

Dr. Cynthia Parker, Deuteronomy, Session 5, Deuteronomy 9-11 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide Quiz, and 5) FAQs

1. Abstract of Parker, Deuteronomy, Session 5, Deuteronomy 9-11, Biblicalelearning.org, BeL

This lecture by Dr. Cynthia Parker covers Deuteronomy chapters 9-11, interpreting them through the lenses of **mathematics, poetry, and the agricultural calendar**. Chapter 9 uses a corrected "math formula" to emphasize God's faithfulness, not human righteousness, as the source of Israel's victory. Chapter 10 explores poetic parallelism to highlight God's majestic nature and Israel's proper response: **loving God and caring for the vulnerable**. Chapter 11 examines the cyclical nature of the agricultural calendar in Canaan, contrasting it with Egypt to show the Israelites' reliance on God for sustenance in the promised land, concluding with instructions to ratify the covenant at Mounts Ebal and Gerizim to reinforce remembrance.

2. 18 - minute Audio Podcast Created on the basis of Dr. Parker, Deuteronomy, Session 5 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Pentateuch → Deuteronomy).



**Parker_Deut_Session
n05.mp3**

3. Briefing Document: Parker, Deuteronomy, Session 5, Deuteronomy 9-11

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided source, "Parker_Deut_Session05_Dt9_11.pdf":

Briefing Document: Deuteronomy 9-11

Overall Theme: This session explores the themes of humility, God's faithfulness, the purpose of the law, and the importance of remembering God's covenant, using the lens of "math," "poetry," and the agricultural calendar.

Key Concepts & Ideas:

- **Deuteronomy 9: The "Math" of Victory (and Its Flaw)**
- **Incorrect Equation:** Moses challenges the Israelites' assumption that their righteousness plus the wickedness of other nations equals their victory in the Promised Land. This equation is presented as flawed.
- *Quote: "In this sermon, Moses is saying, my righteousness or the righteousness of the people, plus the wickedness of the nations equals our victory when we go into the land. And that is what Moses says; this is not true at all."*
- **Why It's Wrong:** Believing in their own righteousness would lead to self-sufficiency and reliance on their own strength instead of God. The victory is not a reflection of their worth but rather a result of the wickedness of the nations they are displacing.
- *Quote: "So this math formula is incorrect because if you rely on this math formula, then the euphoria of victory leads to this imagined self-sufficiency."*
- **Correct Equation:** The actual equation is based on God's faithfulness and the wickedness of the nations. Victory is a *gift*, not something earned, emphasizing the need for humility.
- *Quote: "Well, the correct math, according to Deuteronomy 9, is God's faithfulness. Then also it is the fact that the wickedness of the nations, that is why you get to have victory."*
- **Emphasis on Humility:** The chapter emphasizes the Israelites' past mistakes, reminding them that God's faithfulness is not dependent on their merit.
- **Deuteronomy 10: The "Poetry" of the Law**

- **Central Question:** What is the core of the law? What does God truly require?
- **Core Requirements:** The answer to this question is to fear the Lord, to walk in his ways, to love him, and to serve him with all your heart and soul. This is similar to the Shema, but focuses on the action component as well.
- **God's Majesty and Love:** The passage contrasts the majestic, all-powerful nature of God with his deliberate choice to love and show affection towards Israel. This section is described as poetic due to parallelism and repetition.
- Quote: *"Behold, to the Lord your God, belongs heaven, and the highest heavens, the earth and all that is in it... Yet on your fathers did the Lord set his affection to love them, and he chose their descendants after them, even you above all people as it is this day."*
- **Response to God's Love:** The proper response to God's love is to "circumcise your heart" (i.e., to be open and responsive to God) and to stop being "stiff-necked" (i.e., rebellious).
- Quote: *"So, because God has chosen Israel, 'circumcise your heart and stiffen your neck no longer.'"*
- **God's Justice:** Dr. Parker highlights God's justice, showing how he protects the vulnerable (orphans, widows, aliens) in contrast to how ancient Near Eastern kings would have used the same kind of authority.
- **Imitation of God:** The Israelites are called to imitate God's justice and care for the vulnerable, just as God has shown love for them.
- Quote: *"So, show your love for the alien, for you were aliens in the land of Egypt."*
- **Deuteronomy 11: The Calendar & the Land**
- **Agricultural Calendar:** Time is cyclical, not linear, connected to the rhythms of the agricultural year.
- **Remembering the Past:** The chapter calls on the Israelites to remember how God sustained them in the wilderness. This ties into themes of remembering and forgetting.
- **Egypt vs. Canaan:** A comparison is drawn between the easy, self-sufficient agriculture of Egypt (watered by foot) and the rain-dependent nature of Canaan, which is a reflection of their dependency on God.

- Quote: *"For the land into which you are entering to possess, is not like the land of Egypt from which you came. Where you used to sow your seed and it with your foot like a vegetable garden...But the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven."*
- **God as Provider:** The land of Canaan is presented as a land where the provision (rain) comes directly from God. The "agricultural trilogy" of wheat, wine, and oil highlights God's provision of everything.
- Quote: *"he will give the rain for your land in its seasons the early and late rain that you may gather in your grain, your new wine and your oil."*
- **Warning Against Deception:** The Israelites are warned not to turn away from God and worship other gods or become reliant on their own strength when they enter the land.
- **Covenant Ratification:** Moses instructs the Israelites to ratify the covenant in the land by going to Mount Gerizim and Mount Ebal.
- Quote: *"When you go into the land, you need to ratify this covenant."*
- **Significance of Place:** The choice of Gerizim and Ebal is deliberate. Place and memory are strongly connected. These mountains will serve as a visual reminder of the covenant and the associated blessings and curses, making it an ongoing experience rather than a distant memory like Sinai. This helps solidify it in the current experience of the people.
- Quote: *"places, geography, and what we see around us hold and preserves memories of things that have happened there before."*

Key Takeaways:

- **Humility is Paramount:** The Israelites' victory is not based on their righteousness but on God's faithfulness and the wickedness of others.
- **God's Love and Justice:** God's nature is both majestic and compassionate, as seen in His choice to love Israel and His care for the vulnerable.
- **The Law's Purpose:** The law is ultimately about loving and serving God, a call to not just external actions, but a circumcised heart.
- **Reliance on God:** The land they are entering requires complete reliance on God for sustenance, contrasting with the ease of Egypt.

- **The Power of Memory and Place:** Remembering God's covenant is crucial, and the act of ratifying it in a new place (Gerizim and Ebal) makes that memory more present and impactful.

Next Steps:

The lecture indicates that the next session will delve into the law code (Deuteronomy 12-26), exploring its authorship and purpose.

This briefing document captures the essential elements of the lecture and provides a concise overview of the main ideas presented by Dr. Parker.

4. Study Guide: Parker, Deuteronomy, Session 5, Deuteronomy 9-11

Deuteronomy 9-11 Study Guide

Quiz

Instructions: Answer each question in 2-3 sentences.

1. According to Deuteronomy 9, what is the incorrect equation the Israelites believed led to victory and possession of the Promised Land?
2. What is the correct "math" formula for Israel's victory according to Deuteronomy 9?
3. What does the "poetry" section of Deuteronomy 10:12-13 suggest are the core requirements of God?
4. In Deuteronomy 10:14-15, how does the text describe God, and what action did this God take towards Israel?
5. What is the significance of the command to "circumcise your heart" in Deuteronomy 10:16?
6. How is God described in Deuteronomy 10:17, and how does this description differ from ancient Near Eastern rulers?
7. What specific actions does God take, according to Deuteronomy 10:18, and why are these actions significant?
8. How does Deuteronomy 11:10 describe agriculture in Egypt?
9. How does Deuteronomy 11:11 describe the source of water for the Promised Land, and why is this significant?
10. What is the significance of the instructions to ratify the covenant at Mount Gerizim and Mount Ebal in Deuteronomy 11?

Answer Key

1. The incorrect equation the Israelites believed was: their righteousness plus the wickedness of the nations equals their victory. This formula led to a sense of self-sufficiency and an attribution of their success to their own merit.

2. The correct formula, according to Deuteronomy 9, is based on God's faithfulness and the wickedness of the nations already in the land. Israel's righteousness is not a factor in God's decision to grant them the land.
3. The core requirements, according to Deuteronomy 10, are to fear the Lord, walk in His ways, love Him, and serve Him with all one's heart and soul. It essentially boils down the law to relationship and obedience.
4. In Deuteronomy 10:14-15, God is described as majestic, owning the heavens and earth, yet He chooses to set his affection on the Israelites. This shows that the all-powerful God has chosen to love them despite their unworthiness.
5. The command to "circumcise your heart" represents removing the hardness and unresponsiveness, to make the people more sensitive to God and their relationship with Him. It is a call for internal change rather than merely outward observance.
6. God is described as the God of gods and Lord of lords, an all-powerful and awesome ruler. However, unlike the kings of the ancient Near East, God does not accept bribes nor show partiality.
7. According to Deuteronomy 10:18, God executes justice for the orphan and widow, and shows love for the alien by providing for their needs. This is significant because it demonstrates a focus on justice and care for the marginalized.
8. Deuteronomy 11:10 describes agriculture in Egypt as a place where people watered their land with their foot. It portrays a system where they easily sustained themselves using the Nile's resources.
9. In contrast, the Promised Land is described as a land that drinks water from the rain of heaven which demonstrates reliance on God. Unlike the consistent Nile, the land is entirely dependent upon God for all of its water.
10. The instructions to ratify the covenant at Mount Gerizim and Mount Ebal are significant because it creates a place of memory in the promised land. This action moves the covenant from being associated with Sinai to a new space within the promised land.

Essay Questions

1. Discuss the significance of the shift in emphasis from the Israelites' righteousness to God's faithfulness in Deuteronomy 9. How does this change challenge the prevailing notions of merit and self-sufficiency, and what are the implications for the Israelites' understanding of their relationship with God?
2. Explore the theme of God's love and election of Israel as presented in Deuteronomy 10. What does it mean for God, described as transcendent and powerful, to choose a particular people and to love them, and how does this contrast with the common ideas of God's transcendence?
3. Analyze the parallel structure in Deuteronomy 10:14-19, discussing how descriptions of God's majesty are followed by His actions of care for the vulnerable. How does this structure underscore the responsibilities of the Israelites to reflect the character of God in their own actions, and what are the implications of this for how they are to relate to each other?
4. Compare and contrast the agricultural practices and dependence on natural resources in Egypt with those in the Promised Land, as outlined in Deuteronomy 11. How do these differences serve as a metaphor for the contrast between human reliance on self and reliance on God, and what does this reveal about the nature of covenant obedience?
5. Examine the role of memory and place in the instructions to ratify the covenant at Mount Gerizim and Mount Ebal, according to Deuteronomy 11. How does the book emphasize that place and memory are connected, and how do these instructions function to ensure that the Israelites remember the covenant with God even when they're far removed from Mount Sinai?

Glossary

Hesed: Hebrew word referring to God's loving-kindness, mercy, and steadfast love, often associated with his covenant faithfulness. It's a persistent and inconvenient love.

Shema: Hebrew word for "hear" which is the beginning of the central Jewish prayer found in Deuteronomy 6:4. This prayer affirms the oneness of God.

Circumcision of the Heart: A metaphorical idea that refers to the removal of the hardness and unresponsiveness of one's heart to become more sensitive to God.

Parallelism: A literary device commonly used in Hebrew poetry where similar ideas are expressed using parallel structures. This is a form of repetition used to emphasize a central concept.

Agricultural Calendar: The cyclical view of time based on the farming seasons, which includes early rains, late rains, and harvest cycles. This was the way in which the ancient people kept track of time.

Rift Valley: A geographical feature that is a long depression of the earth's surface where the two main plates of the earth meet. It is an important place within the Bible as it contains significant landmarks.

Mount Gerizim and Mount Ebal: Two mountains in the promised land that served as places for covenant ratification. This was important in Deuteronomy as it moved the covenant to a location within the land.

5. FAQs on Parker, Deuteronomy, Session 5, Deuteronomy 9-11, Biblicalelearning.org (BeL)

FAQ: Deuteronomy 9-11

1. **What is the incorrect "math equation" that Moses addresses in Deuteronomy 9, and why is it wrong?**
 - The incorrect equation is that the Israelites' righteousness plus the wickedness of the nations equals their victory and possession of the land. This is wrong because it implies that their righteousness is the reason for their success. This formula leads to self-sufficiency and a belief that victory is solely due to their actions, which is contrary to God's plan.
1. **According to Deuteronomy 9, what is the correct understanding of why the Israelites will possess the land?**
 - The correct understanding is that God's faithfulness to His promises, coupled with the wickedness of the Canaanite nations, is the reason the Israelites will inherit the land. It is not due to their righteousness or merit but a gift of God's grace.
1. **In Deuteronomy 10, what does the Lord require of Israel, according to the "poetry" section?**
 - The Lord requires Israel to fear Him, walk in all His ways, love Him, and serve Him with all their heart and soul. They are also called to keep the Lord's commandments and statutes, not as a burden, but for their own good. These requirements highlight the heart of God and the purpose of the Law.
1. **How does Deuteronomy 10 describe God in a majestic way, and what is the response expected from the Israelites?**
 - Deuteronomy 10 describes God as the owner of heaven and earth, a majestic God who chose to love and set His affection on Israel. The expected response is to circumcise their hearts (remove the hardness) and no longer be stiff-necked to be receptive to God's will. This is followed by descriptions of God as the just ruler who defends the vulnerable, and the response is to also show love and justice to foreigners among them.

1. What does "circumcision of the heart" mean in the context of Deuteronomy 10?

- "Circumcision of the heart" refers to removing the hardness or insensitivity of one's heart to God. It signifies a deeper, internal commitment to be responsive and obedient to God's will, beyond a simple outward observance.

1. What is the contrast drawn between Egypt and the Promised Land in Deuteronomy 11?

- Egypt is depicted as a land where agriculture was relatively easy due to the Nile's consistent flooding and irrigation methods with minimal effort. In contrast, the Promised Land relies on rain from heaven, emphasizing dependence on God's provision. This contrast highlights the need for the Israelites to rely on God rather than their own abilities.

1. What is the significance of the "wheat, wine, and oil" trilogy mentioned in Deuteronomy 11?

- The trilogy of "wheat, wine, and oil" is a shorthand way of referring to the main agricultural products of the Promised Land. They symbolize God's provision and the comprehensive blessings He bestows upon those who obey Him. This shows God's care and sustaining grace as they rely on Him.

1. Why are the Israelites instructed to ratify the covenant again at Mount Gerizim and Mount Ebal, and what is the significance of these locations?

- The instructions to ratify the covenant at Mount Gerizim and Mount Ebal serve to connect place and memory. Since Mount Sinai was far away, these new locations provide a physical reminder of the covenant, establishing a present-day connection with the history of the covenant. It encourages the Israelites to continually remember and reflect on the blessings and curses associated with their covenant relationship with God as they go about their daily lives.