





“There is rarely a day in ministry in which I don’t recall or restate something I learned from Richard Pratt. His biblical passion, theological insight, and blistering honesty have impacted young minds the world over. I count it a great blessing to have been one of those minds. I highly recommend this volume to you. It does what Richard has been doing for years, namely, inspire theological and practical reflection while maintaining a focus on Christ the center of certainty. Thank you, Richard! And thanks to all those who contributed to this volume and reminded us what a gift Richard is to the church. Soli Deo Gloria!”

—**Anthony J. Carter**, Lead Pastor, East Point Church, East Point, Georgia

“No one can listen to Richard Pratt preach or teach without being captivated by his passion for God and his Word; the Bible lives to him and comes alive in his capable and reliable hands. This volume is a worthy expression of appreciation for his work and of gratitude to God for his faithful service of the gospel and the church.”

—**Liam Goligher**, Senior Minister, Tenth Presbyterian Church, Philadelphia

“Richard Pratt has challenged and inspired many of us. Some of us he has even dazzled—quite a few of us, I should say. Whether through his books or through his long career moving the students at Reformed Theological Seminary toward a more examined grasp of Reformed theology, or even through his recent work on the cutting edge of theological education, he has made a remarkable contribution. Now, in this volume, we find an equally remarkable set of essays that will challenge and inspire readers with a typical Richard Pratt flair. What a great way to honor such a precious teacher!”

—**Davi Charles Gomes**, Chancellor, Mackenzie Presbyterian University, São Paulo, Brazil

“*For the World*, a wide-ranging collection of essays honoring Richard Pratt, is a delightful read, addressing such diverse topics as poetics in Deuteronomy 22, Paul and religion, prayer and revival, and the meaning of theological ‘boot camp.’ In my favorite chapter, Steve Brown, tongue-in-cheek, tells what his friend is ‘really like’! This festschrift rightly honors Dr. Pratt as an innovative and faithful servant of the Lord. It is a worthy witness to his life and ministry.”

—**R. J. Gore Jr.**, Professor of Systematic Theology, Erskine Theological Seminary

“At the end of my first semester of seminary, I was overwhelmed with all the work I needed to get done. So when Richard Pratt offered my class the option of a fasting-and-prayer retreat instead of a final, I signed up, thinking it was an easy way to get out of taking an exam. Instead, I found the retreat to be just what my anxious heart needed. That retreat was just one of the many things Richard used to teach me through his life and ministry that continue to impact my own life and ministry. I am extremely thankful for Richard and his influence in my life.”

—**Elliot Grudem**, Lead Pastor, Leadership Development and Church Planting, Vintage Church, Raleigh, North Carolina

“What a wonderful tribute to Dr. Richard Pratt! His career has seen him involved with many different aspects of Christ’s kingdom, but especially in connection with apologetics and biblical study. This book, by colleagues and friends, represents something of the width of his interests, and also the creativity that has marked out his ministry. His writings show not only faithfulness to Scripture, but also a devout willingness to follow where the text leads.”

—**Allan M. Harman**, Research Professor, Presbyterian Theological College, Melbourne, Australia

“*For the World*, a festschrift honoring Richard Pratt, appropriately runs the gamut from warm tributes by Pratt’s former students as to how they incorporated what they learned from their mentor into their ministries to a rigorous examination of the complexities of Deuteronomy 22. In between are such topics as defamiliarization (a method of saying something in a novel way as a pedagogical method), reclaiming the *R*-word (*religion*), and interacting with Pratt’s controversial proposals for improving theological education—a theme that is as old as Gardiner Spring’s rocking of Princetonian Charles Hodge’s boat in the early nineteenth century. Editors Justin Holcomb and Glenn Lucke have divided the essays into several categories and gathered a fine array of contributors.”

—**W. Andrew Hoffecker**, Emeritus Professor of Church History, Reformed Theological Seminary, Jackson

“It is rare to find such a first-rate Bible scholar and theologian—one who stands consistently in the Reformed tradition with a passion for missions and evangelism—as Richard Pratt. Third Millennium Ministries, which he founded, has made a tremendous contribution to providing theological education for the twenty-first-century church. *For the World* gives us the context of Pratt’s own

ministry: a solid biblical and theological foundation and a deep desire to spread the gospel, within the bounds of the Reformed heritage.”

—**Benjamin F. Intan**, President, International Reformed Evangelical Seminary, Jakarta, Indonesia

“Here is a fitting tribute to one of the great theological educators of our time. These essays trace the many facets of its honoree, whose gifts are remarkably diverse and whose global impact has been uncommonly broad. Some of us were transformed by his teaching in the context of traditional theological education, others in frontier zones beyond Christian borders. Richard Pratt has been a gift to us all.”

—**Scott C. Jones**, Associate Professor of Biblical Studies, Covenant College

“Richard Pratt is many things, including master communicator, insightful exegete, and global educator. Driven by a desire for God’s truth to inform and transform the church throughout the world, Pratt has powerfully influenced the lives of countless people, a sampling of whom contributed to this thoughtful book. This volume, which reflects some of Pratt’s diverse interests and contributions, is an appropriate honor given to this brilliant teacher.”

—**Kelly M. Kopic**, Professor of Theological Studies, Covenant College

“Richard Pratt has always drawn my admiration: as a remarkable lecturer, a faithful and profoundly believing expositor of Scripture, and thus a remarkable theologian. In addition to these foundational qualities, he has the ability to penetrate the culture of our times; he gets down to the roots of what motivates and shapes the thinking of masses of normal people and attracts their close attention, and in so doing, he challenges them to consider at the deepest personal level the eternal message of Christ. He does so with love and humor, and—for all his depth—he is easy to listen to. All these essays on Pratt and his ministry are well worth close reading. Especially on a personal level, Steve Brown’s and Jongho Kim’s chapters on what Richard is really like stand out in my mind. Also, Scott Redd’s ‘Saying It Anew . . .’ and William Edgar’s ‘Prayer and Missions’ take us to the heart of the way he has spent the many decades of his ministerial life.”

—**Douglas F. Kelly**, Richard Jordan Professor of Theology, Reformed Theological Seminary, Charlotte

“Whether you are pastor or missionary, whether your interest is in academic theology or in training evangelists prepared to die for their faith, you will find this book informative, stimulating, and provocative. And if you are in any way

involved in educating men and women for Christian ministry, you will find that these essays can seriously damage your sleep.”

—**Donald Macleod**, Professor of Systematic Theology (Retired), Free Church College, Edinburgh

“This is a book in honor of an all-star—Dr. Richard Pratt—by all-stars. I didn’t have the privilege of studying under Dr. Pratt, but after reading this book, I wish I had. This is, simply speaking, a very fine work; it covers the waterfront in a comprehensive, holistic way—biblical, ministerial, educational. Read it well and learn, even if you weren’t one of Dr. Pratt’s students.”

—**David Naugle**, Distinguished University Professor, Dallas Baptist University

“As one who has, for decades, been a beneficiary of Richard’s ministry, I consider it an honor to commend this festschrift. Years ago I had the opportunity to teach a group of high school students the truth of Reformed apologetics, using Richard’s *Every Thought Captive*. When I was in pastoral ministry, our church enjoyed the advantages of Richard’s book on prayer. Not only so, but in a time when Old Testament scholars who stand squarely on the self-attesting Word of God are rare indeed, Richard has been a faithful expositor of the riches of God’s ‘stories’ in the Old Testament. I am not surprised about, but am thankful for, his ongoing ministry now with Third Millennium. I do hope this tribute to Richard will get the attention it deserves.”

—**K. Scott Oliphint**, Professor of Apologetics and Systematic Theology, Westminster Theological Seminary

“For—and around—the world, indeed! Richard has traversed God’s Word and God’s world in pursuit of God’s call to him to know, teach, and apply the whole Bible to all of life. Many Christians in our generation have studied, preached, and gone out locally and far away. But few have put the triad together and with such clarity and zeal. Please read these chapters and go and do likewise.”

—**Andrew J. Peterson**, President, Reformed Theological Seminary, Global Campus

“*For the World* is rich with biblical insight, love of missions, pedagogical savvy, and sheer Christian wisdom. It’s not only a pleasure to read, but also an adventure.”

—**Cornelius Plantinga Jr.**, President (Emeritus), Calvin Theological Seminary

“Having known Richard since our Covenant College days, and having benefited from his friendship and ministry throughout the years, I count it a privilege to endorse this volume. Richard’s varied vocations as Old Testament professor, conference speaker, pastor, and head of the extraordinary missionary endeavor of Third Millennium are unified by his singular passion for exalting Christ and his gospel before the nations by multiplying equipped indigenous leaders for our Lord’s church. The reader is in for an inspiring journey through each chapter and page.”

—**Harry L. Reeder**, Senior Pastor, Briarwood Presbyterian Church, Birmingham

“Twenty-plus years ago I met Richard Pratt and sat under his instruction. I was a starting student of theology and apologetics in Melbourne, Australia, and Pratt both fueled my mind and sparked my imagination. Today, as one who is now privileged to teach theology and apologetics in a variety of locations and settings, I find that Pratt’s teaching and writing, in tandem with his trailblazing Third Millennium Ministries, stir my soul and remind me to remain attentive to the worldwide church. May this volume honoring Richard Pratt Jr. encourage the next generation of Reformed, missional educators; and may it move us all to give thanks to God for his gifts to his church.”

—**Mark P. Ryan**, Adjunct Professor of Religion and Cultures, Covenant Theological Seminary; Director, Francis A. Schaeffer Institute; North American Representative, Grace Theological College, Auckland, New Zealand

“Richard Pratt is a master teacher. He has blessed many students at RTS and around the world. These essays from his friends reflect his interests and tell us more about him. Bottom line: *For the World* celebrates God’s goodness in his teaching and missionary ministry. But it also offers those who never sat under him a kind of distillation of Pratt, with many helpful echoes from the classroom.”

—**Don Sweeting**, President and James Woodrow Hassell Professor of Church History, Reformed Theological Seminary, Orlando

“The essays in this collection underscore the integrity of highly rated Christian scholarship and a worthy Christian life as exemplified in the life of Richard Pratt. The ultimate goal of Christian theology is to impact and produce great saints, and this volume is a testimony to that effect. I strongly recommend this book.”

—**Philip Tachin**, Lecturer in Christian Theology, National Open University of Nigeria, Lagos

“If you want to know a scholar, read his books and listen to his lectures. But that does not present the context of the man. If you want to really know a scholar, read what others have to say about him. Dr. Richard Pratt Jr. is not only a man who needs to be read and listened to, but also a man who needs to be known in context regarding his commitments as pastor, professor, educator, and missionary; these are the things that will help to define his person, life, and ministry. This is exactly what *For the World* will do for the reader. Here is your opportunity to know Dr. Pratt, through the eyes of his colleagues, students, and friends. I highly recommend this book.”

—**Kenneth Talbot**, President, Whitefield Theological Seminary

“Amid the current preoccupation with the pursuit or rejection of celebrity, the honoring of a brother and scholar so quietly given to the spread of Christ’s kingdom in the majority world is most welcome. Here, professorial and ministerial colleagues and former students laud God’s grace in Dr. Pratt’s biblical, theological, missionary, and pedagogical attainments. Their essays—of scholarly, practical, and testimonial genres—reflect a servant of Christ rare in visionary foresight and pioneering abilities.”

—**Tim J. R. Trumper**, Senior Minister, Seventh Reformed Church, Grand Rapids

“This celebratory volume skillfully combines enlightening scholarship with captivating biography. In so doing, it not only honors the theologian but also introduces us to the man, Richard Pratt. The delightful result is a smorgasbord of articles that will arouse your intellectual curiosity and satisfy your spiritual appetite.”

—**Jason P. Van Vliet**, Vice-Principal, Professor of Dogmatics, Canadian Reformed Theological Seminary, Hamilton, Ontario

“In this book, seasoned scholars and practitioners honor an internationally recognized educator, motivator, researcher, mentor, but most of all servant—of others, of the church, and of God. These essays sound familiar themes, yet also break new ground. They are a fitting tribute to Richard Pratt’s own drive to continually grapple with current ideas, refresh the Christian faith, and stimulate the church in all nations to work together for Christ’s glory.”

—**Robert W. Yarbrough**, Professor of New Testament, Covenant Theological Seminary

For the  
World



# For the World

ESSAYS IN HONOR OF

Richard L. Pratt Jr.

*Edited by*

Justin S. Holcomb and Glenn Lucke



P U B L I S H I N G

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We dedicate this book to Richard Pratt, our teacher and friend.



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A LONG LIST of friends and colleagues labored in the effort to honor Richard Pratt, and we thus thank:

- Joy Harris, for her ever-ready, patient, and diligent assistance in moving the details along;
- The contributors, for taking time away from family and work to craft thoughtful essays about Richard and extending his insights further;
- The team at Third Millennium Ministries, particularly Michael Briggs and Ra McLaughlin, for ideas and connections and enthusiastic support in making this happen;
- Colleagues, students, and friends of Richard who offered assistance in anonymity, but whose stories are the lifeblood of the biographical sketch;
- The team at P&R Publishing, who believed in this project and worked to fashion arrangements that worked to bless Third Millennium Ministries;
- Our wives and children, who patiently endured our absences to write and edit, and who cheered us on because of the difference that Richard makes in our lives and theirs.



## Abbreviations

BH	Biblical Hebrew
ESV	English Standard Version
<i>HTR</i>	<i>Harvard Theological Review</i>
ITS	Introduction to Theological Studies
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
LXX	Septuagint
NEB	New English Bible
NHNE	New Heavens and New Earth
NIV	New International Version
NKJV	New King James Version
NRSV	New Revised Standard Version
RSV	Revised Standard Version
RTS	Reformed Theological Seminary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>ZA</i>	<i>Zeitschrift für Assyriologie</i>
<i>ZAW</i>	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>



## Two Notes of Special Appreciation

**Robert C. (Ric) Cannada Jr.**

CHANCELLOR EMERITUS,  
REFORMED THEOLOGICAL SEMINARY

RICHARD PRATT once described to me another Old Testament professor, saying, “He is the next best thing to Moses.” If that is true, then perhaps we should say about Richard that he is the next best thing to the apostle Paul. Paul was intellectual but able to communicate broadly. In particular, Paul had a vision to spread the gospel of Jesus Christ as widely as possible—to all the nations. That is Richard’s passion as well—to distribute the teaching of the Word of God to all nations and to do so with faithful integrity and clarity, especially to strengthen those who are pastoring and discipling God’s people.

Having known Richard for over thirty years, I have seen his impact for the kingdom grow immensely during that time. He was always an outstanding classroom teacher and is still one of the best communicators in a group setting. He is engaging, creative, and challenging. In addition, he is a clear, incisive thinker who can teach complex truths in simple and memorable ways.

His verbal skills have transferred effectively from classroom teaching to his writings. His books have been well received and helpful in understanding the Bible and in living what the Bible is teaching. I personally have been blessed by his books, from *He Gave Us Stories* to *Pray with Your Eyes Open to Designed for Dignity*. As Christians, we know we are creations of God—his highest creation—with dignity, though marred and scarred by our sin, and redeemed and re-created anew in Jesus Christ for eternal purposes to glorify and serve our God and enjoy his blessings forever.

Over the last twenty years, Richard has steadily developed his materials through Third Millennium Ministries to fulfill his real passion: to reach the world with the faithful teaching of the Word of God. Now, using multiple

technologies and translated into multiple languages with multiple additional, user-friendly resources, Richard is a modern apostle Paul, spreading the gospel to the nations—from Mongolia to Montana, from Malawi to Malaysia, from Ukraine to the United Kingdom, from Kazakhstan to Kansas, from Orlando to Oswego. Although Richard and Paul share a similar passion, Richard, through modern technology, has been able to reach many more people for Christ, from more nations and a larger population, than even existed on the earth at the time of the apostle Paul.

I have been personally blessed by sitting under Richard's preaching and also as a student sitting under Richard's teaching at RTS. Later, I was privileged to work with him as a colleague at RTS for many years. During his many years of full-time teaching at RTS, Richard began to develop the Third Mill material with the full blessing of all of us at RTS. As Third Mill grew, Richard had to move to an adjunct status with RTS, but we are always pleased when he is able to teach additional courses for us. We understand his passion, and we rejoice in how our Lord is using Richard's ministry through Third Mill around the world. Our God is a missionary God with a plan to bring individuals from every nation, tribe, people, and language into his family for all eternity. God is using Richard Pratt and Third Millennium Ministries as a significant part of his plan.

### **James Riady**

CHAIRMAN, PELITA HARAPAN EDUCATIONAL  
FOUNDATION, JAKARTA, INDONESIA

As the country with the world's fourth-largest population, and with one of the world's fastest-growing economies and vast natural resources, Indonesia is strategic in many ways. Since Christians in Indonesia include at most only 10 percent of the population, there is great opportunity and need for strengthening the church.

Many in Indonesia have a vision for impacting Indonesia for Jesus Christ, even as they serve this nation in a variety of ways. We are grateful, though, for good help in these efforts. The initiative from Dr. Richard Pratt and Third Millennium Ministries is exactly the kind of help that is

needed—not only good but outstanding help. We are thrilled for the support to translate material from Richard Pratt and Third Mill into Bahasa, which is the official language of Indonesia. Then the work of Third Millennium can be widely available in the country through current technology and media.

Richard Pratt has made over a dozen visits to Indonesia, teaching on several different islands here. He has shown a love for our people over many years. Now he is impacting Indonesia in a way that is unprecedented. The potential for influencing our country for Christ through Third Millennium is incalculable. This is also a crucial time in Indonesia when the needs are great and doors are open.

I am truly and deeply grateful for Richard's personal friendship and for his love for the Indonesian people, along with his passion for the people of the world. Because of Richard Pratt and Third Millennium Ministries, many Indonesians will join the throng around the throne in heaven, where believers from every nation, tribe, people, and language will worship the Lamb, our Lord Jesus Christ.



# Introduction: Richard Pratt's Life and Ministry to Date

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JUSTIN S. HOLCOMB AND GLENN LUCKE

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*FOR THE WORLD* contains essays in honor of Dr. Richard L. Pratt Jr. and is a tribute to his thirty-plus years of scholarship and ministry. A volume that properly honors Richard will broadly cover his lifelong themes of biblical studies, theological studies, hermeneutics, the kingdom of God, ministry training, missions, evangelism, and biblical education for the world. There are three parts: part 1 is Biblical & Theological Studies, part 2 is Ministry & Missions, and part 3 is Ministry Training & Theological Education. The essays are written by his ministry colleagues, fellow scholars, and former students.

We gather as friends to celebrate the life and labors of a husband, father, grandfather, colleague, teacher, scholar, pastor, and missionary. We treasure Richard because of the considerable inspiration and help he has been for us, but even more for the joy of his company. To be with him in a classroom, in an office, on a street, in a hut or tent, at a restaurant, in a worship service, or in a home is to be loved, challenged, and aided, often with laughter rippling throughout the conversation.

In this treasuring we recognize that we're a bit like those who discover a band before the band becomes famous. You *know* the band is good, and while you delight in the idea of their future success, you can't help but smile at the knowledge that only a few of you know them and their music. Richard

Pratt is one of the least famous yet most widely distributed persons in the world. Untold numbers of people around the world learn the Bible and theology from his voice and visage via Third Millennium’s curriculum, but in his homeland he remains virtually unknown outside the small circles of churches in the Reformed tradition.

## EARLY MINISTRY AND TRAINING

Richard was born in 1953 in Roanoke, a town then of ninety-two thousand in southwest Virginia. Even this sleepy Southern town couldn’t avoid the Jesus Movement, and so during his junior year in high school Richard came to know Jesus. As multiple friends took the plunge and gathered at the Fishhouse Commune, Richard also dove into study of the Bible and theology. Within months he became the Pied Piper of this band of young adults, and memorably took them to check out Grace Presbyterian Church, pastored by Jack Arnold. The year was 1970, and Richard and his friends entered—with jeans, long hair, and sandals or bare feet—into a suit-wearing, traditional Southern congregation. After the service Pastor Arnold doffed his tie, sat down on the floor, and began getting to know his hippie guests, who became part of the church for a time.

Jack and Richard struck up a lifelong friendship. Richard inhaled the Bible and Reformed theology at his own breakneck pace, and he and Jack discussed the ins and outs of beliefs and practices. Eventually Richard and his friends left, on good terms, to start their own Reformed church. Richard’s insatiable study included teaching himself Greek and Hebrew and mastering vast amounts of theological literature, such that the Reformed Presbyterian Church-Evangelical Synod ordained him, the only time it ordained someone who had not earned a seminary degree.

One peer from that time remembered that they were so “TR”<sup>1</sup> that the membership requirements for the church included knowing the Westminster Shorter Catechism . . . *and* the Larger Catechism . . . *and* the differences between Van Til and evidentialist apologetics . . . *and* a work by Westminster professor Richard Gaffin . . . *and* the biblical theology of Geerhardus Vos. In the words of this friend, “We were all TRs trying to build a New Geneva on earth.” And yet Richard’s compassion for high school students and young

1. This is shorthand for *Truly Reformed*, *Totally Reformed*, or *Terribly Reformed*. It can be used playfully or pejoratively.

adults, and his sacrifice of time to help them find their way, continued to bring new people into the fold.

During this period Richard left for Covenant College, where he met Gena, and they married in May of 1973. Richard and Gena studied at Covenant only that one year, and then they returned to Roanoke, where he pastored the church and earned his degree from Roanoke College. A Covenant College professor remembered Richard as vastly ahead of the pack of his fellow students. He noted how Richard would pick up on a throwaway line in class, study relevant sources, and then come to discuss it with him. In the professor's recollection, the Bible and theology were not a game to Richard, but the stuff of life, and even at age eighteen he treated serious matters seriously.

After a year of further studies at Westminster Theological Seminary, he earned his M.Div. at Union Seminary before gaining admittance to Harvard Divinity School for a Th.D. Friends recall that the Harvard experience challenged him as never before. Few if any of his professors were orthodox Christians, and their assumptions about the sacred text and their conclusions created significant tension with Richard's confessional beliefs. By God's grace Richard developed the ability to listen to and learn from superlative scholars and integrate aspects of that knowledge into orthodox faith.

During the Harvard years Richard traveled to Maryland on occasion to teach part time at Chesapeake Seminary. He would stay with one of the Chesapeake students whom he knew from Roanoke, stashed in a tiny room bereft of creature comforts. One day, to "repay" his host for the free room, Richard offered to help the student out with whatever questions he had in his seminary coursework. The student said he was struggling with Vos's *Biblical Theology*. From memory Richard walked through the entirety of the book, chapter by chapter, simplifying the content so that his friend "got" it. The anecdote captures a good deal of Richard: (1) his traveling to teach at a seminary, (2) his modest lifestyle, (3) his willingness to serve, (4) his remarkable erudition, and (5) his gift in taking complex matters and making them understandable.

Richard completed his Harvard Th.D. with distinction and with the professional world of Near Eastern scholarship open to him. Upon hearing that Richard was interviewing with a little evangelical seminary in Jackson, his Harvard Th.D. adviser summoned him to the office, took out a piece of paper, drew a line across it, and handed the paper to Richard. "Write down the name of any [prestigious] program and I'll personally get you a

job there.” Richard demurred; he was “going back to my tradition,” and that meant teaching at Reformed Theological Seminary in Jackson, Mississippi.

## TEACHING AT REFORMED THEOLOGICAL SEMINARY

At RTS Richard began a thirty-year career of training students for the pastorate. He taught Hebrew and a slate of Old Testament courses, but his students most remember Richard teaching Introduction to Theological Studies, known as ITS. Over the years undoubtedly some students shrugged while others enjoyed the course but forgot it. Based on our own experience and countless conversations with RTS alumni, we hazard the guess that the majority of Richard’s students experienced ITS as a revolution. He told us he would take us on a journey, and on that journey seek to divest us of ultimate hope in a theological system, including Reformed theology, and then replace it with trust in Jesus. Getting from our starting point to the intended destination entailed a disorienting, disturbing, angering, bewildering rupture of much of what we believed. Richard told us we would wonder if he were Reformed. Check. He told us we would wonder if he were “conservative.” Check. He told us we would wonder if he were even a Christian. For some, check.

For many of us ITS became a raucous roller coaster of familiar words and images made strange, and unfamiliar names and concepts brought near. Richard was right; the experience destabilized faith and did not merely introduce doubt but caused wave upon wave of doubt. Call him an iconoclast. With whatever skill and position he had, Richard refused to let our idolatrous mingling of theological system and Jesus persist. Though we felt that we were doubting the Christian faith or Scriptures, we later came to see that what we were doubting were human formulations syncretically alloyed to Jesus and the Scriptures. Each year a subgroup of new students, who stepped into ITS cocksure of Reformed theology and Reformed luminaries who had loaned them certainty, rebelled at the rebellion. Whether they eventually converted or merely recognized the futility of sparring with Richard we do not know, but at some point in the semester their fury mostly subsided.

ITS dazzled us. Though some of us had taken and were yet to take courses from the best teachers at great universities, Richard, in the estimation of many of our peers, stands as the finest classroom teacher we experienced. The “aha!” moments occurred frequently enough to fill volumes, but here is one example. In a class early in the semester Richard gave six students a

piece of paper with a theological concept written in large letters, concepts like justification, peace with God, lordship, grace. The students stood at the front of the class holding their individual phrases, and Richard instructed the rest of us to write those concepts on our own paper and arrange them in their proper order, from most important to least important. Then, he asked for volunteers to read aloud the hierarchy of words they had written down. Some students he questioned about the logic for their ordering of the words. Some students argued for their order and why it was the right order.

What came next remains imprinted on my mind: there is no right order of these six concepts. The concepts do not, themselves, demand to be put into a hierarchy. One may choose *not* to arrange them at all, if one would like, or if one wants to arrange them one may, and one may arrange them in all kinds of orders, with whatever reasons make sense for varied situations and purposes.

Richard taught us to think. He brokered postmodern theorists to us in a period when conservative Protestants tended not to know a lot about postmodernism or reacted against the thinkers as a collective Great Satan. Richard demystified complex jargon and concepts, rendering them accessible, and then sifted those theorists and their work. We didn't have to react to new ideas and formidable thinkers the way particular prominent Christian leaders did; we could actually listen to and profit from ideas as we sifted them theologically. In this repeated practice Richard cultivated in us a temperament that emphasized patience with and listening to "the other," seeking what good could be found.

How many times have Richard's former students drawn on napkins the triangles from ITS? Richard termed the graphic differently over the years—"the icon" and "the deference construct" are two. The first triangle, Exegesis, contained Systematic Theology (ST), Biblical Theology (BT), and Literary Analysis (LA). Each had its purpose in understanding Scripture and each has its limitations. Which one was the best one? Yes!

The second triangle, Interaction in Community, contained Heritage, Present Community, and Private Judgment. The third triangle points he labeled Endowments, Calling, and Sanctification. Ideally we would work toward balance with the concepts or practices in each triangle. While engaging in exegetical analysis, we could take a synchronic slice (say the Davidic covenant) and then trace that slice diachronically through the unfolding revelation of Scripture, learning more deeply from God's Word what he

intended at different stages of covenantal development. Embrace those insights, Richard taught us, but also look through a literary lens at the original author and audience of the Scripture passage one studies. If one is looking at a narrative section, for example, what insights can be gleaned from the author's storytelling, from characterization to plot structures to point of view? However nourishing the insights from BT and LA might appear, check them against systematic doctrines because "the first step toward heresy is ignoring Heritage. The second is exegesis."

Balancing these complementary modes of studying Scripture made sense, and then Richard proposed that we balance the wisdom of our Heritage with the exegetical and theological insights from our Present Community. Yes, Augustine and Luther and Calvin and Murray shone light on Scripture, but the pastor-theologians of our time merited consultation, too. Overreliance on Heritage or Present Community or both meant underplaying Private Judgment, but we were responsible before the Lord for our own understanding of Scripture, too.

Hence, we were to seek balance within all three triangles and then balance between all three triangles together. But then: "Because the deck of life keeps shifting, balance can be nothing more than momentary synchronicity." Even the rest we achieved by working through these practices and perspectives, working toward the idea of balance—this, too, Richard took away, because balance could be a foolish idol. The rest that we were seeking amid the disruption and uncertainty? Go to Jesus.

How revolutionary was ITS for students? A colleague recalled that year after year ITS students came to his office to complain about Richard. The professor said, "Part of the function of the seminary was to destroy the edifice of those who had everything figured out and part of the function of the seminary was to help those who were antitheological to realize that everything they believed and said was implicitly coming from a theological perspective." The colleague said that Richard shocked students in the ITS course those first three weeks, and the more an individual student thought he had all the answers, the more likely he was to seek out other RTS faculty to complain about Pratt.

Yet, touching on one of the central puzzles of Richard Pratt, the professor said that Richard, as a professor of Old Testament, held beliefs about the Pentateuch more conservative than Raymond Dillard, a professor of Old Testament at Westminster Theological Seminary. The deeply orthodox

believer played the provocateur. “He was great in the provocateur role,” the colleague said. “And it’s of immense value to the institution to have someone playing that role well. To have someone as conservative theologically as Richard playing the gadfly role was helpful.”

What effect did this combination of orthodox and confessional theological commitments held by the master teacher/provocateur have on Richard’s students? Ultimately Richard provided us with cognitive rest to inhabit an understanding of the Bible as trustworthy, reliable, and true while simultaneously giving us freedom for cognitive exploration.

One former student recalls the influence of Richard’s teaching during his doctoral studies at a top program. There were serious and important challenges to his theological commitments. He said, “Ten years after taking ITS, what Richard taught us proved necessary for me at a time of significant doubts and questions. Richard’s teaching encouraged me to navigate a difficult season of doubts by directing me back to trust in Christ as the risen Savior. What I needed at that time was not intellectual cloistering and avoiding questions, but to engage them with my eyes wide open, fixed to Christ. Because I experienced a sense of disequilibrium in ITS and his other courses a few times, I wasn’t freaked out about it this time. I’m grateful for the way he prepared me to cling in faith to Christ. That’s a powerful legacy of his teaching for which I am grateful.”

Richard (uncharacteristically) once explained the method behind his ITS madness. “You’re at cognitive rest; some call it psychological rest. How am I going to teach you? If you need to learn new things or learn old things more deeply or more extensively, how are you going to learn? If I lecture, you may or may not learn. If I ask a question, you’re more likely to learn.” His arms were shoulder level, forearms bent toward each other, fingers touching, to illustrate the cognitive rest. “But if I break your rest, if I plunge you down under”—Richard dropped one hand down to his waist—“you lose your psychological rest. You struggle. You’re desperate to get back to equilibrium. If I answer the question or resolve the tension, you get back to equilibrium, but you probably don’t learn. If I plunge you down and leave you, you have to swim to regain equilibrium. When you swim, you learn.”

While Richard used other methods in ITS and other courses, the method of rupturing our cognitive rest and leaving us to swim back to equilibrium he used a great deal. It worked.

After starting his career at RTS's only campus, Richard responded to President Luder Whitlock's vision for a second campus in Orlando. The faculty shared a common commitment to the Reformed tradition in broad strokes, but apologetics presented an area of divergent understandings. This, in turn, presented faculty with an opportunity to concuss students with hyperbolic statements about the demerits of evidentialist apologetics or the rival Van Tillian apologetics. The students, naturally, took the faculty repartee far more seriously than the professors themselves, but the intended effect occurred: we strove to understand better, and so amid a heavy course load we read books not on the syllabi in order to make sense of the sparring and come to our own conclusions.

Richard's ITS content and the form of his teaching bore two fruits, which in retrospect align with what he teaches about humans made in the image of God in chapter 1 of *Designed for Dignity*. The first fruit: multiple times he asked ITS students, "Why are you here? You want knowledge. Why do you want knowledge? You've already seen that knowledge is power. You want power in the church. Many come here seeking knowledge so that when they leave here they can have power over the church.

"Knowledge is power, but you are to use that power to serve the church. I am trying to teach you to be servant theologians who love Jesus and love the church. *Serve* the church." In other words, you're merely the *image* of the King; you're not the King.

The second fruit: he cultivated within us intellectual temperaments that could confidently rest in the truth of Jesus and his Word, and listen patiently and openly to others about their alternative views. We didn't need to cower or feel insecure about other ideas but be confident in our relationship with the Lord and his Word. In *Designed for Dignity* terms, "You're the image of the *King!*" Taken together, the Lord produced through Richard the fruit of humble confidence in Jesus.

Richard Pratt was and is a master teacher. Another colleague said, "Really to know a subject and be able to communicate it to people who don't know anything at all about the subject—*that* is a real scholar. Any pseudo-scholar can prepare an article for academic journals. But to prepare a thick steak for everyday people—that is real giftedness." Churches around the country and around the world today are served by a generation of pastors who received essential help from Richard Pratt in understanding the Lord, his Word, and the church's theology in order to serve their flocks.

## MISSIONARY AND FOUNDER OF THIRD MILLENNIUM

During this time he made what he calls the biggest mistake of his life, going on a mission trip, followed by the second biggest mistake, continuing to go on mission trips. Gena jumped into the trips with Richard and remains a key player in cultivating the work that grew from those early seeds. The mission field ruined him, and he would light out for Mongolia or Ecuador and dozens of points more as soon as RTS broke for fall, Christmas, spring, or summer. I (Glenn) asked him once what speaking fee he charged. “I don’t,” he explained. “Whatever they pay speakers is what I get paid.” He traveled a lot, speaking to churches and other groups. “I get the airline reward miles for all these trips, and then I use them to fly to Mongolia (or wherever) for free so I can teach the brothers in those areas.”

All that travel to teach pastors overseas and the experience of witnessing students from overseas coming to the U.S. for seminary but then staying weave together into the story of Third Millennium Ministries.

Third Millennium was launched in response to the lack of training of Christian leaders around the world. It recognizes that where the church is growing the fastest, those Christian leaders have the least amount of training. Richard personally witnessed this in the 1980s as he traveled for missions. Helping the church worldwide became his passion. He believed that all people who had the desire to learn more about the Bible should be given that opportunity. Furthermore, it should be accessible, in their own language, and at no cost to them.

Third Millennium was launched in 1997 to provide “Biblical Education, For the World, For Free.” This goal is being met by building a multimedia seminary curriculum in English, Arabic, Chinese (Mandarin), Russian, and Spanish. These lessons are recorded and designed in-house and are similar to the style of what one might see on the TV channel History.

Third Millennium has developed cost-effective methods of producing high-quality multimedia video lessons for its target audiences. Third Millennium strives to maintain quality not only in production, but also in content. Instructors are seminary professors and theologically trained educators. In addition, all translators are theologically astute native speakers of their language.

Contributor Michael Briggs, executive director of Third Millennium, wrote a chapter in this volume that tells more of the story of Richard Pratt and Third Mill.

**LOVE YOUR NEIGHBOR**

With regard to power and prestige, we came to see Richard's fierce opposition to arrogance. Some alleged that he had a problem with authority. Of course! But the allegation required clarification: Richard had a problem with abusive and/or arrogant authority. When he observed bullying behavior, he flew to the side of the bullied. Even if one did something wrong, but authorities mistreated the person, he stood up for the fallen brother.

When Florida courts convicted acquaintances of crimes, Richard ministered to the men. He stood by them, not in the sense of supporting crimes, but in the sense of loving broken sinners who needed love. He went into the prisons to be with them in those frightening, alienating institutions, to encourage and remind them that they weren't alone.

In multiple instances with students, alumni, and faculty, it didn't matter whether the friend had blown it or was being treated unjustly: Richard came. A friend in his church recalled when he experienced a season of intense personal turmoil and the turmoil spilled into his work. He said Richard canceled everything on his schedule that day and picked his friend up, and they drove to Daytona and walked the beach all afternoon, "talking about hard days . . . and talking about better days." With fresh emotion his friend said, "Richard didn't think he did anything special that day. I did. It was a *necessary* afternoon for me."

The stories of Richard's compassion multiply over a lifetime of loving people, not mattering whether friends foolishly caused their own misery or whether others caused the woe. He loves the weak, the poor, the unknown. If you need a friend who will be there, just *be with you* in the misery, you want Richard. Or if you need a big brother to size up the situation and come up with a plan of action and take on your adversary, you want Richard.

An international student at RTS received a diagnosis that he had a terminal disease. A bustling community is more likely to notice a presence than an absence, and so care that would naturally flow to a present person in need doesn't necessarily flow to one who can't be present for months on end. Richard recognized the need and the aloneness, and so arranged with a few RTS professors to keep vigil in those final months, loving by being there.

Richard wasn't a hero, but he has been our teacher, mentor, brother, collaborator in the gospel, and friend. We experienced in his teaching an

uncommon gift for rendering simplicity out of complexity; we learned his determination to listen patiently to others and seek to affirm what could be affirmed in accord with sound doctrine; and we learned better to ally with the weak and stand up against bullies. In myriad ways the Lord has used his critiques and affirmations to shape our lives, and in so doing to affect those we serve. Along the way he has done that which is most valuable, which is to point us away from himself and instead to his King, who is the Giver of all good gifts, including Richard Pratt.



## Dr. Richard L. Pratt Jr.

DR. RICHARD L. PRATT JR. is the founder and president of Third Millennium Ministries and an ordained minister in the Presbyterian Church in America. He is adjunct professor of Old Testament at Reformed Theological Seminary, Orlando; visiting professor at Covenant Theological Seminary; and visiting professor at Knox Theological Seminary. Previously, Richard taught at Reformed Theological Seminary in Jackson, Mississippi, and Orlando, Florida, for twenty-one years. He also chaired the Old Testament Department in Orlando.

Richard received his B.A. from Roanoke College, studied at Westminster Theological Seminary, and received his M.Div. from Union Theological Seminary. He earned his Th.D. in Old Testament Studies from Harvard University.

Richard travels extensively throughout the world to evangelize and lecture, including Australia, China, the Czech Republic, Ecuador, Indonesia, Mexico, Mongolia, Poland, Russia, Slovakia, Turkey, Ukraine, the United Kingdom, and throughout the United States.

He served as the general editor for the *NIV Spirit of the Reformation Study Bible*. Richard's books include *Every Thought Captive*, *Pray with Your Eyes Open*, *Designed for Dignity*, and *He Gave Us Stories*, as well as two commentaries: one on 1 and 2 Chronicles and the other on 1 and 2 Corinthians. His books have been translated into several languages, including Chinese (Mandarin), Russian, and Spanish. Richard is also a contributor to the *Complete Literary Guide to the Bible* and has authored numerous journal articles.

## EDUCATION

- B.A., Roanoke College with advanced studies at Westminster Theological Seminary.
- M.Div., Union Theological Seminary.
- Th.D., Harvard University.

## BOOKS

- *Every Thought Captive: A Study Manual for the Defense of Christian Truth* (Phillipsburg, NJ: Presbyterian and Reformed, 1979).
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PART I

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Biblical & Theological  
Studies



# I

## A Janus Decalogue of Laws from Homicide to Sexuality: Deuteronomy 22:1–22

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BRUCE K. WALTKE

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IT IS AN HONOR to be invited to contribute to this festschrift for my esteemed friend Dr. Richard Pratt. Richard is a passionate entrepreneur for the gospel of Jesus Christ, an extraordinary teacher—“an edutainer,” as he calls himself—a highly respected scholar, a sober theologian, and an exemplary Christian.

This essay, dedicated to Richard, aims to establish through poetics that the ten laws of Deuteronomy 22:1–12 are a Decalogue that functions as a transition between laws concerning homicide or preserving life (Deut. 19:1–21:23), which are to be associated with the Sixth of the Ten Commandments—“you shall not murder”—and laws concerning sexuality (Deut. 22:13–23:14), which are to be associated with the Seventh Commandment<sup>1</sup>—“you shall not commit adultery.”

Principles of poetics will be employed to the extent necessary to establish that thesis. To contextualize the focus of this study, the essay introduces the discipline of poetics, and then constantly narrows the focus from known principles of arrangement for composing biblical literature in general and legal material in particular to the book of Deuteronomy as a whole, then to the so-called Deuteronomic codex (Deut. 12–26), and finally to the text (Deut. 22:1–12).

1. *Commandment* with uppercase *C* in this essay refers to one of the Ten Commandments. Quotations from the Bible in this chapter are taken from from the NIV translation.

The book of Deuteronomy presents the history of Moses' writing the Book of the Law: "So Moses wrote down this law and gave it to the priests. . . . After Moses finished writing in a book the words of this law . . . he gave this command to the Levites . . . : "Take this Book of the Law and place it beside the ark of the covenant of the LORD your God" (Deut. 31:9, 24–26). The so-called Deuteronomic codex within the Book of the Law, it will be argued, is arranged according to the Ten Commandments (Deut. 5).

The essay's conclusion reflects upon the relevance of this study to theology and to the interpretation of Deuteronomy.

## INTRODUCTION

During the past half-century, scholars have been developing the discipline of "poetics."<sup>2</sup> Adele Berlin defines poetics as "an inductive science that seeks to abstract the general principles of literature from many different manifestations of those principles as they occur in actual literary texts." Its aim is "to find the building blocks of literature and the rules by which they are assembled."<sup>3</sup> As linguistics is the science of language—a study of the meaning of words and the rules that govern their interrelationship—poetics is the science of literature—a study of how basic components of writing interrelate to create meaning. In other words, poetics is a grammar of literature, and just as we need grammar to make sense of a language, we need poetics to make sense of a body of literature. A serendipity of this relatively recent discipline has been the increasing awareness that the composers of Scripture were brilliant authors, not bungling redactors as was previously thought by the scholarly consensus.

2. This approach was employed by the rabbis in their homilies, either haggadic or halachic, and by Rashi, but was not developed by them as a science. A scientific approach began with F. Delitzsch, *A Commentary on the Book of Psalms* (New York, n.d.), 1:26, and by J. Lindblom, *Hosea literarisch untersucht* (Åbo: Åbo Akademi, 1927), 115–19. It was further developed by M. D. Cassuto, "The Sequence and Arrangement of the Biblical Sections," in his *Biblical and Oriental Studies*, trans I. Abrahams, vol. 1 (Jerusalem, 1973), 1–6; by U. Cassuto, "The Arrangement of the Book of Ezekiel," in *Biblical and Oriental Studies*, 1:227–49; and by S. D. Mowinckel, "Die Komposition des Deuterocesajanischen Buches," *ZAW* 49 (1931): 87–112, 242–60. Today, it is widely employed in biblical studies. See B. K. Waltke with C. Fredricks, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001); B. K. Waltke, *Proverbs 1–15 and Proverbs 15–31* (Grand Rapids: Eerdmans, 2004, 2005); B. K. Waltke with C. Yu, *An Old Testament Theology* (Grand Rapids: Zondervan, 2007); and B. K. Waltke and J. M. Houston, *Psalms as Christian Worship* (Grand Rapids: Eerdmans, 2010).

3. Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, Biblical Literature Series, JSOTSup 9 (Sheffield, UK: Almond Press, 1983), 15.

The principles of poetics involve various sorts of associations and of repetitions such as: concatenation of ideas;<sup>4</sup> key words; motifs; refrains; inclusio to frame material; janus (smooth transitions linking topics and/or units); generalization and particularization;<sup>5</sup> patterns of structure, such as symmetrical (A-B-C/A'-B'-C'), chiasmic (A-B-C-X-C'-B'-A'), and concentric (A-B-C/C'-B'-A'). In addition to these principles of association, Alexander Rofe noted that principles of chronology and length (i.e., in decreasing order as can be seen in the order of the books of the prophets) were at work in the arrangement of biblical literature.<sup>6</sup> The biblical authors are too creative to be bound to a Promethean rock of taxonomy of rules of composition. Poetics is both an art and a science, and what is most needed in its application is sound common sense.

Some principles of poetics are unique to legal material: e.g., prioritization of laws; groupings by form of qualified, casuistic law through *kî* (“when”/“if”) in the general instance and through *im* (“if”) in the particular instance<sup>7</sup> and of unqualified, apodictic law (e.g., “thou shalt not do X”); arrangement according to socioeconomic worth, descending from human beings (men, women, children, slaves [male, female]) to animals (ox, sheep, donkey) and other movable property; and a predilection for triadic grouping of laws.<sup>8</sup>

Poetics serves two primary functions: to enable authors to embed meaning in their texts without explicit articulation and to serve as a mnemonic device for their audiences. For example, alternating parallelism is like the waves of the sea; the second wave reinforces and expands the first. Chiasmic parallelism is like a rock thrown into a pond that ripples out from its pivot, the pivot being the focal point of the unit. Concentric parallelism is like a tide that moves in and then out. Adele Berlin coined a memorable dictum: “We don’t know *what* a text means until we know *how* it means.”<sup>9</sup> Hopefully, this essay will give new

4. The concatenation of ideas can be readily seen in the arrangement of the Hebrew alphabet; e.g., *kaph* (“palm”) follows *yodh* (“elbow to fingertip”), *nun* (“snake”) follows *mem* (“water”), *peh* (“mouth”) follows *ayin* (“eye”), and *resh* (“front of the head”) follows *qoph* (“part of head having hair”).

5. For example, Moses’ second address has the pattern of giving first the larger, governing principles (Deut. 5:1–11:32), then the specific rules (Deut. 12:1–26:19).

6. Alex Rofe, “The Arrangement of the Laws in Deuteronomy,” *Ephemerides Theologicae Lovanienses* 64 (1985): 265–87.

7. Ehud Ben Zvi, Maxine Hancock, and Richard Beinert, *Readings in Biblical Hebrew: An Intermediate Textbook* (New Haven, CT and London: Yale University Press, 1993), 55.

8. Some of these principles have been argued by Herbert Petschow (“Zur Systematik und Gesetztechnik im Codex Hammurabi,” *ZA* 23 [1965]: 146–72) from his study of the Code of Hammurabi.

9. Berlin, *Poetics and Interpretation*, 15.

insights into the book of Deuteronomy, especially Deuteronomy 22:1–12, and empower the audience to meditate better on God’s Word.

## THE STRUCTURE OF THE BOOK OF DEUTERONOMY

Until the last half-century, A. C. Welch’s sardonic comment, “While any order into which the laws may be placed is sure to be unsatisfactory, none can be quite so bad as the order in which they appear in Deuteronomy today,”<sup>10</sup> expressed the scholarly consensus. H. M. Wiener,<sup>11</sup> however, argued for an arrangement of law based on free association and expansions. D. A. Bergen in his doctoral dissertation at Calgary University in 2003 made a convincing case that the book of Deuteronomy is a craftily constructed chiasm, as the following schema suggests:<sup>12</sup>

A. Narrator’s outer frame: Introduction (1:1–5)

B. Moses’ first address: mixture of motivations with a call for witnesses (1:6–4:40)

C. Narrator’s inner frame break (4:41–5:1)

X<sub>1</sub>. Primary pivot: Moses’ second address

a. Covenant at Horeb: Ten Commandments (5:1b–36)

b. Parenesis of the first two commandments: Love God (6:1–11:25)

c. Ebal-Gerizim frame break (11:26–32)

X<sub>2</sub>. Second pivot: Deuteronomic codex: detailed laws for Israel’s worship and conduct (12:1–26:15)

c.’ Ebal-Gerizim frame break (27:1–28:68)

C.’ Narrator’s inner frame break (29:1–2a)

B.’ Moses’ third address: mixture of motivations with a call for witnesses (29:1–30:20)

A.’ Narrator’s outer frame: Conclusion (31:1–34:12)

10. A. C. Welch, *The Code of Deuteronomy: A New Theory of Origin* (London: Clarke, 1924), 23.

11. H. M. Wiener, “The Arrangement of Deuteronomy XII–XXVI,” in *Posthumous Essays* (London: Oxford University Press, 1932), 26–36.

12. D. A. Bergen, “Dialogic in the Narrative of Deuteronomy” (Ph.D. diss., University of Calgary, 2003).

A/A'. The narrator's narrative frame introduces first the book (1:1–2) and then the first address (1:3–5). His conclusion includes Moses' appointment of Joshua to succeed him (31:1–8); arrangements for the public reading of the law (31:9–13); prediction of Israel's rebellion and in that light Moses' song (31:14–47); a prediction of Moses' death on Mount Nebo (31:48–52); Moses' blessing on Israel's tribes (chap. 33); and his obituary (chap. 34).

B/B'. Moses' first and third addresses frame his pivotal second address.

C/C'. The narrator's inner frame demarcates the second address, making it the pivot of the three addresses.

X<sub>1</sub>. The second address begins by repeating the Ten Commandments that were enacted at Horeb/Sinai (Ex. 20 = a). The First and Second Commandments are elaborated in a parenthesis: "Love God with all your being" (= b) (author's translation).

c/c'. As the narrator's inner frame isolated the second address, the Ebal-Gerizim frame isolates the Deuteronomic codex (chaps. 12–26).

X<sub>2</sub>. D. L. Christensen labels the Deuteronomic codex as "The Central Core: Covenant Stipulations."<sup>13</sup> This codex is the immediate context of the putative Decalogue of 22:1–12.

## **THE STRUCTURE OF THE DEUTERONOMIC CODEX: 12:1–26:15**

The Deuteronomic codex begins with the phrase *'elleh haḥuqqîm wəhammishpaṭîm*, "these are the decrees and laws." The phrase "decrees and laws"—we need not decide here whether they mean different things or the same thing—functions as an inclusio that frames the codex (cf. Deut. 12:1; 26:16).

S. A. Kaufman called critical attention to the commentary on Deuteronomy by Fr. W. Schultz. Schultz argued that the arrangement of laws in Deuteronomy 6–26 is dictated by the order of the Commandments. He says: "In Deuteronomy . . . the Law . . . is itself, in a certain sense, a commentary," because in it Moses, "by means of the order in which he treats

13. D. L. Christensen, *Deuteronomy 1–11*, Word Biblical Commentary 6a (Dallas: Word Books, 1991), xli.

them, has placed each section of the Torah in close relationship to one of the [C]ommandments of the Decalogue. In this way he has made the Decalogue the key to the rest of the Law, but equally and at the same time has made the rest of the Law an interpretive expansion on the Decalogue.”<sup>14</sup> Schultz did not gain a following, however, because his sequential arrangement began with the Deuteronomic parenthesis (Deut. 6–11), not with the Deuteronomic codex (Deut. 12–26), and because, as both Kaufman and Braulik agree, his commentary also endeavored to uphold the Mosaic authorship of Deuteronomy and was thus lightly regarded by the academy. Braulik noted that A. E. Guilding in 1948 suggested that not only Deuteronomy 13–15 (*sic*, 25) but also the Book of the Covenant (Ex. 20:22–23:17) and the collection in Leviticus 10–23 were “an orderly exposition of the Decalogue, which is the basis of the whole legal system.”<sup>15</sup> Kaufman, who seems unaware of Guilding’s work, credits Hermann Schulz as “the first among modern scholars to identify the structure of the Deuteronomic Law.” Kaufman’s own erudite analysis laid the foundation for what is becoming a scholarly consensus: “the Law of Deuteronomy (chaps. 12–26) is a highly structured composition whose major topic units are arranged according to the order of the laws of the Decalogue—more specifically the Decalogue as it appears in chapter 5.”<sup>16</sup> Preuss wrote, “For the fact that Deut 12–25 is oriented, at least in some parts and in a general sense, toward the sequence of laws in the Decalogue appears to be a central conclusion of recent scholarship that awaits further verification and testing.”<sup>17</sup> G. Braulik<sup>18</sup> provided further verification and testing. J. G. McConville essentially agrees with

14. W. Schultz, *Das Deuteronomium* (Berlin: G. Sclawitz, 1959), iii, cited by G. Braulik, “The Sequence of the Laws in Deuteronomy 12–26,” in *A Song of Power and the Power of Song: Essays on the Book of Deuteronomy*, ed. D. L. Christensen (Winona Lake, IN: Eisenbrauns, 1993), 313–35 (esp. 317); English translation of “Die Abfolge der Gesetze in Deuteronomium 12–26 und der Dekalog,” in *Das Deuteronomium: Entstehung, Gestalt and Botschaft*, ed. Norbert Lohfink, trans. Linda M. Maloney, *Bibliotheca ephemeridum theologicarum lovaniensium* 68 (Louvain: Louvain University Press, 1985), 252–72.

15. A. E. Guilding, “Notes on the Hebrew Law Codes,” *JTS* 49 (1948): 43–52, at p. 43.

16. S. Kaufman, “The Structure of the Deuteronomic Law,” *Maarav* 2 (1978): 105–58, esp. 108, 111.

17. H. D. Preuss, *Deuteronomium* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982), 108–12.

18. Braulik, “The Sequence of the Laws in Deuteronomy 12–26,” 313–35.

Kaufman and Braulik, “even if it [their thesis] is not wholly convincing at every point.”<sup>19</sup> I essentially agree with McConville’s conclusion.

My analysis of the correlation between the Ten Commandments (Deut. 5) and the Deuteronomic codex most closely follows that of Dennis Olson.<sup>20</sup>

### **First and Second Commandments**

The *First* Commandment, which prescribes monolatry, is expanded and commented on in the eloquent Shema (Deut. 6:4): “Hear, O Israel: the LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength,” and Deuteronomy 6–11 is a passionate, parenetic expansion of the Shema. Unlike Baal, who has different identifications at different sanctuaries, “‘the LORD’ is one,” without different identifications at different sanctuaries, such as came to be the case when the northern tribes separated from Judah. Clearly, Deuteronomy 12, which proscribes any sanctuary other than a central sanctuary, matches the First Commandment and its parenetic expansion in the Shema. Similarly, Deuteronomy 13, which proscribes the worship of other gods, is to be associated with the *Second* Commandment, which forbids idolatry, a concomitant aspect of polytheism in the ancient Near East.

### **Third Commandment**

The connection between the *Third* Commandment, a command to protect the sanctity of God’s name, and the laws within the framing inclusio that gives as their rationale “you are a people holy to the LORD your God” (Deut. 14:2, 21) is the least convincing of the sequential arrangement of the Deuteronomic codex with the Ten Commandments. Kaufman, who associates also Deuteronomy 13 with the Third Commandment, writes: “Those who have serious doubts as to the validity of the theory herein presented might be well-advised to skip this section and return only after having become convinced of the Decalogue-structure of the rest of D[euteronomic] L[aw].”<sup>21</sup> The mentioned inclusio connects the prohibition of pagan mourning rites

19. J. G. McConville, *Deuteronomy*, Apollos Old Testament Commentary 5 (Downers Grove, IL: IVP Academic, 2002), 122.

20. Dennis Olson, *Deuteronomy and the Death of Moses: A Theological Reading* (Eugene: OR: Wipf & Stock, 1994).

21. Kaufman, “The Structure of the Deuteronomic Law,” 124.

(Deut. 14:1–2) with pure and impure food (Deut. 14:3–21).<sup>22</sup> These two regulations aim to preserve the sanctity of the people who bear God’s name. In Braulik’s opinion, the laws of the tithe and firstborn (Deut. 14:22–27) belong with the Fourth Commandment, not with the Third, because there is an interest in temporal periodicity at the central sanctuary in Deuteronomy 14:28–16:17 (see below). McConville associates the stipulation of tithes and firstborn with the preceding laws because, though the holiness rationale does not appear on the surface, “the image of the people at worship in joyful unity ‘before the Lord’ was seen [in Deut. 12] to be a portrayal of it precisely as holy people.”<sup>23</sup> The association of the tithe and firstborn with the Third Commandment is quite apparent in the stipulation that the people eat the tithe and the firstborn with rejoicing “in the presence of the LORD your God at the place he will choose as a dwelling for his Name, so that you may learn to revere the LORD your God always” (Deut. 14:23). In my opinion, Deuteronomy 14:22–27 functions as a janus between Deuteronomy 14:1–21 and 15:1–16:27.

### Fourth Commandment

Stipulations involving temporal periodicity (Deut. 15:1–17:17), which can be associated with the *Fourth* Commandment, a prescription to observe the weekly Sabbath, include the “sabbatical” year (cf. Lev. 25:3–8)—following a socioeconomic descending order—for canceling debts (Deut. 15:1–11), freeing slaves (Deut. 15:12–18), the annual eating of the firstborn male of herds and flocks (Deut. 15:19–22), and—in a chronological sequence—celebrating the Passover in the spring (Deut. 16:1–8), the Festival of Weeks fifty days later (Deut. 16:9–12), and the Festival of Tabernacles in the fall (Deut. 16:13–17).

### Fifth Commandment

These stipulations are followed by laws regarding national authorities, which can be associated with the *Fifth* Commandment to honor parents, which entails recognizing their authority. These national authorities include judges at local courts (Deut. 16:18–17:7), the high priest and judge at the high court (Deut. 17:8–13), the king (Deut. 17:14–20), the Levitical priests (Deut. 18:1–13), and the prophet (Deut. 18:14–22).

22. Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* (London: Routledge and Kegan Paul, 1966).

23. McConville, *Deuteronomy*, 246.

## **Sixth Commandment**

Deuteronomy 19–26 forms a distinct subsection of the stipulations in Deuteronomy 12–26. In the scheme of following the arrangement of the Ten Commandments, they cover the second half of the Decalogue, the Sixth to Tenth Commandments. According to McConville, their style “is generally less hortatory than in chs. 12–18.” Moreover, “a significant new beginning in the argument of Deuteronomy is signaled by the terms of 19:1.” Following Gertz, McConville observes that the verb *karat*, Hiphil (“cut off”), in “when the LORD your God has cut off the nations,” occurs elsewhere in Deuteronomy only at 12:29. McConville continues, “Deut. 12:29 came at the end of the major chapter on arrangements for worship in the land after occupation, and at the beginning of specific laws on the subject; this one stands at the head of a wide range of laws to be applied in the land.”<sup>24</sup>

Associated with the *Sixth* Commandment, a proscription against killing innocent humans, is a series of laws dealing with homicide and aiming to prevent the taking of innocent life: cities of refuge in cases of alleged manslaughter (Deut. 19:1–13); not moving a neighbor’s landmark (Deut. 19:14); a verdict involving *lex talionis*, including “life for life,” being established by two or three witnesses (Deut. 19:15–20); going to war (Deut. 20:1–20); atonement for an unsolved murder (Deut. 21:1–9); marrying a captive woman of war and allowing her to mourn the loss of her parents (Deut. 21:10–14); and the inheritance right of the firstborn (Deut. 21:15–17). The latter follows quite naturally within Israel’s social, polygamous context, implying sons by different wives, including the captive wife. More importantly, the law of inheritance entails the father’s death. Obviously connected with homicide are the laws of stoning a rebellious son (Deut. 21:18–21) and of hanging and exposure of a corpse on “a tree,” thereby demonstrating the criminal’s shame and his being under God’s curse (Deut. 21:22–23).

C. M. Carmichael, who seems unaware of the larger context of Deuteronomy 19–21, notes that the laws in Deuteronomy 21, which “set the interest in manifold types of death,” are “a concern characterized by [their] conspicuous association with life,”<sup>25</sup> and Braulik, while associating the laws in Deuteronomy 19:1–21:23 with the Sixth Commandment, groups them

24. *Ibid.*, 308–9.

25. C. M. Carmichael, “A Common Element in Five Supposedly Disparate Laws,” *Vetus Testamentum* 29, 2 (1979): 9–42.

under the notion of “preserving life.”<sup>26</sup> The law on landmarks in Deuteronomy 19:14 can be interpreted within the context of preserving life.

The series of commands in Deuteronomy 21, according to McConville, “deal with restrictions and procedures surrounding the legitimate taking of life—in the justice system and in war—and thus the prevention of shedding innocent blood.” This series of laws begins with *kî* (“when”/“if”), but the last law, dealing with the exposure of a corpse, begins with *w<sup>e</sup>kî* (“and if”). This suggests to McConville “that the compiler of this group of laws indicates . . . that it [the series of laws beginning with *kî*] finishes with the law of the hanged man.”<sup>27</sup> The motifs of the land-gift formula (Deut. 21:1, 23b) and of not desecrating that land (Deut. 21:9, 23b) form an inclusio around Deuteronomy 21. The three apodictic laws (“do not . . . ignore”) of Deuteronomy 22:1–4 stand in stark contrast to this preceding series of case laws beginning with *kî* and ending with *w<sup>e</sup>kî*.

We will return to Deuteronomy 22:1–12 in the next section of this essay.

### Seventh Commandment

Laws of sexuality in Deuteronomy 22:13–23:14 can be associated with the *Seventh* Commandment, proscribing adultery. Laws dealing with sexuality include marriage violations (Deut. 22:13–30);<sup>28</sup> the composition of the holy assembly, from which, among others, the emasculated and bastards are excluded (Deut. 23:1–8); and holiness in the camp, including procedures and regulations of uncleanness due to seminal emission (Deut. 23:9–14).

### Eighth Commandment

Laws pertaining to holiness in commerce (Deut. 23:15–25)—no return of a runaway slave (vv. 15–16);<sup>29</sup> no temple earnings from shrine

26. Braulik, “The Sequence of the Laws in Deuteronomy 12–26,” 331–22.

27. McConville, *Deuteronomy*, 326.

28. Lyle Eslinger, “Drafting Technique in Some Deuteronomic Laws,” *Vetus Testamentum* 30, 2 (1980): 251–52, notes the unity of Deut. 22:13–29 based on the formal structure of each law, the logical order of the cases, the chiasmic order of the punishments, and the triadic division of the whole section.

29. Returning a runaway slave probably involved a financial gain. In the book of Deuteronomy *slave* is never used of an Israelite after Israel’s liberation from Egypt apart from one who voluntarily submits himself to be a slave out of love for his master. (A runaway slave is not likely to be the same one who surrendered his life to his master.) So probably the slave is a foreigner and possibly a high official. This interpretation fits the ancient Near Eastern international treaties that concern

prostitution (vv. 17–18); no taking interest from the poor (vv. 19–20); paying vows (vv. 21–23); and generosity of sharing crops but no socialism (vv. 24–25)—can clearly be associated with the *Eighth* Commandment, proscribing theft. This is also true of the following Decalogue of laws protecting the vulnerable (Deut. 24:1–22). These include not taking a millstone as a pledge (v. 6); putting the kidnapper to death (v. 7); procedures regarding pledges (vv. 10–13); paying a worker (vv. 13–14); protecting the vulnerable in court and not taking “the cloak of the widow as a pledge” (v. 17); and a recognition that the vulnerable own that portion of the harvest that Providence gives them (vv. 19–21). On the surface, however, the law prohibiting levity in marriage (vv. 1–4) and freeing a man from national responsibility during his first year of marriage, presumably to produce offspring in case of his death in war (v. 5), better fit the Seventh Commandment or the Tenth Commandment—not to covet a neighbor’s wife—than they fit the Eighth Commandment.

### **Ninth Commandment**

Six of the seven laws in Deuteronomy 25:1–18 pertain to justice with appropriate compassion and shaming. Thus, they can be related to the *Ninth* Commandment, namely, to protect another’s reputation. The first of these laws protects even a criminal’s dignity by limiting his corporal punishment (vv. 1–3); the second gives the ox (i.e., the worker) dignity by allowing him to share in the rewards of work (v. 4); the third preserves the name of the childless deceased (vv. 5–7); the fourth shames the brother-in-law who fails to show compassion to the deceased (vv. 8–10); the fifth applies talion to a wife who shames her husband’s assailant (vv. 11–12); and the sixth asserts that God detests dishonesty (vv. 13–16). The seventh, “blot out the name of Amalek from under heaven” (vv. 17–18), stands apart, probably symbolizing by the Amalekites the certain, future, eternal death of the unjust and the inhumane.

### **Tenth Commandment**

The laws of firstfruits and tithes (Deut. 26) can be correlated with the *Tenth* Commandment, not to covet.

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themselves with officials who seek asylum with another nation. See Jeffrey H. Tigay, “Psalm 7:5 and Ancient Near Eastern Treaties,” *JBL* 39 (1970): 178–86.

## THE PUTATIVE DECALOGUE OF DEUTERONOMY 22:1–12

### Its Demarcation

Principles of poetics set the laws of Deuteronomy 22:1–12 apart from the laws of Deuteronomy 21:1–23 and 22:13–23:14. On the one hand, the laws of 22:1–12, beginning with laws dealing with straying and lost animals (Deut. 22:1–4), are demarcated from the laws dealing with homicide or preserving human life in Deuteronomy 19–21 by, with reference to the latter, the device of *inclusio*—both the land-gift formulae and purging the land from the guilt of shedding innocent blood (Deut. 21:1, 22–23)—of a final *w<sup>o</sup>ki* (“and if”) at the end of a series of initial *kî*; and the change of form from case law to apodictic law. (Unfortunately, the NIV blurs this distinction by transforming the apodictic law of Deut. 22:1 [“do not look on”] into the case-law formula [“if you see”]. Perhaps this contributed to the NIV’s *unique*<sup>30</sup> linking of Deut. 21:22 with Deut. 22:1–12 and its unhelpful labeling of the unit of Deut. 21:22–22:12 by “Various Laws.”) In sum, the change of topic, reinforced by the noted poetic devices, demarcates Deuteronomy 22:1–12 from 21:1–23.

On the other hand, the apodictic laws of Deuteronomy 22:9–12, which proscribe various mixtures and prescribe wearing tassels, stand in marked contrast to the following series of case laws that deal with sexuality.

### Its Content and Arrangement

Within the demarcated unit of laws in Deuteronomy 22:1–12 there are ten imperatives or commandments, the first nine being essentially prohibitions and the tenth being a prescription:

1. Do not ignore a straying animal (v. 1).
2. Do not ignore a lost animal or cloak (vv. 2–3).
3. Do not ignore a fallen animal (v. 4).
4. Do not confound the sexes (v. 5).

30. In addition to the other essays and commentaries cited in the paper, I have consulted Joseph Reider, *Deuteronomy: A Commentary* (Philadelphia: The Jewish Publication Society of America, 1948); P. D. Miller, *Deuteronomy* (Louisville, KY: John Knox Press, 1990), 166; and W. Brueggemann, *Deuteronomy* (Nashville, TN: Abingdon Press, 2001), 218f. The Committee of Bible Translators, which is responsible for the NIV, in a forthcoming revision of the NIV will separate 21:22 from 22:1–9 by heading 22:1–12: “Protecting Life and Preserving Purity.”

5. Do not kill a hen and her young (vv. 6–7).
6. Build a parapet on the roof so as not to be guilty of bloodshed (v. 8).
7. Do not mix seed (v. 9).
8. Do not mix animals (v. 10).
9. Do not mix clothing (v. 11).
10. Wear tassels on your “covering” (v. 12).

The nine prohibitions are arranged in groups of three, a favorite device in Hebrew legal literature, as Lyle Eslinger observes and documents.<sup>31</sup> The Decalogue’s first triad is linked by the verbal threefold repetition of the key imperative *hith’allēm* (“ignore” [lit. “hide oneself”], Deut. 22:1, 3, 4). As will be argued, the triadic seventh to ninth laws are united by the notion of not mixing two kinds of diverse things. The second triad of commandments in the putative Decalogue, four through six, is linked by a concatenation of ideas dealing with preserving future life.

To be sure, the second prohibition of the first triad, which is linked by the threefold imperative, “do not . . . ignore,” is an extension of the first, as signaled both by the case-law formula *wēim* (“and if;” Deut. 22:2) and by the absence of the apodictic formula *lō’-tir’eh* (“do not look”), as in Deuteronomy 22:1, 4. Nevertheless, a straying animal, whose owner (*’āḥîkā*, “your brother Israelite”) is known and is close enough to have the lost animal returned to him, is not the same as a lost animal or a cloak, whose owner is unknown or is too distant to have it returned to him. According to the first law, the onus is on the finder to return the animal to its owner; according to the second law, the onus is on the owner to come to the finder. Without the second law, the finder could be held responsible to track down the unknown owner and/or to bear the onus of spending time and effort to find the loser.

The law regarding a lost garment (Deut. 22:3) possibly segues into a law regarding gender-mixed clothing (Deut. 22:5).

The prohibitions of the last three laws, seven through nine (Deut. 22:9–11), are linked by the concatenation of prohibiting the mixing of two diverse things: seed (*kil’āyim*, a dual; lit. “two kinds,” v. 9), animals (“an ox and a donkey,” v. 10), and fabric (“wool and linen woven together,” v. 11).

31. Eslinger, “Drafting Technique in Some Deuteronomic Laws,” 251–52. In the immediate context note the three family laws on preserving life (Deut. 21:10–14, 15–17, 18–21).

The middle three prohibitions (Deut. 22:5–8), laws four to six, are a concatenation of ideas to preserve the sources for future life and are formally united by adding to each a theological motivation clause. The confounding of sexes by transvestism or homosexuality, which is signaled by transvestite clothing, prevents reproduction of the following generations of human beings (v. 5). E. H. Merrill hints at this association when he writes, “Inasmuch as the latter at least indirectly touches on the subject of death (‘You may take the young’), the law on transvestism may also do so by association.”<sup>32</sup> Obviously, taking a mother hen with her chicks or eggs eliminates an available future food to sustain life by consuming all of it in the present (v. 6). Not building a parapet around the roof of a house jeopardizes life, especially that of little children, and so of reproducing future generations (v. 8). The designation of the house as “new,” perhaps suggestive of a young family (cf. Deut. 20:5), and the motivation, “not to bring bloodshed on your house”—a unique reference to bloodguilt in Deuteronomy (cf. Deut. 21:7, 8, 9)—point to the culpability of all the members of a household for not protecting infants and little children.

In any case, all three have motivations that assume “the LORD” stands behind these three laws. The motivation not to transgress sexual boundaries is that “the LORD detests anyone who does this” (Deut. 22:5); the motivation for the second is “that it may go well with you” (v. 7); and the motivation for the third is “so that you may not bring the guilt of bloodshed on your house” (v. 8). No explicit motivation clause is given either for the first three laws of the putative Decalogue or for its last three. The seventh law, “do not plant two kinds of seed,” has the motivation that if you do plant two kinds of seed, the crops and fruit “will be defiled.” But the prohibition not to plant “two kinds” of seed clearly links it with laws eight and nine of this Decalogue. Accordingly, the seventh law of this Decalogue, prohibiting mixture plus motivation, is a janus.

### **Its Place in the Deuteronomiac Codex**

Having demarcated and analyzed this putative Decalogue, let us turn to making sense of its placement by noting its connections to the Sixth (cf. Deut. 19:1–21:23) and Seventh Commandments (cf. Deut. 22:13–23:14). Kaufman rightly relates Deuteronomy 22:1–8 with the laws pertaining to taking life (Deut. 19–21). A straying, lost, or wounded domesticated ani-

32. E. H. Merrill, *Deuteronomy* (Nashville, TN: Broadman & Holman, 1994), 297.

mal may readily die of untoward Providence, or of predation, or of human greed. Although the one who lost an animal or article is too far away for the finder to go to him, nevertheless, the finder has the responsibility to preserve the life of the lost animal. We need not decide here who bore the cost of the maintenance of life or property. Elsewhere in the Law one observes a predilection for an arrangement according to descending socioeconomic worth, as here; namely, from human beings (men, women, children, slaves [male, female]) (cf. Deut. 21:1–23) to animals (ox, sheep, donkey) to other movable property (cf. Ex. 21:2–22:16 and units within it; e.g., Ex. 21:28–36).

Dennis Olson, not recognizing the Decalogue of Deuteronomy 22:1–12, plausibly unites Deuteronomy 22:9–12 with 22:13–23:18 and with the Seventh Commandment, which forbids adultery. According to Olson, the laws of improper mixture (Deut. 22:9–12), the laws of Deuteronomy 22:13–23:18, which as noted above pertain mostly to sexuality, “attempt to draw clear lines of proper relationship and conduct in order to avoid improper mixtures on three levels: the improper mixture of men and women in sexual relationships [Deut. 22:13–30], the improper mixture of Israelites in the place of worship [Deut. 23:1–8], and the improper mixture of unclean conduct or substances and the holy presence of God in the holy war camp [Deut. 23:9–14].”<sup>33</sup>

Law ten, to wear tassels, naturally follows the prohibition not to weave diverse fabric. More importantly, the rationale for this tenth law of the putative Decalogue (Deut. 22:12) is explained by Moses thus: “You will have these tassels to look at and so you will remember all the commands of [the LORD], . . . and not prostitute yourselves by chasing after the lusts of your own hearts and eyes” (Num. 15:39), a notion that naturally segues into laws pertaining to sexuality.

The connection of the laws in Deuteronomy 22:9–12 with 22:13ff. can also be made by noting that in Leviticus 19:19 a law pertaining to purity with regard to animals and to seed and to woven fabric is followed by a law pertaining to punishment for having sex “with a female slave who is promised to another man” (Lev. 19:20).

Christopher Wright<sup>34</sup> recognizes Deuteronomy 22:1–12 as a distinct unit; but his heading for it, “Respect for Life in All Its Forms,” is appropri-

33. Olson, *Deuteronomy and the Death of Moses*, 99.

34. Christopher Wright, *Deuteronomy*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1996), 240.

ate only for the first six laws (Deut. 22:1–8), not for laws seven through ten (Deut. 22:9–12). These last four laws, with their concern for purity, relate more readily to the following series of laws on adultery and sexual purity.

### Its Function

In sum, the Decalogue in Deuteronomy 22:1–12 functions as a janus between laws pertaining to the Sixth (Deut. 19:1–21:23; 22:1–8) and Seventh Commandments (Deut. 22:9–12; 22:13–23:14). I came to this conclusion before I read Braulik, who came to the same conclusion. He labels Deuteronomy 22:1–12: “*Transition from the topic ‘preserving life’ to that of ‘sexuality.’*” He associates its laws somewhat differently, however, from my analysis. For example, he agrees that verse 8 ends the section pertaining to killing, but he confounds the analysis by superficially linking the law on transvestism (v. 5) to the laws on mixing and sexuality.<sup>35</sup> Moreover, his arguments, though detailed, are not always convincing—e.g., linking Deuteronomy 21:1 and 22:4, 8 together by the repetition of the verb *npI* (“to fall”).<sup>36</sup>

### CONCLUSION

This essay, arguing that Deuteronomy 22:1–12 is a transitional Decalogue, suggests other theological and biblical reflections.

First, it reinforces that the discipline of poetics is important in the interpretation of biblical literature and in theological reflection.

Second, it shows that both the exilic author’s book of Deuteronomy and Moses’ Book of the Law are a unified composition of “consummate literary artistry—a code whose provisions flow smoothly and logically from one to the other while the sequence of its major topical divisions consciously reflects the order of the Decalogue.”<sup>37</sup> As such, it did not grow in stages in a haphazard fashion of constant augmentation and reediting—that is to say, without any definite plan as had long been thought. It is the composition of a genius in jurisprudence and in literature.

35. Braulik, “The Sequence of the Laws in Deuteronomy 12–26,” 322.

36. *Ibid.*, 330.

37. Kaufman, “The Structure of the Deuteronomic Law,” 125.

Third, the essay reinforces the priority of the Ten Commandments. They have pride of place both in Exodus 20–24 and in Moses' Second Address (Deut. 5–28); they are a better form of revelation, being uniquely spoken by God, not mediated by Moses (Ex. 20:18–21; Deut. 5:23–32); and they are uniquely placed in the ark of the covenant in the Most Holy Place (Deut. 10:1). These ten “words” are foundational to all of Israel’s laws. Kaufman comments, “Due largely to its role in Deuteronomy, the Decalogue has ever since been viewed as the primary and essential code of biblical religious law—the code which, for the Rabbis, Philo, and the New Testament, for Jewish and Protestant reforms, and for Bible commentators through the ages[,] was and is the eternal and unimpeachable divine law upon which all else is but commentary.”<sup>38</sup>

Fourth, the essay shows that Deuteronomy 5, the Ten Commandments, is a key structural chapter in that it provides a summation and road map of the overall structure of the book of Deuteronomy and of the Book of the Law.

Fifth, the book of Deuteronomy expands the Ten Commandments to laws appropriate for Israel’s life in the land. Christian ethicists are implicitly enjoined to establish rules of conduct derived from the Ten Commandments in various social situations. In other words, the Ten Commandments are foundational to Christian ethics and give substantive meaning to the Lord’s prayer: “thy will be done.”

Sixth, we hope that noting the concatenation of ideas and associations of the laws in Deuteronomy 22:1–12 provides a deeper understanding of these laws. For example, it provides insight into the value of preserving life, descending from humans to animals, as seen in the first triad of laws, and into the value of preserving future life, as seen in the second triad of laws. If our interpretation of proscribing transvestite clothing is correct, it condemns transvestism and homosexual practice as forms of social suicide.

Seventh, the questionable associations of Deuteronomy 14 with the Third Commandment and of the laws of marriage in Deuteronomy 24:1–4 and 24:5 with the Eighth Commandment reinforce that the arrangement of ancient laws and of the Deuteronomic codex in particular is not yet fully understood.

38. *Ibid.*, 110–11.



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