

brief, stresses matters that were vital for people to have in mind at the beginning of their covenant relation with God. It involves two types of things. One type involves great eternal truths and eternal laws about their deeds and actions and their relation to God which are vital and should be remembered at all times. This would naturally include a glimpse of their future life in the Promised Land to which God is going to bring them. It would also include emphasis on some matters which were particularly important for them to have an idea about then, even if they might be more relevant to a later time.

There was a second group, consisting of detailed law that the people could not be expected to remember. Many full and precise details should be known by the priests and could be learned by the people on occasions when they were vital. The priests would be carrying them out constantly. They would have the book before them and could check on the relevant portions of it as needed, and soon would come to know it thoroughly. Then, just before they would go into the Promised Land, there would be laws which would be half-way between the two. I do not know if half-way is a good way to say it, it is definitely between them, but it is not altogether a matter of degree.

The law in the book of Deuteronomy is more like the law of the Covenant than like the laws of the priests. It has very little detail and specification about laws that were not necessary for most of the people to know. The law that the people as a whole should know is greatly amplified beyond what was given at the very beginning of their relation to God. In addition, it is filled with exhortation. All sorts of arguments are presented, dealing with God's relation to His people in the past and to His promises for the future. He stresses the terrible results of disobedience and the wonderful results of truly following God. There is all sorts of hortatory material, exhorting the people to follow God, now that the wilderness journey is behind them and Canaan just ahead. There is a difference because Canaan is right at hand. If you take the first of these as more or less detailed, and the last as quite a bit more detailed, and then the middle one as extremely detailed, you might show a progress from the simple to the complex. Then, if you compare them, you find that the progress from the simple to the complex applies to a great many details of the laws and to a