

Veritas Class
 Covenant Righteousness for the Glory of God
 January 11, 2015

Deuteronomy 23:17–20

A. Guarding the Sanctity of Worship (23:17–18)

1. The First Problem: Devoting Children to Pagan Worship (v. 17)

The meaning of *qēdēšâ* and *qādēš*

2. The Second Problem: Dirty Money (v. 18)

The meaning of “fee of a prostitute” and “wages of a dog.”

B. Guarding the Economic Health of the Assembly of YHWH (23:19–20)

Interest and Usury in the Pentateuch

A Exodus 22:25-27	B Leviticus 25:35-38	C Deuteronomy 23:19-20
If you lend silver to any of my people with you who is poor, you shall not be like a moneylender to him, and you shall not exact interest from him.	If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner, and he shall live with you.	You shall not charge interest on loans to your brother, interest on silver, interest on food, interest on anything that is lent for interest.
If ever you take your neighbor’s cloak in pledge, you shall return it to him before the sun goes down,	Take no interest from him or profit, but fear your God, that your brother may live beside you.	You may charge a foreigner interest, but you may not charge your brother interest,
for that is his only covering, and it is his cloak for his body; in what else shall he sleep?	You shall not lend him your silver at interest, nor give him your food for profit.	
And if he cries to me, I will hear, for I am gracious.	I am Yahweh your God, who brought you out of the land of Egypt to give you the land of Canaan, and to be your God.	that Yahweh your God may bless you in all that you undertake in the land that you are entering to take possession of it.

Common Features:

1. The term “interest” (*nešek*) is common to all.
2. All assume personal economic crises will arise for some.
3. All are cast in the second person.
4. All concern silver, which served as currency at the time. (not coins).
5. All concern Israelite loans to Israelites. “my people” “neighbor” brother”
6. All involve comparison and contrast.
7. All end with a theological comment.

Principles Arising from Deuteronomy 23:19–20

1. The call for generosity extends to all commodities; indeed all of life.
2. While Israelites were prohibited from charging each other interest, this did not apply to foreigners (*nokrî*, v. 20a).
3. YHWH’s generosity toward Israel is contingent on their generosity toward each other.

Biblical Reinforcement of these Values

Psalm 15

Ezekiel 18

Galatians 6:10

1 Corinthians 5:11

Romans 13:7–10

Matthew 6:9–15

Veritas Class
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January 25, 2015
Deuteronomy 23:21–25

A. Safeguarding Promises to God (23:21–23)

1. Types of Vows
 - a. Unconditional (= Oaths)
 - b. Conditional
2. Principles Underlying Vows
 - a. Vows are entirely optional (*nēdābā*, v. 23).
 - b. Once vows are made they must be kept.

What about Jephthah? (Judges 11:34–36)

- c. YHWH holds persons accountable for the vows they make (but note the exceptions in Numbers 30).
3. Contemporary Significance

B. Safeguarding the Trust of Neighbors (23:24–25)

23:25[24]	23:26[25]
When you enter the vineyard of your neighbor	When you enter the standing grain of your neighbor
You may eat grapes until your appetite is satisfied	You may pluck the heads with your hands
But you may not put any into your basket.	But you may not wield a sickle against your neighbor's standing grain.

1. Assumptions of the Text
 - a. The people are in the land of Canaan.
 - b. The economy is predominantly agrarian.
 - c. The land has been surveyed and divided among the Israelites, without a regular system of road allowances every mile.
 - d. When people went out to the fields or to visit the next village walking paths crossed other peoples' land.
 - e. While specific plots were allocated (*hālak*) to individual families, the land was the nation's possession (*naḥālā*).
 - f. Ultimately the land belonged to YHWH.

2. Relevance of the Text for Us
 - a. The call for generosity and looking out for the next person.

 - b. Jesus' treatment of this principle: Matt 12:1-8; Mark 2:23-28; Luke 6:1-5