The Deuteronomic Code is the name given by academics to the law code set out in chapters 12 to 26 of the Book of Deuteronomy in the Hebrew Bible. The code outlines a special relationship between the Israelites and Yahweh and provides instructions covering “a variety of topics including religious ceremonies and ritual purity, civil and criminal law, and the conduct of war”. They are similar to other collections of laws found in the Torah (the first five books of the Tanakh) such as the Covenant Code at The study of biblical law enables us to pursue justice. Its application involves selecting from a body of discourse and emerges not only from “rules” but from narrative and worldview. It also means internalising a fixed text and improvising a faithful response. It is shaped and constrained at every point by practical wisdom. This article asks why the deuteronomic law, like the Book of the Covenant, differs from ancient Near Eastern law codes in adopting the second person singular form of address. It also considers the relationship between the deuteronomic code and ancient Near Eastern treaties, especially the Vassal Treaties of Esarhaddon (VTE), where the singular address is used. Accepting a formal similarity Cheryl Anderson examines the laws relating to women that are found in the Book of the Covenant and the Deuteronomic law. She argues that the laws can be divided into those that treat women similarly to men (defined as ‘inclusive’ laws) and those that treat women differently (‘exclusive’ laws). This study then suggests that the exclusive laws, which construct gender as male dominance/female subordination, do not just describe violence against women but are inherently violent toward women. As a non-historical critique of ideology, critical theory is used to offer analytical i

The Book of Ruth as intra-Biblical critique on the Deuteronomic law

Abstract
The book of Ruth, written in the post-exilic period, constitutes a ‘homily on Dt 23- 25’, (Michael D Goulder). It is the only biblical example of an entire book systematically subjecting a body of laws from the Deuteronomic code to a sociocritical (Rt 1-2) and sexual-critical (Rt 3-4) relecture through various kinds of allusions. The historical prejudice of the ‘community law’ against the Moabites, refusing them admission to the ‘assembly of Yahweh’ (Dt 23:4-7), is disproved (throughout the whole book, especially in Rt 1), by a counter-story aimed at promoting sympathy (against Neh 13:1-3). Through the reinterpretation of the prohibition of incest, the brother-in-law marriage is defended against all suspicions (Rt 3). At the same time, it corrects the accusation of incest, which also lingers about the image of the Moabites (Gn 19:30-38). On the other hand, the narrative about the execution of the right to gleaning (Rt 2) and the right to the Levirate marriage (Rt 4) intensifies the demands of the Deuteronomic code (Dt 24:19 or 25:5-10). The Ruth novelette turns the Law of Deuteronomy into ‘narrative ethics’ (Reinhold Bohlen). The driving force for its meta-legal stance and critique, but also for its objective, lies in the portrayal of the ‘loving-kindness, love’ (chesed) of Yahweh and in calling forth the ‘loving-kindness’ of his people through the narrated praxes of the stranger Ruth.