

Dr. Cynthia Parker, Deuteronomy, Session 11, Deuteronomy 26 Resources from NotebookLM

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

1. Abstract of Parker, Deuteronomy, Session 11, Deuteronomy 26, Biblicalelearning.org, BeL

This lecture by Dr. Cynthia Parker **explains** Deuteronomy 26, focusing on **two liturgical ceremonies** within the chapter. The **first ceremony** involves presenting the first fruits and reciting a creed that recounts Israel's history, emphasizing their transition from a landless people to inheritors of the promised land. The **second ceremony**, known as the "Poor Tithe," involves distributing the third-year tithe to the needy, highlighting the importance of caring for the vulnerable. The lecture **concludes** by discussing the **ambiguity** surrounding "this place" in the text, and how the passage shows the extension of holiness beyond the chosen place to encompass the entire land. Finally, it **briefly previews** the following chapters of Deuteronomy.

**2. 20 - minute Audio Podcast Created on the basis of
Dr. Parker, Deuteronomy, Session 11 – 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
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3. Briefing Document: Parker, Deuteronomy, Session 11, Deuteronomy 26

Okay, here's a detailed briefing document summarizing the main themes and important ideas from the provided excerpt of Dr. Cynthia Parker's lecture on Deuteronomy 26:

Briefing Document: Deuteronomy 26 - Liturgical Celebrations and the End of the Law Code

Main Theme: Deuteronomy 26 concludes the law code with two liturgical celebrations, emphasizing the importance of the "chosen place," gratitude for God's gift of the land, and the responsibility to care for the marginalized. It highlights the interplay between individual experience and the collective history of the Israelites.

Key Ideas and Facts:

1. Bookends of the Law Code:

- Deuteronomy 26 serves as a "bookend" to the law code, mirroring the introduction of the "chosen place" in Chapter 12. This emphasizes the importance of the designated location for worship and the fulfillment of God's commands.
- Parker states, "we see how with chapter 12 was the introduction of the chosen place, and now we're going to finish off the law code in chapter 26 with the chosen place again. So, it's really nice bookends."

1. Two Liturgical Ceremonies:

- The chapter outlines two liturgical ceremonies that the Israelites are to perform upon entering the promised land. These are not just laws but celebrations of faith and history.
- The first ceremony involves the presentation of first fruits, and the second involves a tithe specifically for the poor.

1. First Liturgical Ceremony: The Offering of First Fruits and the Creed:

- **Personal Recognition:** Individuals are required to personally recognize the day they entered the land, acknowledging it as a gift from God. Parker points out, "there's this personal recognition that I am the one, I have come in."
- **The First Creed:** Verses 5-10 contain a recitation of Israel's salvation history, referred to as a "Creed" by some. It's essential that individuals speak these specific words.

- **Emphasis on Pronouns:** The Creed shifts between "my father," "we," "our," and "I," illustrating the interplay between personal and collective experience.
- **Story of Redemption:** The Creed tells the story of Israel's ancestors, from being "a wandering Aramean," to enslavement in Egypt, to their miraculous deliverance, culminating in the gift of the land. "My father was a wandering Aramean... And the Lord brought us out of Egypt... And he brought us to this place and has given us this land"
- **From Landless to Landed:** The Creed underscores the transition from landlessness and oppression to freedom and abundance, a testament to God's grace.
- **Response to Grace:** This act of bringing first fruits is presented as a response in love to God's actions on behalf of the Israelites.

1. Significance of "This Place" and "This Land":

- The text uses "this place" (*hamaqom hazeh*) and "this land" (*haaretz hazeh*) in verse 9. Parker points out: "And he has brought us to this place and has given us this land."
- The ambiguity of whether "this place" refers specifically to the chosen place or the entire land is purposeful.
- While the chosen place is significant, Deuteronomy emphasizes that holiness is not limited to that location; the entire land is sacred under God's law. Parker explains, "holiness is not relegated only to one place."
- The sacredness of the chosen place "flows out" to the entire land.

1. Second Liturgical Ceremony: The Tithe for the Poor:

- **The Third Year Tithe:** This is a specific tithe given every third year, not to the chosen place, but to the poor and marginalized within the Israelite community. "When you have finished paying all the tithe of your increase in the third year... then you shall give it to the Levite, to the stranger, to the orphan, and to the widow."
- **Recipients of the Tithe:** The Levite, the stranger, the orphan, and the widow are the recipients, representing those who are vulnerable and landless.
- **God's Satisfaction:** The text links the act of giving to the poor with God's act of "satisfying" his people. Parker notes "God is the one who is said to satisfy the

needs of his people." By taking care of the marginalized, the Israelites are mimicking God's actions.

- **Sacred Action:** Distributing this tithe is as sacred as giving tithes to the chosen place. "This acting out is just as sacred as taking tithes to the chosen place".

1. **Close of the Law Code:**

- The chapter concludes with a declaration of covenant between God and Israel. "You have today declared before the Lord... that you would walk in his ways... The Lord has today declared you to be his people, a treasured possession..."
- Israel declares its commitment to God's law, and God declares Israel to be His treasured people.
- Obedience is linked to Israel's exalted position among nations.

1. **Preview of Chapters 27-29:**

- The lecture concludes by noting that chapters 27-29 shift focus, returning to the Israelites standing outside the promised land with Moses.
- These next chapters will reflect themes found in the earlier chapters of Deuteronomy (1-3) providing a different perspective after the giving of the law.

Overall Significance:

- Deuteronomy 26 summarizes and reinforces the covenantal relationship between God and Israel.
- The chapter emphasizes the importance of both individual and communal responsibility in maintaining that relationship.
- It highlights the interconnectedness of worship, history, and social ethics.
- The concept of holiness is presented as extending throughout the land and community, not just within a specific location.
- The chapter underscores the necessity of remembering God's grace and responding with gratitude and action.

This detailed briefing should provide a solid understanding of the key themes and ideas covered in the provided lecture excerpt on Deuteronomy 26.

4. Study Guide: Parker, Deuteronomy, Session 11, Deuteronomy 26

Deuteronomy 26 Study Guide

Quiz

Instructions: Answer each question in 2-3 sentences.

1. What are the two liturgical ceremonies described in Deuteronomy 26?
2. According to the first liturgical ceremony, what is the significance of the "wandering Aramean" phrase in the Creed?
3. What are the key pronouns used in the Creed of the first liturgical ceremony, and what do they signify?
4. How does Deuteronomy 26 address the concept of sacredness in relation to the "chosen place" and the land?
5. What is the purpose of the "Poor Tithe" in the second liturgical ceremony?
6. Who are the intended recipients of the third-year tithe?
7. What does it mean that the people "satisfy" the needs of the marginalized with the third-year tithe?
8. What actions does the speaker say they have *not* done in regards to the third-year tithe?
9. What does the closing declaration of the law code in verses 17-19 suggest about the relationship between God and the Israelites?
10. How does the conclusion of Deuteronomy 26 serve as a transition to the following chapters (27-29)?

Quiz Answer Key

1. The two liturgical ceremonies described are the offering of first fruits with a recitation of Israel's history (the Creed), and the offering of a third-year tithe for the poor. Each involves a specific type of offering and a verbal declaration of the people's relationship to God and to one another.
2. The "wandering Aramean" refers to the patriarchs, either Abraham or Jacob, and serves as a reminder of the Israelites' landless, foreign origins. It highlights the

contrast between their past as wanderers and their present possession of the promised land.

3. The key pronouns are "my," "we," "our," and "I." The creed moves from the individual father, to the collective "we" and "our" of the nation's history, then back to the individual "I" who is now giving the tithe. This emphasizes the relationship of the individual to the nation, and the people's shared history with God's grace.
4. Deuteronomy 26 emphasizes the sacredness of both the chosen place and the land, indicating that while the chosen place is specifically designated for God's presence and sacrifices, the holiness extends throughout the land as well. The ambiguity blurs the lines between sacred and non-sacred to suggest that the entire land is under God's law.
5. The "Poor Tithe" is intended to provide for the Levite, the stranger, the orphan, and the widow who are marginalized. It moves the focus from giving back to God in the chosen place to actively caring for the poor within their own communities.
6. The recipients of the third-year tithe are the Levite, the stranger, the orphan, and the widow, who are all marginalized members of their community. These are individuals who would not have access to their own land or means of self-sustenance.
7. The speaker explains that when the people "satisfy" the needs of the marginalized with the third-year tithe, they are mimicking God's actions. It's a way for the Israelites to recognize that God has satisfied their needs and to respond by also caring for those in need around them.
8. The speaker says they have not eaten of the tithe while mourning, removed it while unclean, or offered it to the dead. These actions would have tainted the tithe. These assertions demonstrate that they've done their part to keep it sacred.
9. The declaration in verses 17-19 depicts a covenant agreement between God and the Israelites where the people declare their commitment to obedience, and God declares them to be his treasured possession, thus promising to set them up as an example to all other nations. This mutual declaration seals the covenant relationship.
10. The conclusion of Deuteronomy 26 marks the end of the law code and provides a transition to chapters 27-29. The reader moves back to the recognition of the

Israelites standing outside the land with Moses, thus shifting the narrative from acting out the laws to discussing them.

Essay Questions

1. Analyze the significance of the "chosen place" in Deuteronomy 26, and how it relates to the concept of holiness throughout the land.
2. Compare and contrast the two liturgical ceremonies in Deuteronomy 26, focusing on their purpose and the messages they convey about the relationship between the Israelites and God.
3. Discuss the role of the historical narrative within the first liturgical ceremony (the Creed) and how it shapes the Israelites' understanding of their identity and relationship with God.
4. Explore the concept of "satisfying" the needs of others in the second liturgical ceremony. How does this concept connect with other major themes found in Deuteronomy?
5. How does the concluding section of Deuteronomy 26 (verses 17-19) serve as a summary of the law code and a preview of what is to come in the following chapters?

Glossary of Key Terms

Chosen Place: The location where God designates his name to dwell and where sacrifices are to be made; central to Israelite worship, and is a focal point of Deuteronomy.

Creed: In this context, a recitation of Israel's salvation history, specifically verses 5-10, used as part of a liturgical ceremony where they offer first fruits from the land to God.

First Fruits: The initial harvest offering, a symbol of gratitude and acknowledgment that the land and its produce are gifts from God.

Hamaqom (This Place): A Hebrew term used in Deuteronomy, specifically in verse 9, that is meant to be in parallel with "this land"; it has multiple interpretations that may refer to the chosen place or the land itself.

Haretz (This Land): The physical land promised to the Israelites by God, depicted as a land flowing with milk and honey; sacred, both in terms of the chosen place and beyond.

Levites: A priestly tribe within Israelite society, responsible for religious duties and service in the sanctuary; recipients of tithes and offerings from the people; and included as recipients of the third-year tithe, along with other marginalized groups.

Liturgical Ceremony: A prescribed religious ritual or act of worship, such as the offering of first fruits and the giving of the third-year tithe to the poor.

Poor Tithe: Also known as the third-year tithe, a specific offering designated for the poor, widows, orphans, and strangers living in the Israelite communities, emphasizing social justice and communal responsibility. |

Salvation History: The narrative of God's redemptive acts throughout history, particularly focused on the deliverance of the Israelites from slavery in Egypt and their entrance into the promised land.

Shabbat (Satisfy): A verb used throughout Deuteronomy to convey God's ability to meet the needs of the Israelites; in Deuteronomy 26, the people fulfill the verb by caring for the marginalized in the third-year tithe.

5. FAQs on Parker, Deuteronomy, Session 11, Deuteronomy 26, Biblicalelearning.org (BeL)

FAQ: Deuteronomy 26

1. **What is the significance of the "chosen place" in Deuteronomy 26?**
2. The "chosen place," introduced in Deuteronomy 12, acts as a key element in the law code. Chapter 26 bookends this theme by highlighting its importance in the two liturgical ceremonies. It is the designated location where Israelites must bring the first produce of their land and acknowledge God's gift, symbolizing the centrality of God in their lives. The chosen place also serves as the location for sacrifices and where Levites minister, but Deuteronomy emphasizes that holiness is not confined solely to this place, but permeates the entire land.
3. **What are the two main liturgical ceremonies outlined in Deuteronomy 26?**
4. Deuteronomy 26 details two liturgical ceremonies. The first involves bringing the first fruits of the land to the chosen place and reciting a creed that recalls the history of Israel's deliverance from Egypt. The second involves a special tithe every third year, which is to be distributed to the Levites, the stranger, the orphan, and the widow within their own towns. These ceremonies encourage both personal and communal recognition of God's blessings.
5. **What is the significance of the creed recited during the first fruits offering?**
6. The creed is a recitation of Israel's salvation history, starting with the phrase "My father was a wandering Aramean." It acknowledges the Israelite's humble origins as landless foreigners and their journey from enslavement in Egypt to being given the promised land. The creed uses the pronouns "I," "we," and "our" to emphasize both individual participation and the collective experience of God's grace throughout their history. This story is foundational to their identity as recipients of God's gifts and his acts on their behalf.

7. **How does Deuteronomy 26 address the concept of sacredness?**
8. Deuteronomy 26 challenges the idea that sacredness is confined to the "chosen place." While the chosen place is the designated location for sacrifices and the ministry of the Levites, the text suggests that the entire land is sacred due to its connection to God's law and presence. The ritual of distributing the tithe to the poor within their own cities highlights how sacred acts extend beyond formal religious settings to include how they act with others.
9. **What is the purpose of the "poor tithe" described in the second ceremony?**
10. The "poor tithe" is a tithe collected every third year that is given not to the chosen place, but to the Levite, stranger, orphan, and widow within the Israelite's own communities. This emphasizes the communal responsibility to care for the marginalized. By mirroring God's actions in satisfying the needs of his people, the Israelites are also called to "satisfy" the needs of those who are poor and vulnerable among them, making this act just as sacred as bringing tithes to the chosen place.
11. **How does Deuteronomy 26 use the word "satisfy" in the context of this chapter?**
12. Deuteronomy uses the Hebrew word "Shabbat" to signify being satisfied. Throughout Deuteronomy, it is repeatedly said that God is the one who satisfies the needs of his people. In this chapter, and particularly in the second creed, the Israelites are called to satisfy the needs of the poor, thus mimicking God's actions of care and provision. This action signifies their responsibility as a community.
13. **What agreement is made between God and the Israelites at the end of the law code in Deuteronomy 26?**
14. At the close of the law code, the Israelites declare their commitment to following God's ways, keeping his statutes, commandments, and ordinances. In turn, God declares the Israelites to be his treasured possession. This agreement demonstrates that as long as the people obey God, they will be an example to all nations, thus concluding the law code by stating the mutual commitment that both the Israelites and God have for one another.

15. How does Deuteronomy 26 serve as a conclusion to the law code?

16. Deuteronomy 26 closes out the law code by framing all the rules and regulations as practices to enable them to respond in gratitude to God's gift of the land. It bookends the code by returning to the concept of the chosen place, initially introduced in chapter 12. This final chapter summarizes their journey by looking back at the exodus story, recalling God's provision, and looking forward to their role as a people set apart. It also emphasizes the importance of both personal and communal responsibility. The following chapters then transition back to the Israelites being on the outside of the land looking in, moving from the question of 'how should we act' to 'will we act'.