers to the military camp as a sacred place (cf. Christensen 2002:542-44; Liroy 2010:31; Macdonald 2006:217; Inge 2003:42).

It is the identification of the divine presence in both the larger camp of the whole congregation or 'assembly' and among the community in the military camp that is of significance to me. For, both indicate the 'place theology', and the latter particularly lays the platform for the discussion of the concept in our passage. Linking the military camp with the assembly is thus relevant, since the theology of holiness in the text draws its initial strength from it. The significance of establishing the link between the camp, the tabernacle, and the assembly enables a better pictorial representation of the camp in Deuteronomy 23:12-14. Thus, the pictorial arrangement of the camp as shown in figure 3.4 would be different from the case of our text here, where the camp is a purely military form and the tabernacle is not expected to be erected.

This, notwithstanding, Deuteronomy 23:12-14 does not exist in isolation; its purity regulations re-echo those of Numbers 5:1-4, while the concept of 'holy war' reflects Deuteronomy 20. Mathematically stated, the camp of the former is a subset of the wider camp of the latter (fig. 3.4). Thus, the relationship between 'the assembly' or 'congregational camp' and the Israelite community at 'the military camp' is intertwined.

- vi. **וַיֵּצֵא** (cf. §i.) + **צֵא** qal waw consec perfect verb of 2nd person masculine singular. Holladay (1988:140) notes the following meanings: 'come out', 'come forth' (Gen 2:10; 19:23; 25:26; Neh 4:15; 1 Kgs 5:13); 'go out', 'go forth' (Gen

19:6); 'come forward' or 'step forth' (1 Sam 17:4; 2 Sam 16:5); 'set out' (Exod 17:9); 'march out' (as military) (Deut 20:1) = 'go forth'.

- vii. שָׁמָּה (from שָׁמָּה) particle adverb with directional *heh*. For Holladay, (1988:374) this shows location (spatial) as in the following: 'there' (Gen 2:12); '(to) there' (1 Sam 2:14); 'where' (2 Sam 15:21), '(to) where' (Jer 19:14) = 'there'.
- viii. חוּץ (cf. §iv.) = 'toward the outside'.

Observation: A place 'towards the outside' of the camp is a positive measure not only towards ensuring the purity of the camp as a consecrated space and the general sanitary conditions of the environment. The explicit motivation was the presence and holiness of God in the camp (cf. Inge 2003:42).

3.4.2.2 Analysis of verse 13

- i. וַיִּתֵּן (cf. §i. of v. 12) + יָתֵד noun common feminine singular absolute. Holladay (1988:148) provides meanings such as: 'peg', '(large) pin', 'nail' (for wooden tent) (Judg 4:21); 'peg in plaster wall' (Isa 22:23); 'digging-stick' (Deut 23:14); 'peg for beating up the weft on a loom' (Judg 16:14); '(metal) tent-pin' (Exod 27:19) = 'and digging-stick'.
- ii. תִּהְיֶה (cf. §ii. of v. 12) qal imperfect verb of 3rd person feminine singular (cf. Jer 17:17) = 'it shall happen'.
- iii. לְךָ (cf. §iii. of v. 12) = 'to you'.
- iv. עַל-אֵזְנֶךָ particle preposition עַל. Holladay (1988:273) provides meanings as: 'upon' (i.e., in addition to) as in 'take (as a wife) in addition to' (Gen 28:9; Deut 19:9); 'above' (Exod 3:18; Ezek 41:20); 'up over' (Jonah 4:6). Holladay (1988:8) notes the second word in this construct phrase, אֵזֶן; a noun common masculine singular construct with 2nd person masculine singular suffix means 'your equipment', or 'tools' (Deut 23:14) = 'in addition to' + 'your equipment'.
- v. וַיִּהְיֶה (cf. §i. of v. 12) + הָיָה qal waw consec perfect verb of 3rd person masculine singular = 'and it shall happen'.

- vi. **ב בשבתך** particle preposition. Holladay (1988:32) notes that it is always proclitic with many meanings including 'in' (Gen 16:4; Judg 10:8; 1 Sam 29:7; Isa 9:11); 'by' (Gen 21:23); 'with' (Zech 6:15); and 'against'. But with infinitive construct, it is usually translated as 'when' (Gen 2:4) + **שׁב** verb qal infinitive construct (cf. Holladay 1988:146) meaning: 'sit down' (Gen 27:19; Deut 6:7; 1 Kgs 2:19; Jer 8:14; 39:3); 'preside' (Isa 28:6); 'remain sitting' (2 Kgs 14:10); 'stay' (Gen 24:55); 'dwell', or 'live' (Gen 13:6) + 2nd person masculine singular suffix ; 'you' = 'when' + 'you' + 'sit down'.
- vii. **חוץ** (cf. §iv. of v. 12) = 'outside'.
- viii. **ו וחפרתה** (cf. §i. of v. 12) + **חפר** qal waw consec perfect verb of 2nd person masculine singular. Holladay (1988:112) supplies meanings as: 'you shall paw' (Job 39:21); 'you shall dig' (the ground) as in 'dig wells' (Gen 21:30), or 'dig a hole' (Deut 23:14); 'you shall dig for' (Job 39:29); 'you shall scout out' (Deut 1:2; Josh 2:2) = 'you shall dig a hole'.
- ix. **ב בה** (cf. §vi.) with 3rd person feminine singular suffix = 'with it (or her)'.
- Observation: The 'it' or 'her' refers to the implement. The preposition is not 'when' since it is not with infinitive construct.
- x. **ו ושבת** (cf. §i. of v. 12) + **שׁב** qal waw consec perfect verb of 2nd person masculine singular; the qal perfect is **שבת**. Holladay (1988:363) provides meanings as: '(shall) turn' or 'return', 'go back', 'come back' (Gen 14:7; Judg 11:35; 2 Kgs 23:36; Jer 4:28); '(shall move) back and forth' (Gen 8:7); '(shall) take back' (2 Kgs 13:25); '(shall) return' (Num 8:25; 1 Kgs 8:33; 12:27; Isa 23:17; Jer 3:1); 'to revert' (1 Kgs 12:26); '(shall) turn back' as in withdraw from Israel where the subject is God (Deut 23:14) = 'and you shall turn'.
- xi. **ו וכסית** (cf. §i. of v. 12) + **כסה** piel waw consecutive perfect verb 2nd person masculine singular. Holladay (1988:161) provides meanings as: 'cover' as in forgive (sin) (Psa 32:1); 'cover' where the subject of the covering is water (Exod 15:5), or cloud (Exod 24:15), or darkness (Isa 60:2); 'keep

something hidden' (Prov 12:16); 'covering' as to 'clothe with' (Ezek 16:10); 'cover up' or 'conceal' as with blood (Gen 37:26), as in 'conceal one's sin' (Psa 32:5), keep something secret (Gen 18:17) = 'and shall cover'.

- xii. **אֶת־צִאָתְךָ** direct object marker. Its omission does not affect meaning of the sentence. Holladay (1988:31) notes that the direct object marker is often used with a proper name (2 Sam 3:11), and before a non-personal pronoun (Isa 6:8; cf. Num 22:6); at times it seems to stand before a stressed nominative (Neh 9:19; Gen 34:2). The second part of this construct relationship is **צִאָתְךָ**; a noun common feminine singular construct suffix 2nd person masculine singular (cf. Holladay 1988:301) meaning: 'dung', 'excrement', 'refuse', 'filth'; specifically, 'human excrement' (BDB 8043-44:844) (Deut 23:14; Ezek 4:12) = 'your excrement'.

Observation: In humans or animals, excrement or faeces is the body's solid waste matter composed mainly of undigested food or roughage, water, micro-organisms, and discharged from the bowel through the anus. Excrement also stands for waste materials which are discharged from the body after digestion. It is simply called stool or excreta. The common place for such discharge is a latrine. Thus, 'A latrine outside the camp' indicates that excrement could not be 'dropped' in the camp.

Moreover, 'you shall dig a hole (in the ground)...and you shall turn and shall cover your excrement' implies a specific way of ensuring such discharge. It means that the excrement has to be buried. As to why YHWH emphasised burying of human waste outside the military camp it would be expedient to compare such disposal method with how it was done elsewhere among the Israelites, especially with the migrating company of the Pentateuch and other places in the OT. Of additional importance is the OT's social and theological attitude to human excrement and how Deuteronomy 23:12-14 fits into such attitudes.

Within the Torah, our text (Deut 23:12-14) appears to be unique. Beyond the Pentateuch, the practice of ensuring that the camp was free of excrement most likely persisted; although some of the handling of excreta was somehow different. One of the specifications from the Temple Scroll (11QT XLVI, 13-16) discussed by Cromwell

(2014:§7; cf. Magness 2004:68-71) attests to this. It notes that there should be no toilets in Jerusalem, but there should be roofed structures erected for such a purpose and situated some three thousand cubits (or 1,370 metres) to the northwest of the city in order that it would be invisible at any distance from the city.

Designating an entry/exit point of the wall of the 'holy city', regarded by Israel as the ultimate 'camp' of the OT, as the Dung Gate (Neh 2:13) might be a hint to the fact that human waste was deposited outside it. Since three thousand cubits is seen to be beyond the distance a Jew is allowed to walk on the Sabbath (Magness 2004:68-69; cf. Cromwell 2014:§7), another means of disposal of the excrement closer to the city had to be sought. Moreover, in very challenging times, such as during war when the city came under siege and there was no access to defecation outside it (in the case of Jerusalem, if for example, the Dung Gate was shut), what could happen? One could conclude that the people would be compelled to do the unexpected, that is, if Deuteronomy 23:12-13 is to be strictly obeyed. As indicated by the Assyrian official, 'they will eat their excrement' (2 Kgs 18:27, NET).

In the light of such difficulty, an alternative method of disposal of the excrement closer to the city, possibly, burning the faecal matter cannot be ruled out. It is not surprising that 'the rabbis, and thus the Talmud, did not consider human faeces to be ritually impure because there is no basis for that in the Pentateuch' (Cromwell 2014:§7). This is strengthened by the fact that cooking over fires from human dung appears to be sanctioned by God (Ezek 4:10-13; cf. Borowski 2003:80). His instruction to Ezekiel (4:12; cf. 1 Kgs 14:10) confirms this argument.

The ultimate aim of ensuring that the camp is free of excrement most likely persisted; beyond the OT era. A significant contribution to the idea of burying faeces outside the camp comes from the Essenes. This group was an ascetic Jewish sect believed to have occupied the site of Qumran in Palestine during the late Second Temple period, about 100 BC through to AD 100. Cromwell (2014:§7; cf. Magness 2004:68-71) notes that the sect considered excrement as a source of ritual impurity. Friedman (2007:¶10; cf. Magness 2004:68-71; Maugh II 2006:¶1-4) also discusses Essene practice as observed by the Jewish historian, Josephus Flavius. He notes that their

rules 'required them to distance themselves from inhabited areas to defecate and "dig a trench a foot deep" which was to then be covered with soil'.

Cromwell (2014:§7; cf. Magness 2004:68) notes that as part of preparation for the apocalyptic war, the War Scroll provides specification for defecation and urination processes. That is, there shall be a space of about two thousand cubits (about 900 metres) between all their camps and the 'place of the hand' (where 'place for a hand' refers to a toilet) and no unseemly evil thing shall be seen in the vicinity of their encampments (1QM 7:6-7). Surprisingly, the Essenes avoided the problem of not walking longer distances like the two thousand cubits on the Sabbath by not defecating on that day (cf. Magness 2004:68). As Josephus notes:

[On the Sabbath] they dare not even move an object, or go to stool. On other days, they dig a hole one foot deep with their mattocks....They squat there, covered by their mantles so as not to offend the rays of God. Then they push back the excavated soil into the hole. For this operation they choose the loneliest places. However natural the evacuation of excrement, they are accustomed to wash themselves afterwards as though defiled (cf. Cromwell 2014:§7).

Another document, 4Q472 or 4QHalakha C, a halakhic scroll from Cave 4 at Qumran, mentions the same practice of covering of human waste that Josephus singled out for description (Magness 2004:69). According to Magness, all these sources – Josephus, the Temple Scroll, the War Scroll, and 4Q472 – 'legislate the unique sectarian concern that excrement be concealed by being buried in a pit'. This is based on the understanding of Deuteronomy 23:12-14.

Though burying excrement outside the camp is first mentioned in connection with this text, the practice obviously continued in Israel. However, in all cases, as indicated earlier, the practice was in anticipation of a 'holy war'. This conclusion is in the light of similar regulations concerning such camps in the War Scroll and the practice of the Essenes many centuries later (cf. Magness 2004:68-71).

The anticipation of a 'holy war', notwithstanding, burying excrement could be a measure to achieve other objectives, particularly ritual cleanliness, as observed by the Essenes (cf. Cromwell 2014:§7; Friedman 2007:§7, 10). Faniran and Nihinlola favour this position (1986:48-49). Sprinkle's (2000:637-46, 654-55) submission that the text implies that defecation could cause ceremonial defilement supports this argument. The reason is that as a camp where God is usually present with the people (usually symbolically represented by the Ark of Covenant) the people are required to observe all the necessary purification rites to ensure their holiness and that of the camp.

Christensen (2002:543-44; cf. Macdonald 2006:217) argues that since the camp of YHWH must have nothing offensive in it, the motivation for cleanliness in the army camp is the holiness of God, who is present there. Douglas and Tenney (1986:187; cf. Barker and Kohlenberger III 1994:264) also see the regulations as a ceremonial observance, 'so that the land not be defiled and vomit them out, as it did to the previous inhabitants who committed such abominations' (Wright 1999:357-358). Many scholars support this view (Asumang and Domeris 2006:22; Klawans 2003:19-22; Liroy 2004:17-21; Gaebalein 1992:140; McConville 1986:18; Adeyemo 2006:240).

There are other non-ritual reasons for such a practice. For instance, since some diseases make people unholy and defile the camp in the process (Lev 12-15), the regulation is to prevent infection and subsequently disease(s) and preserve health, and so is a ritual therapy. Hall (2000:348), like Hart (1995:78-80), identifies the hygiene-disease connection in the text. Hall particularly discounts the purity emphasis of the regulation on the grounds that 'normal defecation, if done properly outside the camp, did not make a person impure', that is, ritually. Rather, socially and medically, the practice was a measure against the outbreak of diseases.

Hygiene, the embodiment of principles or rules related to health and cleanliness, is thus an underpinning concept here. It underscores the social dimension and the community life context of Deuteronomy 23:12-13, since hygiene and disease(s) are closely connected to contagion, which scriptures discuss (Lev 13). In other words, even one person's contact with contaminated faeces could spread and affect the whole community. Scurlock and Anderson (2005:19), for instance, note Assyrian and Babylonian practices where defecation could be associated with outbreak of fever,

implying contagion. In this light, Faniran and Nihinlola's (2007:48-49) identification of quarantine for contagious diseases as a medical concern in the text is appropriate.

The hygiene-disease connection in the text is re-echoed by Adler (1893:4-5; cf. Hart 1995:79), who notes that F Lawrence described Deuteronomy 23:12-13 as generally acknowledged as a prescription for disease control during the enlightened days. Nossig is mentioned by Hart (1995:79) as reiterating the comment of the French physician, Gueneau de Mussy, that the idea of parasitical and infectious illness in modern pathology appears to have occupied Moses' hygiene proscriptions such as indicated in the text. He notes that the instruction for the soldiers to relieve themselves and then bury the excrement outside the camp was a step which demonstrated the 'common knowledge' that 'typhus and dysentery are mainly caused by non-disinfected waste matter and infected air'.

Hall (2000:348) observes that 'digging a hole for excrement and covering it up eliminates several potential health problems'. In other words, covering the faeces in this context would keep it from contact with humans, thereby preventing the spread of diseases associated with it. In this light, Adeyemo's (2006:240) note that the text would preserve the health of soldiers by removing infection is understood. There is additional support from other scholars such as Borowski (2003:78-80), Douglas (2003:54), Alexander and Rosner (2000:154-55), Barker and Kohlenberger III (1994:264), Zodhiates (1996:1526), Bruce (1979:259), and Craigie (1976:299-300).

Interestingly, there are those who also think that 'latrine practices posed health risks' (Maugh II 2006: ¶2-4). For them, if faecal matter was exposed the parasites would quickly be killed by sunlight. As Deirdre (2006:¶3) notes, 'Buried, they could persist for a year or longer, infecting anyone who walked through the soil'. This is also argued by Israeli paleopathologist, Joe Zias, concerning the practice by Essenes: 'By burying their fecal matter, they actually preserved the microorganisms and parasites. In the sunlight, the bacteria and parasites get zapped within a fairly short amount of time, but buried, the parasites can live in the soil for up to a year' (Anonymous 2006:¶22).

On the other hand, the fact that rotting faecal material attracts flies, maggots, disease, cholera, and other plagues is common observation. Holman (2003:¶5)

observes Arturo Castiglioni's comment: 'Study of Biblical texts appears to have demonstrated that the ancient Semitic peoples, in agreement with the most modern tenets of epidemiology, attributed more importance to animal transmitters of disease, like the rat and the fly, than to the contagious individual'. Thus, burying the faeces could eliminate such transmitters and becomes 'harmless' since: 'the ground attenuates it and the flies have to dig deep to get to it and hatch their maggots. Also, the worms and other bottom-feeders break it down' (Anonymous 2011:§1).

Saxey (n.d.:124) notes theories of the cause of disease – etiology – that have come from some of the oldest Egyptian writings, the *Edwin Smith Surgical Papyrus*, copies of which date from periods before Moses, particularly from Imhotep. Imhotep is described by Saxey (cf. Ralston 1977:2148-52) as a third dynasty physician and architect (2700 BC) of Egypt who 'combined the roles of astronomer, philosopher, and sage with that of high priest, thus setting a pattern for the practice of medicine, a combination of medicine and religion that flourished until the rise of Greece' and later 'was deified as the Egyptian god of healing'. According to Saxey, studies in the basics of hygiene, sanitation, and nutrition in the temple schools of the time might have constituted Moses' foundation when he became part of Pharaoh's family many centuries later.

Our interest here is not only in antiquity's identification of a link between disease and faeces, but also the significance of hygiene and sanitation as remedies for faeces-related issues of a community life. Saxey (cf. Steuer and Saunders 1959:54) notes that 'theories of disease etiology centered on a poisonous substance believed to emanate from decaying fecal material and other waste products'. As part of the enema, Saxey mentions cleanliness including daily baths and washings and sanitation practices in the same way as Borowski relates hygiene and sanitation to quality of life. Moreover, if good health, quality of life, and longevity indeed depended heavily on good hygiene and proper sanitation (Borowski 2003:78), then the laws on hygiene and sanitation needed to be taken seriously.

As just indicated, sanitation - the adoption of measures to eliminate unhealthy elements from one's environment – seems to underpin the regulation. That is, though the environmental concern is not explicit, it cannot, however, be discounted.

Sanitation here is in relation to proper disposal of excrement outside of the camp as a means of ensuring camp cleanliness. Its identification with the instructions of Deuteronomy 23:12-14 is also argued by Crüsemann (2001:247; 2002:544) and Saxey (n.d.:125). It also finds support from Bruckner (n.d.:7-8) who reveals that the stipulations 'provided for the world's first public sanitation-latrine law'.

This position is similarly corroborated by Borowski (2003:79-80), who indicates that the instruction came as 'a measure to solve the acute problem of disposal of human excrement in Israel'. In the light of sanitation, then, some scholars see the text as a measure for creation care (Deut 20:19; Gen 2:15; cf. Richter 2010:354-376; Bakke n.d.; DeWitt 2000:71; Stott 1999:123-142). Moreover, sanitation connects to public health since the effective maintenance of pollutants like faeces also reduces sicknesses and diseases.

3.4.2.3 Analysis of verse 14

- i. כִּי particle conjunction also a demonstrative particle. Holladay (1988:156) notes that this particle is emphatic, corroborative, or strengthening, and often means 'yes', 'indeed' (Gen 18:20; 1 Sam 14:44); introduces positive clauses in an oath, 'truly...' (Gen 31:42; 42:16); as causal clause after main clause: 'for' (Psa 6:2-3); temporal, 'when' (Gen 4:12; 6:1; 12:12); conditional: 'if' or 'in case' (Job 7:13); modal: 'as' (Isa 55:9) = 'for'.
- ii. יהוה noun proper no gender no number no state, YHWH/Yahweh, the name of God, first in Genesis 2:4 (Holladay 1988:130) = 'the LORD'.

Observation: There are interesting developments in respect of the name YHWH as a result of divergent views of scholars. While Bruce (1979:57-58) interprets 'YHWH' as 'the name of God within Israel, because of His revelation of Himself through Moses and the prophets, above all in the Torah', Gianotti (1996:30-38; cf. 1985:38-51) observes the name as reflecting the incomprehensibility of God. The latter notes, 'no mortal can ever comprehend fully the character or nature of God'.

However, those who hold on to the 'ontological view', according to Gianotti, maintain that the name YHWH reveals God as 'the Being who is absolutely self-existent, and who, in himself, possesses essential life and permanent existence'. He mentions

those who hold to the 'causative view' see in the name YHWH a causative form and meaning: 'I cause to be what comes into existence'.

For Kelley (1992:32), the name 'YHWH' first appears in Exodus 3:14 (cf. Adler 2009:265), and then 6:1-4, and is considered to be the covenant name of God. Archer Jr (1994:128-31) defends this position and is also acknowledged by Gianotti. For the latter, the 'Covenantal view' holders see in the name YHWH the God of Mosaic Covenant. Kaiser Jr (2001:142) argues that the name 'was just as legitimately used by the patriarchs as a name for God as Elohim'. Hertog's (2002:228) view is along the lines of Kaiser Jr. He notes of Exodus 6:2 that 'the LORD' is indicated as 'both his name and the name to be used. This name is not introduced as new, hitherto unknown, but is reintroduced; that is, after the use of the name *Ehyeh* its meaning is reassessed'.

For the defendants of the 'covenantal view', Gianotti observes that the repeated introduction to the commandments at Sinai, 'I am YHWH' (Exod 20:1; Lev 18:2, 4, 21, 30) gives credence to their position. He further notes their argument that it is the divine name, YHWH, which should not be taken in vain (Exod 20:7). According to him, those who hold on to the 'phenomenological view' understand YHWH to mean that God will reveal Himself in his actions through history. In other words, God is present in history, manifesting Himself to others and especially to Israel. For such advocates, therefore, the 'Covenantal' view is implicit in the phenomenological view.

Further, Gianotti observes that YHWH is connected with rewards and retributions of the law. This means that if the people obey the law and do as commanded, then YHWH will also bless them in their ways. The character revealed in the YHWH is connected here with God's blessings on those who obey Him and His commands. For Gianotti, YHWH points to God's relationship to Israel in both His saving and retributive acts, manifesting His phenomenological effectiveness in their history. Wright (2010:16-19) takes YHWH as 'God's personal name given to Israel'. He notes: 'This name was forever associated in Israel's mind with the exodus'.

The objective for highlighting the above scholarly positions is not to challenge any of them, but based on their divergent views, advocate YHWH as God who is 'All in all'. Indeed, no one can fully describe Him. That is to say, YHWH is the God of revelation

(cf. Bruce 1979:57-58); of covenant (cf. Kelley 1992:32; Adler 2009:265; Archer Jr 1994:128-31); not a 'new, hitherto unknown name', but both God's name 'and the name to be used' (cf. Hertog 2002:228; Kaiser Jr 2001:142). Therefore, in His phenomenological acts, YHWH is the one who will 'reveal Himself in his actions through history', and particularly in relationship to Israel, reveal Himself 'in both His saving and retributive acts' (cf. Gianotti 1996:30-38; cf. 1985:38-51).

In the light of the above, there is no doubt that the name 'YHWH' in the pericope was to remind the Israelites of, at least, two main issues: God's presence as a result of His faithfulness, and their obedience as a result of His retributive acts. That is, it was to remind the people of the faithfulness of YHWH by which He is able to keep His covenant by fulfilling His promises. Then also, it was to remind them of His retributive acts in a 'holy war' against His enemies, when His covenanted people obey His requirement and stay in holiness (Exod 20:1; Lev 18:2, 4, 21, 30; cf. Macdonald 2006:220).

- iii. **אלהים** common masculine plural noun construct with 2nd person masculine singular suffix from **אלהים** (cf. Holladay 1988:17) meaning: 'a god/god' (Psa 18:32), 'any god' (Dan 11:37), 'non-god(s)' (Deut 32:17); 'the true God' (Job 3:4). **אלהים** with *waw* (Psa 18:47; 143:10; cf. Holladay 1988:17) meaning 'gods' (Exod 12:12) or 'God of gods' (Deut 10:17); 'God', 'Deity', the form occasionally construed as plural. This occurs both with and without definite article without difference of meaning. 'God/god' of a land, a specific domain, individual as in 'God of David (2 Kgs 20:5) = 'your God'.

Observation: Elohim is one of the most frequently used names of the Creator (Gen 1) and is often combined with YHWH and translated as 'the LORD God'. Bruce comments: 'As Elohim, God is the God of all the earth and all men and reveals Himself to all through nature and His mighty acts. The Israelite speaking to non-Israelites normally used Elohim sometimes with the qualification "God of heaven"' (1979:57-58). For him, the unique use of 'Yahweh Elohim' in Genesis 2 and 3 is to stress that the God of creation and of revelation (ref. §ii of v. 14) are one.

The combined translation, 'The LORD your God', is not in doubt here. Kraut (2011:585) argues from a situation in Deuteronomy 6:4; *YHWH 'elohenu*, that can be interpreted as; 'YHWH is our God'. However, as noted by him and also observed by the current investigation, a serious challenge impedes this interpretation, since the combination *YHWH 'elohenu* is understood as a subject-predicate combination, namely, 'YHWH is our God', and Deuteronomy, in particular, offers no support for such an interpretation. Thus, Kraut cites Moberly, who notes that throughout Deuteronomy, 'YHWH' is followed more than 300 times by a pronominally-suffixed form of the noun *'elohim* (that is, *'elohe* - suffix) - usually, *'elohenu*, *'eloheka*, or *'elohekem* - and not one of these is interpreted as a subject-predicate combination.

It stands to reason, then, that יהוה אלהיך, that is, *YHWH 'eloheka*, in Deuteronomy 23:14 also should not be interpreted as a subject-predicate combination. It should be taken as a noun clause - YHWH your God (cf. Kraut 2011:592, 599). In fact, most of the current versions: NAB, NASB, NET, NIB, CSB, NJB, ESV, and NLT, translate the divine name as such. It is an identification of the 'One God' who Israel recognises and is particularly emphasised in the book.

It is not only incumbent upon Israel to understand the phrase 'the LORD your God' (Deut 28:58) as binding them to YHWH, but to also acknowledge that He is among them (Deut 7:21), and be absolutely committed to Him in love with 'all your heart and with all your soul and with all your strength' (Deut 6:5). God had to be revered as glorious and awesome. Macdonald (2006:216-17) sees this as 'a characteristic Deuteronomic justification of the 'Name theology''. The mention of this divine name in the text is therefore to remind the people of the God who is present in the camp and it underscores the 'Divine Name theology' of the pericope.

- iv. מתהלך hithpael participle masculine singular from root הלך. Holladay (1988:80) provides various meanings: 'go' or 'walk' (Deut 11:19); 'to journey further and further' (Gen 12:9); 'went nearer and nearer' (1 Sam 17:41; Prov 4:18); 'go away' (Gen 18:33), 'run' (Josh 16:8); 'walk around' (Eccl 4:15); 'walk back and forth' (Gen 3:8); 'wander' (Gen 13:17); and 'walk constantly' (of God) (Deut 23:15) or (of man) with God (Gen 5:22) = 'walk constantly'.

Observation: With respect to humans, the use of the *hithpael* which represents not only intensive but also a repetitive action, ‘walk constantly’, instead of the *qal*, ‘go’ or ‘walk’, is not without justification. The former gives a better expression of the action than the latter; it shows a deliberate, purposeful and constant movement. Versions like NLT and NIB (UK) use ‘moves around’, while NJB uses ‘goes about’, all of which show a repeated action by the deity. For humans, such an application ‘makes the action vivid and expresses the continuation and progress of the action’ (Holladay, 1988:80).

Be that as it may, using the *hithpael* in connection with YHWH is one of the ways of portraying Him anthropomorphically. Macdonald (2006:216-17) argues for such a view. He observes that the *hithpael* of הלך used here is an expression that is commonly associated with the divine presence in the tent sanctuary (cf. Lev 26:12; 2 Sam 7:6-7). The significance of this is that the divine presence and the divine name are both associated with our text.

v. ב בקרב (cf. §vi. of v. 13) + קרב common masculine singular noun construct.

Holladay (1988:324) supplies the following meanings: ‘the inward part of’ of a body such as ‘thoughts’ ‘body’, ‘corpse’ (Gen 18:12; Jer 4:14; Gen 41:21; Exod 12:9); ‘midst of’ a group (Gen 24:3; 1 Sam 16:13); with preposition as in ‘in the midst of’ years (Hab 3:2) = ‘in the midst of’.

vi. מחנה (cf. §v. of v. 12) = ‘the camp’.

Observation: The careful prescription laid down in the text for the preservation of the purity of the camp was because YHWH ‘walketh in the midst of thy camp’. It should also be realised that the phrase ‘the LORD your God walks’ does not imply YHWH moving on limbs, for YHWH is Spirit. This is also anthropomorphic (cf. Chisholm Jr 1998:172). Such a metaphor is meant to portray the divine presence in whatever the people were involved in, and to acknowledge Him as the Commander-in-Chief of Israel’s army (Deut 20:1-4; cf. Longman III 2013:120; Wright 2008:87; ISBE no. 9050) whose presence is necessary for victory. It impresses on the army that God identifies with their moment-by-moment walk.

Craigie (1976:299-300) reveals another dimension to the meaning of the phrase. He notes that it may also allude to the presence of the Ark in the camp, which symbolised God's presence (cf. Carson, France, Motyer and Wenham 1994:221). Though the tabernacle (or Tent) usually contained the Ark, which symbolically represented God, the divine presence could be experienced in the tabernacle or camp without the Ark as observed by Solomon at Gibeon (2 Chr 1:1-7), when the Ark had been taken to Jerusalem.

- vii. לְהַצִּילָךְ (cf. §iii. of v. 12) preposition (to/for/at) + hiphil infinitive construct with 2nd person masculine singular suffix from root נָצַל. Holladay (1988:244) gives the following meanings: 'be rescued' or 'be saved' (Gen 32:31); 'save oneself' or 'escape' (Deut 23:16); the hiphil infinitive is הַצִּילָךְ meaning: 'snatch away' (Judg 11:26; Gen 31:9); 'rescue' (Exod 5:23; Isa 44:20; 1 Sam 12:21); 'secure' a military position (2 Sam 23:12) = 'to rescue you'.

Observation: There are different renditions of the infinitive construct here by various Bible versions. Whereas versions like NAS, KJV, NET, NIB, ESV, and NIV prefer 'to deliver you' as mentioned by Holladay, others like NIB, CSB, NLT, use 'to protect'. RSV and NJB rather use 'to save you' and 'to guard you', respectively. For all the versions, the idea of providing safety underpins the action of the deity.

- viii. וּלְתַת (cf. §i. of v. 12) = 'and' + ל particle preposition = 'to' + qal infinitive verb construct of root נָתַן. The following meanings are supplied by Holladay (1988:250): 'give' (Gen 3:6); 'deliver' (Exod 5:18); or 'grant' a request (1 Sam 1:17) 'hand over' or 'defeat' (Judg 6:13) = 'and to defeat'.

Observation: Once again, there are interesting renditions of this infinitive by various Bible versions. Whereas Holladay, CSB, NIB, and NIV use 'and (to) deliver' other versions like RSV and ESV use 'and (to) give (up to you)', NJB and NAB use 'and put (at your mercy)', whereas NLT, NET, and NAS use 'and (to) defeat' for this part of the verse. Here, the versions in the first two brackets portray the idea of Israel being aided by YHWH to overcome their enemies while those in the third bracket portray the enemies being overcome by the deity on behalf of Israel.

- ix. אֱבֹיִם qal participle masculine plural verb construct; the roots are אָבָה, with 2nd person masculine singular suffix. Holladay (1988:12) gives meanings such as: ‘your enemies’ (or ‘enemies of God’) (Psa 8:3; Exod 23:4; Gen 22:17) or God as ‘enemy of the people’ (Isa 63:10) = ‘your enemies’.

Observation: To ‘rescue’ or ‘deliver’ an entity from an enemy connotes an idea of a wrestle or fight, either by application of minimum or maximum force or not, and serves as a major ignition for war, whether a war of words or the type that involves nuclear weapons or angels. Thus, the phrase, ‘The LORD...moves...to rescue (you) and to deliver your enemies to you’, is a ‘holy war’ metaphor since it involves God, as also observed by some scholars (Christensen 2001:lxviii; 2002:157; 2002:CX, 543-44; Aboagye-Mensah 2006:967; Longman III 2013:120; Madeleine and Lane 1978:270; Matthews 2006:58).

Asumang’s (2011:1-46) discussion on the types of ‘holy wars’ not only demonstrates God’s sovereignty; indeed it shows that God’s involvement in מִלְחָמָה is usually for the purpose of executing divine judgement on His enemies. Domeris (1986:37) mentions the concept of war as one of the three functions of YHWH’s Council. Seeing YHWH as the War-God in early periods of Israel’s life was a prominent feature (ISBE no. 9050; cf. Num 10:35; 21:14; Josh 5:13; 10:11; Judg 5:4, 13, 20, 23, and 31). Macdonald (2006:217; cf. Firestone 1996:104) thus identifies ‘holy war’ as ‘not a singularity’ to Deuteronomy.

God’s involvement in מִלְחָמָה also means two important things: that He is not only in charge of an army, but fights ‘enemies’, as already indicated in the text, with weapons. In the text, no specific weapon is indicated, but there are indications that they are implied, since arms and armours are the weapons every army requires to be operational. Be that as it may, the possible ones would be both spiritual as well as physical for the Divine Warrior and the human army respectively. The varieties of physical and divine arms, and armours for both defence and offence, which Longman III (2013:118-120) discusses substantially, support our observation.

The mention of enemies cannot pass without comment. For Longman III (2013:426), an enemy in war is an ‘opponent’ (Hb אֹיֵב), *satan*, the verb of which means ‘to be an

adversary, to oppose someone or something'. Therefore, *satan* may be applied to human enemies because they oppose God's purposes (cf. NET notes on 1 Chr 21:1), though Wright (2008:35) disagrees with this application. Nevertheless, the inference here is that any entity or group that breaks God's laws, in the case of Israel, by dropping faeces in the camp, would become God's enemy and an enemy of His people (cf. Josh 7; Isa 13:3-5; 59:15-19; Asumang 2007:16-17; Sprinkle 2000:637-38; Akrong 2001:19; Christensen 2002:157).

As an entity, however, *satan*, is generally referred to as Satan (Job 1-2; Zech 3:1-2). So there are spiritual enemies like Satan and his team of demons and/or evil spirits that YHWH fights against, because they do not declare allegiance to Him. Such forces not only prevent other creatures, particularly humans and angels, from doing so, but they also antagonise such faithful servants (cf. Asumang 2011:20-21). Together, 'enemies' could be either physical or spiritual enemies of Israel, and can be both. As part of the covenant stipulations, YHWH promised to be an enemy to the enemies of Israel (Exod 23:22). It is on this basis that He was in the camp, to fight their enemies who were also His enemies by way of **מִלְחָמָה**.

The two phrases, 'to rescue (or protect)' and 'and to deliver', serve different functions here. The first is a defensive act where the one involved in the defence is seen as coming to the aid of a weaker party against a stronger one. It is usually the weaker party in a struggle that is rescued and never the stronger. Similarly, the weaker party here is at the mercy of stronger opponent, and therefore needs an intervener or defender to come to his/her 'rescue'.

The second is an offensive act. The defender, who now becomes offender, is not engaged in a rescue mission but an attacking operation. In this case, the stronger party is overpowered by the defender turned offender and handed over to the weaker party. It will be interesting to find out in subsequent chapters how God plays these roles. Since it is YHWH who is the Divine Warrior involved in battle for Israel, the whole idea should be understood and interpreted from the angle of anthropomorphism. Overall, the idea of YHWH fighting Israel's battles for them provides a better portrayal not only of His active involvement in the **מִלְחָמָה** but that the victory comes from Him.

- x. לִּפְנֵי particle preposition (cf. §iii. of v. 12) = 'to/for/at' + פִּנָּה, common plural construct noun plus 2nd person masculine singular suffix. Holladay (1988:294) provides various meaning such as: 'turn one's face away' (1 Kgs 21:4); 'direct one's face or head toward' (Gen 31:21); 'face to face' (Deut 5:4); 'face' or 'front' (side) (Exod 26:9; 1 Sam 9:9); 'in front' (2 Sam 10:9); 'face of' God/god (Gen 33:10); 'before' (Gen 19:13; 23:12; 27:7; 30:30; Lev 9:5; 2 Kgs 4:43; Job 4:19); 'in the face of' or 'in the sight of' (2 Sam 15:18); 'opposite to' (Gen 23:19); 'against' (Deut 21:16) = '(to) before you'.

Observation: The combination of two prepositions 'to' and 'before' would not be a complication, and therefore does not necessarily change the meaning. Together, the two prepositions no doubt give a better interpretation and presentation of what is at stake. However, the simple form of 'before you' is preferable. In both, the picture is that of something which is 'placed in your presence' or 'handed over to you' (Num 21:1-3). It is observed that the phrase: 'to rescue' 'and to deliver' 'your enemies' 'to (before) you' continues to describe the warfare picture invoked by the presence of the Divine Warrior.

- xi. וְהָיָה (cf. §v. of v. 13) = 'and it shall happen'.
- xii. מַחֲנֶיךָ (cf. §v. of v. 12) noun with 2nd person masculine singular suffix = 'your camp'.
- xiii. קָדוֹשׁ is primarily an adjective masculine singular absolute word (also קִדְּשׁ) which means 'holy' (cf. Holladay 1988:312-14). Since 'holiness' is one of the main disciplines, it is obvious at this stage, and it is understandable that considerable attention is given to its nuances here. More so, in the light of the fact that the entities involved in the discussion here: God, Israel, and the land, are of interest to me.

TWOT (no.1990f) comments on the suggestion that the root of the word is derived from an original word meaning 'cut'. Thus, the meaning 'to separate' is rather favoured by many scholars. It continues that the word occurs in several dialects of Akkadian with the basic meanings 'to be clean, pure,

consecrated', but in the Canaanite texts from Ugarit, the basic meaning of the word group is 'holy,' and it is used in a cultic sense.

Unger (1988:581) defines holiness (from Saxon, *halig*) as 'separation', or 'setting apart', 'holy', and sees it as a general term used to indicate sanctity or separation from all that is sinful, impure, or morally imperfect. It is not very different for Ryrie who sees it as 'separation from all that is common or unclean' and also as 'the absence of evil and the presence of positive right' (1999:42-43). Douglas and Tenney prefer to define it from *qadash*, though it similarly means 'separation' or 'withdrawal' (1987:445). Another word noted by Douglas and Tenney (1986:446), *hásîdh*, is translated 'holy' (Deut 33:8, KJV, NKJ; Psa 16:10, KJV, NAS, NIV, NKJ; 86:2, KJV, NKJ; 145:17, KJV).

The adjective of קדש, as Holladay argues, is used as hifil perfect to designate an entity made holy, consecrated, dedicated. Some of the entities that are qualified with the adjective are not different from that of Wright (1999:351-364; ref. §2.2.1) and BDB (8439:872). Here, it applies to the camp. As a noun, holy is used of persons particularly God (Num 6:5; 15:40; Isa 1:4; 6:3; 57:15). Holladay, in contrast to Minear (n.d.:18-26), notes that the word is used of things that are awe-inspiring and have to be treated with caution and kept from all forms of profanity. Ordinarily, referring to inordinate things as 'holy' is personification. No wonder Minear (n.d.:18-26) considers only personalities to be described as holy in contrast to Wright's (1999:251-53) classification.

As an adjective masculine singular absolute word in reference to camp, קדוש is translated '(must be) holy'. The supply of 'must be' is to indicate the imperative nature of the sentence. This should be the case for two reasons: first, since the sentence belongs to the genre of law (or instructions); second, since holiness is a state of being in objects, places, and times that is commensurate with the divine presence (cf. Wright 1999), the supply of 'must be' is important to ensure the status quo of the camp as a holy place.

TWOT (no.1990f) notes that in the Qal the verb is used frequently to describe the state of consecration effected by Levitical ritual. On ritual grounds, then,

referring to persons or things or places as 'holy' is acceptable, and in this regard, the camp could be expected 'to be holy'. As Piel perfect, 'holy' is considered by Holladay (1988:313-14) as 'putting something into a state of holiness'. In other words, it is to treat something according to the procedures of worship or pronounce something (to be) holy, for example, a place like the military camp (1 Kgs 8:64). As a subject, Holladay (1988:313-14) notes that 'holy' refers to where, for example, God puts an entity in a state of consecration, inviolability, or declares such to be holy, and consecrated and dedicated to Him, as in the case of the military camp.

Holladay (1988:314; cf. Wright 1999:355-57) argues that קֹדֶשׁ may refer to anything to which holiness adheres. In relation to God then, His requirement for a holy camp is not only limited to His demand for ceremonial purity, but is extended to being obedient to His moral requirements. So, it is not only faecal material that makes the camp unholy, but the presence of any lawbreaker, as Asumang (2007:16-17; cf. 2011:20-21; Akrong 2001:19; Sprinkle 2000:637-38; Christensen 2002:157; cf. Josh 7; Isa 13:3-5; 59:15-19) also observes. BDB (8439:872) defines being *sacred* or *holy* as separated from human infirmity, impurity, and sin (Josh 24:19; 1 Sam 6:20). So the idea of being sacred or holy in connection with the camp of Israel (Deut 23:15) also includes being morally obedient to God's law. The significance of this to our discussion is in its reference to both the army (1 Sam 21:4; 21:6; 22:10) and the camp or land as a sacred space.

Observation: Overall, the entities involved in the regulation on holiness here are:

- God, in His name and presence (cf. Isa 1:4; 6:3; 57:15);
- Persons such as the whole of Israel, particularly warriors, who are set apart for war (cf. Isa 13:3);
- The place/space such as the camp which is to be kept from faecal matter or filth or anything profane (cf. Exod 29:31).

The inference here is that the camp together with the people in it is expected to be holy. The phrase, 'Your camp must be holy', in other words, it must be devoid of any detestable thing, is because the camp as a sanctuary is a sacred place as a result of

its association with God's name and presence (cf. Lioy 2010:31; Macdonald 2006:217; Inge 2003:42). It is this phrase that serves as grounds for identification of the text with the 'place theology' concept.

The major parts of the sanctuary considered as holy are 'the most holy place' and the 'holy place'. These places were sacred because of the presence of some articles designated as holy by God: the Ark of the Covenant in the case of the former, and items such as the table of showbread, the altar of incense, and the lampstand, in the case of the latter. There was also the sanctuary area in the camp, like the entrance, that had to be kept holy. This probably had to do with God's presence signalled by the pillar of cloud that appeared at the entrance of the tent of meeting.

- xiv. וּלֹא־יִרְאֶה (cf. §i. of v. 12) = 'and' + לֹא particle negative. For Holladay (1988:170), this is an ordinary declarative negation: 'not' (Gen 3:4; Job 3:26); occasionally 'not only' (Deut 5:3); may express unconditional prohibition, 'shall not' (Exod 20:13); + verb qal imperfect 3rd masculine singular (root is רָאָה) (cf. Holladay 1988:329, 170) meaning: 'see', the subject is eye(s) (Gen 27:1); 'look at' (1 Sam 16:7); 'become aware of' (Hos 9:10); 'know' (Deut 33:9); 'look at' = 'and indeed, he (should) not see'.

Observation: 'and indeed' is preferred here in order to show its explanatory function (cf. §i. of v. 12). Also, the use of 'should' is appropriate here in order to express an unconditional prohibition as indicated above concerning the Decalogue. Notice should be taken of the anthropomorphic language here: 'He (should) not see'.

- xv. בְּךָ ב preposition (cf. §vi. of v. 13) = 'in/by/with/for/into' with 2nd person masculine singular suffix = 'into your'.
- xvi. עֶרְוַת common feminine singular noun construct. Holladay (1988:283) provides meaning as: 'nakedness' (Gen 9:22); 'undefended areas of the land' (Gen 42:9). From BDB (7412:789; Strong 6172), עֶרְוַת implies 'shameful exposure' (Gen 9:22-23; Lam 1:3; Ezek 16:37); also means 'improper behaviour' (Deut 23:15) = 'undefended areas of the land'.

Observation: The phrase; ‘undefended areas of the land’ is applicable here since it refers to the remote part of the camp specifically designated as an area for the dumping of excrement (or most appropriately, as a dumping site for dung, human excrement or faeces, and the like) (cf. §xii. of v. 13).

xvii. דבר common masculine singular noun. Holladay (1988:68) supplies the following meanings: ‘words’ (Gen 11:1; 2 Kgs 22:13); ‘thing’ (Gen 20:10; 1 Sam 10:16); ‘something’ (Amos 3:7; Eccl 1:10; 1 Sam 20:2); ‘anything shameful’ (Deut 23:14) = ‘anything shameful’.

xviii. ושב (cf. §x. of v. 13) 3rd person masculine singular verb = ‘and (he) turn’.

Observation: The phrase; ‘and he (referring to YHWH) turn or return (or move away) from you’, is also anthropomorphic. The meaning to this phrase was given during the discussion of the genre of the text (cf. §3.6.1). However, in relation to the military camp, it has grievous warfare consequences. It means that YHWH, described by Matthews (2006:58) as ‘the “Divine Warrior” who provides one victory after another to the Israelite forces’, will no longer be at the forefront of their battles against their enemies. That is, He will neither protect His people nor deliver their enemies into their hands nor drive their enemies away from them.

In such a situation, the obvious outcome of all their battles would be a defeat (Judg 2:21; cf. Josh 7:10-12). It could also mean God himself turning to fight against His people, where He would hand Israel over to their enemies or give their enemies power over Israel. In the process, Israel would experience various forms of extreme punishments and suffering, as happened in the period of Judges (2:14-15; 3:12; 4:2-3; 6:1-6; 10:6-8; 13:1), and beyond (1 Sam 3:11-4:18).

xix. מן מאחריך (cf. §iv. of v. 12) = ‘from’, ‘out of’, ‘by’, ‘by reason of’, ‘at’, ‘because of’ + אחר particle preposition with 2nd person masculine singular suffix. Holladay (1988:11) provides meanings as: ‘behind’ (Gen 22:13; 37:37); ‘with’ (Eccl 12:2); ‘after’ (Jer 40:1) + suffix of 2nd person masculine singular = ‘from behind you’.

Observation: The choice of 'behind' is appropriate here since 'to be behind somebody' in common usage is to 'defend or support' the one. So clearly, 'turn from behind you' is to mean 'turn from defending or supporting you' (as a chosen people). This is another 'holy war' language (cf. Exod 14:18-19).

In wrapping up the analysis of the last verse of our main text, it is argued that since 'camp' is not only 'to pitch a tent' or encampment or camping (TWOT no. 690d), but the general idea also covers a 'host' and 'army,' (Gen 32:1-2; cf. Douglas and Tenney 1986:187-8; Longman III 2013:267-68) the term by extension can be used for people, Israel, in the military camp. God is holy, so the camp where He was, also needed to be holy. To this end, the emphasis on the holiness of the camp (people and place) is a consequence of the holiness of YHWH, which is His very nature and not just one of His attributes (cf. Dömeris 1986:35; Wells 2000:14-16). The maintenance of the 'camp' as holy is the main precondition for the continued presence of the Divine Warrior to engage in **חֶרֶם** (cf. Christensen 2002:157; Bruce 1979:259; Sprinkle 2000:642).

3.5 Summary and Conclusion

In the current chapter, attention was given not only to identifying the research tool for the study of the pericope, but also to employing it for the exegesis of the text. The selected hermeneutical tool, the historical-grammatical model, has helped in exploring the various contexts of the text. Particularly, it has dealt with the historical, religious, moral and socio-cultural.

Moreover, the literary context and literary analysis of Deuteronomy 23:12-14 have been dealt with. The former was discussed to cover the book, the Torah, and the OT in general in order to address portions of my first research question and sub-question. Primarily, the literary analysis has unearthed thematic concepts and a basic translation of the text which is significant to the outcome of any exegetical analysis and synthesis. Moreover, major concepts which are significant to the purpose of the injunction have been identified.

Upon the identification of these thematic areas, there are fundamental issues to address. The next chapter will discuss these issues by examining the meaning of the

concepts identified by the exegetical analysis (ref. L-D of fig. 3.1). In doing so, my research questions which touch on the holiness of the camp, sanitation, diseases and contagion, the idea of God's presence in the camp and how it relates to the 'holy war', will be addressed.

It is expected that the interrelationships that exist between them and the effect of the message on the immediate and subsequent generations in the OT time will also be addressed, including the theological roles of the text in the book, the Pentateuch, and the OT in general for its original audience. In effect, most of the remaining questions that precipitated this dissertation will be at the centre of engagement in the subsequent chapters as the discussions in the book tackles the organization and interpretation of the data and implications of the text for all recipients.

The Fourth Chapter

ORGANISATION AND INTERPRETATION OF THE DATA

4.1 Introduction

Chapter Four of a research presentation usually builds on the analysis of the previous chapter. The focus of the chapter is to determine the meaning and significance of the text to its recipients. That is, it is a discussion of the interpretation and implications of the chosen pericope (ref. L-D of fig. 3.1). The arguments must be presented logically and thoroughly. Usually, the chapter must conclude by linking the text with other OT texts, thus establishing the significance and implications of the text for later OT generations. Finally, the conclusion lays a foundation for the pericope to be linked with the NT context for the benefit of the Church.

4.2 Organisation of data from the field of analysis

For exegetical studies, the analysis sections usually serve as the data gathering field. Consequently, the key words, phrases, and terms that are obtained from the analysis of the text serve as the data that have to be worked upon by way of organisation and subsequently interpretation. This also means that before any

proper interpretation of the text can be done, it is important to organise the words in an order that will form a meaningful sentence (ref. L-C of fig. 3.1).

The organisation aspect involves synthesis of any identified words, phrases, terms, etc., into key ideas. While the norm is to engage these in Chapter Four, it may also appear as part of the chapter on methodology depending upon the approach. In my original dissertation, it took the form of the latter. Afterwards, the analysis of the relationships that exist between parts of the passage is considered. It is after these issues that what the author's message meant to the recipients is pursued.

4.2.1 The literal translations of a text

It is usually expedient to present the translation in two phases. First is a provisional translation which would be produced here in agreement with the prescription of Chisholm Jr (1998:188). Then, second is a refined translation in the light of consideration of notes from the exegesis (1998:190; cf. footnote of Smith 2010:4). Note should be taken of what was indicated in the First Chapter, that unless otherwise stated, the NIV was chosen as the text for all the scriptures in the study (see footnote 1).

In conformity with usual Hebrew sentences, the word order is: time, verb, subjects and any modifiers, then the object and any modifiers (cf. Practico and Van Pelt 2001:271-283; Kelly 1992:87). Even with the object, it is: first the indirect (with its modifiers), then the direct, and its modifiers (when all these are present). So the order represented here follows the syntax series:

direct object ← indirect object ← subject ← verb ← time

It should be noted that the particle, 'that', has been carefully supplied in brackets to render the reading of the translation meaningful, while not fundamentally altering the overall meaning of the developed translation. Now, based on the principle of Dynamic Equivalence, 'translation should normally give priority to reproducing the meaning of the text, rather than its sounds or its grammatical structures' (Ellingworth 1996:92-93). Thus, the current discussion places priority on translations in common language, as used by the majority of native speakers, and where cultural features are referred to incidentally they may be adapted.

Now, applying the above notes to the pericope of our case study dissertation, the literal and provisional translation of the text is as follows:

‘And in addition’ ‘a place to be used as a latrine’ ‘shall be’ ‘to you’ ‘from toward the outside’ ‘to the camp’ (where to) ‘go forth’. ‘And it shall happen’ (that) ‘there shall be’ ‘to you’ a ‘digging-stick’ ‘in addition to’ ‘your equipment’. ‘And it shall happen’ (that) ‘when you sit down’ ‘outside’ (that) ‘you shall dig a hole (in the ground)’ ‘with it’ ‘and you shall turn’ ‘and shall cover’ ‘your excrement’. ‘For’ ‘YHWH your God’ ‘walks constantly’ ‘in the midst of’ ‘the camp’ ‘to rescue’ ‘and to defeat’ ‘your enemies’ ‘before you’. ‘And it shall happen’ ‘your camp’ ‘(must be) holy’. ‘And indeed, he (YHWH) (should) not see’ ‘into your undefended areas of the land’ ‘anything shameful (or indecent like your excrement)’ ‘and turn’ ‘from behind you’.

Since this translation is the literal form of the text, a second one, a loose paraphrase which will consider the observations from the exegesis, is necessary. Such a translation becomes the basis for the explanations and applications of the passage. The modified or loose paraphrase translation is as follows:

And in addition, you shall have a place to be used as a latrine toward the outside of the camp (where to go forth to relieve yourself). And it shall happen that there shall be to you (or you shall have) a digging-stick in addition to your equipment. And it shall happen that when you sit down outside you shall dig a hole in the ground with it and you shall turn and shall cover your excrement (as a measure against defilement of the camp, and a practice of hygiene/sanitation that will prevent disease and contagion, and also to prevent pollution of the camp and its environment). For, YHWH walks constantly in the midst of the camp (or you as a people or the land) to

rescue and to defeat your enemies before you (by engaging in a war against them). And it shall happen that your camp must be holy (i.e., rid of any detestable thing, kept from all possible means of defilement of the holy ground, and also prevented from any environmental pollution). And indeed, He should not see into your undefended areas of the land anything shameful or indecent like your excrement and then turn from behind (defending or supporting you against your enemies, and rather engage in a war against) you.

While the loose paraphrase version which considers the observations from the exegesis should not necessarily conform to any existing translation, it is also likely to compare with an existing one. In our case, the paraphrase version compares with some of the translations of most current versions especially NET, NLT, and NASB.

4.2.2 Identification of key thematic areas of a text

As part of the organisation of the study text, there should be identification of key thematic issues or areas unearthed during the analysis. Once again, this will be applied to our case study text. Therefore, from the analysis of the pericope (Deut 23:12-14), the translated text reveals specific concepts. These are:

1. Cultic/ritual holiness (or purity);
2. Hygiene, which is possibly underlined by concerns for human health, disease and contagion;
3. Sanitation, as against pollution of the camp;
4. The 'place theology' and 'name theology' concepts which give meaning to the divine presence and thus give birth to the final concept; and
5. 'Holy war', **קדש**, indicating God's judgement on His enemies.

It is the above identified concepts of the text that constitute the foundation of its interpretation. The stage is thus set for the actual meaning to be determined.

4.3 Interpretation of a text - Determinants of the meaning

As Pettegrew (2007:197) states: 'It is superior to be able to insist that an OT text must not be stripped of its original meaning in its context, found through historical-

grammatical interpretation and biblical theology'. To this end, the dissertation begins by considering some of the factors that influence the interpretation of a biblical passage. Then, in the actual interpretation, it not only discuss the theological but also the socio-cultural, and, where necessary, the political underpinnings of the pericope, and their implications and significance to the immediate audience. Two of the pertinent factors that influence interpretation of a text, and which will be considered here are: a) the author's intended meaning of a message, and b) the worldview of the immediate recipients. At least, one will be considered briefly here.

4.3.1 How to establish the Authorial meaning: the Process

Hirsch (1967:7-8) defines 'meaning' as 'that which is represented by a text; it is what the author meant by his/her use of a particular sign sequence; it is what the signs represent'. That is, 'meaning' is the way a recipient of a message will understand it. In the previous chapter (ref. §3.3.1.3), it was established that in looking for the authorial meaning, we are referring to what God wanted to be communicated at any point in time through human instruments. The author's intention for the message is the fundamental goal of OT exegesis, and is expected to be ascertained in biblical exegesis (cf. Longman III 2006:23). Irrespective of the challenge posed by 'distanciation' (cf. Yilpet 2000:165-185; Hirsch 1967:209-244), an interpretation which falls in line with the author's intention for the text should be the focus.

Jacobson identifies factors which determine the functions of speech (Weber 2012:162), and these will serve an important purpose here, since they constitute the fundamental elements of our discussion. He notes that for effective communication, the 'sender' sends a 'message' to the 'receiver'. Then, to be operative, a message requires a 'context' to which it relates, and for it to be grasped by the 'receiver', either verbally or capable of being verbalised. It also requires a 'code' fully, or at least partially, common to the 'sender' and the 'receiver'. Then, it requires a 'contact', a physical channel or psychological connection between the 'sender' and the 'receiver' that enables both to enter into and stay in contact.

Finally, the message has to be decoded. This is where interpretation comes in. In effect, to seek for the authorial meaning means establishing God's message through His messengers to His people. In relation to this exegesis, there is the transmission

of the message of the text (Deut 23:12-14) from 'sender', God, to 'contact', in our case Moses, and to a 'receiver', Israel. Now, all the issues such as the 'sender', 'contact', 'context', 'code', 'receiver', and 'message' which determine the various functions of speech have been discussed in the previous chapter. Therefore, the remaining factor for this dissertation is decoding, that is, assigning the authorial meaning of the message to the receivers.

Irrespective of who the user of a text is, the original meaning is one (cf. Smith 2010:2). Thiselton (1996:295) quotes Calvin's argument that 'the meaning of a passage was one (*simplex*) rather than many'. Moreover, the meaning, by and large, remains unchanged, as also argued by Payne (n.d.:243-252). This is not to say that the significance or application is the same, but it is in keeping with the emphasis of biblical theology upon the distinctive views of the individual biblical writers (cf. Bruce et al 1986:180-81). While the meaning of a message basically remains the same as the author intended it, 'it may have many valid applications' (Smith 2010:2) laden with true timeless principles which depend on the context of the recipients and may thus differ for groups or individuals. However, this is contrary to the position of Longman III (2006:31) on the matter.

4.3.2 What the text actually means: the Interpretation

Goldingay (2001:109-111) submits that what mattered to the OT writers were not only the text and the event behind it, but how readers could see the points of presentation, and how these would apply to them. In agreement with Hirsch, then, our interest here is 'to get into the minds of the authors of Scripture in order to arrive at the meanings they intended for their original readers'.

Bringing Deuteronomy 23:12-14 into focus, this investigation argues that though its meaning is the same no matter the length of time that elapses, the significance is likely to change with every generation and recipients. Overall, we are guided by the fact that our interpretation is still subject to the truth of the text. As Kaiser Jr (2001:11) notes: 'Scripture itself takes priority over all interpretations that we in our distinctions may wish to offer'. In other words, the Bible still remains the ultimate reference for all truth, and should be acknowledged as the final authority.

From the analysis, the discovered motivations of the pericope (Deut 23:12-14) include cultic holiness, hygiene and sanitation, 'place theology' and 'name theology' concepts. What I found to be very interesting is the realisation that 'holy war' is the predominant concept among the several in the text. In other words, since the message of Deuteronomy was to re-enact God's covenant with the new generation and prepare them for conquest of the land under Joshua, I regard YHWH's involvement in war as the overriding theme of the text or the overall motivation of the other concepts. That is, the concept of 'holy war' forms the foundational motivation for the Deuteronomy text. Its execution depends directly on maintenance of the military camp as a holy place and the people as a holy community.

Therefore, the instruction to ensure holiness of the Israelites' camp by keeping all waste materials outside it was to sustain the divine presence that could bring victory in all their military engagements. It is also the connection between the divine presence and **אֱלֹהִים** that really puts the 'place theology' espoused by the text in the right perspective. Indeed, my hypothesis that the outcome of the synthesis of the major concepts of the text is 'holy war' will be weakened, if the 'divine presence' and 'holy war' link is not emphasised. Simply put: YHWH's presence and call for maintenance of holiness of the camp was to judge His enemies through **אֱלֹהִים**. This would be achieved by protecting Israel and giving them victory in their battles.

This also indicates a deduced response of the original audience of the message. Here, 'holy war' is a variable concept, because its direction can change. It is usually God fighting against His enemies and those of Israel (Exod 14:14; 23:22-28; cf. Num 31:3; Christensen 2002:539; Firestone 1996:99-123; Madeleine and Lane 1978:270-271; Bruce 1979:259). However, it can also be God turning His 'back' on Israel in the event of their failure to observe the conditions for the purity of the camp as indicated in our study text (Deut 23:14) in the dissertation (cf. 28:20-25; cf. Lev 15:31; Sprinkle 2000:642; Bruce 1979:259), and fighting against them.

It is also significant for one to consider the interrelationships between the thematic areas: cultic/ritual holiness, hygiene, and sanitation, by looking at the contribution that their integration makes to the 'name' and 'place' theologies. The impact of these

thematic areas on the 'name' and 'place' theologies serves as the springboard for YHWH's engagement in a 'holy war'- חַרֵם, the ultimate motivation of the pericope.

4.4 Conclusion

One of the important issues in the dissertation under study is to answer the question of whether the dichotomous approach to OT holiness laws as either cultic and moral or cultic and medical is justified. Such a justification has been challenged by the concepts that have been unearthed. From the analysis, the discovered motivations of the pericope (Deut 23:12-14) include cultic holiness, hygiene and sanitation, 'place theology' and 'name theology' concepts. Interestingly, it is realised that the concept of 'holy war' is the foundational motivation for the Deuteronomy text.

Interpretation of a text does not end, with the establishment of the authorial-meaning and application to the immediate audience. This is because the application of the text to people beyond the target group is also crucial. In the case of the dissertation under study its relevance to NT hermeneutics and community is significant and will be the focus of the next chapter. That is where the OT pericope is linked with various NT texts.

The Fifth Chapter

ESTABLISHING THE OT-NT CONNECTIONS AND APPLICATION

5.1 Introduction

The goal of every exegesis is to discover, to the best possible degree, what the text said and meant to its audience, and to draw out its meaning for contemporary readers. Exegesis does not end, however, with the authorial-meaning and application to the immediate audience since the concern of meaning and application to people beyond the target group is also crucial. As Smith (2010:6-8) observes: 'Exegesis is not complete until it links the biblical text with the real work, the past with the present, the there-and-then with the here-and-now, in order to allow the ancient message to speak to our modern context'.

Thus, it is definitely expected that the concepts of any chosen OT texts be linked with various NT texts. Consequently, the relevance of the OT as a whole in the light of NT/Christian hermeneutics needs a thorough consideration. If possible, different viewpoints regarding the problems of the OT–NT relationship must engage attention before the researcher presents his/her own viewpoints.

In the case of my dissertation, the exegetical theological relevance of Deuteronomy 23:12-14 to NT hermeneutics is what is discussed in this chapter. It begins with an assessment of how the OT laws are interpreted by some existing theological models and the establishment of the connections between the OT and NT. The aim is to arrive at a contemporary hermeneutical grid that will provide for adequate interpretation of the OT laws. Such a grid should be suitable for the application of the OT text to the realities of daily Christian living today. Finally, the established issues or concepts of Deuteronomy 23:12-14 will be linked with various NT texts concluding with a link with Revelations 19:11-21-27.

Along the tangent indicated above, an achievement that this chapter will not only be the development of a grid for NT interpretation of the OT laws, but the establishment a link between the two testaments in addition. To achieve this objective, a chart of exegesis of the OT text that incorporates its application in the NT and beyond needs

to be developed to show the continuity between the two testaments. Beginning with a discussion on the OT in general and subsequently and specifically the laws, this section also looks at the bond between these areas and the NT before the discussion narrows down to the application of our pericope to NT believers through intertextual links. Then, by appropriate intertextual links it will be shown that the key concepts of Deuteronomy 23:12-14: holiness of the camp, divine presence, and 'holy war' are alluded to in Revelation 19:11-21:27, thus underscoring the relevance of the OT text to Christians.

5.2 Transition from OT to NT context: the 'theological' debate

To establish the likely significance of an OT law to the NT context, it is important to clear all hurdles in the path of the OT-NT transition. I agree with Longman III that 'what the interpreter needs to do is to bridge the gap between the ancient text and our modern situation in a way that does not infringe on the integrity of the original' (2006:18-23). Some assume that the NT Church is the continuation of the covenant community of God in the OT era. For instance, LaRondelle comments: 'Historic Christianity has always confessed that the New Testament is the goal and fulfillment of the Old' (Pettegrew 2007:196).

Be that as it may, the laws addressed to the OT audience should usually apply to that of the NT. However, while it would have been easier to follow a straightforward route of application, such an approach is unsatisfactory because it fails to recognise the socio-cultural differences between the two audiences. The tension in the interpretation of the OT laws by contemporary Christian theologians is underscored by the many different approaches. Bruce (1979:56) notes:

There are some who will approach the OT from the standpoint of the NT and deal with it mainly or entirely as preparation....Many recognize that a unifying principle for the whole of OT revelation is not to be found within it. For that we must look to the NT....A fairly general attitude of scholars writing on the subject is to take the OT by itself, ignoring the NT....A growing tendency is to accept that

sufficient preparatory work has not yet been done on OT theology.

Scholars are often entrenched in their different opinions regarding how to answer divergent views. This is seen when one revisits the debate among theologians on the Christian hermeneutics of the OT (cf. Beale 2012:1), and especially, the one on the application of the Laws to the NT context. Three of the models that occupy significant positions on the theological spectrum are briefly discussed here. On one hand is the 'continuity approach' that links Israel with the Church. Traditional Covenant Theology (TCT) and mostly Classic Reformed Theology (CRT, or New Covenant Theology, NCT) argue for 'supersessionism', a concept which claims that, the 'church' replaces 'Israel' in the NT (Hendryx 2011:§1; cf. Vlach 2007:201). However, Milton (2008:2-3) disagrees with this position and argues that 'Replacement theology', a popular synonym for 'supersessionism', 'is not only uncharitable and divisive, it is simply wrong'.

Pettegrew (2007:189-91) notes the claim by the covenant theologians that 'Israel in the OT was the church'. He argues that since the New Covenant (NC) in Jeremiah 31:31 would be fulfilled with Israel, 'the church is a renewed Israel' because presently, 'the New Covenant is being fulfilled with the church'. Furthermore, Pettegrew (2007:187-89) states the position of TCT that the NC is just an updated form of the Old Covenant (OC), a view, which according to him, was advocated by Calvin, and that the OT promises and prophecies have been fulfilled in the church. In this light, he quotes William VanGemeren: 'The New Covenant "is the same in substance as the old covenant (the Mosaic administration), but different in form"' (cf. Pettegrew 2007:187-89).

In relation to this, Lioy (2004:4-6) comments that Covenantal and/or Reformed theologians tend to stress intertestamental continuity; thus, they accept a smooth application of OT passages in the NT. Nevertheless, and to be fair to Covenantalists, they, to a lesser extent, regard some of the laws to have ceased, and others as continuing – that is where the so called tripartite division of the laws emanates from. Bahnsen's (cf. Gundry 1996:93-143) theonomic reformed approach, where not just the OT but most importantly the laws are argued to be central to the NT, is of interest

to our discussion. Specifically, the Decalogue constitutes the section which is of much relevance to theonomists (cf. Lioy 2004:6). And as will soon be shown, Covenantalists would see Deuteronomy 23:12-14 as one of those laws which have not ceased.

At the other end of the spectrum is the 'discontinuity approach' which advocates of Dispensational Theology (DT) defend. The dispensationalists argue against OT-NT continuum by placing a sharp distinction between Israel and the Church 'based on the presupposition that Israel and the church have separate destinies' (Woodbridge 2006:91). In this regard, Cothey commented that Christians 'are now living under a new dispensation' (2005:133). Lioy (2004:6) writes:

In contrast to many Reformed thinkers, classical and revised dispensationalists maintain that the church did not exist in the Old Testament, but began on the Day of Pentecost. They also argue that the church is not presently fulfilling promises made to Israel in the Old Testament.

Dispensationalists in general do not claim that the OT promises and prophecies are discontinued, but rather they were literally fulfilled in the OT period. Hence they teach that the NC was indeed new and not an updated OC and 'was inaugurated in connection with the death, burial, resurrection, and ascension of Christ and with the coming of the Spirit in His NC ministries on the day of Pentecost' (Pettegrew 2007:191-92). Therefore, it would not be a surprise that such a regulation as the one contained in Deuteronomy 23:12-14 would be considered by dispensationalists as completely done away with; not only is it from the OT, but more so because it comes from the Law. Generally, apart from 'replacement theology' where CRT agrees with TCT, the former shows greater similarities with 'dispensationalism' than with TCT.

Advocates of a third view, 'Progressive Covenantalism' (PC), which carves a middle path between DT and CRT/TCT, argue that 'neither hermeneutical approach is sufficiently informed by biblical theology' (Smethurst 2012:¶1). This view argues the cessation of some OT laws and continuity of others laws. For Hendryx (n.d.:¶1), this

theological innovation critiques aspects of both DT and TCT and, 'drawing from both, attempts to come up with somewhat of a hybrid of the two'. Moreover, Hendryx (n.d.:¶1) quotes progressive covenantalists, Gentry and Wellum, that 'the church, unlike Israel, is new because she is comprised of a regenerate, believing people rather than a mixed group' in contrast with the OT Israel which 'was a mixed community of believers and unbelievers'. In this sense, PC agrees with DT. PC is generally described as:

...A new working model for comprehending the relationship between the Old and New Testaments. The goal is to articulate a consistent understanding of how to put together seemingly heterogeneous portions of Scripture. This integrating motif asserts that God's progressive revelation of His covenants is an extension of the kingdom blessings He first introduced in creation. Affiliated claims are that the various covenants revealed in Scripture are interrelated and build on one another...
(Lioy 2005:Abstract)

As a hermeneutical approach that draws from the major existing theological models, PC clearly demonstrates a number of advantages over the older ones, because 'it seeks to synthesize the valid points of all relevant positions' and more relevant to our position 'focuses on the sovereignty and grace of God as expressed through His covenants' (Lioy 2005:§4). For PC, it is the emphasis on the progressive fulfillment of God's covenant/laws ultimately experienced in Christ that generates some interest in the dissertation under study. All the other models have strong bases for their acceptance for interpreting the OT in the NT context, and some challenges for their rejection, as will be shown soon.

Since the aim of the current discussion is to show that the concepts undergirding Deuteronomy 23:12-14 are applicable to NT believers, it also necessitates that any bottlenecks of the OT-NT continuum be loosened in order to ensure an acceptable testamental transition. Of additional importance is the realisation that any hermeneutical grid for Christian methodological approach to an OT pericope will be

strengthened by the foundation that the findings in the dissertation being discussed help to lay. The subsequent section is aimed at satisfying this objective.

5.3 Arguments for OT-NT connectivity and continuity

The ongoing debate about Christian methodological approach to the OT laws raises lots of issues on the need for pragmatic ways of connecting texts from such laws to the NT for the benefit of Christians. It thus involves devising a hermeneutical criterion for theological research that understands, for example, the historical, literary, cultural and theological functions of the OT laws to the OT audience. Such a criterion should also address the contemporary significance of the passage such as how it expounds God's relationship with creation, the teaching of Scripture in general, and its contribution to Christian doctrines.

The OT has been described as 'an inspired document that finds dynamic unity and fulfilment in the New Testament' (Lioy 2004:4). The unity of both testaments should thus be upheld and defended by all Christians. Along this line, Kudadjie and Aboagye-Mensah (1992:6) argue that 'the NT fulfils and enriches the OT teachings'. Kaiser Jr (2001:219-222) similarly states: 'We are obligated to search the "whole counsel of God," from Genesis to Revelation'. Hence, the proposal that 'both testaments should be read together in order to obtain a full and complete understanding of the topic being investigated' (Lioy 2004:4) is acceptable. It is in this vein that Asumang and Domeris (2006:22) used the 'Theology of the Tabernacle' to explain the link between the Exodus generation and the Hebrews congregation.

The fulfilment of OT messianic promises in the NT buttresses the position of Longman III (2006:22-23) that: 'At the center of the Old Testament stands Jesus Christ'. Bruce et al (1986:182) similarly note of the OT prophecies that they are 'fulfilled in God's great act of redemption through His Son in the New'. This also agrees with Goldingay (2011:238; cf. 2001:99) that, 'evangelical study of the Old Testament works within the framework of the gospel', since the message together with the spirit of the gospel are revealed from the OT through the NT. Similarly, VanGemeren (cf. Gundry 1996:286) observes:

Since the revelation of God is in the Old Testament, the
Old must be understood in the light of the gospel of Jesus

Christ. The opposite is also true. That is, since the gospel of Christ is found in the Old Testament, the New Testament books must be seen in the light of the Old.

Thus, in spite of the fact that 'users of Scripture have difficulty understanding the message of the OT and, most tellingly of all, its implications for our lives the more time one spends on the New Testament, the more one realises how much of it flows from the Old' (Longman III (2006:22-23). MacLeod's (2005:81) paraphrase of the couplet by Augustine, 'The New is in the Old contained, the Old is by the New explained' which Longman III (2006:17) explains as 'one cannot really understand the New Testament without being steeped in the Old' adequately underscores the link between the two testaments.

It is reasonable then to project the message of the OT as 'gospel' just as is understood of the NT. This is because the former testament provides satisfactory answers to the issue of how people can relate to God just as the latter. This is also in the light of the fact that 'the NT like the OT is about a God of love who relates to people in grace, and that grace receives supreme concrete form in Christ's cross' (Goldingay 2001:100).

Against the background of the preceding argument, I posit that to make all nations experience God's overall mission on earth and become accountable to Him, there should be unambiguous continuity and application of the OT in general to NT context for the benefit of Christians. This continuity notwithstanding, the positions of scholars reveal obvious differences concerning the pathway for such construct, as Longman III (2006:22-23) similarly observes. For instance, Berding and Lunde (2008:40-41) provide a summary of three views on how the NT interprets the OT: (1) Kaiser Jr approaches the relationship between the intentions of the OT and NT authors from a 'single meaning, unified referents' viewpoint; (2) Bock's view is captured as 'Single meaning, multiple contexts and referents'; and (3) Enns' view is articulated as 'Fuller Meaning, Single Goal'. One can therefore assume that the number of pathways will increase with the scholars and theological groupings.

Nevertheless, the effort shows that amidst the seemingly theological differences between the testaments, a way still exists for transition and interpretation of OT passages in the NT as demonstrated in the sketch of figure 5.1. The sketch which is a completed form of figure 3.1 shows the overall hermeneutics of an OT text (which in our case belongs to the genre of law) in the light of the NT and larger society (the new blocks are levels L-E, L-F, and L-G). It shows where the current discussion and that of the following chapter fit in the dissertation under study. Contrary to the one designed by Smith (2010:1-10) which applies to texts or passages from both testaments, this sketch is premised on OT text and thus comes with its peculiarities.

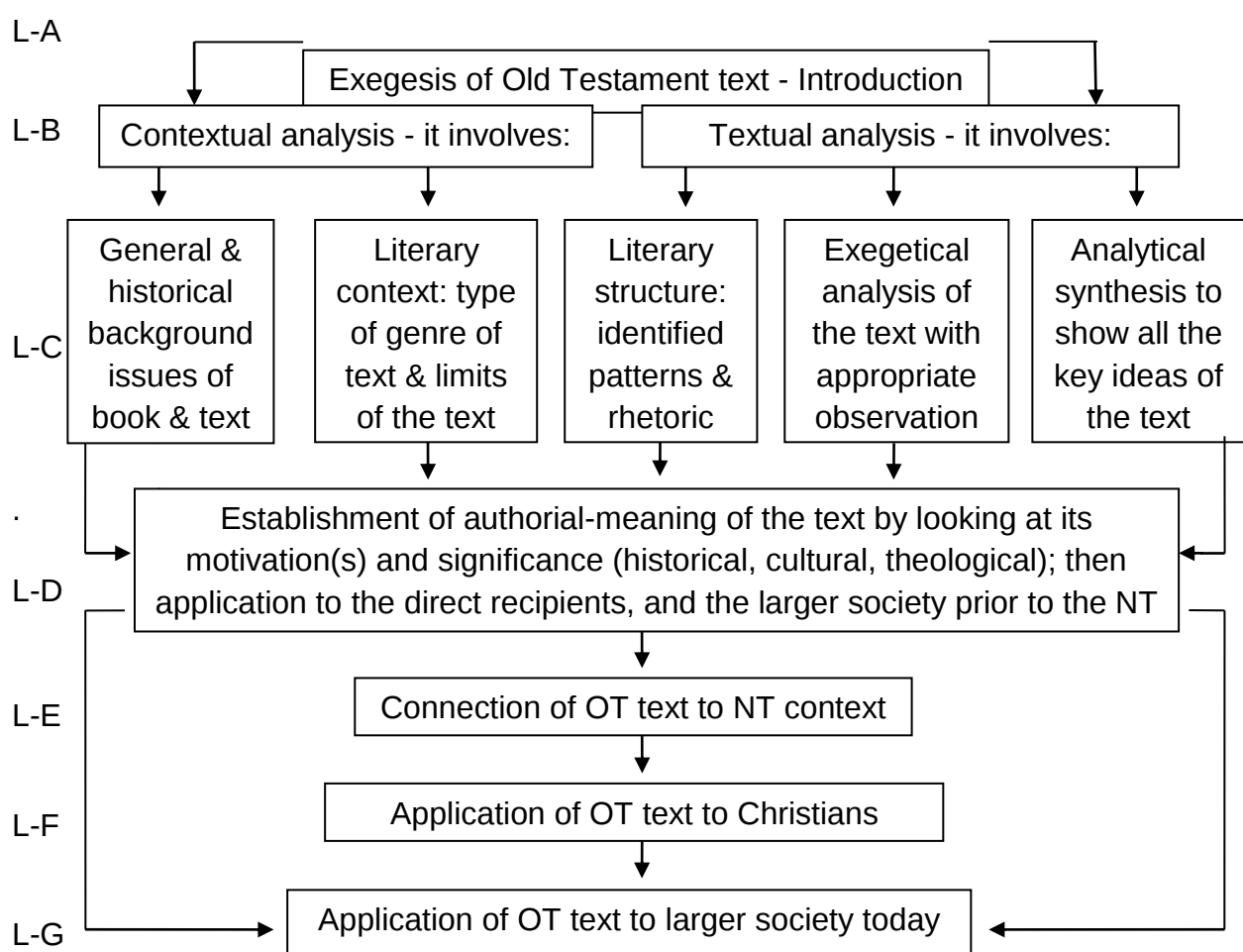


Figure 5.1 Hermeneutics of OT text in the light of the NT and larger society

I present the following as the major elements for Christian hermeneutics of the OT, with particular emphasis on the holiness laws: that: (1) the Israel-Church transition affirms the OT-NT continuity; (2) the fulfilment of some OT prophecies in the NT demonstrates the continuity between the two testaments; and (3) the relevance of

some OT holiness laws to NT indicates continuity. In the subsequent subsections, a brief discussion of each issue will be done. In the course of the discussion, issues pertinent to the existing models are also critiqued and explored.

5.3.1 The Israel-Church transition

One of the important areas of exploration for the dissertation under study is the evaluation of the Israel-Church relationship. This is significant to our discussion for two reasons: first, that Deuteronomy 23:14-14 was given to Israel; second, that its application to the church is our main objective. Thus, it is necessary to assess any relation between them in order to lay a foundation for an appreciable application of the pericope.

God's New Covenant (NC) was to be established 'with the house of Israel and with the house of Judah' (Jer 31:31). Nevertheless, the NT applies it to Christ and His church when He inaugurated it (2 Cor 3:7-18). Jesus himself was born, raised, and suffered death under Jewish laws. By his death and resurrection, however, Jesus became '*Israel's* Messiah, as well as the Saviour of the nations' (Hendryx 2012:¶3, §3). The move from the Old Covenant in the OT to the 'New' is premised on Jesus' declaration: 'I will build my Church' (Matt 16:18-20).

This presupposes a non-existence of the Church at the time prior to Jesus' death and resurrection; it was waiting to be established, hopefully, at Pentecost. So, some of the Jewish laws that created a 'separation' between them and the Gentiles had to be addressed after the Church was inaugurated. This also explains why Jesus declared the Gentiles 'clean' (Mark 7:14-23) before his death, but their incorporation into the Church had to be addressed after Pentecost.

Therefore, contrary to the view of TCT that the Church did begin in the OT (cf. Woodbridge 2006:92), and that the Church inherited all of Israel's promises, prophecies and precepts, it really began on the Day of Pentecost, as classical and revised dispensationalists (DT) maintain (cf. Lioy 2004:6). Though proponents of TCT use Galatians 6:16: 'Even the *Israel* of God' (my emphasis), in reference to the OT Israelites or Jewish descendants who had become Christians and thus constitute a part of the Church to support their contention (cf. Walvoord and Zuck 1984:611), I

do not agree with this position. Bruce's (1979:1427) comment on Israel in the text is quite satisfactory:

...Although it might be a generalized and non-exclusive reference to those Hebrews who, like Paul himself, had obeyed the truth of Christ. Yet the concept of the universal Church...is as yet future in Paul's own thought...

Therefore, as Paul himself supplies the answer in the passage – 'all who follow this rule' (Gal 6:16): it is reasonable for me to conclude that the reference to Israel is to God's covenanted people in Christ just as Israel was God's covenanted people in the OT. That is, after the mediatory work of Christ was applied to 'all flesh' or 'everyone who calls on the name of the LORD' (Joel 2:28-32; cf. Acts 2:16-21), that is, Israel of the OT and then all other people – Gentiles – the Church was born. To a large extent then, this work agrees with PC, and at the same time, associates with a theonomist or Christian reconstructionist like Bahnsen (cf. Gundry 1996:104-5, 151). It also identifies with DT (cf. Hendryx 2011:§2) that the Church is not the same as Israel but 'another phase in the history of God's people' (cf. Hendryx 2012:¶3, §2).

Nevertheless, what scripture has said of Israel from the OT applies to the Church, since it inherited the history and theology of Israel (cf. Kudadjie and Aboagye-Mensah 1992:6). For instance, the Gospel of Luke is noted by Wright (2011:514) as bringing the whole OT story of Israel to its climax and destination in the Church. That is, God's purpose for creating Israel to be the blessing of all nations 'now becomes a reality through the mission of the Church'. Thus, in contrast to the position of DT, God is fulfilling His promises to Israel that are not yet fulfilled through the church (cf. Woodbridge 2006:92; Lioy 2004:4-6; Ryrie 1984:322).

Despite some fundamental differences between TCT and CRT, the two generally affirm the distinction between 'visible' and 'invisible' church (cf. Hendryx n.d.:¶2), two definitions of the church which are argued by White (2007:§4) to be valid. I also share a similar view concerning such a distinction. For, in spite of the confession of faith in Christ that leads to regeneration, Jesus himself said that 'the true

worshippers will worship the Father in spirit and truth' (John 4:23), and also that only God knows those who are His (2 Tim 2:19). So the membership of the Church cannot be determined by those that are known physically. On this basis, then, I disagree with PC which advocates that all who profess to be baptised believers are regenerate. The position of the latter is flawed in the light of 'overwhelming amount of biblical evidence to the contrary', because, 'it can be demonstrated biblically and experientially that there are many professing baptised people who are not believers, who may only outwardly participate in the covenant' (Hendryx n.d.:¶2).

5.3.2 The fulfilment of some OT prophecies in the NT

The discussions in the previous section show that there are a couple of OT promises that are awaiting fulfilment. Indeed, all the models mentioned here; TCT, DT, and PC, hold on to a 'fulfilment' of the Old covenant (OC) expectations, promises and prophecies, although in different forms of meanings. For instance, TCT argues that the OT promises and prophecies have been fulfilled in the church and that, 'the law is not replaced by the Spirit in the eschatological age' (Pettegrew 2007:187-89). On the contrary, DT argues that any unfulfilled prophecies concerning Israel, especially the messianic ones, will be fulfilled with a future Israel in the millennial kingdom. For the latter then, the NC will be ultimately fulfilled during the eschatological period (cf. Pettegrew 2007:194).

Narrowing down to the law, the main focus of this discussion, there exist high degrees of disagreement on its relevance in the NT. Series of debates on the relationship between the law and the gospel continue to gain attention as presented in a compilation by Stanley N Gundry (1996). Strickland (cf. Gundry 1996:229-279) particularly argues against any form of continuity between the law and the gospel, rendering the law virtually unimportant to the NT believer. Sprinkle (2000:654-55) notes that under the new covenant the idea of the purity laws has been 'abrogated', just as is argued by advocates of PC concerning the entire Mosaic Law (Vlach 2007:201-202).

Along the same trajectory, 'dispensationalism' (though not all dispensationalists agree) regards many of the laws as being similar to prophecies which are 'fulfilled', thus the laws are irrelevant in the NT (cf. Liroy 2004:6). They argue that 'the New

Testament explicitly presents the Old Testament Mosaic law in its entirety as abrogated' (Gundry 1996:163). Pettegrew (2007:193) notes: 'In the Reformation, Martin Luther insisted that the New Covenant was not the Old Covenant redone and that the entire Mosaic Covenant had passed away, not just the ceremonial law'. Larin (2008:292) argues that 'a close look at the origins and character of the concept of ritual impurity/purity reveals a rather disconcerting, fundamentally non-Christian phenomenon in the guise of Orthodox piety'. I consider Larin's comment to imply that the Christian has nothing in common with the OT impurity/purity laws. Be that as it may, he disagrees with the relevance of the laws, whichever, in the NT.

On the contrary, I submit that not all the laws have ceased to be relevant because they have been completely fulfilled in Christ; there exist some that are still relevant to the NT believer. These relevant laws indicate a continuity of the testament. For those who argue about 'abrogation' of the Law, i.e., the OT, under the NC, their position is suggestive of discontinuity and not continuity of the testaments. This position, however, is far from the true picture. The fact is, all that Scripture spoke of in the OT pointed to Christ and was to be fulfilled in Him in the NT (Luke 24:27, 44; Acts 3:24; 10:43; 13:27; Rom 10:4; cf. John 1:17; Gal 3:24).

As the consummation of divine revelation (Heb 1:1-3), Christ represents the 'fulfilment of the Law' and not 'abrogation' of it (Matt 5:17-18; cf. Gal 4:4-5; Rom 8:1-4). Meaning that, the role of Christ in satisfying the requirements of the OT scriptures cannot be spoken of as 'abrogation', since; in that case, the Law has ceased to have any on-going relevance in the NC. Rather, it shows the demands of one testament, the OC, continuing in the NC in Christ, thereby assuming a new dimension, that of a divine revelation. So, the outward demands of the Law are now satisfied by anyone in Christ.

In this sense, my position aligns with PC, which espouses the definite cessation of some laws while emphasising the continuity of others. It also agrees with Woodbridge (2006:87) that the 'abrogation' concept of dispensationalists 'rests on a questionable use of Scripture'; that is, 'the concept is theologically erroneous'. There are passages (e.g. Acts 10:9-43; 15:7-17) that indicate a 'cessation' in terms of fulfilment and not 'abrogate' of some laws of the Mosaic covenant. These should be

interpreted as positive indicators for the continuity of God's divine plan in both the OT and NT. It will be helpful then to look at some of these laws to confirm the above position. We will first consider some of the fulfilled laws, usually considered 'abrogated', and subsequently consider the types that are continued.

A typical example of such laws is the distinction between clean and unclean foods (Deut 14:3-20) which, for Sprinkle (2000:51), symbolises separation of clean OT Israel from unclean Gentiles, though Wood (2012:172) argues differently. If the view of the former is upheld, then Christ's declaration of all food as clean is an abolishment of the separation between Israel and the Gentile, as Wright (2011:508) also argues. The Gentiles are thus declared clean in the NT.

For, truly, the Lord said that 'it is not what goes into a person but what comes out that defiles the one' (Matt 15:11-20; cf. Mark 7:14-23), which for Mark (7:19; cf. Acts 10:9-16) means, 'Jesus declared all foods 'clean''. As Sprinkle (2000:637-57) puts it, 'Separation from Gentiles is an obsolete idea for Christians' because the Church is constituted of Christians including Gentiles. It is reasonable to argue, like Sprinkle, that the idea of cleanness and uncleanness from the OT which metaphorically symbolised moral purity and impurity in the NT is a Christian idea.

Moreover, in what God revealed to Peter before his visit to the house of Cornelius (Acts 10-11), Israel's sense of identity as a 'separated people' (cf. Douglas 1966:7-40; 2002:51-52; Klawans 2003:20; Sprinkle 2000:51) was abolished in Christ (cf. Mark 7:19; Rom 14:14) after the Church was inaugurated. The Gentiles, by the vision of Peter, were declared 'clean' and thus acceptable to God, as Wood (2012:172) also argues. This means that the symbolic separation between Israelites and Gentiles no longer existed in Christ under the NC since the Church is now a combination of 'separated and clean OT Israel' and 'unclean OT Gentile' now declared 'clean'.

It is worthwhile to mention another law which ceases to be of soteriological significance in the NT era. This is the law of circumcision (Gen 17:10-14; Exod 12:48-49; Lev 12:3; Josh 5:2-8) which both the Council of Jerusalem (Acts 15) and Paul (Gal 2:11-6:15) handled expertly. The controversy over the law on circumcision

erupted when Gentile Christians were compelled by their Jewish counterparts to fulfil some of the demands of the laws on Jewish identity (Acts 15:1-5; Gal 3-5).

The sign of circumcision was received as a seal of the righteousness credited to Abraham who, while yet uncircumcised, had demonstrated faith and been given promises (Gen 17:1-8; cf. Rom 4:9-10). Therefore, the issue at stake was how to detach the concept of works from the demonstration of faith that would make him (Abraham) 'the father of all who believe but have not been circumcised, in order that righteousness might be credited to them' (Rom 4:10).

The Jerusalem Council admitted that uncircumcised Gentiles could be regarded as saved based only on faith. That does not, however, mean that the Council by that decree 'abrogated' circumcision. Jewish Christians continued to be circumcised, but circumcision was not made a condition for their salvation. In fact, Paul 'spiritualised' the law of circumcision, and rather referred to 'circumcision of the heart' by the Spirit (Phil 3:3), a notion which he obviously takes from the OT (cf. Deut 10:16; 30:6).

The decision of the Jerusalem council (Acts 15:6-35) showed a 'modification' and not an 'abrogation' of such a law, because it had been fulfilled in Christ. For, in Christ, 'there is no difference between the Jew and the Gentile' (Acts 15:7-9). Thus, the acceptance of the Gentiles who had since been declared clean (Matt 15:11-20; cf. Mark 7:14-23; Acts 10:9-16) by the Jewish Christians who still continued to practise such a law ensured a continuity of the two testaments. Put differently, the fulfilment of such a law in Christ becomes positive since it ushered in the Gentiles and ensured a continuity of God's overall salvation plan.

I align with Wright (2011:506-07) in observing Israel's role in bringing the Gentiles into God's family. He notes that Israel's mission was to be God's holy people living in obedience to His covenant stipulations with Him, so that they will be a light and a witness to the Gentiles. This continued in the NT where Jesus' earthly ministry 'aimed at the ingathering of the nations to faith in God begins with Israel and subsequently the nations'. This double dimension mission of God 'is consistent not only with the OT's prophetic message, but also reflects the Jewish hopes in the intertestamental period of a future ingathering of the nations', which began in the NT.

Therefore, in their temporary rejection of the gospel (Acts 13:46) God brought the light of the gospel to the Gentiles so as to fulfil His ultimate mission. Paul indicated in Romans 11:30-31 that Israel's disobedience was advantageous to the Gentiles in terms of the latter's salvation, which came by way of the gospel. That is, the universality of the gospel, which means that both Jews and Gentiles are called upon to respond to the proclamation of the gospel (Rom 10:12-14), occurred only after the fulfilment of some laws and the inauguration of the Church at Pentecost.

While the fulfilment of some OT laws is an indication of continuity of God's agenda, the relevance of other OT covenant laws emphasises the OT-NT continuity. This will be shown in the section that follows.

5.3.3 The relevance of some OT covenants to Christians

The arguments in the preceding section mean that not all the laws are obnoxious and inapplicable. The NC is considered new because of its realisation of major OT covenant laws in Christ Jesus as PC also advocates. Therefore, there are passages that explicitly treat the NC in Christ as the consummation of God's covenant of grace. One particular promise that needs to be mentioned is to Adam and Eve but this will come up later because of its link with 'holy war'. Other major ones that will be considered here involve Abraham and David.

As Scripture reveals, God's promise to Abraham (cf. Smethurst 2012:§4, ¶1; Horton 2012:§2, ¶1), is appropriated by faith because he received it by faith (Gen 17; cf. Acts 3:25; Rom 4:9-11; Gal 3-4). This makes all who confess faith in Christ, the seed of Abraham, heirs according to the promise, just as Abraham and his heirs were. This is supported by the comment of Kaiser Jr (2001:219-222) that 'God gave a promise to Abraham and through him to all humankind; a promise...chiefly fulfilled in Jesus Christ.'

Then also is the covenant with David which Peter argued is fulfilled in Jesus, the son of David (Matt 1:1) making him 'both Lord and Christ' (Ps 89:3-4; cf. Acts 2:30-36) or which the author of Hebrews points to as making Jesus a permanent high priest of the NC in the line of Melchizedek (Ps 110:1-4; cf. Heb 7:11-8:13). This makes all who confess faith in Christ beneficiaries of the NC promises. Thus, God's covenant with His people, as Lioy (2005) argues, should be the basis for seeing continuity

rather than discontinuity between the OT and the NT, because it demonstrates ‘the unity of the divine plan for the faith community throughout history’.

It is not only the promises in the Abrahamic and Davidic covenants as shown that are still applicable to the NT context. It is observed that there are some principles behind the Mosaic laws that are also continued in the NT. Lioy (2004:6) notes how the importance of the Decalogue, which is reflected in the Sermon on the Mount by Jesus ‘is especially evident in the study of ethics from various non-Christian and Christian perspectives’.

Besides the emphasis of the Decalogue by theonomists (cf. Gundry 1996:93-143), Lioy (2004:8-13; cf. Wright 2011:508) comments that, ‘the moral law has continuing relevance as a rule of guide for the Christian church today’. Not only Deuteronomy as a book is considered to have spiritual and theological significance to the NT context (Gaebalein 1992:10), but also its Apodictic Laws. These laws which include our pericope (Deut 23:12-14) are understood as dealing with theological and moral matters (cf. Klein et al 2004:341-42).

Jesus did uphold the laws and admitted that he had not come to abolish them, but fulfil them. Hence he cautioned against devaluing or breaking them, and rather exhorted all to uphold them (Matt 5:17-19; 7:12). Though Jesus did not preach the law, he nevertheless accepted its relevance (Matt 5:19; Luke 16:16-17). No wonder that the gospels are replete with passages that fulfil the OT laws (Matt 1:22; 2:15, 23; 4:14; Luke 2:22-24; 24:44). Jesus’ reliance on the OT is indicated in Luke 24:27 where Scripture comments on his interaction with two of his disciples: ‘And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself’. Jesus declared that all things about him and his plan had been taught in ‘The Law of Moses, the Prophets and the Psalms’ (Luke 24:44; cf. Kaiser Jr 2001:220).

Jesus is designated as the ‘divine, incarnate Torah’ and is portrayed in the fourth Gospel as ‘the realization of all the Mosaic law’s redemptive-historical types, prophecies, and expectations’ (Lioy 2007:24). Moreover, he fulfils this law-covenant, ‘confirming his oath with his own “blood of the covenant”’ (Horton 2012:§2, ¶1). Revealing Jesus from the law means the NT interprets it as gospel. Indeed, the

Torah, of which the laws just constitute a portion, reveals Jesus in undeniable typologies (Exod 17:6; cf. 1 Cor 10:4; and Num 21:9; cf. John 3:14).

Internal evidence shows that some of the audience in the gospels, no doubt Jews, were strict adherents of the OT laws. In fact, some of these openly demonstrated their commitment to the laws even in the NT context (e.g., Matt 12:1, 9; 22:35; Luke 2:22-24; cf. Exod 13:2, 12, 15; Luke 10:27; cf. Lev 19:18; Deut 6:5; John 8:5; cf. Lev 20:10; Deut 22:22). Even beyond the gospels, Jesus' interpretive approach to the OT continues to act as the guiding principle, with some authors using him as a point of convergence.

Arguments from scholars like Briley (2000:100), Barnett (1997:356), and Hafemann (2000:282) show that Paul's call for purity in his letters to the Corinthians are premised on the language of the OT ritual purity laws. In most of Paul's letters, for instance that to the Galatians, the running themes indicated that the righteousness which is required by the law was not just abolished but rather fulfilled in Christ. So for applicability of OT text to NT believers (as shown in the sketch by levels L-E and L-F), the view of the NT audience and their attitude towards the OT cannot be overlooked.

Users of the NT should therefore accept that the message of the Torah projects beyond the OT into the NT and even beyond. In this sense, then, some of the laws are still relevant to Christians. This position finds support in a comment by Kaiser Jr (2001:217). He notes that 'failure to recognize *the unity of Scripture*' (his emphasis) will make users of the OT lose their way, for God's plan stretches from Genesis to Revelation. Thiselton (1996:295) also believes that anyone who follows the example of Christ and the earliest Church will realise that 'they have always affirmed the authoritative status of the OT'.

By mentioning the OT, Thiselton no doubt had the law also in mind for he notes how Marcion attempted 'to devalue the OT on the basis of a Pauline contrast between gospel and law, but Christians repudiated his work'. It is indeed the theology of the whole Bible including the law that is fundamentally important for Christians (cf. Crüsemann 2001:247-249; Baker 1996:96-99; Wells 2000:16). It is normative then

for Christians to obey the relevant laws irrespective of the fact that all the benefits cannot always be demonstrated.

A table summarising my position on how the NT interprets the OT in the light of some existing theological models follows here. While our model identifies with some features of the existing models, it has, however, its own significant differences.

Areas of theological comparison	Various theological groups			
	TCT	DT	PC	My position
OT-NT relationship	Continuity between OT and NT	No continuity, different dispensations	Continuity between OT and NT	Continuity between OT and NT
Israel-Church relationship in OT and NT	Israel of the OT replaced by the Church in NT	Church is new, born in NT and different from Israel	Church is new, born in NT, and different from Israel	Church is new, born in NT, and different from Israel
Relevance of the Law/ Covenant in the NT	The Law, especially the Decalogue is relevant to NT	Entire Mosaic Law/Covenant abrogated and irrelevant to NT	Cessation of Mosaic Laws, and continuity of others in NT	Fulfilment of some laws and continuity of others in NT
Visibility or invisibility of the Church	Visible Church different from invisible Church	Visible Church different from invisible Church	Church is only visible, with regenerate members	Visible church different from invisible Church
New Covenant (NC) promise (Jer 31:31)	NC is updated OC; NC launched the Church	NC is new, not updated OC; NC launched the Church	NC is new not updated OC; NC launched the Church	NC is new not updated OC; NC launched the Church
Fulfilment of NC and OT prophecies/ promises/ expectations	NC and unfulfilled OT prophecies have been fulfilled in the Church	NC and OT prophecies to be ultimately fulfilled Israel in millennial kingdom	Progressive fulfilment of OT promises in the Church through eschatological period	Progressive fulfilment of OT promises in the Church through eschatological period

Table 5.2 A summary of theological positions of some theological groups

Truly, apart from the smooth connection between the testaments as adherents of PC argue, the approach reveals a situation where ‘the divine eschatological program is not akin to a ship with separate, watertight compartments; rather, it is like a flowing river in which there is coherence and fluidity’ (2005:19). It is agreeable then, that God’s promises to OT Israel are fulfilled in Christ and the church during the NT era

and are continued into the eschatological period. It is in this light that the church, though different from the OT Israel, has a continuous relationship with it.

So then, the position of PC that ‘the people of God throughout the history of salvation are united, and that they equally share in His eschatological promises’ (Lioy 2005:Abstract; cf. §1 and §4), is clearly understandable. It is also gratifying that though there exist within the laws categorisations such as ethical, social, and religious, there is a clear objective for such divisions. As Lioy (2004:17-21) rightly argues, the objective ‘is to catalogue the constituent elements of the law, just as one might classify different types of literature according to their genre’ and that ‘there is an essential unity to the law, it is not a juridical monolith’.

In a nutshell, it can be inferred from the arguments for OT-NT connectivity and continuity that though the visible and invisible ‘church’ is significantly different from OT Israel the OT-NT construct does lead to a position that identifies the gospel in the Laws of the OT just as in the NT. Significantly, such a construct lays a good platform for the inauguration of the ministry of Christ and the establishment of the church which includes Gentiles, and which has roots in the OT with the Torah as bedrock (cf. Luke 24:27; cf. Lioy 2007:24; 2004:8-13).

5.4 How to connect the OT and NT texts

At this juncture, the discussion should move from the justification of an OT-NT connection which has been successfully argued for in the foregone sections to process of connecting the OT pericope to the NT. That is, there should be a shift from why to how. This is where proving the intertextual links between the two testaments becomes the engagement of the biblical exegete. The subsequent discussion is jeered towards showing the way forward to establish such intertextual links.

5.4.1 Connecting an OT text to the NT through Intertextuality

One key avenue for how the NT interpreted the OT is through the literary theories of intertextuality. This theory sheds considerable light on the conceptual and theological relationship, which is our interest in the current discussion. It examines how one group of texts is, by way of intra-biblical exegesis, used in another group (in our

case, the OT in the NT), and here it shows the fulfilment of an OT promise in an NT event. Significantly, the use of intertextual links here confirms the continuity between the NT and the OT (cf. Brown 2007:228).

OT-NT intertextual links are established through methods which include what Edenburg (2010:131-148) calls inner-biblical interpretation, or what Beale (2012:40) prefers to designate as inner-biblical exegesis or inner-biblical allusions. The former designations are differentiated by Randolph Tate (2012:211-213) who connects it more to inner-textuality. Intertextuality is described by Edenburg (2010:131-148) as 'a "grab bag" concept which embraces a broad range of literary phenomena'. Basically, intertextuality shows an association of one text with another where the first comments on a particular subject or concept or expression found in the other text. As Brown (2007:225-26; cf. Randolph Tate 2012:219) puts it, 'each and every text forms part of a network of texts from which it derives its meaning', and thus establishes the idea that 'texts are mutually interdependent'.

Such textual associations are identified when a matter of interest in a text strikes a reader who is able to associate it with a similar issue of another text which the reader is not immediately perusing. The link is then established when the other text is located and a visual comparison done. Edenburg mentions 'allusions' as one of the common intertextual links where one text indirectly invokes another, that is, 'allusions are indirect references' (Beale 2012:31). Identifying allusion is a complex process since textual markers must exist to draw readers' attention to a significant issue. Edenburg (2010:144) notes, 'the reader must be able to decode the markers and identify the allusions so that the full comprehension of the text may be attained'.

Moreover, Edenburg observes shared motifs as one of the simplest mechanisms that also evoke intertextuality, since both readers and hearers are likely to associate one text with another on the basis of shared motifs. Parallel accounts which move away from general types are also mentioned. There is also intertextual echo which is 'an unstated metaleptic use of previously existing scripture or tradition in another text' (Hays 1989:29–32). Asumang (2014:8) notes that the new text can be understood without much reliance on any background echoes, 'occasionally, however, lingering problems persist until the intertextual links are identified'. Therefore, texts that elicit

allusion, parallel accounts, inner biblical interpretation and the like, are meant for readers who can recognise the associative devices, recall the association within and also identify the alluded text (Edenburg 2010:131-148).

It is generally observed that an OT text is intertextually connected to the NT based on interplays of parallels, allusion, typologies, and inner biblical interpretation. In this light, Beale (2012:42) does well by providing a nine-fold approach of interpretation that shows the use of the OT in the NT. According to Briggs and Lohr (2012:145), the NT 'frequently quotes and alludes to Deuteronomy as Jesus and the church reconceived life as God's people, both in continuity with and in distinction from existing tradition'. Not only this, but they also admitted that the book has been used severally, 'particularly in times of reform and reestablishment'.

In fact, the dissertation under study shows that there is no discontinuity between the two testaments and that many expectations of the OT find fulfilment in the NT. That is to say that the relationship between the testaments is smooth and that the application of OT texts in general to the NT Church exists. In this light, the application has identified and explained the meaning of the OT text in the NT context specifying how the passage can help us understand timeless truth especially in relation to God's eschatological agenda.

5.4.2 How is the OT case study pericope connected to the NT?

At this juncture, bringing Deuteronomy 23:12-14 into the limelight, the pertinent question is how are the various identified concepts of the text, addressed in the NT context (ref. L-F of fig. 5.1)? For instance, let us use 'holy war', which is argued as the final motivation of the OT text. The concept of 'holy war', besides being proved in the previous chapter to be the ultimate motivation of Deuteronomy 23:12-14, is one of the key motifs of the NT, and represents what the mission of God is all about. Therefore, in what way does the outcome of our established OT-NT connection contribute to this concept of 'holy war' in the NT?

On the contrary, if there is no OT-NT continuity, how would the ultimate mission of God to annihilate His enemies through 'holy war' become fulfilled? That is, when, where, and how would the destruction of His enemies for their 'lack of allegiance' (Asumang 2011:20-21) including those who are enemies because of their

disobedience to God's moral laws or lack of moral qualities such as justice, peace, righteousness, and the like happen? In relation to 'war', then, an issue of concern to this discussion is whether such an expectation of annihilation of enemies of humanity is of interest to only Israel, or whether it satisfies the Church as well? In other words, my objective here is to establish the intertextual connection between Deuteronomy 23:12-14 and the NT.

This is where the exegete is expected to develop tangible arguments to connect the OT text to other ones that address similar issues in order to satisfy a broader reason for the pericope before connecting to the NT. For example, one major promise on warfare that can be used because it has direct link with the issues of 'holy war' is God's promise to Adam and Eve when they disobeyed His command (Gen 3:1-15). This is generally regarded as the genesis of God's war against sin and evil on earth. After humanity's fall through the deception of the serpent, the hostility God put between the offspring of the woman and the serpent was to climax in victory of the former over the latter (Gen 3:15; cf. Unger 1988:1358).

This victory is observed to be God's covenant promise to Adam and Eve. It has been called 'the 'protoevangelium', the 'first gospel', or 'first account of the gospel of redemption' (Lioy 2005:§2.1). Consequently, the 'seed of the woman', Jesus, 'had to wage the ultimate war against sin on Calvary' (cf. Aboagye-Mensah 2006:967-68) so he would fulfil God's covenant promise to humanity. This promise is to conquer not only the powers of sin and death through which Satan, the 'seed of the serpent', held humanity (cf. Radmacher et al 1997:10, 1131-1132), but also those who are God's enemies because of 'their disobedience to God's moral laws' (Asumang 2007:16-17; 2011:20-21; cf. Sprinkle 2000:637-38).

Therefore, my deduction from the foregone arguments is that the war motivations of Deuteronomy 23:12-14 was upheld by Israel, such that its requirements were practised by some of the Jews even into the intertestamental period. Thus, it is obvious that the regulation in the above text was only meant for a specific time and occasion in the OT era, or it was to address similar circumstances for as long as Israel existed. In fact, this promise became a major expectation of the OT community as reflected in the messages of some prophets (cf. Isa 13:3-5; 59:15-19;

Jer 46-51; Ezek 38-39). Indeed, the removal of enemies and evil through a 'holy war' is fulfilment of the holiness required by God in the NT (cf. Josh 7; Christensen 2002:157).

On the basis of the arguments in favour of 'holy war', we can widen the discussion to cover all the other identified undergirding concepts of our case study text (Deut 23:12-14). Be that as it may, my argument is that the major underpinning concepts of the pericope are not only linked to many NT passages but the text does have fruitful implications for the NT user and also finds ultimate fulfilment in it (cf. Kunhiyop 2008:115). One of them is that it most likely influenced Paul's teachings on purity in his letters to the Corinthians. Specifically, it shows that believers' call to a life of purity addressed in Paul's letters to the Corinthians (1 Cor 2, 3, 5, 6 and particularly 2 Cor 6:14-7:1) has undertones of the OT congregational camp/temple kind of community purity.

Moreover, beyond the immediate NT context, Deuteronomy 23:12-14 constituted part of Israel's preparation for the war in the apocalyptic or eschatological Age. (cf. Cromwell 2014:§7; Magness 2004:68-71). Indeed, the Jewish expectation for a day when all their enemies and/or evil will be ultimately defeated by God through 'holy war' was to come to pass in a future period. Consequently, another position that I hold with respect to our case study dissertation is that the events of Deuteronomy 23:12-14 also connect with the major concepts of Revelation 19:11-21:27. In other words, my argument is that the expected holiness of the camp community will be fulfilled in the 'holy camp' of Revelation 21:1-27, while the assurance of the divine name and presence will be achieved in Revelation 21:3-27.

5.5 Implications and Applications

Not only does the Fifth chapter usually build on the previous chapters by establishing the OT-NT connection but there should also be a discussion of the implications and applications of the dissertation for the contemporary Church and the larger society. This is where the researcher must try to narrow down on a specific group, area or subjects. In my dissertation, there is a separation between the two areas such that the OT-NT connection forms the Fifth Chapter while the implications and applications of the dissertation for the contemporary Church and the larger society becomes the

sixth. But, as indicated here, these two areas are closely related and can be put together as done here.

Indeed, there was the need for an application of the text for the NT church since the nature of the recipients, the Israelite covenant community, had changed through the ministry of Jesus, who redefined the people of God in the NT. Thus, one of my key objectives was the development of a historical, literary, and theological model for interpreting the OT laws for contemporary Christian reflection and praxis. Such a foundation for the hermeneutic of the OT text in the NT context was necessary in order to validate its application to the Church. This also confirmed the hypothesis that the fundamental message of the text is still relevant for NT believers' and also applicable to the contemporary global community.

Beyond connecting applying OT text to the NT context, the researcher must complete the exegetical assignment by applying the text to contemporary problems. It makes the message of the text relevant for the contemporary Church and the larger society. For instance, my dissertation discussed the theological, moral, and socio-cultural implications of the major concepts of Deuteronomy 23:12-14. It devotes attention to establishing that the regulations of the text have implications for the contemporary church and society. The interest of the research is specifically the society in Ghana, my home country and an application to some contemporary problems. The objective is to show that the message of Deuteronomy 23:12-14 is relevant for the contemporary Church and the larger society.

5.6 Conclusion

The chapter has demonstrated has a couple of significant issues. To begin with, a major link between the OT and NT is the fact that they both reveal God, who wants Israel to remove sin from their midst because He has 'tabernacled' among them in order to overcome their enemies for them. Subsequently, the application of Deuteronomy 23:12-14 to the NT context by intertextual links dwelling on some of the major concepts connected to the camp, particularly holiness/purity, the divine name and presence, and 'holy war', has also been achieved. These undergirding disciplines of the pericope have been argued as shedding light on a number of NT passages. Additionally, the stipulations of Deuteronomy 23:12-14 are appropriately

alluded to in Revelation 19:11-21:27 and this underscores the fact that the NT articulates the message of the OT.

In fulfilment of one of our hypotheses, Deuteronomy 23:12-14 it also argued to be exegetically and theological relevant in the light of Christian hermeneutics of the OT laws. In other words, the fundamental message conveyed by the text is relevant for NT believers' reflection and praxis, since it has been proved to be ceremonially relevant in the NT, especially in the apocalyptic age. God's war over His enemies will occur in Revelation 19:11-20:15, where all of them will be cast into the lake of fire and be ultimately annihilated (Rev 20:7-10, 14-15). All in all, the OT text helps Christians not only to envisage, but to also look forward to the future battle against the enemies and the enjoyment of God's eternal promises by those who will obey His regulations as spelt out in the pericope. It also confirms the position of Scripture that regulations in the OT were a shadow of realities in the NT (Heb 10).

The Sixth Chapter

SUMMARY, RECOMMENDATIONS AND FINAL CONCLUSION

6.1 Introduction

The last chapter usually contains a summary of the research on a chapter-by-chapter basis. On the strength of the findings of the research, some of the important benefits or contributions that can be derived from the investigation are discussed. This is also the stage where any recommendations to specific individuals or bodies based on the logical findings or results of the study are made. By all means, these recommendations should be consistent with the analysis of the text. Therefore, specifically, the dissertation makes some recommendations to bodies such as the church and/or state policy makers and society at large. This ultimate chapter should end with the overall conclusion of the research.

6.2 A chapter-by-chapter summary

In the dissertation under study, the fundamental objective was to show that some of the OT Laws can be interpreted not only in the light of the usual dichotomy or even the uncommon tripartite models, but also in the light of the many disciplines or concepts that undergird them, integrate them, and make them applicable to the NT context and to contemporary life. Against this backdrop, I purposed to investigate through a multi-disciplinary study the concepts that underpin one of the instructions that were given to the Israelite community in our pericope, Deuteronomy 23:12-14.

Based on the historical-grammatical model for exegetical studies, all the major concepts of the pericope: holiness, sanitation, hygiene, place theology, with 'holy war' as the overall motivation were unearthed, leading to the establishment of the author-intended-meaning of the text. By way of intertextuality, the pericope was linked to Revelation 19:11-21:27, and thus not only is the text relevant to the NT context but to contemporary Christians and an even wider context.

6.2.1 Summary of Chapter 1

This background and/or introductory chapter was meant to lay a foundation for the investigation. Fundamental definitions of the OT pentateuchal laws were established:

that the laws are underlined by many concepts, and that the laws on holiness are relevant to the NT community of believers, the Christian community of the contemporary world, and the larger global community today. In spite of these, it was highlighted that there are challenges that call for investigation: that the usual dichotomous approach to the interpretation of the OT laws was not always justified. Even where such concepts had been identified, often, there was clear lack of their integration. Besides, there is lack of consensus among contemporary Christian theologians on exactly how to approach some of these laws.

Consequently, the objective and significance of my investigation was not only to unearth the underpinning concepts of Deuteronomy 23:12-14 to show that even a tripartite interpretation of the OT laws is a limitation but also that all the concepts within the text interact and should be integrated meaningfully. Besides the significance of the text to its immediate recipients, the dissertation under study purposed to produce a system for interpreting the OT laws for applicability to contemporary Christians. In other words, the study of OT laws in general requires a multi-disciplinary approach in order to unearth all the concepts within. Building on this, it was to discuss these concepts meaningfully such that the fundamental message conveyed by the text will be seen as being still relevant for NT believers' reflections and praxis, and also applicable to contemporary life.

To summarise, the dissertation sought to achieve the following:

- identify ideas that would help deal with the sanitation/pollution menace based on the 'place theology' and 'name theology' concepts;
- shed some light on the understanding of biblical 'holy war' for present day Christians in the light of wars in general and the 'just war' tradition in particular;
- highlight that the 'holy war' possibly underpins several challenges of life, especially diseases, and in that regard contribute to efforts towards improving hygiene and preventive medicine;
- and not only contribute to biblical scholarship in general but also lay a foundation for future investigations in related areas.

This chapter indicated that the historical-grammatical model was the tool for the exegesis. The hypothesis was that the various concepts in Deuteronomy 23:12-14, namely: holiness, sanitation, hygiene, the concept of 'place theology', and 'holy war' underpin the text, with 'holy war' as its overall motivation.

6.2.2 Summary of Chapter 2

This chapter reviewed the pertinent secondary literature regarding the pentateuchal laws that relate to the pericope. It was shown that a number of interpretations of the laws exist. Often, the laws are interpreted in a dichotomous fashion; usually as religious and moral, or religious and medical. Occasionally, however, they are interpreted in a tripartite manner, commonly as religious, moral, and social, with minor efforts at integration. Though none of the major approaches at interpretation was found to be exhaustive, symbolic interpretation underpinned some major approaches, a situation argued as being not healthy for exegesis.

The discussion narrowed down to the concepts within the context of Deuteronomy, and emphasis was placed on the pericope, and the following concepts: holiness, sanitation, hygiene, 'place theology', and 'holy war' came out as underpinning the text. As a result of the more than two concepts identified, the hitherto narrow interpretation of the laws needed to be widened. In other words, the 'straitjacket' interpretation of the holiness laws of the Pentateuch as either dichotomous or tripartite needed to be revised in the light of other motifs such as those identified in Deuteronomy 23:12-14.

It also became evident that little agreement exists among scholars on how to organise and classify these concepts. A process to meaningfully and fruitfully integrate all the identified concepts had not been put in place. Consequently, it was appropriate to comprehensively integrate all the possible concepts that underpin the laws into a single basket through a unifying overarching presentation.

The basis for such integration was to establish their significance holistically, which would hopefully be an innovation and an important leap forward in biblical/theological research. Such a 'multi-disciplinary' study required a practically literal exegetical

interpretative approach that would emphasise the historical, grammatical, and theological contexts relating to Scripture. While not ignoring symbolic interpretations where necessary, the historical-grammatical model was the primary exegetical tool chosen for the analysis in Chapter Three.

6.2.3 Summary of Chapter 3

The chosen research instrument, the historical-grammatical model was applied to Deuteronomy 23:12-14 in this chapter. Nevertheless, the exegesis appreciated the symbolic/allegoric and rhetorical undertones of scripture, since its human authors employed figures of speech in their communication. The aim of this exegesis was to establish the authorial meaning of the text. The literary, theological, and exegetical issues of the pericope that needed to be addressed called for an appreciable consideration of the *Sitz im Leben* and other contextual analyses of the book. Discussions of the contextual issues centred on Deuteronomy, but briefly extended to the Pentateuch and the OT as a whole in order to answer some of the research questions. Other important areas addressed were its genre, literary, rhetorical and structural issues, where significant figures of speech such as the anthropomorphic and euphemistic underpinnings, as well as its chiasmatic designs, were revealed.

Based on the chosen exegetical model, not only were the concepts of holiness (purity), sanitation, and hygiene within the text unearthed, but the concept of 'Place theology' was established in the text, while 'holy war' was shown as the main motivation for the legal instrument. Based on the strength of the observations from the analysis, a literal translation of the text was finally produced. One of the significant issues that I sought to address was whether the dichotomous approach to OT holiness laws is justified. As expected, I have established that the dichotomous approach to OT holiness laws in many cases as cultic and moral, or cultic and matters of hygiene, and similar permutations and combinations are not justified. Such a justification has been challenged by the concepts that have been unearthed.

The refined text reveals specific concepts as:

1. Cultic/ritual holiness (or purity);

2. Hygiene, which is possibly underlined by concerns for human health, disease and contagion;
3. Sanitation, as against pollution of the camp;
4. The 'place theology' and 'name theology' concepts which give meaning to the divine presence and thus give birth to the final concept; and
5. 'Holy war', God's judgement on His enemies, which is the overall motivation for the stipulation of the text.

The objective of applying the hermeneutical tool was achieved not only by way of the identified disciplines, but also the literal translation produced. This paved the way for the discussion of its meaning to the original audience in the next chapter.

6.2.4 Summary of Chapter 4

Subsequent to the exegetical analysis that identified the thematic areas of Deuteronomy 23:12-14, was the need to establish its meaning and its implications for the immediate recipients. A major objective of this chapter was to address some of the research questions which border on holiness of the camp, sanitation, diseases and contagion, the idea of God's presence in the camp, and how these relate to the overall motivation for the pericope, 'holy war'. The discussions focused on, but were not limited to, the theological, moral, social-cultural bases and significance of the text or chosen pericope.

The concept of 'holy war' was appreciably discussed with special focus on God's role in this discipline, His army, and His spiritual as well as physical enemies. The significance of 'holy war', the divine judgement on enemies, was observed as a twofold mission of God: waging physical as well as spiritual battles since both physical and spiritual enemies are involved here. The physical battle was to deal with the human enemies and remove them from the Promised Land. These would compete with His people for space and resources on the land, not on a mutual basis, but they would also try to beat God's people in such competition. In the event of their victory, they would enslave God's people.

Therefore, such people had to be utterly destroyed before they got the upper hand. For spiritual enemies, they would compete with God for the loyalty and worship of His people. Consequently, God's people had to be prepared to destroy the idols and gods that would become channels for satanic and demonic worship through war, with God as the leader.

A major achievement of this chapter was the integration of the identified concepts of the pericope: holiness (or purity), sanitation in contrast to pollution, and hygiene, associated with diseases and contagion, 'place theology', and 'holy war', and the implications of these for the whole investigation. The series of motivations from our pericope interestingly parallel that of other texts. In the Torah, it parallels Exodus 3:5-8, which is set at Sinai, when Moses was asked by YHWH to observe the holiness of the place because of His presence. Outside of the Torah, Joshua 5:13-15, at the plains of Jericho, after the people had crossed the Jordan and entered the Promised Land is a typical parallel. The significance of these theophanies was that YHWH was about to rescue His people by judging His enemies in a 'holy way' and fulfil His promises to His people.

The pericope was linked with other passages, especially, of the prophets, to find out its wider implications for subsequent Israelite generations and other nations. For example, Isaiah 13:3-5 raises essential issues of the concept discussed in the text: God's involvement in 'holy war'; His warriors or army, weapons, and the enemies. It was shown that in Chapter 59:15-19, the prophet revealed God as the Warrior who would put on 'righteousness like a breastplate, and a helmet of salvation on his head; put on garments of vengeance for clothing, and wrap himself in fury as in a mantle' to engage in a 'holy war' against His people because they have broken His moral laws. Divine judgement against the nations would also be staged by God because they had provoked Him by their worthless idols (Jer 51:17-19).

Therefore, the pericope had implications for subsequent generations of Israel and even the Gentile nations in the OT and beyond. For instance, it was even argued that YHWH war travelled beyond the HB into the intertestamental period and was practised by the Essenes, a community at Qumran connected with the Dead Sea

Scrolls. This set the stage for a discussion of how the OT pericope became relevant to Christian hermeneutics.

6.2.5 Summary of Chapter 5

The relevance of Deuteronomy 23:12-14 in the light of Christian hermeneutics of the OT laws was the focus of this chapter. The goal of Christian exegesis is to discover not only what the text says and means to its original audience, and to draw out from the text itself its meaning, but also the application to all users of the text. So, once the text was from the OT there was the need to connect it to the NT in order to validate its application to the Church. It is the application that would link the text in the past with the present, and thus allow the ancient message to speak to our modern context.

This chapter was also the stage where a proposal for the development of a historical, literary and theological method for interpreting the OT laws for present Christian reflections and praxis was made. This was also to identify with the position of Scripture that the regulations in the OT are a shadow of realities in the NT (Heb 10:1). On the premise of the historical-grammatical exegetical method, a biblical hermeneutic model for the investigation of the laws for NT context was developed. The following were argued as the major elements for Christian hermeneutics of the OT, with emphasis on the holiness laws: that: (1) the Israel-Church transition affirms the OT-NT continuity; (2) the fulfilment of some OT prophecies in the NT demonstrates the continuity between the two testaments; and (3) the relevance of some OT holiness laws to NT indicates continuity.

The expected establishment of a connection between the OT and the NT was achieved through the concepts and methods of intertextuality. It was established that God's judgement in the form of 'holy war' against impurity and evil forces in both OT and NT camps finds ultimate fulfilment in the eschatological/apocalyptic period. Subsequently, the meaning and application of our text to Christians, dwelling specifically on issues such as the camp, holiness, the divine name and presence, and 'holy war' was discussed.

It was argued that the pericope shed light on many NT passages, especially some of Paul's letters such as those to the church at Corinth that address the issue of purity of the believers as a community. His message in 2 Corinthians 6:14-7:1 is a typical example of the texts that discuss the purity of the Christian community along the lines of the purity instructions of the OT text. In this passage, there is a call for a separation from anything that will defile the community of believers, since they constitute a temple (or camp) of the Holy God who is in their midst. And by so doing, they would enjoy His promises.

The events of Revelation 19:11-21:27 were, however, argued as the most concrete allusions to Deuteronomy 23:12-14. As God was in the OT camp not only to protect but to also defeat His enemies, the final war for God's people to enjoy His eternal promises ends with the saints in the eschatological camp protected from the attacks of Satan, the beast, the false prophet. These enemies together with people who were enemies because they disobeyed God's moral laws are annihilated when they are cast into the lake of fire.

Finally, the holiness of the camp in the OT text would be fulfilled in a new holy camp, the heavenly Jerusalem (Rev 21:1-27). It is here that all impurities and enemies are dealt with because they are completely destroyed outside the camp (Rev 21:8, 27) and the OT tabernacle is also done away with. For, God's people would enjoy victory and assurance of the divine name 'the Lord God Almighty' and eternal presence (Rev 21:22). This fulfils both 'name theology' and 'place theology' concepts. This supports the argument in the dissertation under study that the pericope (Deut 23:12-14) does have fruitful implications for all: genuine and 'fake' Christians, believers of the HB *only*, and the larger society, because God will finally identify with those who are truly His. Moreover, that 'YHWH's war' is the ultimate mission in the NT, and that those who do not belong to Him will be judged and destroyed by such war.

6.2.6 Summary of Chapter 6

All investigations are carried out in the hope that it will benefit the larger society; it is same with this. The Sixth Chapter considered possible deductions from the investigation for the benefit of every reader, particularly Christians. Specifically, it

discussed how the outcome addresses the current challenges of fulfilling the demands of holiness, sanitation, and hygiene, especially in relation to preventive medicinal practice by Christians and the larger society.

Hitherto, these motivations had been explained in terms of the issues connected with defilement of such earthly sacred places/space as a camp, which, like the OT camp of Deuteronomy 23:12-14, can prevent God from being in the midst of His people. Thus, these issues are to be understood in the light of the moral disciplines like observing acceptable sanitary and hygienic practices, in which believers have to engage, in order to experience God's presence among His people. The integration of the afore-mentioned concepts serves as a motivation for God's presence among the community in the camp to engage in a 'holy war' against their enemies.

The relevance of such wars in the light of the 'just war' theory was also examined in this chapter to find out the justification or otherwise of modern wars, and especially, Christians' involvement in them. It was argued that physical wars should be avoided by all possible means, unless it is the unavoidable means to satisfy God's will and the divine purpose of justice, in which case the principles of the 'just war' theory should be applied by authorised state institutions (cf. Rom 13) with care and moderation. It is also within this spirit of acting as divine instruments that service to the state police or military and the act of self-defence would be encouraged.

More importantly, Christians, as divine instruments of God, are empowered to engage in a spiritual warfare against sin and evil forces which constitute the enemies of the souls of humanity and of God's purposes. These discussions demonstrate the applicability of 'holy war' in the past, present, and future, and confirm the concept as a strong motivation for biblical history and the present world. Ultimately, the community of saints is redeemed through the eschatological 'holy war' to enjoy His eternal presence in the eternal camp where no impurity can ever enter (Rev 19:11-21:27). This war is against the eternal enemy of God's people, Satan, and his hosts of demons that have troubled creation since the period of the Garden of Eden. Thus, these enemies are consigned to oblivion in a Lake of fire in order for the redeemed of the Lord to rejoice with Him through eternity.

6.3 The Significance of dissertation and Recommendations

It is the pride of every investigator that the outcome of the work serves a purpose for the enhancement of life. Therefore, as indicated already, the overall significance of this dissertation under study is to present a practical contribution of the findings of the investigation not only to contemporary Christian discipleship and practice, but also to the larger global community. This section discusses some of the significant findings and provides the detailed contribution of the dissertation presented in this book to the afore-mentioned targeted audience.

6.3.1 It contributes to biblical scholarship

The dissertation under study argues that hitherto the disciplines that underpin Deuteronomy 23:12-14 had been discussed separately by other scholars, but their integration to establish 'holy war' as the ultimate motivation was not widely articulated in the scholarly literature. Consequently, harnessing such the underpinning disciplines of the pericope into 'one basket' and integrating them meaningfully in order to establish an ultimate motivation is an innovation and a contribution to biblical scholarship. On the strength of such a novelty, it argues further that a multi-disciplinary approach to interpretation of a pericope such as this is a primer to the interpretation of similar disciplines that undergird other passages of Scriptures.

6.3.2 It is a platform for more studies into biblically-based preventive medicine

In the light of the need for NT hermeneutics of the OT Scripture especially the pentateuchal laws, the findings presented so far, no doubt, lay a foundation for future interests in investigating other similar laws for the benefit of Christians and users of the Bible in general. Particularly, in this same area of exploring the relationship between hygiene, sanitary practices and health, the findings in this book will serve as a foundation for further investigations into biblically-based preventive medicine. In doing so, it should be emphasised that the objective here is not to only provoke the scholarly and Christian community to such awareness, but to also project its value for the benefit of the larger contemporary society. Thus, the scholarly world should be encouraged to engage such explorations for the enhancement of knowledge and the benefit of humanity.

6.4 Recommendation: Adoption of the exegetical model

A major question that many scholars of hermeneutics are confronted with is how the OT laws apply to the gospel. Mention was made of the scholarly debates on the Christian hermeneutics of the OT laws (ref. Gundry 1996). This indicates the need to establish a clear pathway for the consideration of the OT text in the NT circumstance. Consequently, this dissertation presented in this book throws some light on how to interpret the OT laws in the NT. In it, I have evolved a system for Christians that enhances the interpretation of the laws and to a large extent the OT text in an NT context. To this end, I recommend an adoption of the exegetical model used in this dissertation as an alternative model to existing ones such as provided by Smith (2010:1-10) for exegetical study of OT texts.

6.5 Final Conclusion

Every research must be concluded on the basis of whether what it sought to achieve by way of the hypothesis was indeed achieved. Therefore, the researcher should be able to make concluding deductions accordingly. In our cases study dissertation, the research is meant to reveal through exegesis of our pericope (Deut 23:12-14) that sanitation, holiness, disease, and 'holy war,' are interrelated, and that our text is influenced by "the place theology". The research also seeks to produce a system for interpreting the OT laws on holiness mentioned in the text (Deut. 23:12-14) for NT believers' reflections and praxis. It is meant to establish a strong basis for good sanitary practice as part of one's commitment to a holy and healthy living. It will establish that sanitation, holiness, and 'holy war' are still applicable to NT believers.

It can be concluded that through the exegetical analysis by way of the Historical-grammatical method, this multi-disciplinary study of Deuteronomy 23:12-14 has been very successful in achieving all its set targets. That is, the ideas of the text are applicable not only to the OT audiences but also beneficial to NT believers' and even to contemporary Christians and larger societies' reflections and praxis.

In a nutshell, and for me as the author of this book, the best part of the conclusion is in the fact that not only does the dissertation contribute to biblical scholarship as this approach is a primer to the interpretation of similar disciplines that undergird other

passages of Scriptures; or that the dissertation can be used as basis for further research into other biblically-based preventive medicine approaches, particularly in the area of exploring the relationship between hygiene, sanitary practices and health; but that the methodology displayed in this book can be adopted as an alternative to the existing models for exegetical dissertations based on OT texts.

Works Consulted

- Aboagye-Mensah R 2006. War. In *ABC*, by Adeyemo T (ed), 967-968. Nairobi, Kenya: WordAlive Publishers.
- Adamczewski B n.d. Retelling the law: Genesis, Exodus-Numbers, and Samuel-Kings as Sequential Hypertextual Reworkings of Deuteronomy. *European Studies in Theology, Philosophy and History of Religions*. Peter Lang: Internationaler Verlag der Wissenschaften.
- Adeyemo T (ed) 2006. *ABC*. Nairobi, Kenya: WordAlive Publishers.
- Adler A 2009. What's in a name? Reflections upon divine names and the attraction of god to Israel. *Jewish Bible Quarterly* 37/4:265-69.
- Adler H 1893. Sanitation as taught by the Mosaic Law: a paper read before the Church of England Sanitary Association. 1-12. Online article: <http://www.jstor.org/stable/60240182>, 2012-08-01.
- Adjei B M and Nsiah J 2002. *Old Testament History I and II*. Accra, Ghana: Ghana Christian University College.
- Aker B, Bennett J, Hausfeld M, Hemando J, Hodum T, Nunnally W and Simnowitz A 2012. The Necessity for Retaining Father and Son terminology in Scripture translations for Muslims *AJPS* 5-2:171-243.
- Akrong A 2001. Symposium: Towards a theological perspective on culture and tradition: Towards a theology of evil spirits and witches. *JACT* 4/1:18-26.
- Alexander T D and Rosner S B 2000. *NDBT*. Leicester, England: Inter-Varsity Press.
- Andoh D 2014 (24 Nov). Make issues of sanitation a priority. *Daily Graphic*, 26. Website: www.graphic.com.gh.
- Angel R A 2011. *Crucifixus Vincens*: The 'Son of God' as Divine Warrior in Matthew. *CBQ* 73:299-317.
- Anonymous 2011. Why does God hate faeces? Online article: <http://answers.yahoo.com/question/index?qid=20110624191949AAPk1TA>, 2014-27-01.
- Archer Jr G L 1994. *A Survey of the Old Testament Introduction*. (rev and exp), Chicago: Moody Press.
- _____ 1982. *New International Encyclopedia of Bible Difficulties* (based on NIV and NASB) Grand Rapids, MI: Zondervan.
- Arnold B T 2011. The Love-Fear Antinomy in Deuteronomy 5-11. *VT* 61:551-569.
- _____ 2010. Deuteronomy as the *Ipsissima Vox* of Moses. *JTI* 4/1:53-74.

- Asumang A 2014. Strive for Peace and Holiness: The Intertextual Journey of the Jacob Traditions from Genesis to Hebrews, via the Prophets. *Conspectus* 17:1-52.
- _____ 2011. 'Resist him' (1 Pet 5:9): Holiness and Non-Retaliatory Responses to Unjust Suffering as 'Holy War' in 1 Peter. *Conspectus* 11:1-46.
- _____ 2007. Put on the Lord Jesus Christ, Put on the Last Adam: The Background of Paul's Ethical Instructions in Romans 13:11-14. *Conspectus* 4:1-22
- _____ 2006. *Hearing the Voice of God: Principles for Life Changing Bible Study*. London: Lulu.
- _____ 2005. 'The Tabernacle as a Heuristic Device in the interpretation of the Christology of The Epistle to the Hebrews': A Thesis submitted to the SATS in candidacy for the degree of Master of Theology. *Conspectus*.
- Asumang A and Domeris W R 2006. Ministering in the Tabernacle: Spatiality and the Christology of Hebrews. *Conspectus* 1:1-26.
- Augustine *City of God* VII.30, 291, 292; XXII.6, 1030.
- Baker D L 1996. Hermeneutics. In *New Dictionary of Theology*, by Sinclair B F, Wright F D, and Packer J I (eds), 96-99. Leicester, England: IVP.
- Baker D W and Arnold B T 1999. *The face of Old Testament studies: a survey of contemporary approaches*. Grand Rapids, MI: Baker Books.
- Barker K N and Kohlenberger III J R 1994. *EBC: Old Testament* (Abridged ed). Grand Rapids, MI: Zondervan.
- Barton B B (ed) 1983. *The NIV Life Application Bible*. Colorado Springs, Colorado: Tyndale House Publishers, Inc.
- Beale K G 2012. *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*. Grand Rapids, MI: Baker Academics.
- Berding K and Lunde J 2008. *Three Views on the New Testament Use of the Old Testament*. Grand Rapids, MI: Zondervan.
- BibleWorks.com 2006 WTT - *BHS Hebrew Old Testament* (4th ed). BibleWorks, LLC.
- Block I D 2005. The Joy of Worship: The Mosaic Invitation to the presence of God (Deuteronomy 12:1-14) *BSac* 162 (Apr-Jun):131-49.
- Blomberg C 1994. *The NIV Application Commentary: From biblical text...to contemporary life*. Grand Rapids, MI: Zondervan.

- Bock L D 1991. The Son of Man in Luke 5:24 *BBR* 1:109-121.
- Borowski O 2003. *Daily Life in Biblical Times*. Atlanta: Society of Biblical Literature.
- Briggs S R and Lohr N J 2012. *A Theological Introduction to the Pentateuch: interpreting the Torah as Christian Scripture*. Grand Rapids, MI: Baker Academic.
- Briley T 2000. The Old Testament 'Sin Offering' and Christ's Atonement. *Stone-Campbell Journal* 3 (Spring):89-101.
- Brown F, Driver S and Briggs C 1997. *BDB: with an appendix containing the biblical Aramaic*. Peabody, MA: Hendrickson Publishers, Inc.
- Brown K J 2007. *Introducing Biblical Hermeneutics: Scripture as Communication*. Grand Rapids, MI: Baker Academic.
- Bruce F F 1979. *NIBC* (Based on the NIV). Grand Rapids, MI: Zondervan.
- Bruce F F, Harrison K R, Youngblood R and Ecklebarger K 1986. *Nelson's Illustrated Bible Dictionary*. Nashville; TN: Thomas Nelson Publishers.
- Bruckner J K n.d. A Theological description of Human Wholeness in Deuteronomy 6 *Ex Audita* 1-15.
- Brueggemann W 2013. *Truth speaks to Power: The Countercultural nature of Scripture*. Louisville, KY: Westminster John Knox Press.
- Carson D A, France R T, Motyer J A and Wenham G J 1994. *NBC* (21st Century ed) Leicester, England: IVP.
- Chisholm R B Jr 1998. *From Exegesis to Exposition: A Practical Guide to using Biblical Hebrew*. Grand Rapids, MI: Baker Books.
- Christensen D L 2002. *WBC: Deuteronomy 21:10-34:12* (vol 6B). Nashville, TN: Thomas Nelson Publishers.
- _____ 2001. *WBC: Deuteronomy 1-21:9* (vol 6A). Nashville, TN: Thomas Nelson Publishers.
- Clines J A D 1979. Introduction to the Pentateuch. In *NIBC* by Bruce F F (ed), 78-83. Grand Rapids, MI: Zondervan.
- Collins J J 1975. The mythology of holy war in Daniel and the Qumran war scroll: a point of transition in Jewish apocalyptic. *VT* 25:596-612.
- Cothey A 2005. Ethics and Holiness in the Theology of Leviticus. *JSOT* 30/2:131-151. Online article: <http://JSOT.sagepub.com>, 2011-18-03.
- Craigie C P 1976. *NICOT: The book of Deuteronomy*. Grand Rapids, MI: Eerdmans.

- Cromwell B 2014 Old Testament Toilets. Online article: http://www.toilet-guru.com/biblical_old.php, 2014-27-01.
- Crüsemann F 2001. The Torah and the unity of God. *Word & World*: XXI, 3:243-252.
- Dapatem A D and Donkor B K 2015 (3 Jan). Local Govt Ministry presents sanitation tools to Otumfuo. *Daily Graphic*, 32. Website: www.graphic.com.gh.
- Davidson M R 2010. The Divine Covenant Lawsuit Motif in Canonical Perspective. *JATS* 21/1-2:45-84.
- Deirdre 2006. Results from Excavations of Toilets at Qumran. Online article: <http://notbeingasausage.blogspot.com/2006/11/results-from-excavations-of-toilets-at.html>, 2014-30-01.
- DeWitt C B 2000. *The Care of creation: Focusing concern and action*. England: IVP.
- Dobson J H 1999. *Learn Biblical Hebrew*. USA: SIL International.
- Domeris W R 1986. The office of the Holy One. *JTSA* 35-38.
- Douglas J. D. and Tenney M C. 1986. *NIDB*. Grand Rapids, MI: Zondervan.
- Douglas M 2003. *Purity and Danger: An analysis of concept of pollution and taboo*. Taylor & Francis e-Library.
- _____ 2002. *Purity and Danger: An analysis of concept of pollution and taboo*. NY: Routledge.
- _____ 2002. Responding to Ezra: The priests and foreign wives. *Biblical Interpretation* 10:1.
- _____ 1966. *Purity and Danger: An analysis of the concepts of pollution and taboo*. NY: Routledge.
- Edenburg C 2010. Intertextuality, Literary Competence and the Questions of Readership: Some Preliminary observations. *JSOT* 35/2:131-148.
- Eisen A 2001. Taking hold of Deuteronomy. *Judaism* 47/3 (Summer):321-328.
- Ellingworth P 1996. Bible Translation. In *New Dictionary of Theology*, by Sinclair B F, Wright F D, and Packer J I (ed), 92-93. Leicester, England: IVP.
- Enns P 2002. William Henry Green and the Pentateuch. *JETS* 45/3 (Sep):385-403.
- Faniran A and Nihinlola E. 2007. *A Creation Sacred to God: Proceedings of 1st Sacred Earth Workshop*. Jericho, Ibadan: Daybis Ltd.
- Firestone R 1996. Conceptions of holy war in biblical and qur'anic tradition. *JRE* 24/1:99-123.

- Friedman M 2007. Ancient latrine fuels debate at Qumran. Online article: http://usatoday30.usatoday.com/tech/science/discoveries/2007-01-02_qumram-latrine_x.htm, 2014-30-01.
- Gadamer H G 2006. *Truth and Method*. New York: Sheed and Ward Ltd and the Continuum International Publishing Company.
- Geisler N L 1986. *A popular survey of the Old Testament*. Grand Rapids, MI: Baker Book House.
- Gianotti C R 1996. The Meaning of Divine Name YHWH. In *Vital Old Testament Issues: Examining Textual and Topical Questions*, by Zuck B R (ed), 30-38. Grand Rapids, MI: Kregel Resources.
- _____ 1985. The Meaning of the Divine Name YHWH. *BSac* (Jan-Mar):38-51.
- Goldingay J 2011. *Key Questions about Biblical Interpretation: Old Testament answers*. Grand Rapids, MI: Baker Academic.
- _____ 2001. What are the characteristics of evangelical study of the Old Testament? *EQ* 73:99-117.
- Gorrell J M 1981. 'The Explanatory, Heuristic and Meaning-Constituting Functions of Theoretical Models'. PhD Dissertation: Brown University.
- Grabbe L L 1997. The Book of Leviticus. *Currents in Research: Biblical Studies* 5:91-110.
- Greenspahn F E 2004. Review of *The commentary of Abraham ibn Ezra on the Pentateuch: Deuteronomy* (vol 5). *CBQ* 66/3:454-455.
- Gundry S N (ed) 1996. *Five views on Law and Gospel*. Grand Rapids, MI: Zondervan.
- Hafemann S J 2001. *The God of promise and the life of faith: understanding the heart of the Bible*. Wheaton: Crossway Books.
- _____ 2000. *2 Corinthians: The NIV Application Commentary from biblical text...to contemporary life*. Grand Rapids, MI: Zondervan.
- Hall H G 2000. *The College Press NIV Commentary: Deuteronomy*. Joplin, Missouri: College Press Publishing Company.
- _____ 1998. Rhetorical Criticism, Chiasm, and Theme in Deuteronomy. *SCJ* 1/1 (Spring):85-100.

- Hart M 1995. Moses the Microbiologist: Judaism and Social Hygiene in the Work of Alfred Nossig *Jewish Social Studies*, New Series 2/1:72-97. Online article: <http://www.jstor.org/stable/4467461>, 2012-08-01.
- Hartley J E 1992. *WBC: Leviticus* (vol 4). Dallas, Texas: Word Books.
- Hasel G F 1983. Health and healing in the Old Testament. *Andrews University Seminary Studies* 21/3 (Autumn):191-202.
- Hasel M G 2008. Assyrian Military Practices and Deuteronomy's Laws of Warfare. In *Writing and Reading War*, by Kelle B E and Ames R F, 67-81. *SBL*.
- Hays R B 1989. *Echoes of scripture in the Letters of Paul*. New Haven: Yale University Press.
- Heck D J 1990. A History of Interpretation of Genesis 49 and Deuteronomy 33. *BSac* 147:16-31.
- Hendryx W J 2012. Progressive Covenantalism. Online article: <http://triablogue.blogspot.com/2012/09/progressive-covenantalism.html>, 2014-14-03.
- _____ 2011. Supersessionism. Online article: <http://triablogue.blogspot.com/2011/05/supersessionism.html>, 2014-14-03.
- _____ n.d. Progressive Covenantalism's view of the visible/invisible Church distinction: A biblical/theological problem. Online article: http://monergism.com/thethreshold/articles/onsite/visible_invisible.html, 2014-14-03.
- Hertog C D 2002. The Prophetic Dimension of the Divine Name: On Exodus 3:14a and its Context. *CBQ* 64:228.
- Hill A E and Walton J H 2000. *A Survey of the Old Testament*. Grand Rapids, MI: Zondervan.
- Hirsch Jr E D 1967. *Validity in Interpretation*. New Haven: Yale University Press.
- Holladay W L 1988. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids, MI: Eerdmans.
- Holman J 2003. Good Health through the Bible! *Investigator* 89 (March). Online article: <http://ed5015.tripod.com/biblehealthHolman89.htm>, 2014-27-01.
- Horton M 2012. Kingdom through Covenant: A Review by Michael Horton. Online article: <http://thegospelcoalition.org/blogs/tgc/2012/09/13/kingdom-through-covenant-a-review-by-michael-horton/>, 2014-14-03.
- Inge J 2003. *A Christian theology of place*. Burlington, USA: Ashgate Publishing Company.

- Kaiser Jr W C 2001. *The Old Testament Documents: Are they Reliable & Relevant?* USA: IVP.
- Kawashima R S 2003. The Jubilee year and the return of cosmic purity. *CBQ* 65:372.
- Kelley P H 1992. *Biblical Hebrew: an introductory grammar*. Grand Rapids, MI: Eerdmans.
- Kibor E J 2006. Witchcraft & Socery: A biblical Perspective with implications for Church Ministry. *AJET* 25/2:151-160.
- Kim Y 2004. Deuteronomy: Form and Function of Deuteronomy. *TTJ* 7:1-9.
- Klawans J 2003. Ritual purity, moral purity, and sacrifice in Jacob Milgrom's Leviticus. *Religious Studies Review* 29 January 1:19-28.
- Klein W 1998. Evangelical Hermeneutics. In *Initiation into Theology: The rich variety of Theology and Hermeneutics*, by Maimela S and König A (eds), 319-336. Hatfield, Pretoria: J L van Schaik Publishers.
- Klein W W, Blomberg C L and Hubbard Jr R L 2004. *Introduction to Biblical Interpretation*. Nashville, TN: Thomas Nelson Publishers.
- Kraut J 2011. Deciphering the Shema: Staircase Parallelism and the Syntax of Deuteronomy 6:4. *VT* 61:582-602.
- Kudadjie J N and Aboagye-Mensah R K 1992. *Christian Social Ethics*. Accra, Ghana: Asempa Publishers.
- Kunhiyop W S 2012. *African Christian Theology*. Nairobi, Kenya: WordAlive Publishers.
- _____ 2008. *African Christian Ethics*. Nairobi, Kenya: WordAlive Publishers.
- Larin V 2008. What is 'Ritual im/purity' and why? *St Vladimir's Theological Quarterly* 52/5-4:275-92.
- Levenson J D 1994. *Creation and the persistence of evil: the Jewish drama of divine omnipotence*. Princeton: Princeton University Press.
- Lewis P J 1992. *The English Bible from KJV to NIV: A history and evaluation*. Grand Rapids, MI: Baker Book House.
- Lioy D T 2013. A Comparative Analysis of the Song of Moses and Paul's Speech to the Athenians. *Conspectus* 16:2.
- _____ 2010. The Garden of Eden as a Primordial Temple or Sacred Space for Humankind. *Conspectus* 10:25-57.

- _____ 2007. Jesus as Torah in John 2:1-22. *Conspectus* 4:23-39.
- _____ 2007. The Unique Status of Jesus as the Divine Messiah: An Exegetical and Theological Analysis of Mark 1:1, 9-13. *Conspectus* 3:34-53.
- _____ 2005. Progressive Covenantalism as an Integrating Motif of Scripture. Online article: <https://bible.org/article/progressive-covenantalism-integrating-motif-scripture#P7148>, 2014-14-03.
- _____ 2005. *The search for ultimate reality: Intertextuality between the Genesis and Johannine prologues*. New York: Peter Lang.
- _____ 2004. *The Decalogue and the Sermon on the Mount*. NY: Peter Lang Publishing, Inc.
- Longman III T 2013. *The Baker Illustrated Bible Dictionary*. Grand Rapids, MI: Baker Books.
- _____ 2006. *Making sense of the Old Testament: Three crucial questions*. Grand Rapids, MI: Baker Academics.
- _____ 1982. The divine warrior: the New Testament use of an Old Testament motif. *WTJ* 44:290-307.
- _____ and Dillard R B 2006. *An Introduction to the Old Testament* (2nd ed) Grand Rapids, MI: Zondervan.
- Macdonald N 2006. The Literary Criticism and Rhetorical Logic of Deuteronomy I-IV. *VT LVI*/2:203-224.
- MacLeod J D 2005. Eternal Son, Davidic Son, Messianic Son: An Exposition of Romans 1:1-7. *BSac* 162 (Jan-Mar):76-94.
- Madeleine S and Lane M J 1978. *Harper's Encyclopedia of Bible Life*. San Francisco: Harper and Row Publishers.
- Magee B 2001. *The Story of Philosophy*. London: Dorling Kindersley Limited.
- Magness J 2004. Two notes on the Archaeology of Qumran. *Debating Qumran: Collected Essays on its Archaeology* 69-71. Online article: www.springerlink.com/index/6352737837120810.pdf, 2014-30-01.
- Maier L P (ed) 1988. *Josephus: The Essential Writings*. Grand Rapids, MI: Kregel Publications.
- Matthews V H 2006. *Manners and Customs in the Bible: An Illustrated Guide to Daily Life in Bible Times*. (3rd ed) Peabody, Massachusetts: Hendrickson Publishers, Inc.

- Maugh II H T 2006. Latrine practices posed health risks to sect: Archeologists look at the toilet rituals that shortened the lives of the men who created the Dead Sea Scrolls. *Los Angeles Times*. Online article: <http://articles.latimes.com/2006/nov/14/science/sci-qumran14>, 2014-30-01.
- Maxwell J C and Elmore T (eds) 2007. *The Maxwell Leadership Bible* (2nd ed). Nashville, Dallas: Thomas Nelson.
- Mayes A D M 1981. Deuteronomy 4 and the literary criticism of Deuteronomy. *JBL* 100/1:23-51.
- McConville J G 1986. *Law and Theology in Deuteronomy*. Trowbridge, Wiltshire; Great Britain: Redwood Burn Ltd.
- Milton M 2008. Engrafted, Not Replaced. *Reformed Perspectives Magazine*, 10/10:1-10.
- Minear P S n.d. Holy People, Holy Land, Holy City: The Genesis and Genius of Christian Attitudes *Interpretation* 18-31.
- Moskala J 2000. Categorization and Evaluation of Different Kinds of Interpretation of the Laws of Clean and Unclean Animals in Leviticus II. *Adventist Theological Society* 1-41.
- Mouton J 2001. *How to succeed in your Master's and Doctoral Studies*. Pretoria: Van Schaik.
- O'Donovan O 2003. *The Just War Revisited*. Cambridge: Cambridge University Press.
- Owiredu C 2005. Blood and Life in the Old Testament (A Thesis submitted for the degree of Doctor of Philosophy, Department of Theology, University of Durham), 1-190.
- Payne B P n.d. The fallacy of equating meaning with the human author's intention. *JETS* 243-252.
- Pentecost J D 1994. The Purpose of the Law. In *Vital Theological Issues: Examining Enduring Issues of Theology*, by Zuck B R (ed), 176-179. Grand Rapids, MI: Kregel Resources.
- Pettegrew D L 2007. The New Covenant and New Covenant Theology. *MSJ* 18/1:181-199.
- Practico G and Van Pelt M 2001. *Basics of Biblical Hebrew*. Grand Rapids, MI: Zondervan.

- Radmacher E D, Allen R B and Wayne H H (eds) 1997. *The Nelson Study Bible* (NKJV). Nashville, TN: Thomas Nelson Publishers.
- Ralston L B 1977. I Swear by Imhotep the Physician. *New York State Journal of Medicine* 77 (November):2148-2152.
- Randolph Tate W 2012. *Handbook for Biblical Interpretation: an essential guide to methods, terms, and concepts* (2nd ed). Grand Rapids, MI: Baker Academic.
- Rast E W 1972. *Tradition History and the Old Testament*. Philadelphia: Fortress Press.
- Regev E 2001. Priestly dynamic holiness and Deuteronomic static holiness, *VT* 51/2:243-261. Online article: <http://www.jstor.org/stable/1585253>, 2011-23-02.
- Richter S L 2010. Environmental Law in Deuteronomy: One Lens on a Biblical Theology of Creation Care. *BBR* 20/3:355-376.
- _____ 2007. The Place of the Name in Deuteronomy. *VT* 57:342-366.
- Rodas M D C 2012. Review of *How I Love Your Torah, O Lord! Studies in the Book of Deuteronomy*. *BBR* 22/2:264-65.
- Rykem L, Wilhoit J C and Longman III T (eds) 1998. *Dictionary of Biblical Imagery: An encyclopedia exploration of the images, symbols, motifs, metaphors, figures of speech and literary patterns of the Bible*. Downers Grove, Illinois: IVP.
- Ryrie C C 1999. *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth*. Chicago: Moody Press.
- Saxey R n.d. A Physician's Reflections on Old Testament Medicine. *Dialogue: A Journal of Mormon Thought*. Online article: www.dialoguejournal.com/wp-content/.../Dialogue_V17N03_124.pdf, 2012-01-07.
- Schenck K 2014. Book Review: Paul Ricoeur's *Interpretation Theory*. Online article: <http://kenschenck.blogspot.com/2014/08/book-review-paul-ricoeurs.html>, 2015-12-04.
- Scurlock J A and Anderson B R 2005. *Diagnoses in Assyrian and Babylonian Medicine*. Online book: <http://books.google.co.uk/books>, 2011-03-12.

- Smethurst M 2012. Kingdom through Covenant: A Biblical Middle Way? Online article: <http://thegospelcoalition.org/blogs/tgc/2012/08/20/kingdom-through-covenant-a-biblical-middle-way/>, 2014-14-03.
- Smith K G 2010. How to do an exegetical study. *Conspectus* 10:1-10.
- _____ 2009. *A Practical Guide for Studying God's Word*. Johannesburg: SATS Press.
- _____ 2008. *Academic Writing and Theological Research: A Guide for Students*. Johannesburg: SATS Press.
- _____ 2008. Direct translation: Striving for complete resemblance. *Conspectus* 5:1-176
- Sprinkle J M 2000. The rationale of the Laws of clean and unclean in the Old Testament. *JETS* 43/4:637-657.
- Steuer O R and Saunders J B de C M 1959. *Ancient Egyptian and Cnidian Medicine*. Berkeley: University of California Press.
- Stevenson J S 2002. Judah's successes and failures in holy war: an exegesis of Judges 1:1-20, *RQ* 44/1:43-54.
- Stott J 1999. *New Issues Facing Christianity Today* (fully rev ed). London: HarperCollins Publishers.
- Stott K 2005. Finding the Lost Book of the Law: Re-reading the Story of 'The Book of the Law' (Deuteronomy - 2 Kings) in light of classical literature. *JSOT* 30/2:153-169.
- Strong J n.d. *Strong's Exhaustive Concordance of the Bible*. Nashville: Broadman & Holdman Publishers.
- Thiselton A C 1996. Hermeneutics. In *NDT*, by Sinclair B F, Wright F D, and Packer J I (eds), 293-97. Leicester, England: IVP.
- Thompson J A 1963. The Significance of the Ancient Near Eastern Treaty Pattern. *Tyndale Bulletin* 13 (Oct):1-6.
- Unger M F 1988. *New Unger's Bible Dictionary* (rev and updated ver). Chicago: The Moody Bible Institute.
- Valiquette H P 1999. Exodus – Deuteronomy as discourse: Models, Distancing, Provocation, Paraenesis. *JSOT* 85:47-70.
- van der Woude A S (ed) 1989. *The World of the Old Testament*. Grand Rapids, MI: Eerdmans.

- Vlach J M 2007. New Covenant Theology compared with Covenantalism. *MSJ* 18/1:201-219.
- Waltke B K 2007. *An Old Testament theology: An exegetical, canonical, and thematic approach*. Grand Rapids: Zondervan.
- Walvoord F J and Zuck B R 1984. *The Bible Knowledge Commentary: New Testament*. Colorado: Victor.
- 'War; Warfare': *ISBE Bible Dictionary*; Electronic article: BibleWorks.com 2006 WTT (4th ed).
- 'War': Unger M F 1988. *New Unger's Bible Dictionary* (rev and updated ed). Chicago: The Moody Bible Institute.
- Watts J W 1999. Reader identification and alienation in the legal rhetoric of the Pentateuch. *Biblical interpretation* 7/1:101-112.
- Weber B 2012. Towards a theory of the Poetry of the Hebrew Bible: The Poetry of Psalms as a test case. *BBR* 22/2:157-188.
- Weinfeld M 1967. Deuteronomy - The Present State of Inquiry. *JBL* 86/3 (Sep):249-262.
- Wells J B 2000. *God's Holy People: A Theme in Biblical Theology*. Sheffield, England: Sheffield Academic Press Ltd.
- Wenham G 1981. *Numbers*. *Tyndale's Old Testament Commentaries Series*. Downers Grove, IL: IVP.
- White W 2007. The Church: its definition in terms of 'visible' and 'invisible' valid. Online article: <http://greenbaggins.wordpress.com/2007/01/05/the-church-its-definition-in-terms-of-visible-and-invisible-valid/>, 2014-14-03.
- Wood D B 2012. Interpreting Peter's Vision in Acts 10:9-16. *Conspectus* 13:171-214.
- Woodbridge N 2006. A Biblical critique of the twofold theory of dispensationalism: the distinction between Israel and the Church. *Conspectus* 2:86-109.
- Wright D F 1996. Hermeneutics. In *NDT*, by Sinclair B F, Wright F D, and Packer J I (eds), 680-81. Leicester, England: IVP.
- Wright D P 1999. Holiness in Leviticus and beyond: differing perspectives. *Interpretation* 53:355-364.
- _____ 1987. *The disposal of impurity*. *SBLDS* 101: Atlanta Scholars.
- Wright J H C 2011. *The Mission of God: unlocking the Bible's grand narrative*. Norton Street, England: IVP.

- _____ 2010. The Whole Church – A brief Biblical Survey in the whole gospel, the whole church, the whole people (A three year project of The Lausanne Theology Working Group in collaboration with The World Evangelical Alliance Theological Commission, vol 2). In *Evangelical Review of Theology* 34/1, by Justin Thacker, 16-19. Great Britain: Paternoster.
- _____ 2008. *The God I don't understand: Reflections on tough questions of faith*. Grand Rapids, MI: Zondervan.
- _____ 2004. *Old Testament ethics for the people of God* (a fully rev updated and integrated ed of *Living as the people of God and walking in the ways of the Lord*). Leicester, England: IVP.
- Yilpet K Y 2000. Knowing the biblical author's intention: The problem of distancing. *AJET* 19/2:165-185.
- Zodhiates S 1996. Old Testament Lexical Aids: *Mahaneh. The Hebrew-Greek Key Study Bible: NIV*. Chattanooga, TN: AMG Publishers.
- Zuck B R (ed) 1996. *Rightly divided: Reading in biblical hermeneutics*. Grand Rapids, MI: Kregel Publications.

ABOUT THE AUTHOR



Rev Dr James Yamoah, Dean, School of Theology and Lecturer of Old Testament and Biblical Hebrew at Ghana Christian University College (GhanaCUC), Accra, and also the Minister-in-Charge of Restoration Christian Church on the College's campus, has not less than twenty-five (25) years of experience in teaching. He has travelled the length and breadth of Ghana as a preacher of many churches and speaker at various Youth, Leadership, and Ministers seminars and conferences. Affectionately called Rev Dr JY by his students, the author is married

to Florence and they are blessed with Jemima, Emmanuel and Joseph.

In ***A model for Old Testament Exegetical Dissertation***, the author uses some of basic research processes which helped him in a multi-disciplinary exegesis of one of the OT sanitation laws, Deuteronomy 23:12-14, as a case study to lay down key steps in the presentation of an OT investigation. The discussions involve a chapter-by-chapter and systematic layout of the issues germane to exegetical dissertation. All research students especially those in the area of biblical studies at various levels, are those most likely to find application from the issues raised in this book. Other books by Rev Dr JY are:

- ***Always Ready: Over 150 Messages To Help You Study, Teach, Preach, & Live The Bible Systematically***
- ***Pacesetters of Divine Ministry: Let us learn from them!***
- ***Can You Be God's Transformational Leader? Yes You Can!***
- ***Amazing Grace: A Guide To Spiritual Formation & Disciplines***
- ***Suffer to Gain: How the Righteous should overcome Difficult Times***
- ***A Model for Hebrew - English Translation and Application: The Biblical Hebrew Student's Companion***
- ***Youth with Vision and Mission – Arise & Shine!***
- ***Thus says the LORD: 'No Open Defecation, else...'***
- ***"Holy War": The Consequence of Open Defecation***
- ***Fellow Ghanaians, Let's Stop Open Defecation, else...***

All books by Rev Dr JY are a must read; you definitely need copies of each!

For further details please contact: 024 446 2843; jimmyamoah@yahoo.com