

destroying them like a
ore you so that you can
as already said. Do not
n before you, "Yahweh
e I am upright," when
ey do wrong. You are
any right behaviour or
kedness that Yahweh is
pact which he swore to
out this: Yahweh is not
y right conduct on your

our God in the desert.
e, you have been rebels
I Yahweh was so angry
the mountain to receive
was making with you. I
nothing to eat or drink.
finger of God, exactly
ountain, from the heart of
and forty nights, having
t, Yahweh said to me,
ve brought out of Egypt,
ve the way I marked out
weh then said to me, "I
y are! Leave me, I am
en; and I shall make you

th fire, and in my hands
saw that you had been
es a metal calf; you had
hweh. I seized the two
them before your eyes.
rty days and forty nights
hich you had committed,
ing his anger. For I was
against you that he was
ny prayer. Yahweh was
so pleaded for Aaron on
I took and burned and
w its dust into the stream

you provoked Yahweh.
a, said, "Go up and take
ou rebelled against the
im or listen to his voice.
st knew you."
rty days and forty nights,
a. And I pleaded with
ur people, your heritage
ave brought out of Egypt
aham, Isaac, and Jacob;

28 take no notice of this people's stubbornness, their wickedness, and their sin, 'so
that, in the country from which you have brought us, it may not be said, 'Yahweh
was not able to bring them to the country which he had promised them. He hated
29 them; that was why he brought them out—to slaughter them in the desert.' But
these are your people, your heritage, whom you yourself have brought out by your
great power and your outstretched arm.'"

The ark of the covenant; the choice of Levi

Ex 34:1seq.,27

10 Yahweh then said to me, "Cut two stone tablets like the first ones, and
come up to me on the mountain. Make an ark of wood; on the tablets I
shall inscribe the words that were on the first tablets, which you broke; put them in
the ark." So I made an ark of acacia wood, cut two stone tablets like the first and
went up the mountain with the two tablets in my hand. And he inscribed the
tablets, as he had inscribed them before, with the Ten Words which Yahweh had
said to you on the mountain, from the heart of the fire, on the day of the Assembly.
Yahweh then gave them to me. I turned and came down from the mountain and
put the tablets in the ark I had made, and there they stayed, as Yahweh had
commanded me.

31:26

Ex 25:10e

The Israelites left the wells of the Bene-Jaakan for Moserah, where Aaron
died; he was buried there, and his son Eleazar succeeded him in the priesthood.
From there, they set out for Gudgodah, and from Gudgodah for Jotbathah, an
area rich in streams. Yahweh then set apart the tribe of Levi to carry the ark of
Yahweh's covenant, to stand in the presence of Yahweh, to serve him and to bless
in his name, as they still do today. This is why Levi has no share or heritage with
his brothers: Yahweh is his heritage, as Yahweh your God then told him.

Nb 33:31-38

Nb 18:20d

And, as before, I stayed on the mountain for forty days and forty nights. And
again Yahweh heard my prayer and agreed not to destroy you. And Yahweh said
to me, "Be on your way at the head of this people, so that they can go and take
possession of the country which I swore to their ancestors that I would give them."

Circumcision of the heart

12 And now, Israel, what does Yahweh your God ask of you? Only this: to fear
Yahweh your God, to follow all his ways, to love him, to serve Yahweh your God
with all your heart and all your soul, to keep the commandments and laws of
Yahweh, which I am laying down for you today for your own good.

6:5b

14 Look, to Yahweh your God belong heaven and the heaven of heavens, the
earth and everything on it; yet it was on your ancestors, for love of them, that
Yahweh set his heart to love them, and he chose their descendants after them, you
yourselves, out of all nations, up to the present day. Circumcise your heart then
and be obstinate no longer; for Yahweh your God is God of gods and Lord of
lords, the great God, triumphant and terrible, free of favouritism, never to be

Ex 19:5
Ps 24:1-2
Is 66:1-2
7:6b
9:13+;30:6
Jr 4:4a
1 Tm 6:15
Rv 17:14;19:16
2 Ch 19:7
Jb 34:19
Ws 6:7
St 35:11-16
Ac 10:34
Rm 2:11

9 a. This is the beginning of a new unit, ending at 10:11. Moses, speaking in the first person, retells the story of the golden calf, of the breaking and remaking of the tablets of the covenant and of his intercession. Stylistically, the section is reminiscent of ch. 1-3. The narrative runs parallel to Ex 32, with some variation. It is not by a single hand, being burdened with a succession of additions, e.g. 9:20, 22-24; 10:8-9; there are frequent repetitions.

b. On several occasions in Dt. the word *qahal* denotes the religious assembly of the people of God, especially on the day of the promulgation of the Law, 18:16; see 4:10; 23:2-9, a notion that develops gradually, 2 Ch 31:18f. until it becomes 'the Church' of the NT, Mt 16:18g; Ac 7:38.

c. 'he knew you' GK. Sam.; 'I knew you' Hebr.

10 a. NB 33:38 gives Mount Hor as the place where Aaron died; perhaps Moserah is the same place—it is otherwise unidentified.

b. The addition of vv. 8-9 was made independently of

the addition of vv. 6-7 and the choice of the tribe of Levi has no connection with the death of Aaron. According to Ex 32:25-29, the Levites were given a special position in compensation for the slaughter of their brothers after sacrificing to the golden calf, and this association of ideas accounts for their intrusion into the narrative here. According to Nb 1:50; 3:6-8, however, the Levites were set apart by God himself, being devoted to him as substitutes for the first-born of Israel, Nb 3:12; 8:16.

c. The final section of the discourse explains the demands made by the covenant with God, borrowing the phraseology of human treaties of alliance; hence, the opening declaration, 10:12 seq., the historical exposition, 11:2-7, the description of the country, 11:10-12, 24, and the blessings and curses, 11:16-17, 22-23, 26-29.

d. Hebr. idiom to express the superlative. The 'heaven of heavens' is the highest of heavens.

e. Circumcision signified membership of God's people, Gn 17:10d. But this membership brought spiritual obligations with it: 'circumcision of the heart', Gn 8:21c; Jr 4:4a.

Ex 22:20-21+ bribed.^f •He it is who sees justice done for the orphan and the widow, who loves
the stranger and gives him food and clothing. •(Love the stranger then, for you
were once strangers in Egypt.) •Yahweh your God is the one whom you must fear
and serve; to him you must hold firm; in his name take your oaths. •Him you must
praise, he is your God: for you he has done these great and terrible things which
you have seen for yourselves; •and, although your ancestors numbered only
Gn 46:27+ seventy persons when they went down to Egypt, Yahweh your God has now made
you as many as the stars of heaven.'

Israel's past experiences^a

11 You must love Yahweh your God and always keep his observances, his
laws, his customs, his commandments. •You are the ones who have had the
experience, not your children. They have not had the experience, they have not
witnessed the lessons of Yahweh your God, his greatness, his mighty hand and his
Ex 7:15 outstretched arm, •the signs and the deeds which he performed in the heart of
Egypt, against Pharaoh king of Egypt and his entire country, •what he did to the
armies of Egypt, to their horses and their chariots, by overwhelming them with the
waters of the Sea of Reeds when they were pursuing you, and leaving no trace of
them to this day; •what he did for you in the desert, until you arrived here; •what
Nb 16 he did to Dathan and Abiram the sons of Eliab the Reubenite, when, with all Israel
standing round, the earth opened its mouth and swallowed them, with their
families, their tents and all their supporters. •All these great deeds of Yahweh you
have seen with your own eyes.

Promises and warnings

'You must keep all the commandments which I enjoin on you today, so that you
may have the strength to conquer the country into which you are about to cross, to
take possession of it, •and so that you may live long in the country which Yahweh
promised on oath to bestow on your ancestors and their descendants, a country
flowing with milk and honey.

28:3-5 'For the country which you are about to enter and make your own is not like the
country of Egypt from which you have come, where, having done your sowing,
you had to water the seed by foot,^b as though in a vegetable garden. •No, the
8:7-10 country which you are about to enter and make your own is a country of hills and
Ne 9:25 valleys watered by the rain of heaven. •Yahweh your God looks after this country,
the eyes of Yahweh your God are always on it, from the beginning of the year to
Lv 26:3-11 the end. •Depend on it: if you faithfully obey the commandments I enjoin on you
today, loving Yahweh your God and serving him with all your heart and all your
Jr 5:24 soul, •I shall^c give your country rain at the right time, rain in autumn, rain in
Jl 2:19,23seq. spring, so that you can harvest your wheat, your new wine and your oil. •I shall
provide grass in the fields for your cattle, and you will eat to your heart's content.
Beware of letting your heart be seduced: if you go astray, serve other gods and
bow down to them, •Yahweh's anger will be kindled against you, he will shut the
heavens, there will be no more rain, the soil will not yield its produce and, in the
fine country given you by Yahweh, you will quickly perish.

6:6-9 Conclusion

'Let these words of mine remain in your heart and in your soul; fasten them on
your hand as a sign and on your forehead as a headband. •Teach them to your
children, and keep on telling them, when you are sitting at home, when you are out
and about, when you are lying down and when you are standing up. •Write them
on the doorposts of your house and on your gates, •so that you and your children
may live long in the country which Yahweh swore to your ancestors that he would
give them for as long as there is a sky above the earth.

Ne 9:29 For 3:2 Jr 33:25 'For if you faithfully keep and observe all these commandments that I enjoin on
you today, loving Yahweh your God, following all his ways and holding fast to him,

23 Yahweh will dispossess all the
24 greater and more powerful
foot treads will be yours; y
Lebanon; and from the Ri
25 Sea, will be your territory.
will make you feared and
promised you.
26, 27 'Today, look, I am offer
28 the commandments of Yah
if you disobey the comman
today I have marked out f
29 you. •And when Yahweh y
are about to enter and make
30 and the curse on Mount E
other side of the Jordan on
31 who live in the Arabah, op
about to cross the Jordan, t
32 Yahweh your God. You wi
observe all the laws and cus

II: THE

12 'Now, these are the
which Yahweh, God
you must observe every day

The place of worship^a

2 'You must completely destr
3 served their gods, on high m
tear down their altars, smas
bits the statues of their gods
4, 5 'Not so must you behave
your God in the place whic
6 name and give it a home: th
your burnt offerings and yo
votive offerings and your vo
7 flock; •and that is where y

f. God bestows his favour with absolute impartiality. 1:17; see also 2 Ch 19:7; Hb 1:13. The NT later adopts the same expression. Rm 2:11; Ga 2:6; Ep 6:9; Col 3:25; Jn 2:15.

11 a. Apparently, the discourse of Moses with 11:1-17, to which a new conclusion, vv. 18-22, is added, vv. 26-32 link the discourse to the Code, see 4:44f.

b. Probably an allusion to a waterwheel for foot.

c. At vv. 14-15, the speaker changes from Moses to God himself, see 7:4; 17:3; 28:20.

d. v. 30 is a gloss, in which the words 'the Canaanites who live in the Arabah' locate activities at Gilgal near Jericho. The fact occurs near Shechem, where the Oak of Be, Gn 12:6.

12 a. This Code, ch. 12-26, assemblies, in order, several collections of laws of diverse origin which probably belonged to the Northern Kingdom.

The Decalogue^a

34:10-27
Dl 5:6-22
Mt 19:16-
22, 17e
Mt 5

Dt 6:4
Ho 13:4
Lv 19:4
Dt 4:15-20

34:7+
Dt 4:24f

Lv 19:12

23:12-31; 12-17;
34:21; 35:1-3
Lv 19:3; 23:3
Nb 15:32-36
Dt 5:12-15
2 Ch 36:21
Lk 13:14
Gn 2:2-3

Lv 19:3
Eg 6:2-3
Mt 15:4par.

Mt 5:21
Rm 13:9
Jm 2:11
Mt 5:27
Lv 19:11
Dt 5:20

Mi 2:2

Dt 5:23-31

33:20f
Dt 8:2

20 Then God spoke all these words. He said, 'I am Yahweh your God who brought you out of Egypt, where you lived as slaves. 1, 2

'You shall have no other gods to rival me.^b

'You shall not make yourself a carved image or any likeness of anything in heaven above or on earth beneath or in the waters under the earth.^c

'You shall not bow down to them^d or serve them. For I, Yahweh your God, am a jealous God and I punish a parent's fault in the children, the grandchildren, and the great-grandchildren among those who love me; but I act with faithful love towards thousands of those who love me and keep my commandments.

'You shall not misuse^e the name of Yahweh your God, for Yahweh will not leave unpunished anyone who misuses his name.

'Remember the Sabbath day^f and keep it holy. For six days you shall labour and do all your work, but the seventh day is a Sabbath for Yahweh your God. You shall do no work that day, neither you nor your son nor your daughter nor your servants, men or women, nor your animals nor the alien living with you. For in six days Yahweh made the heavens, earth and sea and all that these contain, but on the seventh day he rested; that is why Yahweh has blessed the Sabbath day and made it sacred.

'Honour your father and your mother so that you may live long in the land that Yahweh your God is giving you.

'You shall not kill.

'You shall not commit adultery.

'You shall not steal.

'You shall not give false evidence against your neighbour.

'You shall not set your heart on your neighbour's house. You shall not set your heart on your neighbour's spouse, or servant, man or woman, or ox, or donkey, or any of your neighbour's possessions.^g

'Seeing the thunder pealing, the lightning flashing, the trumpet blasting and the mountain smoking, the people were all terrified^h and kept their distance. 'Speak to us yourself,' they said to Moses, 'and we will obey; but do not let God speak to us, or we shall die.' Moses said to the people, 'Do not be afraid; God has come to test you, so that your fear of him, being always in your mind, may keep you from sinning.'ⁱ So the people kept their distance while Moses approached the dark cloud where God was.

B: THE BOOK OF THE COVENANT^j

Law concerning the altar

Yahweh said to Moses, 'Tell the Israelites this, "You have seen for yourselves how I have spoken to you from heaven. You must not make gods of silver to rival me, nor must you make yourselves gods of gold.

Lv 1:1b;
3:1a

Dt 27:5-6

"You must make me an altar of earth on which to sacrifice your burnt offerings and communion sacrifices, your sheep and cattle. Wherever I choose to have my name remembered,^k I shall come to you and bless you. If you make me an altar of stone, do not build it of dressed stones; for if you use a chisel on it, you will profane it. You must not go up to my altar by steps, in case you expose your nakedness on them."^l

Lv 25:35-
46, 41b
Dt 15:12-18

Laws concerning slaves

21 These are the laws you must give them:
When you buy a Hebrew slave, his service will last for six years. In the seventh year he will leave a free man without paying compensation. If he came single, he will depart single; if he came married, his wife will depart with him. If

Jr 34:8-16

his master gives him a wife and children will belong to her master. "I love my master and my wife; my master will bring him before God; his master will pierce his ear with a needle. If a man sells his daughter, she does not please her master, she is bought back; he has not the right to require daughters to be treated as property. If a man strikes his slave, food, clothing or conjugal rights, three things she will leave a free

Homicide

12, 13 'Anyone who by violence causes the death of a man, he shall be put to death, but it comes not planned to do it but it comes as a result of a sudden quarrel or with deliberate planning, you will be put to death.
14 'Anyone who strikes father or mother, he shall be put to death.
15, 16 'Anyone who strikes father or

20 a. In the book as it stands the Decalogue is part of the narrative framework, 19:24-25 and 20:1-17. The Decalogue (or 'Ten Words', see 34:28; Dt 4:13) comes down to us in two forms: the Elohist recension and the somewhat different Deuteronomistic recension. Dt 5:6-21. In its original form, which may go back to the time of Moses, it probably consisted of a sequence of short (see commandments 5, 6, 7 and 8), rhythmic couplets which were easy to learn by heart. The Decalogue was then handed down orally by the groups of people who gathered at Sinai and knew that it contained the words spoken by God there. It was later incorporated into the Pentateuch, in the account of the three days of the Decalogue in Dt 5:1-6. The Elohist tradition continues at 24:3, after the giving of the Covenant. The Decalogue covers the entire field of moral life. Two systems for dividing the commandments have been proposed: (a) vv. 2-3, 4-6, 7, 8-11, 12, 13, 14, 15, 16, 17; and (b) vv. 3-6, 7, 8-11, 12, 13, 14, 15, 16, 17. The first is that of the Greek Fathers and is followed in the Orthodox and Reformed Churches. The Lutheran Churches have adopted the second, which is followed in Augustines following Deuteronomy. The Decalogue is the core of the Mosaic Law and is still valid under the New Law; Christ appeals to the commandments, Mt 23:2, and adds the evangelical counsels, Mk 10:17-21, as a higher perfection. Paul's attack on the Law, Rm 7:1-6, is directed against these essential duties to the neighbour.

b. Yahweh demands exclusive worship from Israel; the covenant is conditional on this. Denial of the covenant by other gods was only to come later, see Dt 4:35-38.

c. Prohibition against making cult-images (see the explanation given in Dt 4:15). This prohibition separated Israel apart from all the other peoples surrounding it, i.e. the gods of v. 3, of which Yahweh was the continuation.

d. Besides perjury, Mt 5:33, and false oaths, Ex 20:16; Dt 5:20, this can also include the use of magic in magic; GK translates 'futilely'.

e. The biblical texts expressly connect the Sabbath with a root meaning 'to desist, to stop working', 30:23-12; 34:21. The Sabbath is a weekly day of rest dedicated to Yahweh who rested on the seventh day of creation, v. 11, see Gn 2:2-3. But while it does honour to God, it also benefits human beings, 23:12; Dt 5:14. It is of very ancient origin but its observance gained importance at the time of the Exile and became a mark of Judaism, Ne 13:15-22; 1 M 2:32-41. Agrippa made its observance burdensome, Mt 23:23; Lk 13:10 seq.; 14:1 seq.

g. vv. 18-21 follow on from 19:19 as part of the