A Multi-disciplinary Study of Deuteronomy 23:12-14

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Declaration

I, the undersigned, hereby declare that the content of this dissertation is my original work and has not previously, either wholly or in part, been submitted to any institution for a degree.

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Dedication

To three groups of people:

Madam Mary Nyarko, my mother,
for her great sacrifice and investment in my life;

then,

Florence, my wife; Jemima, Emmanuel, and Joseph, my children,
for their presence, provisions, and prayers;

and most of all,

Dr A Asumang and Dr RW Domeris,
for guiding me in the area of research writing and exegesis.

.

Inspiration

'You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others'.
(2 Tim 2:2, NLT)

'Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth'.
(2 Tim 2:15, NLT)

Abstract

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

This multi-disciplinary study focuses not only on unearthing these concepts, but also determining the interconnections between them and integrating them meaningfully to show that the usual interpretation of the holiness laws from a dichotomous perspective needs revision. Based on the historical-grammatical model for exegesis, the contextual, literary and textual underpinnings of the pericope are analysed, bringing to bear its structural and rhetorical undertones. The analyses identify major concepts: ritual purity, hygiene, sanitation, 'place theology', 'name theology', and 'YHWH/holy war', and produce a translation of the text that was interpreted for the original and other OT audiences. It is shown that the overall motivation for the pericope was not YHWH's presence in the camp; rather the war that He would execute. On the strength of a proposed hermeneutical grid for the interpretation of OT laws in the NT context, the dissertation links the pericope to some NT passages. One major link is to Paul's letters to the Corinthians, where he discusses purity of the temple (2 Cor 6:14-7:1). Ultimately, the undergirding concepts find allusions in the apocalyptic camp (Rev 19:11-21:27), where the prophecy of God's final war is given.

The analyses confirm the hypothesis that the pericope is not only undergirded by many concepts (or disciplines) which can be integrated meaningfully, but also helps in providing a general framework for the study of OT passages. Overall, not only are the findings presented in this dissertation relevant to contemporary Christians as they look forward to the fulfilment of the 'camp' promises, but the larger society of today can also derive some benefits from the recommendations it makes.

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

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List of Abbreviations

Common Theological abbreviations (Abb)

Abb	Full title or meaning	Abb	Full title or meaning
AD	In the year of our Lord	et al	and others
ANE	Ancient Near East(ern)	HB	*Hebrew Bible*
BC	Before Christ's advent	LXX	*Septuagint*
BCE	Before Common Era	NT	New Testament
DSS	Dead Sea Scrolls	OT	Old Testament

Abbreviations for various Bible versions

CEV	1995. *Contemporary English Version.* Nashville: Thomas Nelson.
ESV	2001. *English Standard Version.* Wheaton: Standard Bible Society.
GNB	1992. *Good News Bible* (2nd ed.). New York: American Bible Society.
	1994. *Good News Bible* (with The Deuterocanonical Books). Africa: The United Bible Societies.
HCSB	2003. *Holman Christian Standard Bible.* Nashville: Holman Publishers.
IB-HGE	1986. *The Interlinear Bible Hebrew-Greek-English* (with Strong's Concordance no.). Lafayette, Indiana: Sovereign Grace Publishers.
KJV	1611. *King James Version*.
LB	1971. *The Living Bible.* Wheaton: Tyndale.
Message	2002. *The Message.* Colorado Springs: NavPress.
NAB	1970. *New American Bible.* Paterson; NJ: St Anthony Guild Press.
NASB	1995. *New American Standard Bible*. La Habra: Lockman Foundation.
NET	2006. *New English Translation*. Biblical Studies Press.
NIB	*New International Bible* (UK).
NIV	1984. *New International Version.* Grand Rapids: Zondervan.
NJB	*New Jerusalem Bible.*
NKJV	1982. *New King James Version.* Nashville: Thomas Nelson Publishing.
NIRV	1998. *New International Readers Version.* Grand Rapids: Zondervan.
NLT	2004. *New Living Translation* (2nd Ed.). Wheaton Tyndale House.
NRSV	1989. *New Revised Standard Version.* Nashville: Thomas Nelson.
Philips	1972. *The New Testament in Modern English* (rev. ed.) London: Harper-Collins.
RSV	*Revised Standard Version.* Oak Harbour: Logos Research Systems.
TNIV	2005. *Today's New International Version.* Grand Rapids: Zondervan.

The following abbreviations for Bible books are only used in parentheses and/or in footnotes.

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

The following are abbreviations of theological research and reference resources used in this dissertation.

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

Table of Hebrew Alphabets

Name	Basic form	Final	Transliteration	Sound[1]
Alef	א		'	Silent
Bet	ב		B (with dagesh)	B as in Boy
			V	V as in Vine
Gimel	ג		G	G as in Go
Dalet	ד		D	D as in Dare
Hey	ה		H	H as in His
Vav	ו		V	V as in Vine
Zayin	ז		Z	Z as in Zeal
Chet	ח		Ch	CH as in BaCH
Tet	ט		T	T as in Tall
Yod	י		Y	Y as in Yes
Kaf	כ	ך	K (with dagesh)	K as in Keep
			Kh	CH as in BaCH
Lamed	ל		L	L as in Let
Mem	מ	ם	M	M as in Met
Nun	נ	ן	N	N as in Net
Samek	ס		S	S as in Set
Ayin	ע		'	Silent
Pey	פ	ף	P (with dagesh)	P as in Pet
			F	F as in Fat
Tsade	צ	ץ	Ts	TS as in NeTS
Qof	ק		Q	K as in Keep
Resh	ר		R	R as in Rule
Sin	שׂ		S	S as in Set
Shin	שׁ		Š	SH as in SHine
Tav	ת		T	T as in Tall

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

Table of Greek Alphabets

Name	Capital letters	Small letters	Transliteration	Sound[2]
alpha	Α	α	A	as in f*a*ther
beta	Β	β	B	as in *b*oy
gamma	Γ	γ	G	as in *g*o
delta	Δ	δ	D	as in *d*ay
epsilon	Ε	ε	E	as (short) in m*e*t
zeta	Ζ	ζ	Z	as in da*z*e
eta	Η	η	e/a	as in f*ê*te/as in m*a*te
theta	Θ	θ	Th	as in *th*in
iota	Ι	ι	I	as in pol*i*ce/f*i*t
kappa	Κ	κ	K	as in *k*eep
lambda	Λ	λ	L	as in *l*ed
mu	Μ	μ	M	as in *m*an
nu	Ν	ν	N	as in *n*et
xi	Ξ	ξ	X	as in la*x*
omicron	Ο	ο	O	as (short) in *o*mit
pi	Π	π	P	as in *p*eg
rho	Ρ	ρ	R	as in *r*un
sigma	Σ	σ ς	S	as in *s*it
tau	Τ	τ	T	as in *t*en
upsilon	Υ	υ	U	as in fr*u*it,
phi	Φ	π	Ph	as in gra*ph*ic
chi	Χ	χ	Ch	as in lo*ch*/*ch*asm
psi	Ψ	ψ	Ps	as in to*ps*
omega	Ω	ω	O	as (long) in n*o*te

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

Chapter 1

Introduction

1.1 The orientation and context of the research

This chapter sets out the conceptualisations involved in a multi-disciplinary study of an OT pericope, Deuteronomy 23:12-14. My objective is to indicate the orientation and background that constitute the foundation of this investigation. It will identify the research problem and rationale for the study. Indication of the methodology for the research that produced this dissertation is also given together with the outline of the rest of the chapters.

The circumstance that prompted this investigation is my observation of the lack of a clear interpretation of some passages of Scripture for the full benefit of the New Testament (NT) believers and larger society today. With my background in Old Testament (OT) biblical studies, and having taught same at a Christian University, I have observed that the lack of interpretation of such OT passages is premised, often, on the inconsistent models available for their interpretation. Thus, there are unclear connections with the NT leading to inadequate or inappropriate application of such passages to the NT users and/or Christians in general. The area of concern is the Laws which are contained in the *Torah* or *Pentateuch*. The concerns are briefly articulated subsequently.

1.1.1 OT Pentateuchal Laws on holiness are underlined by many concepts

The Pentateuch contains laws from YHWH that demanded obedience from His covenant people. While some of the laws are spelt out in simple and straightforward thematic outlines, others are underpinned by concepts/disciplines which appear to be bundled together. In recent history, there have been some developments which give room for concern to biblical scholarship. These developments centre on the nature of interpretation of the pentateuchal laws on holiness. A major issue is that

different views on the approach to interpretation of these laws on holiness are held, with new approaches emerging without much agreement (cf. Regev 2001:246; Wright 1999:351; Baker and Arnold 1999:136). While some interpretations of the laws are appealing because they are meaningful and applicable, unfortunately, the same cannot be said about others.

Typically, while some scholars hold to a dichotomous position and argue that cultic/ritual and ethical/moral issues are the rationale for the laws (cf. Moskala 2000:13-26; Cothey 2005:132; Sprinkle 2000:646-649; Adeyemo 2006:240; Klawans 2003:19-21), others who see beyond just a dichotomy argue that ethical, social, religious, and functional distinctions are detectable within the laws (cf. Lioy 2004:17-21; Domeris 1986:36-38). Moreover, while scholars such as Douglas (1966:1; 2002:51; 2003:2; cf. Alexander and Rosner 2000:154-55; Moskala 2000:21-24), Milgrom (cf. Klawans (2003:20-21) and Sprinkle (2000:645-47; cf. Moskala 2000:13-15) interpret the laws symbolically, there are varied forms of sociological and other interpretations (Cothey 2005:135; Moskala 2000:11-41; Sprinkle 2000:651). The issue of synthesis of all the concepts within such laws in order to provide an integrated whole also appears not to be clearly addressed, and thus gives further room for concern.

Pentateuchal laws in Deuteronomy, particularly, have suffered such an unfortunate situation. McKenzie (2002:43) notes: 'It seems to me that Deuteronomy's theological impact on the Bible and beyond may be hard to overestimate and that in the past it has not been fully appreciated'. This begs the question: what should be done to fully explore the significance and theological impact of the pentateuchal laws, particularly, that of the book of Deuteronomy? Against this background, one of the laws needs to be thoroughly investigated. Deuteronomy 23:12-14 is worthy of such a consideration. This passage which basically addresses the topic of holiness (or purity) incorporates other important concepts. The text in the NIV[3] reads:

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

Designate a place outside the camp where you can go to relieve yourself. [13] As part of your equipment have something to dig with, and when you relieve yourself, dig a hole and cover up your excrement. [14] For the LORD your God moves about in your camp to protect you and to deliver your enemies to you. Your camp must be holy, so that he will not see among you anything indecent and turn away from you.

In this dissertation, my position is that not only was the stipulation calculated to ensure obedience; it was also meant to ensure proper sanitary lifestyle and environmental care, and possibly raise public health concerns. These practices would ensure the needed holiness of the place and thus pave the way for YHWH to fight His enemies; a kind of warfare appropriately called 'a war of YHWH/Yahweh' or Yahweh war (cf. Wright 2008:87-88), but commonly designated a 'holy war' (Hb חרם), though this term does not appear in Scripture (cf. Wright 2008:87; Longman III 2013:794-95). Because of the common usage of 'holy war' for 'YHWH's/Yahweh's war' or 'YHWH/Yahweh war', in this dissertation, use is made of these terms interchangeably. The text raises several interconnected issues which need examination to establish its meaning to the original audience, subsequent communities of the OT and even the NT context.

As indicated earlier, some scholars are advocates for a cultic/ritual view of the holiness laws by interpreting them in relation to YHWH. Domeris (1986:35) notes: 'The tendency in early semantic studies, particularly as related to the Hebrew idea of holiness, was towards the sense of separation from the profane'. He notes that the last few years have seen 'a change from this negative sense to a positive understanding of the idea as 'belonging to Yahweh''. That is, YHWH is absolutely and completely different and separate from creation in terms of holiness.

It is, however, not uncommon for discussions on holiness to centre particularly on human beings, though they stand defiled in relation to YHWH. The attempts are geared towards the inspiration of humanity to be holy in order to relate to the All-holy God. Sprinkle (2000:637-657) sums them up thus: 'The most important message

conveyed by these laws is that God is holy and man, conversely is contaminated and unfit, in and of himself, to approach a holy God'.

Wright (1997) notes how Milgrom presented Israel's holiness as the reason for the legal prohibitions in the Deuteronomic document. He interprets Milgrom's position to mean that the concept of holiness in Deuteronomy is based on obedience to prohibitions in the stipulations, which includes separation from other nations - Chapter 23:1-7. As a chosen race through Abraham and Isaac and Jacob (Exod 3:6, 15), they were to be different from the people of the surrounding nations in terms of their relations not only to YHWH, but also to sacred places/spaces. This is evident in Deuteronomy 23:12-14 where YHWH is calling for purity of His people who were living as a group or community, and purity of the place where His name and presence are experienced.

In relation to such social or community life of people, the anthropological approach to the idea of holiness in the Pentateuch, which was pioneered by Mary Douglas, makes a contribution to this discussion. Douglas (2003:2) explains holiness/purity from a physical instead of a ritual/cultic perspective. Cothey (2005:135) comments that, 'Douglas highlighted instead the positive social functions that purity concepts can fulfil and describe the diverse forms in different societies that such purity concepts can take.' To some degree, Douglas' argument might be considered as a positive step towards linking holiness to sanitation or vice versa, though it was not accepted by other scholars. Alexander and Rosner (2000:154-155), for instance, contest her arguments when they write that whilst Douglas' explanation was well received, 'uncleanness should certainly be understood in a ritual rather than a physical sense'.

One of the salient observations of a community life expected of the addressees in the pericope is the idea that holiness is related to sanitation, that is, holiness is brought about by prevention of environmental pollution. Hence, one of the areas that Douglas champions is the idea of dealing with dirt. For her, 'eliminating dirt is not a negative movement, but a positive effort to organise the environment' (2003:2; cf. Kawashima 2003:372). Wright (1999:357-358) argues along the same line by commenting that the text cannot be interpreted only in the light of cultic and ethical

laws; it is also a matter of sanitation. The call by the text to prevent pollution points to stewardship of YHWH's property, and links YHWH to His people and the environment. Crüsemann (2001:247) notes that the text establishes important legal measures of protection, such as the maintenance of purity of nature.

Connected to defecation is the issue of proper sewage disposal. Borowski (2003:80) identifies a possible reason for the dearth of evidence on human excrement and sanitary facilities during the Iron Age in Palestine. He believes that it might be due to the instructions that were given to Israel in Deuteronomy 23:12-14 to cover their excrement after defecation. This lack of much evidence on faecal disposal might be an indication of the extent to which this law was carried out. Sprinkle (2000:641) argues that 'the whole land of Israel was somewhat considered sacred and holy'. Consequently, holiness was not limited to the sanctuary and camp area but covered the whole land of Israel.

There are additional unanswered issues associated with the text. Usually associated with sanitation is the prevention of disease(s). Thus, one might assume that this is only implied in the pericope, probably as one considers the hygienic undertones. That is, the instructions to have human excrement buried were to ensure prevention of diseases. In that case, there exists a possibility that the instructions were to deal with contagion. This is so, since one cannot rule out a relationship between faeces, diseases, and contagion in a community life such as envisaged in the text. It might also mean that covering the faeces was not only to ensure holiness, but to promote health through the prevention of the spread of diseases associated with sewage. This is buttressed by Douglas's (2003:54) argument on the subject of 'clean and unclean' in relation to health regulations of the Israelites. However, it is not clear why the text did not specify disease(s) and the associated issue of contagion as other reasons for the special instruction concerning treatment of sewage.

Borowski further underscores the importance of sanitation by relating it to quality of life. Like Douglas, he mentions the subject of health regulations of the Israelites in relation to holiness. He notes that 'Good health, quality of life and longevity depend heavily on two factors: good hygiene and proper sanitation' (2003:78-79). What this also means is that the laws on sanitation were to be taken seriously, since they were

among the main pivots on which good health, quality of life, and longevity rested. Borowski points out that it was to ensure a situation such as mentioned above that YHWH gave such instructions. It is no wonder, that, there appears to be a lack of mention in Scripture of diseases in connection with pollution by excreta. A possible reason might be that the Israelites saw the stipulations as key not only to survival, but also good health, and thus strictly obeyed them.

It is likely that such an understanding was not peculiar to the Israelites. Scurlock and Anderson (2005:19) note concerning Assyrian and Babylonian practices that the act of defecation could be associated with disease(s). They translate an Assyrian and/or Babylonian passage that was purported to be one of such instructions (probably to a male), 'He should not enter a room for defecation (or) there will be an outbreak of *li'bu* fever'. So the likelihood is that these nations evolved similar kinds of instructions to deal with diseases and contagion.

While it was common knowledge in Israel that some diseases result from microbial infections through contact with faecal material, it was also believed that diseases were caused by God (Borowski 2003:77). Such a belief could be shared by the ancient Near Eastern nations in relation to their gods or spirits in general. Indeed, the likelihood exists that such practices were common features among the eastern cultures of that period. Scurlock and Anderson (2005:17) note that 'Mesopotamian physicians attributed illnesses to gods/goddesses, demons/demonesses, and ghosts'. Thus, Deuteronomy 23:12-14, requires the holiness of the camp not only for Israel to have unhindered access to YHWH and continue to enjoy His promises, but to also avert His wrath which could lead to calamities like defeat in wars, sicknesses, and death.

Perhaps a more interesting section of the discussion on holiness of a geographical area is the 'name theology' which has given birth to the concept of 'place theology' or 'the theology of holiness of a place'. 'Place' here is referring not only to the special inner court of the sanctuary called 'the most holy place' or the other space within the shrine called the 'holy place', but to any geographical space. Therefore, as indicated earlier, the interpretation of the pericope extends beyond cultic boundaries. Besides YHWH, the idea of holiness is extended to cover the people as a community in the

camp as well as the camp as a geographical space (cf. Sprinkle 2000:654-656; Valiquette 1999:53). Wright (1999:355-358; cf. Baker and Arnold 1999:136) notes how the Holiness School's extension of issues relating to holiness and pollution and the sanctifying effect of YHWH's presence cover not only the sanctuary and the camp but the whole land. He reveals from both the Priestly Torah and the Holiness School that the sanctuary is rather the primary place of holiness.

Inge (2003:35-40) refers to arguments by Brueggemann and O'Donovan on the importance of land to the YHWH-Israel covenant. For both, the role of land as a promised gift from YHWH and the faithfulness required of the people towards it constitute the fulcrum of the OT narratives. Thus, in terms of the call for holiness, the emphasis is on all the geographical spaces: the whole land, the congregational or military camp for the people, and the sanctuary. Deuteronomy 23:12-14, however, singles out holiness of the military camp.

Israel's faithfulness to YHWH lay in its obedience to the laws regarding consecration of self and maintenance of holiness of the land, and of significant concern here is the camp within which the sanctuary was erected. 'Place theology' is associated with the sanctuary and specific places of the land such as the camp, as revealed in chapters 5-27 of Deuteronomy, specifically, in passages such as 12:5-11; 14:2-6; 26:2. It is thus not surprising that the text, which is primarily concerned with the military camp, but lies within this section of the book, also contributes to the concept. This is because this camp is also a specially designated geographical space where YHWH's holiness is extended to cover.

While Christensen (2002:543-44; cf. Macdonald 2006:217) sees the motivation for purity in the military camp of Deuteronomy 23:12-14 to be the holiness of YHWH, my argument in this dissertation is that the overall motivation is war. Clearly, the call for holiness of the camp by the pericope lays the platform for the launch of YHWH's war, חרם, where He deals with enemies. In other words, חרם is explicitly indicated in it and cannot be denied as the underlying motivation for YHWH's call for holiness. It is thus not surprising that the book in which our pericope resides, Deuteronomy, 'represents the most fully developed and theologically "canonised" expression of holy war in ancient Israel' (Firestone 1996:104).

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It is argued that the function of חרם as a literary theme, institution, and ideology has widely been recognised in OT studies (Longman III 1982:291). However, the extent to which the concept is grounded beyond the passage, the book of Deuteronomy and the *Torah* is not immediately known. Whether the idea was an extension of the laws that banned the nations from entering the assembly of Israel is not quite clear. What probably happened to King Jehoram might be another form of it. It is not the nature of his sickness and death, but the reason for his death, that is, God smote him with sickness for his unfaithfulness to His commands (2 Chr 21:12-19). Be that as it may, the concept of 'YHWH war' as a consequence of divine judgement, might have continued into the NT times as was written concerning the death of Herod 'that God inflicted sickness on him that led to his death' (Acts 12:20-23).

חרם as 'YHWH's war' is an instrument for justice as it brings judgement on enemies. During such wars, YHWH inflicts punishment on person(s) or nation(s) in defence of His people (Exod 15:3-4) or because of disobedience to His laws (Josh 7) or as a result of incurring His wrath through other means. In such wars, all material considered harmful to the existence of the Israelites or abominations were annihilated; either burnt or destroyed by other means, divine or physical, so that the wrath of YHWH is averted and His presence maintained with His people. חרם ensures cleansing since, as Wright (1999:355-358) argues, 'the execution of wilful murderers cancels or prevents pollution'. In other words, חרם removes sin which will arouse YHWH's unfavourable response.

The contributions of two scholars to the discussion on חרם are outstanding: while Asumang (2011:1-46) arranges the types of it in a significant form, Christensen (2002:542-543) admits that the concept is indicative of the pericope. The contributions of these scholars show the extent to which the concept can serve as a motivation for our text. There are issues related to חרם such as 'enemies' that are explicitly mentioned by the text. Akrong's note applies here: 'Every monotheistic religion needs some theory of evil, for if God is good, where does evil come from?' Certainly, not from God, because he continues elsewhere thus: 'God cannot be the source of both good and evil' (2001:18-19). Whether all evil come from God's

enemies or not, which is also another subject for discussion but beyond the scope of this investigation, at least, who the enemies are and even the weapons to deal with them, though not mentioned in the text, are implicitly connected to חרם, and are issues worth investigating.

Since the time Longman III (1982:290-307) observed that the extensive use of the concept in the NT has not been elucidated enough, and that 'at best it has been only implicitly recognised', a number of studies on חרם have taken up this challenge. For instance, Asumang's (2008:1-19) treatment of Christ's demonstration of victory over evil powers and others from Aboagye-Mensah (2006:967-68) and Longman III (1982:44:290-307; 2006; 2013) indicate the extent to which חרם can serve as a motivation for our OT text and also as God's ultimate mission in the NT. The concept is thus not only limited to the text and the OT, but finds relevance in the NT.

On the whole, the fact that Deuteronomy 23:12-14 is pregnant with many concepts: holiness, sanitation in contrast to pollution of the environment, and hygiene, which are important public health issues and might be appropriately connected to disease(s) and contagion, and חרם, cannot be denied. And all of these concepts are quite related and need to be integrated holistically. The end product of such integration is not only the provision of a deeper meaning to the text. Rather such synthesis is expected to make 'YHWH's war' stand out as the main motivation for the 'theology of holiness of the camp' which is clearly espoused by the text.

1.1.2 Some OT Pentateuchal Laws on holiness are relevant to Christians
Fundamentally, the aim of every hermeneutical study is to understand and interpret the text for the benefit of users. Unfortunately, the terrain for applying OT text, especially the laws, to the NT circumstances is very rough and unclear. Biblical scholars continue to debate the issue. While some, like the theonomists and Reformed thinkers, hold to the view of a straight connection between the two testaments, others, like the dispensationalists, advocate a completely opposite view. There is yet another group, the progressive covenantalists, whose arguments portray a position between these two extremes. Indeed, there are no clear indications that

scholars have agreed to a connection between the two testaments (cf. Beale 2012:1; Lioy 2004:6; Bruce 1979:56; Woodbridge 2006:91).

A collection of such disagreements is contained in a series of debates by five scholars, and edited and compiled by Stanley N Gundry (1996). In this volume, a number of scholars share various views on the relationship between the Law and the Gospel. Strickland (cf. Gundry 1996:279; Lioy 2004:6), one of the advocates of 'dispensationalism', sees such a disconnection. He argues: 'It is not necessary for anyone to propose a construct where obedience is the defining element of faith and where Gospel and Law are in absolute continuum'. And he continues: 'When Israel failed in its stewardship responsibilities under the Mosaic dispensation, the law in its regulatory function ceased in validity' (cf. Gundry 1996:278).

Against the background of such misunderstanding, the present dissertation is of the view that there is a relationship between the OT and the NT which needs to be comprehensively explored. In this way, the OT will become relevant to Christians, and particularly evangelicals. This is not only because of their deeper interest in the study of the whole Bible (cf. 2001:99-117; Klein 1998:325) but as Goldingay (2011:238) puts it, 'Evangelical study of the Old Testament works within the framework of the gospel'. For Goldingay (2011:238-253), the message and the spirit of the gospel are revealed right from the beginning of the OT through to the NT. Therefore, 'the OT should be understood as revealing the good news of God's redemption and restoration to sinners right from Genesis to Malachi, and not just leading up to the NT'. That is, the OT should be taken as a part of the NT gospel right from the beginning, as also argued by Kaiser Jr (1971:20-28).

Specifically, there is the need for scholars to settle on the issues of connectivity between the OT laws such as the ones on holiness to the NT, and the interpretation of the latter in the light of the former. Sprinkle (2000:654-656) notes how the OT laws applied to the gospel thus: 'In the OT cleanness and uncleanness metaphorically symbolised moral purity and impurity, and moral purity is still a Christian idea'. Still making a case for OT application to the gospel, and for that matter, its relevance to the NT believer, Sprinkle writes that the place where two or more gather in Christ's name becomes by that fact, 'holy ground', and as such can be defiled, not by

ceremonial but ethical impurity. As Sprinkle also argues, not only the evangelical church but Christendom as a whole should be able to derive full benefit from the HB especially in the areas of the laws.

Asumang and Domeris (2006:23) apply appropriate sociological and literary spatial theories to the spaces in the pentateuchal wilderness camp and tabernacle to explain the Christological comparisons and the spatial emphasis in Hebrews which are often intertwined in the author's presentation. Their effort shows how the OT laws can find appropriation in the NT for the benefit of the believer. From hermeneutic premises, then, the OT text should not only be fulfilled in the NT but find application beyond it to the contemporary context. Thus, I have argued that some of the OT pentateuchal laws on holiness are still relevant to Christians.

1.2 The problem

Every search is prompted by a need, in the same way as dissertations are stimulated by specifically identified problems. Indeed, there are a couple of challenges associated with the issues of the OT laws which necessitated the investigation and thus produced this dissertation. Some of these are articulated later.

1.2.1 The dichotomous approach to interpretation of OT laws is not justified

All the disciplines that have been mentioned in the foregoing discussion support the argument that there is the need to address the contemporary approaches for the interpretation of OT laws. The interpretation of some of the OT laws needs to be considered not narrowly, but rather widely and holistically. Unfortunately, that has not been the case. A number of scholars who have explained such pentateuchal laws on holiness as Deuteronomy 23:12-14 have often approached them as a dichotomy. This identifies with a comment by Domeris (1986:35): 'Usually, the idea of *holiness* (my emphasis), whether rendered in Hebrew or Greek, is taken in an ethical or ritual sense'.

There are apparent challenges to the justification of such dichotomous explanation of these laws. In other words, the usual explanation of these laws as a dichotomy, as for example portrayed by Sprinkle (2000:646-658), can no longer be justified. The reason is simple: the dichotomous approach to OT laws as cultic (or religious/ritual)

and moral/ethical, or as cultic and medical/hygiene, or permutations of these, is without doubt limited. However, the dichotomous approach seems to have clouded any interest in probing for a wider interpretation. There is the need then to unearth as many concepts as possible within some of these stipulations, as the dissertation purposes to achieve.

1.2.2 There is inadequate exposition of key concepts and a lack of their integration

As argued in the foregone sections, not only does Deuteronomy 23:12-14 defy a dichotomous interpretation; many of the issues relating to the text still remain to be explored and justified. Indeed, Deuteronomy 23:12-14 offers a great challenge as it can be tackled from many angles: cultic, ethical, social, with specific motivations like the 'name theology', 'place theology' and חרם. Moreover, issues such as how some of the concepts espoused by the book of Deuteronomy are specifically evident in the instructions of the pericope need to be clarified. For instance, regarding spatial holiness, the three geographical spaces/places are the sanctuary, camp, and land. The pericope concerns the camp, and most likely contributes to the concept of 'place theology' found in other places of the Torah. It is thus important to consider the relationship among such spaces/places in the light of the 'theology of place'.

It is also observed that both the idea of sanitation and the extent of its contribution are inadequately explored. Indeed, it is not clear whether the sanitation law is an extension of the enactment of communal holiness, or whether it is the other way round, and whether such a law is meant to generate the sense of the holiness of the people of YHWH. It is also unclear how the idea of YHWH's presence in the camp relates to the whole conception of holiness and sanitation and/or hygiene in Deuteronomy.

Underlying the issues already mentioned and making the relationship even more complex are two other important concepts closely associated with hygiene. These are disease(s) and contagion. In other words, is there a possibility that the instruction was to deal with diseases and contagion in the camp, though this is not explicit? How the Torah develops the concept of disease and contagion, that is, whether there is a direct link between them, and how this is reflected on ancient Israelite ideas of

health compared with other ANE nations, might need exploration. Relative to these is whether the instruction to bury excreta was for the purpose of the holiness of the camp only, or whether it was part of preventive medicine in Deuteronomy and the Torah as a whole.

Even more surprising is the fact that not only have the scholarly engagements of the text been narrowed down to dichotomous interpretations, but also the concepts involved have remained disjunctive and not properly integrated. Indeed, the existing relationships between the key ideas: holiness, sanitation and/or hygiene, YHWH's presence with His people, and חרם are yet to be established meaningfully. That is, there is little connection of the text with the concept of חרם. It is not clear from the text what networked relationships the passage creates between these key ideas. How the idea of YHWH's presence in the camp generally relates to the חרם concept needs to be explored and understood.

While all the approaches and/or interpretations throw light on the main issues in the text, none establishes a meaningful relationship among the key ideas of the text within, for instance, their cultic, social, and ethical dimensions. For instance, the major concepts that Douglas identified were not integrated holistically. So, how one can establish the relationships between the key ideas: holiness, sanitation and/or hygiene, 'holiness of place', and חרם have to be clarified. The present study hopes to address this lack of integration of the underlying issues in order to further clarify the meaning of the text, and make the 'theology of holiness of a place' and its implication well understood. And more important to me in this dissertation, that is, how all the concepts of the pericope contribute to the חרם, has to be established.

1.2.3 There is currently lack of consensus among Christian theologians on exactly how to approach some of these laws

Other major aspects of the problem include the many challenges with regard to contemporary interpretation of some of the OT laws. Specifically, there is inadequate interpretation of the OT laws in the light of the NT/gospel. Even where these interpretations exist, there is a lack of consensus among Christian theologians on exactly the approach. In other words, there is no agreement among scholars on the

various Christian methodological approaches to the contemporary application of OT Laws. Put differently, what Christians should make of, say, the historical, literary, theological, and sociological functions of the OT laws, should be clarified.

While some like Bahnsen (cf. Gundry 1996:93-143) think of a theonomic reformed approach where the OT laws are very central to the application of the NT, others like Strickland (cf. Gundry 1996:229-279) argue against any form of continuity between the Law and the Gospel. Apparently, there appears to be some level of confusion among scholars, and it is not surprising that my personal anecdotal experience in the context of Ghana suggests that an appreciable percentage of Christians continue to wonder whether to turn completely away from the OT, particularly its laws, or attempt an application. Specifically, there is the need to establish the literary, exegetical, and theological roles of Deuteronomy 23:12-14 in the book of Deuteronomy, the Torah, the OT in general, and the NT.

1.2.4 There are major questions to be addressed

In connection with the abovementioned problems are obvious questions that have to be addressed. The *status questionis* is: how are the multiple disciplines within Deuteronomy 23:12-14 unearthed and integrated meaningfully, and what are the implications of such an approach for NT believers? Relative to the *status questionis*, and as a possible lead to addressing it, are the following sub-questions:

(1) What are the literary, theological, and exegetical roles of Deuteronomy 23:12-14 in Deuteronomy, the Torah, and the OT in general? Additionally, is the dichotomous approach to OT holiness laws as cultic and moral, or cultic and medical, and similar permutations and combinations justified?

(2) How is the concept of holiness espoused by Deuteronomy and the Torah evident in the instructions of Chapter 23:12-14? Is the sanitation requirement in the text an extension of the enactment of communal holiness? How does holiness espoused by the text develop the concept of hygiene, and possibly, disease and contagion? Is there a direct link between disease and contagion on one hand and holiness on the other? If there is, how is that reflected in OT Israelite ideas of health compared with other ancient Near Eastern nations?

(3) How does the idea of YHWH's presence in the camp relate to the whole concept of holiness in the book of Deuteronomy? How do these perceptions

integrate to give meaning to the concepts of 'place theology' and 'name theology? What relationship exists between the divine presence and חרם? Who are the enemies of YHWH, and with what does He fight them? In other words, how does the pericope contribute to the idea of חרם?

(4) What are the relationships between the key ideas: holiness; sanitation and/or hygiene, health, and possibly, disease and contagion; 'place theology' and 'name theology concepts, and חרם? How do these integrate to give meaning to the concept of חרם?

(5) What predictable hermeneutical grid can be used by contemporary Christian theologians for adequate interpretation of the OT laws? Specifically, what should be the Christian methodological approach; particularly, the historical, literary, cultural and theological to the OT laws on holiness today?

(6) Finally, how does the outcome of the investigation help the Church and larger society to address the challenges of holiness, sanitation as it relates to environmental cleanliness and/or hygiene in the light of preventive medicine, and the idea of the 'Just war' tradition of the contemporary world?

1.3 Objectives of the investigation

The premise here is that the traditional conservative dichotomous approach to the interpretation of the laws can no longer be depended upon in the light of recent observation. There are obvious inadequate interpretations as indicated in the preceding sections, and the lack of established relationships among the main thematic areas of the passage: holiness; hygiene and disease(s) and if possible, contagion; sanitation of the environment. The objective, however, is to show how the text, which was set in 'the camp' and its environment also give meaning to 'the name and place theology' and ultimately 'YHWH's/holy war'. To this end, the dissertation seeks to achieve the following:

1.3.1 Exegesis of the text and link with other OT texts

To achieve the objective of the dissertation, the pericope has to be examined by applying a suitable hermeneutical grid in order to produce a basic translation of it. This also leads to an establishment of the meaning and motivation behind the text within the context of the book of Deuteronomy and even beyond. The reason is that

outside the book and within the Torah itself, not all laws have the same type of motivation.

One cannot also overlook the significance of any scholarly debate on the nature of the motivations behind the Laws in the rest of the Hebrew Bible (HB). Lioy (2004:6) observes: 'Many Old Testament scholars recognise the vast importance of the Decalogue to the study and understanding of the Hebrew Scriptures.' It is thus important to link the text under study with other OT texts to show how the former throws light on the latter. Moreover, the motivations in Deuteronomy 23:12-14 are likely to be different from the manner of motivations in the ANE nations mentioned in the scriptures. The question then is: should the pentateuchal laws on holiness be taken as special? If so, how do other texts contribute to a better understanding of the pericope? These and other related questions are addressed by me in this work.

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

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

The issue regarding the scholarly and theological debate on the relevancy and applicability of the OT to the NT and the Church such as argued by Bahnsen (cf. Gundry 1996:93-143) and Strickland (cf. Gundry 1996:229-279) cannot be ignored. In spite of the debate, indications that laws such as found in Deuteronomy have been or are being explored to the advantage of the NT believers' community are uncommon, but not completely lacking. Asumang's and Domeris' (2007:10; cf. 2006:23) employment of appropriate sociological models in spatiality to examine the expositions in *Hebrews* definitely indicate that through appropriate hermeneutical processes the passages of the OT can be well applied and understood in the NT.

Similarly, the dissertation set out a system for interpreting the OT laws on holiness for the benefit of NT believers. It pursues this objective by reviewing the debate on the Christian hermeneutics of the OT laws in the hope of producing a system for interpreting the OT laws for contemporary Christian reflection and praxis. It uses the exegesis and interpretation of Deuteronomy 23:12-14 to develop a criterion for NT hermeneutical procedure, and finds a Christian methodological approach to the OT Laws that understands the historical, literary, theological, and sociological functions of the OT laws to the people of YHWH in the OT. It employs intertextuality to link the text to several NT texts. Finally, in so doing, it establishes that concepts such as holiness, 'name theology', 'place theology', and 'holy war' are not only applicable to NT believers, but find ultimate fulfilment in the issues of Revelation 19:11-21:27.

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

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

1.4 Significance of the investigation

Those who treat the Bible as 'specimen' may argue that they make an important contribution since they shed light on the Bible and enable its interpretation. However, as a biblical scholar of African descent, I fully identify with LeMarquand's (2012:192-199) statement that 'the study of the Bible as merely a 'specimen' to help in the reconstruction of history is known but rarely done by African biblical scholars'. Indeed, considering the challenges of contemporary life in general, the focus of this critical biblical dissertation is to labour for the practical contribution to contemporary Christian discipleship and practice.

Against this background, then, the findings in this dissertation are relevant in many ways. Specifically, the findings make contributions to scholarship. I have argued that a multi-disciplinary approach to interpretation of a pericope underpinned by many concepts like Deuteronomy 23:12-14 is a primer to that of similar pericopes of, particularly, the pentateuchal laws of the OT. Second, the findings shed some light on how to interpret the OT laws in general in the NT. To this end, I have developed a system for Christians that will enhance the interpretation of the laws and to a large extent the OT text in an NT context. Moreover, the discussions here help to deal with the current sanitation/pollution menace by advocating acceptable hygienic and environmental practices and, consequently, efforts at preventive medicine.

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

1.5 Methodology of the investigation

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

Planning to tackle such a study by employing a hermeneutical grid that scrutinises the text down to the deepest details is one of the important concerns of this study. This is in light of the many models that one can choose from. It also comes against

the background of Karl Popper's admission of uncertainty of approaches to solving problems in the search for knowledge (Magee 2001:222). Hirsch Jr (1966:164-166) also notes a basic difficulty of interpretation, which hinders formulations of correct methodology.

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

As a dissertation based on a scriptural text (cf. SATS 2005:22; cf. Mouton 2001:51), it is the historical-grammatical model that is most applicable. This model provides the window to examine thoroughly the authorial meaning (cf. Hill and Walton 2000:23-25; Thiselton 1996:293-97) and satisfies the evangelical quest for the systematic study of scriptures (cf. Baker and Arnold 1999:98-99). It thoroughly explores such areas of a passage as who, when, what, how, and where, most of which Smith's three literary pieces (2008; 2009; 2010) discuss appreciably. This does not mean that there are no allegorical/symbolical applications. Where necessary, such aspects are used, though scholars like Pettegrew (2007:195), Thiselton (1996:294), and Smith (2009:8) hint of the dangers associated with such interpretation. Moreover, the argument for a practically literal interpretation to the text should not be misconstrued as 'dispensationalism', because of the emphasis that advocates of this model place on literal interpretation (cf. Woodbridge 2006:91).

1.5.1 Contextual study of the text

As indicated already, one of the pertinent areas of the exegesis will be the contextual study of OT texts. This investigates their background relative to other texts of the Torah and the entire OT. Part of the 'Special Introduction' to Deuteronomy that our discussion will cover is the area of the book's 'situation in life', that is, its *Sitz im Leben.* This will cover the historical, socio-cultural, and other pertinent circumstances

that originated and probably influenced the book and textual context in any way. Establishing such contexts is relevant, since the life of the OT Israelites was no doubt influenced by a lot of factors.

1.5.2 Literary study of the text

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

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

1.5.3 Theological study of the text

All biblical passages are theological since the ultimate source is God. Thus, biblical theology discourse which is based on the Bible as its source concentrates on God and how He relates to creation (cf. Wright 1996:680; Kunhiyop 2012:1). So, one of my biggest concerns in this dissertation is the theological motivation for the law which the passage gives. The text, no doubt, is pregnant with, and inextricably links, some major concepts such as holiness, hygiene, sanitation, place theology, and חרם. All these concepts are discussed from a theological angle in order to establish their implications not only for its OT recipients but also all users of Scripture.

While discussing the theological implications, attention is also devoted to the moral (or ethical) and socio-cultural underpinnings of the text. These look at the justification or otherwise of the community of Israel for obeying the laws. Douglas' (1966:2; cf.

2003:2; Kawashima 2003:372) position with regard to organising our environment as well as the works of Adetoye Faniran and Emiola Nihinlola (2007) and Richter Sandra (2010) on sanitation and care for creation make various contributions in this direction. Indeed, the theology of holiness based on hygiene and sanitation and its implication for YHWH's presence in Israel's camp to execute judgement are established.

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

1.6 Hypothesis

Based on a multi-disciplinary study of Deuteronomy 23:12-14, the dissertation establishes that the main thematic areas of the text: holiness; sanitation, that is, prevention of pollution and care for the environment, and hygiene and health, and disease and contagion, are interrelated. The following are the sub-hypotheses:

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

1.7 Definition and/or explanation of terms and phrases

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

- *Law:* The body of rules or principles prescribed by an authority, which a state, community, society, and the like recognise as binding on its members. It could also be specific rules belonging to such a body and viewed as an expression of a divine will. For this presentation, the Law constitutes specific instructions set out especially in the part of the HB called the Torah.

- *Holiness:* A term that describes the degree of consecration of a person, place, or material to religious authority or God. It stands for having qualities of worship or adoration or dedication to the service of a church or religion. It is being sacred or saintly in character or divine in origin. The related word is *purity* which is the condition of being free from any form of defilement. In other words, it is being in a state of innocence; uprightness; chastity, including freedom from improper use of words or phrases. In this dissertation, I do not differentiate between holiness and purity; they are used interchangeably.

- *Excrement/faeces/human waste:* It is the body's solid waste matter, composed mainly of roughage, water, micro-organisms, and discharged from the bowel after digestion. The term is generally used for any waste materials discharged from the body through the anus.

- *Health:* It stands for the general physical condition of the body of a person with regard to the presence or absence of illnesses, injuries, or impairments. It can be used for the general well-being of a person in terms of maintaining physical and mental soundness. It is the condition of a person in terms of his/her physical or mental vigour, and presence or absence of ailments or defects.

- *Disease:* It is an impairment of the functioning of a system of the human body, or an organ or part thereof that makes the entity become unwholesome or ill. It is a medical term that describes a condition in an organism that results from activities of pathogens. The term can also be used for a health disorder in a person with recognisable symptoms.

- *Hygiene:* It is the practice of principles or rules related to health and cleanliness. In other words, it is the preservation of health by ensuring cleanliness in order to avoid contamination and subsequently disease(s).

- *Clean:* It is a situation where something or somebody is free from foreign or extraneous matter; unadulterated; free from dirt or filth; and unsoiled or unstained. Sometimes, it is also being free from dirty habits.

- *Sanitation:* It is the adoption of some measures to eliminate unhealthy elements from one's environment. By extension, it is the process of ensuring public health and hygiene, through maintenance of pollutants like excrement and other human waste via the sewage systems, garbage collection and proper disposal.

- *Pericope:* This is a designated piece of Scripture that constitutes a self-contained unit. A pericope conveys a complete message, and though it is a part of the whole, it can stand or operate independently of other portions of the whole. Such a functional literary piece may be quite short or relatively long, and helps one to think 'paragraph' instead of chapter and/or verse divisions. Deuteronomy 23:12-14 constitutes the pericope for this dissertation.

- *Discipline:* As a noun, this term represents an area of study, but is purposefully used in the current discussion to convey the idea of a concept. Thus, in the context of this dissertation, it indicates an underpinning idea of Deuteronomy 23:12-14 that was investigated. Put differently, *discipline* relates to the theological themes of the pericope under discussion. Occasionally, then, *theme* is used.

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

1.8 Basic assumptions

It is worthy of mention that the dissertation does not have detailed engagement with the scholarly debate on the authenticity of Deuteronomy, because it assumes the stance of the Jewish traditional view on the authorship of the Torah. While not all scholars would agree with this stance, my position is that Mosaic authorship is perfectly compatible with the approach being taken. In any case, authorship is not absolutely central to the present dissertation. Therefore, it will rather tackle the issue of how the passage relates to the current views of the literary structure of the book, and its role in the Torah in general, which makes it imperative to undertake a literary study of the text. Though the text that constitutes the pivot of the research and its discussions is from the OT, yet in spite of the current scholarly debate on the relationship between the two testaments (cf. Gundry 1996:1-405), I consider both the OT and the NT as a coherent whole.

1.9 Declaration of presuppositions

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

1.10 Delimitations of the study

As already indicated, a pertinent area of consideration about the pericope is its theological implication. It is admitted, however, that OT theology may be ambiguous sometimes and quite difficult to explain. Hence it is not hard to admit how difficult it is to provide answers to all the questions that concern biblical Israel. Against this backdrop, efforts are made in this multi-disciplinary study to unearth the concepts needed to explain Deuteronomy 23:12-14 as one of the significant stipulations of the OT laws. The study integrates all the identified disciplines within the text to find out their overall motivation. The link of the pericope to the NT context and subsequent application of the issues identified in its exegesis will yield fruitful insights not only to evangelicals and all Christians, but also to the global community.

However, since OT theology is often set against the history of Israel's religion (cf. Baker and Arnold 1999), the likelihood of some unanswered questions in relation to their beliefs and the role the Torah plays in the OT exists. As Longman III (2006:11) notes: 'It is simply a hard book for us to interpret and appropriate to our lives'. Thus, the findings in this dissertation are exhaustive and therefore the complete picture of all the disciplines/themes of the text under study. From the background of apparent limitations to understanding the concept of theology, it is impossible for me to explain all the issues one would have wished for regarding a text like Deuteronomy 23:12-14. The aim of the dissertation, nevertheless, is to pass the acid test for theological

discussion as argued by Aquinas: 'Theology is taught by God, teaches of God, and leads to God' (Wright 1996:681).

1.11 Overview of chapters

The chapter-by-chapter overview of the whole dissertation is presented as follows:

1.11.1 Chapter 2

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

1.11.2 Chapter 3

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

1.11.3 Chapter 4

Interpretation of Deuteronomy 23:12-14 and its implication for the recipients. This is where the results of the exegetical analysis of the previous chapter are discussed in the hope of establishing the meaning of the text. To achieve this, the discussion considers the theological (or religious), ethical (or moral), and social significance of the text to its recipients. It links the text under study with other texts in the whole OT to find out the wider implications of the text for users of the HB. One of the interests here is the establishment of the connections between the thematic areas and the implications of such for the dissertation in particular.

1.11.4 Chapter 5

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

1.11.5 Chapter 6

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

1.11.6 Chapter 7

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

Chapter 2

Review of Pertinent Secondary Literature on Major Issues of Deuteronomy 23:12-14

2.1 Introduction

The stipulations in the Torah constitute a major subject of discussion by many OT scholars. Much interest has been generated in the recent past in the interpretations of some of the passages of the books. Particularly, the concept of holiness is highly exposited by scholars. It is thus not surprising that much interest is demonstrated by the stipulations within Deuteronomy, Chapter 23:12-14 being such a one. This chapter reviews the secondary literature that relates to the major concepts in the text in the hope of evaluating their contribution to the discussion and establishing a foundation for the investigation. While a pericope of Deuteronomy is the focus, the dissertation will throw light on the broader spectrum of the pentateuchal laws in order to elicit an appreciation of the context of the book and text.

Among the specific areas that will be addressed here is the issue of the entities which are classified as holy, and how each is described in that context. Following this is a consideration of the perspectives from which the holiness laws are discussed. It is an engagement of how scholars have interpreted the pentateuchal laws and the kinds of models for their interpretation. Since I seek to integrate the concepts: purity/holiness, hygiene in connection with disease and contagion, sanitation of the camp as against its pollution by faeces, the concepts of 'name theology' and 'place theology', and 'holy war', it will be prudent to consider the position of scholars on not only how these issues are captured in the laws, but also how they are related to each other.

It will be necessary to delve into the scholarly conceptualisations on these disciplines in the light of the intercourse that these ideas of Deuteronomy 23:12-14 are expected

to have. By this means, a meaning of 'YHWH's war', which I have argued in this dissertation as the overall motivation of the pericope, will be established.

2.2 Entities identified with Pentateuchal Holiness

Holiness is one of the most difficult concepts to explain (Christensen 2002:157). This observation is not in doubt in the light of Regev's (2001:244) comment: 'The holy is the basic foundation of every religion and cult, so differences in definition and characterisation of the concept of holiness have important implications as far as religious ideology and perception is concerned'. Little wonder that scholars of the OT Scripture and the pentateuchal laws in particular continue to discuss the concept of holiness in the hope of finding a common ground for its definition and the interpretation of its related laws.

Whereas some scholars regard holiness as a primary nature of God, the subject is better discussed against the backdrop of other entities. Some of the usual entities that are defined by holiness are the people, priest, temple materials, geographical spaces/places, and special days. The work of David P Wright is significant here because it covers a wide range of entities that will satisfy the interest of the discussion in this presentation. This review is irrespective of the observation that the material reflects some of the views of critical scholarship which challenge the unity of the Torah, and this study assumes the traditional view of its unity.

2.2.1 David P Wright (1999)

Within the Torah, there are portions which critical scholarship has designated priestly writings comprising parts of Genesis, Exodus, Numbers, and a portion at the end of Deuteronomy. Scholars have identified two main sources within this part: the Priestly materials, commonly called 'Priestly Torah', and Holiness materials, commonly called 'Holiness School'. The priestly writings are identified by Wright (1999:351-364) as a source in the Torah that explicitly tackle holiness.

As a discussant of holiness (קדשׁ) primarily from the priestly writings, the views of Wright on the subject cannot be overemphasised. He compares issues from the priestly sources with that of the holiness school to generate the various views on

holiness in the whole Torah. The holiness source, according to Wright, was initially identified by scholars with Leviticus 17-26, thus, it was called the 'Holiness Code' (cf. Clines 1979:81). It is however common knowledge now that the holiness source is found elsewhere in Leviticus and even the rest of the Torah. For him, it supplements and postdates the Priestly Torah. So in situations when the Holiness School adopts the Priestly Torah, it often re-contextualises and transforms the Priestly Torah for its own purposes.

2.2.1.1 Definition of holiness

Wright notes that both the Priestly Torah and the Holiness School consider holiness with respect to the identity and conduct of certain classifications of persons: Priests, Levites, the firstborn, all Israel, and, above all, God. For him, the deity is the paradigm of sanctity for both sources, that is, He is the model for which all holiness is defined. Wright (1999:351-53) notes that the Priestly Torah defines holiness as a state of being in objects, places, and times, that is commensurate with God's holiness; thus what is not holy 'poses a threat to holiness'. For the Priestly Torah, holiness is attained ritually or by contact with something most holy that can communicate holiness (Exod 29:37; 30:29; Lev 6:27). The Holiness School on the other hand accepts that God reserves the right to make entities holy, but maintains that holiness is primarily attained ritually and not by contact.

2.2.1.2 Holiness of God

Wright (1999:352-53) notes concerning both the priestly and holiness sources: 'God affirms God's holiness' (Lev 10:3; 22:32; cf. Exod 29:43). The former offers only a few, indirect words about God's holiness, but the latter, unlike the former 'which is more interested in priestly or cultic matters' developed a system of holiness that emphasises God's holiness in relation to the people's experience and conduct (p. 351-52). Though both sources maintain that any transgression can profane God's name, Wright mentions that the former enlarges on the sacredness of deity by noting certain behaviours that make God's name unholy (Lev 20:3; 21:6). For Wright, the importance of the divine name for the holiness source is further seen in the story of blasphemy in Leviticus 24:10-23. That is: 'the name, rather than God, is the object of profanation, perhaps reflects the belief that God's very self cannot be besmirched, only God's reputation' (1999:352).

2.2.1.3 Holiness of the Priests and Levites

From both Priestly Torah and Holiness School sources, Wright (1999:354; cf. Regev 2001:246) deduced that the priests have a level of holiness that is different from the rest of the people. Both sources view holiness of the Priests and Levites as bestowed externally rather than deriving from individual merit. Moreover, both identify the priests' holiness in ritual or cultic terms, and that the priestly consecration rite as a whole sanctifies them, the High Priest inclusive. In the estimation of Wright, the Priestly Torah, unlike the Holiness School, lacks much discussion of the Levites. The Levites might be thought to be holy since they are substitutes for the Israelite firstborns (Num 3:11-13, 44-51). However, Wright (1999:355) notes that the Holiness School never calls them as such, not even in their installation rite (Num 8:5-22), as indicated in their being restricted from contacting the furnishings of the tabernacle (Num 4:4-20; 18:2-4).

2.2.1.4 Holiness of Israel

According to Wright (1999:353), Israel's separation from other nations does not bestow holiness on them; 'it only sets the stage for consequent holiness' (Lev 20:24-26). He notes from both sources that God is the model for which Israel is to strive for holiness. Hence, the Israelites' holiness is analogous to divine holiness: 'You shall be holy for I the LORD your God am holy' (Lev 11:44-45; 19:2; 20:7, 26). This indicates that holiness is not a pre-existing state, but a state that one has to attain. Thus, the Holiness School specifically makes holiness a requirement for the Israelites and not an optional vow; it is achieved primarily through behavioural (moral/ethical) rather than ritual means.

Wright (1999:353) continues that the people's holiness entails distinguishing entities that are acceptable by the covenant from the unacceptable. And though attainment and maintenance of holiness is by observing the laws, the Holiness School accepts that God is the ultimate source of holiness (Exod 31:13; Lev 20:8; 22:32). Thus, 'God and His people come into dialectical interplay: when the people live a life in accordance with divine holiness, they are, in turn, sanctified by God'.

A point that is relevant to our discussion is the contrast Wright brings between Deuteronomic holiness and Levitical holiness. He notes: 'Deuteronomy considers the

people holy from the beginning, prior to any act of obedience, on account of their election by YHWH (Deut 7:6; 14:2, 21)'. This observation is corroborated by Regev's (2001:244-246) idea that 'the Priestly materials view holiness as dynamic, sensitive and dangerous, with limited access to the sacred, while Deuteronomic holiness is static and access to the sacred is far less restricted. So in Deuteronomy, holiness is not an active entity but a status'. A significant question, however, is that if obedience is not a priority for Israel's holiness in Deuteronomy, why is it required by the text under discussion for God's dealing with them? I will establish in this dissertation that though the people were indeed declared holy 'prior to any act of obedience' (Wright 1999:353), obedience to the holiness code was still required to enjoy the promises of the laws as stipulated in the text under study.

2.2.1.5 Holiness of place

Another significant issue of Wright's work which interests this study is the association of holiness with place. He contrasts Minear's (n.d.:18-26) argument that 'holiness is a term that is rightly used only of persons and not of things' and that 'it is not a *thing* to possess, but an *action* by which to be possessed' (his emphasis). For Wright (1999:355-57), the sanctuary is the primary place of holiness, and the description of the tabernacle exhibits a gradation of holiness from the adytum to the court. He notes that the Priestly Torah focuses mainly on the sanctuary and its relative degrees of sanctity, while the Holiness School explains, for example, that factors like communicable impurities are excluded, so that the people do not pollute their camp where God dwells among them (Num 5:3b). Thus, Wright argues from these documents that holiness is applied to the camp which houses the sanctuary.

2.2.2 Evaluation of Wright's perspectives on holiness

Clearly, Wright's article reveals the insight that the Holiness School provides on the Priestly Torah and emphasises the links between the two (1999:362; cf. Baker and Arnold 1999:136). He observes that holiness is a fundamental theological principle in both the Holiness School and the Priestly Torah. Of some interest is his note that the people are considered by Deuteronomy as holy, 'prior to any act of obedience, on account of their election by YHWH', which means that it is sin/disobedience that makes an entity profane. The significance of this point is the fact that such disobedience brings God's judgement in the form of 'holy war'. Wright reveals that

the origin of holiness presented by both sources is God, though attainment of holiness by individuals is possible through acceptable moral/ethical behaviours. This is significant in that the text under investigation advocates moral/ethical lifestyles for God to operate on Israel's behalf.

Also significant is Wright's (1999:356-58) claim that 'the Holiness School expresses the idea that God dwells among the people in the camp (Exod 25:8; 29:45-46; Num 16:3; 35:34; cf. Lev 15:31; 26:11). This, for me, relates to consecration or otherwise of the place, which is both the sanctuary and the land. This observation is corroborated by Wright's further argument from both materials. He mentions that the Priestly Torah's view that the sanctuary is holy means that all sin/impurity must be kept out of it to avoid pollution (cf. Lev 12:4).

Wright also mentions that the Holiness School amplifies the priestly materials by including the land as a locus of pollution caused by various sins, though the degree of pollution is ultimately not on the same conceptual level. Interestingly, while the pollution of the sanctuary has a cultic remedy in sacrifice, there is no cultic remedy for the pollution of the land/camp as a geographical space. Since there is no remedy, any pollution of the camp would be sanctioned by divine judgement in the form of divine war, as I have indicated in the hypothesis that will come up later.

Wright's categorisation of holiness, whether from the Priestly Torah or the Holiness material, is relevant for the current dissertation. However, instead of two sources, which even cover only a section of the *Torah*, Wells (2000) provides a wider coverage by discussing issues of holiness in the *Torah* in general. He compares how the idea of holiness occurs in each book, and thus provides an excellent counterpoint to Wright. Yet, some of his comments are not very different from Wright's position on Israel's holiness.

One of such comments relates to Israel's election, where Wells (2000:27) notes that the relevance of Israel's election at Sinai is the call by God on them to be holy. He argues that this focuses, primarily, 'on faithful adherence to God's covenant laws in all aspects of worship and life', just as Wright observed. Overall, the discussion has shown that the kind of holiness demanded by the pericope covers various entities:

God; all Israel, not only the priests and the Levites; and the geographical space/place like the camp, which may or may not enclose the tabernacle.

2.3 Pentateuchal laws interpreted as Purity/Holiness

Many reasons have been assigned for the enactment of the laws and the high level of interest generated by the laws accounts for the many attempts by scholars to interpret them. Though many scholars have explained holiness/purity as the central focus for the enactment of the laws, they nevertheless present different shades of opinions in their reason for such purity injunctions. The dominant explanations have been as a dichotomy, where cultic and moral reasons dominate, with other reasons as health (or hygiene) and sanitation also argued. There are cases where the reasons are tripartite, in which case social factors are frequently cited as the third. Some have also explained the call for purity as purely symbolic with many reasons offered.

Beside these common ones, there are other shades of reasons. Of the many interpretations, the works of Joe M Sprinkle (2000) and Mary Douglas (1996, 2002, and 2003) are the two that will be reviewed. Their discussions reveal pertinent issues that will be fundamental, and can contribute to the overall discussions in this work. Specifically, the dissertation is interested in employing but not overemphasising symbolisms in biblical interpretations and the need for scholars to look beyond the dichotomous approaches to the purity laws, as would be observed in the expositions by these scholars.

2.3.1 Joe M Sprinkle (2000)

Sprinkle (2000:637-46) observes several factors, and proposes plausible reasons for the laws. He acknowledges the issue of ritual purity as a major theme of the Torah. He proposes a symbolic interpretation of the pentateuchal laws by arguing that 'complex religious and theological symbolism is conveyed by the system of purity and impurity, though unfortunately in most cases the symbolism is implicit rather than explicit'. He admits that the rationale for these laws is never clearly spelled out, 'but several explanations probably have some validity' So the focus of this section is on the specific concepts that are of direct relevance to our discussion because of the light shed on them in relation to the camp. Sprinkle observes:

The most important message conveyed by these laws is that God is holy, and man, conversely, is contaminated and unfit, in and of himself, to approach a holy God. All this, in turn, served to inculcate in the mind of the ancient Israelite the sacredness of the tabernacle/temple space within the conceptual 'cultic topography' produced by the clean and unclean system (2000:637).

Specifically, Sprinkle notes hygiene, the need to disassociate oneself from pagan practices, the association of YHWH with life and wholeness rather than death or disorder, the separation of worship from expressions of sexuality, the need for Israel to be separated from the Gentiles, and other ethical lessons as major reasons for the law. The various areas he discusses are reviewed later.

2.3.1.1 Purity is for the sake of Hygiene

Sprinkle (2000:637-39) accepts that there is an incidental contribution made by the laws of purity or impurity to hygiene. He cites, for example, the exclusion from the camp of those with possible symptoms of leprosy and gonorrhea (Lev 13-14; 15:2-15) which in effect quarantined these dangerous diseases and contributed to public health. He mentions that the avoidance of carcasses, eating animals which died of natural causes, contacting human sputum and discharges, or the eating of some unclean animals are known to transfer diseases to humans, and would all contribute to public health issues.

Nevertheless, Sprinkle considers hygiene as a secondary explanation because of some apparent reasons. He cites, for example, animals which are excluded from the list of eatable types which have no association with disease, while some of the clean animals present health hazards. He also mentions poisonous plants which are not mentioned, though the inclusion of 'clean and unclean' plants would be expected if hygiene were the purpose of these laws. He argues that if hygiene were the primary motive, then why is 'leprosy' mentioned, although other infectious diseases well known in antiquity are ignored in the list of diseases that call for quarantine? Sprinkle points out, 'absolutions through ritual baths for one with a skin disease occurred after

his healing, whereas for purpose of hygiene it should occur before healing'. Though he argues that ritual symbolism is more central to the purpose of the laws than hygiene, the connection of both to the text is paramount to our current study.

2.3.1.2 Purity is separation from Sexuality

Sprinkle (2000:649-50) mentions that the laws can be interpreted from the point of sexual morality. He refers to certain pagan cults where sexual acts were sometimes performed as part of the worshipper's devotion to a deity to provide a contrast. He mentions a once common but more recently challenged scholarly reconstruction, the hypothesised pagan practice of sacred prostitution, in which 'fertility was conveyed to the land through ritualised sexual intercourse at the cultus'.

Sacred prostitution for the observant Israelite, in Sprinkle's view, would have been unthinkable. He observes that all expressions of sexuality rendered an Israelite unclean, and hence unfit to approach a sanctuary. He points to Deuteronomy 23:10-11 and Leviticus 15 as seemingly referring specifically to defilement as a result of genital discharges. Specifically, he mentions that the requirement of Deuteronomy 23:12-14 that soldiers defecate outside the camp implies that the faecal matter could ceremonially defile (cf. Ezek 4:12-13). In Sprinkle's view, the extension of defilement to cover defecation is perhaps as a result of the close proximity of the organs of excrement and the organs of reproduction. That is, since verses 12-14 come on the heels of 10-11, which address impurity as a result of nocturnal seminal emission, seeing defecation as a source of impurity is as a result of the links between urine/semen and faecal emissions. However, this position is hard to accept, as will be shown in the evaluation.

2.3.1.3 Purity is to teach Ethical lessons

Sprinkle (2000:648) observes that a more plausible explanation for the purity and impurity laws than the first two categories already mentioned is that some of the laws are meant to promote ethical behavior. This point is of value, since I think the text under study elicits such ethical concerns. For him, all the laws of purity, even where arbitrary, cultivated in the Israelite the virtue of self-control, which is an indispensable first step in the attainment of holiness, though other regulations seem to have more specific ethical concerns. He concludes that, yes, the laws teach ethical lessons.

2.3.1.4 Purity is separation of clean Israel from unclean Gentiles

Deuteronomy 23:12-14 is significant in its demand for purity, a position symbolically interpreted by Sprinkle (2000:51; cf. Wright 2011:508) to mean a separation of Israel from the Gentiles. For him, the clean/unclean system which divided people and land into categories symbolically reinforced the teaching elsewhere that Israel was a 'holy nation' (Exod 19:6) set apart from all others. He categorises the priests as 'holy' and thus separated from other Israelites, and that the Israelites as a whole were also 'clean' and separated from non-Israelites, but the non-Israelites were 'unclean'.

This study identifies with such categorisation as the basis for God's purpose to destroy the 'unclean nations' from the Promised Land, which thus necessitated the regulation. Sprinkle's symbolic view on 'purity as separation' finds support from other scholars, and is of interest to this investigation, since the study text calls for a similar sense of purity. The holiness of the priest in particular has been expressed by Asumang and Domeris (2006:22), Moskala (2000:13-15), Unger (1988:582), and Adler (1893:6-7). Wright's (1997) comment that Milgrom presented Israel's holiness in Deuteronomy based on separation from other nations is quite relevant, since this position will receive attention in subsequent chapters.

Sprinkle (2000:651) argues that though some of the laws were arbitrary and without any inherent moral value, they 'nonetheless inculcated into Israel the concept of "holiness", and served as "object lessons", creating in Israel a sense of identity as a "separated" people'. For Sprinkle, the classification in the animal realm where there are clean animals that could be sacrificed, clean animals that could be eaten but not sacrificed, and unclean animals that ritually defiled the eater and could not be sacrificed, indicates that such separation among animals parallels that of people. Sprinkle sees a similar system of separation of space where the tabernacle is holy, the land is clean, and the rest of the world is unclean (cf. §2.7.1).

2.3.1.5 Purity is holiness of God in contrast to uncleanness of man

What Sprinkle considers as the most important explanation of the rules of purity, and which is also of relevance to my discussion, is that they teach the concept of the holiness of God in contrast to the uncleanness of man. It is as a result of the unclean

nature of humanity that specific regulations like Deuteronomy 23:12-14 came so that people could relate more closely to the Holy God. Sprinkle sees uncleanness as both ritual (ceremonial) and moral (or ethical), and uses symbolism to explain the link between ritual and moral uncleanness, a view that he termed 'symbolic dichotomy'.

Defending his position on the symbolic link between ritual impurity and deviations of morality, Sprinkle observes that the use of uncleanness in a metaphorical sense for deviations of morality hints at this symbolic connection. He mentions for example certain ritual practices in the *Torah* on one hand and moral practices on the other, to show the symbolic link between ritual and moral uncleanness. Additionally, Sprinkle sees the use of the language of ritual purity for moral purity by poetic and prophetic writers as recognition of the symbolic connection. For him, ritual impurity might symbolically mean immorality and vice versa, and both are a form of uncleanness.

Sprinkle (2000:652-53; cf. Hartley 1992:IVIII) acknowledges that everyone by nature inevitably contracts uncleanness from time to time. When Numbers 5:3 and Leviticus 15:31 are taken together with biblical teaching this might imply that human beings, by virtue of being part of this sin-cursed fallen world, are 'unclean' or 'contaminated' and are automatically not eligible to approach God. This, however, does not mean that the hygiene laws were not in any way efficacious, in which case failure to enact the hygienic practices would have been non-consequential. If this were so, the stipulations of our pericope would have been useless, since in that case defecation could not make a person ceremonially unclean or defiled (cf. Ezek 4:12-13).

What it means, however, is that some ceremonial 'uncleanness' cannot be equated with 'sin', since natural bodily functions and other factors beyond human control could (and periodically did) cause a person to be unclean. Nonetheless, Sprinkle admits a strong analogy between 'uncleanness' and 'sin'. For him, just as physical uncleanness can come from within (natural bodily functions), and from without (contaminating things) in an analogous way, sin comes both from perverse human nature within and temptations without. So based on the laws of purity in Leviticus 11-15, for example, man in contrast to God, is contaminated and corrupt. Thus, whether a person is ceremonial unclean as indicated in Deuteronomy 23:12-14 (cf. §2.3.1.2)

or corrupted by sin, he argues that those who approach God must be sanctified; they must prepare themselves both ritually and morally.

2.3.2 Mary Douglas (1996, 2002, and 2003)

Mary Douglas, a British social anthropologist, pioneered an approach to the idea of holiness in the Torah by explaining purity from a physical: moral and social angle (cf. Moskala 2000:21-24), and later, ritual (2003:2) perspectives. Though Douglas' arguments were premised on Leviticus, the overall implication for the pentateuchal laws in general cannot be ignored. Though she placed too much emphasis on symbolism, in contrast to the approach that this investigation will propose, she nevertheless raised salient issues that contribute to some of the major issues of this investigation, as will soon come out, and will hopefully strengthen our hypothesis.

2.3.2.1 Purity symbolically represents blessings

Douglas (2002:49-50) sees holiness as the attribute of the Godhead, who is also the source of all blessings. Not only is God the source, but also the connection between holiness and blessings. It is the blessing of God that would make it possible for the land to be habitable. In her opinion, God's work through the blessing is essentially to create order, through which humanity can prosper. Thus any impurity which would cause a withdrawal of God also means the withdrawal of blessing. Consequently, 'blessing and success in war required a man to be whole in body, whole-hearted and trailing no uncompleted schemes' (2002:52-53).

Of interest here is Douglas' assertion that the opposite of blessing is cursing, and that, where the blessing is withdrawn and the power of the curse unleashed, there is barrenness, pestilence, and confusion. She argues that positive and negative precepts are held to be efficacious and not merely expressive; so observing them draws down prosperity, infringing them brings danger. Douglas articulates important issues when she points to the universe as a place where people prosper by conforming to holiness and perish when they deviate from it. Thus her advice that: 'If there were no other clues we should be able to find out the Hebrew idea of the holy by examining the precepts by which men conform to it' (2002:50) is one of the main objectives of my dissertation.

2.3.2.2 Purity is separation, wholeness and completeness

Douglas (1966:7-40; cf. Klawans 2003:20) posits that 'avoidance behaviours could no longer be dismissed as something inherently or distinctly primitive'. That is to say, 'our own notions of hygiene', for instance, 'are not necessarily any more rational or objective than the religious conceptions frequently dismissed as irrational'. Moreover, she mentions that avoidance behaviours could no longer be treated in a 'piecemeal' fashion, that is, on a one by one basis. So for her, any piecemeal interpretation of the pollution rules of another culture is bound to fail.

On the contrary, Douglas notes that avoidance rules of any single culture work together as a system to form a coherent definition of things permitted and prohibited, of things sacred and defiled. Such rules, in her view, are to be treated systemically or structurally. Accordingly, the only way in which pollution ideas make sense is in reference to a total structure of thought whose keystone, boundaries, margins and internal lines are held in relation by ritual of separation. That is to say, the call for holiness and the rituals associated with it is what gives meaning to the concept of pollution or the practice of hygiene (cf. Sprinkle 2000:637-39).

Douglas (2002:51-52) further deduces that if holiness means separateness, then holiness equally represents wholeness and completeness in a social context. Her position is also mentioned by Sprinkle (2000:649-50), who points out the connection Douglas shows between cleanness/holiness and such concepts as 'wholeness,' 'physical perfection', and 'completeness'. For Douglas (2002:53), 'morality does not conflict with holiness'. In other words, the law of holiness places a demand for behaviours that lead to it; thus holiness is a priori to hygiene. Therefore, defilement is argued by her as being never an isolated event because it cannot occur except there is a deliberate action (Douglas 2002:41). In this sense, her argument of a link between hygiene and purity is significant, since it is fundamental to our hypothesis.

2.3.2.3 Purity is the idea of dealing with dirt

Worthy of comment is Douglas' position on the effect of pollution on holiness. For Douglas (1966:12), pollution is a type of danger which is not likely to occur if the lines of structure, cosmic or social are clearly defined. She notes: 'A polluting person is always in the wrong. He has developed some wrong condition or simply crossed

some line which should not have been crossed and this displacement unleashes danger for someone'. Douglas (1966:1-2; 2003:2; cf. Owiredu 2005:18; Kawashima 2003:372) reveals that the whole repertoire of ideas concerning pollution and purification are used to mark the gravity of the event, and the power of ritual to remake a man. For her, 'dirt, obscenity and lawlessness are as relevant symbolically to the rites of seclusion as other ritual expressions', so dealing with it is 'a positive effort to organise the environment'.

It is probably in the light of her position on dirt that Cothey (2005:135) comments that 'Douglas highlighted the positive social functions that purity concepts can fulfil and described the diverse forms in different societies that such purity concepts can take'. Some of Douglas' views find support in some scholars like Joe Sprinkle (2000). Jacob Milgrom is also mentioned by Klawans (2003:20-21) as supporting Douglas to find a single common denominator that underlies all the rules of the ritual laws, and that the purpose of the ritual system is to drive a wedge between the forces of death, which are ritually impure, and the forces of life, which like God are holy.

2.3.3 Evaluation of views of Sprinkle and Douglas

While admitting that the efforts by Sprinkle (2000) and Douglas (1996, 2002, 2003), make some contribution to the understanding and application of the pentateuchal laws, some disagreements also exist. For instance, I disagree with Sprinkle's position that purity can be separated from sexuality. If Sprinkle argues that all expressions of sexuality rendered an Israelite unclean, then all forms of semen emissions outside of coitus, for example, may be labelled as sexual, and thus make one unclean.

However, it is worthy of note, as Sprinkle also admits, that several explanations to the holiness laws probably have some validity and that 'several categories are simultaneously applicable'. Clearly, there are more concepts than those indicated by the dichotomous interpretation, thereby making such an approach to interpretation limited, a straitjacket, and contestable. Moreover, Sprinkle (2000:655-57) does well by bringing out an NT connection to the laws of clean and unclean, which will be explored later, because it has relevant application to the study.

The discussion of holiness in the light of blessing and success in war is significant since it involves no less than three of the main themes under investigation, and finds relevance in the hypothesis of this dissertation. For the Israelites, what her statement means is that observing acceptable sanitary and/or hygienic practices and holiness (or purity) as a form of obedience to the laws of YHWH leads to victory in their 'holy war', be it physical or spiritual. Be that as it may, Douglas identifies three or more of the important concepts of the text under study. Unfortunately, these major concepts were not integrated holistically.

In this dissertation, I have appropriated Douglas' identification of the purity laws as tools in dealing with social function like sanitation and a menace like filth. Her argument is a positive step towards linking holiness to sanitation. Moreover, her argument of a link between hygiene and purity is significant, since it is fundamental to our hypothesis. Douglas does not only identify three or more of the important concepts of the text under study. Her work lays a solid foundation for the integration of these concepts in the light of other ideas in the Torah. These other concepts will emerge as the discussion examines the works of other scholars like Robert W Domeris (1986) and Daniel T Lioy (2004) which follow.

2.3.4 Robert W Domeris (1986)

It is worthy of note that the discussions on the laws have been approached primarily from the perspective where holiness is seen not only as a preserve of the deity, but certain personalities are empowered to function on behalf of the deity. Such functionaries become the 'holy ones'. This approach is offered by Domeris.

2.3.4.1 Holiness is numinous power from YHWH

For Domeris (1986:35), 'holiness is not one attribute of Yahweh's among others; rather it is the quintessential nature'. This is supported by the declaration that His name is holy (Lev 20:3; 22:32). In his argument, Domeris (cf. Bruce 1979:59) posits that the last few years have seen a change from the negative sense of relating the Hebrew idea of holiness towards separation from the profane, to a positive understanding of the idea as 'belonging to Yahweh'. He quotes Hewett's idea of becoming holy: '[An object] is not holy and therefore used by Yahweh; it is used or

possessed by Yahweh and therefore holy'. Thus, the reference for holiness is God, and that He as the 'Holy One' decides who also becomes holy.

Domeris argues:

> 'Deep within the idea of holiness there is a sense of numinous power which may be transferred to the bearer. This idea sees holiness as a tangible positive force associated with God, very much like electricity. At one level this power equips the bearer to live a life of ethical and ritual purity, but at another level this power generates an electrical tension which comes to the fore whenever the holy one encounters the realm of the profane'. This is to say, something is holy when the 'Holy One' interacts with it; it is profane when He despises it (1986:35).

In other words, 'because only Yahweh is intrinsically holy, any person or thing is holy only as it stands in relationship to him' (Hartley 1992:IVII), and that the ultimate source of all holiness is God, 'the Holy One of Israel' (Minear n.d.:22). Rosner's (2000:544) position also identifies with Domeris. He sees holiness as pre-eminently a characteristic of God himself, and that 'the terminology is used to signify that God is wholly other, distinct and separate from everything that he has made, and different from the gods of human imagination'.

2.3.4.2 Holiness is ritual, moral, and functional

One of the significant issues of Domeris' discussion is the identification of another reason for the holiness laws. He defines holiness as not just in a ritual (or cultic) and moral (or ethical) sense, but as a functional office that certain individuals or groups are called to occupy. Accordingly, Domeris (1986:36-37) notes that the functional aspect of holiness is connected to the title, 'the holy one', which underscores the idea of 'an authorised *representative or agent*' (his emphasis) of the realm of the holy. He continues that such an agent is 'one chosen by Yahweh for a particular task, which also involves a certain life style'.

Although Domeris does not declare a clear tripartite view of ethical, social, and religious distinctions as, for example, postulated by Lioy (2004:17-21), yet his proposal leans very much towards that interpretation. He identifies the dichotomous interpretations which are ethical and ritual with a quote from Snaith that these ethical and cultic aspects of holiness 'belong to the periphery of the word and not to its central core' (1986:35-37). Consequently, he indicates that beyond these we may also discover a functional aspect which is central to the interpretation of holiness yet to be explored, and that by treating only the ethical this functional aspect has been either lost or ignored.

For Domeris, the numinous power of God's holiness is revealed in His functional role, and serves as the background for the interpretation of the office of the holy one in the OT. This is where members of YHWH's council were described by some terms; holy ones (Psa 89:5, 7), *elohim* (Psa 82:1), or as sons of God (Job 1:6). He observed that all these terms carry functional overtones, 'suggesting agency and authorised representation' (1986:36). Domeris buttresses his position by using two Hebrew words; *shaliah* or 'agent' found in the Rabbinic writings, which is probably based upon the understanding of the office of the holy one, and *malak* meaning 'angel' or 'messenger', which is another term that shares the functional view of the holy one.

Domeris elucidates the concept of war as one of the three functions of YHWH's Council, and consequently, YHWH's involvement in 'holy war'. He cites specifically Miller's reference to the three main functions of the members of YHWH's Council, namely war, worship and judgement. He indicates that 'Yahweh is described as the Holy One of Israel and this highlights His judicial functions in almost the same way as the title "the LORD of hosts" which underlines both His warrior function and the process of carrying out His judgement upon the nations'. Furthermore, YHWH is the God who represents Israel within the Divine Council. Thus, YHWH is responsible 'both for her punishment and for her reward' (Domeris 1986:37).

2.3.5 Evaluation of Domeris' contribution

Beside ritual and moral holiness which Domeris calls 'peripheral', he proposes that holiness is not only a virtue but a 'numinous power' that emanates from God. That is,

He is the basis for all its definitions, and that 'something is profane because God rejects it; something becomes holy only when it interacts with God' (Domeris 1986:35). Understandably, an entity has nothing to do in order to merit this core holiness. Thus this kind of imputed holiness defined by Domeris adds a third dimension to the traditional ritual or moral understanding.

Moreover, the contribution by Domeris brings to the fore the fact that there are more concepts that need to be incorporated into such classification to take it even beyond a tripartite interpretation as will be shown by the study. Thus, I identify with Domeris' (1986:35) position that the ethical and cultic aspects of holiness do not constitute the central core of the word, and appreciates his proposal of another dimension to the interpretation of the laws. He typically identifies a divine function especially that of 'holy war' which though it has not been explored, and 'has been either lost or ignored', will make some contribution to the current study.

2.3.6 Daniel T Lioy (2004)

One of the key defenders of the tripartite interpretation of the pentateuchal laws is Lioy. He is convinced of three distinct concerns that are evident within the Mosaic code, namely, morality and ethics (Exod 20:1-26); social and civil; and religious and ceremonial (24:12-31:18). Lioy describes moral laws as that which specifies the type of individual and community behaviour 'that always is the duty of God's people, regardless of when and where they live' (2004:17-21). He emphasises with respect to the laws that 'ethical, social, and religious distinctions are detectable within it'.

Lioy (2004:17-21) continues: 'The aim of such division into three parts is to catalogue the constituent elements of the law, just as one might classify different types of literature according to their genre'. Thus he insists: 'There is an essential unity to the law, it is not a juridical monolith'. Continuing, Lioy mentions how McQuilkin also recognises the difficulty of differentiating between the moral, ceremonial, and civil aspects of the laws. Lioy notes a major concern of those who argue against the tripartite division of the laws is that it is difficult to draw a line between moral precepts and other laws, and that they can be overly subjective and arbitrary in nature. However, he rebuffs this position and argues that 'the division though hard, is worth

the effort', because 'it is convenient and a valid interpretation of the data present in the Old Testament'.

Hill's and Walton's (2000:105-6) view that applying the concepts of the holy, common, clean, and unclean to the physical, moral, and spiritual realms of life was basic to the ancient Hebrew worldview is one that is clearly indicative of Lioy's tripartite position. The distinctions, for Hill and Walton, allowed the people to order their relationship to the natural world in such a way that they might indeed 'be holy' just as the Creator.

2.3.7 Evaluation of Lioy's view

Lioy's (2004:17-21) view is a development of the dichotomous approach; it is like combining some of the social and physical elements of the symbolic view. His articulation captured some important areas that make for a classification beyond just a dichotomy: morality/ethics (Exod 20:1-26); social/civil; and religious/ceremonial (24:12-31:18) that are evident within the Mosaic code. So the dichotomous view also stands questioned by Lioy's three distinct concerns. As will soon be shown, the concepts that underpin Deuteronomy 23:12-14 make it demonstrate all three categories underscored by Lioy, and even more.

Lioy's position is supported by Alexander and Rosner's (2000:544-46) arguments, which centre on keeping God's ritual, moral and social laws. As observed of the dichotomous interpretations, there are more concepts that need to be incorporated into such classification to take it even beyond a tripartite interpretation. Considering Domeris' and Lioy's tripartite categories, in addition to any new dimension to be unearthed, the approach to interpretation will be taken to a level that makes the dichotomous view, and even the tripartite, limited in scope, and questionable.

2.4 Pentateuchal Laws interpreted as Hygiene

'Cleanliness is next to godliness' is a maxim derived from the dictum which occurs at the conclusion of the Mishna of the treatise Sota, which is literally rendered as, 'Outward cleanliness leads to inward purity' (Adler 1893:4). It comes as no surprise that scholars who interpret the OT laws as a dichotomy usually give ritual purity and hygiene in relation to health as the reasons since, as Hall (2000:348) puts it,

'hygienic cleanliness (health) and ritual purity were closely related'. Unger (1988:201; cf. Craigie 1983:299-300) states that Deuteronomy 23:12-14 was for the twofold purpose of preserving the health of so great a number of people and preserving the purity of the camp as the dwelling place of God. Hygiene, disease, and contagion are mentioned as major issues of concern for the community of Israel in the whole Torah (Lev 12-15; Deut 24:8).

Since hygiene is connected to health, some of the major reasons proposed for the pentateuchal laws are ascribed to hygiene and their impact on the health of the Israelite community. According to Borowski (2003:78-79), good health and quality of life that lead to longevity depend heavily on good hygiene and proper sanitation, and 'the laws on sanitation and general cleanliness were to be taken seriously, since they were among the main pivots on which good health, quality of life, and longevity rested'. He points to the fact that it was to ensure healthy living conditions that YHWH gave the instruction in Deuteronomy 23:13-14 (2003:79-80). Adler (1893:4-5) notes that the health code prescribed by the laws 'do not follow the ancient therapeutical or curative system'. What the code does, according to him, is to 'rather substitute for the ancient health system a method that does not ensure only prevention of contagious diseases but brings about its arrest and total eradication, a method regarded as "truly wise and philosophic"' (1893:4-5).

As mentioned earlier, Sprinkle (2000:637-46) is among those who identify hygiene as one of the valid concerns of the laws. Other scholars who are convinced of hygiene and health concerns of the holiness laws include Hall (2000:348), Douglas (2003:54); Alexander and Rosner (2000:154-55), Unger (1988:309), Barker and Kohlenberger III (1994:264), Adeyemo (2006:240, 616), Zodhiates (1996:1526), Hart (1995:72-97) and Bruce (1979:259). This section will review the works of only one scholar whose discussion touches on the salient issues of the dissertation.

2.4.1 James K Bruckner (n. d.)

Bruckner discusses the hygiene, disease, and contagion underpinnings of the Pentateuchal Laws by emphasising obedience to the laws. For me, the connection Bruckner strikes between these social issues and obedience to God's instructions is quite relevant, since my argument in this dissertation is that such a connection is

espoused by the author of Deuteronomy 23:12-14. According to Bruckner (p. 6-15), the 613 commands of God in the Pentateuch (cf. Watt 1999:102) provided the best practices of hygiene and health, and were given by Him to free Israel from diseases that affected other people (Deut 7:15; 28:60). Bruckner (p. 15) notes:

> If the OT is taken as a guide for defining the well-being of the heart-mind, the person in social relationship, and all its sources for vitality, then the so-called *spiritual* dimension cannot simply be pasted on like a poultice to a person's health.

Bruckner relates the issue of health to soundness of the heart and the mind that originates from the Law. The term *lebäb,* according to him, is mentioned as 'heart' in the 'Shema' (Deut 6:4-5) but better translated as 'heart-mind', and that the health of a person has something to do with the *lebäb* and its decisions and actions in life. On how the whole community of Israel can be kept healthy, Bruckner argues that the first aspect is found in *sämar,* which means 'to keep God's instruction', and also interpreted as to 'preserve', 'keep', 'treasure', 'take care of', 'observe', 'protect as property in trust'. For him, the call to keep the instructions in the Pentateuch points to a definition of health that is body-based and is a measure of the health of the community.

Bruckner (p. 7-8) posits that God is the source of individual and communal health of Israel. Stressing obedience to the Law as a prerequisite to health, he argues that keeping the commandments is considered a preventive care in Deuteronomy, and that, the onus rested on the people and not on God to ensure holiness. Bruckner narrows the discussion down to Deuteronomy 23:12-14, and argues that the text provided for the world's first public sanitation-latrine law to prevent diseases and ensure the health of the community. Moreover, he mentions that the regulation underscores other 'medical' concerns such as quarantine against contagion.

Following Bruckner's line of argument on hygiene, Nossig argues in defence of the law codes that they were not religious in nature, as commonly believed; 'rather, they were rules of hygiene intended to maintain and advance the health of the individual,

family, nation, and race' (cf. Hart 1995:72-97). Furthermore, Nossig argued that 'the Jews had survived and developed as a nation over thousands of years because they had adhered to the laws of hygiene set down for them in the Torah and its rabbinic and medieval commentaries'. Similarly, Madeleine and Lane (1978:68-70) note concerning the Israelites, that 'there was a positive observable connection between good health and a life lived acceptably to the Lord'. The effect 'was to minimise the role of the physician and to elevate that of the priest which also strengthened adherence to the Law' (Madeleine and Lane 1978:68-70).

The idea that God/gods could be the source of protection from diseases or could cause them was not known to Israel only. In fact, the belief that diseases have spiritual connections and were caused by God/gods, demons/evil spirits was also shared by the ancient Near Eastern nations. According to Madeleine and Lane (1978:68-70), the Mesopotamians believed more strongly than the Egyptians, in the demonic character of diseases. Their argument is supported by Scurlock and Anderson (2005:17) who mention that 'Mesopotamian physicians attributed illnesses to gods or goddesses, demons or demonesses, and ghosts'.

Furthermore, Bruckner's mention of contagion as a major issue receives support from other scholars such as Faniran and Nihinlola (2007:48-49) and Borowski (2003:79-80). Nossig, in particular, creates a continuum between the ancient and modern hygienic practices against contagious diseases (cf. Hart (1995:77). Along the same lines, Scurlock and Anderson (2005:19) connect the understanding of contagion to the Near Eastern nations. They note concerning Assyrian and Babylonian practices that there was some recognition that the act of defecation could be associated with disease and contagion.

2.4.2 Evaluation of the views of Bruckner

Bruckner's work indicates that the issues of hygiene, in the Sinaitic Law and its concern for diseases and public health in general, reach beyond what we would call 'medical issues'. The significance of his work to my position in this dissertation is the link he establishes between the laws and the health of the Israelite community and his indication that something as simple as hygiene in order to avoid diseases and contagion is commanded in specific ways in these laws. Of additional importance is

his observation that obedience to God's instructions concerning social hygienic and health practices is a direct issue that the divine Locutor espoused by the pericope. It is this fundamental idea that social hygiene is one of the best practices to prevent diseases and contagion and ensure both preservation and advancement of humanity that this investigation wants to establish.

2.5 Pentateuchal Laws interpreted as sanitation

Sanitation is connected to both health and environmental care. Perhaps, because hygiene and sanitation are somehow intertwined they are usually discussed together in relation to health and the environment. The significance of the sanitation aspect here is that it underscores the moral (or ethical) dimension of our discussion. The link between sanitation and creation care cannot be overemphasised, thereby generating interest among scholars for many years. Stott (1999:123-142) is among such scholars who have made some observations in that direction. He notes that God has delegated to humanity dominion over creation. So God expects humanity to care for nature and particularly, to ensure the cleanliness of a person's environment for his/her healthy life on earth, and also to enjoy the continuous presence of God.

Scholars like Adetoye Faniran and Emiola Nihinlola (2007), Richter Sandra (2010), and Saxey (n.d.:125); Crüsemann (2001:247); Christensen (2002:544); Bruckner (n.d.:1-15); and Borowski (2003:79-80) among others agree that Deuteronomy 23:12-14 emphasises sanitation and proper waste disposal in order to maintain environmental care. However, in this section, it is the elucidations of Adetoye Faniran and Emiola Nihinlola, and Richter Sandra that will be reviewed. Their views on sanitation are significant, especially since they are distinguished advocates of environmental sanity, which the current dissertation pursues.

2.5.1 Adetoye Faniran and Emiola Nihinlola (2007)
Faniran and Nihinlola are 'sacred earth' advocates whose contribution to the discussions on the pollution of the geographical space cannot be overlooked. Their fundamental submission is that the beams of light on the sustainable, integrated and especially rewarding or profitable use of waste on a continuous basis are traceable to the Bible. Faniran and Nihinlola (2007:52-53) argue that God foresaw the possible explosion of waste that would be generated by increased human population and

development of technology. Faniran (2001:24; quoted in Faniran and Nihinlola 2007:48) notes: 'Because our God knows everything about the earth…and the man He created, He had to provide clear and unambiguous guidelines and injunctions on environmental protection/ management for its sustainable development'.

Faniran and Nihinlola (2007:47-53; cf. Stott 1999:123-142; DeWitt 2000:71) argue that the injunctions that God gave in the creation mandate of Genesis 1-2 are for humanity to be alive to the need to keep the land, in such a way that it remains unpolluted and clean. They strike a link between important concepts particularly sanitation and health, since proper care of the environment can ensure good health. Further, Faniran and Nihinlola (2007:6; cf. Bakke n.d.) note that since man is created in God's image, he should live in a holy/clean environment like God. Places such as the tabernacles, places of worship, and the like are specifically consecrated spaces where people gather to meet and talk to God. So 'waste must not stay in the vicinity of the temple of God' (Faniran and Nihinlola 2007:51), because it is filth and incompatible with a holy place. God thus instructed man to keep filth far away from His abodes to enable them to be holy because He is holy (Lev 19:2; 13:46).

Consequently, Faniran and Nihinlola (2007:47; cf. Bruckner n.d.:6-8) note: 'God gave a panacea to counter the waste menace, for all times, namely, that men should not pollute the land and the environment where they live and so defile the land they live and where God dwells…specifically…in Deuteronomy 23:12–14'. Continuing, the team observe that 'the injunctions are for man to be alive to the need to dress, guard and keep the land, so as to remain unimpaired, unpolluted and clean'. Even soldiers were expected to keep themselves not only from ceremonial but also natural pollution of all sorts. Hence, the injunctions to defecate and have the faeces buried outside the camps is relevant to ritual cleanliness, since filthy persons were regarded as unclean and sent away from the camp (Lev 14:40-41; Num 5:1-4).

In his corroboration, Borowski describes the instruction of Deuteronomy 23:13-14 as a measure meet the challenge of disposal of human excrement in Israel (2003:79-80). Crüsemann (2001:247; cf. Christensen 2002:544) also argues that the book of Deuteronomy establishes in its place important legal measures of protection such as the maintenance of the purity of nature (23:13-14). Brown, Driver and Briggs

(1979:690, henceforth referred to as BDB) refer to Deuteronomy 23:10-14 as indicative that 'cleanliness in the camp is imperative'. Douglas and Tenney (1986:187; cf. Barker and Kohlenberger III 1994:264) also regard this pericope as a measure for sanitary observance in order to keep the camp clean.

2.5.2 Sandra Richter (2010)

Discussion of sanitation (or pollution) usually linked with creation care directs attention to the ethical (moral) responsibility that God entrusted to humanity. The literary contribution of Richter (2010:354-376) to the discussion on the ecosystem, particularly with respect to creation care, is extensive and relevant. Richter posits that the testimony of both OT and NT is that God has invested in the well-being of the earth and its creatures, and that humanity bears responsibility as God's steward for the same. Richter (2010:368) notes how even in a fallen world, God still rejoices in the beauty and balance of His creation (cf. Gen 9:10-11; Psa 104:10-11; Job 39:5-27), and promulgates laws that requires the long-term protection of the creation.

Richter observes that this is particularly so with Deuteronomy in which Israel is instructed in the wisdom of preserving the creatures with whom they shared the land, as a means of preserving life (Deut 14:21; 22:6-7; 25:4). She is convinced that even in the midst of the crisis of warfare, God's people are commanded in Deuteronomy 20:19 to treat creation with care. Consequently,

> Israel was a tenant on God's good land; a steward. The land, its produce, and its inhabitants belong to God, not humanity. And each member of Israel's society stood responsible before God regarding their care of his resources. Moreover, the broader testimony of the OT is that God takes pleasure in his creation. He has designed it, provided for it, and his expectation is that his people will respect and protect it (Richter 2010:375).

Richter shows interest in Deuteronomy's concern for the long-term environmental impact of the civilisation on the land. She wondered whether it was not Israel's perspective of nature which was reflecting the character of their God and thus

ensured their culture and their economy. For, as Richter (2010:365) states, 'The *politeia* of ancient Israel taught that economic growth was not a viable excuse for the abuse of the land, and true economic well-being would come only from careful stewardship of the same'.

Other scholars share Richter's position. McConville (1986:11) notes: 'Not only the land itself but everything in it is a gift', that is, including the cities, houses, the cisterns, vineyards and olive trees. He posits: 'There is a sense in which the land never becomes fully Israel's, for even though Yahweh gives it, it remains ultimately his'. Wright's (2004:87) note on the moral implications of nature care for the land in particular is appropriate and supportive. He mentions that the land that God gave Israel was the monumental, tangible proof of His dependability, on moral grounds, so, 'the LORD was a God *worthy* of obedience' (his emphasis). He further observes that Israel could not use the fact that the land was a gift 'as a licence to abuse it, because *the land was still YHWH's land'* (his emphasis). He retained the ultimate title of ownership and therefore also the ultimate right of moral authority over how it was used' (2004:93).

2.5.3 Evaluation of contributions of Faniran and Nihinlola, and Richter

Faniran and Nihinlola's emphasis on sanitation as a key issue in the pentateuchal laws is worthy of note. Their indication of a relationship between a clean environment and ritual impurity in order to be holy just as the laws required (Lev 19:2; 13:46) is one of the issues that this investigations hopes to establish. Their argument that pollution of the land could defile it, hence the stipulations in Deuteronomy 23:12–14, is one of the hypotheses of this study. Their ability to link the lack of proper sanitation to pollution and public health (2007:47-48) will also be explored by this study.

For her part, Richter does well by relating the Torah's position on specific creatures to God's general care for creation. Her emphasis on the fact that the first couple was placed in the Garden of Eden to tend and protect it, and the subsequent link with the stipulation in Deuteronomy that the Israelites were only custodians on God's land makes a case for this study. On the basis of Deuteronomy's call for stewardship of the land, 'neither economic expansion nor national security nor even personal economic viability is legitimate justification for the abuse of the land' (Richter

2010:376). Such a call re-echoes the fact that humanity will render an account to God for the way we have handled creation. Richter's work is an excellent ethical defence for the attention that the camp and its environs had to elicit from its occupants. It will support the ethical arguments presented in this dissertation.

2.6 Pentateuchal Laws establish the 'Name theology' and 'Place theology'

One of the issues in the Torah identified by scholars, and relevant to our discussion, is Israel's camp or encampment. The significance of their discussion is in the area of the holiness of the camp as a result of the presence of YHWH. This identified link has given rise to two related concepts: 'name theology' and 'place theology'.

It might be helpful to first explain Israel's camp in terms of 'space' or 'place' in order to establish it within the context of our discussion. Ordinarily, 'space' is an area or place or land on the earth's surface, with the earth itself occupying the same in relation to the universe. Asumang and Domeris (2006:4) consider space as an aspect of reality which incorporates distances, directions, time and orientation and intimately affected by and reflected in human perceptions and conceptions of it, and their relationship with each other. They note that when space is discussed in terms of human interaction with parts of it, it is called 'place,' which in relation to other places is termed 'location'. On his own, Asumang (2005:27) provides another definition by citing Brueggemann (1977: 5):

> A place is a space which has historical meanings, where
> some things have happened which are now remembered
> and which provide continuity across generations. Place is
> space in which important words have been spoken which
> have established identity, defined vocation, and
> envisioned destiny. Place is space in which vows have
> been exchanged, promises have been made, and
> demands have been issued.

For Macdonald (2006:214-17), 'many people have an abstract notion of revelation in which YHWH remains in heaven making himself known through speech and not

visually'. However, he points to an earlier Israelite theology which envisaged a more anthropological and immanent presence of the deity in the Temple, and advances many reasons in defence of YHWH's earthly and heavenly presence in some earthly places. Such are the earthly places often regarded as 'holy' and this is as a result of the divine presence. Scriptures testify to such 'holy grounds' (Exod 3:5; cf. Josh 5:15). God did not want humanity to pollute the land and the environment where He dwells and in the process make it 'defiled' (Num 35:33-34; cf. Jer 2:7). Thus, as Seebass (2004:103-04) stresses, 'the land can be holy'.

The holiness of a geographical space/place concept took central stage in scriptures with the construction of the tabernacle which metamorphosed into the temple. In relation to these, Unger (1988:582) mentions that the scriptures ascribe holiness to places such as the sanctuary, and to things such as altars and other accessories of worship. For instance, the innermost part of the sanctuary, the adytum, where YHWH was present, was 'the holy of holies', that is, 'the holiest place' while the forecourt was holy (cf. Hartley 1992:lVII).

A number of scholars have identified Deuteronomy as giving attention to sacred space/place ('place theology'), as a result of the divine presence ('name theology'). Longman III and Dillard (2006:116; cf. Block 2005:138; Christensen 2002:542-44) identify Deuteronomy as repeatedly describing Israel's worship in relation to 'the place the LORD your God will choose'. Some specifically point to 23:12-14 in connection with the above concept. Macdonald (2006:217) reveals that the pericope is a characteristic Deuteronomic justification of the divine presence in the camp. Therefore, one of my core objectives in this dissertation is to establish that the text under study advocates the concept of 'place holiness'/'place theology'. It is relevant then to consider secondary literature on how the concept is portrayed in the Law.

This section is committed to the review of the contributions of Lioy (2010), Sprinkle (2000), and Inge (2003). Their discussions provide cutting-edge information to the engagement of the concept. Lioy's (2010:31) reference to the earth as God's temple and the military camp of Deuteronomy 23:12-14 as one of the sacred places identified by Moses is a stronghold for my hypothesis in this dissertation. Sprinkle's connection of the OT's idea of divine presence to the NT context on the basis that

God in the NT is also present with His people is satisfactory, and will be visited when the dissertation reaches the stage of application of the pericope.

2.6.1 Daniel T Lioy (2010)

Lioy's discussion on sacred spaces makes immense contribution to this dissertation. The basis of his argument is Isaiah 66:1 which declares the Heaven as God's throne and the earth is His footstool. Lioy describes the whole universe as a unit that serves as a palace and/or temple of the Creator. As YHWH's palace, Heaven is the throne, while the earth, with its foundations specially fixed by the Creator (Psa 102:25; 5; cf. 93:1–2), serves as the footstool. This means that the two places sandwich the vast well-decorated heavens in what Lioy describes as 'a vertical cosmic axis'. As a temple, he argues that not only the earth but the entire universe is a sacramental place for God. Lioy (cf. Levenson 1994:86; Lioy 2005:27) notes that the entire world has been God's sanctuary since the dawn of time.

According to Lioy (2010:25-29), a variety of terrestrial shrines in Scripture are regarded as sacred points of contact between God and His creation, and each of these sanctums is a physical localisation of earth that establishes a link between heaven and earth. He points to Eden as a sacred centre, noting that 'it was the earthly reproduction of the heavenly reality'. In the abstract to his work, he states: 'Eden as the earliest-occurring sacred space is a prototype and archetype of future temples' where 'God intended Adam and Eve to serve as His sacerdotal vice-regents'. Describing Eden as a geographical designation which serves as 'the metaphysical link extending from earth to heaven', Lioy notes that it was a primordial temple for humankind that was not strictly meant for the habitation of humans. Instead, humanity, beginning with Adam and Eve, was to serve as stewards whom God invited to enjoy and cultivate it.

God is revealed by Lioy as originally wanting Adam and Eve to perform sacerdotal responsibilities in the sacred space, the Garden of Eden, including its cultivation and upkeep. Lioy argues that the creation mandate given to the first couple before 'the fall' was for the purpose of the expansion of the contours of the sacred space to all parts of the earth. This was when Creator transformed the chaotic creation into a holy and blessed world (Gen 1:31), and commissioned humanity to be His vice-

regents and manage responsibly. Narrowing the discussions on sacred place down by bringing Israel into focus, Lioy relates the subject of divine presence down to what happens in the earthly sanctuary. The sanctuary, commonly identified as the Tabernacle or Tent of Meeting, became a centre for sacerdotal activity in Israel from the time of the encampment at Sinai until a permanent structure, the temple, was built by King Solomon during the monarchy period.

Lioy identifies the requirement of the camp of Deuteronomy 23:12-14 with the demands of the divine Creator for His sacred spaces. This is an area of direct interest to my discussion, as will soon be shown in the evaluation of his work. Furthermore, Lioy argues that the mandate for humanity to govern the world was a reflection of God's image in humanity (Gen 1:26-28; cf. 9:2). That is, humanity was originally endowed with the ability to succeed in serving as God's vice-regents in the world. Therefore, ruling over the rest of creation in a responsible fashion would not only be an indication of the divine likeness placed within humanity and an actualisation of the will of the creator but also a testimony to His abiding presence in and blessing on their lives.

2.6.2 Joe M Sprinkle (2000)

Sprinkle (2000: 654-55) does not treat the place holiness concept with emphasis on the military camp. But his discussion on the sanctuary and the land as sacred space against the background of other scholars who treat the topic in the light of the military camp will bring a contrast that will be helpful to our discussion. He notes Wright's observation on the concerns of the priestly writings, that both documents were meant to put impurity in its proper place, and that in both there is similar concern about the proper place for holiness and purity.

Continuing, Sprinkle notes that the purity system is central to creating a sense of sacredness of space for ancient Israel. He points out that the whole system of purity is concerned with protection of the sanctuary, even where it is not immediately clear (Lev 12:4; 15:31; Num 19:13, 20). Sprinkle (2000:654) appropriately argues: 'The sanctuary as God's residence was the source of holiness, blessing, and order, and it was threatened on every side by the pollution that surrounded it'. He notes that the holiness of the tabernacle was incompatible with the condition of uncleanness in the

surroundings. This was a reminder that the tabernacle space should be set apart from defilement. Hence the rules of clean and unclean instilled in the Israelite that a special holiness was associated with YHWH's sanctuaries.

Sprinkle mentions the observation of Wright that the object of ritual cleansing with the blood purification is primarily the sanctuary and not so much the worshipper. That the sanctuary needs this constant cleansing from human impurities and sins is an indication that the sanctuary is to be set apart, to be sacred. Thus the holiness and sacredness of that space is emphasised. Sprinkle further argues that it was the sense of the sacredness of the tabernacle and temple space that made purification from moral and ritual impurity essential.

Sprinkle further observes that the information about places of purity and impurity as a whole reveals a larger system of 'cultic topography'. This, for him, distinguishes sacred space/places from non-sacred or common space/places and/or defiled unclean space/places. He submits that it was because the tabernacle was a holy space/place that one needed to be careful not to approach it in a condition of ceremonial impurity. Thus the holiness rules inculcated in the mind of the Israelite worshipper that the sanctuary was sacred.

Moreover, Sprinkle observes that in a sense, the whole land of Israel was somewhat sacred space, in contrast to the defiled space of Gentile lands. Nonetheless, Gentiles are allowed to share the semi-sacred space of land, even partaking in holy things, such as the Passover meal and of the Feast of Weeks (Exod 12:48; Deut 16:14). Like the Israelites, they had to undergo ritual purification for carcass impurity (Lev 17:15). This was done because the sanctuary, Israel's sacred space, was holy.

2.6.3 J Inge (2003)

Inge's definition and examination places the concept in a context that is quite significant to our situation. He explains 'place theology' as carrying the idea that once God is associated with any place or environment, such a geographical area is considered holy, and should thus not be defiled. Inge refers to Brueggemann as proposing that the narrative of the OT centres around land which has been promised. Then he quotes Oliver O'Donovan: 'The possession of land was a climax

of mighty acts by Yahweh…Yet there was another aspect to the role of battle…It also represents the acts of consecration, by which the community gives itself to receive the gift' (2003:35).

Moreover, Inge notes that 'this consecration requires deep faithfulness on the part of Israel, and will necessitate a very careful balance in the three-way relationship between people, place, and God'. The contribution of Inge's work to this dissertation is the linkage among three major players in our investigation: God, His people, and the camp as a geographical space. As he puts it: 'Place is not inert: it offers opportunity and challenge and it would seem that it is the land which enables the people to be established by God as a "people holy to himself"…Responsibility to the land as well as to Yahweh is important' (2003:39-40).

The inference from Inge is that Israel was to take care of the land, not only because they dwell on it but that they were accountable for it. Though for him, the land itself is not referred to as holy, a position that is in contrast to that of Wright (1999:356-58), it nevertheless belonged to God and needed to be protected from defilement as required of a steward (Deut 13:12-18; 21:23). One of the ways to achieve this was to keep it holy for the One who established them as His people on it.

2.6.4 Evaluation of Lioy's, Sprinkle's, and Inge's works on 'Place theology'

Like Lioy, the contributions of Sprinkle and Inge on the concept of place holiness are insightful and worth exploring. The key idea of place holiness and the notion that the purity system is central to creating a sense of sacred spaces to Israel is captured by all of them. The identification of holiness ascribed to the sanctuary also cuts across the presentations of all three. However, while Lioy discussed place holiness with particular emphasis on the earth, specifically, Eden, Sprinkle and Inge focused on the land of Israel which encompasses the sanctuary, priests, and all the people.

There is no scriptural text that specifically points to the earth as a temple of the Creator. Nevertheless, Lioy's use of Isaiah 66:1 to describe the whole universe as a palace and/or temple (Hb היכל, Holladay 1988:79; BDB 1964:228) unit of the Creator, is reasonable. It means that the earth forms part of this single divine sanctuary. As a palace of the Universal King, YHWH (Mic 1:2), Heaven serves as

the throne, while the earth becomes the footstool. This description is also observed when some earthly kings sit openly or are in display, especially, kings or traditional heads in Africa, typified by the kings of the Asante Kingdom in Ghana. They usually sit on thrones with their feet firmly resting on footstools. This observation serves my purpose in this discussion, as will be shown in the latter chapters.

As a temple, the entire earth, which forms part of a well-designed architectural unit of the Creator, is seen as a smaller sacred space in the light of the universal sanctuary. Against this background, Lioy's presentation of Eden as a sacred centre and 'the earthly reproduction of the heavenly reality' is understandable. It reveals the experience of heaven on earth and serves as 'a prototype and archetype of future temples' where the first couple become God's sacerdotal vice-regents.

After 'the fall' of humankind, however, the localisation of the divine presence, though only representational, became a feature in God's encounters with humanity. Thus, while no geographical place/space in the OT is argued as a permanent sanctuary of the deity because 'the whole earth is even too small for Him' (1 Kg 8:27), some places, such as certain mountains, Sinai and Carmel, and the tabernacle (later, temple), nevertheless, served as localized sacred places for fellowship between Him and some chosen people. The earthly temple was used as a sanctum for human sacerdotal activity; it also became a 'temporal abode' of the deity (cf. Exod 25:8; Lev 26:11; 2 Sam 7:6-7). For, God dwelt in the midst of His people, represented by the Ark of the Covenant in the Holy of Holies, and communed with them (Num 7:89).

Thus, such references to the temple as: 'the temple of the Lord in Shiloh' (1 Sam 1:9; 3:3; 2 Kgs 18:16); 'the Lord from his Holy temple' (Mic 1:2); 'the Lord is in His holy temple' (Hab 2:20); 'the Lord has taken vengeance for His temple' (Jer 50:28) and other similar phrases, are not directed at just a physical structure, since 'it is not necessary for a sanctuary to be an edifice or structure' (Parry 1990:482). Rather, they are descriptions in relation to a sacred space/place, whether heavenly or earthly, permanent or temporal, where the deity is enthroned and speaks with His people (Psa 80:1; 99:1; Isa 6:1). It is a sacred palace from where 'he looks down on all who live on earth' (Psa 33:14, GNB), and where YHWH's presence carries with it such a weight as demanding a response from 'the earth' as a whole (cf. Psa 99:1;

Hab 2:20). It is a demonstration of His position not only as the owner of the earth (Psa 24:1) but also the fact that it is His footstool (Isa 66:1). It also confirms what Lioy (2010:25-26, and 29) notes as 'a link between the Heaven and the earth' (cf. Waltke 2007:255).

Our interest is in the understanding that not only the temple but some geographical spaces such as their camp also served as localized sacred places for fellowship between YHWH and His covenant community. In this light, Lioy (2010:31) is right when he notes that the camp (and not just the tabernacle or tent or temple) was commanded to be kept holy (Deut 23:12-14), since 'impurities did compromise the holiness of the sanctuary and altar' (Grabbe 1997:97; cf. Milgrom 1976). This is because YHWH's dwelling was not restricted to the temple but He moved about in their midst, throughout the camp and even on the whole land.

Lioy's argument that the earth is God's sanctuary is also understood in terms of the divine presence, not after 'the fall' of humankind in Eden, but rather the period before, and the period after the inauguration of the NT. This time frame involves when creation was perfect, and the present, when humanity has been offered the opportunity to become a new creation. It looks forward into the future, i.e., the the apocalyptic/eschatological age, indicate God's plan for creation to experience His eternal purposes of a blessed and enjoyable life. Thus, his description of the entire earth as 'God's temple' will be relevant when the pericope is connected to the NT. This is where the phrase would be considered not in the sense of the localisation of the divine presence as place encounters, but rather in the sense of His presence wherever 'two or three are gathered in His name'. And this will become ultimately fulfilled in the apocalyptic age, when there will be an abiding presence.

Moreover, Lioy's argument that the mandate for humanity to govern the world was a reflection of God's image in humanity (Gen 1:26-28; cf. 9:2) would be reactivated in those who would become new creation in Christ. That would be where humanity, originally endowed with the ability to succeed as God's vice-regents in the world, is expected to live responsibly in order to actualize the will of the creator and testify to His presence and blessing in their lives.

Sprinkle's examination of the connection between place holiness in the OT and NT is significant. According to him, God's presence was with His covenant community in both testaments. This underscores the link between the divine presence indicated by the pericope and that in the NT context. Moreover, Sprinkle's position that cleanliness and uncleanliness in the OT metaphorically symbolised moral purity and impurity and that moral purity is a Christian idea is noteworthy. For, as I will show in some of the latter chapters, moral purity is a significant issue to be advocated for. Thus, I agree with Sprinkle's extension of the OT regulation to God's moral demand for holiness that committed the Israelites and all Bible-believers to the earth as a whole. Overall, all the scholars make significant contributions to the understanding of the concept, both as part of the OT regulation and also in its applicability to the NT believer.

2.7 Pentateuchal laws are related to 'Holy war'

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

The concept nevertheless represents battles in which YHWH exercises judgement on His enemies, who are also the enemies of His people. As van der Woude (1989:29) notes concerning חרם: 'YHWH himself acts as the warrior who comes to the aid of his followers and himself conquers the enemies' (cf. Matthews 2006:58). It was a remarkable element in the life of ancient Israel. While Firestone (1996:99-123) considers the possibility of all the wars of OT Israel as 'holy', whether they are designated as 'holy war' or 'YHWH's war', some scholars differentiate between the two (Longman III 1982:292). Many scholars have made contributions to discussions on this subject by dwelling particularly on the Torah: Gaebalein (1992:5-10); Borowski (2003:35, 76); Sprinkle (2000:637-55); Wright (1999:355-358); and Bruce (1979:257); Stevenson (2002:54).

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

Longman III (2013:118-120) identifies Israel's wars under God as sacred events, and specifically points to the pericope as an example of texts that espouse this concept. My interest in 'holy war' is not only because it is a major concept that underlies Deuteronomy 23:12-14, but also because it is the functional reason and the overall motivation for the regulation. Domeris (1986:36-37) does not only underscore the importance of warfare in the scheme of YHWH, but he singles it out as 'one of the three functions of Yahweh's Council' and affirms His role in war.

In the subsequent review, the works of Annang Asumang (2011), Madeleine and Lane (1978), and Christensen (2002) are of interest. The choice of these is not only because they are exceptionally extensive and better organised, but in view of their identification of YHWH as Warrior and in-depth discussion of 'YHWH's war', and overall contribution to the direction of our dissertation.

2.7.1 Annang Asumang (2011)

One of the current works on the 'holy war' concept is provided by Asumang (2011:1-46). His work raises significant issues on YHWH as the Divine Warrior (cf. Longman III 2013:120; Matthews 2006:58) and thus His involvement in 'holy war'. One of the important contributions Asumang makes to this dissertation is the fact that his examination of the subject extends from the OT to the NT and beyond. This lays a foundation for my position that חרם is one of the main motivations of the pericope.

Asumang defines חרם, also called 'divine warfare', 'wars of Yahweh', as a physical and/or purely metaphorical military combat that is mandated by God, and fought either by Him alone, or with or wholly through the agency of His people (2011:18). The idea of a 'holy war' has a number of distinctive characteristics. For Asumang,

> God is the initiator of the war, the war involves superhuman miraculous elements, the victory is assured and attributed to God, the war is regarded as part of the mission of God and so of His people, and because of its relationship to God's mission, the concept pervaded several aspects of the life of God's people, including the cultic, worship, and ethical dimensions (2011:19).

Asumang notes that the biblical concept of חרם, in the view of many interpreters of the OT is not peculiar to the Israelites. He reveals that some of these interpreters have argued that the concept has some continuity with the conception of חרם among the Ancient Near Eastern people, which also reflects the geo-political tensions of the tribes jostling for existence in the Mediterranean region. In this case, therefore, Asumang posits that there is a likelihood of commonness in the understanding of the originality of the idea. Some scholars have gone to the extent of linking it even to the various creation stories. Some of the major features of 'holy war' are acts of ritual sanctification of the army before the war (1 Sam 13:7-12), offerings and liturgical rituals (11:14-5), victory celebrations with praises (18:6-7), and others after the war. In an organised way, Asumang (2011:19) classifies five major types of 'holy wars' throughout OT history. His classification facilitates understanding of the concept and makes contribution to its discussion.

2.7.1.1 'Holy war' as spiritual battle against other gods

The first type of 'holy war', Asumang (2011:19) notes, is a purely cosmological spiritual combat between God and other gods, without human involvement, as expressed in the hymns of the OT (e.g., Exod 15), and where God is depicted as surrounded by armed angels, as 'the Lord of hosts' (Exod 12:41; 14:24; Deut 4:19).

All idols, because they are channels of Satan and his team of demons, are included in this category of enemies. Asumang (2007:16) notes that the Divine Warrior motif depicts God as the warlord who leads the hosts of angels to fight spiritual forces on behalf of His people. For Aboagye-Mensah, these kinds of warfare are 'reflections of larger battles on the spiritual level (2006:967; cf. Dan 10:10-21).

2.7.1.2 'Holy war' as spiritual battle but revealed as physical miracle

The second type of 'holy war' classified by Asumang (2011:20; cf. Aboagye-Mensah 2006:967) involves limited human combat, but is still an extension of the spiritual combat waged by God, in the sense that the miraculous elements of the military combat are elaborated in the biblical account. In this type, as Asumang puts it: 'God is depicted as fighting human enemies on behalf of his people, whose role involved largely the ransacking of the defeated army and the collection of the spoils after the war, as typified by the war against Amalek (Exod 17)'.

2.7.1.3 'Holy war' as physical combats involving Israel and their enemies

In Asumang's classification (2011:20), the third type of 'holy war', which was mostly fought during the period of the judges and kings of Israel, involved much more elaborate physical military combats against geo-political and religious enemies, but with features clearly defined as 'holy war' (Deut 32; cf. Lind 1980:32). Such military wars, according to Asumang (2011:20; cf. Deut 1:21; 3:21; 31:8), were accompanied by attempts to either seek God's mandate before the war or some indication of divine permission and justification, accompanied by encouragement not to fear the enemy.

Along this same line, Adeyemo (2006:967) reveals that God's involvement in the struggles of His people went beyond merely giving them strategies and the strength to use physical weapons. He also required them to pray and to be spiritually in tune with Him (Exod 17:8–13). Bruce intimates: 'Yahweh would be especially present with His people, so precautions against offending him must be scrupulous' (1979:259). In the context of the wilderness sojourn, any Israelite who became unclean was to go 'outside the camp'. Any uncleanness on the part of the people endangered the nation and placed people in a 'dangerous' condition, even death (Lev 15:31). This, Sprinkle (2000:642) notes, was because uncleanness defiles YHWH's dwelling place

in their midst (Lev 16:16; Num 19:13, 20) as well as the land itself (Lev 18:27) and if not dealt with, could lead to חרם or divine wrath.

2.7.1.4 'Holy war" as apocalyptic, eschatological event against spiritual enemies
The fourth type of 'holy war' is revealed by Asumang (2011:20-21) as a mixture of apocalyptic, eschatological, and ethical reinterpretations of the previous three types. God is depicted as a Divine Warrior who wages war against non-aligned parties or enemies. Asumang notes that these enemies are ethically opposed to God. He indicates that the enemies are identified not by virtue of their wrongdoing, but principally, by their lack of allegiance to God. Satan and his team of demons and/or evil spirits constitute the main antagonists. Consequently, the חרם here is against such spiritual targets. Asumang notes that this type of warfare assures God's people of their impending deliverance from unethical issues that militate against them, and also vindicates them.

2.7.1.5 'Holy war" as apocalyptic, eschatological event against grave ethical practices
Asumang observes that the fifth type of 'holy war', like the fourth, is a mixture of apocalyptic/eschatological and ethical components. The difference, however, is that, 'the ethical dimension is considerably more emphasised than in the previous one' (2011:20-21). Unlike the fourth type, where enemies are identified by their lack of allegiance to God, he indicates that those here are enemies of God because of their lack of moral qualities such as justice, peace and righteousness. In other words these people are God's enemies because they disobey His moral laws. Asumang (cf. Sprinkle 2000:637-38) concludes that in this regard, sinful Israel, and specifically those in its midst who have broken the covenant, are equally God's enemies, against whom He conducts this warfare.

Asumang's elucidation on חרם is significant here, because it unravels how Israel understood God's involvement in their daily affairs, and consequently made the laws presented to the recipients. חרם is one of the major concepts to be espoused by me, so his insights are helpful. Of interest is the fact that the concept does not only apply to the Israelites as OT community, but has ethical dimensions applicable to even the

NT believer. This makes Asumang's work relevant not only to the understanding of the concept, but in explaining and applying it in NT context.

2.7.2 S Madeleine and M Lane (1978)

The חרם concept might have surfaced in Israel during the exodus to the Promised Land. This is in line with the position of Madeleine and Lane (1978:270) that until the time of David's united kingdom of Israel, the Israelites waged war under the concept of חרם. They disclose that Israel's war concept was dependent on the Hebrew understanding of one of the attributes of their God, YHWH, that He was a God of war. This is probably reflected in their song phrase 'the LORD is a man of war' (Exod 15:3), that is, He will do battle for them and lead them to victory. They note that YHWH graciously chose Israel as His people, and they freely covenanted with Him to serve Him. So He became their God, a tribal God, theirs alone. For His part, God declared to be an enemy to their enemies (Exod 23:22; cf. 17:16; Num 31:3).

2.7.2.1 Israel as God's army in 'holy war'

According to Madeleine and Lane (1978:270-271), the whole nation of Israel was regarded as God's army or executioners ('host'; Exod 6:26; 12:17, cf. Longman III 2003:62). Hence God is described as the 'God of hosts', the God of Israel in His 'war-god' character (Exod 15:3). Not only was the nation God's army, they are portrayed as playing, in effect, the role of priests, that of 'holy persons' in YHWH's service during the war (Madeleine and Lane 1978:270-271; cf. Sprinkle 2000:642). So in reference to Deuteronomy 23:12-14, the 'priest' needed to ensure the purity that the camp deserved, by keeping it free of excrement.

2.7.2.2 'Holy war' as physical battle

Like Asumang (2011:20), Madeleine and Lane observed occasions where חרם as spiritual battle can be revealed as a physical battle. It is where YHWH fights against Israel's physical enemies. They argue that by reason of the covenant between Israel and God, their land, Canaan, became a sacred land. Consequently, any invasion of the land by any enemy was a call on YHWH to its defence, who usually brought forth His wrath against the invader. Besides, 'once God was invested with the qualities of a warrior-god and was the principal agent in the waging of a war, His support was

essential for victory' (1978:270-271). For Madeleine and Lane, YHWH actually fought for Israel during 'holy wars' (Exod 23:27-28), because Israel's wars were YHWH's wars (Exod 17:16) and their enemies were His (1978:270-271; cf. Bruce 1979:259).

2.7.3 Duane L Christensen (2001, 2002)

Christensen is among the scholars who identify Deuteronomy as containing issues of YHWH's war, and gives the subject some attention. Unlike Asumang who classified חרם into types, the significance of Christensen's work to this study is that it provides specific characteristics of the concept. He reveals that the theologians of ancient Israel chose stories which were shaped in terms of specific cultic activity that focused on the figure of YHWH as Divine Warrior to convey the mystery and demands of YHWH's holiness. Thus, he identifies the Divine Warrior with 'the God who revealed himself through Moses at Sinai' (2001:lxxxviii; cf. 2002:157).

Christensen (2002:CX-XII) observed that the institution of 'holy war' during the period of the tribal league in ancient Israel, 'should be distinguished from YHWH's holy war as celebrated event in the cultus of the ritual conquest'. He notes that YHWH's war 'is the epic journey of Israel from slavery in Egypt to freedom' in the Promised Land. For him, 'the war with Amalek is the first in a series of wars and together with Egypt's defeat at the Red Sea, forms YHWH's holy war par excellence'. Christensen posits that the quotation from the *Book of the Wars of the Lord* in Numbers 21:14 presents the Divine Warrior as poised on the edge of the Promised Land, before the primary battles of the eisodus under Joshua in Cis-Jordan. He depicts, YHWH as coming with His hosts to the Arnon river in Trans-Jordan, and, 'turning aside to settle affairs with Moab before marching against the two Amorite kings to the north, and then across the Jordan to Gilgal and the conquest of Canaan' (2002:CXI).

Christensen views war oracles as delivered to inspire the troops in battle, typified by the time of the judges and by some prophets (2002:CX-CXI). In particular reference to YHWH's involvement in wars against physical enemies, certain phrases are employed. Christensen (2002:542) notes for example that 'YHWH "hardened" Sihon's spirit and "made obstinate his heart" is "holy war" language'. Moreover, the reference to 'when you go forth as an army camp against your enemies' according to

him, probably refers to more than normal military situations, for the Israelites envisioned themselves as the 'hosts of YHWH' with God himself as a Warrior.

Christensen considers חרם to be an expression of purity. The absolute destruction of evil, according to Christensen, is a way of expressing the meaning of holiness in relation to God himself (2002:157). The people are commanded to remove all the places of worship of other gods in the land, for they are a holy people whom YHWH has chosen. Continuing, Christensen (2002:542-543) notes that the language in Deuteronomy 3:6-7 is that of 'holy war' with the repetition of the phrase 'devoted to destruction'. He posits that the Israelites are the 'family property' of YHWH, and, as such, they share in YHWH's holiness (2002:156).

Traditional 'holy war' in ancient Israel, for Christensen (2002:CX, 543-44), 'involved actual warfare against specific enemies, and was usually in a defensive situation'. It is like Israel's battle against the Canaanites. He notes however, that 'YHWH's holy war is the ritual fusing of the events of the exodus from Egypt and the eisodus into the Promised Land in one great cultic celebration, in which the Divine Warrior marched with his hosts from Sinai to Shittim and then across the Jordan River to Gilgal, the battle camp for the conquest of Canaan'. For him, 'holy war' was not limited to the conquest period. He reveals that there were cultic re-enactments during annual pilgrimage festivals in the vicinity of Jericho in the pre-monarchy period of Israel, when the people gathered to celebrate YHWH's holy war.

Christensen (2002:51) notes that 'all Israel, past and future would have a part in this YHWH's Holy War celebration'. He observed that such a tradition was still alive in the community at Qumran (2002:542). Of greater importance to this discussion is Christensen's (2002:542-543) argument that the 'holy war' concept is underscored by the instructions of Deuteronomy 23:12-14. He describes the assembly of YHWH in ancient Israel as 'a military camp in which the Divine Warrior walks in the midst of the camp to drive their enemies before them' in a holy war. He comments that YHWH as Divine Warrior walks in the midst of your camp is in the sense of 'marching with his troops to battle', not that He is just 'walking about within the camp'.

2.7.4 Evaluation of secondary literature on 'holy war'

The contributions of all the discussants: Asumang, Madeleine and Lane, and Christensen, to the idea of חרם in the pentateuchal laws, are significant. Their separate arguments point to the concept as one of the major underlying motifs of the Mosaic laws, and many reasons and events are mentioned by all of them as precursors of such a war. Of much interest is the observation that the underlying call to holiness and obedience the 'holy war' to be satisfied is revealed by all of them. The identification of some of the reasons for the 'holy war': God's holiness, the camp as a holy place, or perhaps, the community as a covenant community, is appreciable.

Specifically, Madeleine and Lane's identification of Israel as God's army is essential for the study of the text which identifies Israel as an army in a camp. The way Christensen strikes a connection between the Divine Warrior and demands for holiness/purity cannot be overlooked, since it is one of my positions in this discussion. His link of 'holy war' in the wilderness battles with what would occur in the Promised Land, spelt in the pericope, helps in the understanding of the pericope.

Considering חרם beyond the confines of the OT by linking it to the mission of God in the NT is significant for this dissertation. This is where Asumang is on target, as he did excellently by connecting it to NT circumstance. By this, the application of the concept is not only extended to the NT/ Christian context but also becomes applicable to contemporary Christian life and even points to the future period.

2.8 Summary and Implications of the review

So far, the reviews on the interpretations of the Pentateuchal holiness/purity laws have apparently centred on the major areas of interest. These are purity/holiness, hygiene and how it relates to disease and contagion; sanitation in contrast to pollution of the geographical spaces, particularly the camp; how these make a contribution to the concept of 'place holiness'; and the idea of 'holy war'.

A summary is shown in the figure 2.1 below:

Scholar	Observation	Evaluation
David P Wright (1999)	Discusses holiness laws in reference to entities; specifying God, Priests, Levites, Israel, and place	He covers all the entities described in the pentateuchal laws; his reference to holiness of God, Israel, and the land is worth exploring
Joe M Sprinkle (2000)	Discusses holiness laws symbolically and literally. Emphasises cultic, ethical and hygienic concerns	His hygienic reasons for the laws are of interest to this thesis, his view that faeces cause ceremonial uncleanness because of proximity to the genitals is, however, questionable. His symbolic explanation for the laws has some value
Mary Douglas (1996, 2002, and 2003)	Discusses holiness laws symbolically as link to blessings and curses. She emphasises moral and social concerns especially sanitation	Her identification of the laws as dealing with social functions like sanitation and hygiene will be explored. The connections she establishes between holiness, sanitation, and 'holy war' will also be helpful
Robert W Domeris (1986)	Discusses holiness laws as cultic, ethical, and functional	His approach indicates a tripartite view; holiness is defined in terms of deity; 'holy war' as a functional role broadens the scope of interpretation of the laws
Daniel T Lioy (2004)	Discusses holiness laws as cultic, ethical, and social	His tripartite proposal broadens the scope of interpretation of the laws.
James Bruckner (n.d.)	Discusses holiness laws as hygiene with emphasis on health, disease and contagion	His definition of hygiene as a means of obedience to the law emphasises the divine undertones of health and contagion.
Adetoye Faniran and Emiola Nihinlola (2007)	Discuss holiness laws as sanitation and advocates for care of creation or the environment	Their identification of the text as advocating sanitation of the camp and connection of text to the current believer is important to study
Richter Sandra (2010)	Discusses holiness laws in connection with pollution/sanitation and advocates environmental and creation care	Her emphasis on God's demand of Israel's accountability over the land lays a foundation for the camp, which is part of the land, to be observed as holy
Daniel T Lioy (2010)	Discusses the concept of 'sacred space/place by focusing on Eden and the earth and links divine presence to the camp	His identification of the whole earth and the camp as sacred space/place makes a contribution to the position of the dissertation
Joe M Sprinkle	Discusses the concept of 'place theology'; focuses	His connection between OT idea of 'Place theology' and the NT teaching of

(2000)	on the sanctuary	Christ is worth exploring
J Inge (2003)	Discusses the concept of 'place theology'; notes three major factors: God, the people, and camp as a geographical place	His links of three major players in our discussion: God, His people, and the camp as a geographical place, and the responsibility God gives His people over the land is laudable
Annang Asumang (2011)	Discusses God as the Divine Warrior; classifies 'holy war' as a physical, ethical, and apocalyptic/ eschatological battles	His classification of types of 'holy wars' as physical, ethical, and apocalyptic transcends OT-NT borders to the present time and will help in discussing 'holy war' as the overall motivation
S Madeleine and M Lane (1978)	Discuss 'holy war' as physical; Israel is God's army and priest in war	Their identification of Israel as God's army is good for the study since the text centres on Israel as army in a camp
Duane L Christensen (2001, 2002)	Discusses God as the Divine Warrior; uses the 'holy war' motif of Deuteronomy to connect the wilderness battles with that of the Promised Land	His connection between the Divine Warrior and demands of holiness/purity is one of the driving forces behind this dissertation. The use of 'holy war' in the text to connect the wilderness battles with that of the Promised Land is good for Israel to understand the text

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

The existence of unending interpretation of the OT holiness laws is neither a strange development nor a questionable matter. While this is a healthy development for exegetical exploration, however, none of the major approaches to the interpretation of the concepts as symbolic, dichotomous, or even tripartite is exhaustive, as shown by the review and indicated in the various evaluations. The implication is that the 'strait-jacket' interpretation of the laws of the Torah as symbolic or otherwise and often as a dichotomy should be re-examined in the light of other identified motifs in the laws.

There is also the need to strike a position of agreement among the scholars on how to organise and classify these concepts; moreover, the perspective of the definition of holiness has to be unified. It will be appropriate to integrate comprehensively into one basket all the possible concepts that have been unearthed, through a unifying overarching presentation which will hopefully be an important leap in theological scholarship. This is the expectation of the next chapters starting with Chapter 3.

2.9 Conclusion

Besides the identification of a clear basis for integrating all the underpinning thematic issues of the pericope in order to holistically establish their significance there is the need for a model that is based on sound biblical exegesis to achieve this aim. This is what has necessitated 'a multi-disciplinary study' of a selected pericope. This is to be achieved on the basis of a historical-grammatical method which also recognises symbolic/allegorical undertones of scripture. It proposes to base such studies on Deuteronomy 23:12-14. Smith (2010:1-10) has outlined the steps for biblical exegesis based on such a foundation. Granted that the text is studied through similar steps to identify and integrate all the concepts therein, one of the end products of the discussions in this dissertation will be a model of exegesis of the pentateuchal laws in the light of the NT, which can even be extended to cover all OT texts.

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

Chapter 3

The Historical-Grammatical approach to the exegesis of Deuteronomy 23:12-14

3.1 Introduction

As indicated in Chapter 1, this dissertation, based primarily on a literary research, is intended to explore the various disciplines indicated by Deuteronomy 23:12-14. The original source of the pericope, being a historical document in the Hebrew text, has to be processed into a version which will reveal its basic meaning in order to facilitate our study. My purpose in this chapter is the selection of the appropriate research instrument and its application for unearthing the data for subsequent discussions. At the end of the chapter, the background to the text and its basic translation are made available. The key themes of the text are also unearthed for subsequent application.

Undoubtedly, the traditional conservative approach of categorising the laws into cultic, civil, and moral has come under some attack, at least for good reasons, not only for its arbitrariness. It has raised the fundamental question of what predictable hermeneutical grid can be used to interpret the OT laws. Choosing an acceptable research model and spelling out the detailed methodological structure and design to achieve set objectives is one of the important areas of any study. In the circumstance where the text is part of OT laws, then, it becomes more challenging, and great care should be taken in the choice of the hermeneutic model.

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

a basic/literal translation of the pericope, revealing in the process all undergirding disciplines/concepts.

3.2 Application of the Historical-Grammatical model

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

Interpretations which are not based on sound historical-grammatical hermeneutic practice open doors to many kinds of questionable interpretations and applications of Scripture (cf. Thiselton 1996:294). Martin Luther commented on such a model that it makes the meaning of the Bible become clear and not obscured (cf. Thiselton 1996:295). Yet, as indicated earlier (ref. §1.5), this model is only the primary choice, and certainly not the only method adopted in this dissertation, in the light of the undertones of figure of speech associated with Scripture. Thus, applications of typology, allegory and other Jewish approaches, which are often quite legitimate and sometimes can be the only legitimate way of handling some OT passages, may be employed, where necessary.

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

The overall objective of this exegesis is not only to bring out the authorial meaning and significance of the text for the original readers, but to also make it significant for

the contemporary believer (cf. Hill and Walton 2000:23-25; Smith 2010:10). This is in line with Klein's (1998:325; cf. Goldingay 2001:109) argument that evangelicals are committed to getting at the true meaning of a text. This is in contrast to the arguments of 'New Criticism' propounded by scholars such as W K Wimsatt Jr, M C Beardsley, H G Gadamer and P Ricoeur. One of their positions is that texts must be understood as having 'an originary superiority to and freedom from its origins' (Gadamer 2006:579). While a discussion of the debate by these 'apostles' is outside of my focus here, at least, as a summary, they oppose interpretation that emphasise the authorial meaning of a text, and rather favour semantic autonomy (cf. Schenck 2014:§1-5; Hirsch Jr 1966:1-6).

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

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

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

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L-A        ┌─────────────────────────────────────────────┐
           │   Exegesis of Old Testament text - Introduction │
           └─────────────────────────────────────────────┘

L-B    ┌──────────────────────────────┐   ┌──────────────────────────────┐
       │ Contextual analysis - it involves: │   │ Textual analysis - it involves: │
       └──────────────────────────────┘   └──────────────────────────────┘

L-C ┌───────────┐ ┌───────────┐ ┌───────────┐ ┌───────────┐ ┌───────────┐
    │ General & │ │ Literary  │ │ Literary  │ │ Exegetical│ │ Analytical│
    │ historical│ │ context:  │ │ structure:│ │ analysis  │ │ synthesis │
    │ background│ │ type of   │ │ identified│ │ of the    │ │ to show   │
    │ issues of │ │ genre of  │ │ patterns  │ │ text with │ │ all the   │
    │ book &    │ │ text &    │ │ & rhetoric│ │ appropriate│ │ key ideas │
    │ text      │ │ limits of │ │           │ │ observation│ │ of the    │
    │           │ │ the text  │ │           │ │           │ │ text      │
    └───────────┘ └───────────┘ └───────────┘ └───────────┘ └───────────┘

·        ┌──────────────────────────────────────────────────────┐
         │ Establishment of authorial-meaning of the text by looking at │
L-D      │ its motivation(s) and significance (theological, social, cultural); │
         │ then application to the direct recipients, and the larger society │
         │                    prior to the NT                    │
         └──────────────────────────────────────────────────────┘
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Figure 3.1 Proposed sketch the for exegesis of Deuteronomy 23:12-14

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

3.3 The Contextual Analysis of Deuteronomy 23:12-14

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

3.3.1 General and historical background of the book

Any successful exegesis does not overlook the general and historical background of the pericope, but devotes attention to the occasion of the text and book and what

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

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

3.3.1.1 Redaction Criticism and the Sitz im Leben of the book

The importance of the historical context of any text and book in any genuine historical-grammatical studies cannot be underestimated. Arguably, no book of the HB has been argued over like Deuteronomy in the light of the unending discussions concerning the 'Book of the Law' that was discovered in the temple during Josiah's reforms (2 Kgs 23). Mainly as a result of the identification of Deuteronomy with the latter, it is not easy to establish the context of the book without getting involved in some sort of scholarly entanglements. Arguments about its *Sitz im Leben,* that is, the temporal provenience or life setting or better still, the sociological background of its composition, have reached peak levels.

The traditional view, which conservative interpreters of the HB hold to, is that Moses wrote the whole Torah, but this position has come under strong challenge. Specifically, some scholars disagree with his authorship of Deuteronomy. Baker and Arnold (1999:148) note Spinoza as one such scholar. Greenspahn (2004:454-55) also observes Abraham ibn Ezra's reservation, which has had appreciable impact on the development of contemporary biblical scholarship. A major reason, no doubt, is that scholars have still not settled on the original life situation of the book. While some argue that the book parallels the second millennium Hittite suzerain-vassal

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treaties, because of its extensive historical prologue, others consider it as rather closer to the first millennium Neo-Assyrian treaties for its accurate comparisons with 'the order and phraseology of the curses sections' (Arnold 2011:553).

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

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

Clines (1979:82) observes one of the first major steps towards current theories of pentateuchal origins. He mentions how Astruc (1753), though not denying Mosaic authorship of Genesis, concluded that 'two documents, the one using the divine name YHWH, the other, the divine name Elohim ("God"), lay behind the present book of Genesis'. Astruc's works, no doubt, sparked the search for deeper information to discount Mosaic authorship of the Torah and for that matter Deuteronomy. However, the debate on the *Sitz im Leben* of Deuteronomy followed the work of W M L de Wette in 1805 (Clines 1979:82; cf. Stott 2005:155; Weinfeld 1967:249). Clines notes de Wette's argument that Deuteronomy was the law that was 'discovered' by Josiah (2 Kgs 22). If de Wette's work ignited the fire of critical

scholarship, then it was Julius Wellhausen (1844-1918) who gave it the needed oxygen and thus the momentum to burn. Riding on the back of de Wette's argument, the 'Documentary Hypothesis' or 'Documentary Theory', represented as JEDP theory, was developed and popularised by this German scholar.

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

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

Doc. 1 (950-850 BC)	Doc. 2 (850-750 BC)	R(I)	Doc. 3 (621 BC)	R(II)	Doc. 4 (605-539 BC)	R(III)
|	|	|	|	|	|	|
Author J	Author E	JE	Author D	JED	Author P	JEDP
|	|		|		|	
Written in Judah	Written in Israel		Written in Judah		Written in Babylon	
|	|		|		|	
Uses Yahweh or Jehovah for God	Uses Elohim for God		Stresses the law		Stresses priesthood and holiness	
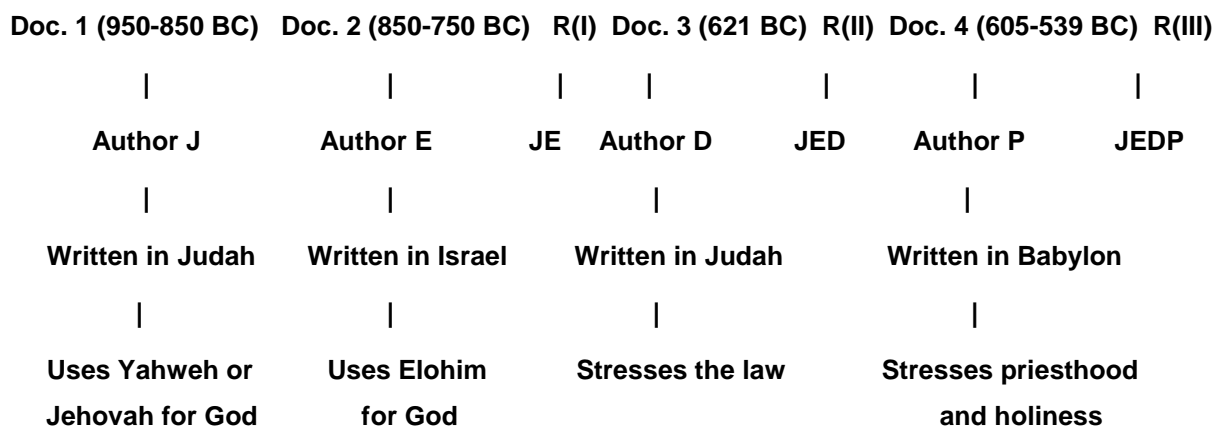
Figure 3.2 Diagrammatic display of Documentary hypothesis (JEDP theory)

Since the birth of JEDP theory until recently, the position of scholars on the life setting of Deuteronomy has changed and the anti-Mosaic position has grown in strength. The arguments of such scholars are diverse. Heck (1990:16) observes, for

example, that Genesis 49 and Deuteronomy 33 were previously unanimously understood as the words of Jacob and Moses, respectively:

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

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

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

Weinfeld (1967:249-262) supports de Wette's view that Deuteronomy reflects the centralisation, but with a reservation. He notes: 'one can no longer speak of a new book written in the time of Josiah but about compiling old traditions and reworking them in the spirit of a new historical and social reality'. Stott (2005:158) agrees with Conrad's (1992:52) position that references to the book of the law are part of a rhetorical strategy to bolster the credibility of the narrative in which it is mentioned. Stott quotes Conrad: 'by making general and even specific reference to a document that has been lost and found, and for the readers lost again, the narrator's voice has been empowered and given authority'. Adamczewski (n.d.:19) notes the arguments of scholars like Seters and Christensen that the direction of literary dependence between the books of the Torah is rather reversed, that Genesis, Exodus, Leviticus, and Numbers are literarily dependent on Deuteronomy, and not vice versa. Strangely, this does not appear to reflect Christensen's (2001:lxxxix) position.

Moreover, Seters (1983:48) is mentioned by Stott (2005:167) as suggesting that the sources cited by the Chronicler in respect of the found 'Book of the Law' are fictive and designed to 'disguise his obvious literary dependence upon the Pentateuch and the Deuteronomistic Historian'. Last but not the least comes Lundbom, who is observed by Christensen (2001:lxxx) to have suggested that it was only the 'Song of Moses' (Deut 32) and not the entire book that was found in the temple in Jerusalem during the reign of Josiah.

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

On the contrary, the arguments of scholars in favour of Mosaic authorship are not only consistent, but also convincing. A few of these arguments have been presented subsequently to make a case for my position in this dissertation. Hall (2000:15) argues that the scholars who had expressed doubts about Mosaic authorship are in the minority, compared to the overwhelming number who agree that Deuteronomy identifies itself as Mosaic (Deut 1:1; cf. 2:1). As Christensen (2001:lxxxv-lxxxix)

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

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

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

Gaebalein (1992:3-6) observes how scholars like Kitchen and Kline have showed the literary similarities between ancient Near Eastern suzerain-vassal treaties, especially the Hittite treaties of the 2nd millennium BC (cf. Bruce 1979:62; Arnold 2011:552-53;

Barker and Kohlenberger III 1994:236). He notes that prologue to Ecclesiasticus (180 BC), refers to 'the Law and the prophets' and other subsequent books, and that the 'Law undoubtedly includes Deuteronomy'. According to Gaebalein (1992:6-7), Josephus in *Contra Apion* listed five books that 'belong to Moses' among the twenty-two 'divine' books. He argues that the inclusion of the Deuteronomy in the LXX and other early translations and quotes from the book in the NT deem it as canonical.

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

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

Apart from statements within the book that support Mosaic authorship (1:5; 31:9, 22, 24, and 30), there is also the evidence of the centralisation of worship to refute a

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

Radmacher, Allen and Wayne (1997:290-91) consider the speeches in the book as set against the background of all the events of Israel's history including the Exodus from Egypt until the time they were spoken; the revelation of God at mount Sinai, the rebellion response of Israel to YHWH's goodness, and God's constant protection of them. So, von Rad's (cf. Weinfeld 1967:249; Kim 2004:1-8) proposal of a covenant renewal feast and the preaching of Levites as the setting should be discredited on the grounds of having weak historical foundations. As Christensen (2001:lxxxvi) notes, 'the book enjoyed many years of use within public worship in Israel before its use at Josiah's time'. Similarly, Kim (2004:1-8) argues: 'If it is indeed homiletic preaching as von Rad argues, it would rather belong to the prophets than to Levites...However, Moses entrusted the book not solely to Levitical priests (Deut 17:18), but also to "all the elders of Israel" (31:9)'.

For Radmacher et al (1997:290-91), Deuteronomy comes on the heels of Moses' expectation of imminent death, since YHWH had commanded him to leave the words of the law as a testimony to Israel. In response, then, Moses wrote the words down and gave them to the priests, the sons of Levi, who carried the Ark of the Covenant of YHWH, and to all the elders of Israel. It was for safekeeping, and also for the law to be read every seven years as a constant reminder to the people 'so they can listen and learn to fear the LORD' (Deut 31:9-13). With future covenantal renewals clearly stated, Moses challenged the people to renew their commitment to God (Deut 30:11-20). No wonder other passages of the OT refer to Deuteronomy regulations as

Mosaic (1 Kgs 2:3; 8:53; 2 Kgs 14:6; 18:6, 12). Not even the NT is silent on Moses' authorship of the Torah, especially in connection with Deuteronomy (Matt 19:7-8; Mark 10:3-5; 12:19; John 5:46-47; Acts 3:22; 7:37; Rom 10:19).

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

Therefore, not only should Mosaic authorship of Deuteronomy and to a large extent the Torah be defended, but also its contribution as a whole should be appreciated. Crüsemann (2001:247-249) believes that the Torah connects the whole of reality, in particular all areas of everyday human life, with God, and that the contours of God's identity and nature are revealed by this connection. Thus, 'translating "torah" as "law", and subsuming the commands of the OT only under the theological category of "law", tears apart what, in the Bible, belongs together'. The Torah, for Crüsemann, doesn't only serve as foundation of Scripture but expresses the unity of God and, thus, 'an indispensable element of the identity of God'.

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

ethical teaching is to be rightly appropriated'. Bearing the imprint of God's moral character, the law is God's blueprint for how God intends human life to be lived.

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

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

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

In summary, various views of scholars on the *Sitz im Leben* of Deuteronomy have been noted. The position of scholars who do not support Mosaic authorship has been contrasted with arguments that support it. While the investigation cannot

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

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

While some scholars argue that the book provides 'the second law' (Geisler 1986:77-80; cf. Barker and Kohlenberger III 1994:236) others subscribe to 'a copy of the law'. Longman III and Dillard (2006:102-111) consider its title 'the second law' as not an error, since Deuteronomy indeed contains a second version of the law as recorded in Exodus, Leviticus, and Numbers. However, Gaebalein (1992:3-6; cf. Bruce 1979:258) rebuffs such a designation, on the grounds that it resulted from a mistranslation of Deuteronomy 17:18 in the LXX and the Vulgate. He notes that the Jews identify the book of Deuteronomy by its first words 'These are the words' - or by 'The Book of Admonition' or reproofs or corrections. For Hill and Walton (2000:131-32; cf. Hall 2000:14), the book does not give a 'second law' as the name may suggests.

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

light of this text, then 'a second *copy* (of the) law' which is a 'repetition' indicates a better meaning than just 'the second law', which some scholars also disagree with.

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

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

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

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

Geisler 1986:77-80) view that Deuteronomy is the farewell discourse of Moses also falls in line here.

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

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

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

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

3.3.1.4 The Purpose and Significance of the book
The significance of the book is underscored by the comments of some scholars over the years. Craigie (1983:84–86) notes that 'among the fragments of the DSS, all but eight chapters of Deuteronomy are represented'. Richter (2010:357-376) also sees it

as the document that articulates the national constitution of Israel as 'a nation that stands as the first model of God's relationship with a redeemed and landed citizenry in a fallen world'. Geisler (1986:77-80) comments on the doctrinal significance of Deuteronomy: 'obedience to God's laws is necessary for the blessing and well-being of his people'. For Eisen (1998:321-328), 'Deuteronomy provides a legacy which is not the shape of the future, but the nature, the import, of the present'.

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

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

> The Book of Deuteronomy is definitely spiritual and intensely theological….It stands as the wellspring of biblical historical revelation. It is a prime source for both OT and NT theology. Whether the covenant, the holiness of God, or the concept of the people of God is the unifying factor of OT theology, each finds emphasis and remarkable definition in Deuteronomy (1992:10).

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

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

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

Events from Numbers 14 serve as background to the original audience of the book and text. After the demise of the older generation, the surviving and new ones who also survived the plague at Baal-peor as a result of idolatry had now witnessed YHWH's judgement by way of punishment for disobedience (Deut 4:3; cf. Num 25; Radmacher et al 1997:290). So Moses had to plead with this new generation to be faithful to God's covenant. This is indicated by the frequent use of 'today' by Moses

(1:10; 4:4; 5:1; 3; 6:6; 6:11) and means that the covenant renewal was a turning point and an opportunity for this new generation to start anew. Deuteronomy 23:12-14 then becomes a stipulation to prepare the people not only for the conquest of the Promised Land, but also that the Israelites could experience victory over their enemies as long as God was in their camp.

3.3.2 Literary context of Deuteronomy 23:12-14

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

It is expedient to establish the background of the text in relation to the surrounding paragraphs and the neighbouring chapters. It is also important to consider how the passage relates to other passages of the book and of the Torah and even the whole OT. However, considering the continuing debate about the *Sitz im Leben* of the book, the Herculean nature of a research into the literary setting of Deuteronomy cannot be overemphasised. The sections that follow provide just a brief insight in two of the pertinent areas: the type of genre of the pericope text and its limits within the context of the book and chapter. The aim is to throw light on the type of pericope being dealt with in order to not only straighten and narrow the scope of the actual exegetical analysis, but also help in its interpretation.

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

Establishing the genre or type of an exegetical study is one of the most crucial steps in the exegesis. Determining the genre will indicate how the passage is interpreted and what meaning many of the details should have. Hirsch Jr observes that the ideas of a genre have a necessary heuristic function in interpretation and that 'understanding of a text for interpretation is genre-bound', and that 'valid interpretation is always governed by a valid inference about genre (1967:78, 113

respectively). Klein (1998:332) notes: 'While the general principles of interpreting literature…apply to all writing, each genre or form has unique features that interpreters must note if they are to understand accurately'.

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

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

3.3.2.2 The limits of Deuteronomy 23:12-14
In the light of the preceding reasons, Deuteronomy 23:12-14 is very relevant to Israel. The uniqueness of this genre lies in the interesting limits within Chapter 23 of the book. Clearly, the 'holy war' idea of verses 12-14 was an extension of the laws that banned the nations from entering the assembly of Israel in verses 1-8. And though the text is usually considered as part of verses 9-14, 12-14 on its own

assigns reason for the stipulation therein and supplies reasons for the assigned reason. For instance, it does not only provide the presence of God in the camp as reason for the practice of holiness; it goes on to mention two significant reasons for such a divine presence. First is protection. With Israel surrounded by enemies, protection could not be traded for anything. As the One who had protected them throughout the exodus, they had built enough confidence in Him.

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

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

The remaining part of the chapter, verses 15-25, is distinct from our pericope in that it concerns various regulations such as laws on refugee slaves, laws that forbid interest on loans to fellow Israelites, and laws concerning vows, which have nothing to do with the 'holy war' motif. In this light, verses 12-14 of the chapter, which spell out the means by which Israel would not suffer the gravest consequences in war but help them to obey God so as to secure victory over their enemies, are unique.

3.4 Textual Analysis of Deuteronomy 23:12-14

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

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

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

3.4.1.1 The identified form of Deuteronomy

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

The above positions notwithstanding, I see the literary form and content of the book of Deuteronomy differently. The whole book is based on the theme: 'Obey YHWH in order to possess the Land' (Deut 4:1-40). Indeed, obedience to YHWH's laws and the call to observe them play an integral part of the covenant relationship with Israel

and clearly take a centre stage in Deuteronomy (cf. Radmacher et al 1997:332). According to Wright (1997), Milgrom presented Israel's holiness in Deuteronomy on the basis of their obedience to the prohibitions in the laws.

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

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

From Chapters 6-28, Deuteronomy provides a review, reinterpreted, and reaffirmation of God's laws, with elaboration and inclusion of some miscellaneous laws with emphasis on obedience. Love is observed by some scholars to be the central theme of the covenant between YHWH and Israel (cf. Longman III 2013:369); love for YHWH is quite prominent in Chapters 5-11, as also observed by Arnold to be one of the bases of the book's link with the ANE treaty structure (2011:553). YHWH is to be loved (5:10; 6:4), but His stipulations which are espoused throughout the book and beyond rest strongly on obedience to Him. Consequently, love begins to find expression in the book after the obedience needed to enforce the covenant had been emphasised (Chapter 4), and then the two are connected together in some places (10:12-13; 11:1, 13; cf. Christensen 2001:215).

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

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

Accepting the pivotal role of obedience is significant in the light of the transitional stage of the community in their journey, especially the fact that experiences of blessings or curses on the land they were ready to possess rested on it. No wonder, the whole of Chapter 28 was dedicated to the call for obedience. The rest of the book is devoted to the nation's expectations of the distant future, the renewal of the covenant, and Moses' departure formalities. In the closing chapters, 29-33, where there is renewal of covenant, handing-over and Moses' farewell, obedience still underpinned major statements (29:9, 29; 30:14, 16, 17; 32:46). 'To obey is life; to disobey, death', hence the admonishing: 'Choose life in order that you may live, you and your descendants!' (Deut 30:19). Thus, God's action in blessing Israel was conditional upon their obedience (cf. McConville 1986:14, 17).

Another dimension of obedience as the pivotal concept of Deuteronomy is tied up to possession of the land which is no doubt the central element of God's promise to the

patriarchs. A closer look at the book reveals that obedience to the law was the basic condition for a successful establishment in the Promised Land. Longman III and Dillard (2006:117) agree with this view:

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

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

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

The connection between obedience to the covenant and possession of the land was, however, not without genuine reason. Moses knew that it was only by purposeful commitment to take every instruction of YHWH seriously that the community would inherit the Promised Land. So, consistently, Moses reminded the people of God's commandments by calling them to obedience (Deut 26:16; 27:1, 10; 28:1) and linking it to the ultimate promise (Deut 11:31-32; 28:8-9; 58-68; 30:2-5). Three observations buttress this point. First, the people's disobedience and rebellion which

caused the elderly generation not to enter the land was still fresh in his memory (Deut 1:26-36). Then Moses' own bitter experience of not entering the Promised Land as a result of failing to obey God's instructions at the waters of Meribah (Deut 1:37-38; cf. Num 20:1-13).

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

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

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

Buttressing his argument, Inge (2003:35) notes O'Donovan's view: 'The possession of land was a climax of mighty acts by Yahweh, and represents the acts of consecration by which Israel gives itself to receive the gift'. Moreover, he observes, 'this consecration requires deep faithfulness on the part of Israel, and will necessitate a very careful balance in the three-way relationship between people, place, and

God'. Interestingly, Inge's submission that the possession of the Promised Land requires consecration of the people on one hand and some deeds of YHWH on the other articulates the message of the pericope, where the people were to ensure holiness in the camp in order for God to conquer their enemies for them.

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

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

3.4.1.2 The identified literary patterns in Deuteronomy and Chapter 23:12-14
As indicated already, Deuteronomy is observed to be largely presented as *spoken* by Moses, not just written (cf. Arnold 2010:58-68; Watts 1999:106; Enns 2002:387; Macdonald 2006:212-14; Geisler 1986:77-80). There are clear indications that either the whole book of Deuteronomy was structured poetically and sung as a song (31:19, 22) or only some portions constitute a song (31:1-32:44). Christensen (2001:lxxx-lxxvii; cf. Hall 1998:85) favours the former position and considers the book as a musical composition at the outset for use within the context of public worship. As he also admits: 'We have in Deuteronomy a "prose" text in relation to the lyric poetry of the Psalter' (2001:lxxx-lxxxvii; cf. 2002:540). His observation of its language as poetic, symbolic, and metaphorical in nature has been mentioned earlier. So for him, the 'Song of Moses' refers to the entire book as it was sung at the Feast of Booths (31:9).

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

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

The starting point is an analysis of the pattern of the book, which yields a chiasm showing 'abcdcba' pattern:

a. Moses spoke these words to all Israel in the plains of Moab (1:1)

   b. Go in obedience and possess the land God has given you (1:6-8)

      c. Disobedience to God prevented you from entering the land (1:26-36)

         d. Obey the LORD so that He leads you to possess the land (4:1-28:14)

      c. Disobedience to God will cause your scattering from the land (28:15-68)

   b. Go back to God in obedience to repossess the land he gave you (30:1-29)

a. Moses recited the words…to all Israel in the plains of Moab (31:30-33:29)

At the extremes are the words spoken (or recited) by Moses which form an *inclusio*. Enclosing the extremes are the commands to go and possess and an assurance of

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

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

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

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

Particularly, the following interesting observations are made:

I. While the events in verses 12 and 13 are directed to the outside of the camp which is of less relevance, the events of verse 14 are directed to the camp.

II. The picture of the stipulations in verses 12 and 13 is reflected in a mirror as a bigger picture in verse 14. Hence:

    i. small 'a' matches big 'A'
    ii. small 'b' matches big 'B'
    iii. small 'c' matches big 'C'
    iv. small 'bb' matches big 'BB'
    v. small 'aa' matches big 'AA'.

III Verses 12 and 13 form an interesting pivot pattern with subsequent action and reason reflected at a pivot, the structural centre of the literary unit. This reflects an 'abcba' chiasmus design.

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

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

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

The interesting literary styles and patterns demonstrated by the text are a confirmation that poetry is at its best in the book. In addition to poetry are chiasms which enable interpreters to identify the key message of the text. The centre of the

chiasm identifies the core, whereas the wings identify the limits. So, for example, in the structure above of 23:12-14, 'c' identifies the core themes of the two sub-structures.

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

3.4.1.3 The identified figures of speech of Deuteronomy and Chapter 23:12-14
The authors of the OT text employed several literary devices to maximise their impact and possibly act as an aid for quick memory. Generally, metaphorical language form very important rhetorical and conceptual functions to the readers/hearers. Chisholm Jr (1998:172) observes: 'Some philosophical types, concerned that such metaphors might be misleading, are often quick to place a disclaimer on such text' He adds, however: 'Such disclaimers miss the point God is trying to make! God wants to reveal himself in terms we can understand'. He concludes with this advice: 'We should focus on what the metaphorical language communicates about God'

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

The foregoing observations support the argument that the content of Deuteronomy was composed in songs and recited and/or sung at festive periods (cf. Rodas 2012: 264-65). Be that as it may, some of the implications of such features are not far-

fetched. One of such implications is that it was a means to transmit the cultural traditions which are contained in the laws to the largely preliterate Israelites community. As Christensen argues: 'The book is primarily a work of literary art designed to transmit a canonical body of tradition as effectively as possible to a given people' (2001:lxxx-lxxxvii). There is an additional implication worthy of notice: poetry is a very important tool for communication in theology. Christensen (2001:lxxx-lxxxvii) agrees when he notes: 'It is a way of…making present that which lies beyond the bounds of human experience and understanding'. In other words, there is a theological dimension and that is to make the people experience the transformation power or 'spirit' behind the message as they recite and/or sing it. The overall effect of such experience is that the attention of the people would be focused on YHWH, who is the Giver of the instructions.

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

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

  A. Euphemism: The Hebrew writers were excellent users of euphemism (cf. 1 Sam 24:3; Gen 47:30; 49:39; Deut 31:16; 2 Sam 7:12; 1 Kgs 1:21; Psa 49:19). The use of the noun, 'a place', instead of 'latrine' (the noun common feminine singular absolute from יד in verse 12) offers a typical example of the situation where preference is placed on a word in the light of Hebrew culture. In support

of this, Christensen (2002:542-44; cf. Macdonald 2006:217) also observes that the use of 'sign' or 'monument' is possible, since the likely interpretation is that of euphemism for 'latrine'. However, such an objective should not take precedence over others that aim at spicing up the meaning and purpose of the pericope.

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

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

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

3.4.2 Exegetical analysis of text with observations

Central to the historical-grammatical model is the need for detailed exegesis of the text to unearth its key themes. The verbal analysis engages the lexical and grammatical relationships of the text (ref. L-C of fig. 3.1; cf. Smith's 2010:7 chart; Klein 1998:327). This is to interpret the texts in their original languages and within the historical setting of the text, which is the pivot of biblical theology (cf. Bruce, Carson, France, Motyer and Wenham 1986:180). As commonly known, the Hebrew text is the *code* for the transmission of the Jewish sacred writing, the *Tanakh*, תנך or HB (cf. Longman III 1998:21). So it is important to translate it into English bearing in mind to make it still reflect its original divine intention.

The events of the Bible and their meanings, Lioy (2004:4) notes, 'are directly derived from a careful, objective, and scholarly exegesis of the biblical text so both the original context and its broader relation to the entire canonical corpus influence the final form of the interpretation adopted'. Therefore, two major areas of exegetical research, the analysis of the text and translation of the passage, occur here. The first involves an in-depth analysis of the text of Deuteronomy 23:12-14, and it looks at the words in the Hebrew text one after the other. The subsequent section presents a verse-by-verse analytical discussion of the text. Following this section is an examination of the various grammatical features of the text. The un-pointed (Unicode) version of the verses, the preferred text, is provided here. It is realised that verses 12, 13, and 14 of Deuteronomy 23 in NIV (and other English versions like KJV, NLT, NAS, and RSV) correspond to 13, 14, and 15 of the same text in Holladay (1988).

וְיָד תהיה לך מחוץ למחנה ויצאת שמה חוץ 12

ויתד תהיה לך על־אזנך והיה בשבתך חוץ וחפרתה בה ושבת וכסית את־צאתך 13

כי יהוה אלהיך מתהלך בקרב מחנך להצילך ולתת איביך לפניך והיה מחניך 14

קדוש ולא־יראה בך ערות דבר ושב מאחריך

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

3.4.2.1 Analysis of verse 12

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

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

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

BDB (3797:390)[4] says the term can be translated generally or elsewhere as 'a sign' or 'a monument', but in particular, reference to the text BDB rendered it as 'a place'. Some Bible versions such as NJB; NET; NAB; however, qualify the indefinite term 'place' by the addition of 'to be used as a latrine', an expanded form of Holladay's translation. I prefer 'a place to be used as a latrine' or a simple combination of 'a place' and 'a latrine' as in 'a place for latrine' in order to fully indicate the purpose of such term in the text.

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

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

iii. ל לך particle preposition. According to Holladay (1988:169) this preposition is always proclitic. Spatially, it refers to movement in a given direction: 'towards', 'to' (Neh 3:26); expresses arrival at destination as in 'to the ground' (Psa 44:26), and 'comes near to the pit' (Job 33:22); temporally it is 'until' (Deut 16:4; 1 Sam 13:8); it is also 'at' or 'in' or 'according to' (Gen 1:11); introduces cause or reason: 'for' (Gen 4:23; cf. Isa 36:9) + 2nd person masculine singular suffix 'you' = 'to you'.

iv. מן מחוץ particle preposition: 'from', 'out of', 'by', 'by reason of', 'at', 'because of' + חוץ noun common masculine singular absolute. Holladay (1988:98) defines this as 'outside' (Num 35:4; Judg 19:25; 2 Sam 13:17-18; 1 Kgs 6:6; Prov 24:27); with preposition, 'outside of' (Gen 19:16; 2 Chr 32:5; Ezek 42:7); 'toward the outside' (Ezek 41:9) = 'from toward the outside'.

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

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

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

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

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

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

Unger (1988:200-1; cf. Zodhiates 1996:1526) has similar definitions for 'camp' or 'encampment' (Hb מַחֲנֶה); that is, *Mahaneh* 'place of pitching a tent', which is derived

from *hana*, 'to pitch a tent'. Unger reveals that the art of setting a camp or laying out an encampment appears to have been understood by the Israelites before their departure from Egypt. There is also the possibility of Moses becoming acquainted with that mode of encampment there and introducing it to the Israelites. Unger argues that during the wilderness travels, the people had to be kept for a long period in a narrow space. So the camps were necessary to provide order and safety, since it assigned the different tribes and families to their respective positions, so that there was no room for personal rivalry or individual caprice.

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

TWOT (no. 690d) reveals that the verb 'to camp' is used 143 times in the OT, 74 times in the book of Numbers[5] alone. 'Camp', it notes, is from the verb 'to bend' or 'to curve,' indicating that that the camp of the Israelites was originally circular in layout, and probably derived from early semi-nomadic days or from the circular lines of a besieging force. Asumang (2005:127) also holds to the circular layout arrangement of the camp. He observes that the whole camp is arranged in a concentric manner around the tabernacle. As Wenham (1981:56) notes: 'Both at rest and on the move the camp was organised to express symbolically the presence and kingship of the Lord'. Such an arrangement of Israel's camp is an indication of the centrality of God in their life and worship (Douglas and Tenney 1986:187). However, Unger thinks that the arrangement of the camp was not strictly circular but a casual arrangement of siege or campaign. He observes that among nomadic tribes war never attained the

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

dignity of a science, and their encampments were thus devoid of all the appliances of systematic warfare (1 Sam 4:1; cf. Psa 27:3).

Indications are that the camp in the wilderness was rather quadrilateral (cf. ISBE no. 9050). The camp is represented as follows:

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	Asher	Dan	Naphtali	
Benjamin		Merari (Son of Levi)		Issachar
Ephraim		Gershon (Son of Levi)	Tabernacle	Moses Aaron Sons of Aaron	Judah
Manasseh		Kohath (Son of Levi)		Zebulun
	Gad	Reuben	Simeon	
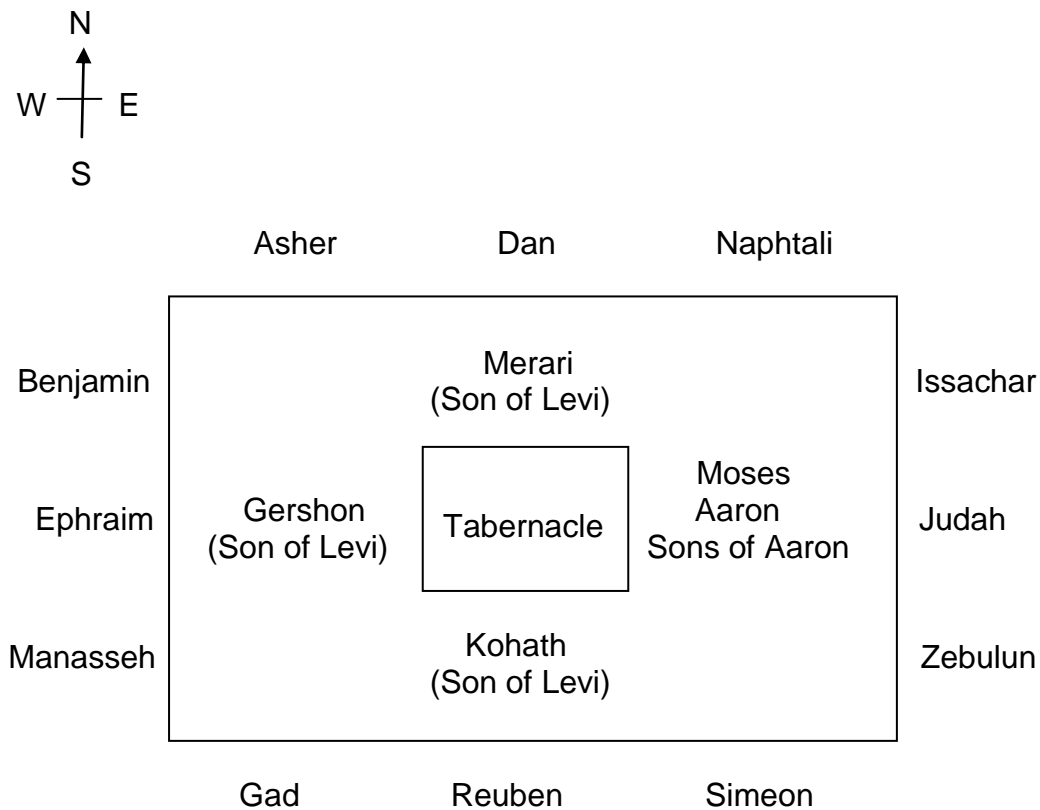
Figure 3.3 A typical Israelite camp with the tribes around the Tabernacle

The arrangement of the Israelite camp around the tabernacle, appropriately designated by GNB as the 'Tent of the Lord's presence' (ref. Word List 371; cf. 2 Macc 2:4), is clearly described in the book of Numbers (1:47-2:34; 3:14-16, 29-38; 10:11-28; cf. Zodhiates 1996:1526). The diagram of the camp reveals the position of the different tribes and the form of the encampment during the exodus. With the exception of the Levites, who were accorded a special positioning, all the remaining tribes were stationed on the four sides of the tabernacle in groups of three.

Discussing the congregational camp of Numbers 2:1-34, Barton (1983:217) states that 'it must have been one of the biggest campsites the world has ever seen'. He argues that it would have taken about 12 square miles to set up tents for the over

600,000 fighting men – not to mention the women and children. It also indicates that the camp comprised not only the tent, but the covenant community. Choosing a campground which would not be continually attacked by enemies required some strategic planning. Camping in the wilderness, and even after the nation had entered the unconquered Promised Land, was not without danger from enemies. Moreover, the availability of water and a location which enjoyed some degree of natural defence were also important factors for consideration (cf. TWOT no. 690d; ISBE no. 9050). It is likely that camping within mountainous terrains often served as a barricade or wagon-rampart (Hb *magal*; 1 Sam 17:3, 30; 26:3; ISBE no. 9050) during periods of warfare.

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

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

Sprinkle (2000:654-656) observes that the purity/impurity laws do not only symbolise the sacred spaces but also the sacred community, the Israelites and the priests. Valiquette (1999:53) also notes concerning the 'camp' that its sacred geographical

space 'includes the tabernacle or the sacred materials or the people as a sacred nation or all of these'. Thus 'the assembly' addressed the wider covenant community at the camp, and in the book, and looked forward to 'the place that the LORD will choose for himself' (cf. Longman III and Dillard 2006:116; Block 2005:138).

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

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

Normally, the military camp would comprise only the men of fighting age, but contained the Ark of the Covenant in the tent of meeting (Josh 6:4-21; 1 Sam 4:3; 4:1-5; 17:1; 2 Sam 11:11; cf. Craigie 1976:300; Longman III 2013:117, 120), but sometimes, it might not. If the Ark was not present initially as might happen on such occasions, the people would take it to the battlefield upon instruction (Josh 6:3, 6, 11), but could also do so on their own decision (1 Sam 4:4-6). Thus, irrespective of which camp is involved, the bottom line is the presence of God for, He indicated concerning both places that He was among them. First, 'So they will not defile their camp, where I dwell among them' (Num 5:1-4; cf. Exod 29:43). This is in reference to the general assembly with the sanctuary as a holy or sacred place (Rosner 2000:546; cf. Gaebalein 1992:141-42; Grabbe 1997:97; Sprinkle 2000:654). Second,

'For the LORD your God moves about in your camp....Your camp must be holy' (Deut 23:12-14) refers to the military camp as a sacred place (cf. Christensen 2002:542-44; Lioy 2010:31; Macdonald 2006:217; Inge 2003:42).

The Congregational Camp (the assembly)   The Military Camp
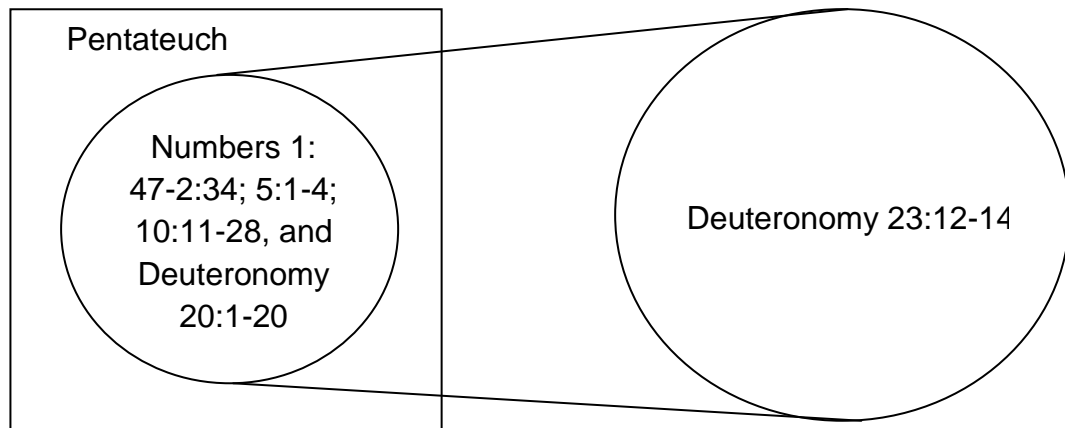
Figure 3.4 The Military camp as a subset of the Congregational camp

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

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

vi. וְיָצָאתָ ו (cf. §i.) + יצא qal waw consec perfect verb of 2nd person masculine singular. Holladay (1988:140) notes the following meanings: 'come out', 'come forth' (Gen 2:10; 19:23; 25:26; Neh 4:15; 1 Kgs 5:13); 'go out', 'go forth' (Gen 19:6); 'come forward' or 'step forth' (1 Sam 17:4; 2 Sam 16:5); 'set out' (Exod 17:9); 'march out' (as military) (Deut 20:1) = 'go forth'.

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

viii. חוץ (cf. §iv.) = 'toward the outside'.

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

3.4.2.2 Analysis of verse 13

i. וְיָתֵד ו (cf. §i. of v. 12) + יתד noun common feminine singular absolute. Holladay (1988:148) provides meanings such as: 'peg', '(large) pin', 'nail' (for wooden tent) (Judg 4:21); 'peg in plaster wall' (Isa 22:23); 'digging-stick' (Deut 23:14); 'peg for beating up the weft on a loom' (Judg 16:14); '(metal) tent-pin' (Exod 27:19) = 'and digging-stick'.

ii. תִּהְיֶה (cf. §ii. of v. 12) qal imperfect verb of 3rd person feminine singular (cf. Jer 17:17) = 'it shall happen'.

iii. לְךָ (cf. §iii. of v. 12) = 'to you'.

iv. עַל־אֲזֵנְךָ particle preposition עַל. Holladay (1988:273) provides meanings as: 'upon' (i.e., in addition to) as in 'take (as a wife) in addition to' (Gen 28:9; Deut 19:9); 'above' (Exod 3:18; Ezek 41:20); 'up over' (Jonah 4:6). Holladay (1988:8) notes the second word in this construct phrase, אֲזֵן; a noun common

masculine singular construct with 2nd person masculine singular suffix means 'your equipment', or 'tools' (Deut 23:14) = 'in addition to' + 'your equipment'.

v. וְהָיָה ו (cf. §i. of v. 12) + הָיָה qal waw consec perfect verb of 3rd person masculine singular = 'and it shall happen'.

vi. בְּשִׁבְתְּךָ ב particle preposition. Holladay (1988:32) notes that it is always proclitic with many meanings including 'in' (Gen 16:4; Judg 10:8; 1 Sam 29:7; Isa 9:11); 'by' (Gen 21:23); 'with' (Zech 6:15); and 'against'. But with infinitive construct, it is usually translated as 'when' (Gen 2:4) + יָשַׁב verb qal infinitive construct (cf. Holladay 1988:146) meaning: 'sit down' (Gen 27:19; Deut 6:7; 1 Kgs 2:19; Jer 8:14; 39:3); 'preside' (Isa 28:6); 'remain sitting' (2 Kgs 14:10); 'stay' (Gen 24:55); 'dwell', or 'live' (Gen 13:6) + 2nd person masculine singular suffix ; 'you' = 'when' + 'you' + 'sit down'.

vii. חוּץ (cf. §iv. of v. 12) = 'outside'.

viii. וְחָפַרְתָּה ו (cf. §i. of v. 12) + חָפַר qal waw consec perfect verb of 2nd person masculine singular. Holladay (1988:112) supplies meanings as: 'you shall paw' (Job 39:21); 'you shall dig' (the ground) as in 'dig wells' (Gen 21:30), or 'dig a hole' (Deut 23:14); 'you shall dig for' (Job 39:29); 'you shall scout out' (Deut 1:2; Josh 2:2) = 'you shall dig a hole'.

ix. בָהּ ב (cf. §vi.) with 3rd person feminine singular suffix = 'with it (or her)'.

Observation: The 'it' or 'her' refers to the implement. The preposition is not 'when' since it is not with infinitive construct.

x. וְשַׁבְתָּ ו (cf. §i. of v. 12) + שׁוּב qal waw consec perfect verb of 2nd person masculine singular; the qal perfect is שָׁבַת. Holladay (1988:363) provides meanings as: '(shall) turn' or 'return', 'go back', 'come back' (Gen 14:7; Judg 11:35; 2 Kgs 23:36; Jer 4:28); '(shall move) back and forth' (Gen 8:7); '(shall) take back' (2 Kgs 13:25); '(shall) return' (Num 8:25; 1 Kgs 8:33; 12:27; Isa

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23:17; Jer 3:1); 'to revert' (1 Kgs 12:26); '(shall) turn back' as in withdraw from Israel where the subject is God (Deut 23:14) = 'and you shall turn'.

xi. ו וכסית (cf. §i. of v. 12) + כסה piel waw consecutive perfect verb 2nd person masculine singular. Holladay (1988:161) provides meanings as: 'cover' as in forgive (sin) (Psa 32:1); 'cover' where the subject of the covering is water (Exod 15:5), or cloud (Exod 24:15), or darkness (Isa 60:2); 'keep something hidden' (Prov 12:16); 'covering' as to 'clothe with' (Ezek 16:10); 'cover up' or 'conceal' as with blood (Gen 37:26), as in 'conceal one's sin' (Psa 32:5), keep something secret (Gen 18:17) = 'and shall cover'.

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

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

Moreover, 'you shall dig a hole (in the ground)…and you shall turn and shall cover your excrement' implies a specific way of ensuring such discharge. It means that the excrement has to be buried. As to why YHWH emphasised burying of human waste outside the military camp it would be expedient to compare such disposal method with how it was done elsewhere among the Israelites, especially with the migrating

company of the Pentateuch and other places in the OT. Of additional importance is the OT's social and theological attitude to human excrement and how Deuteronomy 23:12-14 fits into such attitudes.

Within the Torah, our text (Deut 23:12-14) appears to be unique. Beyond the Pentateuch, the practice of ensuring that the camp was free of excrement most likely persisted; although some of the handling of excreta was somehow different. One of the specifications from the Temple Scroll (11QT XLVI, 13-16) discussed by Cromwell (2014:§7; cf. Magness 2004:68-71) attests to this. It notes that there should be no toilets in Jerusalem, but there should be roofed structures erected for such a purpose and situated some three thousand cubits (or 1,370 metres) to the northwest of the city in order that it would be invisible at any distance from the city. Designating an entry/exit point of the wall of the 'holy city', regarded by Israel as the ultimate 'camp' of the OT, as the Dung Gate (Neh 2:13) might be a hint to the fact that human waste was deposited outside it.

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

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

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

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

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

Another document, 4Q472 or 4QHalakha C, a halakhic scroll from Cave 4 at Qumran, mentions the same practice of covering of human waste that Josephus singled out for description (Magness 2004:69). According to Magness, all these sources – Josephus, the Temple Scroll, the War Scroll, and 4Q472 – 'legislate the

unique sectarian concern that excrement be concealed by being buried in a pit'. This is based on the understanding of Deuteronomy 23:12-14. Though burying excrement outside the camp is first mentioned in connection with this text, the practice obviously continued in Israel. However, in all cases, as indicated earlier, the practice was in anticipation of a 'holy war'. This conclusion is in the light of similar regulations concerning such camps in the War Scroll and the practice of the Essenes many centuries later (cf. Magness 2004:68-71).

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

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

There are other non-ritual reasons for such a practice. For instance, since some diseases make people unholy and defile the camp in the process (Lev 12-15), the regulation is to prevent infection and subsequently disease(s) and preserve health, and so is a ritual therapy. Hall (2000:348), like Hart (1995:78-80), identifies the hygiene-disease connection in the text. Hall particularly discounts the purity emphasis of the regulation on the grounds that 'normal defecation, if done properly

outside the camp, did not make a person impure', that is, ritually. Rather, socially and medically, the practice was a measure against the outbreak of diseases.

Hygiene, the embodiment of principles or rules related to health and cleanliness, is thus an underpinning concept here. It underscores the social dimension and the community life context of Deuteronomy 23:12-13, since hygiene and disease(s) are closely connected to contagion, which scriptures discuss (Lev 13). In other words, even one person's contact with contaminated faeces could spread and affect the whole community. Scurlock and Anderson (2005:19), for instance, note Assyrian and Babylonian practices where defecation could be associated with outbreak of fever, implying contagion. In this light, Faniran and Nihinlola's (2007:48-49) identification of quarantine for contagious diseases as a medical concern in the text is appropriate.

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

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

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

On the other hand, the fact that rotting faecal material attracts flies, maggots, disease, cholera, and other plagues is common observation. Holman (2003:¶5) observes Arturo Castiglioni's comment: 'Study of Biblical texts appears to have demonstrated that the ancient Semitic peoples, in agreement with the most modern tenets of epidemiology, attributed more importance to animal transmitters of disease, like the rat and the fly, than to the contagious individual'. Thus, burying the faeces could eliminate such transmitters and becomes 'harmless' since: 'the ground attenuates it and the flies have to dig deep to get to it and hatch their maggots. Also, the worms and other bottom-feeders break it down' (Anonymous 2011:§1).

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

Our interest here is not only in antiquity's identification of a link between disease and faeces, but also the significance of hygiene and sanitation as remedies for faeces-

related issues of a community life. Saxey (cf. Steuer and Saunders 1959:54) notes that 'theories of disease etiology centered on a poisonous substance believed to emanate from decaying fecal material and other waste products'. As part of the enema, Saxey mentions cleanliness including daily baths and washings and sanitation practices in the same way as Borowski relates hygiene and sanitation to quality of life. Moreover, if good health, quality of life, and longevity indeed depended heavily on good hygiene and proper sanitation (Borowski 2003:78), then the laws on hygiene and sanitation needed to be taken seriously.

As just indicated, sanitation - the adoption of measures to eliminate unhealthy elements from one's environment – seems to underpin the regulation. That is, though the environmental concern is not explicit, it cannot, however, be discounted. Sanitation here is in relation to proper disposal of excrement outside of the camp as a means of ensuring camp cleanliness. Its identification with the instructions of Deuteronomy 23:12-14 is also argued by Crüsemann (2001:247; 2002:544) and Saxey (n.d:125). It also finds support from Bruckner (n.d.:7-8) who reveals that the stipulations 'provided for the world's first public sanitation-latrine law'. It is similarly corroborated by Borowski (2003:79-80), who indicates that the instruction came as 'a measure to solve the acute problem of disposal of human excrement in Israel'. In the light of sanitation, then, some scholars see the text as a measure for creation care (Deut 20:19; Gen 2:15; cf. Richter 2010:354-376; Bakke n.d.; DeWitt 2000:71; Stott 1999:123-142). Moreover, sanitation connects to public health since the effective maintenance of pollutants like faeces also reduces sicknesses and diseases.

3.4.2.3 Analysis of verse 14

    i. כִּי particle conjunction also a demonstrative particle. Holladay (1988:156) notes that this particle is emphatic, corroborative, or strengthening, and often means 'yes', 'indeed' (Gen 18:20; 1 Sam 14:44); introduces positive clauses in an oath, 'truly…' (Gen 31:42; 42:16); as causal clause after main clause: 'for' (Psa 6:2-3); temporal, 'when' (Gen 4:12; 6:1; 12:12); conditional: 'if' or 'in case' (Job 7:13); modal: 'as' (Isa 55:9) = 'for'.

ii. יהוה noun proper no gender no number no state, YHWH/Yahweh, the name of God, first in Genesis 2:4 (Holladay 1988:130) = 'the LORD'.

Observation: There are interesting developments in respect of the name YHWH as a result of divergent views of scholars. While Bruce (1979:57-58) interprets 'YHWH' as 'the name of God within Israel, because of His revelation of Himself through Moses and the prophets, above all in the Torah', Gianotti (1996:30-38; cf. 1985:38-51) observes the name as reflecting the incomprehensibility of God. The latter notes, 'no mortal can ever comprehend fully the character or nature of God'. Those who hold on to the 'ontological view', according to Gianotti, maintain that the name YHWH reveals God as 'the Being who is absolutely self-existent, and who, in himself, possesses essential life and permanent existence'. He mentions those who hold to the 'causative view' see in the name YHWH a causative form and meaning: 'I cause to be what comes into existence'.

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

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

present in history, manifesting Himself to others and especially to Israel. For such advocates, therefore, the 'Covenantal' view is implicit in the phenomenological view.

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

The objective for highlighting the above scholarly positions is not to challenge any of them, but based on their divergent views, advocate YHWH as God who is 'All in all'. Indeed, no one can fully describe Him. That is to say, YHWH is the God of revelation (cf. Bruce 1979:57-58); of covenant (cf. Kelley 1992:32; Adler 2009:265; Archer Jr 1994:128-31); not a 'new, hitherto unknown name', but both God's name 'and the name to be used' (cf. Hertog 2002:228; Kaiser Jr 2001:142). In His phenomenological acts, YHWH is the one who will 'reveal Himself in his actions through history', and particularly in relationship to Israel, reveal Himself 'in both His saving and retributive acts' (cf. Gianotti 1996:30-38; cf. 1985:38-51).

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

iii. אלהיך common masculine plural noun construct with 2nd person masculine singular suffix from אלהים (cf. Holladay 1988:17) meaning: 'a god/god' (Psa

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

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

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

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

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

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

Observation: With respect to humans, the use of the *hithpael* which represents not only intensive but also a repetitive action, 'walk constantly', instead of the *qal*, 'go' or 'walk', is not without justification. The former gives a better expression of the action than the latter; it shows a deliberate, purposeful and constant movement. Versions like NLT and NIB (UK) use 'moves around', while NJB uses 'goes about', all of which show a repeated action by the deity. For humans, such an application 'makes the action vivid and expresses the continuation and progress of the action' (Holladay, 1988:80). Be that as it may, using the *hithpael* in connection with YHWH is one of the ways of portraying Him anthropomorphically. Macdonald (2006:216-17) argues for such a view. He observes that the *hithpael* of הלך used here is an expression that is commonly associated with the divine presence in the tent sanctuary (cf. Lev 26:12; 2 Sam 7:6-7). The significance of this is that the divine presence and the divine name are both associated with our text.

v. בקרב ב (cf. §vi. of v. 13) + קרב common masculine singular noun construct. Holladay (1988:324) supplies the following meanings: 'the inward part of' of a body such as 'thoughts' 'body', 'corpse' (Gen 18:12; Jer 4:14; Gen 41:21;

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Exod 12:9); 'midst of' a group (Gen 24:3; 1 Sam 16:13); with preposition as in 'in the midst of' years (Hab 3:2) = 'in the midst of'.

vi. מחנך (cf. §v. of v. 12) = 'the camp'.

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

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

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

Observation: There are different renditions of the infinitive construct here by various Bible versions. Whereas versions like NAS, KJV, NET, NIB, ESV, and NIV prefer 'to deliver you' as mentioned by Holladay, others like NIB, CSB, NLT, use 'to protect'.

RSV and NJB rather use 'to save you' and 'to guard you', respectively. For all the versions, the idea of providing safety underpins the action of the deity.

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

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

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

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

Asumang's (2011:1-46) discussion on the types of 'holy wars' not only demonstrates God's sovereignty; indeed it shows that God's involvement in חרם is usually for the purpose of executing divine judgement on His enemies. Domeris (1986:37) mentions

the concept of war as one of the three functions of YHWH's Council. Seeing YHWH as the War-God in early periods of Israel's life was a prominent feature (ISBE no. 9050; cf. Num 10:35; 21:14; Josh 5:13; 10:11; Judg 5:4, 13, 20, 23, and 31). Macdonald (2006:217; cf. Firestone 1996:104) thus identifies 'holy war' as 'not a singularity' to Deuteronomy.

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

The mention of enemies cannot pass without comment. For Longman III (2013:426), an enemy in war is an 'opponent' (Hb שָׂטָן), *satan*, the verb of which means 'to be an adversary, to oppose someone or something'. Therefore, *satan* may be applied to human enemies because they oppose God's purposes (cf. NET notes on 1 Chr 21:1), though Wright (2008:35) disagrees with this application. Nevertheless, the inference here is that any entity or group that breaks God's laws, in the case of Israel, by dropping faeces in the camp, would become God's enemy and an enemy of His people (cf. Josh 7; Isa 13:3-5; 59:15-19; Asumang 2007:16-17; Sprinkle 2000:637-38; Akrong 2001:19; Christensen 2002:157).

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

enemies of Israel (Exod 23:22). It is on this basis that He was in the camp, to fight their enemies who were also His enemies by way of חרם.

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

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

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

Observation: The combination of two prepositions 'to' and 'before' would not be a complication, and therefore does not necessarily change the meaning. Together, the two prepositions no doubt give a better interpretation and presentation of what is at stake. However, the simple form of 'before you' is preferable. In both, the picture is

that of something which is 'placed in your presence' or 'handed over to you' (Num 21:1-3). It is observed that the phrase: 'to rescue' 'and to deliver' 'your enemies' 'to (before) you' continues to describe the warfare picture invoked by the presence of the Divine Warrior.

xi. וְהָיָה (cf. §v. of v. 13) = 'and it shall happen'.

xii. מַחֲנֶיךָ (cf. §v. of v. 12) noun with 2nd person masculine singular suffix = 'your camp'.

xiii. קָדוֹשׁ is primarily an adjective masculine singular absolute word (also קָדֹשׁ) which means 'holy' (cf. Holladay 1988:312-14). Since 'holiness' is one of the main disciplines, it is obvious at this stage, and it is understandable that considerable attention is given to its nuances here. More so, in the light of the fact that the entities involved in the discussion here: God, Israel, and the land, are of interest to me.

TWOT (no.1990f) comments on the suggestion that the root of the word is derived from an original word meaning 'cut'. Thus, the meaning 'to separate' is rather favoured by many scholars. It continues that the word occurs in several dialects of Akkadian with the basic meanings 'to be clean, pure, consecrated', but in the Canaanite texts from Ugarit, the basic meaning of the word group is 'holy,' and it is used in a cultic sense.

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

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

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

TWOT (no.1990f) notes that in the Qal the verb is used frequently to describe the state of consecration effected by Levitical ritual. On ritual grounds, then, referring to persons or things or places as 'holy' is acceptable, and in this regard, the camp could be expected 'to be holy'. As Piel perfect, 'holy' is considered by Holladay (1988:313-14) as 'putting something into a state of holiness'. In other words, it is to treat according to the procedures of worship or pronounce something (to be) holy, for example, a place like the military camp (1 Kgs 8:64). As a subject, Holladay (1988:313-14) notes that 'holy' refers to where, for example, God puts an entity in a state of consecration, inviolability, or declares such to be holy, and consecrated and dedicated to Him, as in the case of the military camp.

Holladay (1988:314; cf. Wright 1999:355-57) argues that קֹדֶשׁ may refer to anything to which holiness adheres. In relation to God then, His requirement

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

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

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

The inference here is that the camp together with the people in it is expected to be holy. The phrase, 'Your camp must be holy', in other words, it must be devoid of any detestable thing, is because the camp as a sanctuary is a sacred place as a result of its association with God's name and presence (cf. Lioy 2010:31; Macdonald 2006:217; Inge 2003:42). It is this phrase that serves as grounds for identification of the text with the 'place theology' concept. The major parts of the sanctuary considered as holy are 'the most holy place' and the 'holy place'. These places were sacred because of the presence of some articles designated as holy by God: the Ark of the Covenant in the case of the former, and items such as the table of showbread, the altar of incense, and the lampstand, in the case of the latter. There was also the sanctuary area in the camp, like the entrance, that had to be kept holy. This probably had to do with God's presence signalled by the pillar of cloud that appeared at the entrance of the tent of meeting.

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

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

xv. בך ב preposition (cf. §vi. of v. 13) = 'in/by/with/for/into' with 2nd person masculine singular suffix = 'into your'.

xvi. ערות common feminine singular noun construct. Holladay (1988:283) provides meaning as: 'nakedness' (Gen 9:22); 'undefended areas of the land' (Gen 42:9). From BDB (7412:789; Strong 6172), ערות implies 'shameful exposure' (Gen 9:22-23; Lam 1:3; Ezek 16:37); also means 'improper behaviour' (Deut 23:15) = 'undefended areas of the land'.

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

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

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

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

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

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

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

To conclude this section, it is argued that since 'camp' is not only 'to pitch a tent' or encampment or camping (TWOT no. 690d), but the general idea also covers a 'host' and 'army,' (Gen 32:1-2; cf. Douglas and Tenney 1986:187-8; Longman III 2013:267-68) the term by extension can be used for people, Israel, in the military camp. God is holy, so the camp where He was, also needed to be holy. To this end, the emphasis on the holiness of the camp (people and place) is a consequence of the holiness of

YHWH, which is His very nature and not just one of His attributes (cf. Domeris 1986:35; Wells 2000:14-16). The maintenance of the 'camp' as holy is the main precondition for the continued presence of the Divine Warrior to engage in חרם (cf. Christensen 2002:157; Bruce 1979:259; Sprinkle 2000:642).

3.4.3 Analytical synthesis of words/phrases to show key ideas

To complete the exegetical work on the text, it is important to arrange the words in an order that will form a meaningful sentence (ref. L-C of fig. 3.1). Afterwards, the analysis of the relationships that exist between parts of the passage and issues that border on what the author's message meant to such recipients will be pursued.

3.4.3.1 The literal translations of Deuteronomy 23:12-14

It was indicated in Chapter 1, that the NIV was chosen as the text for all the scriptures in the study (see footnote). The text provided in Chapter 1 was pending the exegesis of the original text to provide a working translation. The translation would be done in two phases: first, a provisional translation, which would be produced here in agreement with the prescription of Chisholm Jr (1998:188); and second, a refined translation in the light of consideration of notes from the exegesis (1998:190; cf. footnote of Smith 2010:4).

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

direct object ⟵ indirect object ⟵ subject ⟵ verb ⟵ time

It is observed that the particle, 'that', has been carefully supplied in brackets to render the reading of the translation meaningful, while not fundamentally altering the overall meaning of the translation.

Based on the principle of Dynamic Equivalence, 'translation should normally give priority to reproducing the meaning of the text, rather than its sounds or its grammatical structures' (Ellingworth 1996:92-93). Thus, the current discussion

places priority on translations in common language, as used by the majority of native speakers, and where cultural features are referred to incidentally they may be adapted.

The literal and provisional translation of the text is as follows:

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

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

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

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

This translation compares with some of the translations of most current versions especially NET, NLT, and NASB.

3.4.3.2 Identification of key thematic areas of Deuteronomy 23:12-14
One of the important issues for me in this dissertation is to answer whether the dichotomous approach to OT holiness laws as either cultic and moral or cultic and medical is justified. Such a justification has been challenged by the concepts that have been unearthed. The translated text reveals specific concepts. These are:
1. Cultic/ritual holiness (or purity);
2. Hygiene, which is possibly underlined by concerns for human health, disease and contagion;
3. Sanitation, as against pollution of the camp;
4. The 'place theology' and 'name theology' concepts which give meaning to the divine presence and thus give birth to the final concept; and
5. 'Holy war', חרם, indicating God's judgement on His enemies.

At this juncture, the dissertation posits that 'holy war' is the predominant concept among the several in the text. Its execution depends directly on maintenance of the military camp as a holy place and the people as a holy community. It is a variable concept, because its direction can change. It is usually God fighting against His

enemies and those of Israel (Exod 14:14; 23:22-28; cf. Num 31:3; Christensen 2002:539; Firestone 1996:99-123; Madeleine and Lane 1978:270-271; Bruce 1979:259). However, it can also be God turning His 'back' on Israel in the event of their failure to observe the conditions for the purity of the camp as indicated in Deuteronomy 23:14 (cf. 28:20-25; cf. Lev 15:31; Sprinkle 2000:642; Bruce 1979:259), and fighting against them.

Additionally, since the message of Deuteronomy was to re-enact God's covenant with the new generation and prepare them for conquest of the land under Joshua, I regard YHWH's involvement in war as the overriding theme of the text or the overall motivation of the other concepts. The instruction to ensure holiness of the Israelites' camp by keeping all waste materials outside it was to sustain the divine presence that could bring victory in all their military engagements. It is also the connection between the divine presence and חרם that really puts the 'place theology' espoused by the text in the right perspective. Therefore, my hypothesis that the outcome of the synthesis of the major concepts of the text is 'holy war' will be weakened, if the 'divine presence' and 'holy war' link is not emphasised. Simply put: YHWH's presence and call for maintenance of holiness of the camp was to judge His enemies through חרם. This would be achieved by protecting Israel and giving them victory in their battles.

3.5 Summary and Conclusion

In the current chapter, attention was given not only to identifying the research tool for the study of the pericope, but also to employing it for the exegesis of the text. The selected hermeneutical tool, the historical-grammatical model, has helped in exploring the various contexts of the text, particularly the historical, religious, moral and socio-cultural. Moreover, the literary context and literary analysis of Deuteronomy 23:12-14 have been dealt with. The former was discussed to cover the book, the Torah, and the OT in general in order to address portions of my first research question and sub-question. Primarily, the literary analysis has unearthed thematic concepts and a basic translation of the text which is significant to the outcome of any exegetical analysis and synthesis. Moreover, major concepts which are significant to the purpose of the injunction have been identified.

Upon the identification of these thematic areas, there are fundamental issues to address, particularly, the theological roles of the text in the book, the Pentateuch, and the OT in general for its original audience. The next chapter will discuss these issues by examining the meaning of the concepts identified by the exegetical analysis (ref. L-D of fig. 3.1). In doing so, my research questions which touch on the holiness of the camp, sanitation, diseases and contagion, the idea of God's presence in the camp and how it relates to the 'holy war', will be addressed. It is expected that the interrelationships that exist between them and the effect of the message on the immediate and subsequent generations in the OT time will also be addressed. In effect, most of the remaining questions that precipitated this study will be at the centre of engagement in the subsequent chapters as the dissertation tackles the interpretation and implications of the text for all recipients.

Chapter 4

Interpretation of Deuteronomy 23:12-14 and its significance for Old Testament recipients

4.1   Introduction

In this chapter, my aim is to establish the meaning of the text to the original audience (ref. L-D of fig. 3.1). As Pettegrew (2007:197) states: 'It is superior to be able to insist that an OT text must not be stripped of its original meaning in its context, found through historical-grammatical interpretation and biblical theology'. To this end, I will begin by considering some of the factors that influence the interpretation of a biblical passage. Then, in the actual interpretation, I will not only discuss the theological but also the socio-cultural, and, where necessary, the political underpinnings of the pericope, and their implications and significance to the immediate audience.

I will also consider the interrelationships between the thematic areas: cultic/ritual holiness, hygiene, and sanitation, by looking at the contribution that their integration makes to the 'name' and 'place' theologies. The impact of these thematic areas on the 'name' and 'place' theologies serves as the springboard for YHWH's engagement in a 'holy war'- חרם, the ultimate motivation of the pericope. This final section indicates a deduced response of the original audience of the message. It also links the pericope with others in the OT, while the conclusion lays a foundation for the pericope to be linked with the NT context for the benefit of the Church.

4.2 Determinants of the meaning of a text

Two of the pertinent factors that influence interpretation of a text, and which will be considered here are: a) the author's intended meaning of a message, and b) the worldview of the immediate recipients. These no doubt determine how the message will be significant for both the author and the listeners. In the current section these

will be briefly highlighted, after which the actual interpretation of the message will receive the due attention.

4.2.1 Establishing the Authorial meaning

In the previous chapter (ref. §3.3.1.3), it was established that in looking for the authorial meaning, we are referring to what God wanted to be communicated at any point in time through human instruments. The author's intention for the message is the fundamental goal of OT exegesis, and is expected to be ascertained in biblical exegesis (cf. Longman III 2006:23). Irrespective of the challenge posed by 'distanciation' (cf. Yilpet 2000:165-185; Hirsch 1967:209-244), an interpretation which falls in line with the author's intention for the text should be the focus.

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

Finally, the message has to be decoded. This is where interpretation comes in. In effect, to seek for the authorial meaning means establishing God's message through His messengers to His people. In relation to this exegesis, there is the transmission of the message of the text (Deut 23:12-14) from 'sender', God, to 'contact', in our case Moses, and to a 'receiver', Israel. Now, all the issues such as the 'sender', 'contact', 'context', 'code', 'receiver', and 'message' which determine the various functions of speech have been discussed in the previous chapter. Therefore, the remaining factor for this investigation is decoding, that is, assigning the authorial meaning of the message to the receivers.

Hirsch (1967:7-8) defines 'meaning' as 'that which is represented by a text; it is what the author meant by his/her use of a particular sign sequence; it is what the signs

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

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

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

4.2.2 The worldview of the audience

Worldview addresses certain questions of life's interactions and experiences such as who, where, what, when, and also, how. Wright (2004:17-19; 2010:16-19) defines worldview as 'a comprehensive set of assumptions that a person or culture makes in answer to several fundamental questions that face humans everywhere'. It is in this fashion that humans become shaped by worldview. While worldview is present in every culture, it is unique and at the same time dynamic. Interestingly, 'no worldview

is immune to errors' (Asumang 2008, quoted by Watt 2011:93-94). Hiebert's (2008:11-28; quoted by Watt 2011:93-94) comment that people's behaviour and beliefs are underpinned by their worldview is also appropriate. Therefore, it is in the light of worldview that any group of people assess a message or text presented to them.

The significance of worldview here is that it forms the basis of Israel's understanding and interpretation of God's word. Since worldview has to do with their perception of things around them, it constituted the lens through which they would understand and evaluate the pericope. All the audience connected to the text: the direct recipients, subsequent users in the OT period, those of the NT and even, contemporary, will interpret it in the light of their worldviews. For the immediate/first audience, their worldview would also affect the way in which they would assess and/or interact with the inhabitants of the Promised Land who had practices that were different and foreign to theirs.

Wright rightly observes that one cannot explain how and why the Israelites would live as they did until the person sees 'how and why they believed what they did' (2004:17-19). The understanding of Israel about the text is posited against the backdrop of a peculiar worldview. God has promised to lead them to conquer and possess the 'land flowing with milk and honey' (Exod 3:8, 17). He has treated them as a community (Exod 12:3, 6, and 19). By agreeing to His covenant, not only did He become their spiritual centre He became their hope for victory in all their battles and for survival. With such a mind-set, then, this survival generation was ready to cross, conquer and possess the land. Therefore, they would not hesitate to satisfy the requirements of Deuteronomy 23:12-14 in order to possess the promise.

One can thus conjecture that these survivors would regard the instructions spelt out in the text as nothing less than 'the key' to possessing the land promised to their forefathers under the victorious banner of YHWH (cf. Wright 2010:16-19). No wonder Scripture says that 'about forty thousand armed for battle crossed over before YHWH to the plains of Jericho for war' (Josh 4:13). That is, they were psyched up for maximum action – to possess the land through war. Watt's (2011:93-94) argument based on Hiebert's view that worldviews provide psychological reassurance 'as

people seek for continuity between what they believe and what they experience as reality', applies here. Israel was ready to move with YHWH himself leading the battle. Hence, the instruction on the management of their camp would be their password to defeating their enemies and possessing the land.

Another issue of interest to our discussion is that people's worldview is connected to their culture. The link between worldview and culture is acknowledged by Watt (2011:93-94), who reiterates Hiebert's position that worldviews not only validate cultural norms and integrate culture, but 'allow us to monitor cultural change over time, given that no culture is static in nature'. Consequently, culture is accepted to help nations and people groups to navigate the dangerous/uncertain waters of life and also show great dynamism and diversity in the process. Since culture evolves from people living as social beings (cf. Edu-Bekoe and Wan 2013:23), and is 'transmitted from one generation to the next' (Myers 2004:47, 121), the social impact of the message is significant. In his comment on a tie between culture and social life, Longman III (2006:20-21) notes that culture 'represents the tastes not of individuals, but of society at large'. This connection is important here since the instruction was given to a social group engaged in a community life and not only to individuals.

During the exodus, the Israelites moved and did everything as a community (cf. Exod 12:3, 6, and 19) such that even when one offended, it could have grave consequence for the whole community. This is not to conclude that there were no individual experiences; such experiences could, however, assume a group proportion. However, what affected individual(s) affected all, except where such individual(s) were isolated (Num 16; cf. Josh 7). Thus Israel's cultural practices could hardly be described as individual phenomena; they were rather those of a society. On this basis, the theological, social and cultural, and other significance of Deuteronomy 23:12-14 to the Israelites is discussed together as part of the meaning of the text in the subsequent section.

4.3 The fundamental motivations of Deuteronomy 23:12-14

There is a scholarly debate on the nature of the motivations behind the OT laws in the Pentateuch and the rest of the HB. Lioy (2004:6) writes: 'Many Old Testament scholars recognise the vast importance of the Decalogue to the study and

understanding of the Hebrew Scriptures'. Even within the Pentateuch, not all laws have the same type of motivation or underlying reason. In this section, the aim is to discuss cultic holiness (or purity), hygiene, and sanitation at the camp as the three fundamental motivations for the instruction to Israel's soldiers to bury their human waste/faeces outside the military camp. Particularly, the theological and socio-cultural dimensions of these practices will be emphasised, not only to throw light on the issues, but to also establish the significance of the three motivations in relation to these dimensions. At the end, it will be realised that these motivations do serve as the platforms for other motivations within the pericope. Diagrammatically, the concepts and dimensions of the motivation in Deuteronomy 23:12-14 are as shown in figure 4.1.:

חרם/ 'YHWH's war'/'holy war'
(functional dimension of pericope)

↑

Presence of the LORD
(Name theology)
motivated by חרם

↑

Hygiene, disease, and contagion (socio-medical dimension) motivated by camp holiness → Holiness of camp (Place theology) motivated by God's presence ← Sanitation and environmental care (ethical/moral and cultural dimension) motivated by camp holiness

↑

Cultic/ritual holiness
(Religious dimension)
motivated by camp holiness

↑

The command to bury faeces outside of the military camp
(Deuteronomy 23:12-14) is motivated by three concerns

Figure 4.1 Relationships between the motivations in Deuteronomy 23:12-14

The exegetical analysis of Deuteronomy 23:12-14 in the previous chapter unearthed important concepts and revealed various motivations within the pericope. In all, three major motivations were identified:

i. The motivation for burying the faeces outside the camp is that the camp is holy;

ii. The motivation for the holiness of the camp is that God is present;

iii. The motivation for the presence of God is to engage in a 'holy war' as divine judgement for breaking/disobeying His laws.

Interestingly, there are indirect motivations even within a specific motivation. This is associated with the command to bury the faeces outside the military camp. The practice of burying faeces in Israel prior to the NT has been discussed to some extent in the previous chapter (ref. §3.4.2.2, §xii of v. 13). It was observed that three major motivations implicitly underpin this instruction:

a) Cultic/ritual holiness/purity required at the camp

b) Hygiene, possibly underlined by prevention of disease and contagion

c) Sanitation of the camp/land

The objective for interpretation here leads to the question: what did YHWH want to communicate to Israel concerning the identified concepts? Providing the significance of these concepts and integrating them is the way forward to establishing the full meaning of the text and its implications for its audience. This means that the identified concepts: holiness, hygiene and by implication health and contagion, sanitation of the camp as a sacred space and/or prevention of its pollution, the idea of the 'place theology' associated with the camp and the issue of 'holy war', all of which are interconnected motivations within the pericope, need to be explained holistically. The following section is devoted to discussing these concepts.

4.3.1 Cultic holiness (or purity) at the camp

It is reasonable for the investigation of the concepts to proceed along the lines of the identified motivations, beginning with the one for burying excrement. In this section, the focus will be on the ceremonial/cultic holiness (or purity) at the camp and its theological and socio-cultural significance to the recipients of the message. This first section on the motivation for burying the excrement outside the camp looks at how the law is meant to generate the sense of the cultic holiness among the covenant

community. Interpreting the law as holiness/purity shows the religious dimension of the law. Thus the legislative instrument affirms the call for holiness demanded by the book and the Pentateuch as a whole.

The demand by the pericope for holiness at the camp is not strange. This is because the 'camp' here doesn't refer only to the land as a geographical space. Indeed, the congregational camp (Num 5:1-4) was regarded as holy in respect of everything within the precinct: the tabernacle, the articles, the priests, the people, and the land as a geographical space. On this basis, instructions concerning the military camp should also not be seen as only about the land, the geographical space, or the materials; but rather, as including the people and the totality of the precinct. This means that the camp as a sacred space with all the impersonal materials within it was the target for the holiness law.

Nevertheless, there is a greater probability that the emphasis on ritual or ceremonial holiness as a demand by Deuteronomy 23:12-14 is because of the impersonal materials within the sacred space rather than the human objects. As NJB puts it: 'Your camp must therefore be a holy place' Wright (1999:355-356) points out that the object of ritual cleansing is primarily the sanctuary and not so much the worshipper. That the sanctuary needs this constant cleansing from human impurities and sins shows the sanctuary to be set apart, sacred. Therefore, the holiness and sacredness of that sacred space is emphasised. Wright posits: 'For both the Priestly Torah and the Holiness School, the sanctuary is the primary place of holiness...This gradation of sanctuary holiness is part of the Priestly Torah's larger scheme of the geographical distribution of holiness and impurity'.

Moreover, the demand by the pericope for holiness at a military camp is not strange since the camp still shared some of the purity rules of the congregational camp where certain persons, detestable materials, and activities were to be put outside the camp to avoid its defilement. Therefore, to make Israel impure, one would have expected an immoral act like bloodshed/homicide, which is so grievous that not only does it pollute the land, but cannot be atoned for by any means except by the blood of the one who shed it (Num 35:33). Besides this grievous sin is idolatry, since altars for idolatry also guide fluids into the ground, or both licit and illicit sex on or near the

ground (Deut 22:25; Gen 19:5; 38:9; Judg 19:22-27; Ruth 3:7-8; Song 7:12-13), all of which, as Klawans (2003:23) also argues, are not difficult to conceive of as defiling not only the sanctuary, but the land as well. In fact, the dead were buried outside the camp while lepers were excluded from it till they were healed (Lev 10:4-5; 13:46; Num 5:2; 15:35-36; 31:12; cf. Zodhiates 1996:1526; Unger 1988:201).

The fact that none of these but rather excrement was mentioned by the pericope as the would-be defiling agent of the camp means that there is something more to it. Many reasons have been put forward. Some of these are on the basis that some bodily emissions could render a person unclean (cf. Grabbe 1997:100). For example, Sprinkle (2000:649-50) argues on the basis of the close connection between semen emissions which can defile (Deut 23:9-11) and faecal emissions (Deut 23:12-14) to conclude that defecation inside the camp could ceremonially defile the place. However, semen emission in general does not make a person unclean, especially when it is done within the confines of marital sex. Be that as it may, the close proximity of the organs of sexual intercourse to that of excrement cannot be used as the reason for excrement to be regarded as defiling material.

Owiredu (2005:20) underscores Douglas' position that bodily discharges including excrement could disqualify people from approaching the tabernacle, just as 'bodily emissions in the night' could make a person unclean and isolated (Deut 23:9-11). However, it is not because of the close proximity of the organs of excrement and the organs of reproduction, as Sprinkle indicates, or as Owiredu (2005:18) notes. This means that other motivations have to be explored especially in the light of Ezekiel's reaction to God's instructions concerning faeces (Ezek 4:12-13).

The bottom line is that the demand for holiness in their bodies and the materials of the sanctuary in relation to the military camp cannot be overemphasised. That is, even when Israelite soldiers were encamped for battle, their obedience to the requirements of the law was important not only for their victory, but also to guarantee their continued survival. Thus, Israel's call to ensure ceremonial cleanliness within their camp was an uncompromised requirement that pertained to satisfying a command for significant reasons, some of which are discussed here.

4.3.1.1 Theological significance of cultic holiness

One of the biggest issues raised in this dissertation is the theological motivation for the law which the passage gives. There are core issues of the text that are pertinent theological issues. These constitute just a fraction of the vast issues raised by the laws in the Pentateuch. Thus, some major issues for discussion are the theological roles of the pericope in Deuteronomy, the Pentateuch, and the OT in general that focus on the religious dimension of the text. Theologically, the pericope is to identify Israel with the Holy God, strengthen their covenant relationship with Him, and maintain their status as holy people.

Biblical Israel was a nation that was set apart by God for himself to be like Him (Lev 20:26). Since the emphasis of holiness in the pericope is in relation to God, the fundamental approach to its interpretation is to take it as a cultic or ritual regulation (cf. Sprinkle 2000:637-46; Klawans 2003:19-22; Lioy 2004:17-21). Holiness should not be considered as just one of the essential and identifiable attributes of God (Unger 1988:581); it is His 'quintessential nature', to borrow from Domeris (1986:35). He is the source and the standard of its measure (cf. Hartley 1992:IVII). It is so important an attribute that God himself had to iterate it to the people: 'You shall be holy for I the LORD your God am holy' (Lev 11:44-45; 19:2; 20:7, 26). Thus, God was frank with His people about His very self: 'I am holy'.

Ryrie's comment not only throws light on God's holy nature, but opens a window for our exploration. He notes:

> God's holiness is a purity of being and nature as well as will and act…not only that He is separate from all that is unclean and evil but also that He is positively pure and thus distinct from all others…the absolute, innate holiness of God means that sinners have to be separated from Him unless a way can be found to constitute them holy (1999:42-43).

It can be inferred from Ryrie that holiness does not end with God; there can be a way for people to relate to Him or be in His presence. That is, His being *holy* becomes a

requirement for anyone who enters into a covenant relationship with Him. The covenant binds the two in an inseparable union such that one is identified with the other: 'You are to be holy to me because I, the LORD, am holy' (Lev 20:26). So, in the case of Israel, they became a holy people of God, and He their Holy God. Wright (1999:353; cf. Regev 2001:244-246) notes that 'Deuteronomy considers the people holy from the beginning, prior to any act of obedience, on account of their election by YHWH' (Deut 7:6; 14:2, 21). Thus, God's laws in Deuteronomy gave Israel an expression of how He wanted them to live (Radmacher et al 1997:312).

For Asumang and Domeris (2006:22), the ritual laws of the pericope were designed to preserve the cultic separation of God's people from the other nations. That is, to maintain their continued relationship with God, and to prepare them for their final inheritance in the land of promise. Similarly, Bruce believes that the Law was not intended as a legislative code to cover all possible contingencies, but to serve as a guide to the life expected from a 'holy' people (1979:62-78). Their observation is in line with Gaebalein's (1992:140; cf. McConville 1986:18) view that Israel's national existence as the people of God – external, physical, and material means – had spiritual significance, and that the laws were used to teach lessons on the nature of their relationship to YHWH and the nature of the holiness that was required of them.

Similarly, Radmacher et al (1997:312) note that Israel's distinctive characteristics in the ancient world were underpinned by the fact that they were set apart for God's holy purposes, which demanded their absolute allegiance to Him. As a result, they were supposed to be distinct from other nations, because He, the God of Israel, was distinct. It is not surprising that while the nations that surrounded Israel practised polytheistic forms of worship, worshipping their gods at many different places, Israel was set apart from other nations to be holy to the Holy God (Lev 20:26), and was required to worship the One God at one place which He would choose. So He asked the chosen people also to be different, such that any defect in them was considered less than acceptable to Him.

Whether at the camp of the whole covenant community with the tabernacle or at the camp of the military, the Holy God was still with His people, so they were supposed to observe His presence and keep themselves ceremonially clean and the precinct of

the camp holy. This means that cultic holiness is not the main motivation for the regulation concerning the management of the military camp. Something more than just the ceremonial cleanliness would be the actual motivating factor to differentiate the requirement for the congregational camp from the military camp, as will be shown later. For now, the focus of the discussion is turned to another significance of the cultic holiness.

4.3.1.2 Socio-cultural significance of cultic holiness

Beside theological considerations, the basis for the directives on holiness in the text is the ethical (or moral) implications for the people. 'Theology and ethics' according to Wright 'are inseparable in the Bible' (2004:17). The laws of holiness are meant to promote ethical behaviour, since they cultivated some virtues in the people (cf. Sprinkle 2000:654-55). If the popular maxim: 'Cleanliness is next to godliness' (Adler 1893:4) is worthy of consideration, then it is reasonable to say that restricting the soldiers to bury faeces outside of the camp as the pericope demands could promote purity. This purity is in the sense of separating oneself from something that defiles the person ritually. It means the practice was to make meaningful the belief that life is lived well when one is conscious of the things that make a person chaste.

The demand for purity by Deuteronomy 23:12-14 raises an interesting dimension of the discussion: the 'husband-wife' and/or 'bridegroom-bride' metaphors which undergird the YHWH-Israel relationship. In many cultures all over the world, the ownership and authority of the father extends to his household, over the wife with or without children, servants, and all properties in their place of abode to the extent that all remain obedient to him and acknowledge him as 'lord' and/or master over them (cf. Gen 18:12). As is expected of any healthy marriage in many cultures, the husband, after providing a habitation for the family, stays close and ensures the supervision of the home. So, it is not uncommon for husbands to necessitate the observance of basic requirements like cleanliness in the home environment.

Similarly, the demand for purity to be guaranteed by the overriding theme of the book – obedience (ref. *§3.4.1.2*) indicates the 'husband-wife' and/or 'bridegroom-bride', relationships in the pericope. If Sprinkle (2000:637-46) argues that some symbolisms are conveyed by the holiness laws in the Pentateuch, the concepts of the 'husband-

wife' and/or 'bridegroom-bride' no doubt make a case for him. Conceptualising the YHWH-Israel relationship in such metaphors is not strange; the root is in the Sinaitic covenant and thus finds spread in Deuteronomy and other parts of the Torah, though the idea is prominently espoused in the prophetic books. The ideals of the marriage metaphors are observed in some of the prophets like Isaiah (54:4-8; 62:5), and Hosea (2:16), with Jeremiah (2:2) being explicit in the phrase, 'when we were first married' (GNB).

That such a 'husband-wife' metaphor is embedded in the covenant of God with Israel at Mount Sinai has received appreciable observations. Craigie, Kelly and Drinkard Jr (1991:24) comment: 'The covenant, metaphorically speaking, has been the marriage of Israel and God, born and nourished in youthful love that could not be diminished or weakened by the experience of wilderness'. Their view that 'the essence of the Sinai covenant had been a 'marital relationship' between God and Israel' which is assured through *obedience* is in line with Henry's (1961:937) notes on Jeremiah 2:2. That is, Israel is God's bride right from Sinai, 'when at the foot of Mount Sinai they promised, *All that the Lord shall say unto us we will do and will be obedient*' (his emphasis).

Longman III (2013:251) observes: 'The "bride" metaphor communicates powerfully in these contexts, because of the duties that ancient marriages presupposed. Husbands were to lead, protect, and provide for their wives, and God does this perfectly for his people'. By this, Israel was considered a 'family property' of God and, as such, 'they share in YHWH's holiness' (cf. Christensen 2002:156). God was seen as their head by way of their covenant of Sinai, and His requirement for a chaste life had to be spelt out and strictly obeyed. Israel was married to God through covenant, so certain purity practices needed to be obeyed so that the covenant would remain healthy and enduring.

This reveals the attention that God, 'the husband', decided to give to purity founded on basic issues. Thus, ethically, YHWH set the pursuit of purity as a significant socio-cultural feature for the Israelites before any enjoyment of protection and victory. So, Deuteronomy 23:14 had implications for marriage; the wife was expected

to keep herself pure and her camp free from detestable things (cf. Deut 24:1) in order to enjoy continuous union with God instead of divorce (cf. Deut 24:2).

Overall, the covenant with all the marital underpinnings of purity had an immediate goal of blessings and victory in their battles for obedience (cf. 26:19; 28:1-14; Lev 26:3-13; Num 5:1-4), a proximate goal of severed relationship, defeat in battles and punishment for disobedience (cf. 28:15-25; Lev 26:14-39), and an ultimate goal of reconciliation and restoration for repentance (cf. Deut 30:1-10; Lev 26:40-46). The resultant defeat of Israel for her disobedience, the misery, shame, and pain as a result of enslavement as they later experienced in Judges (4:1-3; 6:1-6; 10:6-10), would be the driving force that would inform her predicted return to YHWH. The enjoyment of victory in the conquest could be a great source of motivation to the new generation to bury their excreta outside the camp.

4.3.2 Hygiene at the camp

Another motivation for burying the excrement outside the camp is hygiene. Interpreting the law as hygiene shows the medical dimension of the law. It serves as a bridge between religion and science. It was noted in the previous chapter (ref. §3.4.2.1, under xii of v. 12) that though hygiene is not explicitly specified as a reason for the special instruction, it cannot be overlooked, since they are closely connected to sanitation. So while the primary motivation of the text might not be for the health of the soldiers, it cannot be ruled out as one of the underlying concepts of the text. Once it is accepted that the 'camp' includes the human presence (ref. §3.4.2.1, under v of v. 12), the call for its holiness involves not only the space or materials, but the human beings.

As is well known, hygiene is closely associated with diseases (also sickness or illness, Hb תחלוא, *tachaluw*; מדוה, *madveh*; or חלי, *choli*). Disease is a health challenge about which Scripture does not remain silent (Deut 7:15; 29:21-22; Jer 14:18; Psa 103:3; 2 Chr 21:19; cf. Holladay 1988:388-89; Strong n.d.:123). It is usually associated with contagion. If diseases which make people unholy such as Azariah (or Uzziah) experienced when he was stricken with leprosy as a result of breaking the religious regulations and was quarantined for the rest of his life (2 Kgs 15:1-5), are contracted from excreta, it will defile the camp (Lev 12-15). Thus,

burying the faeces outside the camp would keep them from contact with the soldiers, thereby preventing the contracting and spread of pathogens associated with them.

Sprinkle (2000:637) and a couple of scholars including Saxey (n.d:124), Adler (1893:4-5), and Hart (1995:79), mention hygiene as one of the reasons for the pentateuchal laws. Unger (1988:201, 309) states that the regulation of Deuteronomy 23:14 was for the twofold purpose of preserving the purity of the camp as the dwelling place of God, as well as the health of so great a number of people. Arturo Castiglioni's comment that 'soldiers should prevent the danger of infection coming from their excrement by covering it with earth constitute[s] a most important document of sanitary legislation' (Holman (2003:¶5) is significant here.

Considering the fact that human waste contains micro-organisms, some of which might be pathogenic, as Saxey (n.d:124-26) observes, the link between the practice of hygiene and prevention of disease and contagion as a necessary health measure and proper disposal of the excrement, that is, maintenance of sanitation, cannot be disputed. The likelihood exists that wherever the first two processes are tackled, the third and subsequently fourth factor might be major reasons behind it. It is in respect of the text that Hart (1995:73-80) observed that the rules of hygiene were intended to maintain and advance the health of the people. The dissertation thus finds enough justification in another observation of Hart. He notes that it is in dealing with health and diseases that Moses, the rabbis of the Talmud, Maimonides, and other Jewish luminaries were considered as physicians; their task was to preserve the physical health of the people (1995:73-74). It stands to reason that the pericope was no doubt one of the underpinning laws that Moses and other physicians were obeying.

There is thus evidence to conclude that the holiness espoused by the text raises concerns for hygiene, disease, and possibly, contagion in the camp. This means that burying faecal matter in the soil was also intended to prevent the spread of diseases associated with it and preserve the health of God's army. A report (Anonymous 2011:§1) notes that a possible rational for burying faeces in the Israelite camp was that 'nobody ended up dying of disease', and 'this in turn left more men to fight enemies with'. There was a high probability that any epidemic that would break out in the camp due to faeces would likely reduce the human strength of the soldiers.

4.3.2.1 Theological significance of hygiene

That the issues God was addressing by the legislative instrument under study cover the area of hygiene which has implications for disease(s) and contagion has already been established. Indeed, the hygienic concerns demanded by the text were not something to be treated lightly, since the disease-contagion connection on one hand and holiness of God on the other could not be ignored. Once the Holy God is present with the army, the contracting of any disease that will make the soldiers unholy and defile the camp (Lev 12-15) will endanger them, because God's holiness is compromised. Thus, for the sake of God's holiness and the safety of the people, great precaution needed to be taken to avoid the outbreak of any disease that could render them unholy.

The possibility that the instructions were to deal with contagion in the camp is high. Based on Assyrian and Babylonian practices, Scurlock and Anderson (2005:19) note a link between defecation and the outbreak of '*li'bu* fever' as a result of contagion. As a result of the link between disease and contagion, prevention of the latter no doubt underscores the social dimension of the pericope better than the other concepts. Bruckner (n.d.:7-8) argues that quarantine, that is, keeping the people from contact with excreta, was to prevent contagion. The bottom line for the regulation is that God would not prescribe this practice for His people, if it would be detrimental to their health and very existence. The onus thus rested on the army to be obedient to the hygiene legislation concerning the camp in order not to be declared unholy because of disease, but rather enjoy protection from YHWH.

4.3.2.2 Socio-cultural significance of hygiene

The hygienic behaviour the people were supposed to observe in the camp was an issue for genuine concern, and its implications for Israel cannot be overemphasised. This is because the health of soldiers in a military camp is connected to their physical and mental well-being, which also hinges on their practice and maintenance of hygiene. Therefore, any unhealthy hygienic practices could subject the camp to contamination, with the resultant outbreak of diseases. This is in line with Nossig's argument that 'the law codes were not religious in nature, as commonly believed; rather, they were rules of hygiene intended to maintain and advance the health of the individual, family, nation, and race' (Hart 1995:74). Consequently, Deuteronomy

23:12-14 is an appropriate measure for the prevention of diseases, as Saxey (n.d:124) similarly argues.

Socio-culturally, the promotion of a healthy lifestyle and prevention of diseases and contagion is one of the important issues throughout generations. More often than not, the question of diseases in any social system often brings into focus the issue of contagion. What might be seen as an individual contamination can take the form of an epidemic, if timely care is not taken to avoid contagion. As Faniran and Nihinlola (2007:48-49; cf. Bruckner n.d.:7-8) argue, 'God foresaw the unabated defecation which would result in health hazards in the human settlements, so he gave the directive in the text to maintain hygienic practices'. So the practice of burying faeces serves as a guarantee of good health; otherwise people's carefree lives which might allow filth to surround them could lead to an outbreak of disease and contagion.

This hygiene-disease-contagion connection is captured straightaway by Radmacher et al (1997:328). In their comment on the text, they underscore the importance of a latrine in a military camp: 'Digging latrines was a part of military life'. Not only do they reiterate cleanliness as a way of promoting purity, but 'also proper hygiene to prevent disease from spreading through the camp'. Of significant importance for a military camp setting is the fact that any laxness in such an important public health drive can have disastrous security consequences. What could happen when the army of a nation suffers an epidemic in the heat of a military operation is anybody's guess. Hygiene thus underscores not only the socio-cultural, but to some extent, the political importance of the regulation.

However, hygiene is usually connected to best practices of sanitation to achieve desired results. Hence, sanitation has been argued as another important motivation for the burying of faeces outside the camp. Faniran and Nihinlola (2007:48-49) advocate a combination of hygiene and sanitation as the main means for preventing contagious diseases in a community situation. The section that follows looks at sanitation as an underpinning concept of Deuteronomy 23:12-14.

4.3.3 Sanitation at the camp

The last identified motivation for burying the faeces outside the camp is sanitation.

The law is not explicitly motivated by environmental reasons. However, there are serious implications for sanitation, since the lives and survival of humanity could not be divorced from their environmental conditions. In this light, God would be angry not at the sight of filth, but as a result of the people's disregard of the divine command. Not to take care of the earth would be a total disregard of the command of God to humanity. Bruce (1979:8; cf. Richter 2010:354-376) opines that humanity's responsibility is not only to his fellows but to the environment and creation as a whole. Of significance here is Bruce's observation of the link between Israel and the land as a gift of God which requires them to exercise dominion and to demonstrate a responsible trusteeship instead of selfish exploitation.

Sanitation thus challenges the covenant community on how they would keep the land, particularly the camp space, clean and acceptable to God. In this section, a complex question will serve as the premise for the discussions. Will the God of creation be interested in the ceremonial or ritual purity at the camp and the health conditions of His people without showing similar concern for the sanity of the land and the immediate environment? That is, will God be pleased to find His sanctuary and people in filth? These questions raise serious concerns about the environment of the camp as will be seen in the subsequent discussions.

4.3.3.1 Theological significance of sanitation

In agreement with Gaebalein (1992:140), Israel's national existence as a people has spiritual significance as a result of the bond between them and God. The earth is the LORD's (Psa 24:1) and He would not allow the people to desecrate it. From the Genesis account of creation and the mandate God gave to humankind to take care of the garden (Gen 2:15), it stands to reason that He was deeply concerned with the care of creation and the environment in which humanity would thrive. Consequently, anything that would degrade the proper use of the camp and the land as a geographical space would be compromise their relationship with YHWH.

There are compelling reasons for the community of Israel to obey the requirement of Deuteronomy 23:12-14. Kudadjie and Aboagye-Mensah (1992:6) posit that Israel was expected to be ethically different. That is, the fact that they have a distinct history and a distinct God must manifest itself in their daily moral living. In their

dealings with fellow Israelites and other nations, Israel must reflect the nature and character of the Holy God. Moreover, their social lives must demonstrate their distinctiveness (Deut 15:1-18). This is to say, Israel should be different and was not to live like the Gentiles. Failure of Israel to live up to their moral requirement could spell doom, because they were a people peculiar to God.

Millar (1995:389-392) notes that ethics in Deuteronomy are based on the response to God's gracious initiatives demanded of Israel, especially concerning the Promised Land. For Millar, the land, from the perspective of the book of Deuteronomy, is a moral device that proclaims both YHWH's grace and Israel's responsibility. Having increased from a migrant family of Abraham and Isaac and Jacob, Israel as a nation now needed a land to settle on. As a people that had been enslaved before by as powerful a nation as Egypt, Israel understood what it meant to wield power and be in control of a land.

More importantly, coming out not only as liberated slaves in a foreign land, but also from many years of wilderness wandering, they were itching to settle in a place they could call their own. They had in mind God's promise of a land, as they had been informed and had continuously been reminded of His promise to their forefathers. The land, considered as 'flowing with milk and honey', is observed by Richter (2010:357) as the incarnation of God's blessing of life for Israel (Deut 6:3; 11:9; 26:9,15; 27:3; 31:20). Thus, one of Israel's issues would touch on how they would regard the land as a gift from YHWH that demanded appreciation and responsibility.

The military camp of the pericope was to be Israel's zone for a challenge. It marked their place for defence and readiness to battle the nations that had occupied the Promised Land, and some of the neighbouring nations that were in league with such enemies for possession. As a military camp, it is easy to assume that it would experience some of the strictest disciplines, and that most of the grievous sins would not be easy to commit. Nevertheless, it would be easy also for people to squat anywhere to 'ease themselves', thereby making the whole camp stink and rendering it an unpleasant place to dwell. Tackling the careless attitude of the soldiers who, during military engagements, could sometimes be far from the tabernacle with all its regular rituals, was therefore significant.

Thus, designating a place for a latrine gives an indication of how important the issue of sanitation was in the scheme of YHWH. He wanted the covenant community to regard the place as sacred and give the camp the maximum respect that it deserved. This is identified by Wright (1997), who notes that the text relates to a YHWH-man-place holiness, where YHWH is calling for the purity of not only the person but even the camp environment. The fact that YHWH wanted to be found in a sanitary environment as required by the text is a clear indication that the sanitation laws are an extension of the enactment of communal holiness. In the event of failure to observe the law, the unpleasantness in the 'place' as a result of the sight and stench of the faeces will affect morale, attention, and no doubt, the army's interest in military engagements.

A description of YHWH in rhetorical terms gives meaning to the significance. By the stipulation, YHWH identified Israel's military camp as one of the sacred places: 'Your camp must be holy'. The holiness of the camp here is in the light of YHWH's presence with His army. It was to give meaning to the holiness demanded by His presence that He spelt out the specific instructions for the upkeep of the place. To maintain His holiness and avoid the minutest stain on the camp, there was the need for uninterrupted inspection of the camp in order to detect the least act of corruption within the community. What this means in metaphorical terms (ref. §3.4.1.4) is that YHWH becomes the 'Camp Inspector', walking in it to ensure that instructions for its upkeep have been fully obeyed (Deut 23:14; Lev 26:12). Further, it means that the presence of the 'Camp Inspector' would kindle a sense of obedience to the laws concerning the camp with their overall emphasis on its purity/sanity.

To grasp how physical pollutants can be a challenge to YHWH, the Holy God, one should picture the deity in the midst of the battle camp in anthropomorphic terms. In that case, one might not fail to comprehend how YHWH would 'struggle' to 'walk in the midst of a camp' filled with excrement/filth lest He becomes dirty. In other words, the Holy One would have to act with great circumspection to maintain His purity, lest, as Christensen (2002:540) excellently portrayed anthropomorphically, 'YHWH might soil himself by stepping in your mess'. Moreover, if deposits of excrement within the military camp could be very disgusting to sight, the continuous offensive smell in the environment would be unbearable. Anthropomorphically, it is unpleasant for YHWH

to remain in any foul-smelling and desecrated environment. Therefore, the promotion of a pollution-free and a pleasantly-smelling environment was of the upmost priority for the sake of YHWH.

The 'husband-wife' (ref. §4.3.1.2) metaphor will once again throw more light on the issues. If human husbands would see the necessity of a clean habitation and frown on any undesirable spectacle, how much more would the divine 'husband' of Israel? As part of the marital stipulations, holiness, not only of the wife but also of her habitation is basic. In terms of human habitation, then, it means that the house and its environs (camp) of the husband (YHWH) must have nothing offensive in them. No offensive smell would be tolerated. Even the latrine was to be located outside, as also argued by Christensen (2002:543-44) and Macdonald (2006:217). Thus, the laws were used to impress upon them the nature of their covenant relationship with YHWH, and the holiness that was required of such as relationship.

At this juncture, any directive that could help them conquer the occupants in order to possess the camp was welcome. With the imagery of a 'Holy husband' in mind, the 'wife', Israel, would be compelled to act responsibly to ensure the purity of her camp; it was very necessary. It was the only guarantee that the Divine Warrior would protect and deliver their enemies to them, and ensure the continuous survival of the nation in the land (cf. Inge 2003:40). Everything ought to be holy when it involves YHWH, for He cannot be defiled. Anything that would keep Him away was also an enemy, including themselves. They would appreciate the instructions as not only helping to shape their societal norms and maintaining the presence of their Covenant-keeping God, but also making them victorious in all their battles.

4.3.3.2 Social-cultural significance of sanitation

Sanitation is also a huge social-cultural requirement. Socially, Deuteronomy 23:12-14 is meant to raise a sense of consciousness of the communal life expected of the soldiers in the camp. That is, the regulation was calculated to create awareness in the people and a sense of responsibility for their surroundings. This observation finds corroboration in Faniran and Nihinlola (2007:48-49), and Richter (2010:354-376). Pollution in whatever form is obviously environmentally unfriendly.

The law was a positive contribution towards addressing pollution and thus organising the camp environment. As Douglas (1966:2, 12; cf. 2003:2; Kawashima 2003:372) observes, 'pollution is a type of danger which is not likely to occur except the lines of structure, cosmic or social, are clearly defined'. As a result, she describes a polluting person as 'always in the wrong since that person has crossed some line which should not have been crossed and this displacement unleashes danger for someone'. The danger, in application to our discussion, is that God will see in the camp something indecent and turn away from His people. Therefore, in agreement with Douglas, any attempt to eliminate dirt, such as the regulation sought to achieve, is a right step towards the organisation of the environment.

Similarly, Crüsemann (2001:247; cf. Christensen 2002:544) argues that the pericope establishes some important legal measures of protection such as the maintenance of the purity of nature. Legitimately, land pollution doesn't affect only humanity, but other entities of the ecosystem which also interact with humanity. Any negative effect on the geographical spaces of humankind has an effect on creation in general. Thus the instruction calls for a conscious response in the form of work on the part of Israel to keep their environment tidy. Any introduction of filth by the soldiers could affect not only them, but the whole ecosystem. Hence the stipulation placed on the military of the need to ensure healthy sanitary practices in order to promote a healthy environment.

Sanitation is of greater significance when the pollutant involved is human waste. This is a material that every society would not like to see smeared around, because it comes from the highest rational beings who should know better, and who should engage in best social practices. Therefore, defecating within the immediate neighbourhood of people is a serious breach of socio-cultural ethics. Indeed, it offends public sensibilities and is an eyesore. Israel as a nation would not like to flout this instruction let alone be regarded as 'dirty' with regard to their camp and ultimately the land which they aspired to possess. Apparently, it would be a huge affront to public decency if the military were to be allowed to ease themselves in the camp wherever they wanted.

It because they inculcated in the people the values of sanitation espoused by the text, that Nossig probably considered Moses and some of the Jewish leaders as sanitation officials whose task was to preserve the moral health of the people (cf. Hart 1995:73-74). Particularly, for the military at a camp preparing for battle, anything that would infringe on their conditions of stay could demoralise them, and lead to a disappointing outcome in their warfare. This means that it was incumbent on the army in the camp to appreciate clean surroundings, and to maintain them as such. In this light, the emphasis on sanitation as a significant concept underpinning the text cannot be overemphasised. It challenges the moral consciousness of the people. Acceptable social habits would be a blessing, in that the people would all benefit from one another and enjoy life to the fullest.

The foregone section discussed cultic holiness (or purity), hygiene, and sanitation at the camp as the three fundamental motivations for the instruction to the soldiers to bury their faeces outside of the military camp. It was also argued that the theological and socio-cultural dimensions of these practices threw light on the issues and helped to establish the significance of the motivations in relation to these dimensions. However, it needs to be made clear that other concepts also undergird the pericope. Hence, these motivations do not serve the purpose of the whole pericope. As shown in figure 4.1, these measures were motivated by the need for a holy camp as a result of the presence of YHWH there. Thus, attention is subsequently focused on these two issues to see how their interplay helps in interpreting the whole pericope.

4.4 The 'Name theology' and 'Place theology' in Deuteronomy 23:12-14

In this section, attention is devoted to two important concepts: 'name theology' and 'place theology'. Scripture not only emphasises the sacredness of certain places of the earth, but also reveals YHWH in unique ways at such places (Exod 3:5-6; Josh 5:13-15). The significance attached to such sacred earthly places by the divine presence has given rise to theological developments in connection with the twin concepts: 'name theology' and 'place theology'. The argument here is that the camp of Deuteronomy 23:12-14 makes a case for 'name theology' and 'place theology'. Moreover, these concepts serve as the motivation for YHWH's judgement on the

enemies through war, which is the overall motivation of the pericope. The discussion will explain these two concepts, first, the divine name, then, the camp as a divine place, and finally, the significance of these two will receive attention.

4.4.1 The Divine name or 'Name theology' concept

There are instances where a person or a group encounters YHWH and is confronted by the mention of the name of the deity. YHWH, the LORD God Almighty, or the name of God with that of the patriarchs attached, the God of Abraham, the God of Isaac, and the God of Jacob; and 'I AM WHO I AM', which is His name forever, His memorial name to all generations (Exod 3:14), are examples. This phenomenon has led to what is known as the 'name theology'. The significance associated with this theology is that it is not just the revelation of the divine name, but also the divine presence.

In some encounters with Moses, YHWH emphasised the significance of the divine presence. He did not usually use the first person pronoun 'I', by saying, 'I will go with you' though 'I' also stands for His personality. Rather, His involvement is often defined by the term 'presence'. This means that there is something more to 'presence' than can be found in the pronoun 'I'. Holladay (1988:294) observes that the word translated as 'presence' is פָּנֶה. The NIV and other versions like KJV, NAS, NIB, and RSV translate פָּנֶה of Exodus 33:14 as 'my presence'. In both Job 2:7 where the 'presence' is used in relation to the heavenly realm and Exodus 33:11 and 14 where the event is in connection with the earth, the word is the same, פָּנֶה.

Holladay (1988:294) notes that the derivative of פָּנֶה, that is, פָּנִים, might be used as a masculine plural construct suffix or first common singular where it is translated as 'the visible or front side of something' (Exod 26:6; 2 Sam 10:9); or as 'before' or 'in the sight of' something (Gen 19:13; 2 Sam 15:18); or as 'a person's self', or 'in person' (2 Sam 17:11); or as 'face' as of YHWH (Psa 11:7). He adds that in the form as in פָּנִים אֶל־פָּנִים it is usually translated 'face to face' (Exod 33:11). However, this rendition also means 'presence'. This finds corroboration in Milgrom's (n.d.:248) argument that the traditional interpretation that Moses spoke to God 'face to face'

(Exod 33:11; Deut 34:10; Num 12:8) must be understood as 'God's presence rather than God's form'.

Several views have thus been expressed on the significance of the divine name and presence (cf. Gianotti 2010:16-19; Bruce 1979:57-58) especially in relation to His people. In fact, YHWH himself underscored the importance of His presence in Exodus 33:14 when He said to Moses: 'My Presence will go with you' Moses understood what YHWH meant by 'presence', and also insisted on its use in his reply: 'If your Presence does not go with us, do not send us from here'. The significance of this is that 'presence' emphasises the 'total involvement' of the personality in question. It means YHWH in all His attributes: compassion, glory, goodness, love, majesty, and all other attributes, especially His power (cf. Exod 33:19; 34:6-7).

In each encounter of the divine name and presence, special rules are laid down (cf. Wells 2000:30), which means that the divine name is not encountered casually; it comes to prepare people to brace up for a unique experience. Before the exodus, Moses at Horeb experienced YHWH as 'the God of his fathers/forefathers, the God of Abraham, the God of Isaac, and the God of Jacob' (Exod 3:6), a title which Adler (2009:265) notes as not being the proper name. Afterwards, however, He disclosed His identity as the 'I AM WHO I AM'; and YHWH (Hb יהוה, designated in scholarly circles as the 'Tetragrammaton', Exod 3:14; cf. Adler 2009:265; Block 2011:21). It was during this special encounter that Moses was commissioned as the deliverer of Israel from the Egyptian bondage. In Egypt, Moses experienced the same YHWH, but here He appears as the One who redeemed Israel with an outstretched arm and with acts of judgement (Exod 6:3-6).

The significance of the name variations is that different divine names have different meanings (Adler 2009:266), as acknowledged by Gianotti (1996:30-38; cf. 1985:38-51), and reveal some aspects of His character and relationship with His people (cf. Sumrall 1982:8). For instance, YHWH revealed himself as Elohim, El Shaddai, and the like to the forbearers of humanity (Gen 2:21; 3:8; 4:10; cf. Kaiser Jr 2001:142; Hertog 2002:228) on special occasions. He did the same to the patriarchs of Israel; Abraham, Isaac, and Jacob, and made them experience His power of sustenance

(Gen 12-50; Adler 2009:265). Consequently, the names of the patriarchs were kept alive in the heart of every Israelite, or were kept alive in Israel for at least one important reason; that their expectation of deliverance from bondage in Egypt and the establishment on the Promised Land would one day be accomplished.

YHWH's name also reveals His covenant, since every Israelite was fully aware of His dealings with the forefathers. He is the One who covenanted with these patriarchs as the Self-existent and eternally faithful God. So, in the mind of the descendants of Abraham and Isaac and Jacob, the God of their forefathers, was and still is and will ever be, alive. He is the Living God. No wonder, throughout the Pentateuch and even beyond, He continued to reveal Himself to these patriarchs. Such encounters usually come to serve a dual purpose; a) to remind Israel of the faithfulness of the Covenant-keeping God (cf. Kelley 1992:32; Archer Jr 1994:128-31), and also referred to as the 'Promise-keeping' God (Brueggemann 2013:23); and b) to place on Israel a faithful and obedient response. The encounter of the divine name, YHWH, in Deuteronomy (1:8; 6:10; 9:5; 29:13; 30:20) was to serve this dual purpose.

However, the book takes Israel's relationship with the divine name to a level which is more personalised and thus paramount. This is evidenced in 'YHWH your God' (also, 'YHWH thy God') which occurs several times throughout the book. This name binds Israel to God. In this name, there is a shift of covenant responsibilities from the original Sinai participants to the new generation at Moab. One notices the reference to YHWH in Moses' address to the people: 'The LORD our God…at Horeb' (1:6; cf. 5:3) and the 'the LORD, the God of your fathers' (1:11, 21; 4:1). In these instances, Moses was recounting events from Horeb to Moab.

This generation aged nineteen years and younger, which had grown up at that time (not including Joshua, Caleb, and Moses himself; cf. Num 14:29) was not the ones who had experienced the events from Sinai/Horeb onwards (Lev 26:45). Yet, Moses decided to make all of them responsible for the covenant. Hence, there is the combination of 'our' and 'us', when he included himself, and when the address was directed to the people, 'you' and 'your'. The objective of Moses was to change the mind of this generation from thinking that it was their fathers who had made the

covenant with YHWH and not them. This is supported by Moses' statement: 'It was not with our fathers that the LORD made this covenant, but with us, with all of us who are alive here today' (Deut 5:3).

Beginning with Chapter 4, however, Moses addressed the people mostly using second person plural *you* and *your*, and often calling the divine name, 'YHWH *your* God' (my emphasis), in order to make the congregation (excluding him) take full responsibility for the address. He was transferring the covenant responsibilities from the original Sinai congregation to this new one; the older generation had been wiped out from the camp (Deut 2:14-15). By this time, Moses had accepted that he would not be part of those that would cross over the Jordan (Deut 3:23-27), so there was no more 'us' and 'our', except places like 5:2 and 3 when he referred to Horeb.

Additionally, there is affirmation of who 'YHWH your God' is in Deuteronomy. In Chapter 32:39, YHWH makes a reconnection and an incomparable claim: 'See now that I, *I am* He, and there is no god besides me' (NAS; my emphasis). This not only reveals that it is the same 'I AM' of their fathers who is addressing the new generation, but that He alone deserves their trust as the Only True God. The mention of YHWH's name as 'the God of Abraham, the God of Isaac, and the God of Jacob' is thus significant, in that 'God's name reveals His character' (Sumrall 1982:8; cf. Yamoah 2012:55-57), in this case, the character of One who keeps covenants from fathers to children for generations (Deut 5:8). He is the Unchanging God (Mal 3:6), the Covenant-keeping God, the One who is faithful in fulfilling His promises (Exod 34:6-7; cf. Lam 3:23). Moreover, the attachment of identities to YHWH's name shows that He is the God of relationships, keeping faith with all who walk faithfully with Him.

It is within this frame of renewed and personalised relationship and understanding of whom YHWH is that Moses gave the stipulation in Deuteronomy 23:12-14. The stress on the second personal pronoun in the regulation cannot be overlooked:

> Designate a place outside the camp where *you* can go to
> relieve *yourself.* As part of *your* equipment have
> something to dig with, and when *you* relieve *yourself*, dig

a hole and cover up *your* excrement. For the LORD *your* God moves about in *your* camp to protect *you* and to deliver *your* enemies to *you*. *Your* camp must be holy, so that he will not see among *you* anything indecent and turn away from *you* (my emphases).

The import of these emphases was that Moses reminded the people of a personalised relationship with YHWH, 'the LORD *your* God', so that the blessings for obedience to the stipulation and the curses for disobedience, would be on them and not on their fathers. Overall, the mention of YHWH is a justification of the 'name theology' in the text (cf. Macdonald 2006:216-17).

4.4.2 The Divine place or 'Place theology' concept

As already indicated, the motivation for the holiness of the camp is that YHWH is present there. There are significant occasions where YHWH stressed the holiness of a place. Inge identifies 'place theology' as carrying the idea that once YHWH is associated with any place, such a geographical area is considered holy (2003:42). As mentioned earlier, Wright's (1999:355-57) view on place holiness is in contrast to Minear's (n.d.:18-26) that 'holiness is a term that is rightly used only of persons and not of things', and that 'it is not a *thing* to possess but an *action* by which to be possessed' (his emphasis).

Heaven is acknowledged as the dwelling place of YHWH, and the identification of His presence there is obvious (cf. Job 2:7). However, the issue of 'place theology' takes the centre stage of deliberations when YHWH's presence is associated with a specific earthly place. For Lioy (2010:25-29), 'such a terrestrial shrine in Scripture is regarded as a sacred point of contact between God and His creation, and each of these sanctums is a physical localisation of earth that establishes a link between heaven and earth'. In such cases, YHWH himself will let people observe such a place as holy because of His presence. YHWH's presence in both places is firmly established: 'Heaven is my throne, and the earth is my footstool' (Isa 66:1). Accordingly, Macdonald (2006:217) notes that there is ample evidence to show YHWH's earthly and heavenly presence, though this concept is contested by von Rad (n.d.:37-44).

Related to Israel, 'place theology' carries the idea of specific places which are major concerns for Israel's existence. Such places define Israel's relationship with YHWH, where obedience to its purity regulations guarantees their victories in the conquest campaigns. Thus, 'place' is never inert, but is a responsibility of the people, as Inge (2003:39-40) also identifies, since it offers an opportunity and a challenge that will 'enable the people to be established by God as a people holy to himself'. A holy/sacred place is not only connected to the symbolic presence of YHWH, the Ark of Covenant, as some might propose. The experience existed before the use of the Ark. Genesis 28:10-17, where Jacob first encountered YHWH, and 35:1-15 where YHWH established him at Bethel, are typical examples. Then also, Exodus 3 where Moses encountered YHWH. 'Place' - ground or land or camp or any such precinct, in such special instances, is emphasised in unique ways.

Mount Sinai (or Horeb, Exod.19:11) is one of such places. YHWH instructed Moses to set boundaries to it in order to keep the Israelite community from it, because He, YHWH, was identified with it. So Mount Sinai gained attention as the mountain of YHWH, and was regarded as holy as testified because of YHWH's presence there. That is, it is His 'presence' which is important not just the mountain. Wells (2000:28-29) argues on the basis of Gilbert's observation concerning Horeb, that it was not holy prior to the revelation of YHWH: 'It is his presence that makes it holy'. For Wells, then, it means that 'a place in itself cannot be holy except by God's presence'. Beyond the Torah, a place of Israel's camp at Gilgal and near to Jericho, where Israel's physical military leader, Joshua, encountered an angel of YHWH (Josh 5:13-15), is another example of a place that demonstrates the place theology concept.

Of relevance here is the fact that Deuteronomy gives attention to sacred space/place ('place theology'), as a result of the divine presence ('name theology') as also argued by Christensen (2002:542-44). Thus, Macdonald (2006:217) notes: 'Deuteronomy consistently appeals to YHWH's presence amongst or before his people' (7:20-21). Hundley (2009:537-540) also corroborates this when he notes Wilson's conclusion that, 'of the thirteen comparable passages, five refer to divine presence in both accounts, six do so only in Deuteronomy and two only in the Tetrateuch'. Moses not only testified of how God revealed himself at Sinai (Deut 4:10, 36-39), but re-echoed the relevance of His presence in Israel's deliverance from Egypt (v. 37).

In relation to the pericope (Deut 23:12-14), Hill and Walton (2000:106-7) agree that YHWH, the Holy God, resided in the camp, making it imperative to prevent anything unclean from coming into the camp (7:20–21; 22:3; cf. Num 5:2–3). Adeyemo (2006:240; cf. Unger 1988:201; Craigie 1983:299-300) also states that the camp was to be kept holy in YHWH's honour, and to avoid the situation in which YHWH's presence is not experienced. According to our passage, human waste was a detestable thing to YHWH's presence. The fact that it was not even expected to be exposed outside the camp but had to be covered emphasises the premium that YHWH placed on the holiness of this 'place'. The motivation is the presence of YHWH himself.

This affirms the 'theology of holiness' of the camp because YHWH was in the midst of it. By demanding its holiness, YHWH had to prescribe certain practices that would also make His people stay uncorrupted. This is 'a way of expressing the meaning of holiness in relation to God himself' (Christensen 2002:157).

4.4.3 The significance of 'Name Theology' and 'Place theology'
One cannot underestimate the influence of the 'divine name' and 'divine presence' on the Israelite community. The two concepts usually go together: one affirms the other. For instance, on Mount Sinai, when Moses wanted to use his ignorance as a means to hide from YHWH's divine plan, YHWH gave him this assurance: 'I will be with you' (Exod 3:12). This is an indication of the divine presence. Then, in Egypt, God revealed Himself as YHWH in Chapter 6:2 to confirm His promise and convince Moses of not only the divine presence, but the name as well. In Chapters 33 and 34 of the book, YHWH mentioned His name in connection with the presence in verses 19 and 5-7 respectively.

The two concepts can be applied to the congregational camp as a whole. Here, Hill and Walton's (2000:106-7) comment, 'the Holy God resides within the tabernacle and makes it imperative to prevent anything unclean from coming into contact with the divine presence', is appropriate (cf. Lev 22:3; Num 5:2–3). This is affirmed by the Ark which symbolises the 'divine name' and 'divine presence' and reminds them of YHWH's faithfulness in fulfilling His covenant promises (cf. Kelley 1992:32). The Ark equally elicits the obedience required of the people by the covenant (cf. Exod 6:2;

12:12; 20:1; 23:20-21; Lev 18:2-4, 21, and 30). Whether it is the congregational or military camp, 'place theology' and 'name theology' are relevant to the Israelites.

Macdonald (2006:212-14) defends both 'place theology' and 'name theology' in Deuteronomy. He points to an assertion in Chapter 4:36 where there is an appeal to YHWH's heavenly and earthly presence; 'from heaven you were caused to hear of his voice, and upon earth you were caused to see his great fire, and his words you heard from the midst of the fire', and v. 39. The relevance is that YHWH is 'God in heaven above and on the earth below', that is, His name and presence fill the whole of creation; they are everywhere. Beyond the context of the pericope, which is the military camp, the 'divine name' and the 'divine presence' find additional significance in Deuteronomy where both concepts culminate in the designation of a single place, as Christensen (2002:542-44) also acknowledges.

The significance of 'place' and 'name' is strongly connected to the future place of worship. Such a worship place for Israel is what Longman III and Dillard (2006:116; cf. Block 2005:138) identify in Deuteronomy as 'the place the LORD your God will choose'. Similarly, Richter (2007:342-366) advances evidence that the concept, 'the place YHWH will choose' and/or the 'placing of the name' motif, is embedded within the whole book of Deuteronomy. Here, YHWH indicated that when they have conquered and possessed the Promised Land, He would choose 'a place for His name', where the people would always come and worship and sacrifice to Him. That 'place for His name' would also be the resting place of the Ark within the tabernacle.

For me, both the 'divine name' and 'divine presence' are significant marks of identifying YHWH in the military camp. They make YHWH's emphasis on 'holiness of the place' in the text meaningful. In this aspect, Deuteronomy 23:12-14 is unique in the expression of both concepts. In the text, the 'divine name' and the 'divine presence' are manifested by the single phrase: 'the LORD your God walks in your midst' Thus, not only the divine name, 'YHWH your God' is mentioned but 'walking in their midst' is also indicated. Accordingly, YHWH gave meaning to the holiness demanded by His presence, that is, 'walking in their midst', by spelling out the specific instructions for the upkeep of the camp.

To conclude this section, Israel's whole existence was defined by their relationship with YHWH; His name was supposed to ring a bell in their hearts and His presence was all the assurance they needed. Peay (2005:23) captured this as follows: 'The drama of the Exodus experience was fuelled by the continuing presence of God to the people...since the divine presence constitutes the core of the covenant relationship'. Therefore, as noted earlier (ref. §4.3.1.2), the 'husband-wife' metaphor in the Sinai covenant necessitates the domestic responsibility of the 'husband' ensuring a ritually 'neat home'. Therefore, YHWH unceasingly roams about in the habitation as indicated by the text (cf. Lev 26:12).

Christensen (2002:543-44; cf. Macdonald 2006:217) sees the motivation for purity in the military camp of Deuteronomy 23:12-14 to be the holiness of YHWH. Indeed, the reason for the call to maintain the camp holy by ensuring sanitary conditions and proper hygiene by burying faeces outside it is because of YHWH's presence. The regulation is a caveat for His holiness and continued presence in the camp. However, there is more to it than just that; His presence is also to make certain provisions (v. 14) which will be argued strongly in the section that follows. As Holladay (1988:250) notes, 'the LORD walks in the midst of the camp' and he also indicated that He is present 'to grant a request'. Macdonald's (2006:216-220) comment that 'YHWH's divine presence is to assure God's people of success in the conquest of the land' supports this position. No doubt Israel defeats their enemies as a result of YHWH's presence in their midst when at war.

In Israel's observation of His instructions, YHWH is present to protect them and deal with their enemies (cf. Lioy 2010:27). In the light of these observations, the question is how does the idea of YHWH's presence in the camp relate to that of 'holy war', and which one depends on the other? The answer to this question is part of the focus for discussion on 'holy war' in the following section.

4.5 'Holy War' is the overall motivation for Deuteronomy 23:12-14

A significant observation at the concluding part of the foregone section is that 'holy war'- חרם constitutes a further motivation for the instructions in Deuteronomy 23:12-14. This section argues against the position that holiness of YHWH is the main

motivation for Deuteronomy 23:12-14. It establishes that it is rather 'holy war' that is the overall motivation for the pericope. The discussions will cover areas such as YHWH's role, army, and enemies in חרם. It will lead to the fact that YHWH's purpose for waging a war is His desire to execute judgement on all who disobey His laws or oppose His sovereignty, and serves as a means of defending His people. The section will conclude with the theological, socio-cultural, and political significance of חרם for Israel, the immediate recipients of the message.

As indicated in the previous section, Christensen (2002:157; 543-44; cf. Macdonald 2006:217) sees the motivation for the purity requirement of Deuteronomy 23:12-14 to be the holiness of YHWH. Once he identifies the reason for YHWH's presence with His troops in the camp to be His preparedness to engage in war against His enemies, it means that the motivation goes beyond just the holiness of YHWH. This means that the divine presence is motivated by another reason, and an indication that the emphasis shifts from the presence to the reason for it in the camp. It is reasonable then to argue that if YHWH's presence in the camp is to engage in war, then the latter is the reason for the former. Be that as it may, war obviously becomes the overall motivation of the pericope.

A 'holy war' against the enemies of YHWH and/or His people is thus the ultimate goal for YHWH 'in the midst of the camp' (Deut 23:14). This argument is premised on two particles in the text. The first is the conjunction כִּי which is also a demonstrative particle, and which according to Holladay (1988:156) is used to indicate emphasis, in which case it is translated to mean 'yes' or 'indeed'. It can be translated 'for' when it serves as a causal clause (cf. Holladay 1988:156).

The second is לְ which may be translated 'to' or 'for' or 'at'. In the English language, a combination of 'to' and a verb as infinitive is an expression of purpose or intention or reason (cf. Crowther 1998). This means that in the statement: '*For* the LORD your God moves about in your camp *to* protect you and *to* deliver your enemies to you' (Deut 23:14, my emphasis), two particles provide reasons in the text: first, כִּי emphasises the presence of the LORD; second, לְ appears after the LORD's

presence is mentioned. While the first reason serves a preceding case, the instructions of verses 12 and 13, the second serves for the first section of verse 14.

The immediate paragraphs reveal an interesting series of motivations. The practice of purity and sanitation of the camp and observation of hygiene by the people serve as the initial or short-term motivation for locating the latrine outside the camp. The presence of the Holy God is the motivation for the practice of purity, sanitation, and hygiene, as a result of the use of the conjunction 'for' serving as a causal clause (cf. Holladay 1988:156). It implies that YHWH's presence can be described as the medium-term motivation. 'YHWH war'/'holy war' becomes the long-term or final motivation, because it is the motivation for the presence of YHWH in the holy camp.

Furthermore, I posit that חרם is the principal undergirding concept not only for the pericope but for the book of Deuteronomy. Clearly, the book prepares Israel for the wars of conquest by spelling out laws of 'holy war' more than any other book of the Torah (cf. Longman III and Dillard 2006:104). This is corroborated by the comments of Earl (2009:41-62) that the concept is central to the context of the book. Earl notes that the book espouses 'holy war' by commanding the Israelites not to make treaties with the seven nations of the land, and not to intermarry with them. Israel was not to turn away from YHWH (Deut 7:1-5), but to utterly annihilate the nations of the Promised Land. Earl's view that these injunctions reflect an obedient response to YHWH's election and that Israel will be blessed for their obedience (Deut 7:6-15) re-echoes the message Deuteronomy 23:12-14 as Israel prepared for war.

In our pericope, YHWH indicated the kind of function He would perform in Israel's military camp: (1) to protect the troops from their enemies and, (2) to deliver their enemies into their hands (cf. van der Woude 1989:29; Matthews 2006:58). So, one subject of greatest significance to me is the issue of a 'holy war' identified with the pericope (cf. Christensen 2002:542-544; Adeyemo 2006:240, 967). This raises important issues for consideration; that God is engaged in חרם, that the Divine Warrior is in charge of an army and consequently uses weapons, and that His army has enemies (ref. §3.6.1, under ix of v. 14; Isa 13:3-5). 'Holy war' is noted by Asumang (2011:1-46) as an important concept in both OT and NT.

Beyond Deuteronomy 23:12-14, 'YHWH war' is one of the three areas mentioned in connection with specific theological contexts of the book (cf. Firestone 1996:104; Hasel 2008:68; Rast 1972:26; Longman III and Dillard 2006:104). It is likely that the 'holy war' idea in Deuteronomy 23:12-14 was an extension of the laws that banned the nations from entering the assembly of Israel (Deut 23:1-8). Widening the scope further, some scholars have observed 'holy war' in the Pentateuch (cf. Christensen 2001:lxxxviii; 2002:CX-XII, 157; Macdonald 2006:223; Borowski 2003:35-41; Bruce 1979:257; Sprinkle 2000:637-55; Gaebalein 1992:5-10; Stevenson 2002:54; Wright 1999:355-358).

A major reason YHWH engages in a war is to establish purity and justice (cf. Poythress 1995:142), and so different descriptions of 'holy wars' are evident in Scripture. One such is where YHWH directly executes judgement over a section of humanity, as happened in Noah's flood (Gen 6:1-7) or Sodom and Gomorrah (Gen 18:16-19:29), because of the sin and rebellion of humanity. Some of the warfare during the time of the judges took this form. Another form of 'holy war' is where YHWH uses human instruments to destroy physical enemies because of sin, as was the case of Israel against the Canaanites. There is also the case where YHWH executes judgement over gods as happened in Egypt before the Israelites were set free. There is yet another type where YHWH fights against His own nation, Israel, as a result of their sin and rebellion. There is even the case where specific persons are targeted by YHWH for destruction because of their disobedience, as happened to Achan (cf. Josh 7).

The concept of חרם is common in the scriptures. In Genesis 12:1-3, YHWH told Abraham, 'I will curse those who curse you'. Thus, God inflicted the household of the Pharaoh of Egypt when he took Sarah, Abraham's wife. From Isaac through the descendants of Jacob in Egypt, God never ceased to wage war with the enemies of His covenanted partners. Throughout Israel's migration from Egypt to the Promised Land, God engaged the enemies of His people. Even after the people had settled in the land, He engaged in wars on their behalf. Being a 'holy war', the spoils belonged to YHWH, and we see this at the capture of Jericho when the silver, the gold, and the vessels of brass were put into the treasury of the house of YHWH (Josh 6:24).

Focusing specifically on the pericope, then, its 'holy war' underpinning is reasonable. The people who emerged from Egyptian slavery and travelled through the wilderness had given way to a relatively new generation that was ready to engage in wars to conquer and settle in the Promised Land – Canaan. It was thus necessary to recall some of their wars to convince this remnant generation of YHWH's involvement in their warfare. More importantly, it was to prepare their minds to accept YHWH's role in their battles as the only option for continued and guaranteed protection and victory over their enemies, who by human standards looked stronger than them.

4.5.1 God's role in a 'holy war'

The understanding of the rhetorical devices to a camp setting of Deuteronomy 23:12-14 (ref. §3.4.1.4) is beneficial. Due to Israel's preparation to conquer the Promised Land, to imagine YHWH 'walking in their military camp' is a carefully chosen metaphor to first of all create an impression of responsibility on the part of YHWH in the minds of the covenant community and elicit positive responses from them (cf. Christensen 2002:542-543). As expected of the Sinaitic covenant, YHWH's faithfulness would be demonstrated by; a) protecting, and, b) granting them victory in their battles (cf. Deut 20:4; Exod 23:20-30; Josh 5:13-15).

The pericope reiterates the fact that it is YHWH who fights Israel's wars (cf. Deut 1:29; 3:22; 7:18-21; Exod 23:27-28). In a sense then, YHWH is both the 'Defender' and 'Attacker', and Israel as His people are regarded as the weaker party at war with their enemies, the nations in the Promised Land and its surroundings, constituting the stronger party (cf. Deut 7:17). Matthews (2006:58) explains: 'In these battles it is God's intervention not the strength of the Israelite tribes, which determines the outcome' (cf. Longman III 2013:118-120). It also depicts YHWH as being on defensive and attacking. Here, YHWH engages in the dual mission of defending Israel against their enemies as well as attacking the enemies to conquer and hand them over to Israel (Deut 7:23-24).

As the Commander-in-Chief (cf. Longman III 2013:120; Wright 2008:87), He is the one who 'commands his people to go to war' (Aboagye-Mensah 2006:967-68). It is no wonder that YHWH is metaphorically portrayed as a Warrior who leads His army

to battle (Deut 20:4; Exod 23:20-30; 1 Sam 17:45; cf. Asumang 2011:1-46; Matthews 2006:58). Christensen (2002:543) argues along similar lines: that YHWH 'walks in the midst of your camp' is in the sense of marching with His troops to battle, not that He is 'walking about within the camp'. Undoubtedly, 'walking in the midst of the military camp' is one of the best practices expected of any military highest command during warfare. During such periods, the military high command would move within the camp, not only as part of its surveillance strategies to execute its duties, but also for various operational purposes.

In the case of the Divine Warrior, the operational purposes would include:

- Inspecting the military parade in order to ensure that there is no immoral person, that is, law-breaker among them, and if so to deal with such a one (cf. Josh 7).

- Checking their combat readiness, and instilling in them obedience to the rules of military engagement (cf. Deut 20:1-9; Josh 5:13-15).

- Issuing specific strategic and cutting-edge instructions for the battles ahead (cf. Aboagye-Mensah 2006:967) such as when, where, and how to attack (cf. Deut 20;10-12; Josh 6:2-5; 8:2), and whom to attack (cf. Deut 20:13-18; Num 31:1-3).

- Encouraging and inspiring the troops through delivery of war oracles, as the judges and some prophets used to do (cf. Christensen 2002:CX-CXI), and boosting their confidence by impressing upon them never to fear, as Asumang (2011:20) observed. For soldiers who are combat-ready, the presence of the Commander-in-Chief to lead His troops to the battlefield will obviously serve as the needed inspiration to conquer. For Israel, indeed, 'Yahweh's support was essential for victory' (Madeleine and Lane 1978:270-271).

- Issuing the command for His people to either 'move to the battlefield or not', as Longman III (2013:794) rightly notes: 'God tells Israel when to go to war. Israel's leaders cannot engage in a battle without first hearing from God'.

- Making 'his presence and Name' (cf. Exod 23:20-22) terrify the opponents of His army (cf. Exod 23:27).

- Instructing them to pray, and as Aboagye-Mensah (2006:967) notes, 'to be spiritually in tune with him (Exod 17:8-13)'.

- To assure them of His faithfulness to His promise, 'I will walk among you and be your God, and you will be my people (Lev 26:12)

Of additional interest is YHWH's involvement in Israel's wars, not only in the capacity of Commander-in-Chief of His army, but to also offer security and guidance as part of the duties in a 'husband-wife' relationship. YHWH performed this domestic role during Israel's exodus, a fact stated by Longman III: 'He leads them safely out of Egypt, through the wilderness, and on to victory in battle' (2013:251). Thus, in the military camp His presence was also to satisfy His marital obligations.

Moving on, the phrase 'He (should) not see' depicts another aspect of rhetorical intentions. It identifies YHWH as actively observant of whatever happens in His presence; it portrays Him as virtually possessing eyes (cf. 2 Chr 16:9). Also, the phrase, 'and turn away from you' indicates a departure of the 'presence' of YHWH. This action is described metaphorically: 'the LORD will turn [or move away] from you'. In another sense, 'the LORD will turn against them'. In effect, the Commander-in-Chief *cum* Inspector would punish them not only by refusing to lead them in their battles, but could also engage in a war against His own people. Such an action is a demonstration of displeasure, and the picture is calculated to drive home the implications of Israel's failure to comply with divine instructions (cf. Bruce 1979:259; Sprinkle 2000:642). The consequences of defiling the camp would be the departure of the divine presence, which would lead to Israel's defeat in battles, usually until the sin or disobedience had been purged (Num 25:1-8; Josh 7:12; cf. Briley 2000:100).

Overall, YHWH symbolically performs the role expected of Him as the Chief Defender and/or Protector of Israel by checking the military posts and all borders to ensure that all intrusions are dealt with. This portrays YHWH's real position as the ultimate territorial defender of the whole of Israel, and specifically the army against any foreign invasion. In the event of attack, He will move in to save Israel from their enemies.

4.5.2 God's army and arms in a 'holy war'

A consideration of who constitutes YHWH's army is important, since the stipulation touches specifically on warfare. As YHWH of hosts, a title which underlines His warrior function (cf. Domeris 1986:38), and is recorded about 282 times in the scriptures (Sumrall 1982:150), YHWH commands an innumerable number of spiritual

and astral forces (Josh 10:11; Judg 5:20; 1 Sam 17:45) that constitute part of His 'superhuman miraculous elements' in warfare (Asumang 2011:19). Scripture testifies of angelic forces that are organised under specific agents. Michael, who is mentioned twice in the book of Daniel, is not only recognised as a great prince (12:1), but also as one of the chief princes (10:13), a description that presupposes that there are a number of angels who probably perform similar functions. Tobit (5:4-12:21) mentions the angel Raphael, who served as a companion and protector to Tobias. In 2 Maccabees 15:23, Judas prayed to YHWH thus, 'send your good angel to make our enemies shake and tremble with fear' (GNB).

Still in Daniel Chapter 10, mention is made of a spiritual figure that touched the prophet Daniel by hand in a vision. This figure revealed how as a messenger of YHWH, he had been detained by the prince of Persia until help from the Chief Prince, Michael, enabled him to reach Daniel with the message. This same figure intimated to the prophet how after the delivery of his message he would return and engage the prince of Persia in a further fight (vv. 10-20). This also shows that divine forces are involved in a war (Isa 13:3) and gives an indication of who the hosts of the Divine Warrior are. It confirms that 'holy war' is both a spiritual and physical combat, as also noted by Aboagye-Mensah (2006:967-68) and Asumang (2011:1-46) respectively. Spiritually, it is against demonic powers, and physically, the breakers of YHWH's laws.

YHWH's physical army represents His team of executioners who possess weapons to punish His enemies or deal with any opposition. Specifically described as His warriors (Judg 5:10) and His armies (1 Sam 17:45), it is the men of fighting age that formed the army. Longman III (2013:118-120) describes the army of Israel as 'a volunteer military force or warriors, men of twenty years and older from the nations, tribes, clans and families, who were directed by YHWH and his word'. So the army was a smaller military force that represented and fought for the whole community of Israel (Josh 1:14; cf. 4:13). To a greater extent, however, Israel as a nation belonged to YHWH and constituted His army (Exod 13:18). As Madeleine and Lane (1978:270-271) note, 'the whole nation of Israel was regarded as an army'.

Besides, Israelite soldiers are portrayed as playing a priestly role or that of 'holy

persons' in YHWH's service for the duration of the war, or the army could be represented by the priests who would perform divine functions on behalf of the people at the battlefield (Madeleine and Lane 1978:270-271; cf. Sprinkle 2000:642). Yet, the priests were responsible for addressing the nation prior to a battle and then leading the battle procession in connection with the Ark of the Covenant (Josh 6:4, 9). In accordance with the covenant regulations, the call to such wars was given by the sound of trumpet throughout the camp (Judg 3:27; 6:34; 1 Sam 13:3; 2 Sam 15:10; 20:1; Num 10:2) by the priests (2 Chr 13:12-16; 1 Macc 4:40; 16:8).

The Commander-in-Chief of any army has the responsibility of leading them to discharge their military duties, and the choice of who constitutes the army is his/her prerogative. Similarly, the Holy One reserves the right to select any preferred nations or groups of people as His army to execute judgement or engage in a 'holy war' against another nation, including His own sinful people (cf. Longman III 2013:795). Interestingly then, Israel is not always the army of YHWH; sometimes they are rather the enemies. Such was the case when YHWH wanted to punish Judah, the southern kingdom, for straying from His covenant stipulations (2 Chr 36:15-17; Jer 44:1-14; Hab 1:5-11). Such a move was, however, not only against Israel, He could use any nation as His army or tool to punish another, as was declared through Isaiah about Assyria (10:7-13), Obadiah about Edom (1:1-21), and Nahum about Nineveh (1-3).

There is no war without weapons and no army without arms and armour. One can therefore not deny that implied in Deuteronomy 23:14 are some weapons of war. The weapons that YHWH would apply during a 'holy war' would be of some interest here. As indicated in the previous chapter (ref. §viii of v. 14), there are divine as well as human weapons for the Divine Warrior and His divine forces and the Israelite army respectively. Scripture is replete with them. Longman III (2013:118-120; cf. Borowski 2003:36; Matthews 2006:43, 58-62) describes a couple of weapons.

From the Pentateuch to other parts of the HB, various divine weapons are used for defensive purposes, some of which Longman III (2013:118-120) discusses: the sword (Hb *khereb,* Gen 3:24); the shield (Hb *magen,* Gen 15:1; cf. Psa 91:5-6); the pillar of cloud and pillar of fire (Exod 14:13-25); to mention a few. Blood, the life medium of many animals including man, is not only a physical defensive fluid that

protects and defends them from pathogens, but also a weapon in divine warfare. The 'blood of the lamb' was applied this way to defend/protect the Israelites during their deliverance in Egypt, and serves as the climax of the Passover ritual (Exod 12:1-51; cf. Isa 31:5). Owiredu (2005:22-23; 133-135) throws light on the Jewish 'symbolic view of blood as life' which makes it a dominant symbol in keeping them alive. He notes, 'blood gives life when in the body, but it does not change when it moves outside the body'.

Some divine weapons are mentioned in Deuteronomy (7:20; 28:38; 32: 22, 24, 41-42; 33:29). Sometimes, the weapon is quite mysterious, in that it cannot be defined. Scripture tells how YHWH struck down with death all the firstborn of Egypt, from those of animals to those of men, including the firstborn of pharaoh (Exod 11:4-8, 12:12-13, 29-30), but no weapon is mentioned. There are divine weapons that are also used figuratively. One weapon of interest is 'fire' (Hb אֵשׁ, *esh*). Fire is not just associated with the presence of YHWH in Deuteronomy (4:36, 39; cf. Exod 3:2; 19:18; Judg 13:18-21; 1 Kgs 18:38), as Macdonald (2006:212-14) also states, but is used most often as a weapon of offence. In its occurrences in the OT, this noun is usually rendered 'fire', or occasionally, 'flames', even if it is obvious that it is a divine fire when it accompanies theophany (Exod 19:18; Psa 50:3; Ezek 1; cf. Strong's database no. 784; Aune 1998:1066).

The connection between 'fire' as weapon, which was common in the OT and early Judaism (Aune 1998:1066), and our pericope lies in the realisation that this weapon is not only sent down by YHWH to consume His enemies, but also represents YHWH. For instance, the consuming fire descended on a couple of occasions to defend and defeat YHWH's enemies (2 Kgs 1:10-14; Psa 18:8-14). However, YHWH himself is also identified as a 'consuming fire' in Deuteronomy (4:24). In Chapter 9:3, it reads: 'The LORD your God is passing over before you, a consuming fire'. In terms of relevance, though no particular weapon is mentioned in connection with the 'holy war' in Deuteronomy 23:14. The 'Consuming fire' is the One who is in the military camp to fight for His people. Of additional importance is the observation that 'fire' as a weapon will feature in connection with the apocalyptic war in Revelation.

To conclude, since YHWH reserves the right to marshal all the aforementioned divine and human armies, imaginable and unimaginable, and unlimited weapons to engage in a war, because all these are subject to His will, it would be interesting to find out what enemies are His targets. This is the subject of the following section.

4.5.3 God's enemies in a 'holy war'

As observed in Chapter 3 (cf. §3.4.2.3, ix of v. 14), the phrase 'your enemy' in Deuteronomy 23:12-14 may represent both personal (Exod 23:4), and national (Gen 22:17) enemies. However, why should YHWH fight Israel's enemies? As the Covenant-keeping God, fighting Israel's enemies was a fulfilment of what He had promised Abraham, the foremost patriarch (Gen 12:3). Exodus 23:22 re-echoed this promise: 'I will be an enemy to your enemies and will oppose those who oppose you'. It is in fulfilment of the covenant to the descendants of Abraham that YHWH will fight against their enemies, both spiritual and physical, as will soon be seen, as they had also become His enemies.

4.5.3.1 The spiritual enemies of God in a 'holy war'

The observation of Longman III (2013:426) that an enemy in war is an 'opponent' (Hb שָׂטָן), *satan*, a noun whose verb means 'to be an adversary' or 'to oppose someone/something', has been noted (ref. §ix of v. 14). The central figure in the discussion of God's enemies is Satan, who leads a team of demons, which are altogether referred to as fallen angels. Satan and demons or devils are also referred to as 'evil or unclean spirits' (Nkansah-Obrempong 2006:1454-55; Wright 2008:35-37; Yamoah 2012:72-79). The presence of such enemies underscores one aspect of 'YHWH's war' – as a spiritual battle. Asumang pictures this as a cosmological spiritual combat between God and other gods, without human involvement (2011:20; cf. Exod 15), where God is depicted as surrounded by armed angels, as 'the Lord of hosts', who fights for His people (2007:16; cf. Exod 12:41; 14:24; Deut 4:19).

Commenting on the reality of these powers, Kunhiyop (2006:374) comments: 'We need to accept the reality of demonic powers, which are clearly known in both the OT and the NT'. Demonic powers were probably associated with sacrifices to animals and idols (Lev 17:7), an indication that idolatry is the main tool of demonic spirits (cf. Grudem 1994:416; Wright 2006:139; Watt 2011:128). In fact, 'Idols have

not always existed, nor will they exist forever' (Wis 14:13, GNB); since they are in themselves powerless unless possessed by demons. As observed by Asumang: 'Idols are channels of demons' (2011:19). However, the gods, idols, and demons may sometimes be used interchangeably, on the grounds that they provide a common platform for worship, contrary to that of YHWH. It is not wrong to assume that these refer to the same class of spiritual powers and their activities.

Watt (2011:124-133) provides some reasons why the demonic realm, often referred to as the 'excluded middle', can often be overlooked or excluded from deliberations about the nature of reality. For him, 'the basis for this exclusion may well be the rational, materialistic and objective world that has become a predominant worldview for many, and so the concept of influence from an unseen world may be deemed as archaic, superstitious or outdated'. He mentions another reason, what Barnhouse (1974:156-157) calls 'camouflage', which he explains as 'demons being hidden or concealed inside something which masks what it really is'. Therefore, 'Satan or the demons can remain incognito, so that where there is no perceived enemy there is no need for defence'.

Satan and his team of demons or evil spirits very likely were part of the hosts of God, but because they could not hold on to their holy position in heaven, they turned to oppose YHWH (Ezek 28:12-15; Isa 14:12-15). Kunhiyop (2012:55-56; cf. Unger 1994:183) identifies Satan as the leader of rebellious angels, and provides other titles in reference to this rebel. Grudem's (1994:412; cf. Nkansah-Obrempong 2006:1454-55) definition of demons as 'evil angels who sinned against God and who now continually work evil in the world', is applicable here.

Scripture is replete with messages regarding some earthly rulers that parallel the description of Satan, the fallen Lucifer, though clear identifications do not exist. One such passage is Isaiah 14:4-20, where a ruler, is addressed as the morning star and son of the dawn. Certain characteristics of this figure support the arguments on his identification that parallels Satan. The NKJV calls the figure Lucifer (probably the angelic name of Satan).

However, Longman III (2013:426-27) considers this Satan-Lucifer parallel to be unbiblical and a myth. Though the proof of this is beyond my scope in this dissertation, a paragraph or two on this biblical figure will help. He is usually presented as a fallen angel that was part of God's creation, unequal to God, always associated with evil in Scripture, and usually revealed by some of the scriptural parallels (cf. Sumrall 1982:150). In Hebrew, it literally means 'Day Star' (Radmacher et al 1997:1136; cf. Longman III 2013:426). He is associated with one who was in Eden, the garden of God, and 'anointed as a guardian cherub' (Ezek 28:12-15). Scripture indicates that Lucifer's fall occurred because of pride, self-centeredness, lust for power, and was due to his intention to oppose and set up a parallel kingdom to that of the Most High (Isa 14:12-5; cf. Ezek 28:16-17). The connection is strengthened by Satan's role in the war in heaven with the loyal angels, where he and some of heaven's hosts, now turned into demons, were defeated and cast out of heaven (Rev 12:7-9; cf. Luke 10:18).

The description of Satan's rebellion is presented in one of the parallel fictions created by John Bunyan thus:

> There was one Diabolus….This giant was king…and a most raving prince….As to his origin, he was at first one of the servants of King Shaddai, made, and taken and put by him into most high and mighty place; yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made 'son of the morning, 'and a brave place he had of it: it brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself. Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begins to think with himself how he might be set up as lord over all, and have the sole power under Shaddai. (2002:8).

Since then, these demonic powers have directed their scheme against God's creation on earth (Rev 12:9-12). Scripture talks about the reality of demonic forces (cf. Kibor 2006:156).

With him as head, Satan, also called the devil, and demons or evil spirits have organised themselves into a force to oppose God or the angels of God in their work (Dan 10:12-13). The battle between God and Satan and his team of demons, falls into the fourth type of 'holy war' classification by Asumang (2011:19). Bunyan (2002:8-9) similarly describes the war between God and Diabolus' team, where Satan and the evil spirits with whom he has set up his kingdom are known to be involved in destruction (Job 1:13-19; cf. Kunhiyop 2006:374). As Naugle (2002:282) points out, 'The goal of Satan and the powers is to create a culture of falsehood and death aimed at "the distortion, thwarting, ruin, annihilation and undoing of creation"'. It is not surprising that some cultures would ascribe every negative event to demons, though to the Jew, the authority behind all calamities is God (2 Sam 24:16; Job 1:12).

Watt (2011:124-133; cf. Nkansah-Obrempong 2006:1454-55) argues that the knowledge pertaining to the organisation of the demonic realm 'can never be stated with utter confidence, as the scriptures do not give sufficient evidence for such definitive clarity. Rather, these views need to be treated as possibilities based on biblical evidence'. Barnhouse's (1974:127) view of a possible correspondence between the organisation of demons and that of angels, because of their angelic origins, is not far from right. In this regard, Satan has appointed some of his team of fallen angels to positions such as rulers and princes of specific territories to oppose the divine mission (cf. Eccl 5:8).

Aided by the hierarchy of demons, Satan is on the offensive to turn humanity from God's eternal plan. Unger (1994:183) reveals that demons fulfil various tasks in seeking to deceive and destabilise the purposes of God in the earth. That is to say demons are behind all the efforts to destabilise the purposes of God by deceiving people into disobeying His word (Gen 3:4, 5, 13; Psa 8:5). Their scheme covers all spheres of life, including spiritual territories of kingdoms and nations, and issues in families and individuals (Onyinah 2004:337). The book of Daniel (10:10-21) talks

about the angel who brought a reply to Daniel's prayer, and who explained that he was delayed for 21 days by the 'prince of Persia'.

For Barnhouse (1974:132), the organisation of Satan and demons corresponds to earthly governments. Consequently, every nation has a guiding demon, which serves as its 'prince' or 'god' (Watt 2011:28). Such appointment of gods over the nations, Wink (1986:201) reveals, 'is not a temporary or evil expedient but a permanent aspect of the divine economy'. The result of their activities, as Asumang (2008:16; cf. Berkhof 1977:20) also notes, is to influence the social, economic and political courses in the world. One of such activities against families or individuals is noted by Tobit (3:7), who mentions a demon, Asmodeus, which works against marriage by killing husbands.

Satan and demons can inflict diseases on people (Job 2:7; cf. Kunhiyop 2012:55-59), or can oppress people, resulting in all sorts of disabilities. This observation also finds support in Scurlock and Anderson (2005:17). They note that 'Mesopotamian physicians attributed illnesses to gods or goddesses, demons or demonesses, and ghosts'. Cromwell (2014:§6) mentions the Babylonians' idea that 'Šulak, the Babylonian lurker of the latrine or demon of the privy, strikes a victim when the person is exposed during urinating or defecating', and notes that the idea is believed to have come from the Hittites. Thus, 'people of this era would describe a disease as the "hand" of a specific god, demon, or ghost, meaning that the ailment is the result of being struck'.

Satanic forces are able to incite or influence people to act contrary to the Word of God (1 Chr 21:1-30). They can pollute the body with sin, which will make God's spirit leave the person as was experienced by King Saul of Israel (1 Sam 16:14). Demons not only possess people (cf. Kunhiyop 2012:58), but are the source of those who serve as mediums, magicians, spiritists, and the like (Lev 20:6), all of which are abominations to YHWH. Many passages in Exodus reveal that the magicians of Egypt were able to perform some of the miracles produced by Moses (7:11, 22; 8:7, 18, 19). In particular, in the book of Daniel, the reality of the power of Babylonian magicians is assumed (1:20, 2:27; 4:7, 9; 5:11). Sorcery is associated with practices of spiritism (2 Kgs 23:24), the spirit of harlotry (Nah 3:4), and idolatry (Mic 5:12).

Demons do not only operate directly against humanity as Naugle (2002:283) also indicates, they have set up parallel schemes primarily through gods and idols, and thus their snares definitely include the worship of these images. Radmacher et al (1997:343) are emphatic that 'the powers behind gods come from demons'. Not only do demons resist the will of God, the princes of nations among them can draw attention and praise from people to themselves, and in the process, worship is demanded from the people or nation over which the demon exercises dominion. This can result in the demon over the nation becoming synonymous with the state, and thereby becoming like a god to that nation (Watt 2011:129; cf. Nkansah-Obrempong 2006:1454-55).

As demons being worshipped, these gods not only keep humanity from YHWH's gracious plan of salvation, but by so doing provoke Him and make themselves His enemies. Mention of the gods which the Amorites worshipped is an example of the reasons for the judgement of YHWH on them. There is also baalism, which is considered by some scholars as the mother of all religions in the region of Palestine. For Steyne (1999:167), any man-made religion constitutes baalism, because demons use it to control and manipulate people in order to counter the purposes of God.

The Pentateuch in general, and Exodus in particular, identifies the religion of Egypt as an example of worship of demons by way of the pharaohs and the gods, which incurred the judgemental wrath of YHWH, the God of Israel (Exod 12:12; cf. Wright 2011:93). Adjei and Nsiah (2000:46-48; cf. Endnotes of Yamoah 2012:322 no. 62) consider the plagues YHWH visited on Egypt as designed against specific gods of the land. Watt (2011:139-140) sees the plagues as, 'an effort to rid the people of the demonic influences which held sway over their lives, especially through the god-king Pharaoh', who from an Egyptological perspective, was a son of god. Holladay (2002:58) also observed that a king of that time was regarded as a son of the god, and thus empowered or 'sponsored' by the gods. The many gods involved in the war show the polytheistic structure of the demons that the Egyptians worshipped, though these were possibly a fraction of 'all the gods of Egypt' that YHWH punished through the final plague.

All demonic practices are provocative to YHWH 'whose name is jealous', and 'is a jealous God' (Exod 34:14), the Creator of humanity, and make Him angry (cf. Wright 2011:177). He alone deserves total allegiance and worship, as Nwankpa (2006:840) similarly argues. Consequently, idolaters incur the wrath of God, hence His punishment, as the first two commandments in Exodus 20:1-6 perfectly articulate. In instituting punishment for idolatry, the provoked God punishes not only the worshippers, but also executes judgement on their idols. This is why in Egypt their gods experienced the wrath of YHWH when He declared a 'holy war' and executed judgement on them (Exod 12:12). Moses' encounter with the Pharaoh, in other words, Israel against Egypt, is a typical example of this type of war.

The Pentateuch generally warns Israel against idolatry, the worship of any other god(s), and in specific passages, God commanded that all who engage in such a practice should not be allowed to live (Exod 22:18; Lev 19:26; 20:6; 20:27). Yet, such practices influenced the worship of Israel at a very early stage of nationhood, as recorded in Exodus 32 (Longman III 2013:825). As such, the tendency for the Promised Land-bound and relatively young generation of Israel to fall prey to such demonic influences and/or practices was high. In this light, Earl's (2009:41-62) comment that 'holy war as a practice is related to Israel's response to idolatry' is appropriate. For, there was the need for the people to accept God's most effective way to address the menace and uproot it from the land. And it is perhaps against this backdrop that Deuteronomy gives special attention and spells out in-depth measures to deal with demonic practices.

It will be helpful, then, to devote some attention to idolatrous practices in the book to see how the 'holy war' theme in our text served to motivate Israel in their mission to deal with this canker. Akrong (2001:19) observes what might be called 'a qualified dualism in the Deuteronomic theory of evil'. This is where evil is explained as 'when one deviates from the precepts of God, sometimes as a natural consequence of disobedience to God'. Hence, the book warns the recipients of evil practices and the consequences of being implicated (cf. Longman III 2013:426).

For Radmacher et al (1997:342-43), Deuteronomy is an extended argument against idolatry and paganism and attaches great importance to the subject. In it, God does not only devalue their position (32:17), but rejects outright their presence beside Him (32:39), and this might have instructed the Israelites to not even recognise these lesser powers (cf. Psa 95:3; 96:4). The gods of idolatry are rendered powerless in Deuteronomy. The gods are, as Wright (2011:138-39) describes, 'nothing whatsoever compared with YHWH', and never stand in the same category as He does. For him, 'All so-called gods are actual nonentities'. Wright further notes a likely answer the Israelite would give to a question of whether there are gods beside YHWH. He writes: 'No, YHWH alone is "the God", and other gods have no real existence at all', which might be because of their belief that he is the source of all events of life, whether good or bad (Deut 28).

Deuteronomy is that it is not only one of the few books of the OT to mention demons (Hb sing. שֵׁד; pl. שֵׁדִים) in connection with idolatry but it is also the book that clearly reveals that the spiritual forces behind gods and idols are demons (32:17; NAS, NET, NIB, NIV, NJB, NLT, and RSV; though KJV translates the plural noun as devils). The popular rendition conforms to what Unger (1988:302; cf. Zodhiates 1996:1556) notes to be the Jewish understanding that 'idols are demons that caused themselves to be worshipped'. These support the argument that the spiritual enemies of Israel could be a combination of entities that represent Satan and demons, which are the gods, idols, and/or other mediums connected to people, groups, or nations. In fact, the spiritual enemies of YHWH were not only identified in Deuteronomy as images such as idols and gods, but also by reason of involvement in such practices as divination, sorcery, and witchcraft (18:9-13).

There are indications that the Israelites were not ignorant of these practices, and perhaps realised that they involved demons (cf. Kombo 2003:74). The difference between the practice of some cultures and that of the Israelites is that unlike the other cultures where association with demons was common, the HB warns Israel and actually forbids them against the use of demonic powers like witchcraft and idolatry in general. The practice of witchcraft, for example, is directly against the first and second commandments of God, because God is jealous and will not share His glory with any other (Exod 20:1-5; Josh 24:19; Isa 42:8). Grudem (1994:417) notes,

'the subservience to such demonic practices usually leads to evil and destructive practices' (Deut 14:1; 23:17; 1 Kgs 14:24; 18:28; Psa 106:35-37; Hos 4:14). Since such practices involve the destruction of human lives, they contravene the fifth commandment of YHWH, namely 'Thou shall not kill' (Exod 20:13).

Though the other pentateuchal books warn the people against demonic practices (Exod 22:18; Lev 19:26; 20:6, 27), Deuteronomy's concern is understandable. The author realised that the presence of demons revealed through these practices on the land ready to be possessed would be a snare to the new generation. As Nkansah-Obrempong (2006:1454-55) also observes: 'They oppose God and seek to draw worship away from him to themselves'. And he continues, 'activities like consulting the dead, worshipping and sacrificing to idols and ancestors result in contact with demons' (Deut 32:17). The book leaves the people with no chance for spiritual consultation, and provides them with an alternative in the true prophets that God will raise up for them (Deut 18:14-19). Thus, the prophets would be God's voice for all the needed direction. However, the book does not only warn that they should be wary of presumptuous prophets, but also that any such prophet would be duly accountable to YHWH (Deut 18:14-19).

Deuteronomy in particular mounts a strong campaign against Satan and his team of demons, perhaps more than the other books of the Pentateuch. Passages like 4:3; 13:1-5; 16:21; 17:1-7; 29:16-18 provide clear evidence of the reality of demons in various forms, and also show how YHWH was determined to deal with them, with our pericope (23:12-14) signalling the climax. Some of the texts not only denouce the idolatrous practices of the Canaanites, which caused them to be destroyed (18:8-12), but prescribe severe punishment for Israel when they fail to completely eradicate such practices, but do the same (8:19-20; 11:16-17; 18:9-12).

Such spiritual enemies 'deprive God of his proper glory, distort the image of God, and are profoundly disappointing' (Wright 2011:171-76) to those who put their trust in them. It is as a result of demonic activities that God becomes angry (32:19) and jealous (32:21) and kindles a fire by His wrath (32:22) to devour the earth, and heaps calamities on His people who sacrifice to them. Warnings against participation in the worship of gods and idols always have other practices like divination, sorcery, and

witchcraft in mind (32:17; cf. 18:9-14), since all of them are 'akin to involvement with evil forces' (cf. Kunhiyop 2006:374), and were the target of the crusade of Chapter 23:14 against the enemies of God.

Psalm 91:3 gives a clue to the harmful activities of demons, when it mentions God's protection of His people from the snares of demons. This is in accordance with Madeleine and Lane's (1978:270-271) comment that an invasion of the land of Israel by any enemy was a call on YHWH to its defence. Since diseases and death can result from attacks by demonic forces, the kind of protection which YHWH moves about in the camp to give Israel can be extended to cover health issues like deadly diseases and plagues (Num 14:37; 16:49; 25:9). Such a battle by YHWH against other gods falls into the first category of 'holy wars' that Asumang (2007:16-19) discusses.

The significance of the foregone discussion is that Deuteronomy confirms the Jewish, and, maybe, the general biblical understanding that the war of YHWH against the gods and idols is in actual fact against the spirits/demons behind them. All in all, 'YHWH's war' demonstrates the supremacy of the monotheist God of the Israelites over all other gods. Such supremacy was soon to be visited on the demons on the Promised Land, who no doubt constituted a part of YHWH's enemies. In Deuteronomy 23:14, He was ready to wage war, not only to protect His people from these powers, but to deliver all such enemies to them.

4.5.3.2 The physical enemies of God in a 'holy war'
It has been observed earlier that Satan, and to a large extent demons, are spiritual enemies of YHWH and His people (cf. Longman III 2013:426). Their activities indicated in the previous section leave no doubt about their designation as enemies. However, for humans to be enemies of Israel and their God, their way of life would rather be contrary to the purposes of the deity. In this light, all who break YHWH's regulation in Deuteronomy are the first enemies (cf. Asumang 2007:16-17; 2011:20-21; Sprinkle 2000:637-38; Christensen 2002:157).

The Pentateuch in general warns Israel against association with and/or consultation of demonic practitioners such as sorcerers or mediums or spiritists (Exod 22:18; Lev

19:26; 20:6, 27), and prescribes as severe a punishment as elimination by death for all such people. YHWH is provoked by these practices (Lev 17:7) such that all individuals, tribes, and nations who engage in such practices automatically become His enemies and He fights them. So, in relation to the kind of worship YHWH demands, people, particularly all the nations in the ANE who were involved in abominable practices, were YHWH's enemies. Grudem (1994:417) observes that, 'all the nations around Israel that practised idol worship were engaging in the worship of demons'.

Possibly, as a result of the continuous practice of idolatry for such a long period, it become so entrenched that it was hard to stop its spread. Thus, sometimes it takes the total annihilation of a race in order to uproot it. Moreau (1990:8), commenting on Exodus 20:3-5, reveals that the sin of idolatry can be continued within a family to the third or fourth generation. It is because the nations in and around Palestine sought to turn Israel's loyalty and worship away from YHWH through baalism that they became His enemies who were earmarked for destruction through war (Lev 18:24-30; 20:23). With reference to the Promised Land, the specific nations targeted for YHWH's war were the Canaanites, Hittites, Amorites, Perrizites, Hivites, and Jebusites (Exod 3:8) as also indicated by Christensen (2002:CX, 543-44).

YHWH also judges those who allow themselves to be influenced by Satan and demons through gods and idols against His divine plans through war. The case of how He dealt with Pharaoh, the king of Egypt, and his people prior to the exodus, is an obvious example. The Egyptian soldiers acknowledged YHWH's involvement in Israel's battles when they confessed, 'The LORD is fighting for them against Egypt' (Exod 14:25; cf. Yamoah 2012:71-72).

Where people fail to trust YHWH for defence and victory over their enemies, He turns against such people (Isa 31:1-3). David experienced this when he counted the army of Israel in contrast to the will of God (1 Chr 21; 2 Chr 11:15; Psa 96:5; 106:35-37). Another example is Sennacherib, an Assyrian king who boasted over Israel, but suffered when YHWH visited death on as many as 185,000 of his army overnight, which led to his assassination (Isa 36-37:38; cf. 2 Macc 15:21-22). YHWH similarly engaged in a war against Nebuchadnezzar, king of Babylon (Dan 4).

Even in cases where loyal worshippers become a potential threat to YHWH's will, He becomes their enemy and fights against them, as observed by Asumang and others (2011:20; cf. Madeleine and Lane 1978:270-271; Sprinkle 2000:637-38; Bruce 1979:259). Israel became YHWH's enemy after it disobeyed Him and chose to follow the ways of the heathen and served other gods (Lev 18:24-30; 20:23; Jer 27:4-6). Consequently, YHWH used other nations to punish them (cf. Poythress 1991:142). For instance, Assyria was used to punish Israel, and Babylon to punish Judah (Isa 10:5-6; 2 Chr 36:15-17; Jer 27:4-6; 44:1-14; Lam 1:2; cf. Longman III 2003:62; Kunhiyop 2008:115; Stott 1990:88).

Domeris' (1986:35-37) identification of YHWH as Israel's representative within the heavenly Council, and thus responsible for her punishment, supports this argument. So then, the mention of Israel as YHWH's army in a preceding paragraph is never to mean that YHWH is always on their side; not at all. Israel could also become an enemy of YHWH when they fail to serve Him. Thus He punishes such people in the hope that they will repent and return to Him (cf. Aboagye-Mensah 2006:967). This proves that 'God is both transcendent and universal, and has no favourites. He simply demands loyalty and obedience' (Watt 2011:131).

It is not the case that at all times YHWH punishes with war; sometimes He punishes with hardships like famine or diseases (cf. Borowski 2003:36), such as He did to Egypt (Exod 9:8-12; cf. Isa 10:5-6; Jer 21:5-7; Hab 1:5-11). In Deuteronomy and to a large extent, the HB, God inflicted diseases as part of His weapons (Deut 28:35; cf. Exod 7-12; Num 16:46; Matthews 2006:115; Saxey n.d.:122-123). YHWH's move to inflict His people with diseases is premised on covenant disobedience (Deut 7:15; cf. Exod 15:26). As corroborated by Bruckner (n.d.:6-8; cf. Borowski 2003:77), 'failure to observe the covenant could visit God's punishment in the form of disease on people'. David's disobedience by counting Israel's army brought such a consequence (2 Sam 24:10-17; cf. Matthews 2006:115), while Azariah (or Uzziah) was stricken with leprosy as a result of breaking God's regulations, and was quarantined for the rest of his life (2 Kgs 15:1-5). Beside the covenant community, God can inflict diseases on the heathens for their disregard of his regulations as happened to the Philistines when they captured the Ark (1 Sam 5).

The punishment from disease is worse when it is contagious. The exclusion of lepers from the community till their leprosy was healed is a typical indication of this point (Lev 10:4-5; 13:46; Num 5:2; 19:3; 31:12; 15:35-36; Josh 6:23), as also corroborated by some scholars (cf. Matthews 2006:115; Zodhiates 1996:1526; Unger 1988:201). In accepting the diseases-contagion link, Borowski (2003:76) indicated that these could come as a punishment from God. Thus, any unhealthy practice such as disobedience to the instruction to defecate outside of the camp and cover the faeces could subject the Israel community to contamination by the exposed faecal matter with a resultant outbreak of diseases (ref. §4.3.2).

In a nutshell, it is clear that whenever humans choose to turn from the worship of YHWH alone and rather give attention to other spiritual powers by whatever means, the jealous God is provoked to respond. Of some interest is that Deuteronomy also outlines specific penalties for all such enemies; death for individuals who break God's covenant (Deut 4:25-31; 9:1-3; 13:6-11; 17:1-7), total annihilation for groups and towns (13:12-18), and suffering and exile for the nation (28:14-57) in the event of turning from God to serve His enemies. The reason for the war on such demonic practices is His abhorrence of sin (cf. Aboagye-Mensah 2006:967).

As the Creator of the universe, God has the sole right to declare war on nations that indulge in unacceptable forms of worship (Deut 32:16-17). So He decides to wipe them away, and in such a situation, as Asumang (2011:20) mentions, 'God is depicted as fighting human enemies on behalf of his people'. In all these cases, whether the enemies are the surrounding idolatrous nations or rebellious Israel, such responses are as a result of a 'holy war' as indicated in Deuteronomy 23:12-14.

4.5.4 The significance of 'holy war'

Deuteronomy 23:12-14 contributes greatly to the idea of 'holy war'. *Per* the stipulation in the text, God specifies the condition under which He would be present to fight for Israel. He mentions maintenance of holiness in the military camp as a prerequisite for His continued presence with the troops. Anything short of a holy precinct would compromise the position of the military. In this section, the focus will not only be on the theological and socio-cultural issues, but will also include the

political dimension of the text. The addition of the third issue is in the light of the significance that it brings to bear on the message.

4.5.4.1 Theological significance of 'holy war'

The theological dimension of 'holy war' cannot be overemphasised. The concept involves God, and it is definitely sanctioned by Him (cf. Aboagye-Mensah 2006:967-68; Kunhiyop 2008:115; Poythress 1991:142; Wright 2008:87), and was justified as long as it was with His consent or under His command (Num 14:39-45; 1 Kgs 12:21-24). As stated, 'The God who is the object of Augustine's worship controls or allows all things according to His pleasure, to include 'the beginning, the progress, and end even *of wars*', which He ordains 'when mankind needs to be corrected and chastised by such means' (Augustine:VII.30, 291, and 292). Asumang (2011:19) acknowledges God as 'the initiator of the war' while Domeris (1986:35-37) points to war as one of the functions of YHWH's Council, with worship and judgement being the others.

War qualified as the prime challenge to Israel's life and a determinant of their faith in God. Before the instructions of the pericope came to the surviving generation, YHWH had shown His warrior character to their fathers (Exod 5:20-21). Indeed, He proved to be their warlord, and this He did by the great arm of deliverance by which He saved them from the Egyptians (Exod 3:20; Deut 4:34; 26:8). Thence, He had to deal with a nation that was afraid of war. Their fearfulness informed God's plan not to lead them through the land of the Philistines, though that was a shorter route to the Promised Land. 'For God said, "If they face war, they might change their minds and return to Egypt"' (Exod 13:17-18). Nevertheless, after the pursuing Egyptian army was annihilated by God at the Red Sea, the Israelites acknowledged Him as their Warrior (Exod 15:1-19; 17:10-16).

By this time, Israel was coming to terms with the fact that constant engagement in warfare was a common feature for their survival; they had to be prepared to face one enemy or the other throughout their wilderness journey. So they would need the Divine Warrior to fight for them. This is one reason the Sinaitic covenant became significant to Israel. By way of the covenant, Israel belonged to YHWH, so their enemies became His enemies, meaning that 'Israel's wars were the wars of YHWH' (Exod 14:13-14; cf. Borowski 2003:36). As their covenanted God, then, He would

jealously stand for them. And as 'husband', the Jealous God (ref. §4.3.1.2; cf. Exod 20:4; 34:14) is obliged to be jealous over His 'wife' at any time. Without YHWH there is no Israel; He is not only their foundation of existence and covenanted God (cf. Gen 13:14-16; 15:13; 17:7-8; 22:17-18; 46:1-3; Exod 3:7-8; 24-24:8), He is their protector (Exod 14:19-20), and the Divine Warrior who fights their wars and grants them victories (Deut 3:22; Exod 15:1-5; Num 21:21-35; 31:1-12).

God's warrior nature is revealed in His holiness, and He thus expects same from His covenant partner, Israel. Domeris (1986:35-37) observes that there is a 'numinous power' revealed in war, one of the functional aspect of God's Council, and that this power emanates from His holiness. Consequently, he argues that this power for war is connected to the title, 'the holy one'. Domeris regrets that discussion on this functional role 'has been either lost or ignored'. However, I agree with this functional role of YHWH (ref. §4.3; fig. 4.1). My argument is that 'holy war' is not only an ethical issue in Deuteronomy (cf. Millar 1995:389-392) or the functional role of the Divine Warrior (cf. Domeris 1986:36-37), but is also the main motivation for the pericope. The outcome of the 'holy war' in the pericope rested on the obedience of the people.

Nevertheless, the stipulations of Deuteronomy 23:12-14 demanded that Israel would need to demonstrate total obedience to YHWH in order to enjoy His promises. Indeed, 'the LORD would turn away from you' (Deut 23:14) is a statement that Israel would not wish to hear or dream about let alone engage in anything to experience it. As a nation, and even as individuals, the presence of God in their midst meant everything to them. If He should turn away from them by way of their disobedience they would become His enemies and face His wrath. The consequences of this would be disastrous (cf. Douglas 1966:12; 2002:50; Klawans 2003:21-22). It was incumbent on the nation, represented by the army, to obey His instructions. It can be argued that the 'holy war' underpinning in the pericope linked Israel to YHWH.

4.5.4.2 Socio-Cultural significance of 'holy war'
In relation to their socio-cultural context, Deuteronomy 23:12-14 is part of the overall instructions that were indeed fundamental for the survival and victory of the Israelites as they prepared to cross the Jordan. As a nation in transit they could not be classified or well organised both socially and culturally. They had not been together

long enough to develop strong social and cultural bonds. Though they had travelled for about forty years, their longest stay together was at the base of Mount Sinai, where they spent about a year (Exod 19:1-2; cf. Num 10:11). Even then, YHWH said they had stayed enough at the mountain (Deut 1:6), so the rest of their period was a matter of wandering in the wilderness.

Against this background, accepting Deuteronomy 23:12-14 as a message which was tailored to shape the mind of a nation that was in transit, that is, from Egypt to the Promised Land, is significant. This is also understood in the light of Asumang and Domeris' (2007:9) description of the exodus as 'the most profound spiritual, cultural, political, theological, and social experience that constituted them as a nation in Diaspora'. And there is no doubt, as Asumang and Domeris further point out, that, Israel's experience in the wilderness 'was forever to serve as the template of the idealised liminal migrant spirit both positively and negatively'.

The reason is obvious; a wilderness transition under the leadership of YHWH, like the one Israel experienced, would offer some challenges not only to them as individuals, but more importantly as a community. As Funk (1959:209) notes: 'It symbolises hardships that test one's covenantal loyalty and faithfulness to God'. On a good note, it is a 'location where God is encountered, where personal transformation takes place and where community is formed' (Dozeman 1998:43). However, it is a place of 'judgment and renewal' (Gibson 1994:15). To sum up, Asumang and Domeris (2007:7) describe the wilderness as one of the most common biblical symbols of liminality, 'since its symbolism in Scripture has both positive and negative aspects: everyone who passes through it is subjected to one test or another'.

One cannot ignore the dangers that a wilderness transition would bring to bear on the Israelites. Based on Victor Turner's definition of liminality as 'a transitional phase during which a person abandons his or her old identity and dwells in a threshold state of ambiguity, openness and indeterminacy', Asumang and Domeris (2007:7-9) argue that the liminal phase 'is particularly dangerous because of the disorientation, ambiguity and instability it produces'. However, Israel was not the only people to have had such transitional experiences; the nations that they would encounter were

equally involved. Douglas (2002:119-120; cf. Oweridu 2005:20) notes that danger lies in transitional states, because 'the person who must pass from one to another is himself in danger and emanates danger to others'.

Indeed, the presence of Israel in both the wilderness and the land they were to possess was both a danger to them as well as the inhabitants. To the former it was the danger of being defeated or not being able to conquer the land, while to the latter it was the danger of being dispossessed of the land and completely annihilated. Consequently, there was the need for the Israelites to receive specific instructions aimed at making them alert to the dangers of impurity at the camp that could spell their doom. Such instructions were, at the same time, necessary to allay their fears with assurance of protection, and motivate them with a guarantee of victory in their fight for possession of the land and survival on it. As revealed by Asumang and Domeris (2007:7):

> The instructions that are provided before one enters the liminal period therefore tend to underscore these dangers and are aimed at instilling a positive sense of fear that will help *liminas* to maintain their concentration and therefore orientation during the movement. For the uninitiated, these warnings may sound as if they are exaggerations, but they are fundamental for survival during the movement.

The dictates of Deuteronomy 23:12-14 were therefore calculated to serve such a purpose. It was to prepare the Israelites for all the eventualities and dangers of not only the transitional journey but more importantly, the conquest of the Promised Land that would be achieved through war. Indeed, no instruction could have served a better purpose than this pericope.

4.5.4.3 The Political significance of 'holy war'
The political situation of Israel at the instance of the message of Deuteronomy 23:12-14 was uncertain; only their God would determine their fate. By this time, their faith had been moulded by the fact that in His jealousy for them God had demonstrated

His supremacy over both the nations around and His covenanted people through 'holy war'. YHWH was dealing with a prepared and not rather a pampered nation; one that was ready to engage in a war to conquer the Promised Land. They needed to meet God's fullest demand for a healthy covenant relationship.

Thus, the review of events at the plains of Moab (Deut 2:24-4:4) is seen not only as closing an old page to open a fresh one, but a reminder of the failure of their forefathers to observe YHWH's instruction, which led to undesirable consequences. Now, His presence in Israel's military camp (Deut 23:12-14) was to perform His functional role, namely, 'holy war', by virtue of the 'numinous power' that emanates from His presence (cf. Domeris 1986:35-37).

Egypt was probably the world's superpower at the time, and life in Palestine itself was turbulent. The land was possessed by heterogeneous tribes that YHWH promised to engage in a war and drive away before the Israelites (Gen 15:18-21; cf. Exod 3:8). The occupants lived in large and high-walled cities (Num 13:27-33), and had formed leagues for defence against invaders (Josh 10:1-6; 11:1-5). Yet, YHWH had promised to bring them to this land (Exod 3:8; 6:8). So God was disappointed when, after much forbearance with their fathers at Kadesh Barnea, they failed to trust Him to overcome these enemies (Num 14:11-12). As a result, Kadesh Barnea became 'the archetypal place of rebellion' (Millar 1995:390). Their inaction called for a wiping out of that generation, a war of YHWH against His own people.

Moving on, two significant but contrasting events were experienced by the surviving generation that had now matured at the plains of Moab. On one side, they, under the banner of 'YHWH's war', had conquered Og and Sihon, two kings of the Amorites and had thus sent a signal of readiness to possess the land of promise with God on their side (Num 21:21-35). On the other, the Israelites' failure to observe purity at Shittim (Num 25:1-9) and the consequences of it was still fresh. They suffered a plague from 'YHWH's war' as a result of their mingling with the Moabites at the camp. The political effect of this was enormous: their military strength was reduced as they lost 24,000 men (v. 9), mostly leaders (v. 4), through the plague. It confirms that 'holy war' is a means by which God punishes all provocations and gains victory over His enemies.

Consequently, the plains of Moab became a place of renewed opportunity, that of possessing God's promise through war, and described by Millar (1995:389-392) as 'the new Kadesh barnea'. Victory in war would be a blessing to any people and could be seen as the source of all good things; the reverse holds true, in other words, defeat means a withdrawal of blessing and danger. Since 'blessing and success in war required a man to be whole in body', Israel had to ensure that they were 'trailing no uncompleted schemes' by maintaining a holy camp by keeping themselves undefiled (Douglas 2002:52-53). Similarly, 'holy war' is an expression of purity, since, as Christensen (2002:157) notes, 'the absolute destruction of evil is a way of expressing the meaning of holiness in relation to God himself'.

To conclude this section, 'YHWH/'holy war' has been shown to be the overall motivation for the text. In other words, the prescription of YHWH in Deuteronomy 23:12-14 was calculated to ensure holiness, which was necessary to maintain the divine presence required to engage in a war and overcome Israel's enemies. God through the text was telling them to prepare for war, for He was ready to lead them to defeat their enemies.

4.6 Integration of identified concepts of Deuteronomy 23:12-14

In this section, how the multiple disciplines within Deuteronomy 23:12-14 can be integrated meaningfully, and the implications of such an approach for the immediate and remote recipients and all others identified in the OT, are fundamental issues to be addressed. The objective is to establish the relationships between the key ideas: holiness, sanitation, hygiene, and possibly disease and contagion, God's presence in the camp; and 'holy war'. There are indications that all the concepts underpinning the pericope are interrelated; they do not operate in isolation.

It has been established that covering the excrement was motivated by many factors that include cultic defilement of the camp. Scholars like Asumang and Domeris (2006:22), Sprinkle (2000:637-46), Klawans (2003:19-22), Gaebalein (1992:140), Lioy (2004:17-21), McConville (1986:18), Adeyemo (2006:240), Sprinkle (2000:654-55), and Faniran and Nihinlola (1986:48-49) have made similar submissions. Other advocates of this view include Christensen (2002:543-44), Macdonald (2006:217),

Cromwell (2014:§7), Friedman (2007:§7, 10), Maugh II (2006:¶1-4), Magness (2004:68-69), Barker and Kohlenberger III (1994:264), Douglas and Tenney (1986:187), and Alexander and Rosner (2000:154-155).

One of the other motivations is the maintenance of acceptable sanitary practice in order to prevent diseases in the camp. Many scholars have argued along the same line (Hart 1995:79; Sprinkle 2000:637; Unger 1988:201; Craigie 1976:299-300; Adeyemo 2006:240; Douglas 2003:54; Alexander and Rosner 2000:154-55; Barker and Kohlenberger III 1994:264; Adeyemo 2006:240, 616; Zodhiates 1996:1526; Bruce 1979:259; and Holman 2003:¶5). Connected to diseases in the pericope is the prevention of their spread - contagion (Scurlock and Anderson 2005:19; Faniran and Nihinlola 2007:48-49).

Keeping the environment clean is also observed in the pericope as another reason (cf. Richter 2010:354-376; Crüsemann 2001:247; Christensen 2002:544; Saxey n.d.:125; Bruckner n.d.:7-8; Borowski 2003:79-80; Bakke n.d.; Stott 1999:123-142; DeWitt 2000:71; Faniran and Nihinlola 2007:48-49; Barker and Kohlenberger III 1994:264; and Douglas and Tenney 1986:187). There is a correlation between sanitation and hygiene and disease (cf. Hart 1995:79). Borowski (2003:78-80) integrates three of the concepts: holiness, sanitation, and hygiene, when he relates these to quality of life and longevity. Besides, there is a connection between diseases and 'holy war' (cf. Scurlock and Anderson 2005:17-19). Therefore, sanitation, hygiene and disease, and 'holy war' are connected.

The link between purity and the concepts finds support in the works of Mary Douglas (1966:7-40). For her, the call for holiness and the rituals associated with it are what give meaning to pollution or hygiene; thus holiness is a prerequisite for hygiene. She further observes that 'blessing and success in war required a man to be whole in body, whole-hearted and trailing no uncompleted schemes' (2002:52-53). This means that the practice of acceptable sanitary and/or hygienic practices and holiness/purity as a form of obedience to the laws of YHWH leads to victory in their wars. Be that as it may, the concepts of our pericope: holiness, sanitation, hygiene and 'holy war', which are identified by Douglas, show a great level of integration.

Overall, the authorial meaning from the integration of all identified disciplines of Deuteronomy 23:12-14 is that Israel's military camp requires ritual purity, the practice of hygiene, and maintenance of the highest environmental sanitation. Ensuring these as a result of covering excrement outside of the camp would ensure holiness of the camp. The camp holiness is required to sustain the presence of YHWH, who is in their midst not only to protect them but to also grant them victory in a 'holy war' against their enemies. Thus, the concepts interact not as a chain, but rather a web to ensure the holiness of the camp.

Such a web of concepts is represented as follows:
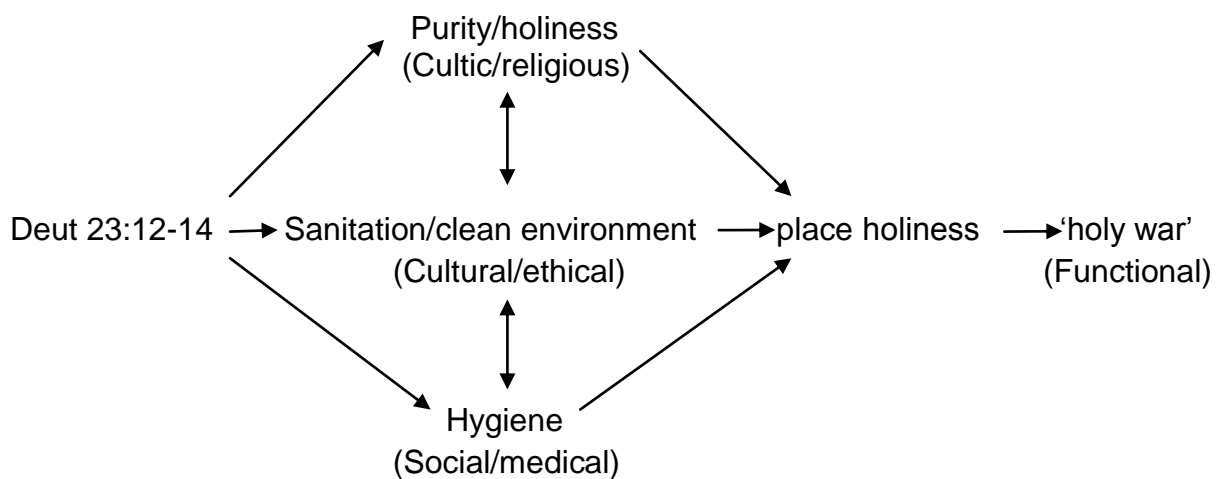
Figure 4.2 The web of concepts of Deuteronomy 23:12-14 and its motivation

'Holy war' then becomes the actual reason for YHWH's presence in the camp and the main motivation from the integration of the stipulation of Deuteronomy 23:12-14.

4.7 The deduced response of the direct recipients of Deuteronomy 23:12-14

God had promised to lead Joshua, Caleb, and the younger generation to the Promised Land and ensure their continued survival on it. However, they were to live responsibly to enjoy such assurance. Obedience, which has been argued as the main theme of the book (ref. §3.4.1.1), would sustain the presence of YHWH in order to perform this functional role of His. Understanding that the divine presence means YHWH in all His attributes also implies that He is not only the Defender of His people but also the Supreme Judge (Gen 18:25; Judg 11:27). His acts of judgement are

executed through war (Deut 23:14). By 'a mighty hand and outstretched arm' (Deut 4:34) and by His great power as Judas acknowledged (2 Macc 15:24, GNB), He will execute 'mighty acts of judgement' against His enemies (Exod 6:6).

At this juncture, one could guess the mental frame of this surviving generation of Israel towards the stipulations of Deuteronomy 23:12-14. By way of God's judgement in the course of the wilderness travel, their loyalty and faithfulness had no doubt been tested such that they had been transformed into a generation that could be described as a refined community (cf. Gibson 1994:15; Funk 1959:209; Dozeman 1998:43). They could boast of YHWH, who brought them out of the clutches of a powerful nation, Egypt, and had already led them to defeat powerful kings and their nations. They had had lots of military battles already, and had experienced His power over their enemies by giving them victory. They had had their share of divine judgement that came with devastating results.

All these experiences had prepared their minds and made them poised for victory with the full assurance of His presence in their camp. Their mental attitude was not that of defeatists, as their forefathers, but rather towards conquering and continued survival in the Promised Land. It is obvious then that they were in a state of a heightened expectation and readiness for success.

Therefore, the message of the pericope could not have come at a better time. They needed it to assure them of what was ahead. It was the surest motivational message for them to possess the promise that YHWH made to their forefathers, the land of Canaan. The onus rested on these recipients' readiness to maintain the holiness of the camp, for they could not afford to miss the opportunity to enter and possess it. The reverse undoubtedly held true. In other words, lack of 'holiness of camp' as a result of improper sanitation by exposure of human waste would lead to war by YHWH against His enemies, the law-breakers. That is, in the event of failure to obey the rules, YHWH would not only remove His protection and leave the camp but would allow their enemies to defeat them and plague them with contagious diseases.

Israel no doubt proved obedient to this camp stipulation, hence the victories they experienced in the conquest under Joshua (Josh 12) and beyond. There were

indeed occasional cases of disobedience of other regulations concerning 'YHWH's war' like what happened at Jericho when Achan disobeyed God's instructions (Josh 7) and their disobedience in allowing some of the Canaanites to remain on the land, which became a snare to them as recorded in the book of Judges. However, there is no evidence known to this investigation that the direct recipients failed in war as a result of disobedience to the stipulations of this pericope. It can be concluded that the recipients of Deuteronomy 23:12-14 obeyed its dictates and enjoyed its promises to the fullest.

4.8 Significance of Deuteronomy 23:12-14 to other people prior to the NT

Our discussion would be incomplete without considering the extent to which the message falls in line with the whole message of the testament for its audience. This is relevant in the light of the fact that various users of the HB have in some ways experienced the impact of the text. So this would establish its meaning in the whole of the OT Scripture and make its relevance not limited to only the Pentateuch.

4.8.1 Significance of text to other Israel community

The series of motivations of Deuteronomy 23:12-14 that originate from defilement are observed in similar events; one within the Pentateuch and the other outside it but within the OT. The instruction at the plains of Moab was: 'Dig a hole outside the camp and cover your excrement'. That is to say, 'Take away your excrement'. As mentioned in an earlier section about the series of motivations, the motivation for this step is that the camp is holy; the motivation for the camp holiness is that God is present; and the motivation for His presence is to judge His enemies by protecting His people and giving them victory over such enemies in a 'holy war'.

Interestingly, the series of motivations identified above parallel that of other texts within and outside the Torah. The texts involved are Exodus 3:5-8, at Sinai, when YHWH was about to rescue His people and send them to the Promised Land; and Joshua 5:13-15, at the plains of Jericho, when the people had entered the Promised Land. Sandwiched between these texts is Deuteronomy 23:12-14, at the plains of Moab, on the east side of River Jordan, when the people had been led to the brinks of the Promised Land and were ready to enter and possess it.

In all the texts, the initial motivation is that the space/place in such contexts is holy and needed to be observed as such. This holiness is also motivated by the presence of God, which is finally motivated by His preparedness to engage in a 'holy war'. The similarities are shown in the table that follows.

Text	Instructions	Motivation	Motivation	Motivation
Exodus 3:5-8	Take off your sandals from where you are	The place (mountain) is holy	God is present	To rescue His people from slavery in Egypt through 'holy war'
Deuteronomy 23:12-14	Take out your excrement from the camp	The place (camp) is holy	God is present	To protect His people and give them victory through 'holy war'
Joshua 5:13-15	Take off your sandals from where you are	The place (ground) is holy	God is present	To lead His people to possess the land through a 'holy war'

Table 4.3 Comparison of Deuteronomy 23:12-14 and similar motivations

Though differences in the cause of defilement exist (for instance, in the pericope, Deut 23:12-14, it is faeces), the motivations for the instructions in all the texts are quite similar. A detailed argument on this subject is outside my focus in the current discussion, but, at least, it can be inferred that both faeces and the wearing of sandals in these contexts cause defilement. Moreover, 'holy war' which God promised to wage against the occupants of the Promised Land to drive them away and which is reiterated in Deuteronomy is engaged in full in the book of Joshua, during the conquest. The inference is that our pericope connects well within the Pentateuch and immediately after, in Joshua.

The argument that human excrement could defile is not exclusive to our pericope. The decision of YHWH to allow Ezekiel to use cow dung instead of human excrement (v. 15) affirms the argument that human excrement defiles ritually. Since the cow dung, which is animal excrement was allowed by YHWH, one may argue that any excrement other than that of humans did not defile. However, Ezekiel knew that such excrement could lead to ritual impurity, and so he protested against YHWH's instruction (Ezek 4:10-15).

Ezekiel's protest is vindicated by God's readiness to punish the covenant community for their rebellion, since YHWH himself said: 'In this way the people of Israel will eat defiled food' It does reaffirm the argument that all such excrement could defile, but that God did not have problems with other creatures excrement *per se,* only that of humans. At least, it is obvious some animals could be present at their military camps and that their droppings could also be an 'eyesore'. However, by emphasising that of humans YHWH could test the obedience of the people and their willingness to maintain a holy community.

Beyond the OT, however, a contribution to burying human excrement for the sake of purity comes from the Essenes (cf. Magness 2004:68-71; Friedman 2007; Maugh II 2006:¶1-4; Anonymous 2006:¶1-30; ref. also §3.4.2.2 under xii.). Cromwell (2014:§7) reveals that their practice of camp holiness not only reflects that of Deuteronomy 23:12-14, but they also respected Ezekiel's protest against God's instruction to bake bread using faeces as fuel. Continuing he notes, 'they regarded Prophetic writing such as Ezekiel to be "authoritative scripture for legal use"'.

'Place theology' continued to be the experience of Israel through their battles for the Promised Land. For instance, Joshua experienced it immediately after the Israelite community crossed the Jordan, while he was probably surveying and strategising to conquer Jericho (Josh 5:13-15). Also, the Jerusalem temple was erected at a place or land space which used to be the threshing floor of Araunah. This place became the choice for a sacrifice of David to God, because it was where the angel of God who was executing 'holy war' against Israel was restrained from further action (2 Sam 24). The choice of this place no doubt confirmed what Deuteronomy mentions concerning a place that God would choose for Himself (12:5-26; 14:23-25; 15:20; 16:2-15; 17:8-10; cf. Macdonald 2006:212-14; Longman III and Dillard 2006:116). Beyond the book, Solomon encountered YHWH in the temple and received the promise that God's presence would remain there (2 Chr 7:12-16).

'Holy war' serves as one of the major motivations, if not the greatest, in the OT. Though the stipulation was to elicit strict obedience from the Israelites at the east of Jordan, it nevertheless was also a test of the faith of successive generations to see if they would trust in YHWH. The concept of war was tied to the covenant of Israel with

God. As long as the biblical Israel would live, war was going to be part of the mission of God and that of His people; consequently, the concept would pervade several aspects of their life (cf. Asumang 2011:19). In their obedience, YHWH promised that He would defend/defeat their enemies and sustain them on the land; in their disobedience He would punish them. In doing so, He would be refining them. As Asumang and Domeris (2007:7) note, 'those who humble themselves and persevere in faith would come out of it transformed whereas those who would succumb to the tests and dangers might give up their faith and end up departing from the living God'.

After the conquest, Deuteronomy 23:14 most likely became a pivotal law during the nation's periods of distress at the time of the monarchy. A couple of examples exist. David acknowledged that victory in their warfare depended on divine strength. He not only acknowledged YHWH as the Commander-in-Chief of Israel's armies, but the significance of the divine name making Israel's battles those of YHWH (1 Sam 17:45-47). Hezekiah found strength in the assurance of God when he faced the Assyrians. He said: 'With us is the LORD our God to help us and to fight our battles' (2 Chr 32:8). YHWH did respond by sending an angel to annihilate the Assyrians (2 Chr 32:21). This also confirms an earlier position that YHWH's army in a 'holy war' includes agents such as angels.

Isaiah articulated the warfare underpinnings of Deuteronomy 23:12-14 quite clearly. The prophet's message in Chapter 13:3-5 raises essential issues of the concept discussed in the text: God's involvement in a 'holy war': His warriors, weapons, and the enemies. In Chapter 59, the prophet mentioned how God would engage in a 'holy war' against His people because they had broken His moral laws. From verses 15-19, the prophet revealed God as the Warrior who would put on 'righteousness like a breastplate, and a helmet of salvation on his head; put on garments of vengeance for clothing, and wrapped himself in fury as in a mantle' to fight against His people for their sins (cf. Asumang n.d.:22; 2007:16-17; 2011:20-21). Jeremiah distinguished between YHWH and worthless idols, and indicated the war that the former would wage against the latter for their provocation (51:17-19).

The relevance of YHWH's war is seen in its continuous celebration in Israel in connection with their important festivals. Christensen mentions how during occasions

such as the Feast of Unleavened Bread, the spring festival of Passover, and in the context of the pilgrimage festivals, the Ark of the Covenant, was usually brought from Shittim to Gilgal, where the people of Israel were encamped as the hosts of YHWH. Then all the people would pitch camp in 'battle array' with the Ark of the Covenant in the tabernacle in the midst of the camp. He notes: 'All Israel, past and future would have a part in this YHWH's war celebration' (2002:CXI, 51).

There are indications that 'YHWH's war' travelled even beyond the HB into the intertestamental times. Helleman (3002:404-405) notes how Gentiles who attempted to defile Israel's sacred space found themselves on the receiving end of such wars. Specifically, Helleman (cf. 1 Macc 7:46) observes that the Syrian general, Nicanor, who threatened to burn down the temple during the intertestamental period died and his army massacred so that not even one of them was left, adding, 'even Jews who compromised their ancestral faith by profaning sacred space are not exempted'.

Christensen (2002:542) and Cromwell (2014:§7) note that the tradition of celebrating YHWH's war was kept alive by a community at Qumran connected with the Dead Sea Scrolls. Cromwell particularly notes how the Dead Sea Scrolls (DSS) discovered around AD 1946 and considered to have come from the Essenes reveal some of such practices by them. He notes their belief that the Temple in Jerusalem and its sacrificial ritual had been polluted by ritually impure priests who were unfit to serve, since, as Milgrom (1991:260; cf. Briley 2000:100) argues, it is only the priest who can pollute the sanctuary. Cromwell further notes how the last category of one such scroll, the War Scroll, designated 1QM, describes the community's anticipated forty-year war in which the 'Sons of Light' would defeat the 'Sons of Darkness' and usher in the messianic era. Consequently, the sect withdrew into the desert to make a camp where God's presence could dwell in their midst while they waited for the opportunity to take control of the Jerusalem Temple through war.

4.8.2 Significance of the text to Gentile nations
As indicated earlier, the discussion will extend to cover the significance of the pericope to the Gentile nations of the OT, and this section is committed to that step. The objective is to find out how nations other than Israel related to God's message. Deuteronomy 23:12-14 has lots of significant connections to the ANE practices;

hence some of the motivations that it brings are not very different from theirs. The idea of living in a 'camp' where the presence of the deity would continuously reside at a 'sacred centre' among His people may not have been a novelty of the Israelites. Kawashima (2006:229) notes such a practice to have been 'more or less directly inherited from ancient Near Eastern traditions'. Moreover, the issue of setting up camps for military purposes was a common feature (1 Sam 28:4).

In contrast to the sacredness of the tabernacle, God's law demanded the desecration of all pagan 'sacred spaces'. Consequently, Israel, acting on the demands of a 'holy war', was commanded to destroy all pagan sacred objects and places (Exod 23:24; 34:13; Deut 7:5; cf. Sprinkle 2000:649-56). The idea of having a symbolic presence of deity at a military camp was a peculiarity of the Israelites (cf. Craigie 1976:300). This is supported by the expression of surprise by the Philistine army when the Ark was brought into the camp of Israel during one of their military encounters with Israel. Gripped by fear, they said, 'A god has come into the camp, we're in trouble! Nothing like this has happened before' (1 Sam 4:7). Thus, the ANE nations had to contend with Israel's military camps where their God was with them (Deut 23:12-14; cf. 1Sam 11:11). Such presence was Israel's guarantee of protection and assurance of victory if all the regulations were obeyed.

Another area of comparison between the Israelites and the ANE nations is the desire to have their god(s) in their midst. Briley (2000:99) reveals that the concern of Israel for purifying the camp so that God might not depart from their midst is a practice they shared with their pagan neighbours. The difference, however, as Milgrom (1991:259) observes, is that:

> The ancients mainly feared impurity because it was demonic, even metadivine, capable of attacking the gods. Hence, men were summoned, indeed created, for the purpose of purifying temples to aid the benevolent resident gods in their battles with cosmic evil. In Israel, however, there are no traces of demonic impurity.

Milgrom (1991:260) considers this as 'the priestly theodicy' and 'one of the major contributions of priestly theology' in Israel. As Briley (2000:100) notes:

> Human beings assume the place of the demonic in paganism in that they alone can bring contamination to the sanctuary and ultimately force God's departure. It is the sins of human beings, therefore, which defile the sanctuary, and the holiness of God which threatens wrath and/or abandonment unless the situation is rectified.

This notwithstanding, some degree of commonness exists in their commitment to rituals. Bruce (1979:62, 78; cf. Radmacher et al 1997:290-91) notes that the ritual regulations, including those of Deuteronomy are based on those familiar to the patriarchs in Canaan of Mesopotamia. While the laws of YHWH demanded strict adherence to holiness requirements, however, the same cannot be said about those of the other nations. That is, His laws are a strict message that needed to be obeyed. Bruce opines: 'Sometimes, indeed, "torah" is explicitly directive'. This is precisely the case with our pericope, where strict rules were to be obeyed in order to ensure continuous and positive divine relationship.

To some extent, the ancient Israelite idea of health is seen to compare well with that of other ANE nations. Particularly, the issue of whether disease is contracted as a result of punishment for sin by God or the gods is revisited in the light of ANE beliefs. As already indicated (ref. §4.5.3.1), both God and His spiritual enemies, Satan and demons, employ diseases in warfare. Scurlock and Anderson (2005:17) observe that Mesopotamian physicians attributed illnesses to gods or goddesses, demons or demonesses, and ghosts. The recognition of an association between defecation and the outbreak of '*li'bu* fever' as a result of contagion by these physicians is observed to compare with that which underpins the hygienic requirement of the text under study. In this light, the views of some ANE nations and Israel on the involvement of spirits in disease are comparable.

Of much concern to the discussion, however, is the issue of war, which is observed as the overall motivation. Interestingly, the concept of *herem* was not unique to Israel

since during war, both Israel and the nations of the ANE would have the belief that their God or the gods respectively fight for them (cf. Wright 2008:88). Indeed, the whole of the laws of the HB cannot be taken as special compared with those of the ANE nations. This is also observed by Bruce (1979:62) in his comment that a great part of the Pentateuch constitutes a modification of ancient Near Eastern laws, which were probably brought by Abraham from Mesopotamia. Bruce cites, particularly, the laws of Leviticus and Deuteronomy, and mentions that the civil law as well as the rituals are based on those familiar to the patriarchs in Mesopotamia or Canaan.

Nevertheless, there are differences with regard to who constitute the source of motivation to each group; for example, whether it is YHWH who fights for Israel or the gods in the case of the nations. In all cases, the God of Israel proved that He was above other gods and that He decided in which direction victory in wars must go. Interestingly, Israel would be the immediate beneficiaries, because, as mentioned in the text, it is YHWH who fights for them, while the other nations would be on the receiving end of His wrath, because their practices are abominations to Him.

These nations had been picked out by God for destruction, because they served other gods and practised idolatry which is against His law, and indulged in other filthy practices which He abhors (Deut 5:7-10; 7:16; cf. Exod 20:3-6; Num 25:1-3). In fulfilment of His promise to the descendants of Abraham, Isaac, and Jacob (Gen 15:17; 17:7; 28:12-15; Exod 33:1), YHWH would apply the strategy of displacement by substitution. He would drive away all the people who were in the land and establish Israel in it.

Beyond the Pentateuch, especially in the books of the prophets, YHWH reiterated His call for holiness as a motivation for His readiness to fight for His people. This is seen in His judgement of the Gentiles for their detestable practices and their attack on His people. Jeremiah's messages against nations like Egypt, Philistine, Moab, Ammon, and Babylon (chapt 46-51) are examples. Ezekiel articulates one of such 'holy war' messages, which was against Gog, of the land of Magog (chapt 38-39), and in the process specified some divine weapons involved (38:4, 22; 39:6).

God's mission in the OT would be achieved by overthrowing all His enemies, particularly idolaters, and not only Israel, in war. As Wright (2010:16-19) notes, 'since God's mission is to restore creation to its full original purpose of bringing all glory to God himself, and thereby to enable all creation to enjoy the fullness of blessing that he desires for it, God battles against all forms of idolatry'. Watt (2011:130) provides the reason: 'God knows that idolatry and the potential demonic influence which traffics through the practice of idolatry is accompanied by deception, manipulation and futility'.

In this way, the choice of Israel by God was for the sake of the rest of the nations. This means that, it is not 'a privilege but a responsibility. It means being chosen for a task, being a chosen instrument by which God will fulfil His mission of universal blessing' (Wright 2010:16-19; cf. 2006:224-25, 329-33; Block 2011:25). This is the reason why God sent His prophets to not only condemn the abominable practices of the nations, but to also warn them of the consequences of not turning from such practices. Such a responsibility is the inspiration for Isaiah's warnings (cf. Isa 40-48), and the motivation for Jeremiah's (10:2, 5) messages about the emptiness of idols.

This practice, described as 'monotheing dynamic' by Wright (Watt 2011:130-131) is 'the motive which drives the entire narrative behind the release of Israel from Egypt, which was as much for the attention of Egypt (Ezek 30:19) as it was for Israel (Exod 6:7) - for both nations to come to know God as the only true God'. God executed judgment against the gods of the Gentiles not only to demonstrate that He is more powerful than them, but that He demands total loyalty and obedience and is prepared to punish every disobedience in order to achieve His purposes (Exod 12:12; Psa 9:16; Ezek 25:11; 30:19; 38:22-23), as Watt (2011:130-131) also argues. Consequently, God carries His war against the 'enemies' through the OT into the NT context and even beyond, as will be shown in subsequent chapters.

4.9 Significance of the interpretation and its implications for the dissertation

At this juncture, it is important to indicate the implications of the interpretation for the hypothesis of this dissertation, especially in the light of the established connections

between the thematic areas. In this chapter, the connections among all the major concepts that underpin Deuteronomy 23:12-14 have been demonstrated. It has been shown that cultic holiness/purity, a sanitary or pollution-free environment, and acceptable personal hygiene, in the hope of maintaining healthy people and hence control disease which has implications for contagion, are the major issues that the stipulation was calculated to address. The end product of ensuring the abovementioned processes was the maintenance of holiness of the camp, 'place holiness', in order to enjoy YHWH's presence among the people. The divine presence was necessary to fulfil the motivation of the text - protection and defeat of the enemies through a 'holy war'.

Note should be taken of Domeris' (1986:35-37) submission that the dichotomous interpretations of holiness which is either ethical or ritual 'belong to the periphery of the word and not to its central core'. For him, war is a functional aspect of God's Council which 'has been either lost or ignored'. This means that adding God's functional role of holiness to the already trumpeted ethical and ritual dimensions takes the identified areas to three. Lioy's (2004:17-21) identification of three distinct concerns of the laws: morality and ethics (Exod 20:1-26), social and civil, and religious and ceremonial (24:12-31:18) together with the unquestionable hygiene and health dimensions (Lev 13) that have been identified, take the interpretation of the holiness laws beyond just a dichotomy and questions even the tripartite approach.

In the light of the preceding conclusions, I consider the attempts that have only centred on dichotomous approach to the interpretations of the laws (Deut 23:12-14 inclusive) as inadequate, thereby making their integration narrow. The dichotomous approach to the OT holiness laws as either cultic and moral or cultic and medical and similar permutations and combinations is therefore unjustified. On the contrary, it has been shown that the text inextricably links many concepts in a wider way throughout the HB. Next was how the passage fits into the context of the whole canon of the Bible. It means extending the discussion to the NT. Longman III (2006:34) notes that the OT 'is not a self-enclosed body of literature; rather; it ends with the expectation of a coming fulfillment'. The pericope has to satisfy this expectation.

4.10 Summary and Conclusion

This chapter has engaged the interpretation of Deuteronomy 23:12-14 to its original audience. The effect of worldview on the original audience living as a community and their understanding of theology were briefly mentioned in the hope of figuring out their interpretation of the laws and its impact on them. For the meaning and application of the text, major concepts, holiness, sanitation, and hygiene, associated with diseases, and contagion in the camp, were discussed with regard to their theological and socio-cultural significance.

An achievement of this chapter is the integration of all the identified concepts of Deuteronomy 23:12-14: cultic holiness (or purity); hygiene, associated with diseases and contagion; sanitation as against pollution; 'name theology' 'place theology'; and 'holy war'. This was given due attention. The final lap of the investigation in the chapter has to do with the implications of the text to other users such as the rest of the OT covenant community and other nations. The overall implication of the text to the investigation has been shown; that, the people should prepare to possess the land and this would only be achieved through war with God as their leader. So, the overall motivation for the stipulation is 'holy war'. In all, the chapter has satisfied its objective of discussing what the pericope meant to the audience and perhaps subsequent generation of the OT era.

Now, this discussion is not merely of historical interest, with no application beyond the OT times. In the next chapter, attention will be paid to the relevance of the OT to Christian hermeneutics and the specific application of the OT text to the NT community. In other words, an approach to the study of the OT text will be discussed, in the hope of developing a hermeneutical procedure for such a study that will benefit the NT church and the larger society. It is will be argued that 'holy war' as espoused by Deuteronomy 23:12-14 similarly serves as a major motivation of the NT times and beyond.

Chapter 5

Exegetical Theological Relevance of Deuteronomy 23:12-14 in the Light of Christian Hermeneutics of Old Testament Laws

5.1 Introduction

The goal of every exegesis is to discover, to the best possible degree, what the text said and meant to its audience, and to draw out its meaning for contemporary readers. I have already dealt with the exegesis of our pericope, to an appreciable extent, in Chapters 3 and 4. In Chapter 3, I dwelt on the key issues of a historical-grammatical exegetical analysis: contextual, textual, and other issues germane to an analytical synthesis and translation of a pericope. The authorial meaning and application to the original and subsequent recipients prior to the NT was discussed in Chapter 4.

Exegesis does not end, however, with the authorial-meaning and application to the immediate audience since the concern of meaning and application to people beyond the target group is also crucial. As Smith (2010:6-8) observes: 'Exegesis is not complete until it links the biblical text with the real work, the past with the present, the there-and-then with the here-and-now, in order to allow the ancient message to speak to our modern context'. Thus, the current chapter is devoted to establishing the exegetical theological relevance of Deuteronomy 23:12-14 to NT hermeneutics.

It begins with an assessment of how the OT laws are interpreted by some existing theological models and the establishment of the connections between the OT and NT. The aim is to arrive at a contemporary hermeneutical grid that will provide for adequate interpretation of the OT laws. Such a grid should be suitable for the application of the OT text to the realities of daily Christian living today. To achieve this objective, a chart of exegesis of the OT text that incorporates its application in the NT and beyond is developed to show the continuity between the two testaments.

By appropriate intertextual links it will be shown that the key concepts of Deuteronomy 23:12-14: holiness of the camp, divine presence, and 'holy war' are alluded to in Revelation 19:11-21:27, thus underscoring the relevance of the OT text to Christians.

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

To establish the likely significance of an OT law to the NT context, it is important to clear all hurdles in the path of the OT-NT transition. I agree with Longman III that 'what the interpreter needs to do is to bridge the gap between the ancient text and our modern situation in a way that does not infringe on the integrity of the original' (2006:18-23). Some assume that the NT Church is the continuation of the covenant community of God in the OT era. For instance, LaRondelle comments: 'Historic Christianity has always confessed that the New Testament is the goal and fulfillment of the Old' (Pettegrew 2007:196). Be that as it may, the laws addressed to the OT audience should usually apply to that of the NT. However, while it would have been easier to follow a straightforward route of application, such an approach is unsatisfactory because it fails to recognise the socio-cultural differences between the two audiences.

The tension in the interpretation of the OT laws by contemporary Christian theologians is underscored by the many different approaches. Bruce (1979:56) notes:

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

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

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

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

Covenatalists would see Deuteronomy 23:12-14 as one of those laws which have not ceased.

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

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

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

Advocates of a third view, 'Progressive Covenantalism' (PC), which carves a middle path between DT and CRT/TCT, argue that 'neither hermeneutical approach is sufficiently informed by biblical theology' (Smethurst 2012:¶1). This view argues the cessation of some OT laws and continuity of others laws. For Hendryx (n.d.:¶1), this theological innovation critiques aspects of both DT and TCT and, 'drawing from both, attempts to come up with somewhat of a hybrid of the two'. Moreover, Hendryx

(n.d.:¶1) quotes progressive covenantalists, Gentry and Wellum, that 'the church, unlike Israel, is new because she is comprised of a regenerate, believing people rather than a mixed group' in contrast with the OT Israel which 'was a mixed community of believers and unbelievers'. In this sense, PC agrees with DT. PC is generally described as:

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

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

Since the aim of the current discussion is to show that the concepts undergirding Deuteronomy 23:12-14 are applicable to NT believers, it also necessitates that any bottlenecks of the OT-NT continuum be loosened in order to ensure an acceptable testamental transition. Of additional importance is the realisation that any hermeneutical grid for Christian methodological approach to an OT pericope will be strengthened by the foundation that the findings in this dissertation help to lay. The subsequent section is aimed at satisfying this objective.

5.3 Arguments for OT-NT connectivity and continuity

The ongoing debate about Christian methodological approach to the OT laws raises lots of issues on the need for pragmatic ways of connecting texts from such laws to the NT for the benefit of Christians. It thus involves devising a hermeneutical criterion for theological research that understands, for example, the historical, literary, cultural and theological functions of the OT laws to the OT audience. Such a criterion should also address the contemporary significance of the passage such as how it expounds God's relationship with creation, the teaching of Scripture in general, and its contribution to Christian doctrines. Beginning with a discussion on the OT in general and subsequently and specifically the laws, this section looks at the bond between these areas and the NT before the discussion narrows down to the application of our pericope to NT believers through intertextual links.

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

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

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

Thus, in spite of the fact that 'users of Scripture have difficulty understanding the message of the OT and, most tellingly of all, its implications for our lives the more time one spends on the New Testament, the more one realises how much of it flows from the Old' (Longman III (2006:22-23). MacLeod's (2005:81) paraphrase of the couplet by Augustine, 'The New is in the Old contained, the Old is by the New explained' which Longman III (2006:17) explains as 'one cannot really understand the New Testament without being steeped in the Old' adequately underscores the link between the two testaments. It is reasonable then to project the message of the OT as 'gospel' just as is understood of the NT, because the former testament provides satisfactory answers to the issue of how people can relate to God just as the latter. This is also in the light of the fact that 'the NT like the OT is about a God of love who relates to people in grace, and that grace receives supreme concrete form in Christ's cross' (Goldingay 2001:100).

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

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

L-A

Exegesis of Old Testament text - Introduction

L-B

Contextual analysis - it involves:

Textual analysis - it involves:

L-C

| General & historical background issues of book & text | Literary context: type of genre of text & limits of the text | Literary structure: identified patterns & rhetoric | Exegetical analysis of the text with appropriate observation | Analytical synthesis to show all the key ideas of the text |

L-D

Establishment of authorial-meaning of the text by looking at its motivation(s) and significance (historical, cultural, theological); then application to the direct recipients, and the larger society prior to the NT

L-E

Connection of OT text to NT context

L-F

Application of OT text to Christians

L-G

Application of OT text to larger society today

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

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

demonstrates the continuity between the two testaments; and (3) the relevance of some OT holiness laws to NT indicates continuity. In the subsequent subsections, a brief discussion of each issue will be done. In the course of the discussion, issues pertinent to the existing models are also critiqued and explored.

5.3.1 The Israel-Church transition affirms continuity

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

God's New Covenant (NC) was to be established 'with the house of Israel and with the house of Judah' (Jer 31:31). Nevertheless, the NT applies it to Christ and His church when He inaugurated it (2 Cor 3:7-18). Jesus himself was born, raised, and suffered death under Jewish laws. By his death and resurrection, however, Jesus became '*Israel's* Messiah, as well as the Saviour of the nations' (Hendryx 2012:¶3, §3). The move from the Old Covenant in the OT to the 'New' is premised on Jesus' declaration: 'I will build my Church' (Matt 16:18-20). This presupposes a non-existence of the Church at the time prior to Jesus' death and resurrection; it was waiting to be established, hopefully, at Pentecost. So, some of the Jewish laws that created a 'separation' between them and the Gentiles had to be addressed after the Church was inaugurated. This also explains why Jesus declared the Gentiles 'clean' (Mark 7:14-23) before his death, but their incorporation into the Church had to be addressed after Pentecost.

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

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

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

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

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

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

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

5.3.2 Fulfilment of some OT prophecies in the NT demonstrates the continuity between the two testaments

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

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

Along the same trajectory, 'dispensationalism' (though not all dispensationalists agree) regards many of the laws as being similar to prophecies which are 'fulfilled',

thus the laws are irrelevant in the NT (cf. Lioy 2004:6). They argue that 'the New Testament explicitly presents the Old Testament Mosaic law in its entirety as abrogated' (Gundry 1996:163). Pettegrew (2007:193) notes: 'In the Reformation, Martin Luther insisted that the New Covenant was not the Old Covenant redone and that the entire Mosaic Covenant had passed away, not just the ceremonial law'. Larin (2008:292) argues that 'a close look at the origins and character of the concept of ritual impurity/purity reveals a rather disconcerting, fundamentally non-Christian phenomenon in the guise of Orthodox piety'. I consider Larin's comment to imply that the Christian has nothing in common with the OT impurity/purity laws. Be that as it may, he disagrees with the relevance of the laws, whichever, in the NT.

On the contrary, I submit that not all the laws have ceased to be relevant because they have been completely fulfilled in Christ; there exist some that are still relevant to the NT believer. These relevant laws indicate a continuity of the testament. For those who argue about 'abrogation' of the Law, i.e., the OT, under the NC, their position is suggestive of discontinuity and not continuity of the testaments. This position, however, is far from the true picture. The fact is, all that Scripture spoke of in the OT pointed to Christ and was to be fulfilled in Him in the NT (Luke 24:27, 44; Acts 3:24; 10:43; 13:27; Rom 10:4; cf. John 1:17; Gal 3:24). As the consummation of divine revelation (Heb 1:1-3), He represents the 'fulfilment of the Law' and not 'abrogation' of it (Matt 5:17-18; cf. Gal 4:4-5; Rom 8:1-4). Meaning that, the role of Christ in satisfying the requirements of the OT scriptures cannot be spoken of as 'abrogation', since; in that case, the Law has ceased to have any on-going relevance in the NC. Rather, it shows the demands of one testament, the OC, continuing in the NC in Christ, thereby assuming a new dimension, that of a divine revelation. So, the outward demands of the Law are now satisfied by anyone in Christ.

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

OT and NT. It will be helpful then to look at some of these laws to confirm the above position. We will first consider some of the fulfilled laws, usually considered 'abrogated', and subsequently consider the types that are continued.

A typical example of such laws is the distinction between clean and unclean foods (Deut 14:3-20) which, for Sprinkle (2000:51), symbolises separation of clean OT Israel from unclean Gentiles, though Wood (2012:172) argues differently. If the view of the former is upheld, then Christ's declaration of all food as clean is an abolishment of the separation between Israel and the Gentile, as Wright (2011:508) also argues. The Gentiles are thus declared clean in the NT. For, truly, the Lord said that 'it is not what goes into a person but what comes out that defiles the one' (Matt 15:11-20; cf. Mark 7:14-23), which for Mark (7:19; cf. Acts 10:9-16) means, 'Jesus declared all foods 'clean''. As Sprinkle (2000:637-57) puts it, 'Separation from Gentiles is an obsolete idea for Christians' because the Church is constituted of Christians including Gentiles. It is reasonable to argue, like Sprinkle, that the idea of cleanness and uncleanness from the OT which metaphorically symbolised moral purity and impurity in the NT is a Christian idea.

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

It is worthwhile to mention another law which ceases to be of soteriological significance in the NT era. This is the law of circumcision (Gen 17:10-14; Exod 12:48-49; Lev 12:3; Josh 5:2-8) which both the Council of Jerusalem (Acts 15) and Paul (Gal 2:11-6:15) handled expertly. The controversy over the law on circumcision erupted when Gentile Christians were compelled by their Jewish counterparts to fulfil some of the demands of the laws on Jewish identity (Acts 15:1-5; Gal 3-5). The sign

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

The Jerusalem Council admitted that uncircumcised Gentiles could be regarded as saved based only on faith. That does not, however, mean that the Council by that decree 'abrogated' circumcision. Jewish Christians continued to be circumcised, but circumcision was not made a condition for their salvation. In fact, Paul 'spiritualised' the law of circumcision, and rather referred to 'circumcision of the heart' by the Spirit (Phil 3:3), a notion which he obviously takes from the OT (cf. Deut 10:16; 30:6). The decision of the Jerusalem council (Acts 15:6-35) showed a 'modification' and not an 'abrogation' of such a law, because it had been fulfilled in Christ. For, in Christ, 'there is no difference between the Jew and the Gentile' (Acts 15:7-9). Thus, the acceptance of the Gentiles who had since been declared clean (Matt 15:11-20; cf. Mark 7:14-23; Acts 10:9-16) by the Jewish Christians who still continued to practise such a law ensured a continuity of the two testaments. Put differently, the fulfilment of such a law in Christ becomes positive since it ushered in the Gentiles and ensured a continuity of God's overall salvation plan.

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

Therefore, in their temporary rejection of the gospel (Acts 13:46) God brought the light of the gospel to the Gentiles so as to fulfil His ultimate mission. Paul indicated in Romans 11:30-31 that Israel's disobedience was advantageous to the Gentiles in

terms of the latter's salvation, which came by way of the gospel. That is, the universality of the gospel, which means that both Jews and Gentiles are called upon to respond to the proclamation of the gospel (Rom 10:12-14), occurred only after the fulfilment of some laws and the inauguration of the Church at Pentecost.

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

5.3.3 Relevance of some OT covenants to Christians shows continuity

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

As Scripture reveals, God's promise to Abraham (cf. Smethurst 2012:§4, ¶1; Horton 2012:§2, ¶1), is appropriated by faith because he received it by faith (Gen 17; cf. Acts 3:25; Rom 4:9-11; Gal 3-4). This makes all who confess faith in Christ, the seed of Abraham, heirs according to the promise, just as Abraham and his heirs were. This is supported by the comment of Kaiser Jr (2001:219-222) that 'God gave a promise to Abraham and through him to all humankind; a promise...chiefly fulfilled in Jesus Christ.' Then also is the covenant with David which Peter argued is fulfilled in Jesus, the son of David (Matt 1:1) making him 'both Lord and Christ' (Ps 89:3-4; cf. Acts 2:30-36) or which the author of Hebrews points to as making Jesus a permanent high priest of the NC in the line of Melchizedek (Ps 110:1-4; cf. Heb 7:11-8:13). This makes all who confess faith in Christ beneficiaries of the NC promises. Thus, God's covenant with His people, as Lioy (2005) argues, should be the basis for seeing continuity rather than discontinuity between the OT and the NT, because it demonstrates 'the unity of the divine plan for the faith community throughout history'.

It is not only the promises in the Abrahamic and Davidic covenants as shown that are still applicable to the NT context. It is observed that there are some principles behind the Mosaic laws that are also continued in the NT. Lioy (2004:6) notes how the importance of the Decalogue, which is reflected in the Sermon on the Mount by Jesus 'is especially evident in the study of ethics from various non-Christian and Christian perspectives'. Besides the emphasis of the Decalogue by theonomists (cf. Gundry 1996:93-143), Lioy (2004:8-13; cf. Wright 2011:508) comments that, 'the moral law has continuing relevance as a rule of guide for the Christian church today'. Not only Deuteronomy as a book is considered to have spiritual and theological significance to the NT context (Gaebalein 1992:10), but also its Apodictic Laws, which include our pericope (Deut 23:12-14) are understood as dealing with theological and moral matters (cf. Klein et al 2004:341-42).

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

Jesus is designated as the 'divine, incarnate Torah' and is portrayed in the fourth Gospel as 'the realization of all the Mosaic law's redemptive-historical types, prophecies, and expectations' (Lioy 2007:24). Moreover, he fulfils this law-covenant, 'confirming his oath with his own "blood of the covenant"' (Horton 2012:§2, ¶1). Revealing Jesus from the law means the NT interprets it as gospel. Indeed, the Torah, of which the laws just constitute a portion, reveals Jesus in undeniable typologies (Exod 17:6; cf. 1 Cor 10:4; and Num 21:9; cf. John 3:14).

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

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

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

By mentioning the OT, Thiselton no doubt had the law also in mind for he notes how Marcion attempted 'to devalue the OT on the basis of a Pauline contrast between gospel and law, but Christians repudiated his work'. It is indeed the theology of the whole Bible including the law that is fundamentally important for Christians (cf. Crüsemann 2001:247-249; Baker 1996:96-99; Wells 2000:16). It is normative then for Christians to obey the relevant laws irrespective of the fact that all the benefits cannot always be demonstrated.

As indicated earlier, one particular promise that needs to be mentioned because it has direct link with the issues of 'holy war' that I keep on arguing as the ultimate motivation of Deuteronomy 23:12-14 is God's promise to Adam and Eve when they disobeyed His command (Gen 3:1-15). This is generally regarded as the genesis of God's war against sin and evil on earth. After humanity's fall through the deception of the serpent, the hostility God put between the offspring of the woman and the serpent was to climax in victory of the former over the latter (Gen 3:15; cf. Unger 1988:1358).

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

In relation to 'war', then, an issue of concern to this discussion is whether such an expectation of annihilation of enemies of humanity is of interest to only Israel, or whether it satisfies the Church as well? Indeed, the Jewish expectation for a day when all their enemies and/or evil will be ultimately defeated by God through 'holy war' was to come to pass in a future period. This promise became a major expectation of the OT community as reflected in the messages of some prophets (cf. Isa 13:3-5; 59:15-19; Jer 46-51; Ezek 38-39). Significantly, the war motivation of Deuteronomy 23:12-14 was upheld by Israel, for its requirements were practised by some of the Jews even into the intertestamental period as part of Israel's preparation for the apocalyptic war (cf. Cromwell 2014:§7; Magness 2004:68-71).

However, some pertinent questions arise. First, was the regulation in Deuteronomy 23:12-14 only meant for a specific time and occasion in the OT era, or it was to address similar circumstances for as long as Israel existed, including the eschatological Age? Second, if there is no OT-NT continuity, how would the ultimate

mission of God to annihilate His enemies be fulfilled? That is, when, where, and how would His final 'holy war' and the destruction of His enemies for their 'lack of allegiance' (Asumang 2011:20-21) happen? This includes those who are enemies because of their disobedience to God's moral laws or lack of moral qualities such as justice, peace, righteousness, and the like. Such a removal of enemies and evil through a 'holy war' is in fulfilment of the holiness required by God (cf. Josh 7; Christensen 2002:157).

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

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

In a nutshell, the preceding discussions have shown the hermeneutical grid that I am proposing regarding the interpretation of the OT in the light of the NT. It show that both the visible and invisible 'church' is significantly different from OT Israel, which was the direct recipient of Deuteronomy 23:12-14. It is also clear that the OT-NT construct does lead to a position that identifies the gospel in the Laws of the OT just as in the NT. And that such a construct lays a good platform for the inauguration of the ministry of Christ and the establishment of the church which includes Gentiles, and which has roots in the OT with the Torah as bedrock (cf. Luke 24:27; cf. Lioy 2007:24; 2004:8-13).

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

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

Table 5.2 A summary of theological positions of some theological groups

At this juncture, bringing Deuteronomy 23:12-14 into the limelight, the pertinent question is how are the identified concepts of holiness of the camp, sanitation, hygiene in relation to health and diseases, 'name theology' and 'place theology', and 'holy war' addressed in the NT context (ref. L-F of fig. 5.1)? Besides, in what way does the outcome of our established OT-NT connection contribute to the teaching of the NT? I posit that the events of Revelation 19:11-21:27 connect with the major concepts of Deuteronomy 23:12-14. So, proving the intertextual links between the two texts becomes the engagement of the following discussion.

5.4 Deuteronomy 23:12-14 is well connected to the NT text

In the current discussion, the objective is to establish the intertextual connection between Deuteronomy 23:12-14 and the NT. It will be argued that the major underpinning concepts of the pericope are linked to many NT passages, and most likely influenced Paul's teachings on purity in his letters to the Corinthians. Building on the argument that 'holy war' is the ultimate motivation for the pericope, priority will be placed on war as God's mission in the NT. Finally, the discussion will show that the camp regulations of Deuteronomy 23:12-14 are ultimately linked to the themes broached in the eschatological/apocalyptic camp described in Revelation 19:11-21:27. Overall, the aim here is to argue that Deuteronomy 23:12-14 is relevant to the NT context.

One key avenue for how the NT interpreted the OT is through the literary theories of intertextuality. This theory sheds considerable light on the conceptual and theological relationship, which is our interest in the current discussion. It examines how one group of texts is, by way of intra-biblical exegesis, used in another group (in our case, the OT in the NT), and here it shows the fulfilment of an OT promise in an NT event. Significantly, the use of intertextual links here confirms the continuity between the NT and the OT (cf. Brown 2007:228).

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

Such textual associations are identified when a matter of interest in a text strikes a reader who is able to associate it with a similar issue of another text which the reader

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

Moreover, Edenburg observes shared motifs as one of the simplest mechanisms that also evoke intertextuality, since both readers and hearers are likely to associate one text with another on the basis of shared motifs. Parallel accounts which move away from general types are also mentioned. There is also intertextual echo which is 'an unstated metaleptic use of previously existing scripture or tradition in another text' (Hays 1989:29–32). Asumang (2014:8) notes that the new text can be understood without much reliance on any background echoes, 'occasionally, however, lingering problems persist until the intertextual links are identified'. Therefore, texts that elicit allusion, parallel accounts, inner biblical interpretation and the like, are meant for readers who can recognise the associative devices, recall the association within and also identify the alluded text (Edenburg 2010:131-148).

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

5.4.1 The concepts of Deuteronomy 23:12-14 are linked to many NT passages
The concepts that undergird Deuteronomy 23:12-14 shed light on some NT passages, though not directly. The first is the sacred space/place, the camp, which was developed into the temple. Since the NT Christian community was characterised by such terms as house, household, and the like and not only temple, it illustrates

how the OT notion of sacred space is not strictly applied in the NT. Before the inauguration of the Church, the OT idea of the temple which lingered and was utilised in the book of Acts by the early Christians as a sacred space was doomed to destruction (Acts 2:46; 3:1; 5:21; cf. Matt 24:2). Consequently, identifiably erected structural 'place' was not strongly emphasised in the NT as in the OT.

In this light, Sprinkle's (2000:654-55) argument that under the new covenant 'the idea of sacred space is abolished and supplanted by the sacred community' is quite understandable. The reason for the lack of emphasis is that in the NT context, 'sacred space is located in the group, not in some impersonal space like a temple' and that, as Asumang (2005:29) puts it, 'the group is the central location of importance.' Yet, efforts to identify the OT camp in the NT are worthwhile. For instance, Asumang, in continuing his argument, notes that Luke's positive attitude towards the NT temple of Jerusalem reflects a similar theology of the OT sacred spaces/places like the camp.

Asumang and Domeris' (2007:1-33) discussion of the migrant camp in the Torah as a uniting theme for the Epistle to the Hebrews also shows the parallel between the OT camp and NT camp. The Christians addressed in the book of Hebrews should be seen as a 'cultic community on the move' (Johnsson 1978:249) since there are enough typologies between the wilderness camp and Christians in Hebrews (cf. Asumang 2005:128). Therefore, the argument is that the NT Jerusalem in Hebrews represents the camp of the OT in the spiritual sense. This is particularly so in terms of how animals in the OT were slaughtered outside the camp (Num 15:35; 19:3; 31:12) since their carcasses would defile the camp. However, the blood was brought to the tabernacle within the camp for the purification and sacrifices, a step which shows the holy nature of the camp.

It is also to uphold the purity of the camp that criminals were executed outside the camp (Lev 24:23) since the law did not allow impurity to corrupt the tabernacle. This OT requirement, according to Asumang (2005:128), is represented in the Epistle to the Hebrews where the suffering and death of Christ occurred outside Jerusalem, because being on the tree as a dead person, the 'carcass' even though it was situated outside the city would have defiled the city and temple within it. However,

the blood Christ shed on the cross outside the city performed its work within the temple with the tearing in two of the curtain that separated the holy place from the most holy. Just as in the OT the blood was brought to the tabernacle within the camp for the purification, the camp as described by the Epistle to the Hebrews, Jerusalem, represents a place of purity and purification.

Similarly, some passages lend support to the argument that the theological and moral principles of purity of the camp/temple in the OT operate in the NT, though not in the literal sense. To this end, the idea of defiling the camp of the OT text heavily influenced Paul's teachings on purity in some passages of 1 and 2 Corinthians. Thus, the discussion in this section aims at establishing between Deuteronomy 23:12-14 and the NT text, a brief analysis of 2 Corinthians 6:14-7:1 to show its background and how the underpinnings of the OT passage are indirectly applied by Paul in this NT passage will be necessary. The text reads:

> Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? [15] What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? [16] What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: 'I will live with them and walk among them, and I will be their God, and they will be my people.' [17] 'Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.' [18] 'I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.' [7:1] Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

Liu (2012:289) provides insights on Paul's letters to the Corinthians on the basis of the abundance of historic peripheral materials in the Jewish and Greco-Roman

world. For him, these contexts provide ample evidence on temple purity for the Church at Corinth to understand Paul's temple purity metaphor in passages such as 1 Corinthians 3, 5, 6, and 7 and 2 Corinthians 6:14-7:1.

To be specific, a high degree of relationship exists between 2 Corinthians 6:14-7:1 and Deuteronomy 23:12-14, though there is no direct proof that Paul had the OT text in mind. Consequently, one can draw on some ideas of purity of the camp/temple in the OT to expound the idea of purity of God's people in these passages. The discussions here are irrespective of the debate on whether or not 2 Corinthians 6:14-7:1 is non-Pauline and an interpolation, as some scholars have discussed (ref. Hafemann 2000:278; Barnett 1997:338; Martin 1986:191-195). Basing his analysis on careful textual exegesis and the socio-historical context of 2 Corinthians 6:14-7:1, Liu (2012:289) establishes that temple purity conveys the idea that 'the authentic worshipping community is the dwelling place of the Spirit of God'.

In 2 Corinthians 6:14-7:1, the Christian community is addressed as a unit/group or camp/temple situation and not as single individuals. Barnett (1997:349; Briley 2000:100) argues that the phrase, 'temple of God' (2 Cor 6:16), is in reference to a congregation and not individuals. Like the purity laws of the pericope, Briley (2000:100; cf. Barnett 1997:356) notes that Paul's call for separation in 2 Corinthians 6:14-7:1 is 'in the language of the OT ritual purity laws'. Hafemann (2000:282) also comments on Paul's choice of the word *naos* for the temple context of the passage which, arguing that it refers to the sacred worship space itself (cf. Mark 14:58; 15:29; John 2:19-20). By referring to the Christians as the temple of the living God (2 Cor 6:16), Hafemann (cf. Blomberg 1994:75) argues that Paul was equating them as a unit with the OT temple situation, so that the church, 'both in regard to its individual members (1 Cor 6:19) and in its life together corporately (1 Cor 3:16-17; cf. 6:19), is now the place of God's presence in the world'.

Since the temple context developed from the wilderness camp setting in the Pentateuch, envisioning Christians as a temple is seen as an allusion that travels back to the Israelites of the pentateuchal context. Be that as it may, Paul's message can be explained from the wilderness camp context of Deuteronomy where the community life of the recipients of our pericope (Deut 23:12-14) assumes a central

position. Just as the wilderness was a 'location where God is encountered, where personal transformation takes place and where community is formed' (Dozeman 1998:43), the new life of the Christians (2 Cor 5:17) was expected to manifest in a transformed community living. Like the camp of the pericope where impurity must be avoided, Paul was concerned with the kind of practices that defile the purity of God's people and must be avoided (Hafemann 2000:292, 295).

To strengthen his argument, the messages of two prophets, Isaiah and Ezekiel, are recalled by Paul (cf. Liu 2013:214). The use of 'not being unequally yoked' which is expressed in Deuteronomy 22:10 is the starting point of the link of the text to the purity tradition of Deuteronomy and connected to some of the messages of Isaiah. Domeris (1986:37) mentions the Pauline title *hoi hagioi* (1 Cor 1:2) which describes Christians serving as 'holy ones' in the world on behalf of YHWH. As 'holy ones', Scripture emphasises a major issue: 'Touch no unclean thing and I will receive you' (2 Cor 6:17) which is a call for purification traced to Isaiah 52:11. Moreover, just as in the military camp Israel serves as priests (cf. Sprinkle 2000:642; cf. Madeleine and Lane 1978:270-271) and had to keep the camp from defilement, 'Paul views the Corinthians as priests fulfilling Israel's role' (Hafemann 2000:285; cf. Exod 19:6). By this, Paul was establishing an indirect link between the Christians at Corinth and the socio-religious life situation of the OT military camp of Deuteronomy 23:12-14.

Like the OT pericope, the separation required by 2 Corinthians 6:14-7:1 is the removal of anything unclean/impure from amongst believers, because 'the LORD is in their midst' (Deut 23:12-14). In the context of the NT text, however, it is not faeces as in the OT, that can defile the Christian community but unbelievers (2 Cor 6:14-15) who engage in the idolatry of the Greco-Roman world (cf. Barnett 1997:342; 2 Cor 6:16). As has been argued in an earlier discussion (ref. §4.5.3.1), idols are enemies of God, so engaging in their worship is enmity to God. As Paul instructed in 1 Corinthians 5, ensuring purity is to not associate with any defiled entity (v. 9), but to 'get rid' (v. 7), or to 'expel' anything evil (v. 12) from the 'camp' of believers, a position that Liu (2013:145) identifies with.

It is worthy of note that the use of the word *naos* for 'camp/temple' situation in 2 Corinthians 6:16 (cf. Hafemann 2000:282) highlights God's presence in the midst of

His people and not just the physical structures. It emphasises the position that the body of believers is the place for God's presence in the world, and further underscores the link between the OT and the NT, and Deuteronomy 23:12-14 and 2 Corinthians 6:14-7:1 in particular. So, the promise, 'I will live with them and walk among them' is parallel to 'the LORD your God moves about in your camp' (Deut 23:14). The body of believers in the temple context in the NT text is just like the camp context. Keener (2000:487) strikes this connection when he observes concerning 'God will live' (Gk *skenoo*) with His people in the NT, that it was 'a frequent Jewish hope that ultimately points back to a promise of God's covenant for Israel' (Exod 25:8; 29:45-46; Lev 26:12; 1 Kgs 6:13; Ezek 37:27; Zech 2:10-11), and connected to the temple (Ezek 43:7, 9).

Similarly, Martin (1986:204) argues on the 2 Corinthians 6:16: 'The people of God are the temple of God, for he dwells in their midst and walks among them'. This is also indicated by Hafemann (2000:284):

> The first Old Testament reference is taken primarily from the promise of God's covenant presence…which, however, was originally stated in the second person ("I will put my dwelling place *among you*"), not the third, as it is in 2 Corinthians 6:16 ("I will live *with them*"). This alternation is due to the conflation of Leviticus 26:11-12 with the new covenant promise of Ezekiel 37:27. ("My dwelling place will be *with them*").

In other words, moral purity needed to be practised/maintained by the community so as to be sanctified for God to dwell amongst them (cf. Anonymous 2014:§1). Be that as it may, the text underscores the concept of 'place theology' in Deuteronomy 23:12-14 that is argued in this dissertation. Moreover, the 'name theory' concept is indicated in the NT text. This argument is underscored by Paul's choice of the title 'the Lord Almighty' (2 Cor 6:18), the name of YHWH, as mentioned in the pericope and argued in the previous chapter (ref. *§3.4.2.3* under ii. and iii.).

Paul's call for purity (2 Cor 6:18) is also on the basis of God's promises (2 Cor 7:1), as similarly indicated in the OT pericope (Deut 23:12-14). Hafemann (2000:286) argues that Paul's call to such a life is grounded 'in the present exercise of God's sovereignty to deliver and protect his people [Deut 23:14] as their father' (2 Cor 6:18). As established already (ref. §3.4.2.3 under vii. - ix; cf. §4.5), such a promise is undergirded, ultimately, by God's power to execute judgement through 'holy war'. Such war undertones undergird some of Paul's messages in the two epistles to the Corinthians. In fact, the 'holy war' concept is strongly underscored in the whole NT, as will be shown in the next section.

Another area of interest to the current discussion is the link of the pericope (Deut 23:12-14) to the eschatological age. Liu (2012:289) notes that the kind of community living as indicated by Paul concerning the Corinthians 'serves as a good testimony of unity and holiness and has an eschatological identity by representing the new people of the age to come'. He concludes that 'by preserving its purity, the community leads an ongoing sanctified life in the worship and service of God toward its consummation'. Hafemann (2000:293) connects 2 Corinthians 6:14-7:1 with the past, present and the future by his argument that the passage makes Christians of today 'recover the covenant and eschatological perspective of God's plan'.

This is just like the promises of the pericope, which look to the eschatological camp of Revelation 19:11-21:27, as will be shown in the later sections of this chapter. Hafemann (2000:287) notes, 'Inheriting God's promises in the *future* is based on keeping his command in the *present*, which in turn is brought about by working out the holiness that has *already* been granted to those who are part of God's people' (his emphasis). So, 'those who hope in God's future redemption purify themselves in the present'. Lastly, obedience is the underlying factor for the holiness that 2 Corinthians 6:14-7:1 espouses just like the pericope, as argued right from the beginning and emphasised at some sections of the dissertation (ref. §1.1.1; §3.4.1.1). The promises of the NT text are indeed for the future 'but conditioned on holiness and driven by obedience' (Hafemann 2000:287, 292-293).

In a nutshell, YHWH's presence in both OT and NT camps was not only to purify the camp and save His people, but also to punish His/their enemies - anyone who will

destroy His temple through uncleanliness and/or disobedience to His laws - in a 'holy war'. Indeed, God's judgement against His enemies for ritual and/or ethical sins and the punishment of other enemies such as evil forces would come by way of 'holy war'. It is to this war against God's enemies that attention is now turned.

5.4.2 'Holy War' as God's mission in the NT

In the previous chapter, light was shed on the ultimate mission of God to the world (cf. §4.7.2). This goes to show that God's mission which began in the OT and continued in the NT period cannot be denied. A major area of significance of God's mission is the issue of war. 'Holy war' arguably stands out as one of the means to fulfilling this mission of creation.

While expressing concern that war as a concept has not been greatly elucidated in the NT Longman III (1982:291) shows its extensive use as a literary theme, an institution, and ideology in the NT just as in the OT. Arguably, no running concept in the NT defines the mission of God for the world more than a 'holy war'. The aim of the discussions in this subsection is to show that the concept of 'holy war' which is argued as God's main mission against impurity and satanic forces in Deuteronomy 23:12-14 sheds light on the NT. Specifically, it will be argued that 'holy war' as the ultimate underpinning concept of Deuteronomy 23:12-14 undergirds the NT in general and can be linked to certain passages.

In the OT, Israel had to embark on war in order to conquer the Promised Land in fulfilment of God's promise to their forefathers, hence the stipulation under study (Deut 23:12-14). Even after the conquest, Israel had to engage in wars to maintain possession of the land. Quite clearly, the NT concept of war is not often traced to causes such as the need for space or survival on the land as pertained in the OT. Some of the NT writers obviously understood the Christian's engagement in warfare from its underpinnings in the OT shown by passages such as Deuteronomy 23:14 and Isaiah 14 and possibly, 59. From the early chapters of Matthew to the later chapters of Revelation the 'holy war' motif underpins many of the narrations.

When Jesus emerged on the scene of Jewish history in the NT era, he did not keep his listeners uninformed about how war would become a major factor to determine

the direction of events in the world. By speaking about war more often in the gospels, Jesus was preparing people for it. For instance, he did not mince his words in telling them of how Jerusalem would come under siege and the consequences of this for the nation (Luke 19:41-44). Wars and rumours of wars are at the top of the list of the signs of the last days given by our Lord (cf. ISBE no. 9050). Angel (2011:299-317) limits his argument of Christ as the Divine Warrior to only Matthew's gospel, but military metaphors are employed in several different settings of the entire NT particularly the Gospels (cf. Asumang 2011:17-18). Passages like Matthew 24:6; Mark 13:7; Luke 21:9; and 21:20-24 are examples.

Similarly, there are diverse divine weapons in the NT with descriptions which are related to virtues of the Christian life. Communication in warfare terms is commonly used in most of the Pauline epistles; no wonder, then, the mention of weapons in figurative terms, to deal with them. As Longman III (2013:795) also observes, Paul described Christ's crucifixion and ascension in warfare language (Eph 4:7-10; Col 2:13-15). For instance, Paul speaks about the 'shield of faith' as a divine weapon to block the fiery darts of the enemy (Eph 6:16). Sword (*machaira*) is also used figuratively for the word of God as 'the sword of the spirit' (Eph 6:17) and a 'double-edged sword' (Heb 4:12), though Yoder (1975:206) thinks it symbolises judicial authority. Shiryon (Gk *thorax*) represents the 'breastplate of righteousness' (Eph 6:14; 1 Thes 5:8).

The NT writers traced warfare to a variety of factors, most of which are connected to the ethical behaviour of God's people. God's war against impurity in the NT is an allusion to the war that God declared right in Eden (Gen 3:15), and this culminated in the coming of Jesus. That is, to completely eliminate evil and the power of sin and in fulfilment of God's promise to Adam and Eve mentioned earlier (ref. §5.3.4), Jesus, the 'seed of the woman', 'had to wage the ultimate war against sin on Calvary' (cf. Aboagye-Mensah 2006:967-68). He did it so he would fulfil God's covenant promise to humanity and conquer not only the powers of sin and death in which Satan, the 'seed of the serpent', held humanity (cf. Radmacher et al 1997:10, 1131-1132), but also those who are God's enemies because they have broken His moral laws (cf. Asumang 2007:16-17; 2011:20-21; Isa 13:3-5; 59:15-19; Rev 21:8).

As has been argued previously (ref. §4.5.1), the consequence of defiling the OT camp is not only that God would depart from it (Deut 23:14), but that Israel would be defeated in battle until the sin or disobedience was purged (Num 25:1-8; cf. Josh 7:12). Since the removal of evil includes those who break God's moral laws or lack moral qualities (cf. Asumang 2011:20-21; Sprinkle 2000:637-38), 'holy war' is also a way of expressing the meaning of purity in relation to God (cf. Christensen 2002:157). In this light, another text on which Deuteronomy 23:12-14 sheds light is Romans 13:11-14, which links the language of 'holy war' with the ethical behaviour of God's children.

Particularly, Paul's messages of Romans 7-8 were likely underpinned by the struggle over sin, which is tantamount to a 'holy war'. He argued this war as a spiritual struggle that goes on within a person as a result of the desire to overcome sin (Rom 7:23; 8:37). Other NT writers also underscored the Christian's constant moral battle as a form of 'war against the soul' (Jas 4:1-3; 1 Pet 2:11; cf. ISBE no. 9050). It is also to deal with such 'enemies of the soul' that 'holy war' is God's special mission of redemption of humanity in the NT.

God's judgement by way of war is against all acts of disobedience of His moral laws. Paul articulated this 'holy war' against impurity when he spoke about God's wrath revealed against all sin and evils of humanity (Rom 1:18-32). 'Holy war' undertones also undergird Paul's message concerning those who destroy the 'camp or temple or church' through divisive acts (1 Cor 3:17), which is tantamount to defilement of the community (cf. Liu 2013:122–26). Blomberg (1994:81) argues along similar lines, but emphasises the judgement that awaits such sin, describing it as 'eternal destruction' on the Judgement Day. These corroborate our position that 'holy war' is a divine mission against sin/evil in the NT. No wonder the apostle revisited the issue later (2 Cor 10:3-6) when he appealed for obedience to the word of God, an observation which Martin (1986:305) also makes.

Since God's wrath unleashed as leprosy on Uzziah as a consequence of his pride and unfaithfulness (2 Chr 26:16-20; cf. Num 12) is a form of 'holy war', the disease that was inflicted on Herod and which led to his death (Acts 12:20-23) should also be understood as 'holy war', for his arrogance (cf. Scurlock and Anderson 2005:17).

Similar divine judgement awaits those engaged in impropriety at the 'Lord's table' (1 Cor 11:27-30). Paul indicates this sin/impurity-sickness-death linkage when he writes that anyone who attends the Lord's Table in an unworthy manner will be guilty of sin, with bodily weakness and sickness and death as divine judgement (1 Cor 11:17-31). The link between impurity and sickness in the NT as argued concerning the Israelite community in the camp on the basis of our OT text (Deut 23:12-14; §3.4.2.2 under xii; §4.3.2) is underscored by James (5:14-16). It is an observation which Albl (2002:123) also makes and implies that purity guarantees the health of God's people.

Additionally, Paul's indication of divine judgement on those who rebel against state authorities (Rom 13:3) and his use of a weapon of war by a state ruler, 'for he does not bear the sword for nothing' (Rom 13:4), make a case for the warfare undertones in most, if not all, of his letters. Asumang (2007:17) underscores the warfare picture that Paul portrays concerning Christ and the saints in Romans 13. His link of Paul's 'holy war' messages with the eschatological/apocalyptic war is of special interest. He notes:

> Paul was teaching that in the final apocalyptic battle which is gathering, believers must put on their vestment of light and join in with Christ, their Divine Warrior, to defeat the world of darkness through their godly behaviour...

The foregone discussion strengthens the argument that moral purity is a motivation for the Divine Warrior to defend and defeat His enemy or the enemies of His people.

However, while underscoring the moral underpinnings of warfare in the NT in general one wonders whether the extensive occurrence of physical weapons of war in the NT does not also underscore the importance of physical violence in the NT context. The reason is that lots of physical weapons are mentioned in the NT, some of which are discussed by Longman III (2013:118-120). Sword (Gk *machaira*) is one of the weapons wielded by the mob that came to arrest Jesus (Matt 26:47, 55; Mark 14:48), as well as the weapon used by Peter to cut off Malchus' ear (John 18:10). Jesus himself referred to the sword as a weapon of war (Matt 10:34). *Rhomphaia* describes

a longer sword, which is generally worn over one's shoulder (Rev 1:16; 6:8; 19:21). Another weapon is the spear (Gk *longche*) which occurs only once, referring to the weapon used to pierce Jesus' side at his crucifixion (John 19:34). Also, *thyreos* in Greek NT is the LXX rendering of the Hebrew *tsinnah* for shield.

These references to weapons not only indicate the emphasis on the concept of 'holy war' in the NT, but that physical battles would be a feature of the NT. Moreover, a reasonable expectation of God's promise of deliverance at any future time was that it would be a continuation of the OT pattern of deliverance where attention was on engaging battles with human enemies by mostly physical weapons. However, there are indications that the extent of application of such weapons in the OT for violent overthrow, military engagements, and other brutalities to establish divine purposes is not wholly encouraged in the NT. Indeed, there is a shift of emphasis from human battles which were quite common in the OT to spiritual warfare, and this also defines the mission of the NT.

Jesus gave indications that the kind of war he had come to promote does not depend on physical weapons. However, such indications are not enough to show that he does not condemn the use of violence or physical weapons for defence. Indeed, there are certain passages which lend themselves to the interpretation that he does not condemn the use of violence or physical weapons for defence. A typical example is Jesus' statement: 'Do not think that I have come to bring peace but war' (Matt 10:34). This statement appears ironical in the light of the commonly accepted view that Isaiah's prophecy about the 'Prince of Peace' (Isa 9:1-7) refers to him as intimating God's overall mission of peace in His eternal kingdom. Jesus' statement about buying a sword (Luke 22:36), is another typical text that reveals his earthly mission, but seems quite difficult to interpret.

Consequently, it is easy to misconstrue Jesus on violence or the application of physical weapons. For instance, Kunhiyop (2008:120) argues that the Lord's statement about buying a sword is in the context of His arrest, which He did not want anybody to fight to prevent. Indeed, the text suggests that His followers should accept to live as warriors; most unlikely as physical warriors, but rather as spiritual ones. This is in the light of the fact that in Matthew 26:52, he condemned any usage

of or any call to take up physical arms. Similarly, Aboagye-Mensah (2006:967-68) points to Jesus' statement to Peter and Pilate (John 18:1, 36 respectively) as evidence of the 'non-violence' option for Christians in solving conflicts, and thus a condemnation of the 'medieval crusades and any other wars fought to promote the kingdom of God'. In other words, apart from the instances where issues of physical violence are inferred from his statements, Jesus primarily focused on spiritual warfare.

This is never to argue that physical wars automatically ceased with the advent of Jesus. As a matter of fact, as long as physical life on earth goes on, issues of physical warfare are likely to 'pop up'. Nevertheless, the issue of concern here is Jesus' concentration on spiritual warfare, while matters of physical wars will be looked at in the next chapter. At this juncture, the question is how does the NT reconcile the 'holy war' and peace missions of Jesus? In the light of the many spiritual warfare metaphors associated with the NT, there is no doubt that apart from moral warfare a life focused on war against demonic forces and demanding spiritual weapons assumes a central role in the pursuit of God's eternal purposes. The observation of Longman III (2013:795; 1982:303) that 'Jesus intensified the warfare motif in the NT and directed it against demonic powers' corroborates our argument.

Like the OT, the operation of Satan (Gk Σατανᾶς) is clearly revealed in the NT. As Longman III (2013:426) points out, however, the 'Satan' mentioned in the OT (Job 1-2; Zech 3:1-2; NIV: 'Satan') is mentioned in the NT as 'the devil'. Occasionally, 'Satan' (Luke 10:18), or 'a spirit' (Gk πνεῦμα) often associated with the adjective, 'evil' or 'unclean' (Gk ἀκάθαρτος), is used in connection with these fallen spirits (Matt 12:43; Mark 1:23; Rev 16:13). The NT reveals the operations of demons (Gk δαιμονίζομαι, *daimonisomai*). Most likely, they operate as 'authorities' (or 'powers' - KJV; Gk ἐξουσία, *exousia*) and 'principalities' (Gk ἀρχή, *arche*) in the kingdom of darkness. As Okom (2010:Back cover; cf. Kibor 2006:156) observes, 'Principalities and powers are not ordinary demons but controllers of areas'. Wagner (1990:77; cf. Asumang 2008:16) describes them as 'high ranking members of the hierarchy of evil spirits delegated by Satan to control nations, regions, cities, tribes, neighbourhoods and other significant social networks of human beings throughout the world'.

The NT provides information about Satan and demons just like the OT (ref. §4.6.2.1), and that 'the NT opens with an intensity of activity' (Longman III 2013:427). Satan and demons have organised themselves into a force to oppose God or His angels (Matt 16:23; Luke 10:18; Jude 6; 2 Pet 2:4; Rev 12:4-14). Thus, as in the OT, God is at war against Satan and demons in the NT. The writers emphasised this, as the term 'demons', is used frequently in the NT (Luke 10:18; Acts 17:18; 1 Cor 10:20-22; Eph 6:10-12). In the gospels, demons are mentioned (Matt 12:27-28; 17:18; Mark 9:20; Luke 10:17) and Jesus was even accused by the Jews of casting out demons by the power of Beelzebub, the prince of demons. The NT also associates demons with idolatry (Rev 9:20; cf. §4.5.3.2) indicating that demons are the power behind idols. Wright (2011:144-45) also discusses the connection between gods, idols, and demons by observing Paul's statement that flirting with idols could lead to demonic practices (1 Cor 10:18-21).

Like the OT, the NT reveals Satan and his team of demons as operational in human affairs (Matt 8:28-34; 9:32-34; 15:21-28; 17:14-18; Mark 1:23; cf. Kunhiyop 2012:55-59). Satan has set a kingdom to oppose God's purposes for creation (Jas 4:1-4; 1 Pet 4:1-4; 5:8; Gal 5:17). Not only a kingdom, but aided by demons, Satan has set up false religions to compete with Christ for the souls of people (1 Tim 4:1, 2). The NT describes him as 'the god of the world' (2 Cor 4:4), chief prince over authorities or principalities (Eph 2:2) and powers (Luke 10:19), and prince of the power of the air and over many spirits (devils).

The NT, no doubt, underscores the belief of many cultures that demons are evil or unclean spirits, even though some cultures ascribe all negative events to demonic powers. Grudem believes that Paul upheld the same understanding based on 1 Corinthians 10:20, where he says that pagan sacrifices are made to demons (Watt 2011:127). The Apostle warns of increased demonic activities (1 Tim 4:1) and also refers to believers' warfare with demons (Eph 6:12). Paul reiterates this path to fulfilling God's mission with an indication that the battle which is 'not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world' (Eph 6:12), is won by nothing but spiritual weapons (2 Cor 10:3-6). It is no wonder that Christ encouraged His disciples to engage in such spiritual wars by

the power given them (Luke 10:19). By extension, the life of every Christian is wrapped up in a war (cf. Asumang 2008:6).

The subsections above have underscored my argument in this dissertation that the underpinning concepts of Deuteronomy 23:12-14 shed light on some NT passages. I have argued that the concepts find intertextual allusions, as far as camp regulations such as purity of the community, place purity, God's presence, and 'holy war' are concerned. However, the camp of Revelation 19:11-21:27 is observed to be the most fruitful examination for its direct relationship with Deuteronomy 23:12-14 in terms of the identified concepts. More significantly, since 'holy war' is the ultimate motivation for our investigation, the issues of warfare raised in the NT generally serve as a platform for the link that the current discussion hopes to establish between the text under study (Deut 23:12-14) and the ultimate warfare. This warfare is in connection with the apocalyptic/eschatological camp of Revelation 19:11-21:27. The subsequent subsection focuses on this objective.

5.4.3 Deuteronomy 23:12-14 is linked to Revelation 19:11-21:27

As indicated earlier, Deuteronomy 23:12-14 finds intertextual connection to the divine eschatological programme of God revealed to John in Revelation 19:11-21:27. This is so, especially as it indicates all the identified concepts of the OT text and particularly emphasises 'holy war', which has already been argued as the main motivation for the OT text. Before attention is focused on the parallels between these passages, however, it will help our discussion to devote a little space to explain what the NT pericope is about. Such a revision will be helpful in making the step-by-step connection easy to follow.

Beginning with 19:11, One dressed in a blood-soaked robe (v. 13) emerges in the open heavens riding a white horse (v. 11). Bearing a name known only to Himself (v. 12), He is identified as the Word of God (v. 13) with two titles; Faithful and True (v. 11). Besides, 'King of kings and Lord of lords' is inscribed on His robe and thigh (v. 16). He leads an army (v. 14), and is ready to engage in a war with the beast (v. 11), who, most likely aided by the false prophet, constitutes an army for battle (v. 19). The two enemies are thrown alive into the lake of fire (v. 20; NKJV). Their army is

killed by the sword which proceeds from the mouth of the divine warrior, and birds invited to feast on their carcases (vv. 15, 17, and 21).

In Chapter 20, 'the dragon, that ancient serpent, who is the devil, or Satan', is bound in a chain by an angel from heaven and thrown into the Abyss (vv. 1-2) where he is kept for a Millennium, so he cannot deceive the nations (v. 3). A first group of saints resurrect to reign with Christ for a Millennium (vv. 5-6). When released, Satan constitutes a great army that comes up against 'the camp of God's people, the city he loves' (vv. 7-9). His army is destroyed by fire from heaven, but Satan, like the beast and the false prophet, is thrown into the lake of fire to be tormented forever (vv. 9-10). Verses 11-15 reveal the judgement of the dead by the One who sits on a great white throne. Two sets of documents with names: a) books (v. 12a) and, b) a book, referred to as 'the book of life (v. 12b), are opened. Anyone whose name is not in the book of life is thrown into the lake of fire (v. 15), to complete the eschatological war.

Chapter 21 unveils new things that God will do in the eschatological age. A new heaven and a new earth emerge on the scene. The Holy City, the New Jerusalem, descends from heaven in all its splendour (vv. 1-2; 9-26). This time, the city has no temple, and 'does not need the sun or the moon to shine on it' for God himself will dwell with His people and His glory will give them light (vv. 22-23); tears, death, pain and the like will be no more (vv. 3-4). Besides, all enemies, those who had disobeyed God's moral laws, just like Satan, the beast, and the false prophet, had been removed and consigned to the lake of burning fire (v. 8; cf. 19:20; 20:9-10), so the city is kept holy and nothing nor anyone impure will ever enter it but only the saints of God (v. 27).

With Revelation 19:11-21:27 explained, the subsequent subsections are devoted to proving the intertextual connections between the two texts. It is reasonable that since our OT text has been exegetically analysed in the earlier chapters, the procedure for its connection to the NT context will not involve any further exegesis of the OT text, but rather the establishment of the intertextual links. Consequently, the subsequent sections will concentrate on three main arguments aimed at proving that: (1) that the camp of Deuteronomy 23:12-14 is alluded to in the New Jerusalem in Revelation

21:1-27; (2) that the 'name/place theology' of our OT text (Deut 23:14) is alluded to in the camp of the NT text (Rev 21:1-3); and (3) that the 'holy war' concept of the OT text is alluded to in the NT text. These main arguments will now be explained in turn.

5.4.3.1 The OT camp (Deut 23:12-14) is alluded to in the NT camp (Rev 20:9; 21:2)

My choice of identifying intertextual associations based on parallel accounts, allusion, and inner biblical interpretation, has been indicated in the preceding section (ref. §5.3.4.2). One of the significant areas of application concerns the camp in the NT (Gk παρεμβολή *parembole*) as a sacred space/place and is associated with the camp of God's people and New Jerusalem. While the parallel between the OT camp and the Jerusalem of the book of Hebrews appears to be general, the parallel between the camp in Deuteronomy 23:12-14 and the camp of Revelation 19:11-21:27 exhibits greater connections.

Not only is the OT camp transformed from the camp of God's people and assumes the name 'New Jerusalem', but also some imageries of the OT camp exhibit ultimate fulfilment in the NT text of Revelation. It will be expedient at this juncture to briefly explain what the parallels between Deuteronomy 23:12-14 and Revelation 19:11-21:27 are which justify the argument that the camp of the OT is transformed into New Jerusalem in the apocalyptic age.

To begin with, the LXX translation for 'camp' or 'encampment' (Hb מחנה, *Mahaneh*) as in the pericope (Deut 23:12-14) is παρεμβολή. Thayer (1980:487-88) argues on the basis on Hebrews 13:11-14, that παρεμβολή is 'used for the city of Jerusalem, inasmuch as that was to the Israelites what formerly the encampment had been in the desert'. This means that the OT camp of Israel where faeces should not enter is alluded to in the NT 'camp', the city of Jerusalem outside which Jesus suffered (John 19:20), as also indicated in Hebrews (13:12), where impurities should not enter. However, since this earthly camp is not an enduring city, believers have to rejoice, by faith, in the eternal one, the heavenly Jerusalem, the city which is to come (Heb 12:22 cf. 13:14).

Significantly, παρεμβολή of Revelation 20:9 refers to 'the "camp" of the saints' (KJV; NAS; and NET) or 'the "camp" of God's people' (NIV and NIB) or 'the "encampment"

of the saints' (CBS) which is the place of the gathering of the saints at the *Parousia* (cf. Zodhiates 1996:1660; TWOT no. 690d). This means that the temporary OT camp of Deuteronomy 23:12-14, which is still not an enduring one in Hebrews 13:11, becomes the eternal Holy City, the New Jerusalem of Revelation 21:1-27. This is because in all these camps impurities should be kept outside. This emphasises the parallels between the camps of the two testaments. However, the question is how did the earthly camp become the renewed heavenly one? Obviously, the temporary camp which became the city of Jerusalem had to undergo some form of renewal.

The OT wilderness/migrant camp of Israel, consisting of the people as a community, their geographical space, and its materials by the Sinaitic covenant was not only God's bride (Isa 54:4-8; 62:5; Jer 2:2; Hos 2:16; cf. Craigie et al 1991:24; Henry 1961:937) but also His family property (cf. Christensen 2002:156). The camp then metamorphosed into 'Jerusalem' when the temple was built in the city (2 Chr 7:12-16) as a place chosen by God (ref. also §4.7.1). YHWH's own designation of the OT Jerusalem as the city 'where I chose to put my Name' (1 Kgs 11:36; cf. 2 Kgs 21:7) is seen in the Jewish people's reference to it as the 'chosen city' (1 Kings 8:44, 48; 11:13, 32; Zech 3:2; Tobit 13:11; 13:9; cf. Keener 2000:486). However, after her glorious beginning (Jer 2:2; cf. Ezek 16:9-14), the 'chosen city' became defiled (Ezek 22:1-5) as a result of her unfaithfulness and was described as a prostitute and adulterous wife (Ezek 16:15, 32).

Thus, the renewal of Jerusalem became a familiar Jewish expectation (Tobit 13:7-16; 2 Bar 4:2-6). Keener (2000:486-87) notes that the restoration of the temple was a specific hope for restored Jerusalem (Ezek 37:26-28; 41-48). It might be in the hope of such a renewal that Tobit connected Jerusalem, the 'chosen city', with the title 'holy city' (13:11; cf. 13:9; cf. Keener 2000:486) with the latter being alluded to in the NT in Matthew 27:53, and then in Revelation 21:2 and 10 (cf. 11:2; 22:19). Consequently, Jerusalem, the OT defiled city (Ezek 22:1-5; 16:15, 32) and alluded to in the book of Hebrews (Asumang and Domeris 2007:1-33; Asumang 2005:128; Johnsson 1978:249), underwent a renewal. In the eschatological age, the Holy City becomes a prepared 'bride' (Rev 21:2), just like the NT Church (2 Cor 11:2; Eph 5:23; cf. Keener 2000:486).

As argued above, the OT and the NT camps become the eschatological camp (Rev 20:9; cf. 11:2) which is now changed by God into the glorious New Jerusalem (Rev 21:2; 21:9-27). Therefore, the description given to the Holy City, the New Jerusalem, in Revelation 21:27, is that the city is devoid of 'anything that defiles' (NKJV) or 'nothing ritually unclean (NET) or 'nothing impure' (NIB, NIV). These renditions are enough indications of ceremonial impurity (cf. BDAG no. 552) and agree with the view that the measure of Deuteronomy 23:12-13 was to check ceremonial impurity in the camp (cf. Asumang and Domeris 2006:22; Christensen 2002:543-44; Macdonald 2006:217; Klawans 2003:19-22; Lioy 2004:17-21; Gaebalein 1992:140; McConville 1986:18; Adeyemo 2006:240; Douglas and Tenney 1986:187; Sprinkle 2000:637-46, 654-55; Cromwell 2014:§7; Friedman 2007:§7, 10; Barker and Kohlenberger III 1994:264). Ceremonial purity is thus significant in the eschatological camp and shows the parallels between the two.

Interestingly, the holiness required of the NT camp in Revelation (21:27) parallels the OT military camp (Deut 23:12-14). The statement, 'Your camp must be holy' in the OT has already been shown to mean that the camp is to be 'separated from defilement' (ref. §3.4.2.3 under xiii). Linguistically, the LXX rendition for the holy camp: 'ἡ παρεμβολή σου ἁγία', shows that the adjective for holy, ἁγία, which means, 'set apart' or 'separated' by God, and from ἅγιος (*Hagios* or *Hagiōsunē;* cf. Unger 1988:581) is from the same root as *Hagnos*. This means that the NT adjective, ἁγία, parallels that of the OT, קָדֵשׁ, used for the camp. This finds corroboration in Vine's (1996:40, 307) note that the NT adjective is also used for the eschatological Jerusalem (Rev 21:2; cf. 11:2) since it is 'used of things that are devoted to God'. This confirms the parallel between the holiness of New Jerusalem as a camp, and that of Deuteronomy 23:12-14.

Being a holy camp has other implications, since impurity is also the opposite of ἅγιος (cf. Thayer 1980:351). As indicated in the previous chapter (ref. xiii. of v. 14 under §3.4.2.3), God's requirement for holiness (Deut 23:14) is not limited to ceremonial purity, but is extended to being obedient to His moral requirements. That is, it is not only human waste that makes the camp unholy, but the presence of people who break God's moral laws. Just as God would not permit any impure

persons in the OT camp, impure persons are not permitted in the NT apocalyptic camp (Rev 21:8, 27).

In line with the above, the people of the migrant camp (both the wider congregational camp and the military camp) referred to as God's people in the eschatological camp (Rev 20:9), now become the saints 'whose names are written in the Lamb's book of life' (Rev 21:27). This finds support in Keener's (2000:486) observation on the New Jerusalem that, as the OT Jerusalem included the people, 'the eternal and holy city, the New Jerusalem undoubtedly includes the saints of God'. Since the perishable cannot inherit the imperishable, the saints are those who have resurrected in changed and eternal bodies (cf. 1 Cor 15:35-57). This allusion strengthens the link between the OT camp, Jerusalem, and the eschatological city, the New Jerusalem.

5.4.3.2 Divine presence of Deuteronomy 23:14 is alluded to Revelation 20:9; 21:1-3
The second significant parallel between Deuteronomy 23:12-14 and Revelation 19:11-21:27 centres on two issues: the 'place theology' and 'name theology'. As noted previously (cf. §4.7.1), the ultimate significance of it in the OT pointed to the NT period and beyond. Whether they are at the larger camp where the congregation meets (Num 5:1-4) or at the camp of the military (Deut 23:12-14), the phrase: 'in the midst of them' of particularly the latter text underscores a specific geographical space. Attention is briefly devoted first to how the OT divine name captured in the phrase: 'YHWH walks in your midst' relates to the NT context. This will then be followed by a discussion on 'place theology'.

A major link lies in the description of the camp in Deuteronomy 23:12-14, that of Revelation 20:9 as the city God loves or 'the beloved City' (cf. NJB; CSB), and New Jerusalem. Keener's (2000:487) observation on Revelation 21:3 concerning 'God will live' with His people is noteworthy. This is similar to the promise of God in Deuteronomy 23:12-14 and captured in other areas of the book (12:5-26; 14:23-25; 15:20; 16:2-15; 17:8-10; 18:6; 26:2; cf. Longman III and Dillard 2006:116; Macdonald 2006:212-14). So in the NT, the significance of the divine name and presence where YHWH would be with His people became a reality. This was when God would be humanly present with His people, hence was to be called 'Immanuel' (Matt 1:22-23; cf. Isa 7:14); at birth he was named Jesus (Matt 1:25). Therefore, not only is the

mention of the LORD your God a justification of the 'name theology' in the pericope (cf. Macdonald 2006:216-17), the 'name theology' is also important in NT Christology. This is when God gives Jesus 'the Name above every name' (Phil 2:9) and others derive from this name theology.

At this juncture, then, Christology, the exposition on the teaching about Jesus as Christ with particular regard to his divine and human nature which makes him significant for the salvation of humanity (cf. Ohlig 1996:15), is important. However, Christology, arguably the most debated issue theologically, is a major subject which requires a comprehensive discussion and thus is beyond the scope of the current dissertation. Nevertheless, a brief mention of it will suffice for our discussion. The significance of 'Christology' to our discussion here is that it derives from the 'name theology' (cf. MacLeod 2005:76-94; Milbank 1991:311-333; Gianotti 1985:46; Ellis n.d.:27; Shepherd 2006:99-111; Gieschen n.d.:3-32; 115-158; 105-126; Ascough 1997:766-68; Cotter 1945:259-289; Boring n.d.:125-151), which our OT pericope (Deut 23:12-14) espouses. Thus only a link to our discussion on 'name theology' concept will be engaged here to strengthen the argument.

Basically, Jesus is identified with 'Christ' (Gk *Christos*, Matt 16:16; Mark 15:32; John 20:31; Lioy 2007:35-36; Berry n.d.:131-134; Cumming 2012:134-35). He is identified as the 'Son' (Rom 1:1-3; Heb 1:1-4; which in the Greek manuscripts of the NT, appears 79 times (Aker et al 2012:178; cf. Ellis n.d.:27). In relation to Jesus as 'Son' is the title 'Father' (*pater*) in reference to God, which appears 260 times in the Greek manuscripts of the NT (Aker et al 2012:178). Augustine is referred by Weedman (2011:768-786) to have argued these 'Father' and 'Son' titles as one of relationship and not of subordination. Then also is the title, 'Son of God', which according to Aker et al (2012:178), appears 45 times in the NT alone (Matt 1:18-25; Mark 15.39; John 20:31; Rom 1:1-4; 1 Jn 2:24-27; 5:10). Cumming (2012:141), Köstenberger (2009:312-14), Broadhead (1993:14), Angel (2011:299-317), and Davis (1989:11-14) identify Christology with these and other passages; however, Nolland (1996:3-12) objects to the any interpretation of Christology in connection with Matthew 1:18-25.

Also conspicuous in the NT is the title 'Lord' (*kurios*), a title 'rarely used in the Synoptic Gospels [e.g. Luke 2:11], occurs some 200 times in the Pauline Epistles'

(Cotter 1945:272); 'Saviour' (Luke 2:11; 4:42; Phil 3:20; Ferda 2013:230); Son of David (Matt 1:1; 9:27; Mark 10:47-48; MacLeod 2005:84); the Wisdom of God (1 Cor 1:24, 30; Finger 1994:44); and the Last Adam (1 Cor 15:45; Kee n.d.:174). Then also is 'Son of Man' (Matt 24:30-44; Mark 13:26; 14:62; Luke 5:24) as observed by Ellens (2006:69-78), Kirchhevel (1999:181-187), Bacon (n.d.:143-182), Bock (1991109-121), and Ellis (n.d.:27); Schmidt (n.d.:326-349). Kirchhevel (1999:181-187) identifies nine 'Son of Man' passages in Mark 8-14 alone. Christological titles are not mentioned in Scripture alone. For example, the title, 'Word of God' (John 1:1), is mentioned in the *Qur'an* in Sura 3:45 and 4:171 (Cumming 2012:134-35, though Arberry (1955:79, 125) cites it under Sura III:40-44, and IV:165-169). This title, together with 'Son of Man', will be significant as the discussion touches on 'holy war' in the camp of Revelation.

There are many other Christological titles in Scripture. For, those who receive Jesus, 'the name that is above every name' (Phil 2:9) confess that he is the Christ (Phil 2:10; cf. 1 Cor 12:3; Ohlig 1996:15). The significance of Christology here is that Jesus' statement: 'Where two or three come together in my name, there I am with them' (Matt 18:20), is observed as an index of 'place theology'. The 'where' in the statement signifies 'space/place' and is identified with the OT concept of camp as a geographical space/place. Then also is Jesus' farewell message, 'And surely I am with you always, to the very end of age' (Matt 28:16-20). Like the assurance of YHWH in the OT camp, Jesus gave assurance of his continued presence, indicating a parallel between the OT and NT.

However, it is the renewal of the temple promises in the eschatological age where YHWH himself will dwell among His people (Rev 21:3, 22), which is the ultimate fulfilment of the camp promises of Deuteronomy 23:12-14 as well as the hope of the restored Jerusalem (cf. Ezek 37:26-28; 41-48; Ezek 43:7, 9; Keener 2000:487). Though striking differences exist between YHWH in the OT pericope and Jesus in Revelation (19:11-21:27), interesting and significant intertextual parallels exist, especially in connection with the title 'Son of Man'. Ao (2014:25-28) not only mentions Smith and von Rad as describing the 'Son of Man' of Daniel 7:13 in a messianic sense, he identifies this 'cloud rider/Son of Man' with a single figure, the Jesus revealed in the Gospels.

Gianotti (1996:30-38) quotes Eichrodt: 'It is in the person of Jesus that the function of the name of Yahweh as a form of the divine self-manifestation finds its fulfilment'. So, just as in the OT God has a secret name, YHWH, and revealed it later to Moses (Exod 6:2-3; cf. Aune 1998:1056), in Revelation 19:12, the rider also has a secret name. It may be the name, *Jesus,* since it is the name at which mention 'every knee should bow, in heaven and on earth and under the earth' (Phil 2:10), or its composite, *Jesus Christ* (Acts 4:11-12; Phil 2:11; cf. Aune 1998:1055-56). However, the most likely is YHWH since it is the secret and divine name of Israel's God in the OT. As Gieschen (2003:115; cf. n.d.:123) argues, the name is YHWH since it is 'not uttered in the world', and is 'above all things', and 'is the only name that the Father shares with the Son'.

Moreover, both God and Jesus are described in a similar term as 'righteous judge'. The general reference to God in the OT as the One who judges in righteousness (Psa 9:8; 72:2; 96:13) is applied in Revelation 19:11 to the rider, most certainly Jesus (cf. Longman III 1982:291, 297-300; Radmacher et al 1997:2196). Even in the OT, such reference is made of Jesus. The argument of Aune (1998:1053) that the description of the 'shoot of Jesse' as the king who 'judges with righteousness' points to Jesus, and supports our position. His comment that 'justice' in connection with the rider in Revelation 19:11 is not only a fundamental character of God in the OT, but also a standard He required for judges and kings (Psa 7:11 and Jer 11:20; Deut 1:16 and 16:18; and Prov 31:9 respectively), falls in line here.

Longman III (1982:292-97) like Shepherd (2006:99-111) and Bacon (n.d.:182) argues that the Divine Warrior who appears as the 'cloud rider' in Daniel 7:13 connects more with the NT references to Jesus' descent on the cloud, most of which were the Lord's own admission (Matt 24:30; 26:63-64; 26:64; Mark 14:61-62; Luke 21:27; and Rev 1:7). More important to the argument here, the rider in Revelation, like YHWH in Deuteronomy 23:12-14 (cf. Ps 18:9-15; 104:1-4), is a warrior. In Revelation 19:16, this warrior, bearing a title on His robe and thigh 'King of kings and Lord of lords' is similar to the warrior of Chapter 17:14 since he also bears the same title (cf. Keener 2000:452-453). Asumang (2007:17-18) identifies this rider with His saints as God, the Divine Warrior. This, not only serves 'as a bridge to the NT use of the motif of the Divine Warrior chariot' (Longman III 1982:292-97), but also affirms

the connection between the Divine Warrior of the camp of Deuteronomy 23:12-14 and that of Revelation 19:11-21:27.

In connection with 'place theology', the Divine Warrior in the OT camp (Deut 23:14) is alluded to as the Divine Warrior who fights for His people in Revelation 20:9. An indication of this is shown by the mention of the camp of God's saints in the NT text. Another indication of presence in this text is the consuming fire that came to destroy the enemies that had surrounded the camp. This confirms the fact that like the OT camp, God is present to protect His people and defeat their enemies. However, the ultimate demonstration of presence is where the renewed camp, the New Jerusalem, emerges from heaven and a loud voice said that 'the tabernacle of God *is* with his people and he will dwell with them' (Rev 21:1-3; NKJV), and God is present in His divine names as 'the Lord God Almighty' (Rev 21:22).

Keener (2000:487) observes that the Jewish hope is transferred to the entire city, the New Jerusalem, which is a temple city (Rev 21:22) and is shaped like the Most Holy Place in the OT (21:16). Indeed, 'this will be the most explicit 'tabernacling' of God with humanity since the incarnation which declares that Jesus, the Word, 'made his dwelling' (i.e., 'tabernacle') among humanity (John 1:14)' (Keener 2000:487). In Revelation 21:3, mention is made of God coming to dwell with His people in the eschatological camp. Appropriately stated, 'the tabernacle of God is with men, and he will dwell with them' (KJV, NKJV) in the holy city, the New Jerusalem, as God's eternal promise to His people. This divine presence here makes the heavenly camp a divine place and parallels the divine presence that is mentioned in connection with the military camp as well (Deut 23:12-14; cf. §3.4.2.3 under i-iv of v. 14). Thus, in the NT apocalyptic camp, 'the dwelling of God' will be with his people, and 'he will live with them' (Rev 21:3; cf. Thielman 2005:646).

The kind of holiness demanded of the NT camp (Rev 21:27) as a result of the divine presence parallels that of the OT military camp (Deut 23:12-14). The NT description of New Jerusalem as the Holy City where God will dwell with His people means that it should be kept holy. In other words, just as the OT camp should be kept holy with all excrement buried outside because YHWH is in the midst of it, 'God's presence is able to dwell among his people in the holy city, because all evil is banished from it'

(Thielman 2005:646). Thus, the 'place theology' concept of Deuteronomy 23:12-14 is alluded to, and is ultimately fulfilled in Revelation 21:1-3, in the eschatological age.

In the previous chapter (ref. §4.6), the integration of the concepts of Deuteronomy 23:12-14 underscored the significance of 'YHWH war'/'holy war', the overall motivation for the pericope. Similarly, the motivation of the concepts discussed in the previous sections in relation to the eschatological camp is the ultimate war. This war is to annihilate all forms of evil and usher in the eternal camp where the eternal promises of YHWH will be enjoyed. It is to this war that attention is now directed.

5.4.3.3 'YHWH War' of Deuteronomy 23:14 is alluded to in Revelation 19:11-21:27

The final area of connection between Deuteronomy 23:12-14 and Revelation 19:11-21:27 relates to the issue of 'holy war'. The 'holy war' parallels between OT and NT cannot be overemphasised; particularly with Revelation the connection is stronger and specific (cf. Poythress 1991:145-148). The objective here is to narrow our discussion down to the parallels between our OT pericope and a section of Revelation (19:11-21:27) where war as God's mission in the apocalyptic age, will be engaged in. In the end, it will be realised that God's war against His enemies mentioned in Deuteronomy 23:12-14 is not only alluded to in Revelation 19:11-21:27, but that the concept is the ultimate mission of the Divine Warrior in order to fulfil His eternal plan of a sin/evil-free life for creation.

God's promise to deal with His enemies (Deut 23:14) through a 'holy war' was not only a requirement for Israel to stay holy, but has also become a continuous exercise for the believers in the NT. It reaches its final fulfilment in the book of Revelation, especially in Revelation 19:11-21:27 (cf. Unger 1988:1358). The book reveals an apocalyptic/eschatological war against spiritual enemies for their lack of allegiance to God and engagement in all sorts of unethical practices (cf. Asumang 2011:20-21; Christensen 2002:157). The war is to pave the way for righteousness and holiness to rule under the Lamb of God, the 'Lord of lords and King of kings' (Rev 17:14; ISBE no. 9050). Deuteronomy 23:12-14 thus parallels Revelation 19:11-21:27 as far as 'holy war' against ethical impurity is concerned.

The emphasis on warfare in the NT not only proves that 'holy war' is its main motivation as in the OT (cf. Longman III 1982:292), it also indicates that the war of Deuteronomy 23:12-14 purposefully finds fulfilment in the NT, specifically, Revelation 19:11-20:27. Not only is a greater portion of the book dedicated to the apocalyptic or eschatological conflict between the Divine Warrior and the forces of evil, the book reveals the ultimate deliverance of the saints from the clutches of sin and ends with the Lord's victory over Satan and all evil forces. The climax of this 'holy war' as revealed in the book of Revelation shows the Lord as Commander-in-Chief leading His army to finally conquer Satan and his team of demons, and the establishment of a new heaven and earth (Rev 19:11-20:27; 20:7-9).

The beast, Satan's accomplice, who had all the time persecuted God's people (12:17, 13:17; 17:14) because of their obedience to God's word and the testimony of Jesus directs attention to make war against the Divine Warrior, undoubtedly, Jesus Christ (Aune 1998:1069), since He is also identified as the Word of God (Rev 19:13; cf. John 1:1). Keener (2000:452-453) argues along the line that whereas the biblical prophets predicted God himself as the ultimate Holy Warrior (Isa 42:13; Hab 3:11-14; Zeph 3:17) cloaked for war (Isa 59:17), Jesus, operating under a hidden name, yet identified as the Word of God (Rev 19:12-13) or 'King of kings and Lord of lords' (Rev 19:16), assumes this divine role here. The fact that those being persecuted by the beast are Jesus' followers necessitates his emergence on the scene to rescue them and destroy the enemies.

Therefore, Jesus, as the Divine Warrior and the Word of God, steps in as the cloud rider (19:11; Longman III 1982:292-97) to make war on the beast and his forces (19:19) and then on Satan (20:8). This is after the resurrection of the first set of saints who had suffered under Satan's persecution for failing to worship the beast or his image, and had not received his mark all this while. Those resurrected are described by Asumang (2007:17-18) as believers 'in their luminous garments of holiness, marking the awakened new day, they will participate in the final apocalyptic battle in which God the Divine Warrior and his hosts will destroy the evil deeds of darkness forever'. In other words, they are God's redeemed people who will 'partake of the spiritualised holy war in apocalyptic, eschatological, and ethical dimensions' (Asumang 2011:23).

The Lord's move is also a likely reaction to the demands of the worshippers of the beast: 'Who can make war against him?' (Rev 13:4). It is observed that God's promise to grant His people victory over their enemies (Deut 23:14) is in partial fulfilment of His promise in Eden (Gen 3:15) and connects well with the events in the apocalyptic camp of Revelation 19:11-21:27. It means that Satan, the devil, revealed in Revelation (20:2; cf. 12:3; cf. 12:9; 13:1), is an allusion of the 'seed of the serpent' in Eden (Gen 3:15; cf. Radmacher et al 1997:10, 1131-1132; Unger 1988:1358).

Lioy (2005) notes a theological-canonical interpretation of Genesis 3:15 where the serpent, regarded as an incarnate archetype of Satan (Gen 3:1), and his followers continue to persecute the believers of Jesus, the seed of the woman, and surround their camp (Rev 20:9). However, as a promise (Gen 3:15), the defeat of Satan on behalf of the saints is assured by the mission of Jesus (1 John 3:8). Therefore, he emerges in his capacity as the Anointed One (cf. Lioy 2007:35-36; Köstenberger 2009:312-14) and the All-powerful One (Keener 2000:461) who will not only 'save his people from their sins' (Matt 1:21) but also 'destroy the devil's work' (1 John 3:8).

Striking the nations with a sharp sword (Rev 19:15) means that spiritual weapons are involved in the NT 'holy war' just like the OT (ref. §4.5.2). Revelation reveals lots of weapons: the sword (1:16; 2:12, 16; 6:4, 8; 12:7-9; 9:14-15, 19); the bow (6:2); blood of the Lamb (12:11; cf. Exod 12); and more significantly, fire. The armies of heaven include believers with Jesus, the rider, though they do not execute violence (Rev 17:14; cf. 19:14). The statement, 'out of the mouth of the cloud rider comes a sharp sword with which to strike down' (Rev 19:15, 21) is assumed by some to be an allusion to Isaiah's (11:1-4) prophecy. It parallels the 'Rod that shall come forth from the stem of Jesse, and the Branch that shall grow out of his roots' who will slay the wicked 'with the rod of his mouth; with the breath of his lips' which they claim refer to Jesus (Radmacher et al 1997:1131-32, 2196 NKJV; cf. Volf 1996:276). Be that as it may, it supports the argument that the cloud rider is Jesus.

The descent of the Word of God (Rev 19:13) falls in line with what Paul described in 1 Thessalonians 4:16 (cf. Aboagye-Mensah 2006:967-68; Kunhiyop 2012:230) where 'the Lord himself will come down from heaven' (cf. Acts 1:10-11). As the

Divine Warrior and Commander-in-Chief of His army, He descends with a loud command, the voice of an archangel, and riding 'a white horse'. He comes to judge with justice (cf. Jude 14) and to make war to destroy 'all dominion, authority and power' (1 Cor 15:24), Satan's team of demons in the heavenly realm and of this dark world (Eph 6:10-12). The Lord's return, as Longman III (2013:795) notes, 'will signal the final war in which all evil, both spiritual and human will be brought to an end'. The war ends when the chief enemy of humanity, Satan, and his associates, the beast, the false prophet, and all who lack allegiance to God are dealt with by the dreaded and ultimate weapon of war, fire (Rev 20:7-10, 14-15; cf. Longman III 2013:427).

The use of fire as a weapon in the apocalyptic war introduces another OT-NT 'holy war' parallel. 'Fire' (Hb אֵשׁ, *esh*) in the LXX is rendered πῦρ and is not different from that of the NT Greek translations of the term (Matt 13:40; 17:15; Luke 17:29; Acts 2:3; 7:30; 28:5; 1 Cor 3:15; Jas 5:3; Heb 12:18; 2 Pet 3:7; Rev 1:14; 4:5; 8:7; 17:16; 19:20; cf. Strong's database no. 4442). The dreadful nature of fire is in its ability to completely destroy its victims. No wonder; fire serves as a weapon of offence in the apocalyptic war (Rev 19:11-20:15), which aims at annihilating God' enemies.

The fury with which God wants to deal with His enemies by this weapon is revealed in Revelation by the description of its dreaded nature, 'fiery lake of burning sulfur' (19:20), or its unquenchable nature, 'lake of fire burning with brimstone' (NKJV) which is no doubt an allusion to the type of fire God rained on Sodom and Gomorrah (Gen 19:24). First, the beast and the false prophet are captured and thrown alive into the lake of fire (19:20), which metaphorically represents hell. Second, Satan himself, like the beast and the false prophet, is thrown into the lake of fire to be tormented forever (20:10). Then also 'death and Hades were thrown into the lake of fire' (20:14). Another group to suffer God's judgement comprises those whose names are not found in the book of life and, consequently, were thrown into the lake of fire.

The fire is significant to our discussion in two ways. First, as mentioned in the previous chapter (ref. §4.5.2) where YHWH is revealed in OT as a consuming fire (Deut 4:24; 9:3), in the NT, a similar description of Him is given (Heb 12:29). Second, fire is revealed in both testaments as descending from heaven to consume God's enemies. For instance, the experiences in the OT where fire comes from heaven to

consume and destroy God's enemies (Gen 19:24; 2 Kgs 1:10-14; Psa 18:8-14) are paralleled by what the sons of Zebedee, James and John, wanted the Samaritans to experience (Luke 9:54) or what Satan's army experienced (Rev 20:7-9). As a spiritual weapon, fire serves as a uniting theme for the two testaments and affirms our argument not only for the link of the war motifs of the Torah to the NT, but of the pericope to the NT Text.

Like the 'husband-wife' motif of the OT where God is the husband and Israel the bride (Craigie et al 1991:24; Henry 1961:937), the NT reveals the divine plan of God for the bride of the Lord Jesus Christ (cf. Eph 5:22-33). After the war, the apocalyptic camp or Jerusalem (Rev 20:9), the place of the gathering of the saints at the *Parousia* (Zodhiates 1996:1660; cf. TWOT no. 690d), and identified as the city God loves, 'the beloved City' (cf. NJB; CSB), or the Holy City' (Tob 13:9; cf. Keener 2000:486), is 'prepared as a bride beautifully dressed for her husband' (Rev 21:2, 9). It is transformed into a new and Holy City, with the name, New Jerusalem, which will descend out of heaven (21:2, 10). Bacon (n.d.:182) identifies how Mark and Matthew connect Jesus, the 'Son of Man', with the glories of the New Jerusalem. This is an indication of the union between the bride and groom (Eph 5:22-24; Rev 21:2, 9-10; Kunhiyop 2012:230).

The expectation of the husband to love, protect, and defend the wife from any form of defilement or violation is a fundamental principle of marriage in many cultures (cf. Longman III 2013:251). From the position of scripture, such expectation might be due to the fact that women are weaker vessels (1 Pet 3:7). Similarly, the apocalyptic camp is the stage where Christ will engage in a war to claim His bride, the Church, by delivering her from the clutches of the enemy in order to possess her forever (cf. Kunhiyop 2012:230). And it is after the war that the bride of Christ will be 'outdoored' under the eternal kingship of Christ. So the 'chaste Church', 'prepared as the bride' (Rev 21:2, 9-10), and free from all defilement through a community life of holiness and obedience (cf. Liu 2012:289; Hafemann 2000:293, 287), would be married forever. In this light, the bride, the Church (Rev 21:2), becomes an allusion to OT Israel (Deut 23:12-14), while the husband, the Lord Jesus Christ, becomes an allusion to YHWH of the OT.

Hence, this city is characterised by God being present with His people. As in the OT, where Israel, the covenant 'wife' of God, was supposed to obey God's regulations for purity by not defiling herself and her camp, so in the NT the church, being the bride of Christ, should obey Christ (Eph 5:22-24) and strive for purity or inner beauty over outward adornment of the body (cf. 1 Pet 3:3). The holiness of the city, the renewed camp of the OT, is underscored by the fact that 'nothing impure will ever enter it...' (21:27). Thus, Revelation 21:2 is where the apocalyptic war wins for the husband a chaste bride, the Church. The events of Revelation 19:11-21:27 begin with war and end on the note that no impurity can enter the camp.

This subsection has shown that 'holy war' as God's judgement against impurity and evil forces, Satan and demons, in the OT and the NT camps finds ultimate fulfilment in the eschatological/apocalyptic period. It has established that the 'holy war' events of Revelation 19:11-21:27 are allusions to that indicated in Deuteronomy 23:12-14. Just as God was in the OT camp to defeat His enemies, the final war ends with Satan, the beast, the false prophet, and all enemies of God being completely annihilated through war. This not only shows that God is superior to all enemies but also supports my position that 'holy war' is God's ultimate mission in the NT.

Consequently, God's people enjoy victory and His eternal presence as 'the Lord God Almighty' (Rev 21:22), as Thielman (2005:646) notes, and instead of the symbolic presence in the OT camp by the Ark, it is now in a new camp, the Holy City or heavenly Jerusalem. This fulfils both 'name theology' and 'place theology' concepts. Finally, all impurities are done away with since they are completely destroyed outside the camp (Rev 21:8, 27).

Overall, the discussions of the previous sections concentrated on three main arguments that aimed at proving that: (1) the camp of Deuteronomy 23:12-14 is alluded to in the New Jerusalem in Revelation 21:1-27; (2) the 'place theology' of our OT text (Deut 23:14) is alluded to in the camp of the NT text (Rev 21:1-3); and (3) the 'holy war' concept of the OT text is alluded to in the NT text. These main arguments have been explained in turn. Interestingly, in making the old order of things pass away in order to make everything new (Rev 21:4-5) the order of peculiarities of the camp was reversed. This shows that the events of the camp in

the NT (Rev 19:11-21:27) are the reverse of that of the OT pericope (Deut 23:12-14). The change from the old order in the camp to the new thus demonstrates an inverted pattern of 'abc' corresponding to 'cba' as shown below:

	Deuteronomy 23:12-14	Revelation 19:11-21:27	
a	No impurity should enter the camp - the camp must be holy (vv. 12-13)	Christ descends from heaven to wage war against His enemies (19:11-20:15)	a
b	God walks in the midst of His people in the camp (v. 14)	God makes His dwelling with His people in the new Jerusalem (21:1-26)	b
c	God's presence is to wage war against His enemies (v. 14)	No impurity shall enter the new Jerusalem (camp) - the city is holy (21:27)	c

Table 5.3 Comparison of OT camp order with the Eschatological camp order

5.5 Implications of discussion for the dissertation

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

Consequently, an achievement of the chapter is the development of a grid for NT interpretation of the OT laws, thereby establishing a link between the two testaments. The dissertation has shown that there is no discontinuity between the two testaments and that many expectations of the OT find fulfilment in the NT. That is to say that the relationship between the testaments is smooth and that the application of OT texts in general to the NT Church exists. In this light, the application has identified and explained the meaning of the OT text in the NT context specifying how the passage can help us understand timeless truth especially in relation to God's eschatological agenda.

Subsequently, the application of Deuteronomy 23:12-14 to the NT context by intertextual links dwelling on some of the major concepts connected to the camp, particularly holiness/purity, the divine name and presence, and 'holy war', has been achieved. The chapter has demonstrated that the text does have fruitful implications for the NT user and also finds ultimate fulfilment in it (cf. Kunhiyop 2008:115). The undergirding disciplines of the pericope have been argued as shedding light on a number of NT passages. Specifically, it was shown that believers' call to a life of purity addressed in Paul's letters to the Corinthians (1 Cor 2, 3, 5, 6 and particularly 2 Cor 6:14-7:1) had undertones of the camp/temple kind of community purity.

However, it was argued that the expected holiness of the camp community will be fulfilled in the 'holy camp' of Revelation 21:1-27, while the assurance of the divine name and presence will be achieved in Revelation 21:3. In fulfilment of one of our hypotheses, Deuteronomy 23:12-14 has been argued to be exegetically and theologically relevant in the light of Christian hermeneutics of the OT laws. In other words, the fundamental message conveyed by the text is relevant for NT believers' reflection and praxis, since it has been proved to be ceremonially relevant in the NT, especially in the apocalyptic age.

The concept of 'holy war', besides being proved in the previous chapter to be the ultimate motivation of Deuteronomy 23:12-14, has also emerged in this chapter as one of the key motifs of the NT, and represents what the mission of God is all about. God's war over His enemies will occur in Revelation 19:11-20:15, where all of them will be cast into the lake of fire and be ultimately annihilated (Rev 20:7-10, 14-15). All in all, the OT text helps Christians not only to envisage, but to also look forward to the future battle against the enemies and the enjoyment of God's eternal promises by those who will obey His regulations as spelt out in the pericope.

5.6 Conclusion

A major link between the OT and NT is the fact that they both reveal God, who wants Israel to remove sin from their midst because He has 'tabernacled' among them in order to overcome their enemies for them. This summary reflects the stipulations of Deuteronomy 23:12-14, which are appropriately alluded to in Revelation 19:11-21:27 and this underscores the fact that the NT articulates the message of the OT. This

also confirms the position of Scripture that regulations in the OT were a shadow of realities in the NT (Heb 10).

In the next chapter, the dissertation devotes attention to establishing that the regulations of Deuteronomy 23:12-14, holiness connected to divine name and the camp, hygiene, sanitation, and 'holy war' have implications for the contemporary church and society. Particularly, efforts are directed towards interpreting physical 'holy war' in the light of the principles of the 'just war' traditions for the present world. The dissertation emphasises spiritual warfare as the means to fulfilling God's ultimate purpose for creation.

Chapter 6

Theological, Moral, and Socio-Cultural Implications for Contemporary Church and Society

6.1 Introduction

Any exegetical work which does not address the current significance of the passage is worthless and incomplete (cf. Smith 2010:6). Thus, the aim of the dissertation is to show how the findings of this multi-disciplinary study of Deuteronomy 23:12-14 can be appropriated to current life situations. It will focus on how the major concepts of our text, holiness, sanitation and/or hygiene, name and place theologies, and 'YHWH's war', become theologically, morally, and socio-culturally relevant for life today. This is irrespective of the fact that the practical application of some disciplines of life in the OT occurred in specific contexts that are widely removed from ours (Bruce 1979:7). Contemporary Christians will experience this relevance via the NT (fig. 5.1; L-F to L-G) but users of the HB only could achieve such application through another path (L-D to L-G).

To achieve our aim for the current investigation, specific questions will be addressed. First, what universal truth does our pericope expound about God's expectation of His people in terms of holiness/purity? Second, what does this investigation reveal about the relationship between God and creation with emphasis on humanity? Specifically, how does this expectation relate to environmental sanitation and matters of health, particularly preventive medicine, in the light of the 'name theology' and 'place theology' concepts? Additionally, how do these interrelations convey the idea of a 'YHWH/holy war'? And lastly, but not least, does our pericope reveal God as universally sovereign, or limit Him to only a specific group of people?

The dissertation seeks to argue that the major underpinnings of Deuteronomy 23:12-14 are theologically, morally, and socio-culturally applicable to present life situations. In other words, the disciplines of holiness and environmental sanitation and hygiene, in connection with 'name and place theologies' are relevant to present day living, and that 'YHWH/holy war' is still a major motivating factor for YHWH's continued presence and dealings with creation. The discussions will end with implications for Christians and the larger society before a final conclusion is drawn.

6.2 The underpinning disciplines of Deuteronomy 23:12-14 are applicable today

As established already, the burying of human excreta outside the camp of Israel (Deut 23:12-14) was motivated, primarily, by cultic/ceremonial holiness/purity, and to some extent environmental sanitation, and hygiene in relation to the health of the people. However, it was as part of the requirement for the war which YHWH was ready to wage against His enemies. Based on these realisations, my position is that the values of Deuteronomy 23:12-14, when explored, can have implications; first, for pure religious living for all people, especially Christians; second, for environmental sanitation issues, especially, concerning the challenges associated with the disposal of human waste/faeces; and finally, for the improvement of health through the promotion of preventive medicine.

Attention is focused on each concept, one at a time. This will be followed by the impact that these issues make on the 'divine presence' in the current world. The final section will show how the integration of all the afore-mentioned concepts make the 'YHWH/holy war' concept argued in this dissertation an issue of a divine judgement or an activity sanctioned by God, rather than some kind of a biblical 'jihad' today.

6.2.1 Implications of Deuteronomy 23:12-14 for holy living today

In the preceding chapter, it was established that Deuteronomy 23:12-14 was not only ultimately relevant in the eschatological age (cf. BDAG no. 552; Vine 1996:40, 307; Thayer 1980:487-88; TWOT no. 690d; ref. §5.4.1), but also very applicable to the NT Christians. While the world awaits the events of the eschatological age, for now

attention can be focused on contemporary life to see the kind of benefit(s) that can be derived from the issues addressed by the text.

The premise of the current discussions is the argument of theonomists that the Decalogue has relevance for Christian living today (cf. Gundry 1996:93-143). The OT cleanness and uncleanness, which metaphorically symbolised moral purity and impurity is applicable now since 'moral purity is still a Christian idea' (Sprinkle 2000:654-656). True, the moral undergirding of the laws has continuing importance, if not for everybody, at least, for the Church (cf. Wright 2011:508).

Currently, the impact of some OT laws in the study of ethics from both non-Christian and Christian perspectives (cf. Lioy 2004:6) and their implications for many other areas of life (cf. Poythress 1991:139) cannot be overemphasised. Naugle (2002:262) argues that the laws, the gospels, and all the underpinnings of the epistles 'express God's moral will within the framework of the covenant of redemption'. Since by special and natural revelations, 'God's casuistic expectations, anchored in his own holy character, are revealed to all human beings' (Naugle 2002:262; cf. Rom 1:18-2:1), where special revelation includes the laws, we can infer that the OT pericope, which although falls under the Deuteronomic Code (Deut 12-26), has ethical implications for all people.

It is in this light that the ethical underpinnings of Deuteronomy 23:12-14 were argued as relevant to Christians, using particularly Paul's Second letter to the Corinthians, and to some extent, Romans. It was shown that since the apostle addressed the church as a community and on the basis of holiness of the OT camp/temple regulations, the stipulations of our OT pericope sheds light on his message. As part of the Apodictic Laws (Klein et al 2004:341-42) which primarily treat moral and religious matters, the applicability of issues of moral holiness espoused by the pericope cannot be overemphasised. Like this pericope, where Israel constituted a military community, the Christian community in 2 Corinthians 6:14-7:1 is addressed as a unit/group and not as single individuals, in a camp/temple context (Liu 2012:289; 2013:214; Barnett 1997:349; Briley 2000:100; Hafemann 2000:282).

Moreover, the similarity between the theology of the OT sacred spaces like the camp and the NT temple of Jerusalem has been noted (Asumang 2005:29). Indeed, the parallels and typologies between the wilderness migrant camp in the Torah and the Epistle to the Hebrews are indications that Christians, as a 'cultic community on the move' (Johnsson 1978:249), must be obedient to the stipulations of the camp. Specifically, since the OT camp represents the spiritual Jerusalem (cf. Asumang and Domeris 2007:1-33; Asumang 2005:128), contemporary Christians, as 'holy ones', are equally enjoined to a life of moral purity that parallels that of the OT laws.

While Christians are guided by the fact that they are not bound by the ceremonial requirements of the laws, they should accept that their moral obligations are still effective. The fact that Paul's call on Christians for purity in 2 Corinthians 6:14-7:1 is 'in the language of the OT ritual purity laws' (Briley 2000:100; cf. Barnett 1997:356; Hafemann 2000:282) is an indication that the principles of the purity laws are applicable to Christians at all times. According to the OT regulation (Deut 23:12-14), faeces defile God's holy place, the camp, such that anyone who does not bury human waste outside, but defecates within the camp has disobeyed the law. Thus, it is not just the faecal matter that defiles the camp, but also the act of disobedience of this regulation. This is tantamount to breaking both the ritual and the moral laws, and making the person a sinner. In the NT, it is written, 'All unrighteousness is sin' (1 John 5:17), and that 'Everyone who sins breaks the law' (1 John 3:4), meaning that it is the moral implications of the laws which are emphasised in the NT.

Thus, as a community of believers (1 Cor 3:16-17; cf. 2 Cor 6:14-7:1), regardless of the period and place, the moral purity requirements of the laws, as spelt out in Deuteronomy 23:12-14, specify the type of behaviour 'that always is the duty of God's people' (Lioy 2004:17-21). As a covenant community, the OT Israelites were called to reveal YHWH to their world (Block 2011:25; cf. Wright 2006:224-25, 329-33) for which Deuteronomy 23:12-14 had to address specific issues of their lives, particularly, purity. Similarly, for the Christians at Corinth, moral purity needed to be practised and maintained by the community 'so that it could be sanctified as the dwelling place of God' (Liu 2012:289). Not only them, but all Christians have been called into a covenantal relationship with God which is distinct, since they constitute a holy nation in the holy camp (1 Pet 2:9). Moreover, just as Israel in the military

camp were fulfilling the role of priests (Deut 23:12-14; cf. Exod 19:6; Sprinkle 2000:642; Madeleine and Lane 1978:270-271), and the Christian community at Corinth was addressed as priests fulfilling a divine role in the camp/temple (cf. Hafemann 2000:285), contemporary Christians are required to serve as priests in the world (1 Pet 2:9).

Additionally, Deuteronomy 23:12-14 requires that Christians consecrate themselves in the camp, God's holy place (cf. Psa 24:3-4), by (metaphorically) burying their 'faeces' (or 'filth', cf. Holladay 1988:301; BDB 8043-44:844) to avoid breaking the 'camp law'. Just as Christ was a cursed 'thing' because He was hanged on the cross (Deut 21:22-23; cf. Gal 3:13) outside the camp so that He would not defile the city with its temple (Num 15:35; 19:3; 31:12; cf. Heb 13:11-12; Asumang 2005:128), so believers should nail all forms of unrighteousness/'moral impurities' to the cross outside the camp. In other words, all forms of pollution, in the moral sense, have to be avoided in every area of life, since only the clean person can approach YHWH in worship (cf. Alexander and Rosner 2000:546; cf. Gaebalein 1992:141-42). Not only this, but Christians are to go to Christ outside the camp (Heb 13:13), and like faeces, bury the old nature which was conceived and born in sin (Psa 51:5). And just as Christ resurrected outside the camp, so believers will be identified with Him not only by being raised as in baptism to a new life (Rom 6:2-4; 1 Cor 15:31), but also be like Him in His resurrection.

As new creations (2 Cor 5:17), Christians are compelled to be particularly morally holy and responsible in every sphere of their lives (cf. Kudadjie and Aboagye-Mensah 1992:4-6). In this light, they will be serving as 'holy ones' (*hoi hagioi*, 1 Cor 1:2) in the world on behalf of YHWH (Domeris 1986:37). As is also argued, 'morality does not conflict with holiness' (Douglas 2002:53), since holiness itself is a moral requirement (cf. Klawans 2003:19-22; Moskala 2000:25-26). Our call to serve as 'holy ones' in the present world should commit us to pursue moral holiness, as dictated by Deuteronomy 23:12-14. Wherever Christians are, or gather in Christ's name, becomes a 'holy ground', and thus can be defiled, 'not by ceremonial but ethical impurity' (Sprinkle 2000:646-658). As Paul instructed the church (1 Cor 5) to ensure purity by not associating with any defiled entity (v. 9), but to 'get rid' (v. 7) or

'expel' anything evil (v. 12) from the 'camp' of believers to a place outside the camp (Liu 2013:145), so their present 'camp' should remain holy.

When the Scripture describes our bodies as God's temple, it is not just as a sanctum for sacerdotal activity, but as the abode of the deity represented by His indwelling spirit (1 Cor 3:16) which had to be kept holy. So, to live as a holy nation (1 Pet 2:9), Christians must, in the moral sense, have clean hands, a clear mind/conscience, and a pure heart. As 'salt' and 'light' of the world who are to let their light shine (Matt 5:13-16), striving for moral holiness wherever we are, homes, markets, offices, and church, is not negotiable; it is a must. There should be a distinction between Christians and non-Christians (cf. Deut 22:10; 2 Cor 6:16). In this way, we will not only enjoy His presence with the blessings of divine 'protection and victory' (Deut 23:14), but also every promise that godliness holds for the present life and the life to come (1 Tim 4:8).

Just as Douglas (2002:49-50) argues for this connection between purity and blessings from God, any impurity which will cause a withdrawal of God will not only withdraw His blessing, but will also open the door to His judgement by way of war. This is why Isaiah (13:3-5) mentions how God would engage in a war against His people for breaking His moral laws (Isa 59:15-19; cf. Asumang n.d.:22; 2007:16-17; 2011:20-21). Thus, moral purity brings blessings, but filth brings divine judgement.

Deuteronomy 23:12-14 is applicable to Christians, not only in the NT or present time as argued above, but pressing on into the future. This is when the holiness required of Deuteronomy 23:12-14 is expected to become a yardstick for God's people to enjoy His eternal blessings in the eschatological camp. This is the eternal camp (Rev 20:9; cf. Tob 13:9; cf. Keener 2000:486), which is 'prepared as a bride beautifully dressed for her husband' (Rev 21:2, 9) and transformed into a new and Holy City, with the name, New Jerusalem, and descends out of heaven (Rev 21:2, 10). The holiness of the city, the renewed camp of the OT, whether congregational or military, is underscored by the fact that 'nothing impure will ever enter it' (Rev 21:27). And it underscores the argument that moral purity is a yardstick for enjoyment of the promises of the eternal camp.

Closely connected to moral purity is what a person demonstrates by way of attitude towards the outside world. In other words, the call for purity cannot be separated from our relationship with our environment and its related matters. No wonder the holiness of the camp is tied to the sanitation of the environment with implications for hygiene and the health of the people (Deut 23:12-14). The section that follows is devoted to sanitation or environmental care, while the next will concentrate on hygiene-related health implied in the text.

6.2.2 Implications of Deuteronomy 23:12-14 for environmental sanitation today
The implications of environmental tidiness in Deuteronomy 23:12-14 cannot be overemphasised. In fact, the scholarly corroboration is overwhelming (Crüsemann 2001:247; Christensen 2002:544; Faniran and Nihinlola 2007:47-53; Saxey n.d.:125; Borowski 2003:79-80; Richter 2010:354-376; Stott 1999:123-142; BDB 1979:690; Douglas and Tenney 1986:187; Barker and Kohlenberger III 1994:264; Bruckner n.d. 7-8; and DeWitt 2000:71). The discussions in this section centre on the lessons that can be derived from Deuteronomy 23:12-14 in relation to present day environmental sanitation challenges.

The challenge of filth is current, but also dates back to time immemorial (cf. Aklikpe-Osei 2014:9). Biblical and Talmudic sources reveal the difficulty of separating such a challenge from both religion and moral considerations (Newmyer 2001:428). This is because humanity's responsibility is not only to our fellows but to our environment and creation as a whole (Bruce 1979:8; cf. Richter 2010:354-376). Since as humans we are creatures of our physical environment, we are subject to all the conditions therein. In other words, the geographical environment affects every person's mode of life and thought, social and religious life, and whole culture (cf. Nesbitt 1942:306), because everyone is hedged in by the forces of nature together with the total physical setting. Thus caring for our environment becomes a duty we owe to ourselves and future generations, and should not be compromised.

A World Health Organization (WHO) report reveals how over the past decades, 'human activities have caused considerable hazards, especially due to the inadequate attention paid to environmental concerns' (Anonymous 2002:5). It is doubtful whether there is any culture the world over that is not concerned with

pollution by faeces; it doesn't only constitute a displeasing spectacle, but is also disgusting and sometimes elicits feelings of nausea. So, the campaign against an environment polluted by faeces is expected to be responded to by everybody in this global village. Unfortunately, not all people are environmentally-aware, or more appropriately, sanitation-conscious. As Ocampo (2007:4-5) reveals, 'Half the population of the developing world lack basic sanitation'.

Particularly in Africa, pollution by faeces is a great socio-cultural challenge in a number of its countries; 'filth has taken over many communities' (Aklikpe-Osei 2014:9). Faniran and Nihinlola (2007:49-50) comment on the challenges with environmental management in Nigeria, and point out the 'non-existence of functional public latrines', leading to the use of stream/river banks for what they describe as 'short-put human excreta'. Surprisingly, this is not peculiar to rural areas of the countries with such challenges; it is sometimes worse in the urban communities. This is where, perhaps, it will be helpful to narrow the focus down to my country, Ghana, in order to provide specific references and emphases. My choice of Ghana, a developing country on the west coast of the continent, is informed by my familiarity with, and interest in my local context. Moreover, the sanitation situation in Ghana might not be much different from other developing countries, such that, a report here could be applicable to any such country, most especially, in Africa.

Reports in Ghana indicate that there is general breakdown in sanitation; people are insensitive to where they defecate. Arku and Moeremans (2011:18) observe that basic sanitation is currently non-existent in most Ghanaian communities. Often, the problem might be due to the cultural lifestyle of the people and/or some other reasons. Strangely, the survey notes that sanitary facilities are deemed to be a waste of money-earning space by many commercial property owners (i.e., landlords/landladies) in the country. Nevertheless, the underlying factors can also be political, especially, where reports to the government on total lack or inadequate facilities for such human waste do not elicit any response. No wonder, one of the local television stations in the country, TV3, mentions on April 17, 2015, in its 7:00pm News bulletin, '18.7million Ghanaians will be without toilet facilities by the end of 2015'.

In the capital city, the report on sanitation is not better. As Aklikpe-Osei (2014:9) comments: 'Every nook and cranny of Accra, for instance, is dressed in golden filth'. Not even the beaches are spared this faeces-related filth, as people use such places for disposing of waste, 'freeing of bowels and other uncultured activities' (Aklikpe-Osei 2014:9). There are reports that many households in the capital city lack toilet facilities (cf. Arku and Moeremans 2011:18). A survey reveals for instance that, in Accra alone, about 29,679 (i.e., 68.5%) out of 43,324 houses visited were without toilet facilities, despite a directive from the metropolitan authorities that all houses in the metropolis should have toilets by September 2011 (Selormey 2012:33). Outside the capital, this socio-cultural challenge is no different, as shown by various reports; Ekuful (2012:7), Agbenu (2012:16), and Danso (2012:22). Zakaria (2012) report that open-defecation is common in Zabzugu in the Northern Region of Ghana as a result of inadequate or unavailability of public and private toilet facilities.

The two classes of toilet facilities in Ghana are the water-less and water-based systems. Selormey's (2012:33) report reveals that about 2,930 houses in Accra still use pan-latrines which are water-less, with their content usually emptied at unacceptable places. Even with some of the water-based toilet systems which dominate well-planned homes, the regular supply of water is a challenge, as reported by Yeboah (2014:40-41). Thus, where toilet facilities exist, they are often very untidy and unhealthy. Rather, as Selormey reports, they 'are characterised by obnoxious scents…as elimination of pathogens and organic degradation is not significant'.

Probably challenged by the absence of toilet facilities, one can imagine where people will defecate, or drop 'collected human waste'. People defecate or drop human excreta anywhere in Ghana. It is common to see some of the people defecating in the open and/or along the beaches or directly into the sea, streams, and open drains, as Yeboah (2014:40-41; cf. Andoh 2014:26) reports. Connected to this practice is a feature in the slums of Ghana, which Selormey (2012:33; cf. Issah 2014:20) describes as the 'flying toilet'. This, the reports notes, is characterised by the use of plastic bags as containers for faeces which are thrown into the nearest open spaces. For instance, TV3 reported on November 19, 2012, in its 10:00pm

News bulletin (cf. Yeboah 2014:40-41) that about 20% of Ghanaians defecates openly.

It is against the backdrop of the need for environmental care that Deuteronomy 23:12-14 becomes significantly applicable. Indeed, scriptures make direct calls for a responsible relationship with creation (Deut 20:19; cf. Gen 9:10-11; Job 39:5-27). For instance, the attitude of the OT Jews in response to scriptures (Psa 104:10-11) is a positive response to the call for creation care. Based also on the invocation by the Talmudists, the attitude of the Jew 'has always been to treat the land with care' (Newmyer 2001:427-428). It is important to emphasise the relevance of the OT law to today's situation, and reiterate its call for best practices in the disposal of faeces in our environments. At least, as directed by the law, burying faecal matter fulfils the requirement of keeping our earthly camp environment clean.

Therefore, natural care should be seen as one of the moral obligations, if not for all, at least, for Christians (cf. Wright 2004:87). They should be prepared to take care of the environment as a duty they owe to themselves, future generations, and above all, God. As God's sacerdotal agents, exploring the rest of creation 'in a responsible fashion' not only compel others to 'bear witness to the divine likeness' placed in them (Lioy 2010:33-34), but also helps them as His people to actualize His will on earth (cf. Matt 6:10; Hafemann 2001:25). If their physical bodies are the temples of the Divine Being, then it is not unreasonable to argue that the earth, where they live, and their immediate surroundings, serve as part of His 'universal sanctuary' (cf. Lioy 2010:29; Lioy 2005:27; Levenson 1994:86).

Then also, as a universal palace of God (Mic 1:2), the heavens is where 'God built the upper rooms of His palace' (Lioy 2010:29; cf. Amos 9:6), with Heaven as His throne and the earth as His footstool (Isa 66:1), and all the remaining elements of creation, including everything on the earth, becoming part of the decorations of the Universal King (cf. Lioy 2010:29). Thus, He dwells in the community of His people (cf. Liu 2012:289). Consequently, it should be borne in mind that any form of sanitary impropriety for the Christian would be repudiated by God. Meaning that, humanity, as custodians and stewards of YHWH's decorations, are required to maintain and

not destroy any part of it, because there is accountability involved (Luke 16:2; 1 Cor 4:2).

Associated with this position is an even stronger argument that burying such matter ensures hygiene and prevents the contracting and spreading of diseases. It is to this argument that our focus is now turned.

6.2.3 Implications of Deuteronomy 23:12-14 for hygiene-related health issues

Reports on hygiene and health due to improperly disposed excreta and efforts to address them are becoming so challenging that they have necessitated a search for effective solutions. In the light of LeMarquand's (2012:199) expectation that African biblical scholarship may one day 'have some kind of small impact on a suffering world', I believes some of the impact is available presently. This is in the direction of contributing to the efforts aimed at resolving the hygiene-related health issues which no doubt pose huge challenges to many communities, especially in the developing world.

It is recalled from the previous chapters that Deuteronomy 23:12-14 is implicitly motivated by hygiene and sanitation-related issues with implication for health. Our observation finds support in Hall (2000:348), Hart (1995:78-80), Adler (1893:4-5), Adeyemo (2006:240), Borowski (2003:78-80), Douglas (2003:54), Alexander and Rosner (2000:154-55), Barker and Kohlenberger III (1994:264), Bruce (1979:259), Zodhiates (1996:1526), and Craigie (1976:299-300). In the current section, my argument based on the stipulations of the OT periscope, is that, to deal with the high incidence of faeces-related sickness and deaths, the world needs preventive and not only curative measures, though the latter are also important. This section focuses on the implications of the hygiene-related issues of the text for the present day.

The connection between improper faeces disposal, unhygienic lifestyle, disease, and contagion is common knowledge in the area of public health (cf. Andoh 2014:26; Faniran and Nihinlola 2007:50), and underscores the socio-medical dimension of the discussion. Consequently, the pericope doesn't only call for a responsible attitude and treatment of our environment particularly in respect of faeces, but provides enough platforms to argue that burying faeces is the safest human waste disposal

practice. This observation becomes significant to the current discussion in the light of the repercussions of open defecation for health. In fact, 'both direct and indirect open defecation have serious implications on health' (Andoh 2014:26). As *The Millennium Development Goals Report* (Anonymous 2007:26) shows: 'The health, economic and social repercussions of open defecation, poor hygiene and lack of safe water…contribute to about 88 per cent of the death due to…diseases – more than 1.5 million – in children under five years'. Relatedly, a Ghanaian newspaper reports, 'approximately, 19,000 Ghanaians, including 5,100 children under five, die each year from diarrhea, – nearly 90 per cent of which is directly related to poor water, sanitation and hygiene' (Agbenu 2015:24; cf. Kennedy 2014:26).

The link between improper faeces disposal and disease-contagion is also shown in Nossig's (cf. Hart 1995:72) definition of social hygiene to include environmental issues which are fundamental to public sanitation campaigns, and also extended to matters of health. Hart believes that in the ancient world and even in the present, social hygiene's primary goal was 'the preservation and advancement of the physical well-being of the nations'. Care for the environment which, according to Newmyer (2001:427), is always pre-supposed in rabbinic pronouncements and prevention of direct contact with pathogens from faeces, is also necessitated by the need for healthy flora and fauna of the ecosystem.

While becoming hygiene-conscious such that people are prevented from faeces-related health hazards might not be a serious issue for many advanced nations, it is a real challenge in many developing countries. Lots of attempts to find effective solutions to the improper faeces disposal and its associated health challenges are still ongoing, though more efforts are needed. On the global scene, Black and Fawcett (2008:¶4) report that 'solutions - technological, administrative, legislative, social and political - to a major worldwide sanitary crisis are needed'. Unfortunately, 'Even the UN's declaration of the period 2005-2015 as the 'International Decade for Action - Water for Life' betrayed neglect of sanitation, in presentation if not intent' (Ebire and Al-Zubi 2008:§2¶1).

Narrowing down to Ghana as an example, once again, vigorous efforts to arrest this hygiene crisis are being pursued (cf. Nuamah and Markwei 2012:17; Anonymous

2012:53). Often, improperly disposed human waste and 'flying toilet' that land in the nearest open spaces (cf. Selormey 2012:33) are spread by rainwater, currents or even animals, with the likelihood of contaminating water bodies which serve as sources for human consumption. Consequently, faeces-related sicknesses continue to break out periodically, and not only pose a great challenge to our health delivery systems, but also lead to high death rates.

Cholera is a typical example. Bokpe and Issah (2014:16) provide some statistics on the situation in Ghana, that 'in 2011, 10,628 cholera cases with 105 deaths were reported. In 2012, 9,542 cholera cases were recorded with 100 deaths'. Available statistics from the Ghana health services on a cholera outbreak in the country in 2014, which was yet to be brought under control at the time of writing this report, indicate that 'about 22,300 people were affected' (Tetteh 2014:13) 'with more than 90 deaths' (Boadu and Gobah 2014:16; cf. Quaicoe-Duho 2014:16) at the time. The Greater Accra region alone recorded over 20,000 cases (Kale-Dery 2015:48). And considering the extent to which the country's health delivery systems had been stretched, there was a high probability that the death toll could rise.

Such records on the situation in Ghana indicate that proper disposal of faeces is an issue that cannot be compromised, since failure to do so usually leads to devastating consequences. In this light, though the theme for the celebration of World Toilet Day in Ghana in the year 2012, *The health of your child begins in the toilet*, appears to be awkward, we agree with Selormey (2012:33) that the Day 'has joined the queue and has come to stay' as an important occasion. The sad realisation, however, is that there are no signs that the biblical solutions to the hygiene-related health issues have been adequately explored for the benefit of modern society. So the sanitation crisis continues to deepen in the country, just like other developing countries.

The argument here is that the requirements which were spelt out in Deuteronomy 23:12-14 almost 3,500 years ago were not only for ritual purposes, and that of sanitation and cleanliness, but were effective measures to protect Israel from contagious diseases and deadly plagues (cf. Holman 2003; Faniran and Nihinlola 2007:52-53). The proper disposal of faeces that the text stipulated provided the basis for the construction of latrines, even including the best known types today (cf.

Bruckner n.d.:7-8; Borowski 2003:79-80; Crüsemann 2001:247; 2002:544; Saxey n.d.:125). As Holman (2003:¶9) puts it, 'no race of people, before or since, has left us such a wealth of laws relative to hygiene and sanitation as the Hebrews'.

Unfortunately, the modern world has ignored the vital importance of practising the best human waste disposal method which doubtless guarantees hygiene and environmental cleanliness, and in the process helps in the prevention of diseases and contagion, as both Saxey (n.d:124) and Holman (2003:¶11) argue. Modernity seems to have prevented the construction of pit latrines. This is not to say that there are no challenges to its use, a practice which is argued by Maugh II (2006:¶1-4) and Deirdre (2006:¶1-3). There is, no doubt, that, it is ultimately not sustainable environmentally, since it can affect underground water-bodies. In that case, some may opt for burning, which also has its advantages and disadvantages. Perhaps some will argue for a process where the faecal matter is taken through de-composting systems, but these also have their smell-pollution problems.

Against the backdrop of these challenges, the solution, by way of reiterating an earlier position (ref. §6.2.3), is 'a hole in the ground', as also argued by Black and Fawcett (2008:¶4-5). To be more direct to the point, I posit that disposal by way of latrines and engagement in best practices of hygiene, is the solution for most of the communities in countries like Ghana that have faeces disposal challenges. While there can be curative measures for faeces related sicknesses, my argument is supported by the popular and undisputed adage that, 'Prevention is better than cure'. Thus, burying the faeces will be a safer practice since it will prevent direct contact with potentially hazardous micro-organisms.

For Christians in particular, since our community life is where the Spirit of God dwells (cf. Liu 2012:289), the practice of good hygiene is paramount for the maintenance in good health of the believing community, which constitutes God's 'temple'. Sprinkle (2000:655-57) argues that Christ would not have abolished the distinction between clean and unclean foods, 'if hygiene were the purpose of this distinction'. Indeed, hygiene might not be the main purpose for such a law as specified in the pericope, yet the importance of hygiene for Christians and the world at large cannot be underestimated. This is the link we want to establish here; that it

is not a ceremonial obedience to the stipulations of our OT pericope that is required, but rather a moral variety of it in the form of hygiene is expected to prevent diseases so that the people of God will enjoy the 'standard health wish' of 3 John 2.

Thus every effort to stay hygienically clean, particularly in relation to dealing with human excrement (Deut 23:12-14), is a moral requirement. Just as God was interested in the health of His people in the OT period as revealed by our pericope (Deut 23:12-14; cf. Exod 15:26), it is His wish for His people in the NT to be healthy, as 3 John 2 clearly reveals: 'I pray that you may enjoy good health'. So, in the light of this NT text, there is a divine wish for good physical health for the community of believers in both testaments. Heather (2002:77-86) notes a comment by a Jansenist priest, Isaac-Louis Le Maistre De Sacy, who, in interpreting 3 John 2, asserts the validity of wishing prosperity and health to those who faithfully use it to honour God. He also referred to 3 John 2 as the passage which inspired Oral Roberts and Paul Yonggi Cho to pray for restoration of physical health for people in their day.

This does not mean that physical health is being emphasised over spiritual well-being, as some may interpret it. While agreeing with Moo (1988:192, 209) that this does not mean that 'good health should characterise *every* believer' it does not also mean that suffering for the sake of the gospel is being sacrificed for physical health as he seems to argue. However, the description of this NT text as 'a standard health wish' by Raymond E Brown (cf. Heather 2002:86), is appropriate. In effect, not only are believers expected to be healthy as advocated by this investigation, but the high death rate due to improper hygienic and sanitation practices can also be reduced.

Hence it is proper to end this section on the note that by applying the principles of Deuteronomy 23:12-14, which requires responsible attitudes and acceptable practices towards our environment, faeces-related hygiene/health challenges could be dealt with. Thus, the findings presented in this dissertation serves as a heuristic device to ensure good hygienic practices in the hope of preventing diseases and promoting good health today. This kind of mind-set will definitely help us to recognise the presence of God, who has never lost contact with His creation, as the following discussion shows.

6.3 Implications of Deuteronomy 23:12-14 for 'Name' and 'Place' theologies

A major objective of the present discussion is the integration of the motivations for burying human waste outside the camp to give meaning to both 'name theology' and 'place theology' concepts that Deuteronomy 23:12-14 espouses. In the early chapters, it was argued that the military camp was a sacred place because of God's presence. In this section, it will be argued that these two concepts find application beyond the OT and NT context to present life. The discussion will relate the call to a life that is holy, hygienic, and careful of one's environment with respect to disposal of faeces to the awareness that YHWH is still in the midst of His creation. It will conclude on the note that failure to observe the divine presence by keeping the 'contemporary camp' holy will lead to God's judgement.

Throughout the Bible 'the essence of holiness is tied to the unique character of God, according to which he is beyond all human definitions, above all human power, and deserving of all human worship, yet through which he longs to relate to human beings' (Wells 2000:14-16). It is in this light that in spite of the fall of humanity with its consequences for the rest of creation (Rom 8:19-22), 'God still rejoices in the beauty and balance of his creation' (Richter 2010:368).

Sprinkle (2000:654-55) sees the idea of sacred space under the new covenant as abolished. Yes, the idea of sacred spaces like the OT temple with their regular rituals might not be applicable now, but as Sprinkle (2000:657) at the same time admits, the fact that we call church buildings 'sanctuaries' is an indication that 'we sense the need psychologically of having sacred spaces even today'. However, God is tabernacled among believers presently such that not only is our body the temple of the Holy Spirit, but His presence is also where two or three have met in the name of the Lord (Matt 18:20). To the greatest extent, 'the entire world has been God's sanctuary since the dawn of time, as also affirmed in Isaiah 66:1 that 'the heavens are His throne, and the earth is His footstool' (cf. Matt 5:35). Indeed, not only the earth but that 'the entire universe is a sacramental place for God' (Lioy 2010:25-29).

Thus, 'camp' can be applied to the earth as a geographical location. Asumang and Domeris (2006:1-26) employed sociological models in spatiality to examine the

expositions made by the author of Hebrews. They concluded that the spaces of the wilderness camp (Num 1:47-2:34; 3:14-16, 29-38; 10:11-28) were typologically interpreted by the author of Hebrews in his schematic expositions, where the 'inhabited world' (Heb 2:5-18) corresponded to the camp of God's people (cf. Asumang and Domeris 2007:10).

Thus, the whole world becomes a 'camp', not only because the earth and its fullness is YHWH's (Psa 34:1), but like the OT camp where His presence dwells, He constantly walks amongst His people (cf. Martin 1986:204; Hafemann 2000:284). Consequently, not only should specific places be seen as 'camp/holy grounds' as in the OT/NT Jewish worship or as associated with some religious groups in some parts of the world, rather, for Christians, every place of this 'inhabited world' becomes a sacred space.

It is reasonable then to identify with Skolimowski (1993:6) that humans should regard the earth as a sanctuary, since it immediately alters the role of any dweller to that of 'a shepherd, a responsible priest who maintains the sanctuary'. This is because it 'creates a sense that the world is a spiritual place, and if this is deeply felt then the only possible way to act in the world is with reverence' (Cox and Holmes 2000:73). What this also means is that since humanity is created in the image of God, we should live in a holy/clean environment that reflects God's nature (cf. Faniran and Nihinlola 2007:6; Bakke n.d.). We are called to demonstrate responsible stewardship towards the earth (Gen 2:15; cf. Lioy 2010:25-29; Richter 2010:376), because it is God's footstool.

By extension of our pericope, then, God wants people to regard the earth as 'sacred', because of His presence, and not mess it up with faecal matter. God's message in Jeremiah 2:7: 'I brought you into a fertile land to eat the fruit and rich produce. But you came and defiled my land and made my inheritance detestable', as Faniran and Nihinlola (2007:48) argue 'was a reprimand which came particularly when He saw that His original purpose for man which was to take care of land had been replaced by uncontrolled pollution through diverse waste'. That is, just as the OT camp was prone to defilement, the earth as the universal camp is also being defiled, this time 'not by ceremonial, but by ethical impurity' (Sprinkle 2000:637).

YHWH still walks in the midst of His people (Deut 23:12-14), and in anthropomorphic terms might soil Himself by stepping in any faeces/filth in our environment (cf. Christensen 2002:540). Accordingly, pollution of the earth in violation of God's instructions is, as Newmyer (2001:428) puts it, 'not merely foolish but sacrilegious as well'.

Consequently, we have to treat our environment with respect. We should live with a deep sense of devotion, or as Skolimowski (1993:7) puts it, 'empathy fused with reverence', and 'to watch, notice, and live in heightened contact', as Cox and Holmes (2000:73) also put it. As people created new not only for good works (Eph 2:10), but to be advocates of God's handiworks (1 Pet 2:9), Christians 'cannot afford to ignore the natural environment' (Osborn 1993:12). The environment will become what we as guardians determine:

> Treat it like a machine and it becomes a machine. Treat it
> like a divine place and it becomes a divine place. Treat it
> indifferently and ruthlessly and it becomes an indifferent
> ruthless place. Treat it with love and care and it becomes
> a loving and caring place (Skolimowski 1993:6; cf. Cox
> and Holmes 2000:73).

Thus, when we beautify our environments it does not only speak volumes of the way we cherish what God has given us, it also indicates our preparedness to let it reflect His beautiful creation.

As Christian community living in the environment, a healthy environment will impact on our bodies and enable us to live healthily as God's temple. Moreover, since the whole earth is a 'sacred space', we should treat our immediate environs with some sense of devotion or respect, because YHWH still walks in the midst of His creation. The question at this juncture is; does the failure of the contemporary world to observe the divine prescriptions of holiness, sanitation, and hygiene which can 'defile' our sacred spaces and have negative repercussions on our health elicit any reaction from Him? The subsequent discussions will seek to answer this question.

6.4 Implications of Deuteronomy 23:12-14 for 'Holy war' today

One of my concerns in this dissertation is to explain 'YHWH/holy war', as an act of divine judgement in terms of not only physical battles which involve physical weapons, but also as spiritual warfare. Indeed, 'holy war' has been shown to be a major contributing factor to the effective implementation of Deuteronomy 23:12-14 as well as the main motivation for the integration of the other concepts (ref. fig. 4.6; cf. 4.2). By the dictates of our pericope, YHWH wanted the covenant community to maintain the military camp as a sacred place (cf. Christensen 2002:542-44; Lioy 2010:31; Macdonald 2006:217; Inge 2003:42) in respect of His presence and what He was in their midst to do – to wage a 'holy war'. The concept has also emerged as one of the climatic concepts, if not the ultimate, in the NT eschatological age.

The theological and moral dimensions of war have engaged the attention of scholars over many centuries. For Augustine (V.22, 216, 217), wars owe their existence to the will of God and serve a divinely appointed purpose such that even the durations of wars are divinely dictated by Him. However, if YHWH's objective for the law of Deuteronomy 23:12-14 is misconstrued, some people may always employ war or violence in dealing with their enemies. Indeed, God did not intend the regulation to be a rule to merely engage in wars. Nevertheless, based on the fact that it is God who sanctions 'holy wars' (Num 14:39-45; 1 Kgs 12:21-24; cf. Asumang 2011:19; Aboagye-Mensah 2006:967-68; Domeris 1986:35-37; Poythress 1991:142; Kunhiyop 2008:115), I consider it imperative to show in the subsequent sections how the 'holy war' underpinnings of the pericope apply meaningfully and practically to current life situations.

6.4.1 'Holy war' as physical battle in the world today

Asumang (2011:20) classifies 'holy war' as a combat that also involves physical enemies. Physical wars have been part of the world's system of operation since creation. Just as in the biblical times, the world now continues to witness such wars which are usually calculated to deal with enemies. Weeks (2010:10) provides the statistics of physical war over the six millennia of human history as 14,000 major armed conflicts in the civilised world alone with the death toll of about 21 million persons during World War I (1914–1918) and 50 million persons during World War II (1939–1945). Since physical wars are likely to continue as long as life on earth goes

on, this begs the composite question: how should 'holy war' be differentiated from any other war, and how should the concept be interpreted, especially in the light of the 'just war' tradition/theory and contemporary war challenges?

In life, people engage in physical wars for many reasons. The commonly observed ones are that they are a part of people's service to their nation, when they are called to lay down their lives to defend its peace and protect its citizens. While for power-seekers the reasons are usually political, however, many of them happen to come in the colours of ethnicity and religious faith. Yet some people proclaim themselves as 'saviours', and resort to war if they perceive that they and/or their society is being cheated in any way or deprived of the needed freedom.

Still, others, mostly 'terrorists' - groups of people whose method of war is indiscriminate attack and the use extreme violence as a way of instilling fear in order to achieve their aim – often take to arms as a retaliatory action, which they often consider as retributive justice. Then also are those who do so just to take advantage of innocent people and rob them of their properties and peace. Whatever motivates these wars, whether ethnic, political, religious, and so forth, and in whatever magnitude they assume, whether they involve only words or simple weapons such as clubs or cutlasses or sophiscated ones as guns, atomic, biological, chemical and nuclear, the question is, are there any theological, moral, and socio-cultural justifications for modern physical wars?

Against such a background question, and also in the light of Aboagye-Mensah's (2006:967-68; cf. Kunhiyop 2008:115) quest for an answer as to whether Jesus' words to Peter (Matt 26:52) and Pilate (John 18:36) mean that 'pacifism should be the only option for Christians' under circumstances of violence, our interest stretches even further. That is, if the Christian should respond to any violent abuses at all, then to what extent should it be? As the 'light and salt of the world' (Matt 5:13-16), Christians in particular have a duty to address the use of violence and war as a means of resolving conflicts.

Thus, in this subsection, the dissertation focuses on the lessons the contemporary Christian world can learn from Deuteronomy 23:12-14 in relation to violent retaliation,

aggression, and in the extreme, war. Our focus is to evaluate wars in the light of their theological, moral, and socio-cultural significance, and narrow our focus on the implications to state military service and individual self-defence. The motivation is the obligation placed on Bible believers to be responsive to the spate of wars today.

An interesting aspect of 'holy war' is where as God of hosts (Exod 6:26; 12:17), YHWH employs human instrumentality to execute His purposes (cf. Madeleine and Lane 1978:270-271; Longman III 2003:62). This is where international bodies, state authorities, and people groups engage in wars in the hope of fulfilling their mandate as peace-makers. Along this line, there are those who argue that efforts to eliminate war adventurists like 'terrorists' and other warmongers such as mentioned earlier constitute a 'holy war', since such moves are calculated to destroy enemies of peace and progress. Packer (2002:45-49) and Galli (2001:24-27) are examples of those who defend such action. However, the positions of people differ depending on where one draws the line between the moral and immoral objectives for such actions. For, as O'Donovan (2003.16) argues:

> It is better for practical reasons, perhaps, not to try to be too clear about precisely where 'peace' ends and 'war' begins, or to mark where moral rules 'towards' war end and moral rules 'in' war take over. For the principles of judgment that divide responsible action from irresponsible, charitable action from uncharitable, disciplined from undisciplined, are very much the same.

Thus, faced with the current challenges of war without leaving decisions to people's guesses, there is the need for some policies that will constitute the lines drawn between the moral and immoral objectives of war and bodies that will also regulate such policies. As Plato suggested, war should not be left unregulated, but there should be some way to subject it to rules (Weeks 2010:18). This is where the principles of the 'just war' tradition become significant. The policy that governs the 'just war' is a set of principles that have to be satisfied when nation-states or world authorities are making any case for/or against military interventions; they are principles to be followed in order for an action of war to be justified (cf. Bell Jr

2009:74). It is the reliability of the just war heuristic that makes it 'the last best hope for meeting the contemporary challenges to the ethics of warfare' (Lee 2007:6).

Admittedly, the fundamental principles of the 'just war' tradition, at least, offer elaborate propositions, not only to distinguish, but to also pursue, genuine wars from the others. However, such positive and active steps towards physical war are not without opposition. War pacifists argue that the teachings of Jesus commit Christians 'to the way of non-resistance and non-violence' and thus they are 'not to resist an evil person', for his life exemplified these features (Stott 1990:87). The positions of Volf (1996:290-95) and Yoder (1975:193-214) follow this line.

The connection between 'YHWH's war' and the 'just war' tradition is neither new nor strange. Before the Christian era, the concept of OT 'holy wars' had assumed a new face, the 'just war', as the principles undergirding the wars began to gain wider interest, especially in the light of the moral teachings of the Greeks and the Romans (Stott 1990:87). The 'just war tradition, a somewhat acceptable position between pacifism and realism' (Lee 2007:4), has existed from antiquity. Mattox (2006:1-2) also observes that the 'just war' tradition is ancient. For example, he mentions Plato, who even cites Socrates, then also are Xenophon, Euripides, Polybus, and many other philosophers, historians, and playwrights who were mainly concerned with the way in which wars could be initiated or prosecuted justifiably. This continued into and even beyond NT days.

Augustine is traditionally and regularly regarded generally as the 'father of just war theory in the West' or more particularly as the 'father of *Christian* just war doctrine' (Mattox (2006:1-2). It is he who is often credited with Christianising the notion of 'just war', though Thomas Aquinas organised the concept centuries later, with the final contribution from Francisco de Vitoria (Stott 1990:87). The ascription to Augustine, for Mattox (2006:2), is because 'the whole Western just-war tradition that follows from the fifth century AD on, in both its Christian and secular varieties, traces its roots not to Plato or Aristotle, nor even to earlier Church Fathers, but rather to Augustine'. Though Lenihan (1995:15) mentions Aristotle as the earliest recorded Western source to use 'just war'', the issue is not about the first contact with the concept, 'but certainly the one whose contact with it, unlike all those who came

before him, made a lasting impression upon the entire subsequent development of the Western world' (Mattox 2006:2).

The 'just war' policy is portrayed by Murnion to be a series of paradigm shifts from 'the divine law approach of Augustine, to the natural law approach of Aquinas, to the law of nations approach of Vitoria and Grotius, to the contemporary international law approach' (Lee 2007:6). Augustine is observed to have developed his ideas on 'just war' from the works of two men. First, Cicero (106–43 BC), a man he described as one 'among the most learned and eloquent of all mankind' (Augustine XXII.6), whom he owed credit for the preservation of many of Cicero's statements on 'just war'. Second, Ambrose (AD 340–97), a Roman governor of northern Italy, who was later proclaimed bishop of Milan by acclamation while a catechumen and acknowledged as Augustine's mentor (Mattox 2006:8-11). However, the hallmarks of the 'just-war' discourse, according to Dougherty (1984:39) 'are [more] perspicuous in the works of Cicero than they are in Ambrose'.

Interestingly, Miller (1964:255) argues that Augustine himself did not intend to formulate 'legal rules for regulating war' and that his doctrine did not 'pretend to lay down principles for the law of nations' – rather, that his doctrine was intended merely to be 'a workable ethical guide for the practising Christian who also had to render unto Caesar his services as a soldier'. However, Bainton (1960:95) disagrees and refers to Augustine's 'just war' statements as Augustine's 'code of war'. For Mattox (2006:Preface), the 'just war' theory argued by Augustine is a 'double juxtaposition'. He explains this as follows: 'the voices which decry the evils of war are the same voices which admit with resignation that war seems to be a permanent fixture in the present order of human existence; the voices wishing war away at the same time acknowledge the seeming futility of the wish'.

As public policy, the 'just war' tradition 'thinks primarily in terms of the laws and rules that do and/or should regulate the behaviour of modern-nation states in war' (cf. Bell Jr 2009:74). Considering wars 'as acts of mere "brigandage," that established grounds for empty, meaningless heroics', Augustine hoped the advent of Christianity would rather change this attitude (Weeks 2010:15). Therefore, it is by way of addressing the violence of war that his submissions on 'just-war' have often been

organised under two, but sometimes more, headings that correspond to the traditionally accepted principles of the 'just war' theory.

Mattox (2006:8-11; Lee 2007:3-19; Weeks 2010:7-37; Stott 1990:86-91) lists the dimensions for the two traditional major headings: *jus ad bellum* and *jus in bello*. The first, *jus ad bellum,* or 'the justice *of* war', specifies principles which define the right of one sovereign power to engage in a violent action against another. It is defined by moral principles like the following: just cause; comparative justice; right intention; competent authority; public declaration; reasonable probability of success; proportionality; and peace, as the ultimate objective of war. The second, *jus in bello* or 'justice *in* war', specifies the limits of morally acceptable conduct in the actual prosecution of a war – in support of the claim that 'it is not permitted to employ unjust means in order to win even a just war'. It is represented by principles of proportionality and discrimination.

However, laws and rules alone cannot guarantee justice. Indeed, Yoder (1975:207) describes the doctrine of the 'just war' as 'not too successful an attempt to apply some of the logic of violence that pertain to, say the police or military authority, to the wider arena of war'. For him, 'there is some logic to the 'just war' pattern of thought but very little realism'. Thus he put as a footnote:

> The use of the term 'just war' has become unpopular in many circles since Hiroshima; but the logic it refers to is still the only serious way of dealing with the moral problem of war apart from pacifism. Even many who call themselves pacifist are in fact still using 'just war' reasoning (1975:207).

In other words, we should be able to distinguish genuine wars which require employment of the 'just war' policies from the mischievous ones. The reason is that any violence by way of war might lead to hatred and produce other forms of violence by way of retaliation. For instance, will God condemn the elimination of hardened individuals or terrorists whose definite intention is destruction of life as revenge? Packer (2002:45-49) describes the actions of terrorists thus:

> They act out their self-justifying heartsickness in a way
> that matches Cain killing Abel. They see themselves as
> clever heroes, outsmarting their inferiors by concealing
> their real purpose and by overthrowing things they say
> are contemptible. So their morale is high, and conscience
> does not trouble them. Gleeful triumphalism drives
> terrorists on; they are sure they cannot lose.

Accordingly, should the state be obeyed for any killings or wars that it decides to engage in because it is an institution of God? The answer, no doubt, is no, since the morality for the actions of a divinely mandated institution has to be ascertained and accredited. While we must accept the will of God in matters of war, since He is the One who ordains and justifies war (cf. Augustine VII.30, 291, 292; Kunhiyop 2008:115; Asumang 2011:19; Domeris 1986:35-37; Aboagye-Mensah 2006:967-68; Poythress 1991:142), each war situation should be looked at in the context of its merits and demerits.

It is difficult to make any hard and fast rule or provide a yes or no answer to every physical war. As Stiltner (2010:255) rightly points out, 'one of the great weaknesses of the theory is the way that anyone can use it rhetorically to rationalise any result that he or she wants'. Bell Jr (2009:90–94) describes three scenarios where Just War policies can be used wrongly: a) Just War 'with no teeth' which is a situation when people pay mere lip service to the tradition's demands; b) Just War 'with a few teeth pulled', a situation when people just pick and choose among the criteria; and c) Just War 'with too many teeth, that is, when the checklist is interpreted so rigidly that no war can be justified.

As Augustine rightly argued, 'such detestable emotions as the "love of violence", "fierce and implacable enmity", "the lust for power", "revengeful cruelty" or "wild resistance" can never in and of themselves count as appropriate justifications for the resort to war, the righteous intention to punish these evils can' (Mattox 2006:47). So, he interpreted just war as 'a 'harsh kindness' that can be a service of love to others and to the common good' (Bell Jr 2009:31). In this light, the definition of 'just war' as

a Christian discipline, and for that matter, 'an expression of the character of the Christian community' (Bell Jr 2009:74), is most appropriate. That is, in agreement with Bell Jr, 'just war' should be understood as a demanding discipline and a form of witness rooted in community, character, and spirituality'. Accepting 'just war' as a Christian discipleship makes its policy criteria 'adequate to the task of appropriately guiding our disposition toward entering into war' (Bell Jr (2009:89).

The Church must be able, as Yoder 1975:208) puts it, to 'judge and measure the extent to which a government is accomplishing its ministry, by asking namely whether it persistently attends to the rewarding of good and evil according to their merits'. This is irrespective of whether that state is regarded as pagan/secular as Yoder (1975:195) may want to describe the one in Paul's picture of Romans 13, or Christian as some people may want to label other governments. The Christian community should regard 'just war' as a product of 'its fundamental confessions, convictions, and practices; and an extension of its consistent day-to-day life and work on behalf of justice and love of neighbour (even enemies) in the time and realm of war' (Bell Jr 2009:74).

In this way, justice becomes an irreplaceable moral requirement for any decision by state authorities to apply force by way of war. In this light, the principles of justice, particularly, *just cause, comparative justice, and right intention,* in the 'just war' theory (cf. Mattox 2006:8-9) which Stott (1990:86-91) describes as 'righteous cause', are justified. Even pacifists like Miroslav Volf thinks that we must search for terrorists and 'in a carefully qualified sense, bring those people to justice' (Carnes 2001:22). Additionally, the social implications such as public declaration of intent cannot be overlooked. The final moral principle, the reasonable probability of success of the war, should be able to guarantee peace as the ultimate objective of war. By way of summary, as Stott (1990:88) puts it: 'A "just war" is one fought for a righteous cause, by controlled means, and with a reasonable expectation of success"'.

Within the war dimensions as discussed above, it is hard not to agree with Aboagye-Mensah (2006:967-68) that 'the state may sometimes legitimately use force or wage war in order to protect its citizens and maintain peace'. Thus, as to whether 'holy war' as a physical event in the contemporary world is justified or not, the answer is

both yes and no. Violent retaliation and physical wars are not justifiable means to solving conflicts, and that such issues require much circumspection. Nevertheless, since wars are sanctioned by God to satisfy His purpose of bringing security and peace to His people, and ultimately the removal of evil people from society, such a war may be engaged in to fulfil His will for justice.

Packer's discussion of the views of two twentieth century Christian leaders, Oswald Chambers and C S Lewis, on physical war shows that both agree it is one of life's unfortunate challenges which must be faced. No physical war is desirous, as Packer (2002:45-49) states 'because God overrules a thing and brings good out of it does not mean that the thing itself is a good thing'. However, he adds that sometimes God, by way of war 'puts his people through pain for their spiritual progress' In Packer's quote of Lewis, he notes: 'War makes death real to us; and that would have been regarded as one of its blessings by most of the great Christians of the past'. Packer notes Lewis's statement that despite the threat of war, 'we should let God-given-life' continue not forgetting that 'God is in charge' (Rom 8:28). Both leaders agree that war 'will not destroy the faith of real believers and will under God produce a measure of realism about life, death, and the issues of eternity that was not there before'.

We can conclude this section on the note that not all physical wars are, after all, evil (cf. Packer 2002:45-49) since there is a divine hand in some wars (cf. Augustine V.22, 216, 217). However, we must admit, as Egan and Rakoczy (2011:45) rightly note, that there is need 'to go beyond vague just war theories and emphasize the need for close, critical examination of acts, intentions, consequences and notions of the common good, to give just war theory greater moral "flesh" if we are to achieve a useful contemporary understanding of just war doctrine'. We have to be extra sensitive in applying the rules of divine justice to achieve human justice else we step beyond the prescribed boundaries. It is on this foundation that the services of people who are under authority and committed to states' defence system should be evaluated, as the subsequent section elucidates.

6.4.1.1 Significance of physical war to State service

This section comprises two parts. It intends to focus primarily on how Christians who want to pursue the course of non-violence and yet have to deal with self-defence can be able to draw the lines. It will address very interesting questions. Can a Christian serve as police or military personnel? To what extent is the service of those in state enforcement roles such as the police or military significant? Should the Christian be absolutely nonviolent or should be self-defensive or both, and if self-defence should be employed at all, under what circumstances and to what extent?

Since acceptance of careers like state security services should not lead Christians to conclude that 'Jesus would endorse the wars that soldiers fight' (Aboagye-Mensah 2006:967-68), they should be able to convince themselves of their involvement in the state police or military service. This is because the services of these personnel sometimes involve application of violence or enlistment for purposes of war, though the use of violence by these is more often subject to the directives of a higher authority (cf. Yoder 1975:206). This is the topic for discussion in the current section. The arguments are also in the light of the observation that the current situation, on for instance the African continent, indicates a failure to solve conflicts by violence (Kunhiyop 2008:124).

For this dissertation, the question of whether nations/states should refrain from wars or not, or Christians should abstain from police or military service to their country or not, is not contentious. Scripturally, abstaining from any meaningful services to state authority is tantamount to disobedience to God, since state authorities are 'ordained by God' and do not 'bear the sword for nothing' (Rom 13:4). But the traditional idea of seeing the state as wielding power to execute any kind of mandate has been challenged in the face of the moral grounds for some of its actions (cf. Yoder 1975:193-214).

Truly, as a result of the usual negative effects and harm that result from physical wars, there are those who consider engagements in war and military service as some of the 'worldly' concerns that should not seriously engage the attention of any true Christians, let alone serve as attraction for them (Mattox 2006:35). It has been argued in the previous section that the state may apply legitimate force as a means

of protecting its citizens and maintaining peace (cf. Aboagye-Mensah 2006:967-68). So, in executing their divine function justifiably, then, everybody, most especially, the Christian law enforcement agents, who primarily are the police and/or soldiers, are obliged to submit. This means that a genuine police or military service to the moral order of a state is justifiable, as shown by the way some soldiers were recognised by Scripture. The overriding objective must be to satisfy a noble cause of divine justice, that is, a step subject to the will of God, anything less is subject to divine judgement.

Kunhiyop (2008:124) comments on the frequent physical unrest in Africa that 'violence is not the answer because violence produces more hatred and more violence, but never ultimately resolves the conflict'. While this submission is an honest one, it nevertheless elicits some responses, particularly where cases that call for war on this continent are diverse. For example, military coup d'états to overthrow legitimate governments are a common feature. Armed robbers are always on the heels of people to attack and sometimes rape female captives and/or maim the resisting males before they bolt with their booty. Family or tribal litigations over land and other natural resources and properties can lead to verbal battles that can erupt into ethnic or inter-tribal wars. Sometimes mischievous people take advantage of the chaos to settle scores with their enemies, which end up affecting innocent lives.

It is in this light that the role of state police or military service becomes significant to physical war and acceptable to God. This is why they are acknowledged and even lauded by scripture for their noble missions. For instance, Luke 3:14 records how the soldiers who humbly inquired from John the Baptist at Jordan how they should execute their services were advised. The 'firebrand prophet' did not ignore them because of their profession, but rather admonished them to do their work with honesty and be content with their wages, though Volf (1996:291) thinks this is a failure on the part of this NT prophet. What about the Lord himself commending a Roman Centurion for his demonstration of faith instead of avoiding him for pursuing an unjust cause (Matt 8:10-12)? Besides, the recognition of Cornelius, another military officer (Acts 10:1-48), is an example of how the military profession, when served with honesty, is recognised by God.

Consequently, Aboagye-Mensah's (2006:967-68) argument is appropriate. He states, 'the fact that none of these soldiers was asked to leave military service is an indication of the nobility of military engagements, especially when it is done as a means of defending their country or as peacemakers'. When institutions of states acting as God's instruments of justice employ some legitimate level of force to protect their citizens, by deploying the police/military to quash violence visited on innocent people by those who think that they can forcibly take advantage of others, such services should be lauded as missions. Such is what was done to save Paul from imminent arrest and death by some violent Jews (Acts 23:12-35).

Therefore, Christians are not obliged to obey the state for nothing. As Kudadjie and Aboagye-Mensah (1991:24) argue, 'it is not for the sake of the state that we obey but for God'. The call rests on the expectation that a government that Christ, the chief advocator of justice (Isa 9:7), expects His followers to submit to will have justice as one of its judicial pillars. Kudadjie and Aboagye-Mensah also maintain, 'the state was raised to establish and maintain justice'. It makes sense to agree with them that 'Christians are to obey the state in so far as such obedience does not conflict with God's purpose intended for the state'. The sword that the state authorities bear is not only a symbol of power but also of divine judgement (Unger 1988:104) or as Yoder (1975:206) puts it, 'judicial authority'. Since justice is an undeniable pillar in God's judicial standards (cf. 1 Kgs 10:9; Psa 89:14; Isa 56:1), He expects any state or government to act accordingly (cf. 1 Chr 18:14). Thus, when they fall short of His 'just' standard He steps in to prove that He rules in the affairs of men, and as Nebuchadnezzar admitted, 'all his ways are just' (Dan 4:25, 32-37; cf. Rev 15:3).

To conclude this first section, one cannot but agree with the argument that while evil is not good, in situations where more acts of terror are likely to follow, an obvious reaction of war would be accepted as the lesser evil. Such an action might be burdensome and more likely to lead to some casualties and other losses, yet it 'is the best and only rational course' (Packer 2002:45-49). The question is, can the same argument be advanced for individual self-defence against violence? This will be addressed in the subsequent section.

6.4.1.2 Significance of the physical war to self-defence

It is likely that quite a number of NT users have misconstrued the position of the Lord on violence and self-defence, as Stott (1990:85) also argues. In today's world where violence is the order of the day, looking for answers to how the Bible believer should respond to this challenge is not strange. While some pacifists advocate for absolute nonviolence in response to any terror and are willing to even embrace those that are considered deceitful and unjust (Volf 1996:290-95), others see a possibility of a somehow liberal position. For the latter group, 'nowhere does the New Testament suggest that it is acceptable to use weapons to settle a dispute'. Yet they submit that refusal to accept violence 'does not mean that we passively accept whatever is done to us, nor does it mean that we cannot use force to protect ourselves when attacked' (Kunhiyop 2008:115 and 124 respectively). This section will address where and how we should draw the line.

Luke 22:36-38, which is recognised as 'undoubtedly the most difficult passage in the NT to reconcile with Jesus' teaching of non-violent love' (Kunhiyop 2008:118), offers us great insights to our discussion here. As argued in a previous chapter (ref. §4.6.2.1), Kunhiyop argues that an ordinary reading of this text suggests that when Jesus instructed his disciples to purchase a sword for themselves, he was simply acknowledging the reality of violence'. In other words, Jesus did not prohibit the use of the sword for self-defence, but rather acknowledged that the 'sword may be needed for self-protection'. But he mentions William Barclay's argument that the words of Jesus in the text are simply and metaphorically 'a vivid eastern way of telling the disciples that their very lives are at stake'. It is also in defence of non-violence that he argues that the Lord's instruction to Peter to put the sword back (Matt 26:52) should be understood in the context of his arrest, which he did not want anybody to fight to prevent.

Nevertheless, there are passages that give indications of self-defence in the NT. The Lord's readiness at one point to free himself from the grip of those that seized him in the hope of throwing him down the cliff at Nazareth (Luke 4:28-30), while later, he humbly submitted himself without resistance to arrest (Luke 22:51-53), indicate his stance on self-defence. In the first instance, he realised it was not the will of God to allow his arrest, so he resisted it in contravention to the arguments of pacifists that

Christians 'are not to resist an evil person' (Stott 1990:86). However, in the second instance, he submitted to arrest in accordance with the Father's will (Luke 22:39-53). Therefore, just as the will of God is supreme in matters of war (cf. Augustine VII.30, 291, 292; Aboagye-Mensah 2006:967-68; Kunhiyop 2008:115; Asumang 2011:19; Domeris 1986:35-37; Poythress 1991:142) one needs to submit to the will of God in matters of self-defence.

Much as some may argue that the Lord advocates a non-violent response to violent injustices, there are indications that he does not object to self-defence against physical abuses. That is, if it were possible, a non-violent type, where self-defence is understood here to involve violence or it may not, but choosing the latter. Refusal to employ violence means that we must not be aggressive in a conflict situation such as under duress; nevertheless, it is not surrendering to meaningless circumstances. In situations such as when one is arrested for the sake of the gospel, scripture says it should be counted a blessing (1 Pet 3:13-17; Jam 1:12). However, this is not a hard and fast rule for all situations, for when there was a plot to arrest and kill Paul, he sought means to quash it in order to save his life (Acts 23:12-35).

It is in this light that the argument of pacifists that 'we are not to resist an evil person' (Stott 1990:86) is quite challenging. Advocating a non-violent response to injustice as Volf (1996:290-95) hopes to achieve, is 'not at odds with self-defence or defence of one's family or even one's church' (Kunhiyop 2008:118). There are situations where non-violent resistance is suppressed in the midst of unjust suffering on the basis of instilling a sense of hope and stressing a vindication at the day of the Lord, as Asumang (2011:9-10) observes. However, as he continues, this is interpreted as 'fostering a sense of passivity that paralyzes believers into seeing themselves as helpless victims' and an attempt which 'extinguishes any pressure for change with the promise of reward in heaven' and therefore a 'weak capitulation to oppressors.'

Where families and churches have been targeted for destruction by some religious fundamentalists, armed robbers, and other terrorist groups, for instance, it would be very appropriate for the person to seek self-protection. For, it is wise and rational to protect one's household when attacked (cf. Kunhiyop 2008:124). Accordingly, anybody who 'in wisdom as led by the spirit of God' employs any method of self-

protection or defence against his/her enemies will be waging a physical holy/just war (cf. Deut 23:14).

Asumang's (2011:37-38) advice on how best to respond when believers find themselves in an antagonistic environment based on Peter's approach to resistance (1 Pet 5:9) is in line with the NT's transformation of the 'holy war' motive of the OT. He confirms that 'resistance is the correct response to a culture that seeks to bully Christians into 'toeing the line'. He continues that, 'the way of the Lord, and as reiterated by the apostle, is one in which His mission must be served not through compromise, and retreat, but through an emboldened resistance that is prepared to suffer for the consequences of that stance'. However, such methods should only be employed when all other options have failed.

As much as possible, then, we must encourage non-violent yet active resistance in dealing with all forms of conflict on the continent. Resorting to non-violent means of redress is no doubt the ultimate, since, as Kunhiyop (2008:120) argues, 'this enables Christians to extend a hand of reconciliation to others in order to fulfil the ministry that God has committed to all Christians' (1 Cor 5:18). It is this reconciliatory position that Paul (Rom 12:17-21) and Volf (Carnes 2001:22) encourage.

Besides, Asumang (2011:37-38) underlines such weapons of resistance as holiness through Christ's redemptive work, peaceful non-retaliation, and Spirit-empowered witness, which clearly are different from what the world would imagine. Far from being seen as weak people, he argues: 'these and other Spirit-filled qualities are spiritual weapons of the "holy war" that Christ has fought and won. As his following soldiers, we can engage the bullying world with emboldened resistance, just as 1 Peter aimed to achieve in its first readers'.

6.4.2 'Holy war' as God's wrath against immoral practices today
As indicated earlier (§2.7.1.5), Asumang (2011:20-21; cf. Sprinkle 2000:637-38) observes God's 'holy war' against unethical practices, especially in relation to people's disobedience to His rules. Any disobedience to God's moral rules might not go unpunished. Isaiah 59 mentions how God would engage in a 'holy war' against His people because they have broken His moral laws (cf. Isa 13:3-5). Thus, God

would put on 'righteousness like a breastplate, and a helmet of salvation on his head; put on garments of vengeance for clothing, and wrapped himself in fury as in a mantle' in order to fight against His people for their sins (Isa 59:15-19; cf. Asumang n.d.:22; 2007:16-17).

In relation to our pericope (Deut 23:12-14), a significant deduction is that not only disobedience to ceremonial purity rules but failure to observe acceptable hygienic and sanitary practices can compromise the holiness of the camp leading to undesirable consequences (ref. §4.5.3.2). This is also argued by Douglas (2002:50) who points to the universe as a place where people prosper by conforming to holiness and perish when they deviate from it. She notes that since the opposite of blessings is cursing where God's blessing is withdrawn, it is the power of the curse which is unleashed.

For the covenant community of Israel, any form of covenant disobedience could unleash God's punishment as a 'holy war' in several different forms. These included diseases barrenness, pestilence, and the like (Deut 28:35; cf. 15:26; Num 16:46; Deut 7:15; 28:35; Isa 10:5-6; Jer 21:5-7; Hab 1:5-11; Borowski 2003:77; Zodhiates 1996:1526; Unger 1988:201; Bruckner n.d.: 6-8; Saxey n.d.:122-123). Indeed, an outbreak of disease can be 'holy war', as happened to Israel at the time of King David (2 Sam 24:10-17; cf. Matthews 2006:115), Azariah (2 Kgs 15:1-5), and Jehoram (2 Chr 21:4-15). Another example is Uzziah's pride and unfaithfulness which incurred God's judgement, with leprosy as consequence (2 Chr 26:16-20; cf. Num 12).

It is such a 'holy war' where people are inflicted with plagues and diseases, just as YHWH unleashed on Pharaoh (Gen 12:17), the Egyptians and other nations (Exod 7-12; cf. 1 Sam 5), that confirm our argument that the outbreak of diseases might be 'YHWH's war' against people for disobeying His moral prescriptions. Moreover, it could be that in the war of YHWH against His enemies, He allows their enemies to attack them with diseases (cf. Madeleine and Lane 1978:68-70; Scurlock and Anderson 2005:17). The dissertation sees how strong this link is. This position is underscored by God's promise to prevent some diseases from afflicting Israel when they obey Him (Exod 15:26). The understanding of the relationship between

infirmities as punishment from God and lack of purity is observed by James Tabor to have been one of the cultural beliefs of the Essenes (Anonymous 2006:¶30).

In the NT context, 'holy war' has already been argued as connected to unethical behaviour of God's people (§5.4.2; cf. Rom 7:23; 8:37), and may be unleashed in the form of disease. Consequently, it was indicated that the disease that was inflicted on Herod and which led to his death (Acts 12:20-23) should also be understood as 'holy war' for the sin of arrogance, just like King Uzziah of the OT experienced. This link between sin and sickness in the NT, which Paul mentions in connection with the Lord's Table (1 Cor 11:17-31), and which James also indicates (Jam 5:14-16; cf. Albl 2002:123), should not be ignored. Thus, whether in the OT or the NT, and whether by individuals or a community, God judges and punishes sin. That is, people become God's enemies for breaking His moral injunctions. God would definitely wage war against 'individual, corporate and structural sins' (Aboagye-Mensah 2006:967-68).

Therefore, any form of sanitary impropriety would be expected to be repudiated by God, and not likely to go unpunished. Since disregard for God's instructions for the care of the environment constitutes ethical infringement, such disobedience is likely to elicit judgement and wrath from God in the form of a 'holy war' (cf. Wright 2008:47-48). This argument also finds support in the beliefs and practices of the Greeks. Newmyer (2001:429) notes how 'the Greeks adopted a cautious and reverential attitude toward the out-of-doors which was rooted not so much in an ecological consciousness as in fear of divine retribution for transgression against nature'. In the light of these pieces of evidence from the OT, NT, and secular history, I consider the link between improper faeces disposal and the outbreak of diseases or plague and 'YHWH's war' too compelling to be overlooked.

Consequently, the current high incidence of the outbreak of diseases with resultant death cannot be ignored as a possible 'YHWH war' for humanity's indiscriminate disposal of human waste in our 'earthly camp', and a corruption of His property (Psa 24:1). For instance, current reports on health and sanitation indicate a lack of good disposal practices and toilet facilities (cf. Black and Fawcett 2008:¶4-5). Indeed, 'lack of hygienic facilities experienced by 2.5 billion people is a fundamental cause of disease which leads to 1.5 million deaths of children each year' (Ebire and Al-Zubi

2008:Abstract). Unfortunately, the majority of such deaths are as a result of infections from human excreta (Selormey 2012:33; cf. Issah 2012). This situation is aggravated by continuous reports of high sickness levels and/or outbreaks of diseases in many unhygienic communities.

These reports confirm the correlation between bad sewage disposal practices and the negative implications for people's health, especially death among infants. The resultant effect is the high incidence of sickness, particularly in infants. For instance, Ghana News Agency (2010) reports that, 'Poor hygiene is the cause of Ghana's many diseases', many of which end in death. Arku and Moeremans (2011:18) admit that 'insanitary conditions did not only harm those who created them but all people who lived in the same environment', adding that, 'it is for the same reason that Ghana is lagging behind in achieving the Millennium Development Goals (MDGs) on environment and sanitation'.

If, in relation to our pericope improper faeces disposal can lead to the outbreak of diseases or plague as a result of 'YHWH's war', then the reverse arguably holds true. That is, adopting prescribed ways to deal with excreta will not only keep Christians in good health, but they will also experience 'YHWH's war' against their enemies. So Christians should strive to keep themselves from all forms of sin and in connection with our discussion, the sin of polluting our environment with faeces, in order that YHWH does not wage war against them with sickness. Moreover, just as God was interested in the health of His people in the OT and still shows the same interest, He does not wish for anyone to suffer sickness or death as a result of sin. Since YHWH is present with His people, a moral battle has to be waged continuously by them, so that they don't fall short of His moral laws and incur His wrath.

Beside divine retribution in the form of physical wars and wars against immoral behaviours of humanity shown in the previous sections, there is another type, this time, against evil forces. The following discussion has this type of war as its focus.

6.4.3 'Holy war' as a Spiritual battle in the contemporary world

Like physical and ethical 'holy wars', Scripture is replete with wars that the divine wages against spiritual forces – enemies because they oppose God's purposes (cf.

Asumang 2011:20-21). Not only are Christians encouraged to wage this kind of war with all seriousness (Eph 6:10-12), they also need in-depth information on them in order to resist and continuously overcome spiritual enemies (1 Pet 5:8-9). This section is committed to examining how we can appropriate to our lives lessons from God's dealings with His enemies in both camps of OT (Deut 23:12-14) and NT (Rev 19:11-21-27). However, the focus will be narrowed down to particular demonic practices, in order to show why such practices are targets of 'YHWH's war'.

The operations of Satan (Gk Σατανᾶς) and his team of demons (Gk δαιμονίζομαι) serving as 'principalities' (Gk ἀρχή and 'powers' (Gk ἐξουσία) or 'unclean' spirits (Gk ἀκάθαρτος) against God and His creation are common knowledge (ref. §5.4.3.2; cf. Matt 8:28-34; 9:32-34; 15:21-28; 17:14-18; Mark 1:23; cf. Kunhiyop 2012:55-59). Akrong (2001:19) notes of the apocalyptic literature that the personality behind all evil, the devil, God's chief enemy, is regarded as the ruler of the present age and responsible for the negative experiences in the NT period till today. Since humanity's fall and dismissal from Eden (Gen 3), Satan's desire for control over creation through idolatry against the will of God has led to unabated war (cf. Asumang 2011:19). While the ultimate aim of Satan and his forces is the destruction of their captives, they in the meantime harass both believers and unbelievers.

For believers, Satan and his forces attack through diverse forms of hardships and persecutions. The depiction of the devil as a 'roaring lion', who devours unwatchful Christians (1 Pet 5:8), links the persecution of the believers with the devil's schemes, and so, underlines their sufferings as part of spiritual warfare. This is in agreement with Asumang's (2011:26) notes on the believer's enemy, the devil, thus: 'Peter closely associates the devil with the unjust suffering that the believers were facing'. For instance, people can become enslaved to an ideology or worldview which is contrary to the revealed truth of God through the scriptures. This kind of loyalty to any entity other than God amounts to the deceit and trickery of spiritual powers (John 8:44; 1 Cor 4:4; Eph 2:1-2; 1 Tim 4:1-3). No wonder, that Elder James identifies some people as using demonic wisdom (Jam 2:19; 3:15), and whose teachings believers are admonished to be careful with (1 John 4:1-6).

Scripture warns that Satan can transform into an angel of light among believers in order to remain unnoticed and operate (2 Cor 11:14). Watt (2011:127) reveals how this form of subtle operation can be manifested in human traditions, public opinion or cultural feasts and festivals and maintain control through fear of consequence if not adhered to, adding that such practices make spiritual powers guardians or trustees over the lives of individuals, groups, and their cultures. Due to the increasing involvement of people in demonic practices such as worship of idols and gods in the end time (cf. Kibor 2006:156), and the revelation that the influence of the anti-Christ will be boosted by great miracles and signs (2 Thes 2:9-12), scriptures warn against engagement with them. These reasons behind the call on people, beginning with OT Israel and extending to the Gentiles, to worship the true God only, by repenting of idolatry which is often practised under the guise of cultural and social norms.

Many common practices such as witchcraft, sorcery, magic, soothsaying, and the like involve demons and serve as channels by such spiritual forces to influence people (cf. Longman III 2013:427). All who have dabbled in demonic activities will suffer regrettable consequences in the end, because they are listed among those who are excluded from the holy city or annihilated in the lake of fire (Rev 21:8; 22:15; cf. Kunhiyop 2002:136). Thus it will serve the interest of our discussion to make brief mention of one or two, particularly witchcraft, for emphasis. The objective is to show why such practices are inimical to the Christian's relationship with God, and hence become an 'enemy' earmarked by the text for divine judgement through a 'holy war'.

Witchcraft, for instance, is known not only because of the extent of its entrenched operation in the world, but also the proportion it has assumed since early biblical period to the present in many cultures of the world. Kombo (2003:75; cf Akrong 2001:20) notes: 'Witchcraft has been practised for many centuries world-wide, and is still deeply rooted in people's lives such that it is not ready to eradicate'. He further underscores the existence of witchcraft thus: 'To doubt the existences of witches and their activities was to deny the very existence of God'. He defines witchcraft as 'a mystical and innate power which can be used by its possessor to harm other people'. Kibor (2003:74; cf. Yamoah 2012:72-79) submits that the people who have been delivered from the power of witchcraft speak of its reality, claiming it to be 'Satan's

power at work, using demons and human agents to expand his wickedness and rebellion against God on earth'.

Related to witchcraft are practices like sorcery, and magic. Scriptural renditions may differentiate between these practices, especially witchcraft and sorcery. For instance, versions such as NIB, NIV, NLT, and NAS differentiate between them, while the KJV rather highlights witchcraft and identifies sorcery with it or with other similar ones. Scholarly definitions also differ, sometimes. Kibor (2006:152), for instance, defines sorcery as 'the use of black magic and medicines against others' and that it is known to involve the use of objects, formulas, incantations and casting of spells to harm people. Witchcraft on the other hand is defined as a psychic act which has no rites neither casts spells nor uses medicine but 'it is a psychic act whose mysterious power permeates all aspects of human life, be it political, economic, social and psychological' (Kombo 2003:75).

However, the two practices in particular appear to be similar or the same, because they come from the same root word (Hb כָּשַׁף, *kashaph;* Gk φαρμακεία, *pharmakeia*), and translated by Strong (no. 3784, 5331; cf. TWOT 1051a and 1051b) as witchcraft (cf. 2 Chr 33:6; 2 Kgs 9:22; Gal 5:20) or sorcery (cf. Exod 7:11; 22:18; Isa 47:9; Dan 2:2; Gal 5:20). However, magic (cf. Acts 8:9, NAS) and sometimes sorcery (cf. Acts 8:9, KJV) are translated by another word (Gk μαγεύω, *mageuo*). Hence versions such as RSV, NJB, NET, and CSB identify witchcraft with sorcery or any similar practice and use the two words interchangeably.

Sometimes, however, the scriptures single out one and list it among other sins. For instance, witchcraft/sorcery (Gal 5:20) as against magic (Rev 21:8), yet both are connected to idolatry as spiritually dangerous and unholy, because they all lead people away from properly worshipping YHWH and expose them to demonic influences or practices (cf. Longman III 2013:825; Kibor 2006:157). Simon, identified as the sorcerer (NIV, NIB, KJV and NLT), or magician (NAS), for instance, was rebuked by Peter and commanded to repent (Acts 8:9-24). Additionally, Elymas is mentioned as the magician who was rebuked by Paul and described as 'a child of the devil' and 'enemy of everything that is right' (Acts 13:6-12).

Many factors may generate people's interest, and in the process initiate them into witchcraft and the related forms. Kombo (2003:74) comments that practitioners of witchcraft in particular claim that they have no option but to follow family clan tradition, otherwise they would themselves suffer misfortunes. Further, he notes how in many instances witchcraft was inherited or passed on from one generation to another, and that the means of acquiring witchcraft may take various forms. The bottom line to initiation into witchcraft, however, appears to be what Kibor (2006:153-56) writes: 'Human beings in their free agency make pacts with the devil, in virtue of which he was allowed, under divine administration, to share with them some of his supernatural powers as prince of the power of darkness, and god of this world'.

In Africa, for instance, Parrinder (1974:133; cf. Kibor 2006:151) observes that belief in witchcraft on the continent is, 'a great tyranny spreading panic and death', and that the practice is still very widely feared and operating just as much 'under the influence of modern civilization and Christianity as ever before'. Moreover, Kibor (2006:151) notes that the beliefs of practices like witchcraft and sorcery in the traditional worship which are firmly held in many parts of Africa have been carried over into the Church. Watt (2011:139) argues along the same line thus:

> From the writings of many African authors and theologians, it seems that contemporary Africa does indeed continue to practice and perpetuate certain rituals and religious traditions which can be deemed idolatry. It has been proposed that these idolatrous activities can act as pathways for the demonic powers to traffic and gain sway or influence over people's lives.

Thus, the significance of the knowledge of witchcraft is in the fact that the practice is harmful to what is the norm in society. For example, Kombo (2003:73-74) notes that it is the witch who is spoken of as 'the epitome of evil, the negation of the human being, the external enemy intent on destruction, whose image has been said to represent the standardised nightmares of the people'. Their activities, as Kibor (2003:74) notes, 'focus on areas of competition for personal gain within society'.

There is no doubt, however, that people with weak faith, and not filled by the Holy Spirit, form the most vulnerable group to the witches' attacks.

The church is called to be on guard against the operation of spiritual enemies in general, that is, irrespective of the form, for all call for spiritual war. Since God's ultimate mission is to wage war against all His enemies including those that operate through all forms of idolatry, which involve demons (Radmacher et al 1997:343; Naugle 2002:283; Watt 2011:129; Nkansah-Obrempong 2006:1454-55). This is because idolatry provokes God's judgement in 'holy war' (Akrong 2001:19; cf. Longman III 2013:426; Nwankpa 2006:840; Wright 2011:177).

This is the reason Paul centred his message to the Christian community at Corinth on the need for purity as against having engagement with the Greco-Roman idolatrous practices (2 Cor 6:14-15; cf. Barnett 1997:342). As a loving Father who desires what is best for His children, He is not only ready 'to go to great lengths in order to bring people back to the freedom of the truth', but also calls His people as warriors to join Him in the war (Wright 2006:188; cf. Watt 2011:123). This divine mission is motivated by the desire to see all individuals, people groups, and nations turn away from false gods and towards Himself (cf. Wright 2011:186).

God's effort to release people from the bondage of idolatry and all forms of immoral and provocative practices is because of His desire for people to live in the full delight of freedom, which comes from knowledge of the Creator (cf. Ezek 38:22-23; Watt 2011:129-131). His goal of blessing the nations requires not only that the nations abandon their gods but 'bring their true worship before the living God alone' (Wright 2011:186). Thus, He responds to all forms of disobedience and human commitment to demonic spirits with punishment as a corrective measure, and for all people to know that the Most High is sovereign over the kingdoms of humanity (Dan 4:17, 26, 34-37).

In this way, while 'YHWH's war' is sometimes understood as punishment, it is far from right. For as Augustine (V.22, 216, 217) argues, 'all of God's acts, including wars, are manifestations of His love for His human creatures'. It also follows from Augustine that people everywhere – and particularly the righteous – stand to benefit

from war: in His providence, God does not only use it to correct and chasten human errors, but also to train people in a more 'righteous and laudable way of life'. For Augustine, then, such wars remind humankind of the value of consistent righteous living (Mattox 2006:33). This means that such wars are more or less part of the Fatherly measures to draw people to repent and respond correctly to Him. Yet, He also reserves the right to engage in a 'holy war' to destroy His enemies for their outright rejection or opposition to His will.

It is against this backdrop that serious efforts should be made not only to warn people against idolatry, but to help those involved in it to come out. Christians are supposed to wage a spiritual warfare just as Christ himself did, hence the command to put on the full armour of God (Eph 6:10, 14-18). Thus, as Okom (2010) notes on the back cover of her book, 'we need to know the right weapons with which to attack them, otherwise we may be attempting to use a stick to kill a crocodile or a stone to kill a dragon'.

The NT prescribes ways to overcome satanic forces as part of the interventions of the passionate and loving God to protect His children. It reveals how God through Christ's perfect sacrifice has defeated Satan and his team of demons (Col 2:14-15; cf. Rev 12:11). This NT war parallels the 'holy wars' of the OT, which usually began with rituals and sacrifices to seek divine presence and strength for victory (1 Sam 13:8-12). This means that, 'faith in God's guarding power is a key part of the believer's spiritual armour' (Asumang (2011:30, 33). Significantly, purity as part of the moral dictates of Deuteronomy 23:12-14 (cf. §6.2.1) in terms of overcoming the 'internal spiritual conflict between the old and new natures, a conflict which requires the believer's constant assertion of victory and self-control' (Asumang (2011:30, 33), is necessary for victory. The gospel requires 'total separation' from anything that is demonic or idolatrous by nature (1 Cor 10:14) as Nwankpa (2006:840) also argues. Douglas (2002:52-53) notes that 'blessing and success in war required a man to be whole in body, whole-hearted and trailing no uncompleted schemes'.

Moreover, the child of God has been given absolute power over all evil schemes (Luke 10:18). This is evident in the way the devil flees when there is an encounter between him and a Christian. Along this line, Kunhiyop (2002:136) notes: 'If there is

the power of witchcraft, then the power of the child of God overshadows it'. The victory of Christ over satanic powers was so central to Paul's messages that one of his epistles was devoted to the subject. His epistle to the Ephesians in particular, and to some extent the Colossians, is noted for the emphasis on the total victory of Christ over the powers (cf. Asumang 2008:2). The apostle's message to the Colossians (2:14) also adds to this, noting that Christ stripped the evil forces of their power when he made a public display of them and triumphed over them.

Based on Ephesians 2, Gombis (2004:405: cf. Asumang 2008:7) also enumerates the triumphs of God in Christ to demonstrate that 'the powers ruling the present evil age are indeed subject to the Lord Jesus Christ'. Moreover, Dickason's submission on the subject, quoted by Kunhiyop (2002:136), is a strong exhortation for believers:

> Satan and demons are no match for Christ, the God-man. In [the] face of satanic opposition, the cross accomplished God's self-glorification, released the devil's prisoner, publicly routed evil spirits, and sealed their judgment so that men would never have to fear or follow them again.

The ultimate experience of 'holy war' for all creation, however, is the Lord's descent to destroy His enemies described in the eschatological age (Rev 19:11-20:15; cf. 1 Thes 4:16; Aboagye-Mensah 2006:967-68; Kunhiyop 2012:230). This is when the Divine Warrior will descend from heaven, and as the Commander-in-Chief and riding 'a white horse', will make war with and destroy all His enemies – Satan and his team of demons (1 Cor 15:24; Eph 6:10-12). This will signal the final war in which every enemy – both spiritual and human who lack allegiance to God - will be completely annihilated in the lake of fire (cf. Longman III 2013:427, 795). It is in line with the expectation of a final war that Paul in 1 Thessalonians 5 combined its apocalyptic and eschatological dimensions with moral instructions 'as part of preparations for the second coming of Christ' (Asumang 2011:23).

This is what Akrong (2001:19), in his comment on war as the ultimate motivation for Deuteronomy 23:14, means by 'God would break into history and put an end to the

rule of the devil'. God's people are assured of His presence always (Matt 28:20) to protect and grant them victory over their enemies. So Christians, and even believers of the HB only, should be obedient to the instructions to stay and maintain morally holy lives both on the outside and inside in order that God would not depart from us (Deut 23:12-14; cf. 2 Cor 10:3-6). After eschatological war, the people of God will enjoy His eternal presence in the holy city, the New Jerusalem. Herein is the sovereignty of God revealed – from the OT camp (Deut 23:12-14) to the NT camp (Rev 19:11-21:27), He is the One in charge. His rule is universal; He is not God only to a specific group of people, but sovereign (cf. Watt 2011:130-131); He reigns now and it will always be so (cf. Ao 2014:23).

In summary, this section has revealed that no matter the efforts of evil forces to oppose God's plans for humanity, all their practices are already condemned and the powers behind them have been destroyed in 'holy war' by Christ (Luke 11:14). Since Christ claimed authority over them, satanic forces are powerless against Christians (Mark 1:23-26; 5:1-15; Longman III 2013:427); with Him on their side nothing can harm them (cf. Kibor 2006:156). On this basis, it is my hope that doors will be opened to the ultimate implication of our pericope (Deut 23:12-14), that, God through Christ has won victory over evil forces and will continue to subdue them, and that this will reach the larger Christian and non-Christian communities of the world. The expectation is that through such a crusade, people in diverse forms of demonic bondages will experience divine protection and victory evil forces.

6.5 Summary of discussions in this chapter and Conclusion

The objective of the discussion in this chapter is to find out how the outcome of the study addresses the holiness, sanitation and/or hygiene and preventive medicine challenges, and how 'holy war' becomes relevant in our world today. This chapter has done justice to this expectation. It has outlined specific application of the passage to contemporary Christianity, focusing on the central idea in the exposition of the passage. It has explained the meaning of the OT text in our contemporary context, specifying how the passage can help us to connect with God's expectation of humanity in His overall plan.

The implication is that these discussions have fulfilled our final hypotheses. It has also answered the question of how our investigation will help the Church and global community to address the challenges of sanitation as it relates to environmental cleanliness, hygiene in the light of preventive medicine, and 'holy war' of the world today. Fundamentally, the message conveyed by Deuteronomy 23:12-14 has been proven to be theologically, morally, and socio-culturally relevant for today's reflections and praxis of the Christian, the believer of the HB *only*, and the larger society. All the major motivations of the pericope have been explained in terms of the issues connected with our earthly/terrestrial camp, which like the OT camp can prevent God from being in the midst of His people. So these issues are understood in the light of the moral disciplines with which the believers have to engage in order to experience God's presence among His people.

Of greater significance is 'holy war', the primary motivation for the instruction, which has been explained in terms of physical battles like those against enemies such as terrorists, military adventurists such as those interested in a coup d'état, armed robbers, and the like. It has also been discussed as a battle against spiritual enemies such as idols and gods, for the similar reasons as in the period of the Exodus to the Promised Land. The relevance of 'holy war' in the contemporary world established in this chapter is a demonstration of the applicability of the concept in the past, present, and future, a confirmation of it as a strong motivation for biblical history 'not only among the Israelites but among surrounding nations' (Unger 1988:1358).

Through 'holy war' the people of God are redeemed to enjoy His eternal presence in the eschatological camp where no impurity can ever enter. The heuristic relevance of 'holy war' is in the sense that YHWH's wrath is against all His enemies, namely, any creature that flouts His commands, and judges them by way of war. Thus, humanity needs to be obedient to the dictates of Scripture so that we can enjoy the full benefit of His presence. This makes the Deuteronomy 23:12-14 relevant and applicable not only to the biblical but to the contemporary world as well.

The final chapter summarises the discussions so far and provides the implications of the findings to the hypothesis of the investigation. Recommendations to appropriate bodies will also be made. The chapter ends with the overall conclusion.

Chapter 7

Summary of the Multi-disciplinary Study of Deuteronomy 23:12-14, Recommendations and Final Conclusion

7.1 Introduction

The fundamental objective for the discussions in this dissertation was to show that some of the OT Laws can be interpreted not only in the light of the usual dichotomy or even the uncommon tripartite models, but also in the light of the many disciplines or concepts that undergird them, integrate them, and make them applicable to the NT context and to contemporary life. Against this backdrop, I purposed to investigate through a multi-disciplinary study the concepts that underpin one of the instructions that were given to the Israelite community in Deuteronomy 23:12-14. A 'multi-disciplinary study' here connotes the idea of investigating all the underpinning disciplines of a chosen pericope in order to find out the interconnections that exist among them, integrate them to determine their ultimate motivation, and finally establish the significance of the text to its immediate audience and the larger society.

This investigation set out to reveal through the exegesis of this pericope that:

- the study of OT laws in general requires a multi-disciplinary approach in order to unearth all the concepts within, and discuss them meaningfully;
- the main thematic areas of the text: holiness; sanitation, that is, prevention of pollution and care for the environment; and hygiene and health (and probably disease and contagion) are interrelated;
- the integration of the main thematic areas of the text gives meaning to the concept of 'place theology';
- the 'place theology' concept which undergirds the text has its overall motivation as YHWH's continued presence and engagement in חֲנֶה;

- the fundamental message conveyed by the text is still relevant for NT believers' reflections and praxis, and also applicable to contemporary life.

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

7.2 A chapter-by-chapter summary

The present concluding chapter sets out a chapter-by-chapter summary of the findings of the investigation. This is followed by reflections on the implications of the investigation for contemporary Christians and larger society. The chapter is further committed to making recommendations to Christians based on the investigation, especially Christian leaders, policy makers, and the global community including the larger field of biblical/theological research, as well as drawing the overall conclusion.

7.2.1 Summary of Chapter 1

This introductory chapter was to lay a foundation for the investigation. Fundamental definitions of the OT pentateuchal laws were established: that the laws are underlined by many concepts, and that the laws on holiness are relevant to the NT community of believers, the Christian community of the contemporary world, and the larger global community today. In spite of these, it was highlighted that there are challenges that call for investigation: that the usual dichotomous approach to the interpretation of the OT laws was not always justified. Even where such concepts had been identified, often, there was clear lack of their integration. Besides, there is lack of consensus among contemporary Christian theologians on exactly how to approach some of these laws. Therefore, there was the need for adequate interpretation of such laws by means of an acceptable hermeneutic methodology.

Consequently, the objective and significance of my investigation was not only to unearth the underpinning concepts of Deuteronomy 23:12-14 to show that even a tripartite interpretation of the OT laws is a limitation but also that all the concepts within the text interact and should be integrated meaningfully. Besides the

significance of the text to its immediate recipients, the dissertation purposed to produce a system for interpreting the OT laws for applicability to contemporary Christians. To summarise, the dissertation sought to achieve the following:

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

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

7.2.2 Summary of Chapter 2

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

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

tripartite needed to be revised in the light of other motifs such as those identified in Deuteronomy 23:12-14.

It also became evident that little agreement exists among scholars on how to organise and classify these concepts. A process to meaningfully and fruitfully integrate all the identified concepts had not been put in place. So, it was appropriate to comprehensively integrate all the possible concepts that underpin the laws into a single basket through a unifying overarching presentation. The basis for such integration was to establish their significance holistically, which would hopefully be an innovation and an important leap forward in biblical/theological research. Such a 'multi-disciplinary' study required a practically literal exegetical interpretative approach that would emphasise the historical, grammatical, and theological contexts relating to Scripture. While not ignoring symbolic interpretations where necessary, the historical-grammatical model was the primary exegetical tool chosen for the analysis in Chapter 3.

7.2.3 Summary of Chapter 3

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

Based on the chosen exegetical model, not only were the concepts of holiness (purity), sanitation, and hygiene within the text unearthed, but the concept of 'Place theology' was established in the text, while 'holy war' was shown as the main motivation for the legal instrument. Based on the strength of the observations from

the analysis, a literal translation of the text was finally produced. One of the significant issues that I sought to address was whether the dichotomous approach to OT holiness laws is justified. As expected, I have established that the dichotomous approach to OT holiness laws in many cases as cultic and moral, or cultic and matters of hygiene, and similar permutations and combinations are not justified. Such a justification has been challenged by the concepts that have been unearthed.

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

The objective of applying the hermeneutical tool was achieved not only by way of the identified disciplines, but also the literal translation produced. This is reproduced here:

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

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

This paved the way for the discussion of its meaning to the original audience in the next chapter.

7.2.4 Summary of Chapter 4

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

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

people had to be prepared to destroy the idols and gods that would become channels for satanic and demonic worship through war, with God as the leader.

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

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

It was even argued that YHWH war travelled beyond the HB into the intertestamental period and was practised by the Essenes, a community at Qumran connected with the Dead Sea Scrolls. This set the stage for a discussion of how the OT pericope became relevant to Christian hermeneutics. In all, the second and third sets of questions of the dissertation were addressed by this chapter.

7.2.5 Summary of Chapter 5

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

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

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

It was argued that the pericope shed light on many NT passages, especially some of Paul's letters such as those to the church at Corinth that address the issue of purity of the believers as a community. His message in 2 Corinthians 6:14-7:1 is a typical example of the texts that discuss the purity of the Christian community along the

lines of the purity instructions of the OT text. In this passage, there is a call for a separation from anything that will defile the community of believers, since they constitute a temple (or camp) of the Holy God who is in their midst. And by so doing, they would enjoy His promises.

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

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

7.2.6 Summary of Chapter 6

All investigations are carried out in the hope that it will benefit the larger society; it is same with this. The sixth chapter considered possible deductions from the investigation for the benefit of every reader, particularly Christians. Specifically, it discussed how the outcome addresses the current challenges of fulfilling the demands of holiness, sanitation, and hygiene, especially in relation to preventive medicinal practice by Christians and the larger society.

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

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

More importantly, Christians, as divine instruments of God, are empowered to engage in a spiritual warfare against sin and evil forces which constitute the enemies of the souls of humanity and of God's purposes. These discussions demonstrate the applicability of 'holy war' in the past, present, and future, and confirm the concept as a strong motivation for biblical history and the present world. Ultimately, the community of saints is redeemed through the eschatological 'holy war' to enjoy His eternal presence in the eternal camp where no impurity can ever enter (Rev 19:11-21:27).

7.3 The theological, moral, and socio-cultural significance of the dissertation

It is the pride of every investigator that the outcome of the work serves a purpose for the enhancement of life. Therefore, as indicated in the first chapter, the overall significance of this dissertation is to present a practical contribution of the findings of the investigation not only to contemporary Christian discipleship and practice, but

also to the larger global community. This section discusses some of the significant findings and provides the detailed contribution of the dissertation to the afore-mentioned targeted audience.

7.3.1 It contributes to biblical scholarship

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

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

7.3.2 It helps to deal with the current sanitation/pollution menace

The challenge posed by sanitation is common knowledge. There are reports that efforts from the technocrats in developing countries aimed at solving the sanitation problem have not proved very successful. For instance, Black and Fawcett (2008:¶1) observed that 'more than 40% of the world's population lack access to proper sanitation facilities'. While one would expect that this would be a challenge of the rural communities, surprisingly, it is not. For, their report added that 'about one-sixth of the world's population…live in urban areas that lack proper sanitation'. My interest in this dissertation is in addressing the major consequence of such lack which

manifests itself in 'overflowing toilets and open defecation' (Black and Fawcett 2008:¶3).

Another report on sanitation states: 'The lack of hygienic facilities experienced by 2.5 billion people is a fundamental cause of disease which leads to 1.5 million deaths of children each year' (Ebire and Al-Zubi 2008:Abstract §2, ¶2). Consequently, '18% of the world's population…continue to suffer the indignity of open defecation, mostly in rural areas'. Their report reveals a conclusion by experts that 'current sanitation systems will not help in reaching the Millennium Development Goal' (MDG) of the United Nations (UN). It is in this light that Christians and all who apply Scripture, especially as indicated in Deuteronomy 23:12-14, are called upon to be at the forefront of the campaign against faeces-related insanitary behaviours. Unfortunately, this has not been the case. Therefore, the Church in particular should accept some responsibility for influencing the larger society in ensuring healthy hygienic and sanitary practices. As Osborn (1993:12) writes, 'Christianity today cannot afford to ignore the natural environment'.

For believers to be responsible for helping to reverse the spate of environmental degradation today, an appreciable level of awareness of its conservation needs to be created. This vision is one of the areas that the dissertation champions. It contributes to the ongoing discussion on care for creation and supports efforts of environmentalists like Adetoye Faniran, Emiola Nihinlola, and Richter Sandra in dealing with the global sanitation challenge. The findings presented in this dissertation are meant to deepen the awareness of Christians and larger society to their responsibilities to the natural world and improve commitment to societal environmental ethics and promotion of acceptable environmental practices. In a context deeply influenced by Christian scholars and with a high proportion of Christians, the heuristic significance of this dissertation cannot be underestimated.

7.3.3 It lays a foundation for biblical-theological efforts at promoting preventive medicine

Reports that confirm the relationship between bad sanitary practices and health and which place a high responsibility on the public health units of societies cannot be overemphasised. In the light of continuous reports of such high incidence of sickness

in many insanitary communities, for instance, the outbreaks of diseases that arise from these insanitary environments, the correlation between improper waste disposal and diseases needs to be explored not only from the standpoint of epidemiology but also other applicable sources. The question then is: to what extent have studies in the OT contributed to the efforts at dealing with this sanitation-disease challenge?

Consequently, this dissertation presents an examination of the role of Deuteronomy 23:12-14 in the whole concept of preventive medicine in the Torah (cf. Saxey n.d:124), and uses the findings as grounds for influencing good societal practice and further public health research that might satisfy a larger pluralistic context. Hence, emphasis is placed on the responsibility of the Christian to adopt proper hygienic and sanitary practices, both of which are espoused by the text, in order to support global efforts to improve upon public health standards. By this, it contributes to preventive medicine which is a huge public health challenge. Moreover, in the light of the need for NT hermeneutics on the OT text especially the pentateuchal laws, the findings presented so far lay a foundation for future interest in investigating other similar laws for the benefit of Christians and users of the Bible in general. Particularly, in the area of the relationship between hygiene, sanitary practices and health, the findings in the dissertation will serve as a foundation for further investigation into biblically-based preventive medicine.

7.3.4 It teaches that the moral underpinnings of 'YHWH's war' are relevant today

One of the concepts the investigation was meant to explore is חרם. This concept has been shown to be the ultimate motivation for the pericope. It is a key factor and motivation in projecting the 'name' and 'place' theologies which the findings in this dissertation establish. The dissertation brings to light the link between improper disposal of excrement and the outbreak of disease, which is well established in the field of Public Health. It also shows the link which exists between improper disposal of faeces, 'holiness of place', and 'YHWH's war' in Deuteronomy 23:12-14.

Therefore, it argues that in the war of YHWH against His enemies, that is, those who rebel against Him, He inflicts them with diseases (cf. Gen 12:17; Exod 15:26), or allows their enemies to attack them with diseases (cf. Madeleine and Lane 1978:68-

70; Scurlock and Anderson 2005:17). Moreover, the outbreak of diseases when society fails to observe YHWH's prescription for 'place holiness' as spelt out by the pericope (Deut 23:12-14) can be explained in terms of 'YHWH's war'. Indeed, the dissertation proves the link between 'YHWH's war' and some epidemics (cf. Borowski 2003:77; Newmyer 2001:429; Bruckner n. d.:7-8) and argues that such a strong link also exits today. Overall, then, it aims not only to provoke the scholarly and Christian community to such awareness, but to project its value for the benefit of contemporary society.

7.4 Recommendations from the investigation

It was indicated in the introductory chapter (or Chapter 1) of this dissertation that some recommendations would be made to appropriate bodies on the basis of the findings of the investigation. The subsequent sections discuss recommendations in three pertinent areas: (1) preventing 'holy war' against humanity in relation to insanitary and unhygienic practices, (2) ensuring effective 'holy war' against spiritual enemies, and (3) future biblical research.

7.4.1 Recommendations to avoid 'holy war' against grave moral practices

In the light of what has been enumerated in the previous section (§ 7.3.4), there is the need for Christians in particular and society at large to ensure best practices in sanitation and hygiene, if in accordance with the findings of the investigation presented in this dissertation, 'YHWH's war' against improper disposal of faeces is to be avoided. In other words, the Church should ensure that 'holiness of place', which is a prerequisite for 'YHWH's war' against His/their enemies in the everyday life circumstances, is respected. Since as humans we are subject to the conditions of our physical environment, particularly all the negative health implications when our environment is polluted by faeces, we should be able to manage this matter well. Hence it is relevant to make some recommendations here.

In respect of environmental hygiene, the negative spectacle of improperly disposed faeces makes our campaign to address it 'a positive effort to organise the environment' (cf. Douglas 2003:2). Moreover, proper disposal of human waste is a preventive measure against outbreak of diseases related to it and keeps people healthy. The emphasis here is on Christians who are expected to form the core of

the beneficiaries of this investigation. Christians are not only called to be stewards of the natural environment but they cannot afford the repercussions of any neglect or insensitivity (cf. Osborn 1993:12).

The impact that Christians can make through a campaign to ensure sanity in the environment in relation to disposal of human waste cannot be overemphasised. Statistically, Christians constitute about 2 billion of the current world population (Weeks 2010:21) and no doubt the largest single religious group in the world. Using Ghana as an instance, if statistics are anything to go by, interesting and significant deductions can be made. Records from the Ghana Statistical Survey on the National Population and Housing Census projected the population of Ghana to be around 22,000,000 by 2009, with a breakdown as follows: Christians, 69%; Muslims, 15.6%; Traditionalists, 8.5%; and others, 6.9%; with 49.9% of the adult population of 15 years or more are totally illiterate (Anonymous 2010:§3). The significance of the over two-thirds of Ghana's population being Christians is that any campaign to champion the recommendations from our investigation can have a huge impact in the country compared to countries with lower Christian populations.

The application of the text might be achieved by several means, three of which undergird our pericope and are thus mentioned here.

(a) Provision of toilet facilities: Ineffective implementation of bye-laws on hygiene and the failure of the local government and/or the communities themselves to provide the necessary tools and facilities are reported to be some of the causes of irresponsible disposal of human waste in several communities of Ghana (Alhassan 2012:22). Thus, there is an urgent call on the authorities and commercial property owners involved to live up to their social responsibilities (cf. Andoh 2014:26) so as to prevent indiscriminate disposal of faeces and the abuse of land. As Richter (2010:376) rightly notes, 'neither economic expansion nor national security nor even personal economic viability is legitimate justification for the abuse of the land'. In this light, I support the appeal of Water Aid Ghana, a governmental Organisation (NGO), to the government of Ghana, to direct efforts at the provision of sanitation facilities in every district of the country, and to

ensure that, at least, one million new latrines are provided to the communities (cf. Agbenu 2015:24).

To this end, all God-fearing people should campaign not only for the provision of disposal facilities at all strategic places of our communities in order to ensure cleanliness of our 'sacred spaces', but the formulation and establishment of policies that relate to proper disposal of human waste. Whether as a corporate entity or as individuals serving in influential positions, Christians can play this advocacy role to serve the larger societal interest. Concerned members of local communities with lack of or inadequate human waste disposal facilities can team up to support such projects.

(b) Proper disposal of human waste: In the light of the call for a responsible attitude towards this terrestrial environment there is a need for Christians to engage in vigorous educational campaigns on the negative effects of indiscriminate faeces disposal. Our campaign does not only align with the maxim: 'Cleanliness is next to godliness', literally meaning, 'Outward cleanliness leads to inward purity' (Adler 1893:4), and attributed to the Bible by Aklikpe-Osei (2014:9), but has its own theme: 'Cleanliness is part of godliness'. What this means is that godliness, usually defined by the inner purity of a person, is reflected in the person's attitude, which certainly includes his/her relationship with the surroundings.

It is reported that many health challenges 'originate from illiteracy and ignorance of the adverse impact of certain lifestyles and behaviours' (WHO 2002:5). As agents of transformation, churches, Christian organisations and/or para-church organisations in particular should accept and facilitate education of the public especially Christians by organising regular sensitisation lectures and seminars on the need for proper disposal of faeces and the implications of our failure to do so. If possible, regular education of the public by organising such campaigns via electronic media such as television and radio, print, and other channels of communication should also be vigorously pursued. This will improve sanitation, and help to ensure proper hygiene and improved health status.

(c) Effective sanitations campaigns: As agents of transformation, Christians can play leading roles in a 'God is here - keep this place holy' campaign among the community of believers. Christians should not be the only target; efforts need to be made to sensitise the wider society too. Explaining this in practical terms can help throw further light on the issue. For instance, a recent survey in the United Kingdom showed the top three toilet habits of people to be reading (39%), texting (21%), and talking (21%), with other activities taking the rest (Selormey 2012:33). Thus people can be educated even while they are in the 'restrooms', whether public or private.

Thus employing similar techniques at strategic places of convenience will facilitate the education drive. That is, posting materials that will educate the reading public on proper practices and implications of their failure to practice them on billboards and other convenient places can be an effective tool. Messages like: 'Wherever you are God is with you, so keep the place clean', and, 'This is God's place, keep it clean', and the like can be posted at places for the public to peruse. Encouraging people to text such messages to other people will create greater awareness.

The relevance of environmental clean-up exercises is underscored by the fact that sanitation and cleanliness remain vital prerequisites in building a healthy nation. In this light, the launching of a National Sanitation Day in Ghana on September 17, 2014 (Issah 2015:23; cf. Kennedy 2014:26; Tetteh 2014:13) to be observed every first Saturday of every month is a step that should not only be applauded but also emulated by other countries with no such sanitation policy. Such awareness campaign which the government of Ghana is contemplating presenting before its national parliament to be enacted into a law (Dapatem and Issah 2014:32 and 65) is expected to challenge society to some important community values and practices and also inculcate positive hygiene and sanitation behaviours in the people (cf. Dapatem and Donkor 2015:32).

Additionally, Christian and other donor organisations must take up community-based faeces-related hygiene and health awareness campaigns like hand-washing with soap after visiting the toilet, which is basic but, as Issah (2012:32-

33) also observes, is quite difficult to adopt, and environmental clean-up exercises. The importance of hand-washing (with soap) after visiting the toilet is a strong personal hygiene practice, such that it is observed globally (cf. Issah 2012:32-33).

(d) Behavioural change: Once hygiene and sanitation issues also arise from the culture of the people, dealing with unacceptable behaviours is one of the effective keys to overcoming associated challenges. The advice for positive behavioural attitude towards management of human waste in particular is corroborated by campaigns such as reported by Ekuful (2012:7). And as Aklikpe-Osei (2014:9) also advises, 'the issue can be solved without the government awarding contracts to any institution. We should only look into our mind's eye and do what is right'. Thus, where courts on sanitation do not exist, they should be established by state authorities to deal with those who engage in insanitary practices (cf. Issah 2014:20; Kennedy 2014:26), and where they exist their laws should be enforced (cf. Yeboah 2011:33; Issah 2015:44; Dapatem and Issah 2014:32 and 65).

7.4.2 Recommendations to ensure effective spiritual 'holy war'

Since Deuteronomy 23:12-14 assures God's people of His protection and victory over their enemies as long as they follow the 'camp' instructions, Christians in particular and the larger society in general, are similarly assured of these promises when they fulfil the moral implications for our contemporary camp. Particularly, it was observed that the verb ולתת (ref. §3.4.2.3 under viii.) rendered by versions like RSV and ESV as 'and (to) give (up to you)' and NJB and NAB as 'and put (at your mercy)' portray the idea that the victory God promises His people means that He will aid them to overcome their enemies.

In other words, as part of the army of God (Sumrall 1982:150), God's people will not be passive in the battle, but rather active warriors under the guidance and inspiration of God, the Commander-in-Chief (cf. Deut 20:4; Exod 23:20-30; 1 Sam 17:45; Longman III 2013:120, 794; Aboagye-Mensah 2006:967-68; Christensen 2002:543; Madeleine and Lane 1978:270-271; Matthews 2006:58). Indeed, divine warfare as a purely metaphorical military combat that is mandated by God is fought by Him with or wholly through the agency of His people (Asumang 2011:18). Scripture emphasises

God equipping His people to wage wars against spiritual enemies (2 Cor 10:3-6; Eph 6:10-18; 1 Tim 1:18).

To execute such an assignment victoriously and also experience the fullness of God's promised salvation, Christians must not overlook His assurance of abiding presence to protect and grant them victory over their enemies. As has already been argued, the warfare of Christians is first of all a spiritual struggle that goes on within them as a result of the desire to overcome sin (Rom 7:23; 8:37; 13:11-14; cf. Christensen 2002:157). This struggle is described as a constant moral battle or 'war against the soul' (Jas 4:1-3; 1 Pet 2:11; cf. ISBE no. 9050). Consequently, like the law of Deuteronomy 23:12-14 to the Israelite army, Christians should be obedient to God's instructions to stay pure so that He would not depart from them. By so doing, they will not only fulfil the requirements of the law but will also enjoy its promises.

Moreover, the instructions of Deuteronomy 23:12-14 were set out for those who will enjoy God's promises of protection from enemies as well as victory over them. Thus, once Christians live in interface with modern forms of satanic practices 'which through multiculturalism are also increasing in traditionally 'Christian' countries' (Barnett 1997:358; 2 Thes 2:9-12; cf. Kibor 2006:156), there is the need for divine intervention to deal with such enemies. The following proposals will be helpful.

First, Christianity should not be seen as only a way to religiosity, that is, as a set of rules, promises, rituals, and other outward displays (cf. Kombo 2003:80). Not just faith in Christ but the preparedness to rely on the power of the Holy Spirit should permeate into people's consciousness in order for them to experience continuous victories over sin. It is not strange to find professing Christians who have a shallow knowledge of the scriptures such that they cannot comprehend what Scripture teaches concerning the operations of demonic powers. The recognition of satanic powers over both unbelievers and spiritually weak believers makes it important for such people to seek refuge in the power of God. Messages on demonology must be shelved from new converts. Rather, because of the tendency to backslide, there should be systematic teachings on such subjects to create better awareness (cf. Kibor 2006:159).

Second, is the unfortunate observation that in spite of the numerous references of Scripture to operations of demons, many people continue to live daily without serious engagement in prayer through the power of the Holy Spirit. We need to come to terms with the reality of the schemes of satanic forces, and what Scripture means when it says that we are not fighting against flesh and blood (Eph 6:10-12). On the basis of Christ's triumph over Satan and all his powers, the Christian is encouraged to be fully armed for battle against demons, especially people who are possessed by these demons. The story of the sons of Sceva in Acts 19 reveals some of the challenges people encounter when they dabble in demonic issues without a strong spiritual foundation. So, Christians need to know the efficacy of prayer in overcoming evil forces (Eph 6:10-18).

Third, Christians who are trying to be relevant to their culture must accept that practices like witchcraft and magic have negative consequences on people. It is not an exaggeration, as Kunhiyop (2002:133, 138) notes, 'that church leaders are now painfully aware that the mere dismissal of witchcraft as superstition no longer carries weight with many of their members'. Once chains of satanic forces continue to hold some people, they have to be delivered through effective prayers (cf. Kibor 2006:160). Consequently, the observation that Pentecostalism is growing faster in Africa because people have captured the correspondence between issues of spiritual warfare, deliverance, and healing that are connected to the movement (Asamoah-Gyadu 2007:309) must be explored. That is, if the awareness of spiritual encounters between the divine and demonic forces can produce the positive effect of making people open up to experience freedom in Christ, then organising crusades on the basis of spiritual warfare on African soils can be an effective strategy to win people for God's kingdom, as Moreau (1990:123) similarly argues.

Moreover, enough awareness must be created, since some people, in their desperate search for spiritual solutions, may end up being misled by tricks to fall deeper into the trap of satanic practices, and so those who seek for spiritual solutions must do so from genuine sources. Concerted public awareness campaigns should be engaged with the aim of informing the public on what the evils of witchcraft are. Such campaigns must be approached from concepts that are rooted in Scripture, as Kunhiyop (2002:140-142) similarly argues. This is where persons who

have had some experience of witchcraft should be encouraged to testify to its harmfulness (cf. Kombo 2003:80-83).

Above all, all believers should be part of organised intercessory prayers for the salvation of people who are entangled in and/or wrestling to overcome various forms of sin that defile the land, especially those that are connected to bloodshed for sacrifices to idols and all forms of demonic practices. As Nwankpa (2006:840) also argues, the land which has also become defiled through various immoral practices; particularly and for our purposes, improper faeces disposal, but also through other detestable sins like idolatry, has to be redeemed and cleansed through the blood of Jesus as the people of God pray (cf. 2 Chr 7:14-16).

7.4.3 Recommendations for further biblical research

This study has focused on the kinds of integration that exist between the many disciplines within the text and their application to NT and beyond, and has no doubt yielded fruitful insights. However, it is not my intention to claim that the findings presented in this dissertation are exhaustive and therefore give a complete picture of the disciplines under study. Specifically, while I have been able to identify more than one theme of our pericope and discussed them together with the aim of establishing the outcome of their integration, it will be very revealing to concentrate on just one of these thematic areas in order to engage in a more detailed discussion of the concept.

For instance, due to the biblical research orientation of evangelicals in particular (cf. Klein 1998:325; Goldingay 2011:238-253; 2001:99-117; Baker and Arnold 1999:98-99), I wish to recommend similar investigations into other holiness laws for some more concepts which might underpin them in order to unearth and integrate them for the benefit of biblical scholarship and the church. On the basis of the findings and applications so far, I hope that the outcome of a similar investigation that focuses on a fewer number of concepts will help deepen the application of OT laws to NT and present day context. Thus, I wish to propose that the outcome of the dissertation be used as a basis for further research on other related OT laws.

A major objective of this dissertation was to examine the role of Deuteronomy 23:12-14 in the light of preventive medicine in the Torah. This can then serve as a basis for further exploration of the links between Scripture and public health research that might satisfy a larger pluralistic context. In the light of the issues raised in connection with the relationship between acceptable sanitary and hygienic practices and health (ref. §1.4.3), I am convinced that this can serve as basis for research into preventive medicine. It is calling for individuals, organisations such as public health authorities to direct research into preventive rather than curative medicine, to give deeper meaning to the adage: 'prevention is better than cure'. What I am advocating is thus not just any preventive measures, but the kind based on Scripture (cf. Saxey n.d:124; Holman 2003:¶1-18) as indicated by the discussion.

7.5 Overall conclusion of the dissertation

The analysis of Deuteronomy 23:12-14 was to unearth all the possible concepts that underpinned the text and integrate them meaningfully. It was also to extend such meaning from the point of view of NT hermeneutics, and its application to the contemporary audience. Using Deuteronomy 23:12-14 as the pericope, and based on the historical-grammatical model for exegetical studies, the research has investigated its underpinning themes. These came out to be holiness, sanitation, hygiene, place theology, with 'holy war' as the overall motivation. Through their integration, the relevance of the pericope to its recipients and other OT communities has been established. By way of intertextuality, the pericope was alluded to in Revelation 19:11-21:27, an indication that the text is relevant to both the NT context and even the global community today.

The investigation has established the hypothesis as captured in the introductory chapter. It has showed that the study of the OT pentateuchal laws should not be approached from limited angles of interpretation; that is, as cultic or moral, cultic or medical, and such similar permutations and combinations, but should be open to other concepts which might underpin the laws. A number of discoveries have been made from the exegetical analysis of the text. The investigation confirmed the hypothesis that the study of OT laws in general requires a multi-disciplinary/thematic approach in order to unearth all the concepts within and discuss them meaningfully.

Arriving at this stage also implies that the questions that came up for investigation have been duly answered. These included major questions such as:

(1) What are the literary, theological, and exegetical roles of Deuteronomy 23:12-14 in Deuteronomy, the Torah, and the OT in general? Is the dichotomous approach to OT holiness laws as cultic and moral or cultic and medical and similar permutations and combinations justified?

(2) How is the concept of holiness espoused by Deuteronomy and the Torah evident in the instructions of Chapter 23:12-14?

(3) How do we establish the relationships between the key ideas: holiness; sanitation and/or hygiene, health, and possibly, disease and contagion; 'place theology' and 'name theology' concepts, and 'holy war'? How do these integrate to give meaning to the concept of 'holy war'?

(4) What hermeneutical grid can be used to interpret the OT laws by NT believers?

(5) Finally, how does the outcome of the investigation help to address the challenges of the Church and larger society of the contemporary world?

Answering these questions indicates that the problems that were associated with the investigation have all been solved, namely; that the dichotomous approach to interpretation of OT laws is not justified; that this leads to a shallow exposition of key concepts and a lack of their integration; and that there is the lack of a clear path for the interpretation of OT laws in the NT. Hence the objective of the investigation has been achieved. The pericope (Deut 23:12-14), has been proved by the research to be a microcosm of the OT regulations.

I have argued that the fundamental message conveyed by the text is still relevant not only to the NT believing community, but also to the contemporary world. As Sprinkle (2000:646-658) also admits, the evangelical church would benefit if it devoted attention to the issues underscored in the laws of clean and unclean. From the discussion so far, the relevance of the OT laws to Christians and today's world cannot be overemphasised. One only needs to consider the fact that the global community now can be likened to the camp of Deuteronomy 23:12-14.

The applicability and implications of the OT injunction for the immediate audience and its relevance to subsequent generations of Israel and even the nations beyond

the OT demonstrates its overall significance to the OT in general and the pentateuchal laws in particular. That is, for God to remain and fight our battles for us by 'protecting us and delivering our enemies to us' (Deut 23:14) since the devil, our adversary is always moving around 'seeking whom he may devour' (1 Pet 5:8), the prescription for maintaining His presence needs to be observed. This is achieved when we keep our environment tidy or free from filth, particularly, human waste.

In accordance with our pericope, if the 'camp', in a wider sense, corresponds to the earth, as has been argued, and 'the earth is the LORD's' (Psa 24:1), then YHWH still 'walks in the midst of the camp'. If the camp, in the narrowest sense, refers to anywhere two or three have gathered in the name of the Lord; marketplaces, offices, and homes, then right there, 'He is in their midst'. Of greater relevance is the 'holy war' concept, the primary motivation for YHWH's presence 'in the midst of His people', which has been explained in terms of physical battles like those against terrorists, military adventurists such as those interested in coup d'états, armed robbers, and the like. However, if the camp is the Church then the saints constitute His army. In that case, 'holy war' can be discussed as a battle against spiritual enemies such as idols and gods, for similar reasons as in the period of the Exodus to the Promised Land. Thus, the relevance of 'holy war' lies in the applicability of the concept in the past, 'not only among the Israelites but among surrounding nations' (Unger 1988:1358), and is a confirmation of it as a motivation for biblical history, the present, and future.

In a nutshell, the fundamental objectives of my investigation, which were to show that some OT Laws can be interpreted in the light of the many disciplines that undergird them, integrate them, and make them applicable to the NT context and today's circumstances, have been achieved. Christians in particular are expected not only to be environmentally sensitive, but to champion such a crusade. This fulfils God's initial plan for creation when he placed the first couple in Eden to tend *and* protect it (Gen 2:15). There should be better awareness especially in this NT era when the creation itself is to be set free from 'its slavery to corruption into the freedom of the glory of the children of God' (Rom 8:21).

In a cultural context deeply influenced by the Scripture, with a high population of professing and practising Christians, the outcome of the investigation should be used to create awareness for people to engage in acceptable hygienic and sanitary practices. The link between improper disposal of human waste (improper sanitation) outbreak of diseases and 'holy war', as posited by the text, is no more in doubt. If God fought against some of the enemies of Israel by inflicting sickness on them, then through our unhygienic life, that is, if we fail to keep the environment clean/holy, He will fight with us through the outbreak of epidemics such as cholera, dysentery, malaria, and the like.

The wonder of God is revealed in the observation that no person could be certain about the import of His law that was given more than 25 centuries ago. However, the message of Deuteronomy 23:12-14 has been argued to be theologically, morally, and socio-culturally relevant and applicable for reflection and praxis by Christians and the larger society of today. Not everybody is conscious of the devastating effects of certain practices such as spelt out in the pericope. It is hoped that when the necessary awareness is created, in the light of God's readiness 'to punish every act of disobedience' when our obedience is complete (1 Cor 10:6), the blessings of His presence will be experienced in accordance with the findings of the investigation presented in this dissertation.

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