

“God’s Treasured Possession!”

The Book of Deuteronomy-

Old Israel and New Israel = The Church

Date: 3-12-17 Study: #19 Text: Chapter 19

Lesson 19 for us:

“Loving the Lord your God by walking ever in his ways”

A. THE TEXT:

(1) "When **the Lord your God** cuts off the nations whose land **the Lord your God** is giving you, and you dispossess them and dwell in their cities and in their houses, (2) you shall set apart three cities for yourselves in the land that **the Lord your God** is giving you to possess. (3) You shall measure the distances and divide into three parts the area of the land that **the Lord your God** gives you as a possession, so that any manslayer can flee to them.

(4) "This is the provision for the manslayer, who by fleeing there may save his life. If anyone kills his neighbor unintentionally without having hated him in the past-- (5) as when someone goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down a tree, and the head slips from the handle and strikes his neighbor so that he dies--he may flee to one of these cities and live, (6) lest the avenger of blood in hot anger pursue the manslayer and overtake him, because the way is long, and strike him fatally, though the man did not deserve to die, since he had not hated his neighbor in the past.

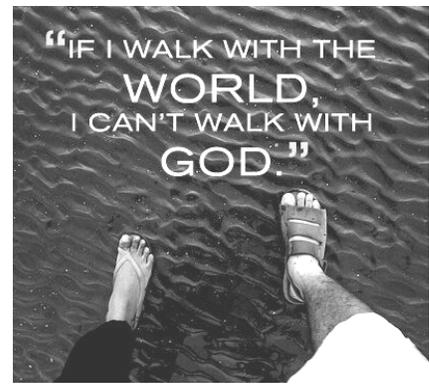
(7) Therefore I command you, You shall set apart three cities. (8) And if **the Lord your God** enlarges your territory, as he has sworn to your fathers, and gives you all the land that he promised to give to your fathers-- (9) provided you are careful to keep all this commandment, which I command you today, by loving **the Lord your God** and by walking ever in **his ways**--then you shall add three other cities to these three, (10) lest innocent blood be shed in your land that **the Lord your God** is giving you for an inheritance, and so the guilt of bloodshed be upon you.

(11) "But if anyone hates his neighbor and lies in wait for him and attacks him and strikes him fatally so that he dies, and he flees into one of these cities, (12) then the elders of his city shall send and take him from there, and hand him over to the avenger of blood, so that he may die. (13) Your eye shall not pity him, but you shall purge the guilt of innocent blood from Israel, so that it may be well with you.

(14) "You shall not move your neighbor's landmark, which the men of old have set, in the inheritance that you will hold in the land that **the Lord your God** is giving you to possess. (15) "A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established.

(16) If a malicious witness arises to accuse a person of wrongdoing, (17) then both parties to the dispute shall appear before **the Lord**, before the priests and the judges who are in office in those days. (18) The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, (19) then you shall do to him as he had meant to do to his brother. So you shall purge the evil from your midst. (20) And the rest shall hear and fear, and shall never again commit any such evil among you. (21) Your eye shall not pity. It shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

B. Study Notes:



1. Cities of refuge (**Num 35:6-28; Josh ch. 20; 21:13-36; 1 Ki 2:31**).
2. Boundary stones marked a person's property, and to move them was a serious crime.
3. False testimony can destroy a person's reputation and was strictly forbidden (**Lev 19:11-13; 1 Ki 21:10-13**).
4. A intentional murderer must be severely punished for justice to be done and to protect others from being assaulted by the wicked man. The legal principle of an eye for an eye, is just retribution for a person's crimes.

**(Ex 21:12, 24,25; Lev 24:20; Ps 94:1,2; Mt 5:21,38-42; 15:19; Jn 8:44;
Rom 12:17-19; 13:1-9; 1 Pet 4:15; 1 Jn 3:12-15)**
5. Two or three witnesses must be the basis for establishing the facts (**Mt 18:16; 26:60; 1 Cor 13:1**)

LUTHER'S WORKS – Vol. 54, Page 199

The Two Kingdoms - The State (Left Hand) – The Church (Right Hand)

No. 3388b: Difference Between the Two Kingdoms - Fall, 1533

“Our Lord God has reserved the best rule for himself and **his church**, where one proceeds not in the exercise of law but in voluntary freedom. For Christ says, ‘I baptize you, I catechize you, I absolve you, I preach to you, I comfort you. If you believe, you have this treasure. If you don’t believe, the loss is yours. I don’t forfeit anything as a consequence.’

“On the other hand, **civil rule** proceeds by demand: ‘Do this, don’t do that!’ ‘If you don’t obey,’ says the magistrate, ‘and you do me an injury, I’ll punish you. However, if you obey me, it will be of benefit to me.’

“Thus the **civil government** seeks its advantage with certain rigid demands. **Christ’s rule**, however, looks to our benefit and allows us pleasing discretion. This works out well in the case of the elect. But in the case of civil rulers, the more they demand with their rigorous laws, ‘Thus and so it must be done,’ the less well it works out.”

LUTHER'S WORKS Vol. 28, Page 125

And yet St. Paul differentiates between **the two kingdoms, the spiritual and the secular**. Of **the spiritual** he does not say that Christ will abolish it, but that He will deliver it to God; it will still remain. The **secular government**, however, will be abolished by Christ, as Paul declares, and destroyed completely. For this was instituted not for the sake of the pious but for the sake of the impious, to resist and curb their malice and villainy, so that the pious may maintain themselves over against them and enjoy peace. And when the impious are all executed, He will also have to discard that office and whatever belongs to it, sword, gallows, death. But this will remain, that we may glory and say: “I loved God and His Word. I was baptized and was a Christian, and through love I served my neighbor.”

But those people, on the other hand, will be constrained to say: “Now our kingdom is completely shattered, and nothing of it survives.” For it, too, was instituted solely for the sake of temporal life and has nothing to do with heaven, nor does it promote toward heaven. The sole purpose of **the spiritual life**, however, is to take us to yonder life. Therefore the **temporal life** will be completely destroyed, and nothing of it will remain; but the spiritual life will be transformed into a better and perfect existence, in which everything we now look forward to by faith will be eternal and present.”

C. LIFE APPLICATION:

1. How does a person's worldview also affect one's understanding of the nature of man, the purpose of civil government and the making of laws in the civil realm?
2. What are the challenges we face in living in both the kingdom of the state and the kingdom of the church at the same time?