

# Old Testament Theology I: *Pentateuch and Former Prophets*

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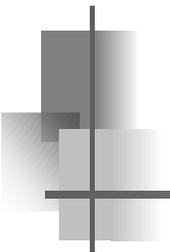
## ITS Learning Guide

Richard E. Averbeck, Ph.D.  
*Professor of Old Testament*  
*Trinity Evangelical Divinity School (Deerfield, IL)*

**I N S T I T U T E   O F**  
**T H E O L O G I C A L**  
**S T U D I E S**



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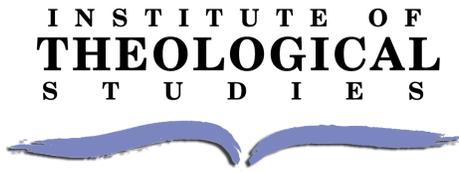


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Dear student,

We are glad you have chosen the *Institute of Theological Studies* for your independent study and count it a privilege to share in your learning journey. We trust you will find this course both academically stimulating and spiritually uplifting.

This Learning Guide is designed with you in mind. In it you will find the following items to help you master the content of the course:

- ◆ Your *syllabus* (if you are taking this course through a school, check with them to see if there are any changes).
- ◆ A *Learning Schedule* to help you plan ahead.
- ◆ *Individual Lessons* to accompany the lectures: overviews, learning outcomes, lecture outlines, note-taking space, and corresponding reflection questions.

Independent studies offer many benefits. Consider the following insights that will help you develop this discipline:

- Start early. Like any course, it's easy to put things off until the last minute. With no "classes" to attend, time can quickly slip away.
- Chart your course. The Learning Schedule can help prevent last minute "cram sessions." Make a plan and stick to it.
- Communicate with your proctor/grader often. Regular feedback is essential in the learning process. Submit assignments regularly and ask questions!
- Study in "chunks." Set aside time to complete a whole lesson in one sitting. Doing a lesson in segments adds distraction and hinders learning continuity.

***Keep studying!*** We at the *Institute of Theological Studies* know the value of continued growth in the study of God's Word. Our courses on Biblical Theology, Historical Theology, Christian Education, World Missions, Spiritual Formation and more are available to *anyone, anywhere, any time*. Schools across North America offer them in their programs, and ***you can keep taking ITS courses even after finishing your degree.***

Whether you want greater ministry skills, theological insights or personal enrichment, ITS courses offer in-depth, inspiring study for the years ahead. Although ITS does not grant credit or degrees, individuals, churches and missionaries are using them for personal or group study, church-based institutes, and to help train believers worldwide.

For more information on our courses or to learn what ITS is doing in the arena of *theological education* and *leadership development* go to **<http://www.ITScourses.org/>**. We want to help you serve God throughout your life and ministry.

By His grace,

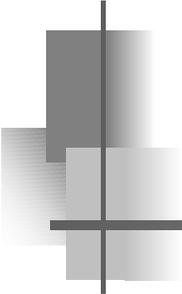
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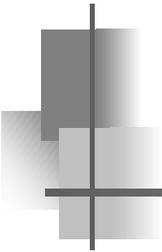
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# Syllabus

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# Syllabus

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The Institute of Theological Studies provides the following syllabus as the standard for this course. If you are taking this course for credit, you will be responsible for all assignments **unless your school changes the requirements.**

## Course Rationale

In order to understand and apply any passage of Scripture faithfully, one must begin with the foundational concepts and theology that precede and inform it. Perhaps the most foundational section of the canon is Genesis-Kings (the Pentateuch and Former Prophets). The history and theology of this section of the Bible is essential for fully grasping the meaning and message of Jesus' teaching and our mission in the world today. As one gains the conceptual skills and perspective developed in the Old Testament texts and carried over into the New Testament, one discovers a fuller view of God, realizes a greater appreciation for the superintended flow of human history, and develops a deeper sense of mission for our contemporary lives.

## Course Overview

In this course, Dr. Richard E. Averbeck introduces the content and theology of Genesis-Kings, identifying the foundational themes that emerge and tracing them through the rest of the Bible. More than a survey of the Old Testament, the goal of the course is to work through the books section-by-section focusing on major passages and their theological connections through all of Scripture (Old *and* New Testament). Special attention is given throughout the course to the significance of these passages for the Church and the Christian life in order to keep the student keenly aware of the need to go beyond a simplistic and mechanistic reading of the text into a deeply implicational reading that expects to be both informed and impacted by its message. *(This course is the first of a two-part series by Dr. Averbeck and is followed up by Old Testament Theology II: Latter Prophets and Writings.)*

## Course Objectives

*Given active participation, upon completion of this course you will be able to:*

1. Identify various genres of literature in Genesis through Kings and learn to interpret them well.
2. Articulate the significance of Genesis 1-11 as the primeval historical and theological foundation for understanding our human experience in the world.
3. Understand how the Pentateuch (Genesis-Deuteronomy) lays the historical and especially the theological foundation for the Former Prophets (Joshua-Kings) and for the rest of the Bible.
4. Understand how the Pentateuch and the Former Prophets fit together within the canon, and how they contribute to our understanding of faith experience in ancient Israel.
5. Value the ways Ancient Near Eastern literature can inform our reading of Scripture.
6. Become familiar with the history recorded in Genesis through Kings how it relates to the history of the surrounding Ancient Near Eastern world.
7. Trace the overall historical progression of God's covenantal redemptive program from Genesis through Revelation.
8. Value all of the above as crucial to an ongoing study of the whole canon of Scripture as well as foundational to the way we live our Christian lives and pursue our ministries.

# Syllabus

## Course Lecturer

Richard E. Averbeck is professor of Old Testament and Semitic languages at Trinity Evangelical Divinity School, Deerfield, Illinois (1994-present). He has published numerous journal articles as well as contributed to several books and dictionaries, including the *Evangelical Dictionary of Biblical Theology* (Baker 1995), *Faith, Tradition, and History* (Eisenbrauns 1994), *Cracking Old Testament Codes: Guide to Interpreting Old Testament Literary Forms* (Broadman & Holman 1995) and the *New International Dictionary of Old Testament Theology and Exegesis* (Zondervan, 1997).

As the Director of the Spiritual Formation Forum, he is also a leader in evangelical spiritual formation. He and his wife, Melinda, have two sons. His education credentials are:

Calvary Bible College, B.A.

Grace Theological Seminary, M.A., M.Div.

Annenberg Research Institute (formerly Dropsie College), Ph.D.



## Course Texts

### Required Texts:

Dyrness, William. *Themes in Old Testament Theology*. Downers Grove, IL: InterVarsity Press, 1979.

Sandy, D. Brent & Ronald L. Giese, Jr., eds., *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Nashville: Broadman & Holman Publishers, 1995.

Walton, John H. *Chronological and Background Charts of the Old Testament*. Revised and Expanded. Grand Rapids: Zondervan Publishing House, 1994.

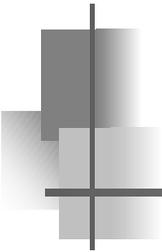
### Recommended Texts:

Alexander, T. Desmond and David W. Baker, eds, *Dictionary of the Old Testament, Vol. 1: Pentateuch*, Downers Grove, Illinois: InterVarsity Press, 2003.

Hamilton, Victor P. *Handbook on the Pentateuch*. Second edition. Grand Rapids: Baker Books, 2005.

Howard, David M., Jr. *An Introduction to the Old Testament Historical Books*. Chicago: Moody, 1993.

Walton, John H. *Ancient Israelite Literature in its Cultural Context*. Grand Rapids: Zondervan, 1989.



# Syllabus

## COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; 10.3.3.3; 10.3.4.3). In order to meet this need in distance theological education, ITS is developing structures and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included three collaborative learning features:

1. ITS Online Interactivity Forum (see course learning activities) – fosters peer-to-peer interaction in a global, threaded discussion (required for all students)
2. Spiritual Formation Project (see course learning activities) – fosters mentor-to-learner interaction in a mentor-guided reflection, discussion and application (required for all students)
3. Learning Community Assignments (see end of syllabus) – fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)

Go to <http://www.ITScourses.org/interactivity/> for the most up-to-date ITS resources.

## Course Learning Activities

### Learning Activity #1: Lectures and Reflection Questions

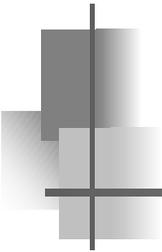
Listen carefully to all 24 lectures by Dr. Averbeck and work through the accompanying reflection questions. Through this process you will be introduced to Dr. Averbeck's approach to biblical theology and to the content of the theology itself. It is recommended that you listen actively with Bible in hand to look up references when necessary. Your goal here is to acquire a working knowledge of the contents of Genesis-Kings and to listen for what God wants to say to you personally and to the Church corporately. The theology contained in this part of the OT is foundational to all of Scripture and therefore to the Christian faith.

**NOTE:** Although the lectures are not factored into your course grade, they are foundational to the course, so the Research Paper, Thought Paper and Spiritual Formation Project (see below) all assume you have completed them. In addition, the reflection questions are optional but will help you *process the lecture material in preparation for the Thought Paper and Spiritual Formation Project.*

Purpose: *to accumulate course content through active and careful listening and to cognitively interact with the material and apply it to the Christian life.*

**Using the ITS Learning Guide:** The ITS Learning Guide includes twenty-four lessons with lesson overviews, outcomes, outlines, and reflection questions. This is intended to walk you through the course in a systematic and user-friendly way. Note the following:

- ✓ Lecture Outlines: The lecture outlines contain a detailed teaching manuscript with extensive notes and Scripture references. They serve as both a guide to listening/note-taking and also a



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valuable study and reference tool. ***It is recommended** that you read each lecture outline in full prior to listening to the lecture. This will help you following along more carefully.*

- ✓ **Reflection Questions:** The reflection questions are not factored into your course grade. However, these questions were written carefully in order to help you process the material and begin to apply it (at least in a preliminary way) to your life of faith. Although you are not required to write answers to every question, *it is recommended that you give them considerable thought and reflection. In addition to your notes, they will become a journal of your thoughts and growth in the course.*
- ✓ **Appendices:** There are two appendices at the end of the learning guide which present additional *and important* material not included in the lectures (see pp. 265 and 277). They discuss in detail the historical, literary background of Deuteronomy (including Dr. Averbeck's outline of the book) and key issues relating to the law and the Christian life (i.e. Sabbath observance).
- ✓ **Scripture Quotations:** Several Scripture passages that are central to the discussion at hand are provided in the right margin<sup>1</sup> with Dr. Averbeck's emphases and amplification. This will help you follow along.

## Learning Activity #2: Required Reading

Complete the following and submit a **reading log** listing all completed readings:

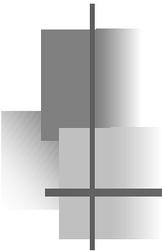
1. Read **Genesis-Kings** and several additional texts *as assigned in each lesson*. You should use a modern translation (not a paraphrase), e.g., NASB, NIV, NRSV, etc.
2. Read William Dyrness' *Themes in Old Testament Theology* in its entirety. Although this is an older text (written in 1979), it provides a well-respected summary of important OT themes. Dyrness' work supplements and compliments Dr. Averbeck's work in the lectures.
3. Read Sandy and Giese's text, *Cracking Old Testament Codes*, in its entirety. This text is a compilation by several scholars (including Dr. Averbeck) and provides background and perspective on the various genres of the Old Testament, which are crucial for proper interpretation.
4. Read **500 additional pages** from the recommended texts, the readings referenced in the lecture outlines or the course bibliography. This is your opportunity to pursue topics of interest. Readings completed for your research paper (see below) may count toward this reading requirement. List all completed readings in your reading log.

NOTE: Walton's text, *Chronological and Background Charts of the Old Testament*, is a valuable reference tool, and the lectures refer to it frequently. However, it may not be used toward the required reading.

Purpose: *to supplement the lecture material through active reading of additional works and to pursue student-identified topics of interest.*

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## Learning Activity #3: Research Paper

Write an original research paper (**18-20 pages**, double-spaced, excluding footnotes and bibliography) on a theological theme developed from one or more passages in Genesis-Kings (should be approved by your grader/proctor). The paper should be based on and especially focus on the foundational passage(s) in these books but also follow the development of the theme through the remainder of the OT into the NT. If you know either of the biblical languages, conduct your exegetical work from these texts. This paper should reflect your ability to do *serious independent research/writing* in the field of OT biblical theology and to *apply that research to ministry and the Christian life.*

In addition to your own exegetical work in the biblical text itself, you should do a bibliographical search to identify and consult at least ten (10) other secondary sources. These could and should include a combination of general reference tools (e.g., Bible dictionaries, encyclopedias, word books, etc.), other books that are useful for the topic (e.g., commentaries, historical or theological survey books, specialized books on the topic, etc.), scholarly journal articles, and perhaps even credible internet sites. Substantial footnotes (or endnotes) and bibliography are expected. Format the paper according to your school or institutional guidelines.

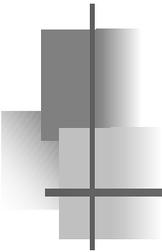
*Purpose: to develop exegetical, biblical and theological research and writing skills, to gain an in-depth understanding of one specific theme in OT biblical theology, and to apply that understanding to ministry and the Christian life.*

## Learning Activity #4: Thought Paper

Write a **10 page**, double-spaced “thought paper” reflecting on the content of the course. The paper should be broken down into two main sections: The first section should reflect serious thought about the relevance of Genesis-Kings for the church and the Christian life. The second section should develop the significance of Genesis-Kings for the ministry(ies) in which you are (or will be) engaged with your family, local church, or community. Seek concrete application of the material to the Christian life, the church or ministry wherever possible.

This paper is to reflect your own *independent thinking and synthesis* of the course reading and lectures. It is a “thought paper”, **not a research paper**, so footnotes and bibliography are not necessary unless you wish to include them for your own purposes. Always tie your thoughts to specific Scripture passages from which you make your point of application to theology, life, and ministry (especially something in Genesis-Kings, but also extending through the rest of the OT and into the NT).

*Purpose: to synthesize the course content and apply it to ministry and the Christian life.*



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## Learning Activity #5: ITS Online Interactivity Forum

Participate with other students worldwide in an ongoing asynchronous threaded discussion of two major course topics. Go to <http://forums.itscourses.org/> to enter the ITS Online Interactivity Forum. In order to get the fullest benefit from the Forum, complete the assignment *after* you have listened to *all* the lectures. Be sure to return to the forum after finishing the course to see how others respond. Follow these steps to complete the assignment:

- ◆ Post an original answer to each question for your course (75 word min.).
- ◆ Post your response to any previous answer given to each question (75 word min.).
- ◆ Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded.

**NOTE:** Please read the “Forum Instructions” for details on registering and posting.

*Purpose: to develop critical thinking skills through personal interaction with the content of the course and the responses of others within a diverse community of learners.*

## Learning Activity #6: Spiritual Formation Project

**RATIONALE:** Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. **With this in mind**, ITS includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **5-6 page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. *Identify your mentor early in the course*, and submit the essay to your grader at the end of the course. This last project should not be a summary of course content, but an application of course principles. Complete the following

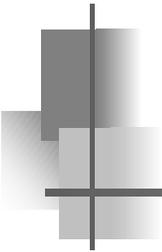
**1. Personal Reflection and Evaluation: *Reflect on the course*** – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

a. Follow these steps in your reflection:

Step 1: What **one** theme, principle, or concept in the course is the most significant to you personally? Why is it significant?

Step 2: What portion(s) of the course brought this theme/principle/concept to light?

Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?



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Step 4: How should this affect your thoughts and actions, and what *specific steps* should you take to *concretely* apply what you have learned?

- b. Write your answers to the above questions in full paragraph form. Suggested length for this reflection: 3 pages.
- c. Give a copy of this reflection to your mentor (see #2).

**2. Community Reflection and Interaction: *Interview a mentor*** – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

- a. Who should you interview? (1-3 are required; 4-6 are recommended)
  1. Someone with whom you have a reasonably close relationship.
  2. Someone who is a mature Christian ministry leader (i.e. a pastor).
  3. Someone who is not your grader or a family member.
  4. Someone who values the spiritual formation process.
  5. Someone who is familiar with and values the subject of the course.
  6. Someone who has experience using the content of the course in ministry.

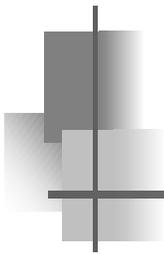
NOTE: ***Identify your mentor early in the course***, and give him/her the page entitled “Guidelines for Mentors.”

- b. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
  - ◆ What feedback can your mentor give in response to your essay?
  - ◆ In light of the course content, are the conclusions you made appropriate? Why or why not?
  - ◆ What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do **not** use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

**3. Synthesis and Application: *Draw your final conclusions*** – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- a. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.



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- b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
- ◆ What were the mentor’s comments regarding your essay?
  - ◆ What advice did he/she give?
  - ◆ How did his/her comments expand or correct your application of the course?
  - ◆ Include the person’s name, occupation, and the length of the interview.
- c. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
- ◆ If your mentor corrected any thoughts in your “Personal Reflection and Evaluation,” how do you feel about these corrections? Do you agree or disagree? Why?
  - ◆ Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
  - ◆ In light of the interview and further reflection, what additional, *specific* changes need to occur in your life and what *concrete* steps will you take to implement them?

**NOTE TO STUDENTS:** Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. **The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life.** If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

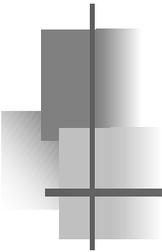
Purpose: *to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.*

## Course Grading

The grade for the course shall be determined by the following:

Lectures and Reflection Questions	
Required Reading .....	10%
Thought Paper.....	30%
Research Paper .....	35%
ITS Online Interactivity Forum .....	5%
Spiritual Formation Project .....	20%
	100%

**NOTE:** Given the amount of thought and work required in the above assignments, **there is no exam for this course.** Your focus should be on quality research, writing, reflection, synthesis and application.



# Syllabus

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## Course Bibliography

### 1. General survey and reference books

David W. Baker and Bill T. Arnold. *The Face of Old Testament Studies: A Survey of Contemporary Approaches*. Grand Rapids: Baker Books, 1999.

Dillard, Raymond B. and Tremper Longman III. *An Introduction to the Old Testament*. Grand Rapids: Zondervan, 1994.

Dorsey, David A. *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi*. Grand Rapids: Baker Books, 1999.

Dyrness, William. *Themes in Old Testament Theology*. Downers Grove, IL: InterVarsity Press, 1979.

Elwell, Walter A., ed. *The Evangelical Dictionary of Biblical Theology*. Grand Rapids: Baker Books, 1996.

Hill, Andrew E. and John H. Walton. *A Survey of the Old Testament*. Second edition. Grand Rapids: Zondervan, 2000.

LaSor, William Sanford, David Alan Hubbard, and Frederic Wm. Bush. *Old Testament Survey: The Message, Form, and Background of the Old Testament*. Second edition. Grand Rapids: Eerdmans, 1996.

Sandy, D. Brent and Ronald L. Giese, Jr., ed. *Cracking Old Testament Codes: A Guide to Interpreting the Literary Genres of the Old Testament*. Nashville: Broadman & Holman Publishers, 1995.

VanGemeren, Willem A., ed. *The New International Dictionary of Old Testament Theology and Exegesis*. Five volumes. Grand Rapids: Zondervan, 1997.

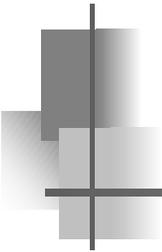
Walton, John H. *Chronological and Background Charts of the Old Testament*. Revised and Expanded; Grand Rapids: Zondervan, 1994.

Walton, John H. *Ancient Israelite Literature in its Cultural Context*. Grand Rapids: Zondervan, 1989.

### 2. Pentateuch

Alexander, T. Desmond and David W. Baker, eds. *Dictionary of the Old Testament, Vol. 1: Pentateuch*. Downers Grove, IL: InterVarsity Press, 2003.

Alexander, T. Desmond. *From Paradise to the Promised Land: Introduction to the Main Themes of the Pentateuch*. Grand Rapids: Baker Books, 1995.



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Hamilton, Victor P. *Handbook on the Pentateuch*. Second edition. Grand Rapids: Baker Books, 2005.

Livingston, G. Herbert. *The Pentateuch in Its Cultural Environment*. Second edition. Grand Rapids: Baker Books, 1987.

Sailhamer, John H. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Grand Rapids: Zondervan, 1992.

Wenham, Gordon. *Exploring the Old Testament: A Guide to the Pentateuch*. Vol. 1. Downers Grove, IL: InterVarsity Press, 2003.

### 3. Former Prophets

Hamilton, Victor P. *Handbook on the Historical Books*. Grand Rapids: Baker Academic, 2001.

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Younger, K. Lawson Jr. *Ancient Conquest Accounts : A Study in Ancient Near Eastern and Biblical History Writing*. Journal for the Study of the Old Testament Supplement Series, v. 98. Sheffield, England: JSOT Press, 1990.

### 4. Commentaries

Walton, John H., Victor H. Matthews, and Mark W. Chavalas, eds. *The IVP Background Bible Commentary : Old Testament*. Downers Grove, IL : InterVarsity Press, 2000.

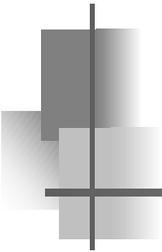
#### 4.1. Genesis

Ross, Allen P. *Creation and Blessing : A Guide to the Study and Exposition of the Book of Genesis*. Grand Rapids: Baker Books, 1996.

Wenham, Gordon J. *Genesis 1-15 and Genesis 16-50*. Word Biblical Commentary. Dallas: Word Books, 1987 and 1994.

#### 4.2. Exodus

Sarna, Nahum M. *Exodus: the Traditional Hebrew text with the New JPS Translation*. Philadelphia: Jewish Publication Society, 1991.



# Syllabus

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## 4.3. Leviticus

Hartley, John E. *Leviticus*. Word Biblical Commentary. Dallas: Word Books, 1992.

Wenham, Gordon J. *The Book of Leviticus*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1979.

## 4.4. Numbers

Ashley, Timothy R. *The Book of Numbers*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1992.

## 4.5. Deuteronomy

Craigie, Peter C. *The Book of Deuteronomy*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1976.

Merrill, Eugene H. *Deuteronomy*. New American Comm. Nashville: Broadman & Holman, 1994.

## 4.6. Joshua

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Howard, David M., Jr. *Joshua*. New American Commentary. Nashville: Broadman & Holman, 1998.

## 4.7. Judges (and Ruth)

Block, Daniel I. *Judges, Ruth*. New American Commentary. Nashville: Broadman & Holman, 1999.

Younger, K. Lawson, Jr. *Judges and Ruth*. NIV Application Comm. Grand Rapids: Zondervan, 2002.

## 4.8. Samuel

Baldwin, Joyce G. *1 and 2 Samuel : An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1988.

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## 4.9. Kings

Wiseman, Donald J. *1 and 2 Kings: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1993.

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## Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to their daily lives of faith.

Therefore, students taking ITS courses are required to complete a final assignment called the "*Spiritual Formation Project*." This assignment involves two parts: an **essay** and an **interview**:

**The ESSAY:** After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the **one** theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

**The INTERVIEW:** After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. **The goal of this interview is to facilitate the students growth through interaction with a mature believer.**

### NOTES ON THE INTERVIEW:

- ◆ You do **not** need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- ◆ Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
  1. What feedback can you give the student in response to his/her essay?
  2. Are the student's conclusions from the course appropriate? Why or why not?
  3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- ◆ Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- ◆ Suggested length of the interview: 45 minutes.

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

**NOTE:** If the student's school makes any changes to this assignment, its requirements should replace those described here.

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# Learning Schedule

This Learning Schedule can benefit you in a number of ways. First, it provides you with a course overview at a glance. Second, it gives you the opportunity to plan your work at the beginning so that you don't fall behind at the end and sacrifice learning for "cramming." Third, it allows both you and your proctor/grader a way to measure your progress at any given point in the academic term. Used effectively, this chart will allow you to maximize learning and minimize stress!

Assignment	Target	Completed
<i>Identify your mentor for the Spiritual Formation Project right away.</i>		
<b>Lesson One: <i>God, People &amp; the Bible</i></b>		
Reading: Genesis 1:1-11:26		
Lecture		
Reflection Questions		
<b>Lesson Two: <i>Introduction to the Book of Genesis</i></b>		
Reading: Genesis 11:27-25:18		
Lecture		
Reflection Questions		
<b>Lesson Three: <i>Creation &amp; Structure of the Cosmos - Genesis 1</i></b>		
Reading: Genesis 25:19-37:1		
Lecture		
Reflection Questions		
<b>Lesson Four: <i>The World of Mankind - Genesis 2</i></b>		
Reading: Genesis 37:2-50:26; Matthew 18:1-5		
Lecture		
Reflection Questions		
<b>Lesson Five: <i>The Fall &amp; Fallenness - Genesis 3:1-13</i></b>		
Reading: Exodus 1-17		
Lecture		
Reflection Questions		
<b>Lesson Six: <i>The Curses - Genesis 3:14-24</i></b>		
Reading: Exodus 18-34		
Lecture		
Reflection Questions		
<b>Lesson Seven: <i>The Effects &amp; Aftermath of the Fall - Genesis 3-4</i></b>		
Reading: Exodus 35-40; Leviticus 1-10		
Lecture		
Reflection Questions		
<b>Lesson Eight: <i>The World of the Flood - Genesis 5:1-6:8</i></b>		
Reading: Leviticus 11-27		
Lecture		
Reflection Questions		

# Learning Schedule

Assignment	Target	Completed
<b>Lesson Nine:</b> <i>The Flood, Noahic Covenant &amp; Abram's Call &amp; Commission - Genesis 6-12</i>		
Reading: Numbers 1-14		
Lecture		
Reflection Questions		
<b>Lesson Ten:</b> <i>Covenant &amp; Redemption in the Bible</i>		
Reading: Numbers 15-25		
Lecture		
Reflection Questions		
<b>Lesson Eleven:</b> <i>Covenant Commitment &amp; Continuity in the Bible</i>		
Reading: Numbers 26-36		
Lecture		
Reflection Questions		
<b>Lesson Twelve:</b> <i>In the Wilderness &amp; At Sinai</i>		
Reading: Deuteronomy 1-11		
Lecture		
Reflection Questions		
<b>Lesson Thirteen:</b> <i>Theophany &amp; the Law at Sinai - Exodus 19-20</i>		
Reading: Deuteronomy 12-26		
Lecture		
Reflection Questions		
<b>Lesson Fourteen:</b> <i>The Book of the Covenant, The Tabernacle &amp; God's "Presence"</i>		
Reading: Deuteronomy 27-34; Joshua 1-5		
Lecture		
Reflection Questions		
<b>Lesson Fifteen:</b> <i>Introduction to the Levitical Regulations</i>		
Reading: Joshua 6-24		
Lecture		
Reflection Questions		
<b>Lesson Sixteen:</b> <i>Levitical Regulations, Purity &amp; Holiness</i>		
Reading: Judges 1-16		
Lecture		
Reflection Questions		
<b>Lesson Seventeen:</b> <i>The Law, The Church &amp; the Christian Life I</i>		
Reading: Judges 17-21; Ruth, 1 Sam. 1-7; Matt. 5:17-48; 22:34-40		
Lecture		
Reflection Questions		
<b>Lesson Eighteen:</b> <i>The Law, The Church &amp; the Christian Life II</i>		
Reading: 1 Sam. 8-20; Jer. 31:31-34; Ezek. 36:22-27; 2 Cor. 3:3-6		
Lecture		
Reflection Questions		

# Learning Schedule

Assignment	Target	Completed
<b>Lesson Nineteen:</b> <i>The Law, The Church &amp; the Christian Life III</i>		
Reading: 1 Samuel 21-31; 2 Samuel 1-5; Romans 6-8		
Lecture		
Reflection Questions		
<b>Lesson Twenty:</b> <i>History &amp; History Writing in Ancient Israel I</i>		
Reading: 2 Samuel 6-20		
Lecture		
Reflection Questions		
<b>Lesson Twenty-One:</b> <i>History &amp; History Writing in Ancient Israel II</i>		
Reading: 2 Samuel 21-24; 1 Kings 1-11		
Lecture		
Reflection Questions		
<b>Lesson Twenty-Two:</b> <i>The Book of Joshua</i>		
Reading: 1 Kings 12-22		
Lecture		
Reflection Questions		
<b>Lesson Twenty-Three:</b> <i>The Period of the Judges &amp; the Transition from Judge to King</i>		
Reading: 2 Kings 1-17		
Lecture		
Reflection Questions		
<b>Lesson Twenty-Four:</b> <i>The Institution of Priest &amp; Prophet in Joshua Through Kings</i>		
Reading: 2 Kings 18-25		
Lecture		
Reflection Questions		
<b>Research Paper</b>		
Select theme or topic and get approval from your grader		
Complete research and write first draft		
Submit final draft		
<b>Thought Paper</b>		
Write first draft		
Submit final draft		
<b>Reading Log</b>		
<b>ITS Online Interactivity Forum</b>		
<b>Spiritual Formation Paper</b>		
Write your "Personal Reflection and Evaluation"		
Interview a mentor		
Submit Spiritual Formation Project essay		

You have completed *Old Testament Theology 1: Pentateuch and Former Prophets!* Please send feedback or questions to [info@ITScourses.org](mailto:info@ITScourses.org).

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# Reference Lists

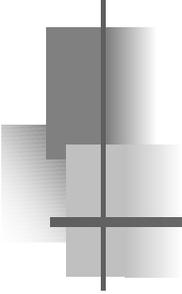
## List of Abbreviations

<b>AB</b>	<i>The Anchor Bible</i>
<b>ABD</b>	<i>The Anchor Bible Dictionary</i>
<b>ANE</b>	Ancient Near East/Eastern
<b>ANEH</b>	<i>The Ancient Near East: A History</i> , 2 <sup>nd</sup> edition, William W. Hallo and William K. Simpson (Wadsworth/Thomson Learning, 1998)
<b>ANET</b>	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> , 3 <sup>rd</sup> edition, James B. Pritchard, ed. (Princeton Univ., 1969)
<b>BAR</b>	<i>Biblical Archaeologist Reader</i>
<b>CAH</b>	<i>Cambridge Ancient History</i>
<b>CANE</b>	<i>Civilizations of the Ancient Near East</i> , Jack M. Sasson (Charles Scribner's Sons, 1995)
<b>CBCOT</b>	<i>Chronological and Background Charts of the Old Testament</i> , Revised and Expanded, John H. Walton (Zondervan, 1994)
<b>COS</b>	<i>The Context of Scripture</i> , vol. 1, William W. Hallo and K. Lawson Younger (Brill, 1997)
<b>JETS</b>	<i>Journal of the Evangelical Theological Society</i>
<b>JPS</b>	Jewish Publication Society
<b>JSOT</b>	<i>Journal for the Study of the Old Testament</i>
<b>JSOTS</b>	<i>Journal for the Study of the Old Testament—Supplement Series</i>
<b>LXX</b>	The Septuagint
<b>MT</b>	Masoretic Text
<b>NASB</b>	<i>New American Standard Bible</i>
<b>NIV</b>	<i>New International Version</i>
<b>NRSV</b>	<i>New Revised Standard Version</i>
<b>VT</b>	<i>Vetus Testamentum</i>
<b>VT Sup</b>	<i>Vetus Testamentum</i> Supplement

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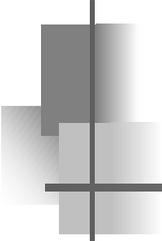
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# Lesson One

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## God, People & the Bible



# Prepare to Discover

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## Lesson Overview

The Old Testament can be daunting. It is perceived by some as long, complex, and mired in ancient history. However, this lesson sets the stage for a comprehensive course on how the Old Testament is foundational for interpreting the whole canon. As an introduction to the course and his method, Dr. Averbeck explains the primary purpose of studying and teaching the Bible and introduces several principles that arise out of a verbal-plenary view of inspiration. He highlights certain attitudes that should permeate our approach to God's Word whether we study it personally or teach it to others. Finally, he applies his approach by offering a brief summary of the overall biblical story.

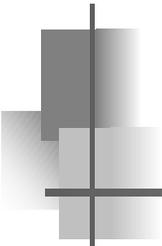
“If we come away from the Bible without relating well to God and people, we have not read it well.”

Richard E. Averbeck, Lecture 1

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ State the most central purposes for teaching the Bible.
- ◆ Comprehend the basic perspectives of understanding and applying the Bible.
- ◆ Consider the dynamic of the Holy Spirit in the Bible teaching-learning process.
- ◆ Contemplate the interacting roles of God, people, and the Bible in teaching.
- ◆ Gain an introductory glimpse of the theology of creation/rest and corruption/mess.



# Plan to Listen

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## Lecture Outline

### INTRODUCTION God, People, and the Bible

The Bible offers the only divinely revealed and, therefore, reliable foundation and guide for life and ministry.<sup>1</sup> The Lord intends that we take the study of His Word seriously (including the OT!) and keep it central to the way we think about and respond to Him as well as in our relationships and ministry to people.<sup>2</sup>

#### I. Our Purpose in Teaching the Bible

The Bible focuses on certain specific goals for our lives and our ministry to others. Some of the major “boil down” passages in the Bible can be summarized in this way: **If we come away from the Bible without relating well to God and people we have not read it well.** For example:

- A. According to Paul there is one main goal for learning and teaching God’s word; namely, so that people grow to love better.

1 Tim. 1:5 – “pure heart”, “good conscience”, “sincere faith”

- B. This is true for both the Old and the New Testaments. Jesus made that clear in the way He summarized the OT law.

Matt. 22:36-40

- C. Love outweighs any knowledge, giftedness, or abilities we may have. By definition, if we do not love well we do not serve well no matter how well-gifted we may be.

1 Cor. 12:31-13:13

- D. Jesus said that loving one another well is to be the distinguishing mark of the Christian and the Church.

John 13:34-35

#### **Required Reading:**

- Genesis 1:1-11:26

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

Matt. 22:36-40: “Teacher, which is the great commandment in the Law?” And He said to him, ‘*You shall **love** the Lord your God with all your heart, and with all your soul, and with all your mind.* This is the great and foremost commandment. And a second is like it, *You shall **love** your neighbor as yourself.* On these two commandments depend the whole Law and the Prophets.”

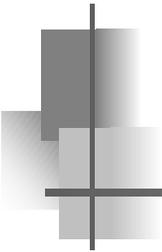
1 Corinthians 12:31-13:13: “...earnestly desire the greater gifts. And I show you a still more excellent way...But now abide faith, hope, **love**, these three; but the greatest of these is **love**” (cf. 1 Cor. 8:1).

John 13:34-35: “A new commandment I give to you, that you **love** one another, even as I have loved you, that you also **love** one another. By this all men will know that you are My disciples, if you have **love** for one another.” (cf. 14:21 with 15:10-13 and the context before and after).

---

<sup>1</sup> Matt. 7:24-29.

<sup>2</sup> E.g., Ezra 7:6-11, 2 Tim. 3:15-17.



# Plan to Listen

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## II. Hermeneutics and History in the Study of the Old Testament

We often speak of a “grammatical-historical(-literary)” hermeneutic to which we adhere as a “normal” way to interpret the language and literature of the Bible. Moreover, we believe in the “verbal plenary (inerrant) inspiration” of the original manuscripts by the Holy Spirit. All of this has implications that are often left unexamined. These implications can be separated into **four main categories**, which apply in general to all biblical literature but will be talked about here specifically in relation to the Pentateuch:

- A. There was a human author. For the Pentateuch this was Moses, who wrote under the supervision of the Holy Spirit (see D below) but, nevertheless, wrote from his own human perspective and intended to communicate certain truths.<sup>3</sup>
- B. There were human readers. For the Pentateuch this initially refers to the Israelites of Moses’ day, who were hearing the accounts in light of their Ancient Near Eastern historical and cultural background in their own day.<sup>4</sup>
- C. The text as it now stands is a literary composition that needs to be read as literature. This means that we must consider:
  1. Its biblical context (near and far)
  2. The kind of literature that it is (narrative and law)
  3. The language in which it was originally written (Hebrew)
- D. Ultimately, God Himself intends that we be impacted by the divinely intended message of the text (in its parts and as a whole) – its theology. Now, any interpreter’s “theology” is only as good as his or her *ability to engage* the three dimensions of the text (see above) and the *degree of illumination* the Holy Spirit grants the interpreter along the way (see below). The latter includes cognition but has more to do with being impacted by the Holy Spirit as one is in the text.

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<sup>3</sup> Cf. Gen 7:2.

<sup>4</sup> Cf. Gen 1:14-16; 2:1.

# Plan to Listen

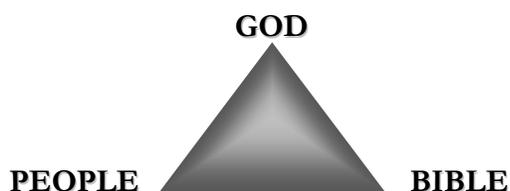
## III. Illumination and our Approach to Studying and Applying the Bible in our Personal Lives

In light of the “Purpose of Teaching the Bible” (see above), a simplistic or mechanical study of the Bible will not have the impact on us that God intends it to have as servants of the Gospel. We must be willing and able to think deeply and implicationally about God, people, and the Bible in relation to our own lives as we are in the Bible (i.e., in devotions, study).

In our study of the Bible:

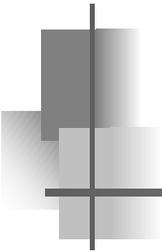
- A. We need to take **God** Himself seriously in terms of **making our study an “encounter with Him.”** The most personally transforming activity we can engage in is “worship.”<sup>5</sup>
- B. We need to take our **human nature and experience** (i.e., our “humanness”) in this world seriously by being **fully engaged as a fully human person** (mind, will, emotions, attitudes, perspectives on life, personality, background) while we study. Our most important exegetical and theological “tool” is our “heart” (Heb. *lev*).
- C. We need to take the **Bible** seriously by **giving the text the top priority and power** to guide, direct, and change our understanding of God and people and the relationship between the two. We need to allow the text to be in the “driver’s seat” and not our own subjectivity. We are by nature subjective, and that’s okay, but we need to be “well-informed” subjective human beings.

NOTE: The “illumination” of the Holy Spirit, it seems, happens in the juncture between these three points.<sup>6</sup>



<sup>5</sup> Cf. Prov. 4:23.

<sup>6</sup> See Clark H. Pinnock, “The Role of the Spirit in Interpretation,” *JETS* 36 (1993): 491-497.



# Plan to Listen

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## IV. Our Approach to Teaching and Applying the Bible to Others

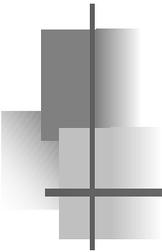
Our purpose is to *help people with their lives* from a biblical point of view; that is, we want to handle the Bible well in the context of ministering to people. A mechanical or simplistic teach-and-apply method of using the Bible in ministry (i.e., in preaching, teaching, counseling, etc.) is not sufficient. We must be willing and able to think deeply and implicationally about God, people, and the Bible as we relate to people in real life (i.e., from the pulpit, in personal relationships with them).

In our teaching of the Bible in ministry to others:

- A. We need to view personal change and transformation in the lives of the people to whom we minister as “worship” centered and empowered. We need to take God seriously as we approach them.
- B. We need to recognize that the people to whom we minister are not made up of just a “brain” to be filled with biblical information. All of the other human capacities with which they have been endowed by God and the tendencies with which they are plagued because of the Fall<sup>7</sup> must be taken seriously as well. We need to take people seriously as we move toward their issues in life.
- C. We need to help people to take the Bible seriously and approach it in such a way that they grow ever increasingly toward:
  1. Loving God well because they “encounter Him” regularly, meaningfully, and worshipfully as they are in the text – **godliness**
  2. Loving other people well because they are “fully human” as a godly person and are able and willing to meet them where they are – **genuineness**
  3. Applying God’s Word well in their own life and ministry because, as a godly and genuine person, they are “subjective” but also “well-informed” in their reading of the Bible – **illumination**

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<sup>7</sup> Genesis 3.



# Plan to Listen

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## V. God, People, and the Bible

Overall, the approach to the Bible outlined above leads to the following general conclusions about the flow of the Bible theologically and implicationally.

- A. Although the world was created to be a place of “rest” (i.e., peace and purpose) for us, it is now a “mess” and so are we. We have lost our “rest,” and this loss manifests itself in the way we handle life.<sup>8</sup>
- B. Even though we are in this disastrous situation and continue to make it worse because of the many ways we reject God and His design for us and our world, He has stayed involved and there is a redemptive “rest” to be found amid the “mess.”<sup>9</sup>
- C. In ministry the goal is to work that “rest” down into the hearts and lives of people so that they love God and love people well in spite of the “mess” which we are and in which we live (Salvation and Sanctification).

Since people are corrupt it is hard to get them to love well, so therefore, they rebel against God and do damage to others. Since the world is corrupt, people are not guaranteed a good response even if they love others well so, therefore, they are damaged by others (we are in pain<sup>10</sup>) and need deliverance from the hand of God (we need salvation<sup>11</sup>).

**NOTE:** The biblical foundation for understanding all of this is found in Genesis 1-11.

Rom. 8:22-25: “the whole creation groans and suffers . . .” and “we ourselves groan within ourselves.”

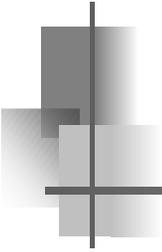
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<sup>8</sup> Gen. 1-11; Matt. 11:28-30.

<sup>9</sup> Gen. 12-Rev. 22.

<sup>10</sup> See, e.g., Rom. 8:22-25.

<sup>11</sup> See, e.g., Rom 8:26-39.

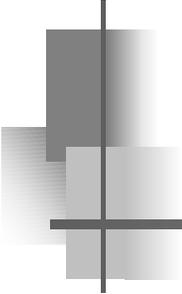


# Pause to Reflect

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## Reflection Questions

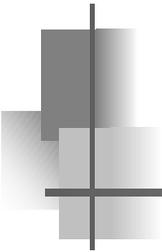
1. Reflect on the lecturer's discussion of "Our Purpose in Teaching the Bible." How does his focus on love differ from approaches you have seen or practiced? How do you think it should affect the way we teach the Bible?
2. The lecturer argues that we need to take several things "seriously" as we study, teach and apply the Bible (both personally and with others). What do these things mean for your own habits? Do you fail to take any of these things "seriously" when you study or teach? Explain.
3. Consider the lecturer's summary of the flow of the Bible at the end of the lecture. What initial thoughts do you have in response? Do you see any immediate points of application for you personally or for the church in general?



# Lesson Two

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## Introduction to the Book of Genesis



# Prepare to Discover

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## Lesson Overview

It all starts at the beginning. That is, how we read and understand the book of Genesis has enormous impact on our interpretation of the rest of Scripture. In this lesson, Dr. Averbeck discusses the built-in literary design of Genesis as indicated by the *toledoth* or “generations” formula. This formula introduces the reader to both a foundation of the history of the world and of the history of Israel. In addition, the lecture highlights an important five-point theological overview of God’s plan and situates in some detail a proper perspective on common cultural characteristics of the Ancient Near East.

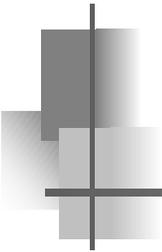
“We must guard against either imposing the Ancient Near Eastern world on the Bible or isolating the Bible from the Ancient Near Eastern world.”

Dr. Richard E. Averbeck, Lecture 2

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Articulate the significance of “the generations formula” in the book of Genesis.
- ◆ Appreciate the significance of the generational accounts for linking the Israelites to their heritage and to the history of the world.
- ◆ Distinguish between the various types of generational accounts in Genesis.
- ◆ Explain the five-part theological schemata that unfold in Genesis.
- ◆ Clarify how Ancient Near Eastern studies should be used (or not used) for more fully understanding biblical material, e.g., creation accounts.



# Plan to Listen

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## Lecture Outline

### INTRODUCTION TO THE BOOK OF GENESIS

I. The overall (indigenous) structure and unity of the book of **Genesis** is based upon the recurrence of the expression “these are the **generations** (*toledot*) of...”

A. Occurrences

**2:4** “the heavens and the earth”

**5:1** “(this is the book of the generations of) Adam”

**6:9** “Noah”

**10:1** “Shem, Ham, and Japheth, the sons of Noah”

**11:10** “Shem”

**11:27** “Terah”

**25:12** “Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s handmaid, bore to Abraham”

**25:19** “Isaac, Abraham’s son”

**36:1** “Esau (that is, Edom)”

**36:9** “Esau the father of the Edomites in the hill country of Seir”

**37:2** “Jacob”

B. Sometimes it is followed by a genealogy, an important function of linking to the Israelites’ past.<sup>1</sup>

1. Vertical (or “linear”) genealogies: These simply link the name with ancestor. They take the reader to the Patriarchs.

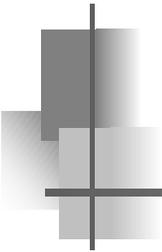
#### **Required Reading:**

- Genesis 11:27-25:18

**NOTE:** It is recommended that also you read the entire lecture outline prior to listening to the lecture.

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<sup>1</sup> See Robert R. Wilson, *Genealogy and History in the Biblical World* (New Haven: Yale Univ. Press, 1977).



# Plan to Listen

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5:1-32 – Adam to Noah

11:10-26 – Shem to Terah

2. Horizontal (or “segmented”) genealogies: These have varied functions, one of the main ones being to trace the affiliation of tribes to show relationships based on some original physical connections. This develops clans/family tribal groups that lead to the history of Israel.

10:1-32 – Japheth (vv. 2-5),  
Ham (vv. 6-20),  
Shem (vv. 21-31)

25:12-18 – Ishmael

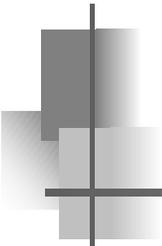
36:1-43 – Esau

C. Sometimes it is followed by a narrative account: This results in the isolation of five major blocks of narrative material in the book of Genesis – “the generations formula.”

1. 2:4 (2:4b-4:26) – Creation and Degeneration of Mankind and Society
2. 6:9 (6:9b-9:29) – Destruction and Renovation of Mankind and Society
3. 11:27 (11:27b-25:11) – Abraham and Isaac
4. 25:19 (25:19b-35:29) – Isaac and Jacob
5. 37:2 (37:2b-50:26) – Jacob and Joseph/Judah

D. In spite of this native structure, the book of Genesis is often studied in two main sections—the break being made at one of the “generations” points in chapter 11.

1. The primeval narratives: 1:1-11:9 (or 11:26)
2. The patriarchal narratives: 11:10 (or 11:27) - 50:26



# Plan to Listen

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These narratives shift from the history of the world (primeval) to the history of Israel (patriarchal).

## II. Genesis 1-11 in Biblical Theology and History

The purpose of Genesis 1-11 in biblical history and theology is to provide a basic understanding of human experience in this world. These chapters begin with the “shape” of man’s world,<sup>2</sup> and then develop the nature of man’s “depravity” and “situation” within the world. According to the “generations formula” observed above, the primeval accounts in Genesis 2:4-11:9 divide into four major sections, and Genesis 11:10 opens up onto the patriarchal period and all that follows:

- A. 2:4 (2:4b-4:26) **Creation and Degeneration of Mankind and Society** (see “generations” in 2:4 and 5:1)

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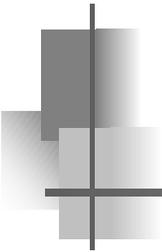
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- B. 5:1 (5:1b-6:8) **Mankind’s developing depravity** (see “generations” in 5:1 and 6:9)
  - 1. (5:1-32) Genealogy from Adam to Noah
  - 2. **(6:1-8) Sons of God and Daughters of Men**
- C. 6:9 (6:9b-9:29) **God’s Remedy – the Destruction of Mankind and Society** (see “generations” in 6:9 and 10:1)

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- D. 10:1 (10:1b-11:9) **Man’s developing depravity** (see “generations” in 10:1 and 11:10)
  - 1. (10:1-32) Genealogy of Japheth, Ham, and Shem
  - 2. **(11:1-9) Tower of Babel**
- E. Gen 11:10-Rev 22 **God’s Remedy – the Redemption of Man and Society** (see “generations” in 11:10 and following)

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<sup>2</sup> Gen. 1:1-2:3.



# Plan to Listen

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## III. Genesis 1 and Ancient Near Eastern (ANE) Creation Accounts

Archaeological and biblical studies in general, not to mention the recent discoveries at Ebla in particular, show that the ANE world from Mesopotamia through the Levant to Egypt was a “connected” world in the very ancient past, even long before Abraham.

### A. Sources for the study<sup>3</sup>

### B. Methodology in comparing the Bible and the ANE

How do conservative evangelicals handle this connectedness in the ancient world? There are **several methodological principles** involved:

1. We have nothing to fear from facing real data about the ANE world. The Bible can handle it and, in fact, calls us to realize that it was written in a *real* world into which it spoke, e.g., “the goring ox” and the “Baal epic.”
2. On the other hand, the ANE peoples within and across their cultures were not uniform in their beliefs and patterns of behavior. To speak of “Mesopotamian thinking” or “Egyptian theology” would be like speaking of “European” or “American thinking/theology” today. Peoples within Mesopotamia were often quite distinct from one another in their views of the world and way of life etc, e.g., the various pantheon arrangements in Sumer, yet with Nippur as central theology.

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<sup>3</sup> The major sources are:

\*\*ANET – James B. Pritchard (ed.), *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. (Princeton Univ., 1969).

\*\*Bill Arnold and Bryan Beyer, (eds.), *Readings from the Ancient Near East: Primary Sources for Old Testament Study* (Baker, 2002).

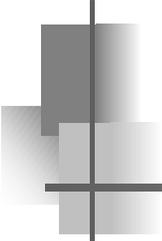
Walter Beyerlin (ed.), *Near Eastern Religious Texts Relating to the Old Testament* (Philadelphia: The Westminster Press, 1978).

\*\*COS – William W. Hallo and K. Lawson Younger, *The Context of Scripture*, vol. 1 (Brill, 1997); vol. 2 (2000); vol. 3 (2002).

CANE – Jack M. Sasson, *Civilizations of the Ancient Near East*, 4 vols. (New York: Charles Scribner’s Sons, 1995).

\*\*John H. Walton, *Ancient Israelite Literature in its Cultural Context: A Survey of Parallels Between Biblical and Ancient Near Eastern Texts* (Zondervan, 1989).

NOTE: There are also many other treatments of these ANE texts and their relationship to the OT in various publications, scholarly as well as relatively popular.



# Plan to Listen

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3. The main point of departure is to think of the Bible and the ANE world in terms of “common cultural foundations.” Primarily, we are not dealing here with “borrowing” (contra the *Babel und Bibel* controversy stimulated by Friedrich Delitzsch at the beginning of this century). Instead, God and the writers of the OT recognized and used the world of the ancient Israelites as background for communicating what God’s plan is in this world. The Bible is both in its world and against its world (e.g., compare the ANE creation accounts with the Bible, e.g., how they are like the OT [comparison], how they are different from the OT [contrast], and how the two are mixed).

**THE POINT:** We must guard against either *imposing* the ANE world on the Bible or *isolating* the Bible from it.

## C. ANE Creation Stories and the Bible

There are numerous creation stories in the ANE—what we might call cosmogonies or cosmologies. Several common elements stand out:

1. The watery abyss as the starting point of creation stories

See Gen. 1:1-3 – The structure in Hebrew suggests, at least to many, that v. 1 is a title verse and v. 2 describes the initial preexisting situation or circumstances into which God spoke the first creative word in v. 3.

NOTE: The biblical account is quite similar to other ANE creation stories in this regard.

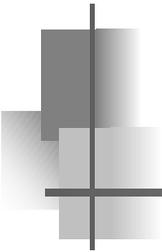
Compare with this:

- a. The (Babylonian) Creation Epic (Enuma Elish)<sup>4</sup>
- b. Beyerlin’s discussion of Egyptian creation stories<sup>5</sup>
- c. Those Egyptian accounts in ANET p. 6 and the related notes pointing to pp. 4-8 accounts from different places in Egypt<sup>6</sup>

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<sup>4</sup> ANET pp. 60-61 tablet 1 lines 1-8, 2; cf. COS 1.391.

<sup>5</sup> Ibid, pp. 3-4.



# Plan to Listen

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2. They require that theogonies (creation of the gods) be developed before cosmogonies. The biblical account stands in stark contrast to this element of the ANE stories. In fact, Genesis 1 is polemical against the ANE in this regard.

Compare:

- a. Enuma Elish<sup>7</sup>
  - b. The Egyptian accounts<sup>8</sup> Cosmogony is sometimes found as part of the theogony as in some of the accounts above, but sometimes also as separate.<sup>9</sup>
3. The creation of mankind as another step in the creative process.

NOTE: In this case there is both similarity and contrast between the Bible and the ANE. There is indeed creation of man sometimes in ways similar to the Bible (i.e., out of clay, etc.), but there are also stories that are very dissimilar from the Bible.

Compare:

- a. Enuma Elish<sup>10</sup>
- b. The Egyptian accounts<sup>11</sup>

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<sup>6</sup> Cf. COS 1.5-31.

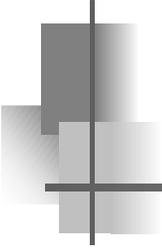
<sup>7</sup> ANET, pp. 61-62 tablet 1 lines 9-104 (cf. p. 63 tablet 2 lines 1-10 and p. 64 lines 92-109; see also COS 1.391-392).

<sup>8</sup> Ibid, pp. 5a lines 55ff and 5b middle; p. 6b middle; etc (cf. COS 1.5-31).

<sup>9</sup> For the later, see Enuma Elish, ANET pp. 67-68 and 501-2 tablet 4 line 105 through tablet 5 line 66; cf. COS 1.398-399.

<sup>10</sup> ANET, p. 68 lines 1-40 (COS 1.391).

<sup>11</sup> Ibid, pp. 6b n. 11 and the references there (cf. COS 1.5-31).



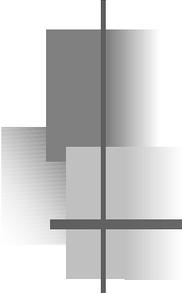
# Pause to Reflect

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## Reflection Questions

1. Why is it important for those who would understand the Old Testament to also understand Ancient Near Eastern history and culture? What tensions (if any) does this create for you?
2. Curiously, the story of creation is a staple of children's sermons but not as often spoken of in sermons to youth and adults. Why do you think that is?
3. What may we learn of God – his character, his intentions, his creativity, his patterns – as we reflect upon these foundational chapters?

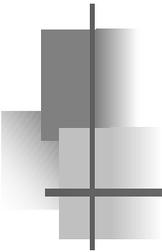
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# Lesson Three

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## Creation & Structure Of the Cosmos: Genesis 1



# Prepare to Discover

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## Lesson Overview

More heat has been expended over this chapter than perhaps any other in the Bible, and the debate is familiar: *How did the world as we know it come into being?* In this lecture, Dr. Averbeck discusses the tension between literal accounts and literary devices in the creation narrative, refocusing our thoughts on what the biblical text *intends* to communicate. He draws out of the text incipient patterns of forming and filling, “rest” and “nest,” and the nature and relationship of God and mankind in the original design.

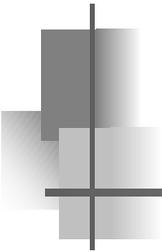
“How reasonable and important is it that we believe in God as creator, even if we disagree on how He did it?”

Dr. Richard E. Averbeck, Lecture 3

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Offer the most compelling arguments for and against reading the creation account as literal days or as literary device.
- ◆ Explain the 6/7 pattern repeated throughout the Old Testament.
- ◆ Articulate the biblical concept of “rest”/”nest” as part of original creation and how corruption has derailed this intended function.
- ◆ Discuss the basic meaning of “image and likeness” as it pertains to the creation of mankind.
- ◆ Value “male and female” as necessary for understanding what it means to be the image of God.



# Plan to Listen

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## Lecture Outline

### CREATION AND STRUCTURE OF THE COSMOS: Genesis 1

#### I. Genesis 1 and Science

##### A. The Scientific Issues

1. This is a hot topic, at least in some circles, e.g., creation versus evolution.
2. We need to take seriously the fact that God can and does override nature. He is not bound by and does not bind himself to natural processes.<sup>1</sup>

##### B. The Biblical Issues

1. There are some strong textual reasons for taking the days to be literal days in Genesis 1.<sup>2</sup>
2. There are also some indications that the account may have been shaped according to a familiar pattern in order to make it more understandable to the ancient Israelites of Moses' day.
  - a. The 6/7 pattern in OT<sup>3</sup>
  - b. Genesis 1:1-2:3 stands outside of the “generations” formula pattern of the book,<sup>4</sup> so perhaps it should be treated differently from the rest of the book. Is it a prologue to Genesis 1-11, as Genesis 1-11 is to the whole Bible?
  - c. Problems with reading Genesis 1 literally<sup>5</sup>

#### **Required Reading:**

- Genesis 25:19-37:1

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

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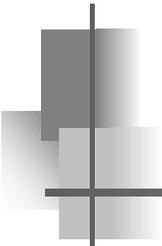
<sup>1</sup> Cf. change of water to wine in John 2.

<sup>2</sup> E.g., the standard evening and morning formula in Gen. 1 and Ex. 20:11.

<sup>3</sup> E.g., Ex. 24:16; Prov. 6:16; Ex. 25-31.

<sup>4</sup> See Lesson 2.

<sup>5</sup> E.g., light on day 1 before the sun/moon/stars on day 4, etc.



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## C. Literal or Literary?

It comes down to this: *Did God intend the ancient Israelites (and us) to read this as a “literal” account of His creation of the universe, or as a “literary” account?*

1. Of course, these are not mutually exclusive, since the Bible is a literary account in any case. Compare, for example, the various ways the gospel writers tell the story of Jesus according to their particular distinctive theological concerns.
2. Did the 6/7 pattern in Genesis 1 derive from the literary world of ancient Israel, or did Genesis 1 create the pattern in the first place?

## D. Refocusing

Since Genesis 1 was written long before the creation versus evolution debate arose, perhaps we need to focus on some other issues that it treats directly:

1. Who is God?
2. What is the nature and structure of the universe that God created?
3. How do we relate to both?
4. How reasonable and important is it that we believe in God as creator, even if we disagree on how He did it?

## E. Selected Bibliography<sup>6</sup>

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<sup>6</sup> Henri Blocher, *In the Beginning: The Opening Chapters of Genesis*, transl. by D.G. Preston (InterVarsity Press, 1984): esp. 15-59, who refers extensively to Meredith G. Kline, “Because it had not rained,” *Westminster Theological Journal* 20 (1957-58): 146-157, from which the “literary framework approach” seems to have originated.

Nigel M. de S. Cameron, “Talking Points: Genesis and Evolution,” *Themelios* 7:3 (April, 1982): 28-31; a helpful overview of the various approaches that evangelicals take to this discussion.

Kenneth A. Mathews, *Genesis 1-11:26*, The New American Commentary (Broadman & Holman, 1996): 63-111, esp. 81-85, 101-111; a very fine recent analysis, the best that I know of in a commentary on Genesis.

Del Ratzsch, *The Battle of Beginnings: Why Neither Side Is Winning the Creation-Evolution Debate* (InterVarsity Press, 1996); the best work right now on the scientific debate.

# Plan to Listen

## II. Creation as a “Nest”—Structure and Meaning in the Cosmos of Genesis 1:1-2:3

God originally designed the world to be a perfect environment for man and woman to function in His image and likeness. As the crown of His creation we were to have rest and dominion, peace and purpose as we involved ourselves with Him and His world.

**A. Genesis 1:1** – Generally speaking, Gen. 1:1 could be taken as either a pre-summary of what is about to be described, or as a statement of creation *ex nihilo*, or perhaps as a temporal clause leading into verses 2 and 3.

### B. Genesis 1:2 and structure in Genesis 1

Whatever view one takes of the grammar and interpretation of Gen. 1:1-3, the fact is that the creation account in 1:3-2:3 shows how God progressively eliminated the conditions and circumstances of Gen. 1:2 (i.e., “formless and void,” “darkness,” “waters,” etc.).

Day 1 – vv. 3-5 “*let there be light,*” eliminating the total darkness of v. 2 (darkness now alternates with lightedness)

Day 2 – vv. 6-8 “*let there be an expanse in the midst of the waters,*” eliminating the undifferentiated wateriness of v. 2

Day 3 – “*let the waters...be gathered, and let the dry land appear,*” again, focusing upon wateriness – But now the contrast is between land and water (not just the two different collections of water created in day 2).

The well-known parallel between days 1-3 and 4-6 takes this a step further in terms of the filling of the shaped cosmos.

#### “**Forming**”

Day 1: light

Day 2: water, sky

Day 3: land, plants

#### “**Filling**”

Day 4: lights

Day 5: water, sky  
animals

Day 6: land animals,  
humans

Bruce K. Waltke, “The Literary Genre of Genesis, Chapter One,” *Cruce* 27:4 (December, 1991): 2-10; an important summary of the issue of genre.

Ronald Youngblood, *The Book of Genesis: An Introductory Commentary*, Second Edition (Baker, 1991): 21-49.

Ronald Youngblood, ed., *The Genesis Debate: Persistent Questions About Creation and the Flood* (Baker, 1990); the best compendium on different views regarding pivotal issues in the Bible and Science debate.

# Plan to Listen

## C. Days 3 and 6

These days are distinct and particularly important because, in contrast to the other four days, God performs two distinct creative acts on each of these two days (each begins with “Then God said,”<sup>7</sup> vv. 9, 11, 24, 26, 29).

1. Day 3 begins with the emergence of dry land (vv. 9- 10) and climaxes with the land sprouting vegetation (vv. 11- 13), both at God’s command.
2. Day 6 begins with the land bringing forth the land animals (vv. 24-25) and climaxes with the creation of mankind, male and female in the image and likeness of God (vv. 24-27); including, at the end, God’s blessing and instruction concerning dominion and sustenance on the land (vv. 28-31).
3. The plants created in the climax of day 3 are taken into day 6 as the final climax of day 6 (vv. 28-31). The land and plants provide a comfortable and sustaining “nest,” so to speak, for the land animals and mankind.<sup>8</sup>

## D. God in God’s Original Design

1. “In the beginning God...” (Genesis 1:1)

Compare, for example,

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“God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars.”

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2. It was good.<sup>9</sup>
3. The plural for God – Genesis 1:26-27: See the pronouns in v. 26: “Let us...our...our...” (cf. 11:7).

What could this mean? There have been several different interpretations:

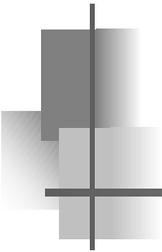
**NOTE:** The combined length of the narratives for days 1 and 2 equals that of day 3, and that of days 4 and 5 equals that of day 6. Also, the combined length of days 1-3 equals that of day 6. *This is significant for discerning the emphases of the narrative. The point is that day 3 provides the climax for days 1-3 and day 6 provides the climax for days 4-6, as well as the whole chapter.*

Genesis 1:26-27: “Then God said, ‘Let **us** make man in **our** image, in **our** likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ So God created man in his own image, in the image of God he created him; male and female he created them.”

<sup>7</sup> NASB.

<sup>8</sup> All air breathing “living beings” or “living creatures” (Hebrew *nephesh hayyah*); 1:24 land animals, 1:30 (cf. 2:19) all land animals and the birds, 2:7 man.

<sup>9</sup> Genesis 1:31, cf. vv. 4, 10, 12, 18, 21, 25.



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- a. Mythological
- b. Literary device – addressed to the earthly elements
- c. Address to the heavenly court (Job 1:6; 2; Ps. 89:7)
- d. Plural of majesty
- e. Plural of deliberation
- f. Plural of fullness (assuming the plurality of the godhead, ultimately the Trinity)

## E. Mankind in God’s Original Design

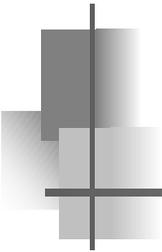
1. **Created in the “image”** (*tselem*) and **“likeness”** (*demut*) of God – vv. 26-28
  - a. **Is it physical?** Some have related it to physical appearance (the term “image” can be especially physical). God does sometimes appear in human form,<sup>10</sup> but at other times he appears in another form.<sup>11</sup>
  - b. **Is it metaphysical?** Some have taken it to be a dimension of our metaphysical nature. This view can be articulated in various ways, for example:
    - 1) Capacities
    - 2) Aspects of the human personality—Some even tie this into the dichotomy/trichotomy discussion of human nature.
  - c. **Most likely it refers primarily to our functioning in God’s image and likeness.** In this context the point seems to be that we are *functionally* distinct from the animals because we have been created “male **and** female” (v. 27) in God’s “image” and according to His “likeness” (vv. 26-27) to have *dominion* over all other “living beings” in the world (vv. 26 and 28).
    - 1) This is supported not only by the context here in Scripture, but also by certain ANE materials.<sup>12</sup>

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<sup>10</sup> See, e.g., Gen. 19:1-2, 13, 22, 33, 19:1.

<sup>11</sup> See, e.g., Gen. 15:17, Ex. 13:21-22, 40:34-38, Num. 9:15-23.

<sup>12</sup> Cf. especially the *Hadad-Yith'i* inscription from *Tell Fekheriye* in Northern Syria (COS II 153-154) in Aramaic, where “image” and “likeness” (the same words as in



# Plan to Listen

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2) Note, however, God has also given us the “capacities” to function in this way.

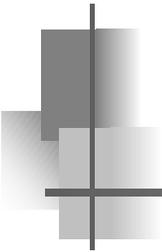
2. **The Unity of Man and Woman** – In this context mankind consists of male and female functioning together in the image and likeness of God, not individually and not just men or women. We cooperate together (v. 27) to fulfill **both** primary mandates:
  - a. “*Be fruitful and increase in number; fill the earth*” (v. 28a): These are plural verbs and absolutely require both male and female!
  - b. “*Subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground*” (v. 28b): These are also plural verbs, and according to this verse also require both male and female!
3. **Dominant and Dependent** – Note that both dominant (1:26-28) and dependent (1:29-30) characteristics were built into our human nature and condition from the beginning. Each one of us feels the pull of both.
4. **Responsible and Relational** – We were created to be responsible to God for maintaining his creation, being productive, and relating well to both God and one another in the process.

## F. Summary and Conclusion for Genesis 1:1-2:3

One might illustrate all of this by viewing man and woman as “nestled” within a microcosm (a little world) filled with plants and animals, and surrounded by a macrocosm (a big world) consisting of the seas, the sky, and all that is in them. The structure of the world (or universe) is that of a series of “nests,” the first supporting the second which lies inside of it, and so on (see Figure 1 below). In summary, this is suggested by:

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Genesis 1:26-27) are used interchangeably for the statue of the king that stands in place to represent his authority in the region.



# Plan to Listen

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1. The double creations on days 3 and 6, and the relationship between them.<sup>13</sup>
2. The “rest” on day 7 (2:1-3), which shows that God intended that the world (microcosm and macrocosm together) be a peaceful place and, especially, a restful and nurturing home for the first man and woman and their offspring (see 4 below).<sup>14</sup>
3. The terminology for the Spirit of God “hovering” (or “moving” or “brooding”) over the surface of the waters in 1:2. This term is used elsewhere only in Deut. 32:11 where Yahweh is described as being,

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“Like an eagle that stirs up its nest, that hovers over its young, He (Yahweh) spread His wings and caught them (Israel), He carried them on His pinions” (Deut. 32:11).

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**NOTE:** This image was not lost on the Jewish Rabbis, who refer to the expression in Gen. 1:2 as reminiscent of a dove that hovers over her young without touching them.<sup>15</sup>

4. The expansion of the 6th day in Gen. 2:4-25, especially the fact that God placed man in a special paradise (a garden orchard, 2:8-17) and fashioned “*a helper suitable for him*” (woman, 2:18-23), whom he would deeply cherish as his own companion so that they would become “one flesh” (2:24) with no physical or relational barriers between them (2:25).

**NOTE:** Genesis 2:4-25 provides an expanded account of the 6th day in Gen. 1:24-31<sup>16</sup> told in terms of the divine and human dynamics within the world of man, the “microcosm.”

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<sup>13</sup> See above, esp. the plants again in vv. 29-31.

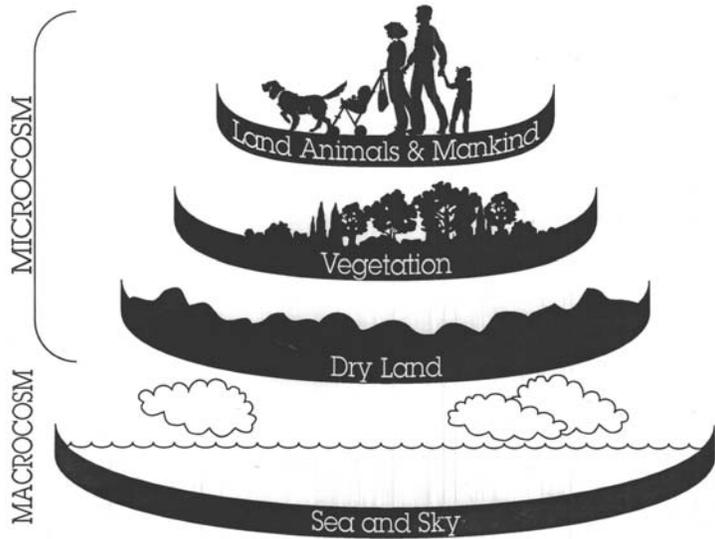
<sup>14</sup> Compare especially Ex. 20:8-11, 23:12, Deut. 5:12-15, 31:11-17, and the link to Heb. 3:11, 3:19-4:11.

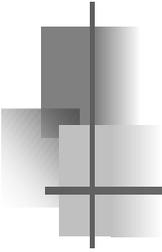
<sup>15</sup> Babylonian Talmud, tractate *Haqiqah* 15a.

<sup>16</sup> See 2:7 for the first creative act in that narrative.

# Plan to Listen

**Figure 1:** The Nests of Creation





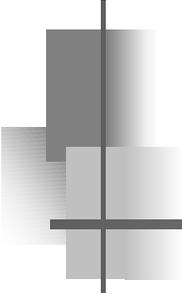
# Pause to Reflect

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## Reflection Questions

1. Accusations of disdain have been hurled at some who seem to be more preoccupied with controversy of things at the beginning of the world and at end of the world. What value do you assign these creation/evolution discussions and their relevance for our contemporary world?
2. The lecturer expounds the concepts of “rest” and “nest” as major themes not only in the creation accounts but throughout the Old Testament. How might (or should) this theological construct operate in your life and values?
3. Reflect on the lecturer’s extensive comments on God and mankind in “God’s original design.” What stands out to you as especially significant and why?

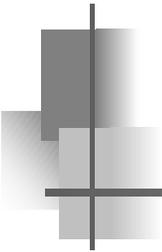
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# Lesson Four

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## The World of Mankind: Genesis 2



# Prepare to Discover

## Lesson Overview

Our stained minds cannot conceive of what the paradise-garden was like in its original form. Likewise, we can hardly conceive of what it meant for Adam and Eve to live with God and each other in a state of virtuous innocence. In this lecture, Dr. Averbeck draws out the details and significance of Genesis 2 as they relate to the pre-human world and the relational components of our created need for human companionship. He identifies in the text three childlike images that help to explain not only the relational dynamics prior to the Fall but also why Jesus identified children as a model of faith (Matt. 18:3ff).

“Father in Heaven! When the thought of thee wakes in our hearts let it not awaken like a frightened bird that flies about in dismay, but like a child waking from its sleep with a heavenly smile.”

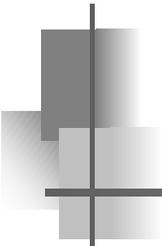
**Sören Kierkegaard**

*The Prayers of Kierkegaard* (Chicago: University of Chicago Press, 1956), p. 48.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Contrast the central themes of Genesis chapter 1 as “nest” and chapter 2 as “paradise.”
- ◆ Offer a description of the pristine world as originally created and explain the nature of the land, vegetation, and non-labor conditions.
- ◆ Articulate the nature of God’s prohibition to mankind and the moral dilemma faced.
- ◆ Regain a sense of the childlike nature intended from creation in our relationship with God and humans.
- ◆ Identify four relational elements from Genesis 2 that characterize the bond between man and woman.
- ◆ Grasp some introductory clues to the nature of marriage.



# Plan to Listen

## Lecture Outline

### THE WORLD OF MANKIND: Genesis 2

#### I. Creation as a Paradise, Genesis 2:4-25

Contrast “Creation as a ‘Nest’” in Genesis 1. Genesis 2:4-4:26 form a unit,<sup>1</sup> so we miss the point if we read Gen. 2-3 without considering chapter 4. However, we will treat chapter 4 as an introduction to the development of post-Fall mankind. It is a natural transition.

A. **Gen. 2:4b-6** provides a description of the landed area of the earth (that is, the *microcosmic* “nest” of man and woman) before the creation and Fall of mankind.

1. If Genesis 1 is about “Creation as a ‘Nest’”, then Genesis 2:4-25 is about “Creation as a Paradise.”
2. It is important to note that Genesis 2:4-4:26 form a unit, so we should not treat Genesis 2-3 in isolation from Genesis 4.
3. Genesis 2:4b-6 provides a description of the landed area of the earth (that is, the *microcosmic* “nest” of man and woman) before the creation of the man in Gen. 2:7.

**THE POINT:** The hard toil of *agriculture*, etc. was not part of the situation before the Fall.<sup>2</sup> According to chapter two, God originally created us for paradise and He meant for us to live perpetually with access to it. The garden was our true original “nest.”

4. *The Genesis 1 account* is, of course, important background for how we read *Genesis 2*, but here we have a more detailed and dynamic account of the creation of the first man (2:7), animals (2:18-20), and finally the first woman (2:21-25).

#### **Required Reading:**

- Genesis 37:2-50:26
- Matthew 18:1-5

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

**Genesis 2:4-7:** “This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens and **no shrub of the field** [cf. Gen 21:15, Job 30:7] had yet appeared on the earth and **no plant of the field** [cf. Gen 3:17-19 and contrast 1:11] had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground, but **streams** came up from the earth and **watered the whole surface of the ground** the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

<sup>1</sup> See “account” or “generations” in 2:4 and 5:1.

<sup>2</sup> Contrast 3:17-19 and 4:11-12.

# Plan to Listen

## B. The Man

1. **The creation of mankind** – Genesis 2:7
  - a. Genesis 2:8 (“East” from where Moses was writing)
  - b. Genesis 2:9a (An orchard)
  - c. Genesis 2:9b (Mutually exclusive)
2. **Mankind’s occupation** – Genesis 2:15 (Gardenkeepers)
3. **God’s prohibition** – Genesis 2:16-17

## C. The Man and the Woman

In and from the garden we were created to have dominion<sup>3</sup> and relationship,<sup>4</sup> with the center of the relational life being the man and woman (husband and wife) bond.

Much can be said about this description of the original estate and state of man and woman. We will develop here **three childlike images** that appear in the passage, one regarding our relationship with **God** and two regarding our relationships with **one another**, specifically, between the man and the woman, as well as the principles of the marriage relationship that one may derive from this passage.

1. **“The knowledge of good and evil (bad)”** – The **first image** is that we were designed to have a simple childlike and obedient relationship with God through life. God did not design us to possess or be able to handle “the knowledge of good and evil.”<sup>5</sup> (Compare Deut. 1:39 and Is. 7:15-16 where the same or very similar terminology is used in reference to children).
2. **Human Relationships** – We were also designed to have simple childlike and intimate human relationships through life. **Two images** carry this force in the passage:

Genesis 2:8: “Now the LORD God had planted **a garden in the east, in Eden**; and there he put the man he had formed.”

Genesis 2:9a: “And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food.”

Genesis 2:9b: “In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.”

Genesis 2:15: “The LORD God took the man and put him in the Garden of Eden to work it (cf. 2:5) and take care of it.”

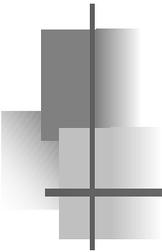
Genesis 2:16-17: “And the LORD God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the **tree of the knowledge of good and evil**, for when you eat of it **you will surely die**.’”

	kind of	not sure	kind of	
GOOD	good	(mixed)	bad	BAD

<sup>3</sup> The focus in 1:26-28; see also 2:15 “plants” and 2:19-20 “animals.”

<sup>4</sup> First with God 2:7-17 [cf. 3:8-9] and then with other people 2:18-25

<sup>5</sup> Genesis 2:9, 17; cf. 3:5, 11.



# Plan to Listen

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- a. v. 24 – “One flesh” union of man and woman
- b. v. 25 – Unashamed

## II. Man and Woman together in the Garden, Genesis 2:18-25

Since the man was created first, this account presents the relationship between the man and the woman in terms of the man’s needs and desires. There are four basic elements in this:

**A. Companionship** – v. 18 (Relational correspondence)

**B. Attraction** – v. 23 (Relational yearning)

**C. Cherishing** – v. 24 (Relational commitment)

1. These two terms, “leave” and “cleave,” are sometimes used as opposites (cf. Ruth 1:14, 16).
2. Before marriage the young man “stays close” to his parents. When he takes a wife he “stays close” to her instead. That is, since the woman is uniquely suited for the man, therefore, each man is to cherish (“cleave to,” grab hold and pull close) his woman so that they become as one, 2:24b.

**D. Intimacy** – v. 25 (Relational binding)

Before the Fall there were no barriers between the man and his wife physically, spiritually, or relationally – they “were both naked and were *not ashamed*.”

**NOTE:** The central point is that the images of Gen. 2 suggest a childlike innocence, openness, dependence, and desire to please.

One is reminded of Jesus’ response to the question: “*Who then is greatest in the kingdom of heaven?*” (Matt. 18:1). He responds by standing a child before them and saying: “*Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven*” (Matt. 18:3ff.).

Genesis 2:24: “...a man will leave his father and mother and be united to his wife, and they will become one flesh.”

Genesis 2:25: “The man and his wife were both naked, and they felt no shame.”

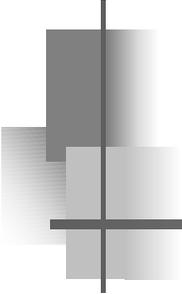
Genesis 2:18: “The LORD God said, ‘It is *not good* (contrast 1:31) for the man to be alone. I will make a helper suitable for him.’”

Genesis 2:23: “The man said, ‘This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.’”

Genesis 2:24: “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.”

Genesis 2:25: “The man and his wife were both naked, and they felt no shame.”

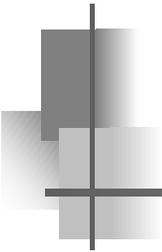




# Lesson Five

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## The Fall & Fallenness: Genesis 3:1-13



# Prepare to Discover

## Lesson Overview

Is the narrative in Genesis 3 an ancient story or a modern reminder? It would be tragic to view this historical story as merely something ancient (which it is to be sure) and dismiss its relevance for *our* stories in the twenty-first century. In this lecture, Dr. Averbeck discusses the dynamics of humanity's first sin (the Fall) and in the process leads listeners in an honest peek into the depths of their own souls and the ways they repeat Adam and Eve's failure. Out of the narrative emerges a seven-part cycle that exposes how we cover our sin and run away from God and each other.

“If the account given in Genesis is really true, ought we not, after all, to thank this serpent? He was the first schoolmaster, the first advocate of learning, the first enemy of ignorance, the first to whisper in human ears the sacred word liberty.”

**Robert G. Ingersoll, noted 19<sup>th</sup> century atheist**

*The Works of Robert G. Ingersoll*, Vol. 1 (New York: C. P. Farrell, 1901), p. 22.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Understand the sin of Adam and Eve as archetypal of all human sin thereafter.
- ◆ Summarize the dynamics of the Fall of humanity into sin (as described in Genesis 3) and both its immediate and ultimate consequences.
- ◆ Discern the seven-part cycle of sinful deception against God: *deception, doubt, illegitimate desire, sin, shame, fear, scrambling*.
- ◆ Detect patterns of such waywardness in our current situations.
- ◆ Discover the most likely strategies humans use to “scramble” or cover-up their sin and shame.

# Plan to Listen

## Lecture Outline

### THE FALL AND FALLENNESS: Genesis 3:1-13

The Fall in Genesis 3 consists essentially of the man and woman's violation of God's original design for them and God's response to that violation. We messed up our "nest" (Genesis 3:1-13) and lost our "paradise" (Genesis 3:14-24). We will deal with the first of these here: *the Fall as "messing up the 'nest'."*

**NOTE:** It is important to recognize as we work through these narrative accounts that they are "archetypal"; that is, God intends that we see ourselves and our situation (even today) in the situation and circumstances of the people in this narrative.

#### I. The Dynamics of the Temptation and Fall into Sin – the Fall as "messing up the nest"

A. **First came the deception.**<sup>1</sup> The serpent was crafty. He knew that the nature of man's relational commitment to the woman made them vulnerable to attack through that relationship.

#### B. The deception was meant to raise doubt.

1. The goodness of God (3:1b, 5)
2. The repercussions of rebellion against God (3:4)

C. **The doubt led to illegitimate desire** for something forbidden (3:6).

D. **The desire led to disobedience/sin** (sin is violation of God's design).<sup>2</sup>

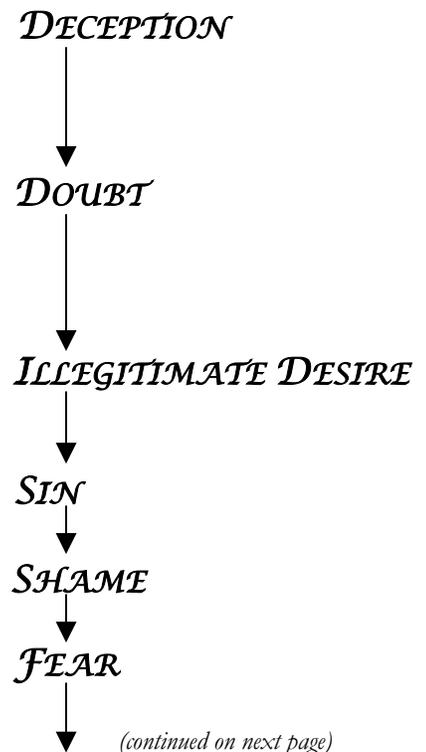
E. **The sin led to shame** (contrast 2:25 with 3:7).

F. **The shame led to fear** (3:8-10).

#### **Required Reading:**

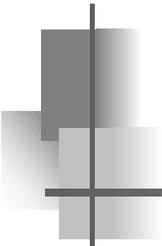
- Exodus 1-17

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.



<sup>1</sup> Genesis 3:1a, 13; cf. 1 Tim. 2:12-14.

<sup>2</sup> Cf. James 1:6-8, 13-16, Rom. 7:9-11 and Jesus' temptation.



# Plan to Listen

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## II. All of these dynamics led to their “*scrambling*” (3:7-13).

The immediate and natural effects of the Fall are known through a shift in the *personal dispositions* of the fallen:

- A. The effects of sin were first felt in the personal and sexual relationship between the man and the woman (cf. 2:25 and 3:7). Absolute openness and uninhibited intimacy were lost. Instead, there was “shame” and “covering.”
- B. The immediate effects were also felt in the personal relationship, which the man and the woman had with the Lord God in the garden (3:8-10). Simple confidence and fellowship were lost. Instead, “fear” and “hiding” characterize the relationship.

**THE POINT:** Now “walls” go up between the man and the woman, *and* between both of them and God.

- C. We can see the dynamic effects most powerfully in the desire of the man and woman to protect themselves by shifting the blame (3:11-13). *We not only have “walls,” but also “enmity.”*

**NOTE:** Cain *blames* Abel because of his *shame* (Gen. 4). This is the immediate example of how this carried through later, outside the garden.<sup>3</sup>

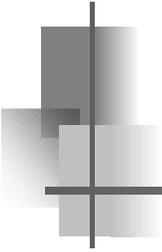
### D. How humans scramble:

1. Some deny reality.
2. Some get angry.
3. Some get kind.
4. Some become selfishly aggressive.
5. Some get confused or disappointed.
6. Some crack up (physically, emotionally, behaviorally).
7. Some give up.
8. Some learn to live with the world in a godly way.

↓  
**SCRAMBLING**

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<sup>3</sup> See also, Psalm 51 – although two humans were sinned against, the ultimate sin here, and in indeed all cases, is against God; Isaiah 59; Jeremiah 17:9-10; Romans 3.



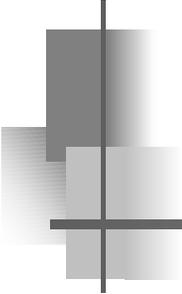
# Pause to Reflect

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## Reflection Questions

1. The story in Genesis 3 is not just about what happened, but what happens, and it confronts each person with the dilemma of trust and obedience. Can you think of illustrations in your life and in the lives of people you know where someone has run the course of the seven-part sequential cycle (*deception-doubt-desire-disobedience-shame-fear-scrambling*)?
2. Isn't much of our most urgent ministry efforts given to situations where people are "scrambling," running away from God, and in the process they incur some harm or crisis that requires our attention? Recall several recent incidences of this in your ministry or church and try to isolate exactly *how* the relevant individual(s) scrambled and perhaps even *why*.
3. Refer to the notes on the previous page regarding "how humans scramble." What are your most common ways of "scrambling"? What are you scrambling from/to?

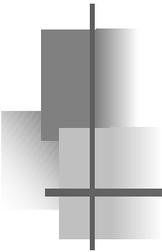
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# Lesson Six

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## The Curses: Genesis 3:14-24



# Prepare to Discover

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## Lesson Overview

With the “nest” disturbed and the human race scrambling for relief from newfound fear and shame, God meted out long-reaching and devastating consequences. Surprisingly, he inflicted curses on the serpent and the ground but not directly on the man or woman. Nevertheless, the results have had profound effects on human existence. In this lesson, Dr. Averbeck walks through the curses of Genesis 3:14-24 noting both the justice *and grace* inherent in God’s response. In addition, he thoroughly addresses the controversial passages regarding the curse on women and its implications for marriage and church leadership today.

“O LORD, do not rebuke me in your anger  
or discipline me in your wrath.  
For your arrows have pierced me,  
and your hand has come down upon me...  
My guilt has overwhelmed me  
like a burden too heavy to bear.”

Psalm 38:1-2, 4

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Summarize the significance of the divine judgments in Genesis 3:14-24.
- ◆ State the most commonly offered scholarly insights on the meaning of the curse against women and offer your own preliminary thoughts on its significance for marriage and church leadership.
- ◆ Understand the perpetual human plight described by “pain” and “toil” and its lingering effect on the modern concept of work.
- ◆ Grasp how the original readers of Genesis would have understood the serpent imagery of Genesis 3 in light of Ancient Near Eastern culture and literature.
- ◆ Perceive hints of grace even in a dark chapter about divine punishment.

# Plan to Listen

## Lecture Outline

### THE CURSES: Genesis 3:14-24

The consequences of the Fall were not only immediate and organic (Gen. 3:1-13), but also delayed and (divinely) imposed, 3:14-24.

**NOTE:** God's "curses" are upon the serpent and the ground, not upon the man and the woman directly.

#### I. The Dynamics of God's Curses – the Fall as "Paradise Lost"

##### A. The curse upon the serpent, 3:14-16

1. The words to the serpent, 3:14-15
  - a. As a literal serpent, v. 14
  - b. As the enemy of the woman and her "seed" v. 15
2. The words to the woman, 3:16
  - a. Tie the "pain" in childbirth (v. 16a) with the battle of the "seeds" (v. 15b).<sup>1</sup>
  - b. Compare v. 16b with Genesis 4:7.
  - c. But recall the Gen. 2:24 principle as the context for 3:16b.<sup>2</sup>
  - d. Contrast "govern" in Gen. 1:16, 18 with "rule" and "subdue" in Gen. 1:26, 28. The term in Gen. 3:16b is "govern," *not* "rule" or "subdue."
  - e. Implications for the church<sup>3</sup>

##### B. The curse upon the ground, 3:17-19a

1. The *immediate* consequences for the man – vv. 17c-18

#### **Required Reading:**

- Exodus 18-34

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

Genesis 3:14-16: So the LORD God said **to the serpent**, "Because you have done this, **"Cursed are you** above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will **crush** your head, and you will strike (lit. **crush**) his heel." **To the woman** he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

Genesis 4:7: "its (i.e., sin's) desire is for you, but you must master it."

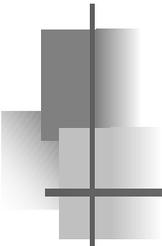
Cf. Song of Solomon 7:10: "I belong to my lover, and his desire is for me."

Genesis 3:17-18: To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' **"Cursed is the ground because of you;** through **painful** toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field."

<sup>1</sup> Cf. 1 Timothy 2:9-15.

<sup>2</sup> Cf. Eph. 5:21ff (with background from v. 18).

<sup>3</sup> Cf. 1 Peter 2 and 5 for thoughts on power and submission.



# Plan to Listen

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2. The *ultimate* consequences for the man (and woman) – v. 19. Life will be hard, and then you will die!

## C. The Fallen Situation, 3:20-24

1. Man renames the woman – v. 20 (contrast 2:23 and compare 4:1).
2. God clothes man and woman – v. 21 (contrast 2:25 and compare 3:7, 10-11).
3. Expulsion from Paradise – vv. 22-24
  - a. The problem of man and woman “knowing good and evil,” v. 22
  - b. God’s solution to the problem, v. 23-24

## II. The Ongoing Battle – v. 15b as a “proto-evangelion”

- A. The serpent was *not* just a snake, and the Israelites would have known that.
- B. The background of serpent imagery in the biblical world.
  1. Baal Epic (tablet 5 i 1-3)
  2. Biblical Text (Isaiah 27:1)<sup>4</sup>

Genesis 3:19 “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

Genesis 3:20: “Adam named his wife Eve, because she would become the mother of all the living.”

Genesis 3:21: “The LORD God made garments of skin for Adam and his wife and clothed them.”

Baal Epic (tablet 5 i 1-3): “...for all that you smote Leviathan the gliding serpent, made an end of the coiling serpent, the tyrant with seven heads.”

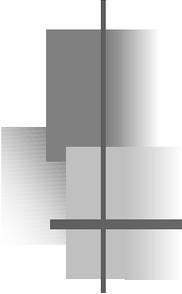
Isaiah 27:1: “In that day, the Lord will punish with his sword, his fierce, great and powerful sword, Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea.”

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<sup>4</sup> See also Psalm 74:14, Ezekiel 28:11-19.



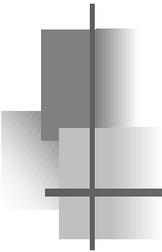
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# Lesson Seven

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## The Effects & Aftermath Of the Fall: Genesis 3-4



# Prepare to Discover

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## Lesson Overview

The superpowers have drawn the battle line—*humanity*. The war between God and Satan is over our fate, and the great question is whether we will trust God like a child trusts a parent or run from him in wandering hopelessness. After summarizing the disastrous effects of the Fall and the hope that comes in God's response, Dr. Averbeck moves into Genesis 4 and the story of Cain and Abel—perhaps the ultimate depiction of what it is to reject God and pursue one's own agenda. Instead of trusting God, Cain is filled with anger, rejects God's warning, murders his brother and becomes homeless and hopeless in a fear-filled world.

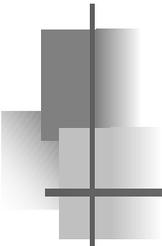
“God has ‘rigged’ the world of mankind in such a way that it will not work well for us. Life will not be easy, and it will end with death.”

**Dr. Richard E. Averbeck, Lecture 7**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Fill out your understanding of serpent imagery and its source in Ancient Near Eastern culture/literature and explain its use in the biblical text.
- ◆ Summarize the major outcomes of the Fall upon human civilization.
- ◆ Identify the elements of grace in God's response to sin.
- ◆ Explain the after-effects of the Fall as illustrated in the tragic story of Cain and Abel and offer preliminary thoughts on its message for the Christian life.



# Plan to Listen

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## Lecture Outline

### THE EFFECTS AND AFTERMATH OF THE FALL Genesis 3-4

#### I. The Ongoing Battle and Serpent Imagery in the Biblical World

- A. Compare Isaiah 27:1 with a passage from the Baal Epic.
  - 1. The purpose of drawing on Ancient Near Eastern imagery (cf. Modern illustration of Santa Claus)
  - 2. Other instances of Leviathan in Scripture: Psalm 74:14; Isaiah 14; Ezekiel 28:11-19
- B. Then, in the New Testament
  - 1. Revelation 12 (Cf. Gen. 3:14ff and Rev. 20:1-3, 10)
  - 2. Romans 16:19-20 and Luke 10:17-19<sup>1</sup>

#### II. The Overall Effects of the Fall – the major points are:

- A. The curse upon the serpent holds out to mankind the hope of an ultimate historic victory in spite of the Fall. In that way, 3:15 is a “proto-evangelion”, a first statement of the gospel.<sup>2</sup>
- B. In the curses as they relate to man and woman, God has “rigged” the world of mankind in such a way that it will not work well for us. Life will not be easy (3:16-19a), and it will end with death (3:19b-24). Why? Because:
  - 1. God is Most Holy and righteous, so he naturally judges sin. Justice is important to Him.
  - 2. God wants to drive man to dependence upon Him in this life. If things are easy and there are no problems, then why depend on God?

#### **Required Reading:**

- Exodus 35-40
- Leviticus 1-10

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

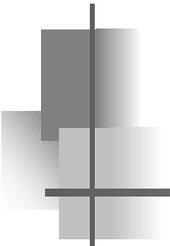
Baal Epic (tablet 5 i 1-3): “...for all that you smote Leviathan the gliding serpent, made an end of the coiling serpent, the tyrant with seven heads.”

Isaiah 27:1: “In that day, the Lord will punish with his sword, his fierce, great and powerful sword, Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea.”

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<sup>1</sup> Cf. Job 1-2 and Eph. 2:1.

<sup>2</sup> Cf. Eph. 6.



# Plan to Listen

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3. Men must not live forever in this disastrous condition. Think what kind of society this would lead to if fallen men lived here forever without judgment (4:23-24)!<sup>3</sup>
- C. The amazing thing is that God has stayed involved in spite of mankind's wickedness and rebellion. The story of Cain and Abel (Gen. 4) is the immediate illustration of God's determination to stay involved with us.
- D. He has graciously provided through history a whole new set of "nests" within which to "rest" in the middle of the "mess."
  1. The Noachic Covenant (9:8-17) was essentially a promise from God that He would never again destroy the microcosm with the macrocosm. The Noachic Covenant stabilized but did not eliminate the "mess" we are in while we live in this world.
  2. The Lord has created a whole new redemptive "nest" for us to rest in by commissioning Abram and making a covenant with him.<sup>4</sup> Actually, this redemptive "nest" is composed of a series of related covenants ("nests"), beginning with the Abrahamic and continuing with the Mosaic, Davidic, and New Covenants (see Lessons 10-11).

### III. Cain and Abel, and the Aftermath of the Fall – Genesis 4

#### A. Cain and Abel – Genesis 4:1-15

1. The offerings – Genesis 4:3-5
  - a. Abel's offering – 4:4 "the firstlings of his flock and their fat portions" (cf. Hebrews 11:4)<sup>5</sup>
  - b. The Lord's response "gazed at" – 4:4 "the Lord *had regard for* (lit. 'gazed at') Abel and for his offering."
  - c. Cain's anger and shame – 4:5 "Cain became very angry and his countenance (lit. 'faces') *fell*."

Genesis 4:1-2: "Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, 'With the help of the LORD I have brought forth a man.' Later she gave birth to his brother Abel. Now **Abel kept flocks**, and **Cain worked the soil**."

Genesis 4:3-5: – "In the course of time **Cain brought some of the fruits of the soil** as an offering to the LORD. But **Abel brought fat portions from some of the firstborn of his flock**. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast."

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<sup>3</sup> Cf. Gen. 6:1-5 and 11:1-9.

<sup>4</sup> See Gen. 12:1-3, and Gen. 15, esp. vv. 6 and 18.

<sup>5</sup> See Ex. 13:2, Lev. 3:17, 7:22-25.

# Plan to Listen

2. The warning – Genesis 4:6-7
  - a. The expression “fallen faces” is an idiom for a lack of favor (from someone else) and/or a bad conscience (within oneself).
  - b. To “lift up faces” is to show favor to someone. See, Gen. 32:20, Jacob said: “perhaps he will receive me” (lit. *‘lift up my faces’*).
3. The murder – Genesis 4:8 – Note also the Lord’s awareness in vv. 9-10
4. The Lord’s curse upon Cain – Genesis 4:11-12<sup>6</sup> – This is right where he lives and makes his living.
5. The “sign” of Cain – Gen. 4:13-15 – What is it? Who knows?!
  - a. Ezek. 9:3-6? (cf. Rev. 7:2-3, 9:4, 14:1, etc.)
  - b. Perhaps the people of Moses’ day would relate it to Ex. 12:13?

## B. The Line of Cain and Vengeance, Genesis 4:16-24

1. Compare 4:14 with 4:16
2. Gen. 4:16, “east of Eden,” follows the sequence:
  - a. 2:8 – Adam and Eve are in the garden, in Eden.
  - b. 3:23-24 – Adam and Eve are outside the garden, but still in Eden, in the presence of the Lord.
  - c. 4:16 – Cain and his descendants (vv. 17-24) are driven from the land of Eden itself, to a land “east of Eden” known as the land of “homeless and hopeless wanderers.”
3. 4:17, **NOTE** all the elements of “city” and “civilization” are in vv. 18-22.

Genesis 4:6-7: “Then the LORD said to Cain, ‘Why are you angry? Why is your **face** downcast (lit. ‘faces fallen’)? If you do what is right, will you not be accepted? [lit. ‘is it not, if you do what is right, **lifting** (the faces)?’] But if you do not do what is right, sin is crouching (like a lion ready to pounce) at your door; it desires to have you, but you must master it.”

Genesis 4:8: “Now Cain said to his brother Abel, **‘Let’s go out to the field.’** (???) And while they were in the field, Cain attacked his brother Abel and killed him.”

Genesis 4:14: “I will be a restless wanderer (Heb. *na’* ‘one who roams around’ *vanad* ‘and a homeless one’) on the earth” (i.e., Cain sees himself roaming around homeless and hopeless).

Genesis 4:16: “So Cain went out from the LORD’s presence and lived in the land of Nod (cf. *nad* in v. 14, same verb), east of Eden.”

Genesis 2:8: “the LORD God had planted a garden **in the east, in Eden**; and there he put the man he had formed.”

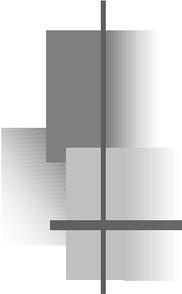
Genesis 3:23-24: “...the LORD God banished him **from the Garden of Eden** to work the ground from which he had been taken. After he drove the man out, he placed **on the east side of the Garden of Eden** cherubim...to guard the way to the tree of life.”

Genesis 4:16: “Cain went out **from the LORD’s presence** and lived in the land of Nod, **east of Eden**.”

Genesis 4:17: “Cain was then **building a city**, and he named it after his son Enoch.”

<sup>6</sup> Contrast the curse upon the ground in 3:17ff.

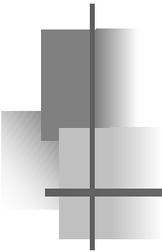




# Lesson Eight

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## The World of the Flood Genesis 5:1-6:8



# Prepare to Discover

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## Lesson Overview

There are certain portions of Scripture that simply puzzle the most ardent believer in God's Word, and Genesis 5:1-6:8 is one of them. This passage contains lengthy lists of names and a mysterious story about women marrying "sons of god" and having children, which is at once both intriguing and bizarre. In this lesson, Dr. Averbeck picks up the narrative after the tragedy of Cain and explains in some detail the significance of these transitional genealogies and various interpretations of the "sons of God"/"daughters of men" story. In addition, he highlights the precipitous decline of mankind and its innate tendencies away from God until finally a ray of hope is introduced, Noah.

"Thou hast formed us for Thyself, and our hearts are restless  
till they find rest in Thee."

**St. Augustine of Hippo**  
*The Confessions of St. Augustine*, Book 1, Chapter 1

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Comprehend the significance of the biblical phrase "to call upon the Lord" with reference to the condition of human existence.
- ◆ Trace the lineage of Seth and its contextual place in the genealogy of Adam.
- ◆ Examine arguments for and against absolute chronological genealogies in Genesis 5 and 11.
- ◆ Explain the "sons of God"/"daughters of men" story in light of the context of Genesis 6.
- ◆ Note a scholarly account for the shortening of human life spans from earlier longevity to "about 120 years."

# Plan to Listen

## Lecture Outline

### THE WORLD OF THE FLOOD

Genesis 5:1-6:8

#### I. Lamech in Contrast with the Line of Seth

- A. Lamech's motto – Genesis 4:23-24 (personal vengeance)
- B. The line of Seth and “Calling on the Name of the Lord” – Genesis 4:25-26, esp. v. 26b

**NOTE:** This is the opposite of personal vengeance. Which is the better way to handle the Fall and our fallenness?

See also this central ongoing biblical theme in:

1. Genesis 12:7-8, 26:25
2. 1 Kings 18:20ff – Elijah and the prophets of Baal
3. Psalms **102**, compare 55:16, 56:9, 80:18, **86:5, 96:6, 116:2, 4, 13, 17.**
4. Joel 2:28-32 (Quoted by Peter on the day of Pentecost, Acts 2)
5. Acts 2:16-21 (to “call” is to be saved; now is the day of salvation)
6. Romans 10:8-13 (to “call” is the entrée to live well)

#### II. The Adam/Seth Genealogy – Genesis 5

- A. The “likeness” of God and man – Gen. 5:1-3
- B. Walking with God – Gen. 5:21-24<sup>1</sup>
- C. The longing for “rest” from “labor and pain”<sup>2</sup> – Gen. 5:28-29

<sup>1</sup> See also Gen. 6:9; 17:1.

<sup>2</sup> Cf. Gen. 3:16, 17.

#### **Required Reading:**

- Leviticus 11-27

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

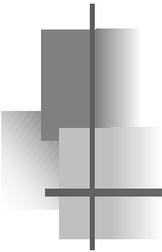
Genesis 4:23-24: “Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed a man for wounding me, a young man for injuring me. If Cain is **avenged seven** times (cf. v. 15), then Lamech **seventy-seven** times.”

Genesis 4:26b: “At that time men began to **call on the name of the LORD.**”

Genesis 5:1-3: “This is the written **account** of Adam's line. When God created man, he made him in the **likeness of God**. He created them male and female and blessed them. And when they were created, he called them ‘man.’ When Adam had lived 130 years, he had a son **in his own likeness, in his own image**; and he named him Seth.”

Genesis 5:21-24: “When Enoch had lived 65 years, he became the father of Methuselah. And after he became the father of Methuselah, Enoch **walked with God** 300 years and had other sons and daughters. Altogether, Enoch lived 365 years. Enoch **walked with God**; then he was no more, because God took him away.”

Genesis 5:28-29: “When Lamech had lived 182 years, he had a son. He named him **Noah** and said, **‘He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed.’**”



# Plan to Listen

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## III. The Genealogies and Biblical Chronology in Genesis 5 & 11

- A. Arguments for absolute chronology in the Gen. 5 and 11:10-26 genealogies:<sup>3</sup>
1. The mathematically-exact character of the genealogies in Gen. 5 and 11 seems reasonable.
  2. If we see gaps, then the years given cannot be accurate and there must be errors in the text.
  3. According to this exact chronology (dating Abram's birth at 2166 B.C.):
    - a. Abraham died 35 years before Shem.
    - b. Creation was in 4113 B.C.
    - c. The flood was in 2457 B.C.
- B. Arguments against absolute chronology in the Gen. 5 and 11:10-26 genealogies:<sup>4</sup>
1. The numbers are not totaled in Gen. 11; cf. Gen. 5.
  2. The Bible itself indicates gap(s) – cf. Lk. 3:36 and Gen. 11:12-15 (i.e., Cainan is not in Genesis in the Hebrew text; but it is in the LXX).
    - a. With Cainan the genealogies of Gen. 5 and 11 each have 10 patriarchs and 3 important sons belonging to the last (5:32 and 11:26);
    - b. Compare the schematization of the genealogy of Jesus in Matt. 1 (i.e., 14-generation pattern and Matt. 1:8 skips 3 generations between Joram and Uzziah, etc.) Therefore, strict chronology is not the issue there.

## IV. The “Sons of God” and “Daughters of Men” – Genesis 6:1-4

- A. The section begins at Genesis 5:1 and runs through 6:8.<sup>5</sup>

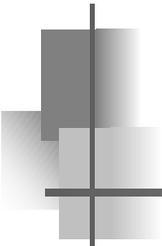
Genesis 6:1-4: "When men **began to increase in number** on the earth and daughters were born to them, the **sons of God** saw that the **daughters of men** were beautiful, and they married any of them they chose. Then the LORD said, 'My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.' The **Nephilim** were on the earth in those days -- and also afterward -- when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown."

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<sup>3</sup> See Nathan M. Meyer and Alice Hoover, *Longevity Chart: Adam to Joseph*. (Winona Lake, IN: BMH, 1977).

<sup>4</sup> See John Whitcomb's *Chart of the Period from the Creation to Abraham*; idem, *The Genesis Flood*, pp. 474-489; and John J. Davis, *Paradise to Prison*, pp. 28-32.

<sup>5</sup> See the "generations/accounts" formula at 5:1 and 6:9.



# Plan to Listen

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1. The sinful corruption of the account in 6:1-8 develops all through the time of the genealogy of Genesis 5.
  2. Therefore, the account in 6:1-4 characterizes that whole period of time and all the people in their progressive development of more corruption and violence.
  3. This tells us that we cannot say there was a godly line that existed through this period (Seth, Gen. 5) and an ungodly one (Cain, Gen. 4).
- B. The “daughters of men” would most likely refer to the numerous daughters referred to in each generation (5:4, 7, 10).
- C. The “sons of God” have been interpreted in various ways (See *CBCOT*, p. 98).
1. The phrase “sons of God” is used of angels in Job 1:6 and 2:1. It appears this is the incident referred to in Jude 6-7 and 2 Peter 2:4-6. **Note esp.** the sequence in vv. 4-6.

v. 4 = Gen. 6:1-3

v. 5 = Gen. 6:7 and 6:9-8:19

v. 6 = Gen. 18-19

- NOTE also:** There are several references to this in documents written in the period between the Old Testament and New Testament (about 400 B.C.-30 A.D.).
2. However, angels do not have reproductive bodies, as it also will be with our resurrection bodies. Jesus suggested this when he said,

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“At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven” (Matt. 22:30).

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3. This suggests that these angels possessed the bodies of the powerful wicked men of those days and by this means cohabited with the women that were attractive to them, as many as they wanted.<sup>6</sup>

## **Intertestamental evidence of “sons of God” referring to angels:**

- Pseudipigrapha: **1 Enoch 6-16** and Jubilees 5:1-16
- Apocrypha: Sirach (Ecclesiasticus) 16:7
- Qumran sectarian scrolls: Damascus Document (CD) 2:14-3:13 and 4Q180-181 “4Q Ages of Creation”

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<sup>6</sup> Gen. 6:2, “they married any of them they chose.”

# Plan to Listen

4. Compare Gen. 6:1-3 and the Fall narrative in Gen. 3:1-7 – So, Gen. 6:1-3 is **a second fall**, and, in a sense, a pattern.
5. The 120 years in Genesis 6:3 refer to the shortening of the life spans of the people (cf. Gen. 5) as part of God’s judgment.<sup>7</sup>

Klein refers to a newly discovered bilingual version from Emar of the previously known Sumerian literary composition called “Enlil and Namzitarra.” The composition as a whole has to do with Namzitarra, a servant of a priest, recognizing the great god Enlil even though he was disguised and thereby receiving an enduring prebend (provision) for his family. As part of their interchange, Enlil explains the vanity of amassing material wealth to Namzitarra (lines 13’-26’; Klein’s translation):

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“As *much* silver as you may have, lapis-lazuli you may have, oxen you may have, sheep you may have: your silver, your lapis-lazuli, your oxen, your sheep - whither do they lead? The days of the human-being are approaching; day to day they verily decrease, month after month they verily decrease, year after year they verily decrease! One hundred twenty years (are) the years of mankind - verily it is their *bane*; (this is so) from the day that humanity exists until today!”

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- D. The giants in Genesis 6:4<sup>8</sup> were not the result of the cohabitation in 6:1-3.

## V. Leading Up to the Flood – Genesis 6:5-8

- A. The Lord’s assessment, grief, and response 6:5-7

**NOTE:** The “gods” of other Ancient Near East literature are portrayed as chaotic. Contrast that with the unwavering God described in Genesis. A proper of understanding of God views him as stable and sovereign. He is engaged and dynamically involved.

- B. “***But Noah*** found favor in the eyes of the LORD.” – 6:8

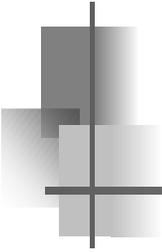
**Genesis 3:6**, “When the woman **saw** that the fruit of the tree was good for food and **pleasing to the eye**, and also desirable for gaining wisdom, **she took** some and ate it. She also gave some to her husband, who was with her, and he ate it.”

**Genesis 6:2**, “the **sons of God saw** that the **daughters of men were beautiful**, and **they married** (lit. “took” in Hebrew) any of them they chose.”

**Genesis 6:5-7**: “The LORD saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The LORD was grieved that he had made man on the earth, and his heart was filled with pain. So the LORD said, “I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them.”

<sup>7</sup> See Jacob Klein, “The ‘Bane’ of Humanity: A Lifespan of One Hundred Twenty Years,” *Acta Sumerologica* 12 (1990): 57-62.

<sup>8</sup> Cf. Numbers 13:33 and also possible relation to Deut. 2:20, 21, 3:11, Amos 2:9.



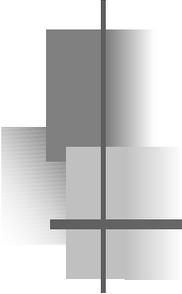
# Pause to Reflect

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## Reflection Questions

1. What is the significance and practical meaning of “call,” “walk” and “comfort” in Genesis 4-5?
2. The “sons of God”/“daughters of men” story is both intriguing and bizarre. Briefly state the lecturer’s interpretation, whether you agree or disagree and why. Do any points of practical application come to mind?
3. The genealogies in Genesis are often viewed as mundane details in an otherwise moderately interesting story. Write a brief explanation of the value and significance of this material, which you could use in your church or Sunday School.

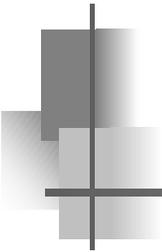
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# Lesson Nine

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## The Flood, Noahic Covenant & Abram's Call and Commission: Genesis 6-12



# Prepare to Discover

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## Lesson Overview

The pristine nest of creation has been corrupted by mankind's developing depravity, but God has a remedy. In this lesson, Dr. Averbeck discusses the flood narrative and its built-in emphasis on divine "remembering" followed by the Table of Nations and the Tower of Babel narrative. This sets the stage for God's ultimate remedy: *gracious redemption through covenantal relationships*, starting with the call and commission of Abram. It is here that the concept of covenant emerges from the text and is developed through two men who demonstrate a radically new way of following God, *faith*.

“Genesis 1-11 deals with God’s creative design and man’s corruption of that design. Genesis 12-50 tells us about what He has been doing about that corruption in terms of a ‘*redemptive design*’.”

**Dr. Richard Averbeck, Lecture 9**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Become familiar with chiasmic literary structure as demonstrated in Genesis 6-9 and 11:1-9.
- ◆ Discover the theological significance of divine “remembering,” introduced in Genesis 8 and carried over into the New Testament.
- ◆ Detail the significance and purpose of the Noahic Covenant.
- ◆ Make sense of how the Tower of Babel incident is used by God to defuse corrupt human power and by the author of Genesis as a commentary on the condition of mankind.
- ◆ Identify basic clues into the cultural lifestyle and customs of the patriarchs.
- ◆ Understand the highly significant call and commission of Abraham as one of the pivotal points in human and redemptive history.

# Plan to Listen

## Lecture Outline

### THE FLOOD, NOAHIC COVENANT, AND ABRAM'S CALL AND COMMISSION Genesis 6-12

#### I. Noah, the Flood & the Noahic Covenant – Genesis 6:9-9:29 (“*toledot*” generation number 3, see 6:9)

##### A. The Structure and Interpretation of the Flood Narrative, Gen. 6:9-8:22. (Chiasm or Palistroph – see right margin)

- A - Noah (6:10a)
- B - Shem, Ham and Japheth (10b)
- C - Ark to be built (14-16)
- D - Flood announced (17)
- E - Covenant with Noah (18-20)
- F - Food in the ark (21)
- G - Command to enter the ark (7:1-3)
- H - 7 days waiting for flood (4-5)
- I - 7 days waiting for flood (7-10)
- J - Entry to ark (11-15)
- K - Yahweh shuts Noah in (16)
- L - 40 days flood (17a)
- M - Waters increase (17b-18)
- N - Mountains covered (19-20)
- O - 150 days waters prevail (21-24)
- P - God Remembers Noah (8:1)**
- O' - 150 days waters abate (3)
- N' - Mountain tops visible (4-5)
- M' - Waters abate (5)
- L' - 40 days (end of) (6a)
- K' - Noah opens window of ark (6b)
- J' - Raven and dove leave ark (7-9)
- I' - 7 days waiting for waters to subside (10-11)
- H' - 7 days waiting for waters to subside (12-13)
- G' - Command to leave the ark (15-22)
- F' - Food outside ark (9:1-4)
- E' - Covenant with all flesh (8-10)
- D' - No flood in future (11-17)
- C' - Ark (18a)
- B' - Shem, Ham, and Japheth (18b)
- A' - Noah (19)

#### **Required Reading:**

- Numbers 1-14

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

Chiasm: Chiasm is a literary, structuring device that is named for the Greek letter *chi* [ $\chi$ ]. In a chiasm, the author presents his/her words or ideas in a certain order then balances them by presenting corresponding elements in reverse order. The result of this structure is an emphasis on the center or turning point in the work (i.e. “God remembers Noah” in the Flood narrative—see outline). A chiasm can be used in a sentence, paragraph, chapter or entire work. *Palistroph* is essentially an extended chiasm.

\*\*See the chart of the chiastic structure of 6:10-9:19 proposed by Gordon J. Wenham, “The Coherence of the Flood Narrative,” *VT* 28 (1978) 338.

#### Biblical concept of Remembering:

- Genesis 9:15 – God promises to remember his covenant with Noah.
- Exodus 2:23ff – God remembers his covenant with Abraham.
- 1 Corinthians 11:25 – Jesus’ followers are instructed to remember Jesus and his “new covenant.”

# Plan to Listen

## B. The Noahic Laws, Genesis 9:1-7 – the “Noahic laws” reinstating life after the flood

**NOTE:** Later Jewish tradition develops seven “Noahic laws,” based on a combination of this passage and further interpretation from Leviticus 17-18:<sup>1</sup>

1. Prohibition of idolatry
2. Prohibition of blasphemy
3. Prohibition of bloodshed by murder
4. Prohibition of sexual sins, especially adultery
5. Prohibition of theft
6. Prohibition against eating from a living animal, with the blood in it
7. Injunction to establish a legal system for social laws (Acts 15:19-21, 28-29)

## C. The purpose of the NOAHIC COVENANT, Gen. 9:8-11

The purpose of the Noahic Covenant is to **stabilize** the macro- and microcosm of the created world (see Figure 1) as a foundation for the redemptive program “nests,” the four major redemptive covenants of the Bible (see Lesson 10).

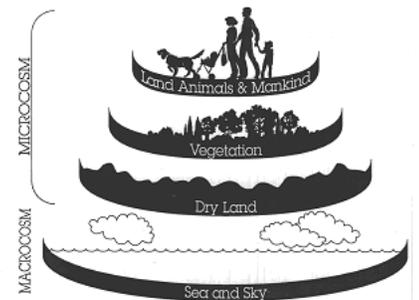
## D. The curse of Canaan, Gen. 9:20-27

**NOTE:** curses and blessings

## II. Primeval History After The Flood, Gen. 10:1-11:9<sup>2</sup>

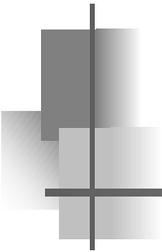
### A. The “Table of Nations,” Gen. 10

**Figure 1:** The Nests of Creation (see Lesson 3)



<sup>1</sup> See Babylonian Talmud Sanhedrin, 56-60.

<sup>2</sup> “toledoth” generation number 4; see 10:1.



# Plan to Listen

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## B. The Tower of Babel, Gen. 11:1-9

### 1. The structure of the account:

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- A** Now the whole world had one language and a common speech. (11:1)
- B** As men moved eastward, they found a plain in Shinar and settled there. (11:2)
- C** They said to each other, (11:3a)
- D** “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. (11:3b)
- E** Then they said, “Come, let us build ourselves (11:4a)
- F** a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.” (11:4b)
- \*\*X** But the LORD came down to see (11:5a)
- F’** the city and the tower (11:5b)
- E’** that the men were building. The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they do will be impossible for them. (11:5c-6)
- D’** Come, let us go down and confuse their language (11:7a)
- C’** so they will not understand each other.” (11:7b)
- B’** So the LORD scattered them from there over all the earth, and they stopped building the city. (11:8)
- A’** That is why it was called Babel—because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth. (11:9)
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### 2. The nature of the offense (v. 4)

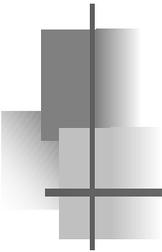
### 3. The nature of the Lord’s concern (v. 6)<sup>3</sup>

### 4. The Lord’s punishment/remedy (v. 7-9)<sup>4</sup>

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<sup>3</sup> Cf. Gen. 3:22.

<sup>4</sup> Cf. Gen. 3:23-24 and 4:12ff.



# Plan to Listen

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## III. Abraham and the Patriarchs, Genesis 12-50

### A. Introduction

1. If Genesis 1-11 is in the Bible to “level the ground of human experience,” then the purpose of Genesis 12-50 is to lay the groundwork of God’s redemptive program.
2. Genesis 1-11 deals with God’s “creative design” and man’s corruption of that design. Genesis 12-50 tells us about what He has been doing about that corruption in terms of a “redemptive design.”
3. Genesis 1-11 explains and illustrates the basics about our human condition and circumstances. Genesis 12-50 gives the historical and theological foundation and background of God’s ongoing involvement with us in light of our condition and circumstances.

### B. The Overall Structure of the Patriarchal Narratives

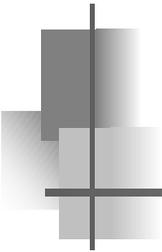
1. **Abraham and Isaac** – 11:27 (11:27b-25:11). The genealogy that precedes is that of the line of Shem,<sup>5</sup> which concludes with Terah, the father of Abram. The following historical account begins with and develops the promise of a seed to Abram should he follow the Lord’s commission in 12:1-3 (see below).
2. **Isaac and Jacob** – 25:19 (25:19b-35:29). The genealogy that precedes this formula is that of the line of Ishmael,<sup>6</sup> the seed not of promise through Abraham by Hagar. The following account begins with the birth of Jacob and Esau and proceeds to describe the history of Jacob as the seed of promise from Isaac (25:23, etc.).
3. **Jacob and Joseph** – 37:2 (37:2b-50:26). The genealogy that precedes this formula is that of the line of Esau,<sup>7</sup> the seed not of promise through Isaac. The following account (note the intervening verse 37:1) describes the

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<sup>5</sup> Gen. 11:10-26; see “generations” in 11:10.

<sup>6</sup> Gen. 25:12-18; see “generations” in 25:12.

<sup>7</sup> Gen. 36:1-43; see “generations” in 36:1.



# Plan to Listen

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struggles within the family of Jacob and their ultimate preservation through Joseph,<sup>8</sup> who is exalted within Israel<sup>9</sup> although he is not the seed of promise in the strictest sense.<sup>10</sup>

## C. The Cultural Background of the Patriarchal Narratives

### 1. Family background

- a. The relationship to the genealogy in Gen. 11:10-26.
- b. The family tree:
  1. The line of Terah through Haran to Lot, etc.
  2. The line of Terah through Nahor and Bethuel to Laban.
  3. The line of Terah through Abraham to Isaac and then Jacob.

### 2. Basic Lifestyle – The lifestyle of the patriarchs was “enclosed nomads” in a “dimorphic society” – living as nomadic pastoralists in the midst of a regional network of urban centers. In Canaan, Abraham and the patriarchs, by and large, functioned as “enclosed nomadic *sheikhs*.”

Gen. 12:8-10; 13:2-4, 18; 14:13-16; 18:1; 20:1; 22ff; 23:1-6

Gen. 26:1, 26ff

Gen. 33:18-20; 35:1, 16; 37:12, 14, 17

### 3. Customs<sup>11</sup> – The law of the barren wife in Gen. 16:1-4 and 30:1-13: If a wife cannot seem to bear children for her husband she was responsible to supply someone who could.

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<sup>8</sup> Genesis 50:20

<sup>9</sup> See 48:20-22 and 49:22-26; compare also 49:28-33 and 50:25-26 with Josh. 24:32.

<sup>10</sup> See Judah in 49:8-12.

<sup>11</sup> See M. J. Selman, “Comparative Customs and the Patriarchal Age,” in *Essays on the Patriarchal Narratives*, ed. A. R. Millard and D. J. Wiseman (Eisenbrauns, 1983), pp. 91-139.

# Plan to Listen

## IV. Abra(ha)m's Call and Commission – Genesis 12:1-3

**NOTE:** Genesis 9<sup>12</sup> lays the foundation for Gen. 10-11<sup>13</sup> and provides the background for the transition from the primeval period of Gen. 1-11 to the patriarchal history of Gen. 12ff.<sup>14</sup>

### A. Gen. 11:31 – Compare:

1. “Terah” – cf. Joshua 24:2-3
2. “from Ur of the Chaldeans” – contrast “Haran” in 11:31-32, 12:4 with “Ur” in Gen. 15:7.<sup>15</sup>
3. “to enter the land of Canaan” – see 12:5 but cf. Heb. 11:8.

### B. Structure and meaning in Gen. 12:1-3

1. The Hebrew syntax here suggests that the statement of God's call and commission to Abram is a combination of two imperative clauses followed by purpose clauses concluded with a result clause (using the NASB translation with adjustments based on the Hebrew text):

- a. First imperative clause – 12:1 “go forth . . .”

**NOTE:** the progression of increased intimacy from “country” to “relatives” to “father's house.”

Corresponding purpose clauses – 12:2

- b. Second imperative clause – 12:2d “and (so), be a blessing” (cf. 17:1)

Corresponding purpose clauses – 12:3 – NOTE: two different words for “curse.”

Genesis 11:3: “And Terah took...and they went out together from Ur of the Chaldeans in order to enter the land of Canaan.”

Genesis 12:1-3: The LORD had said to Abram, “Leave your country, your people and your father's household and go to the land I will show you. “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

Genesis 12:2: “...in order that I might make you into a great nation and bless you and make your name great.”

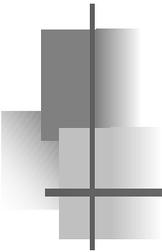
Genesis 12:3: “...in order that I might bless those who bless you and the one who curses you I might curse...”

<sup>12</sup> Noahic covenant, “curse” upon “Canaan” (cf. 10:15-19), “blessing” upon Shem

<sup>13</sup> Table of “nations” and “families” (see esp. 10:32; with 11:1, 9 “the whole earth”) the tower of Babel, and Shem genealogy

<sup>14</sup> See esp. 12:2 “nation,” 12:3 “families,” 12:2-3 “bless” and “curse,” and 12:5-6 “Canaan” and “Canaanite” (cf. 11:31, 12:1d, and Heb. 11:8).

<sup>15</sup> Cf. Acts 7:1-4.



# Plan to Listen

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- c. Result clause – 12:3c “so that<sup>16</sup> in you shall all the families of the earth be blessed”<sup>17</sup>
2. **The point** is that Abram’s call and commission was a call to express “faith” in the Lord in a radical way!
  - a. He is being promised a “land” (12:1, 7), a “seed” (12:2), and a “blessing” (12:3) that exceeds that of any nation and is, in fact, the key to God’s blessing of all the nations.
  - b. But it all depends upon Abram’s willingness to step out and take on a new life in a new place with no security except the promises of God.
3. Abram’s step(s) of faith led to numerous encounters between Abram and the Lord through the years.
  - a. Some of those encounters continue the “promise/faith/ blessing” motif.

Gen. 13:14-18

Gen. 15:1-6

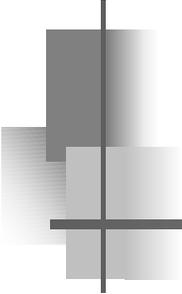
Gen. 22:15-19
  - b. Some of them use the “covenant” motif. See especially Genesis 15:7-21 and 17:1-21, and the upcoming discussion of “Covenant and Redemption in the Bible” (see Lesson 10).

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<sup>16</sup> I.e. “the result being that.”

<sup>17</sup> Or “find blessing,” or “bless themselves,” cf. 22:18.

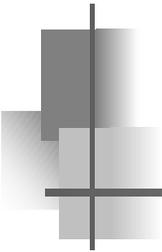




# Lesson Ten

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## Covenant & Redemption In the Bible



# Prepare to Discover

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## Lesson Overview

How does a holy God negotiate relationship with fallen humanity? Does he accept us only after we reach perfection or does he accept us with no obligations? Actually, the Bible describes an approach between these extremes: *God uses covenants that include both permanent promise and ongoing obligation.* In this lesson, Dr. Averbeck begins a two-part series on the biblical theology of “covenant,” introducing the concept and the four major covenants that shape the biblical story. He shows that all three major Old Testament covenants are included in the New Covenant but are transformed by the work of Jesus Christ on the cross.

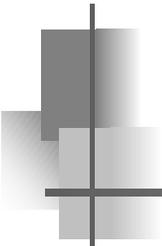
“God has graciously provided through history a whole new set of ‘nests’ within which to ‘rest’ in the middle of the ‘mess’...beginning with the Abrahamic and continuing with the Mosaic, Davidic, and New Covenants.”

Richard E. Averbeck, Lecture 7

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Define “covenant” as it is used in the biblical story.
- ◆ Understand the metaphors used in the Bible to describe God’s relationship with his people (e.g. king, father, shepherd, and bridegroom).
- ◆ Learn the two most important ritual customs associated with making a covenant.
- ◆ Study the four major biblical covenants and how they are related: Abrahamic, Mosaic, Davidic, and the New Covenant.
- ◆ Discover the promises of God (primarily in covenants) and obligations of humans (primarily through faithfulness) to receive the blessings of God.



# Plan to Listen

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## Lecture Outline

### COVENANT AND REDEMPTION IN THE BIBLE

God had an original design that became corrupt through the sin of mankind and its consequences. Therefore, we “scramble.”

Nevertheless, He remains committed to His creation and particularly to those whom He created in His image and likeness. For that reason He has a redemptive design that has been developed through history and continues to move through to its consummation. Therefore, in that redemptive design we can “rest” in His grace rather than “scramble” (cf. Matt 11).

#### I. Redemptive History and Covenant Structure in the Bible

**A. Covenant and Relationship** – One of the most important biblical “metaphors” for understanding God’s redemptive relationship is the concept of “covenant.”

1. Clarification: biblical theology vs. *systems* of theology, e.g.:
  - a. Covenant Theology – There are two major covenants. The covenant of *works* is between God and Adam and Eve in the garden. It was violated, which brought the covenant of *grace*.<sup>1</sup>
  - b. Classical Dispensational Theology (Gen. 1:26<sup>2</sup>)
    - 1) Innocence (Gen. 1:28)
    - 2) Conscious/Moral Responsibility
    - 3) Human government (Gen. 8)
    - 4) Promise (Gen. 12)
    - 5) Law (Ex. 19)
    - 6) Church (Acts 2)
    - 7) Kingdom (Rev. 20:4)

#### **Required Reading:**

- Numbers 15-25

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

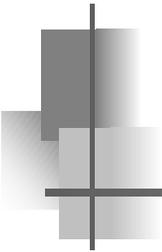
**Definition:** A covenant is a means of expressing and/or a method of establishing and defining a relationship, e.g., king, father, shepherd, bridegroom.

**NOTE:** One of the primary ways the Bible develops its own theology is through the use of figures of speech or metaphors.

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<sup>1</sup> Cf. the covenant of *redemption* between God and Jesus in heaven where redemption of mankind is planned.

<sup>2</sup> See the *Scofield Reference Bible*.



# Plan to Listen

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- c. Modern Academic Scholarship: Interaction between Covenant and Dispensational theologians

**NOTE:** These systems are not the focus of this lecture or this course. Here we want to focus on how the Bible structures itself through particular covenants made explicit in the text and the relationships between them.

## 2. Some basic points about covenants in the Bible:

- a. The most common terminology for making a covenant in the Old Testament is “to cut (*karat*) a covenant (*berit*)” – See, for example, Gen. 15:18. This idiom means “to establish (or determine) the obligations (or stipulations)” of a relationship between two persons or groups of persons.
- b. We will concentrate here on the biblical covenants that structure the relationship between God and man (**vertical**). But it was also very common to use the same customs and terminology in establishing relational obligations between men (**horizontal**).<sup>3</sup>

NOTE: The two most important ritual customs associated with making a covenant were:

- 1) Swearing an oath: cf. Gen. 15:7-18<sup>4</sup> and Ex. 24:3, 7<sup>5</sup> – The focus is on **relational commitment**.
  - 2) Eating a meal together: see Ex. 24:1-11<sup>6</sup> – The focus is on **relational involvement/fellowship**.
- c. In regard to the covenants between God and man:
- 1) It is often argued that certain of the major covenants were **conditional** or administrative (placing “obligations” on man, usually the Mosaic and New Covenants; esp. the Mosaic) while others were **unconditional** or promissory (**not**

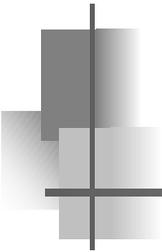
Gen. 26:28, 30-31: “And they (Abimelech and his friends) said,...’Let there now be an oath between us, even between you and us, and let us make a covenant with you.’...Then he made them a feast and they ate and drank. And in the morning they arose early and exchanged oaths...”

<sup>3</sup> See also: Gen. 21:27-28, 31-32; 31:44, 51-54.

<sup>4</sup> Abrahamic Covenant; cf. Jer. 34:17-22.

<sup>5</sup> Mosaic Covenant; cf. Ex. 19:7-8, Deut. 29:14, 21.

<sup>6</sup> Mosaic Covenant; cf. Lk. 22:19-20 and 1 Cor. 11:23-26, the Lord’s Supper for the New Covenant.



# Plan to Listen

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placing “obligations” on man, usually the Abrahamic and Davidic Covenants). There are several problems with this approach.

- 2) Instead, we should understand that the promises assure the **enduring nature of a covenant relationship** no matter what may happen, while the obligations focus on the importance of faithfulness to God in order to **experience the Lord’s blessings** within a covenant relationship (as opposed to the Lord’s chastisement, the curses).

## B. Covenant and Redemption: The Structure and Background

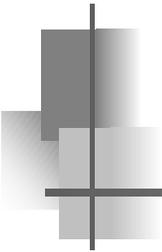
1. Explanation of the Covenant Umbrella Chart (p. 107)
  - a. Relationship of covenants: The “umbrellas” (inverted *nests*<sup>7</sup>) indicate that the Mosaic Covenant comes out of the Abrahamic, and the Davidic Covenant comes out of the Mosaic. All three OT covenants, then, are transferred into the New Covenant in certain ways that include *but go beyond* each.
  - b. Transformation of OT covenants: The OT covenants are transformed, so to speak, as they are brought into the New Covenant through the cross of Jesus Christ.
2. History of the Covenants
  - a. Chronology of the covenants
    - 1) Abrahamic – 2075 B.C.
    - 2) Mosaic – 1445 B.C.
    - 3) Davidic – 1000 B.C.
    - 4) New – Predicted in 600 B.C. / Enacted in 30 A.D.

### The Two-Pronged Nature of the Covenants:

1. Promises form the *foundation* of life.
2. Obligations guide the *direction* in life.

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<sup>7</sup> Cf. Figure 1 and “nest” imagery in Genesis 1 (Lesson 3), also noted in Lessons 7 and 9.



# Plan to Listen

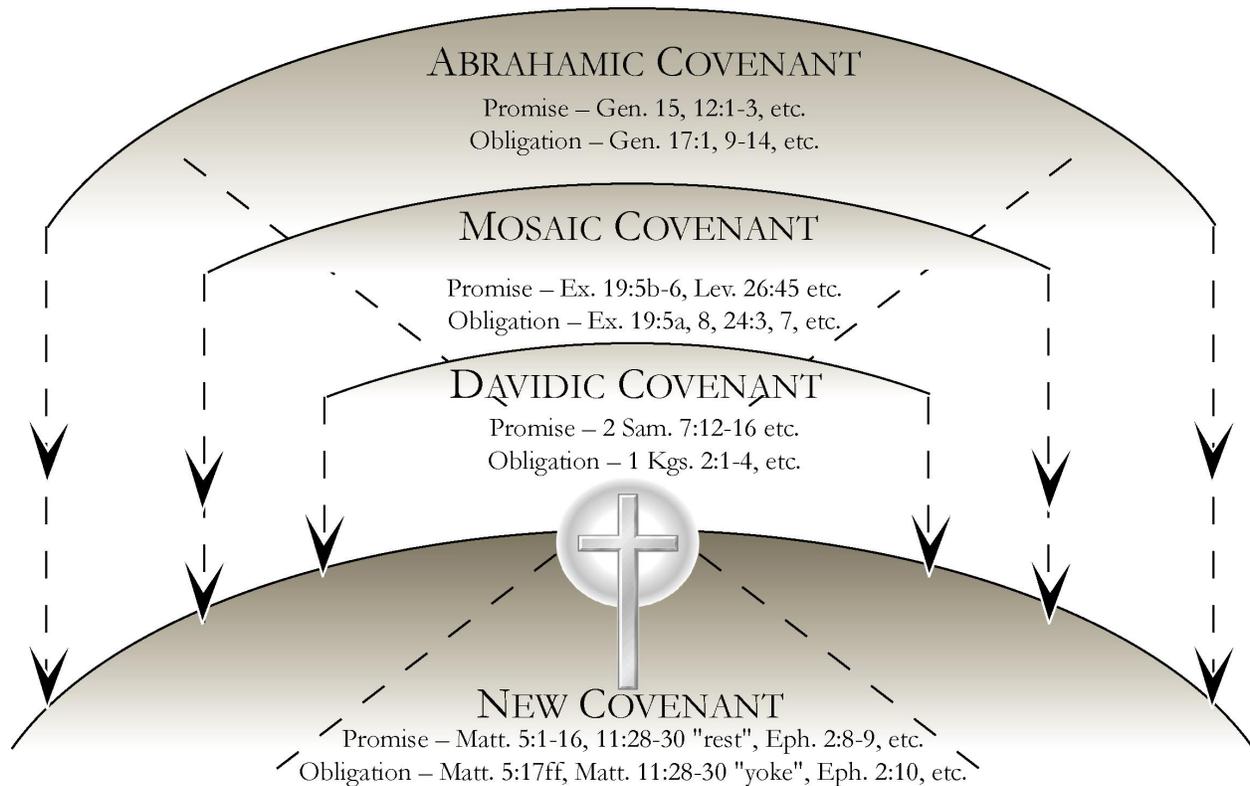
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- b. Levels of the covenants
- 1) Abrahamic – Personal and family level
  - 2) Mosaic – National level
  - 3) Davidic – Dynastic level
  - 4) New – Personal and community level

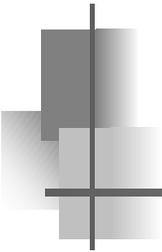
*(continued in the next lesson)*

# Plan to Listen

**Figure 2:** Covenant Umbrella Chart: *The Redemptive Covenant Program of God*



**NOTE:** Both “promise” (yielding peace) and “obligation” (yielding purpose) are built into the very organic nature of God’s redemptive program. One makes no sense and will not work without the other. Our “rest” depends upon the combination of the two.

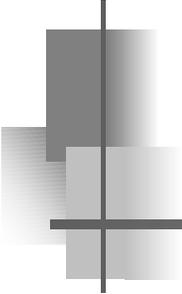


# Pause to Reflect

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## Reflection Questions

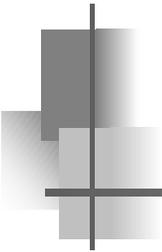
1. Interact with the lecture's presentation of the covenants (e.g. the umbrella chart), how they relate and which are currently in force today. Where do you agree or disagree and why? What implications does your view have for daily Christian living?
2. Why does Dr. Averbeck refer to the covenants as “nests”? What practical impact can this have for believers in their life of faith?
3. Why do you believe God has offered and honored covenants as a means of interaction with humanity?



# Lesson Eleven

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## Covenant Commitment & Continuity in the Bible



# Prepare to Discover

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## Lesson Overview

God has made an absolute commitment to his people through his covenants, but they are not without ongoing obligations of faithfulness and obedience. In this lesson, Dr. Averbeck continues explaining the promises and obligations of each major biblical covenant and shows how the Abrahamic, Mosaic and Davidic covenants are fulfilled in the New Covenant. This is how God has chosen to relate to fallen humanity. Finally, the lecture picks up the story of Israel showing the connection between Genesis and Exodus and discussing the date of Israel's departure from Egypt.

“In the New Covenant, we have both permanent promise and ongoing obligation. We believe that when the Lord brings someone to himself he is permanently saved. He knows the Lord and he therefore can have rest for his soul...We have that commitment from God, but along with the promise comes the ongoing obligation...God works in me and you, as one who knows him, to make us so that we're more faithful to him. That's the way God does relationship with us.”

Richard E. Averbeck, Lecture 11

## Learning Outcomes

*By the end of the lesson you should be able to:*

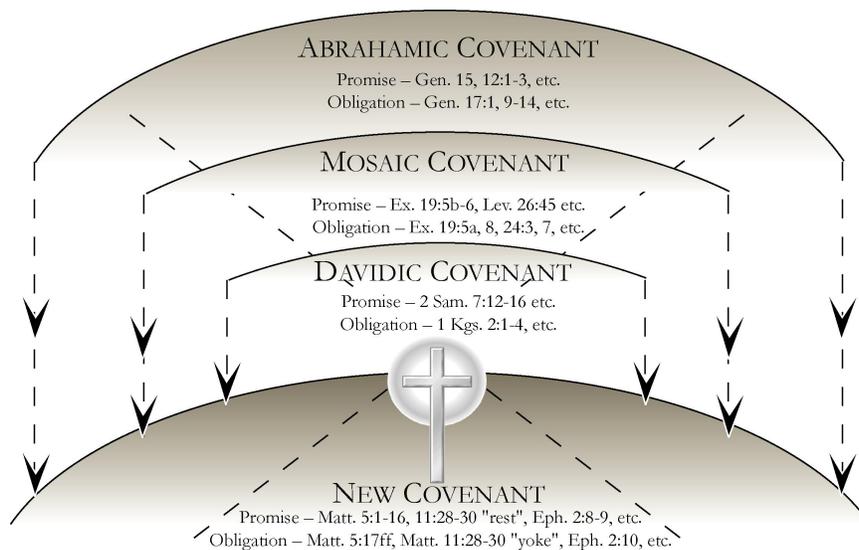
- ◆ Outline the specific details of the divine promises and human obligations for each of the four major biblical covenants.
- ◆ Understand how the Abrahamic, Mosaic, and Davidic covenants are fulfilled in the New Covenant, and how Christ is the atonement for rectifying the breach between God and humans.
- ◆ Value the continuity of the covenants in Scripture.
- ◆ Identify the basic links between the books of Genesis and Exodus.
- ◆ Study the three major evangelical views of determining the date of the exodus from Egypt.

# Plan to Listen

## Lecture Outline

### COVENANT COMMITMENT AND CONTINUITY IN THE BIBLE

**Figure 2:** Covenant Umbrella Chart: *The Redemptive Covenant Program of God*



**NOTE:** Both “promise” (yielding peace) and “obligation” (yielding purpose) are built into the very organic nature of God’s redemptive program. One makes no sense and will not work without the other. Our “rest” depends upon the combination of the two.

*(Continued from the previous lesson)*

#### C. Promise and Obligation in the Covenants

1. The **Abrahamic** Covenant – Gen. 15 (esp. vv. 7-18);<sup>1</sup> this is a **personal and family** covenant which forms the historical foundation (or “umbrella”) for God’s redemption of mankind (Gen. 12:3). The Mosaic, Davidic, and New Covenants move that plan further along in history.
  - a. The promises of the covenant – seed, land, blessing:

<sup>1</sup> See also Gen. 12:1-3, 13:14-18, 17:1-21, 22:15-19, 26:23-25 (restatement to Isaac), 28:10-17 and 35:9-12 (restatements to Jacob, compare 46:1-4), etc.

#### **Required Reading:**

- Numbers 26-36

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

#### **Summary Details of the Covenants:**

##### **Abrahamic Covenant**

- 2075 B.C.
- Personal and Family Level

##### **Mosaic Covenant**

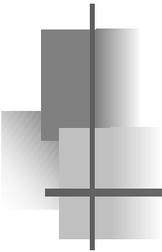
- 1445 B.C.
- National Level

##### **Davidic Covenant**

- 1000 B.C.
- Dynastic Level

##### **New Covenant**

- 600 B.C. (*predicted*); 30 A.D. (*enacted*)
- Personal and Community Level



# Plan to Listen

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- 1) Gen. 15:1-21 focuses on two main aspects of the covenant (compare the land and great nation of 12:1-2):
  - a) Gen. 15:1-6 concentrates on the “seed” (see esp. vv. 2 and 5).
  - b) Gen. 15:7-21 concentrates on the “land” (see esp. vv. 7-8, 18-21).
- 2) Gen. 12:3 focuses on the implications that God’s covenant with Abraham has for all the nations.<sup>2</sup>
- b. The obligations of the covenant – faithfulness and circumcision
  - 1) **Gen. 17:1** – “Walk before Me, and be blameless” (compare 12:1-2 “go forth...and be a blessing...”).
  - 2) Gen. 17:9-14 – Circumcision is the obligatory sign of the covenant.<sup>3</sup>
2. The **Mosaic** Covenant – Ex. 19-24, Ex. 25:1-Lev. 26:46, Deut. 1-31 (see esp. 29:1), etc. This is a **national** level covenant. It functions “under the umbrella” of the Abrahamic Covenant.<sup>4</sup> The “law” calls for “Abrahamic faith” and, at the same time, provides a constitution for the theocratic nation that has grown out of the Abrahamic family.
  - a. Promises – Ex. 19:5b-6, Lev. 26:40-45, Deut. 30:1-10<sup>5</sup>
  - b. Obligations – Ex. 19:5a, 8, 24:3, 7, Lev. 26:46, 27:34, Deut. 28:1 and 15, 29:10ff, 30:15-20, and all the commandments, statutes, and judgments in Ex. 20-23 and Deut. 4-11
3. The **Davidic** Covenant – 2 Sam. 7, 1 Chr. 17:1-27, Ps. 89, 132, etc. This is a **dynastic** level covenant. It functions

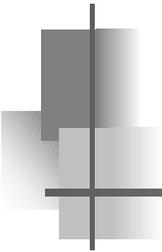
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<sup>2</sup> Compare “families” in 12:3 with 10:32, etc.

<sup>3</sup> Compare the signs for the Noahic Covenant (9:13, 17, the rainbow) and the Mosaic Covenant (Ex. 31:13, 17, the Sabbath).

<sup>4</sup> Ex. 2:24, 6:4-5, Lev. 26:42, Deut. 4:37, 7:7-8, see the chart above.

<sup>5</sup> Cf. Jer. 32:36-44 and Ezek. 37.



# Plan to Listen

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“under the umbrella” of both the Abrahamic and Mosaic Covenants.<sup>6</sup> The king is required to live and rule under the stipulations of the Mosaic Covenant and is expected to be an Abrahamic believer. This covenant provided a perpetual ruling dynasty for the nation that grew out of the Abrahamic family.

- a. Promise – 2 Sam. 7:12-16, 1 Chr. 17:11-14 (note the distinction), Ps. 89:3-4, 28-29
  - b. Obligation – 1 Kings 2:1-4, 9:3-9, Ps. 89:30-37, 132:11-12
4. The **New Covenant**:
- a. **Predicted** in Jer. 31:31-37, 32:36-44<sup>7</sup> and Ezek. 11:14-21 (esp. vv. 19-20), 36:22-38,<sup>8</sup> etc.
  - b. **Initiated** and **ratified** in the sacrifice of Christ on the cross (Lk. 22:19-20 and 1 Cor. 11:23-26).

## II. OT Covenant Promise & NT Covenant Fulfillment (under the New Covenant umbrella)

The New Covenant has been enacted by Christ through His death on the cross.<sup>9</sup> However, there is also another level of fulfillment yet coming when the “natural branches” (i.e. ethnic Israel) will be “grafted” back into the kingdom program of God in the New Covenant (Rom. 11:17-32<sup>10</sup>).

NOTE: Paul’s deep concern for the salvation of the Jews.

A. The **Abrahamic Covenant** is fulfilled in the New Covenant.

1. Christ is the ultimate “seed” of Abraham (Gal. 3:16).

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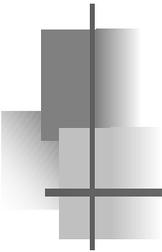
<sup>6</sup> See, for example, Deut. 17:18-20.

<sup>7</sup> Cf. 33:14-26 in MT (not in LXX) on Davidic and priestly covenants.

<sup>8</sup> Cf. 34:20-31.

<sup>9</sup> See Lk. 22:19-20; 1 Cor. 11:23-26; 2 Cor. 3; Heb. 8:6-13.

<sup>10</sup> Cf. the remnant of ethnic Israel in the church today in 11:5 and the wall between them and gentiles broken down in Eph. 2:11ff.



# Plan to Listen

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2. All who are members of the New Covenant are also necessarily “children of Abraham” (cf. John 8:31-59; Rom. 4:9-16; Gal. 3:7, 29)—*They have “Abrahamic faith.”*
3. The motif of “circumcision” (Gen. 17:9-14) is also used in regard to this current fulfillment, that is, in terms of “circumcision of the heart” (Rom. 2:27-28; Lev. 26:41; Deut. 10:16, 30:6; Jer. 4:3-4, 6:10, 9:25; Ezek. 44:7).

B. The **Mosaic Covenant** is fulfilled in the New Covenant.

1. Jesus called for and lived out the fulfillment of the law.<sup>11</sup> To have the law “written on the heart” (Jer. 31:33) is to “live it from the heart” (Matt. 5-7, 22:34-40, 23:23, Rom. 13:8-10, 2 Cor. 3:1-11).

**NOTE:** This includes all aspects of the law, even “civil law”<sup>12</sup> and “ceremonial law.”<sup>13</sup>

2. Through the sacrifice of Himself Jesus fulfilled all the requirements for our atonement and, therefore, our acceptance by grace before God. In fact, much of our understanding of the significance of Jesus’ death on the cross is dependent upon how well we understand the Old Testament sacrificial system. The New Testament writers often assumed this as a foundation.

See, for example:

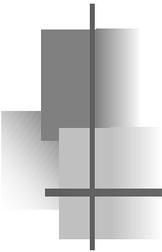
- a. As our peace offering, Christ died as the New Covenant ratification sacrifice (cf. Ex. 24:5, 11 with Lk. 22:19-20 and 1 Cor. 11:23-25).
- b. As our passover lamb (Ex. 12:1-15), Christ died as the lamb of God (cf. John 1:29 and 36), whose blood was shed (cf. 1 Pet. 1:17-21), to create an unleavened community (cf. 1 Cor. 5:6-8 and Mishnah Pesachim 1-3).

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<sup>11</sup> Matt. 5:17ff, Rom. 10:4 (*telos* “end” or “goal”).

<sup>12</sup> E.g., 1 Cor 9:7-14 the “ox” and the “preacher.”

<sup>13</sup> See, e.g., Rom. 12:1 (our person), 15:16 (our service), Heb. 13:15-16 (our worship and communal fellowship); for more on this, see Lessons 17-19 and Appendix II.



# Plan to Listen

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- c. As our sin offering (Lev. 4:1-5:13<sup>14</sup>), Christ made atonement on our behalf (cf. redemption/ransom terminology<sup>15</sup>), and brought forgiveness to those who trust in Him (cf. 1 John 1:9).

## C. The **Davidic Covenant** is fulfilled in the New Covenant.

1. Jesus the Christ (i.e., Messiah) is the ultimate Davidic King, and the church is His kingdom.
  - a. Christ is our Davidic King (Matt. 2:2, 3:2, 4:17, 23, 6:10, 11:25-27 [all kingly authority has been given to Him, cf. 28:18], 21:1-11, Acts 1:6, 3:17-26).
  - b. He promulgated a law appropriate to His kingdom (Matt 5:3, the “law” of this kingdom in Matt. 5-7).
  - c. The church is His kingdom today (Acts 15:12-19; Rom. 11:5-32, 14:17; Col. 1:13).
2. At the appropriate time He will bring His kingship to full manifestation on this earth (Rom. 11:25-32; Rev. 19-20).

**III. Genesis and Moses** – The Book of Exodus begins with the sons of Israel in Egypt. The connection back to Genesis is explicit on several levels. For example:

### A. **Genesis and Exodus connections**

1. See Ex. 1:1-5 in relation to Gen. 49.
2. The link back to the Joseph stories (Ex. 1:6; Gen. 50:26)
3. The anticipation of Exodus in Gen. 15:13-14, transl.,

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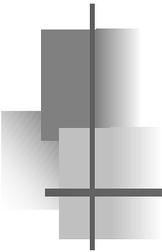
“And he said to Abram, You must know for sure that your seed will be in a land not belonging to them and they will serve them as slaves and they will afflict them, [all of this over a period of] four hundred years, but also the nation which they serve I am going to judge, and afterward they will go out with great possessions.”

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<sup>14</sup> Esp. Lev. 4:27-31 [50 times in Leviticus]; cf. Rom. 8:3 (NIV) “to be a sin offering” and 2 Cor. 5:21.

<sup>15</sup> Rom. 3:25; Matt. 20:17-19, 28; Rom. 3:25; Eph. 1:7.



# Plan to Listen

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4. The patriarchal promises:
  - a. Stated to Abraham – Gen. 12:1-3, 6-7, 13:14-18, 15:1-21, 17:1-27, 22:16-18
  - b. Stated to Isaac – Gen. 26:2-5 (note: vv. 4-5); Gen. 26:23-24
  - c. Stated to Jacob – Gen. 28:3-4, 13-15, 35:9-12
  - d. Anticipated by Joseph – Gen. 50:24
  - e. Recalled as the basis of the exodus from Egypt – Ex. 2:23-25; 3:6-10; 3:15-17; 6:2-9

But see, for example: Gen. 14:22, 15:2, 8 (Abraham); 16:2, 5 (Sarah), 11 (Hagar); 15:7, 18:14 (the Lord to Abraham).

## B. The Date of the Exodus and Old Testament Chronology

Even within evangelical circles there are various approaches yielding essentially **three positions** about the chronology of the three early periods of the patriarchs, the Egyptian sojourn and exodus, and the conquest and settlement:

1. Early exodus long sojourn (See *CBCOT* p. 99, col. 1)

Ex. 1:8 creates a problem for the length of the sojourn because of the question of the enslavement date relative to the Hyksos (Semitic foreigners) who ruled Egypt from 1730-1580 B.C.

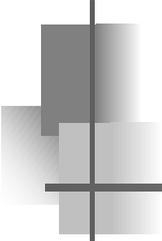
There are two views:

- a. The Hyksos ruler was the unfavorable Pharaoh, so the enslavement began about 1730 B.C.
- b. The Pharaoh following the expulsion of the Hyksos (ca. 1580-1550) was the unfavorable Pharaoh, so the enslavement began about 1580-1550 B.C.

Genesis 26:4-5: "I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, **because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws.**"

Exodus 6:2-3: God also said to Moses, "I am the **LORD**. I appeared to Abraham, to Isaac and to Jacob as **God Almighty**, but by my name the LORD I did not make myself known to them."

On Dating the Exodus and OT Chronology: See *CBCOT*, p. 15 and 99. The chart, "Chronology of the Patriarchs" (p. 15), provides the standard conservative dating, and the chart, "Comparison of Chronological Systems" (p. 99), shows various views that have been proposed by scholars, evangelical and otherwise.



# Plan to Listen

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2. Early exodus short sojourn (See *CBCOT*, p. 99, col. 2)

Ex. 12:40 in the Hebrew text reads:

“Now the time that the sons of Israel lived in Egypt was 430 years.”

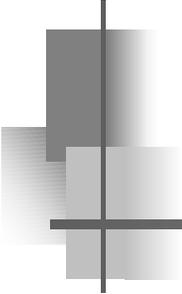
In the LXX the passage reads:

“And the sojourning of the children of Israel, while they sojourned in the land of Egypt and in the land of Canaan, was 430 years.”

The latter reading lowers the chronology.

3. Late exodus (See *CBCOT*, p. 99, col. 3) – Some have sought to reread 1 Kgs. 6:1 and develop other arguments for a later exodus (13th century ca. 1266 B.C. rather than 15th century ca. 1446 B.C.). For the conflicting arguments see the *CBCOT*, pp. 102-103.

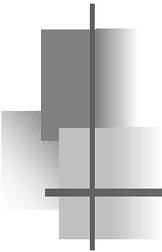




# Lesson Twelve

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## In the Wilderness & At Sinai



# Prepare to Discover

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## Lesson Overview

The central human figure in this lesson is Moses. He argues with God about his commission, enlists his brother as an assistant, and makes numerous trips up and down Mount Sinai to receive the laws of God and deliver messages to the people. In this lesson, Dr. Averbeck lays out the narrative structures within Exodus and Numbers in order to properly understand the story and interpret the text. In addition, he gives special attention to the call/commission of Moses, the self-described name of the Lord, the hardening of Pharaoh's heart and the first giving of the law at Sinai.

“God intends that we see ourselves and our situation even today in the situation and circumstances of the people in this narrative.”

Richard E. Averbeck, Lesson 5

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Determine the historical timeline from the Israelites' exodus from Egypt to their imminent entrance to the Promised Land.
- ◆ Review the call and commissioning of Moses for leadership of the nation.
- ◆ Discuss the significance of the divine name, *Yahweh*.
- ◆ Cull out the structure of Exodus and Numbers.
- ◆ Ponder the complex issue of how Pharaoh's heart became hardened.
- ◆ Explain the mediator role of Moses in receiving the law and informing the people of the laws of God.

# Plan to Listen

## Lecture Outline

### IN THE WILDERNESS AND AT SINAI

#### I. The Chronological Framework within Exodus-Numbers

- A. Ex. 12:6, 51 (in March/April)
- B. Ex. 16:1 (about a month later)
- C. Ex. 19:1 – (six weeks to get to Sinai)
- D. Ex. 40:2 – (two weeks short of a year after leaving Egypt)
- E. Num. 1:1 – (one month after setting up the tabernacle)
- F. Num. (7:1, 9:1) 10:11 – (one year, one month and one week)
- G. Num. 14:33-34; 32:13 – “Forty years” (a round number)
- H. Deut. 1:6; 2:7, 14 (38 years)

#### II. The Call and Commission of Moses – Ex. 2:23-4:17<sup>1</sup>

- A. The (importance of the) contextual link back to the Abrahamic Covenant – Ex. 2:23-25 – NOTE: This is also explicit in 3:1-10.
- B. The (importance of the) textual link forward to the Mosaic Covenant – Ex. 3:11-12; cf. Ex. 18:5, 12; 19:2.
- C. The structure and content of Ex. 3:1-4:17
  - 1. Introduction – 3:1-3
    - a. General context: cultural/geographical background, v. 1
    - b. Specific context:
      - 1) Appearance of (the angel of) the Lord in the burning bush, v. 2

#### **Required Reading:**

- Deuteronomy 1-11

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

Exodus 12:6: “You shall keep [the Passover lamb] until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.” (NASB)

Exodus 16:1: “Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt” (NASB).

Exodus 19:1: “In the third month after the Israelites left Egypt – on the very day – they came to the Desert of Sinai.”

Exodus 40:2: “Set up the tabernacle, the Tent of Meeting, on the first day of the first month.”

Numbers 1:1: “The LORD spoke to Moses in the Tent of Meeting in the Desert of Sinai on the first day of the second month of the second year after the Israelites came out of Egypt.”

Numbers (7:1, 9:1) 10:11: “On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the Testimony.”

Deut. 1:6; 2:7, 14: “Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the LORD had sworn to them.”

<sup>1</sup> Cf. Gen. 12:1ff for Abraham’s call and commission.

# Plan to Listen

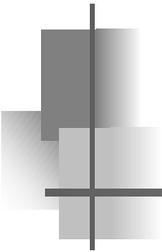
- 2) Moses' response to the burning bush, v. 3
2. The **call** of Moses – 3:4-10
  - a. The introductory call, vv. 4-6
  - b. The explanatory call, vv. 7-10
3. The **convincing** of Moses – 3:11-4:17 – The most important observations for our purposes here come from 3:11-15.
  - a. **Moses' first objection and the Lord's response**, 3:11-12
  - b. **Moses' second objection and the Lord's response**, 3:13-22

## IMPORTANT:

- 1) Note the relationship between v. 12a and v. 14 (see right margin): The words translated “I will be” and “I am” are the same (אֶהְיֶה), which suggests that the name “I AM” is an ellipsis for God's statement, “I will be with you.”
- 2) Therefore, the meaning of the divine name, יהוה (usually translated “LORD” and probably to be pronounced “Yahweh”) seems to relate to “*presence*” rather than simply “existence” (Ex. 3:15).
- 3) Note how important the concept of the “presence” of God was to Moses:
  - a) The “tabernacle” in particular – Ex. 25:8-9
  - b) Ex. 33:1-3, 12-16
- c. **Moses' third objection and the Lord's response**, 4:1-9
- d. **Moses' fourth (two-fold) objection and the Lord's (angry) response**, 4:10-17

Exodus 3:11-12: "But Moses said to God, 'Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?' And God Said, 'I will be with you (אֶהְיֶה עִמָּךְ). And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.'"

Exodus 3:13-15: "Moses said to God, 'Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?'" God said to Moses, "I AM WHO I AM (אֲשֶׁר אֶהְיֶה אֶהְיֶה). This is what you are to say to the Israelites: 'I AM (אֲנִי) has sent me to you.'" God also said to Moses, "Say to the Israelites, 'The LORD (יְהוָה), the God of your fathers -- the God of Abraham, the God of Isaac and the God of Jacob -- has sent me to you.' *This is my name forever, the name by which I am to be remembered from generation to generation.*"



# Plan to Listen

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**NOTE** the parallel in 6:10-13 and expansion in Ex. 6:28-7:2.

The intervening/interrupting genealogy begins with Reuben and Simeon (6:14-15), gives an extensive list of Levi generations (6:16-25), and adds careful identification of Moses and Aaron as sons of Levi (6:26-27).<sup>2</sup> The other tribes are excluded; the genealogy focuses on Levi.

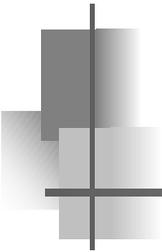
### III. The Structure of the Book of Exodus

#### A. The Pre-Sinaitic Narratives – Ex. 1-17

1. Genealogy and Historical Background of the sojourn in Egypt – Ex. 1:1-7
2. The deteriorating and oppressive circumstances of the people of Israel in Egypt – Ex. 1:8-22.
3. The birth and early life of the hero and savior of the nation, Moses – Ex. 2:1-22.
4. The call and commission of Moses – Ex. 2:23-4:17
5. Moses' return to Egypt and preliminary meetings with Aaron, the people, and Pharaoh – Ex. 4:18-6:9
  - a. The hardening of Pharaoh's heart
    1. Passages that suggest Pharaoh hardened his own heart: 8:15 (cf. 7:4)
    2. Passages that suggest God hardened Pharaoh's heart: 4:21, 7:3, 9:12, 10:1, 20, 27, 11:10, 14:4, 8; Cf. Rom. 9:17-18 (Deut. 2:30, Is. 6:10, John 12:40)
    3. Unclear (passive or stative) passages: 7:13, 22, 8:19, 9:35
  - b. Moses' struggle with Zipporah and his son – 4:24-26

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<sup>2</sup> Cf. the order in Gen. 29:31-35 and 49:3-12.



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- c. The initial response of the people – 4:27-31
- d. The initial experience of the people – 5:1-18
- e. The reaction of the people to their increased oppression – 5:19-23
- f. The Lord’s response and recommitment – 6:1-8

NOTE: The people were not as receptive this time, 6:9.

- 6. The plagues – Ex. 6:10-12:36

**NOTE:** The basic theology of the plagues in 7:1-5 (see *CBCOT*, p. 85).

- 7. From Egypt to Sinai – Ex. 12:37-17:16

- B. The Sinai Narratives of the Book of Exodus – Ex. 18-40<sup>3</sup> – It took about six weeks to get from Egypt to Sinai.

- 1. Moses and Jethro (his father-in-law, priest of Midian) at Mount Sinai (the “mount of God”) – Ex. 18<sup>4</sup>
- 2. The Revelation of God’s Covenant Law at Sinai<sup>5</sup> – Ex. 19-24
- 3. The Tabernacle construction and priestly regulations

**NOTE:** This actually extends all the way through the book of Leviticus and even into Numbers, but the material in the book of Exodus is limited largely to the instructions of the Lord for the building of the tabernacle (**Ex. 25-31**) and the fulfillment of those instructions (**Ex. 35-40**; note again that the golden calf incident intercedes between the two).

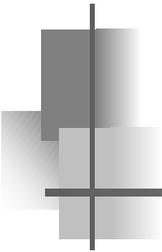
- a. Instructions for tabernacle construction – Ex. 25-31

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<sup>3</sup> See esp. 19:1 with 12:6, 51, 16:1; cf. 19:2 “Rephidim” and Ex. 17:1, 8.

<sup>4</sup> Cf. Ex. 3:1, 12, 4:27, and 24:13 with 18:5.

<sup>5</sup> Cf. Ex. 3 and Moses’ burning bush.



# Plan to Listen

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- b. Narrative interlude, the golden calf and Moses' mediation – Ex. 32-34 (connect 31:18 and 32:7ff, esp. v. 19)

The golden calf incident interrupts the narrative between the instructions for building the tabernacle (Ex. 25-31) and the actual construction work (Ex. 35-40; including the consecration of the tabernacle in Ex. 40, Num. 7:1).

**NOTE:**

1. The **“retake”** of the expansion of the covenant legislation at Sinai (i.e., the forty days and forty nights of Moses on the mount with God; cf. 24:13-18 above) – Ex. 34:27-35 (cf. 34:1-4).
  2. The sabbatical legislation envelope around the golden calf incident (Ex. 31:12-17 and 35:1-3).
- c. The construction, erection, and divine habitation of the tabernacle – Ex. 35:4-40:38<sup>6</sup>

**NOTE:** They completed, erected, and consecrated the tabernacle (and apparently also the priests) about 10 months after they arrived at Sinai.<sup>7</sup>

## IV. The Book of Numbers and the Wilderness Wanderings

Within the Pentateuch, there are individual chapters or multiple-chapter sections in Numbers and Deuteronomy that either stand parallel to or add to the body of priestly regulations found in Ex. 25-Lev. 27. The book of Numbers actually alternates between law and narrative from section to section.

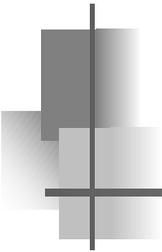
### A. Law and Narrative in the Book of Numbers

By and large, the sequence of priestly material in Num. 10-36 seems to follow the sequence of parallel material in the priestly core:

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<sup>6</sup> Cf. the previous legislation in Ex. 26-31.

<sup>7</sup> Compare 19:1 with 40:1, 17, 33-38, and Num. 7:1ff, 9:15-23; compare Ex. 29:1 and 35-37 with Lev. 7:35-8:1 and 8:33-36, and contrast Lev. 9:1.



# Plan to Listen

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Num. 15 with Lev. 1-7 (the sacrifices)

Num. 18 with Lev. 8-9 (the priests)

Num. 19 with Lev. 10-16 (purity laws)

Num. 28-29 with Lev. 23 (festivals)

Num. 30 with Lev. 27 (vows)

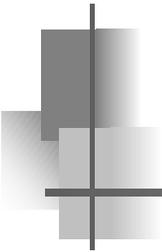
Num. 34-36 with Lev. 25 (land inheritance and tenure).

1. A few of these parallels seem to be explicable by the context in Numbers itself. For example:
  - a. The relationship between the narrative of Korah's rebellion and its aftermath in Num. 16-17
  - b. The regulations regarding priest and Levite responsibilities and privileges in Num. 18
2. However, the overall pattern can be explained neither by the narrative contexts of these embedded sections of law nor by coincidence. More likely, there is some level at which Leviticus and Numbers were written to mirror each other, albeit with *the emphasis or generic principle in Leviticus being legislation while in Numbers it is narration*.
3. From a literary point of the view this mixture of ritual legislation within the narration of wilderness movements in Num. 10-36 is similar to the effect of Lev. 17-26 in the book of Leviticus.
  - a. Although they accomplish it in different ways, both bring the priestly theology of the tabernacle to bear upon the community at large.
  - b. Leviticus does it structurally and sociologically while Numbers does it sequentially and historically.
  - c. It is interesting that the well-known *holiness formula* characteristic of Lev. 17-26 (see, e.g., *Lev. 19:2b*) seems to be reflected also in *Num. 15:40-41* and in *Num. 16:3b*.

Leviticus 19:2b: "**Be holy because I, the LORD your God, am holy.**"

Numbers 15:40-41: "Then you will remember to obey all my commands and will be consecrated to your God. I am the LORD your God, who brought you out of Egypt to be your God. I am the LORD your God."

Numbers 16:3b: "The whole community is holy, every one of them, and the LORD is with them."



# Plan to Listen

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## B. The Wilderness Wanderings

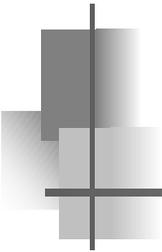
The first section of the book is the first law section, which belongs still to the time at Sinai, priestly regulations, and the organization of the community around the tabernacle – the priestly core.

1. **Numbers 10:11-14:45** – The first section of narrative (Num 10:11-14:45) recounts:
  - a. The movement of the tabernacle and the people from Sinai to Kadesh<sup>8</sup>
  - b. Various incidents along the way
  - c. Their refusal to enter the land (see esp. Num. 13:25-14:38)
2. **Numbers 16-17** – The rebellion of the levitical family of Korah (from the Izhar clan of Kohath, son of Levi):
  - a. It was, of course, against the priestly monopoly of the Levitical Araronic family (from the Amram clan of Kohath, son of Levi<sup>9</sup>).
  - b. The Levitical Araronic family had the primary responsibility and benefit from the priesthood (Num. 18:1-20; cf. Lev. 8-9).
  - c. However, the rest of the Levites had the tithe (cf. Num. 18:21-32).
3. **Numbers 20-25**
  - a. Taking the transjordanian territories – Num. 20-21
  - b. The Balaam cycle – Num. 22-24

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<sup>8</sup> I.e., Kadesh-barnea in the wilderness of Paran, Num. 10:11-13; 13:3, 26; cf. Deut. 1:19.

<sup>9</sup> Cf. Ex. 6:16-21 and Num. 16:8-11.



# Plan to Listen

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- c. The Baal of Peor catastrophe, including the priestly triumph and covenant with Phinehas – Num. 25 (see esp. Num. 20:1-13)
4. **Numbers 27:12-23** – the commissioning of Joshua
  5. **Numbers 31:1-33:49**
    - a. This round of narrative begins with the regulations of war, including the concern for purity in the camp because of contamination from human corpses that comes with warfare (Num. 31:13-24).<sup>10</sup>
    - b. It continues with division of booty, assignment of the transjordanian territory to the two and a half tribes, and the wilderness itinerary (Num. 31:25-33:49), and links forward to:
      - Deuteronomy 3:18-22, 4:41-49.
      - Joshua 1:12-18.
      - Joshua 22.

## V. Narrative Structure in Exodus 19-24

- A. This is a difficult section. One of the major problems is that there appears to be two traditions about the relationship between the people, Moses, and the Lord in the theophany context. A convenient way to isolate the two traditions is the apparent discrepancy between Deut. 5:4 and 5:5.

Contrast Deut. 4:36, 5:22, 9:10 which are consistent with 5:4.<sup>11</sup>

- B. A Proposed Interpretation of the **narrative of the theophany** in Ex. 19-20 – It is *basically sequential*.
  1. A growing fear response among the people during the theophany contributed to the separation between the Ten Commandments (Ex. 20:1-17) and the Book of the

Deuteronomy 5:4: "The LORD spoke to you face to face out of the fire on the mountain."

Deut 5:5: "(At that time I stood between the LORD and you to declare to you the word of the LORD, because you were afraid of the fire and did not go up the mountain.)..."

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<sup>10</sup> Cf. the similar concern in Num. 5:1-4 and the red heifer ashes ritual in Num 19.

<sup>11</sup> For a good summary of the problems scholars have had with this verse see M. Weinfeld, *Deuteronomy 1-11* (AB, vol. 5; New York: Doubleday, 1991), pp. 240-241.

# Plan to Listen

Covenant (Ex. 21-23<sup>12</sup>). **Note also** Deut. 5:22 with remarks on Ex. 19:16-19 below.

Basically, even though the narrative line is somewhat confusing, the events recorded in Ex. 19:9-20:21, as well as some later sections of the law narratives,<sup>13</sup> were calculated to so impress the ancient Israelites with their God that they would indeed take their covenant commitment to him seriously (Ex. 19:9).

It seems that the narrative is basically sequential, as certain literary and syntactic features of the story and the Deuteronomic parallel passages seem to suggest.<sup>14</sup> The contrasting prepositions in regard to going up to/in/on the mountain are the key:

Moses	19:3	אֶל־הָאֱלֹהִים “unto (‘ <i>l</i> ) God”
People	19:12a	בְּהָר וְנִגַּע בְּקַצְהוּ “(do not go up) <u>in</u> ( <i>ba</i> ) the mountain and touch its edge”
	19:12b	כָּל־הַנִּגַּע בְּהָר “all who touch <u>in</u> ( <i>ba</i> ) the mountain (shall surely die)”
	19:13	בְּהָר יַעֲלוּ “they shall go up <u>in</u> ( <i>ba</i> ) the mountain” <sup>15</sup>
	19:17	וַיִּתְּצְבוּ בְּתַהֲתִית הַהָר “and they stood <u>in</u> ( <i>ba</i> ) the foot (lower part) of the mountain” <sup>16</sup>
Moses	19:20	אֶל־רֹאשׁ הַהָר “unto (‘ <i>l</i> ) the top (head) of the mountain” <sup>17</sup>
People	19:23	אֶל־הָר סִינַי “(the people <u>cannot</u> go up) <u>unto</u> (‘ <i>l</i> ) mount Sinai”
	19:24	לֹא־תֵיָּחַד אֶל־יְהוָה “(do <u>not</u> let the priests and the people)...come up <u>unto</u> (‘ <i>l</i> ) the Lord”
Moses	20:21	אֶל־הָעֶרְפָּל “(So the people stood at a distance, but Moses drew near) <u>unto</u> (‘ <i>l</i> ) the cloud”

## Key Hebrew prepositions in Ex. 19-20:

אֶל (*el*) = “to” or “unto”  
ב (*b*) or ב (*ba*) = “in” or “on”

- We should assume that the boundary of v. 12 is the same boundary as that of v. 23, so the people were never to go up beyond that boundary “unto” (אֶל) the Lord (v. 23).

<sup>12</sup> See Ex. 24:7 for this terminology.

<sup>13</sup> E.g., Ex. 32-34, Lev. 10, 24:10-23, and Num. 15:32-41, etc.

<sup>14</sup> See Deut. 4:10-14, 33, 5:4-5, 22-31, etc. Cf., e.g., the simple outline in S. M. Paul, *Studies in the Book of the Covenant in the Light of Cuneiform and Biblical Law* (VT Sup 18; Leiden: Brill, 1970): 29.

<sup>15</sup> Cf. 24:18b “in the mountain [area].”

<sup>16</sup> Note the qualification of “in the mountain” here and in v. 12.

<sup>17</sup> Note the qualification of “unto God” v. 3, “unto the mountain” v. 23, and “unto the Lord” v. 24.

# Plan to Listen

3. The remainder of the regulations in vv. 12-15, however, apply only to the three days of preparation **before** the day of theophany, which begins in v. 16. During the preparation they were to be careful not to even “touch **in** its border/ edge (בְּקַצְהוּ),” that is, the border/edge of the mountain (v. 12b<sup>18</sup>). The boundary referred to in v. 12a and v. 23 (see #1 above) was **beyond** the “border/edge” of the mountain referred to in v. 12b.
4. So, after receiving the Lord’s instructions, Moses descended the mountain (19:14) to consecrate the people. Although they trembled at the sound and appearance of the divine theophany on the ominous third day (19:16), Moses brought the people out to meet God “**at the foot of** the mountain” (19:17<sup>19</sup>), the top of which was ablaze with God’s theophany (19:18, 20; cf. Ex. 3:1-12).
  - a. Cf. Deut. 4:11-13.
  - b. This suggests that the ten commandments were given in the Ex. 19:16-19 theophany situation. This seems to be confirmed by the fact that after Moses came down from the mountain he reported to them the ten commandments in clear speech.

**COMPARE:** Deut. 5:4-5.

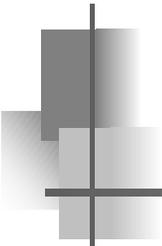
5. As the people stood at the foot of the mountain hearing and fearing the Lord, Moses ascended to the top of the mountain (19:20) only to be told by God that he should descend (19:21) once more to make sure that the people obey his boundary restrictions and, in addition, to fetch Aaron up with him onto the mountain (19:21-24). It seems that the reason for the Lord’s concern was that he was going to descend further down the mountain in a cloud of thick darkness (20:21; cf. 19:16) in order to continue to speak the remainder of the Book of the Covenant (i.e., Ex. 20:22-23:33) to the people at the foot of the mountain. If the people were too far up the

Deuteronomy 4:11-13: “You came near and stood **at the foot of** (Heb. תחת) the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness. Then the LORD spoke to you out of the fire. **You heard the sound of words but saw no form**; there was only a voice. **He declared to you his covenant, the Ten Commandments**, which he commanded you to follow and then wrote them on two stone tablets.”

Deuteronomy 5:4-5: “The LORD spoke to you face to face out of the fire on the mountain. (At that time I stood between the LORD and you to declare to you the word of the LORD, because you were afraid of the fire and did not go up the mountain.) And he said:...”

<sup>18</sup> Note that v. 13b anticipates the third day when they should indeed touch the mountain.

<sup>19</sup> I.e. at the lowest edge of the mountain outside the boundary referred to in 19:12-13.



# Plan to Listen

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- mountain (i.e., beyond the assigned border) the Lord would “break out against them” as he descended (19:22).
6. After Moses had descended to the people at the foot of the mountain to follow the Lord’s most recent instructions (19:25) and prepare the people for more revelation, the Lord descended toward the people in the cloud to meet with Moses and the people. As the Lord approached, the fear of the people had grown so overwhelming that they had moved away from Moses, who was at the foot of the mountain with them, and “stayed at a distance” (Ex. 20:18), thus putting Moses in a position of standing between the people and the Lord.
  7. When the people approached Moses (who was therefore apparently within the reach of the people and standing outside the boundary) to request that he be their mediator (Ex. 20:19-20<sup>20</sup>), the Lord responded favorably to their request and granted their wishes (Deut. 5:28-31<sup>21</sup>).
- Cf. Deut. 4:14.
8. Ex. 33:7-11 may describe the general practice here. In fact, the sequence of events in Ex. 19-20 might have created the pattern.
  9. It appears that Aaron did not go back up upon the mountain with Moses during this time in spite of the Lord’s command (Ex. 19:24) because Aaron was with the people at the foot of the mountain in the camp while Moses entered the cloud at the foot of the mountain. He would have been with the people when they backed away from the Lord since he had not previously experienced the Lord in this way as Moses had (cf. Ex. 3 the burning bush, etc.).

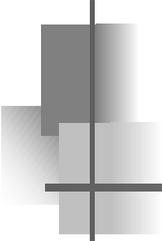
Deuteronomy 5:28-31: “The LORD heard you when you spoke to me and the LORD said to me, ‘I have heard what this people said to you. **Everything they said was good.** Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever! **Go, tell them to return to their tents. But you stay here with me** so that I may give you **all the commands, decrees and laws** (i.e., The Book of the Covenant) you are to teach them to follow in the land I am giving them to possess.”

Deuteronomy 4:14: “And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.”

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<sup>20</sup> Cf. Deut. 5:23-27.

<sup>21</sup> Cf. Deut. 5:22-27 and Ex. 20:18-21.

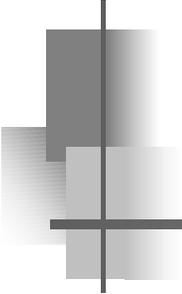


# Pause to Reflect

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## Reflection Questions

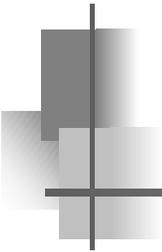
1. Much has been made of Moses' excuses and his resistance to accept God's call. Can you think of situations where God was asking big things from what seemed to be unqualified or unlikely people? Why does God seem to have a habit of selecting the weak and imperfect to do his work and what lesson(s) should we learn from this (think specifically about what God may be calling you to do)?
  
2. Write a brief reflection on the significance of the Lord's name (Yahweh) as he communicated it to Moses in Exodus 3:13-22. What does his name mean, what does it tell us about him, and how might that apply to the Christian life? Does it imply any necessary change in your own thinking or actions?
  
3. This lesson spends significant time on the narrative structures within Exodus and Numbers. What insights can you identify from this discussion that help you better understand the story of Israel or the Bible as a whole? In what ways, do these insights apply to the Church or the Christian life?



# Lesson Thirteen

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## Theophany & Law at Sinai: Exodus 19-20



# Prepare to Discover

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## Lesson Overview

The Ten Commandments is one of the most influential and controversial written documents in human history, shaping vast segments of ancient and modern societies. Jews and Christians alike revere them as sacred for monitoring life practice while others ridicule or even fear their affect on human culture. From a biblical point of view, they are simply foundational to all of divine revelation. In this lesson, Dr. Averbeck helps listeners see the meaning of these “Ten Words” more clearly in light of their historical and literary contexts. He comments on how several traditions have structured them and offers a brief interpretation of each with application to the Christian life.

“It is so hard to believe because it is so hard to obey.”

**Sören Kierkegaard**

Alexander Dru, ed. *The Journals of Kierkegaard* (Oxford University Press, 1938): 247.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Understand the promise/obligation background of the Ten Commandments.
- ◆ Distinguish between the several ways Protestants, Roman Catholics and Jews have structured the Ten Commandments.
- ◆ Make a preliminary interpretation of each of the Ten Commandments with application to the Christian life.
- ◆ Observe the extrapolation of the Ten Commandments in the Book of the Covenant.

# Plan to Listen

## Lecture Outline

### THEOPHANY AND LAW AT SINAI: Exodus 19-20

#### I. The “Promise” and “Obligation” Background of the Law

##### A. Exodus 19:3-8

1. 19:5a “if you obey me fully and keep my covenant,” – Note the **obligations** anticipated here (cf. Ex. 20-23 with Ex. 24:3, 7) as opposed to the **promises** outlined below.
2. 19:5b “then out of all nations you will be my **treasured possession**. Although the whole earth is mine...” (cf. Eph. 1:13; Titus 2:11ff; Deut. 26:16-18)
3. 19:6a “...you will be for me a kingdom of priests...”
4. 19:6b “...and a holy nation.”

##### B. There have been several interpretations of the expression “a kingdom of priests” (cf. Is. 61:6, 66:21, 1 Pet. 2:5, 9, Rev. 1:6).

1. Some say it refers to Israel as a kingdom ruled by priests or a nation whose kings are also priests.
2. The closest OT parallel is Is. 61:1-6 (cf. Lk. 4; Is. 66:21), which designates the nation of Israel as the priestly mediators for all the nations of the world when they come to worship the Lord on Mount Zion in the eschatological future.

**NOTE:** In connection with this, in Ex. 19:5b-6 Israel was to become the Lord’s “special treasure among all the peoples, for all the earth belongs to me, but you shall be to me a kingdom of priests” (the “you” is emphatic in the Hebrew text, thus contrasting Israel with the other nations).

3. In the context of Ex. 19-24, however, there is more to the meaning of this expression. The covenant ratification ritual in Ex. 24:3-8 inaugurated Israel as a “kingdom of priests”; that is, a nation that had direct access to God

#### **Required Reading:**

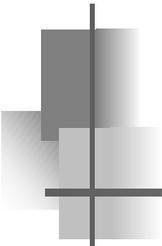
- Deuteronomy 12-26

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

Exodus 19:3-8: Then **Moses went up to God**, and the LORD called to him from the mountain and said, “This is what you are to say to the house of Jacob and what you are to tell the people of Israel:

‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

So **Moses went back and summoned the elders** of the people and set before them all the words the LORD had commanded him to speak. The people all responded together, “We will do everything the LORD has said.” **So Moses brought their answer back to the LORD.**



# Plan to Listen

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through his presence in the tabernacle and to which they would come and worship.

## II. The Ten Commandments

The terminology in the Hebrew Bible is the “ten words”; see Ex. 20:1-17.<sup>1</sup>

### A. The various enumerations:

**Most Protestants  
and the  
Greek Orthodox Church**  
(Josephus)

**Lutherans  
and Roman Catholics**  
(Augustine)

1. Foreign gods, 20:2-3

1. Foreign gods and  
images, 20:2-6

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**NOTE:** The **Jewish** view is that 20:2 (“*I am the Lord...*”) is the first commandment and 20:3-6 (no idolatry) is the second (i.e., between the Protestant and Catholic views).

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2. Images, 20:4-6

2. Name of God, 20:7

3. Name of God, 20:7

3. Sabbath, 20:8-11

4. Sabbath, 20:8-11<sup>2</sup>

4. Honor parents, 20:12

5. Honor parents, 20:12

5. Do not murder, 20:13

6. Do not murder, 20:13

6. Do not commit adultery,  
20:14

7. Do not commit adultery,  
20:14

7. Do not steal, 20:15

8. Do not steal, 20:15

8. No false witnessing, 20:16

9. No false witnessing, 20:16

9. Do not covet neighbor’s  
house, 20:17a

10. Do not covet, 20:17

10. Do not covet neighbor’s  
property or wife, 20:17b

### B. Related texts:

Ex. 34:11-26; Lev. 19:1-18; Deut. 27:15-26

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<sup>1</sup> Cf. Deut. 5:6-21 and, for the literal terminology “ten words” see Ex. 34:28, Deut. 4:13 and 10:4.

<sup>2</sup> Note contrast with Deut. 5:12-15.

# Plan to Listen

## C. Interpretation of the Ten Commandments

1. First Commandment – Ex. 20:2-3
2. Second Commandment – Ex. 20:4-6
3. Third Commandment – Ex. 20:7
4. Fourth Commandment – Ex. 20:8-11

### Compare and contrast Deuteronomy 5:12-15:

“Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. *Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.*” (Deut. 5:12-15)

5. Fifth Commandment – Ex. 20:12
6. Sixth Commandment – Ex. 20:13
7. Seventh Commandment – Ex. 20:14
8. Eighth Commandment – Ex. 20:15
9. Ninth Commandment – Ex. 20:16
10. Tenth Commandment – Ex. 20:17

## III. The Book of the Covenant, Exodus 21-23

This is actually the initial section and foundation of the overall covenant stipulations, which extend through Lev. 26 (i.e., the statement of the curses and blessings at Sinai<sup>3</sup>), with significant interludes (see e.g., Ex. 32-34, etc.). Observe the continuity indicated by 24:12-25:1ff.

Exodus 20:2-3: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me."

Exodus 20:4-6: "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments."

Exodus 20:7: "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name."

Exodus 20:8-11: "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. *For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.*"

Exodus 20:12: "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you."

Exodus 20:13: "You shall not murder."

Exodus 20:14: "You shall not commit adultery."

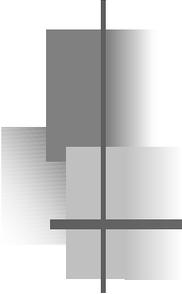
Exodus 20:15: "You shall not steal."

Exodus 20:16: "You shall not give false testimony against your neighbor."

Exodus 20:17: "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

<sup>3</sup> Contrast Deut. 28 on the plains of Moab 40 yrs. later.

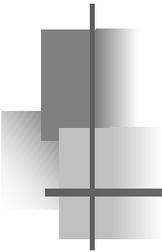




# Lesson Fourteen

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## The Book of the Covenant, The Tabernacle & God's "Presence"



# Prepare to Discover

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## Lesson Overview

Christians often refer to their church building as “God’s House”, which it is (in a manner of speaking). However, can you imagine receiving a detailed design for the construction of the tabernacle, as extrapolated in Exodus, where the literal presence of God would reside? In this lesson, Dr. Averbeck continues through the narrative in Exodus, discussing the Book of the Covenant and the construction and significance of the tabernacle. He spends considerable time on the details of the tabernacle and the literary presentation of those details, which help to structure the material in Exodus, Leviticus and Numbers.

“In the earliest record of our reaction to the presence of God, the people were afraid. They told Moses they would accept the law, but they wanted nothing of the shadowy presence of God.”

*A Copy and A Shadow, Lay Learner (website)*

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Distinguish between apodictic and casuistic law.
- ◆ Overview the “Book of the Covenant” and understand how it applies the Ten Commandments to the life of Israel.
- ◆ Envision the place and significance of the tabernacle with the national religious practice.
- ◆ Obtain a visually-oriented mental image of the physical features and dimensions of the tabernacle and how its construction and symbolism was meant to engender worship and community.
- ◆ Understand how the end of Exodus, Leviticus and the beginning of Numbers are literarily connected and structured by the tabernacle material.

# Plan to Listen

## Lecture Outline

### THE BOOK OF THE COVENANT, THE TABERNACLE, AND GOD'S "PRESENCE"

#### I. The Book of the Covenant, Exodus 21-23

##### A. The Literary Character and Legal Background of the "Book of the Covenant"<sup>1</sup> – Ex. 21-23

There are two basic forms of law:

1. **Apodictic law** expresses categorical affirmations or prohibitions such as the Ten Commandments. Each of its commandments applies to every case it could possibly cover because it refers to no individual cases and no punishments. By doing so, it makes the moral import stand out clearly by keeping the legal purpose in the background.
2. **Casuistic law** is the conditional (protasis and apodosis—"If then") case law in which main clauses are introduced by *kî* and subsidiary clauses by *'im* (both translated "If") – See **Exodus 21:1-11**.

##### B. Relationship of the Biblical Laws to ANE Law Codes<sup>2</sup>

##### C. The "ordinances"<sup>3</sup> of the "Book of the Covenant"

**NOTE:** Other important related sections of law are found in Lev. 17-25, 27; Numbers (alternating sections of narrative and law), and Deut. 12-26.

The major categories of law that find expression in the Book of the Covenant are as follows:<sup>4</sup>

1. Slavery, 21:2-11<sup>5</sup>

<sup>1</sup> Cf. Ex. 24:7 for this terminology.

<sup>2</sup> See ANET pp. 159-198, 523-528, COS II 106-119, 332-361, 407-414. See also Appendix I: *Deuteronomy and the Law*, pp. 265ff.

<sup>3</sup> *mishpatim* "judgments, customs"; see 21:1 and contrast 20:1, 34:28, Deut. 4:13, 10:4.

<sup>4</sup> Remember, additional subjects are dealt with in Leviticus and Deuteronomy.

<sup>5</sup> See also Richard E. Averbeck, "Law," in *Cracking Old Testament Codes*, ed. D. Brent Sandy & Ronald Giese, (Essays in Honor of Richard D. Patterson, Broadman & Holman, 1995) 113-138.

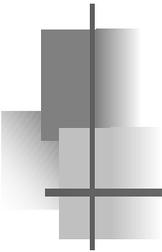
#### **Required Reading:**

- Deuteronomy 27-34
- Joshua 1-5

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

**Apodictic law:** unconditional categorical assertions of right and wrong

**Casuistic law:** laws that define specific "cases" and prescribed legal consequences



# Plan to Listen

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2. Bodily injury, liability, and homicide, 21:12-36
3. Theft and ownership, 22:1-15
4. Social laws of diverse nature, 22:16-27 (largely apodictic)
5. Religious laws of diverse nature, 22:28-31 (apodictic)
6. Judicial process, 23:1-9 (apodictic and casuistic mixed)
7. Sabbatical times, 23:10-19 (apodictic)
8. Warfare, 23:20-33

**NOTE:** This seals off the Book of the Covenant in terms that apply to their immediate future—facing and dealing with the Canaanites in the land. It is not thoroughly “legal” in its structure or content.

## II. Terminology, Zones, and Dimensions of the Tabernacle

- A. There are three major terms used for what we usually refer to as the “tabernacle” (see *Figures 3 and 4*, p. 145):
  1. “Sanctuary” (*miqdās*): The most common term for the tabernacle complex as a whole is *miqdās* “sanctuary.”<sup>6</sup>
  2. “Tabernacle” (*miskān*): focused on the presence and immanence of the Lord suggested by the fact that he would “dwell in their [Israel’s] midst”<sup>7</sup> in a “tabernacle.”<sup>8</sup> It was constructed according to a plan that was revealed to Moses on the mountain (Ex. 25:9).<sup>9</sup>
  3. “Tent of Meeting” (*’ōhel mō’ēd*): emphasizes the “tent” nature of the dwelling and especially its function as a place of “meeting” between God and his people.

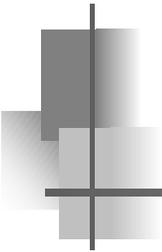
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<sup>6</sup> See, e.g., Ex. 25:8 with Lev. 12:4 and Num. 3:28.

<sup>7</sup> Ex. 25:8, the verb *skn*.

<sup>8</sup> Ex. 25:9, the first occurrence of the noun *miskān* in the Bible.

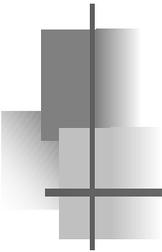
<sup>9</sup> Cf. Acts 7:44 and Heb. 8:5; 9:23.



# Plan to Listen

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- NOTE:** *mô'ēd* derives from the verb *y'd*, which means “to designate, appoint” in the *qal* stem, but “assemble, gather, meet” in the *niphal* stem.
- a. There is an abrupt shift **from** the exclusive use of the term *mīškān* in Exodus 25:9-27:19 (19 times), where the Lord gives instructions regarding the structure and construction of the tented tabernacle.
  - b. The shift is **to** the exclusive use of *'ōhel mô'ēd* in Exodus 27:20-33:7, where the focus is on the cultic functions within the tabernacle.
- B. Within the tabernacle complex from west to east there was:
1. The actual tented building itself.
  2. The “basin” (or laver; *kīyôr*, Ex. 30:18).
  3. “The altar of burnt offering” (*mizbah hā'ōlâ*; Ex. 30:28).
- C. Within the tented building there were two main areas:
1. “The most holy place” (*qōdeš haqqōdāšim*).
  2. “The holy place” (*haqqōdeš*).
- D. Within the most holy place was “the ark of the testimony” (*'ārōn hā'ēdut*, e.g., Ex. 25:22; or “the ark of the covenant of the LORD,” *'ārōn bērit yhwē*, e.g., Num. 10:33).
- E. Within the holy place was:
1. “The altar of incense” (*mizbah haqqētōret*, e.g., Ex. 30:27).
  2. “The table of [the bread of] the presence” (*šulḥan happānim*, e.g., Ex. 25:30; Num. 4:7).
  3. The “lampstand” (*mēnôrâ*, e.g., Ex. 25:31).
- F. Structure, dimensions, and materials of the tent



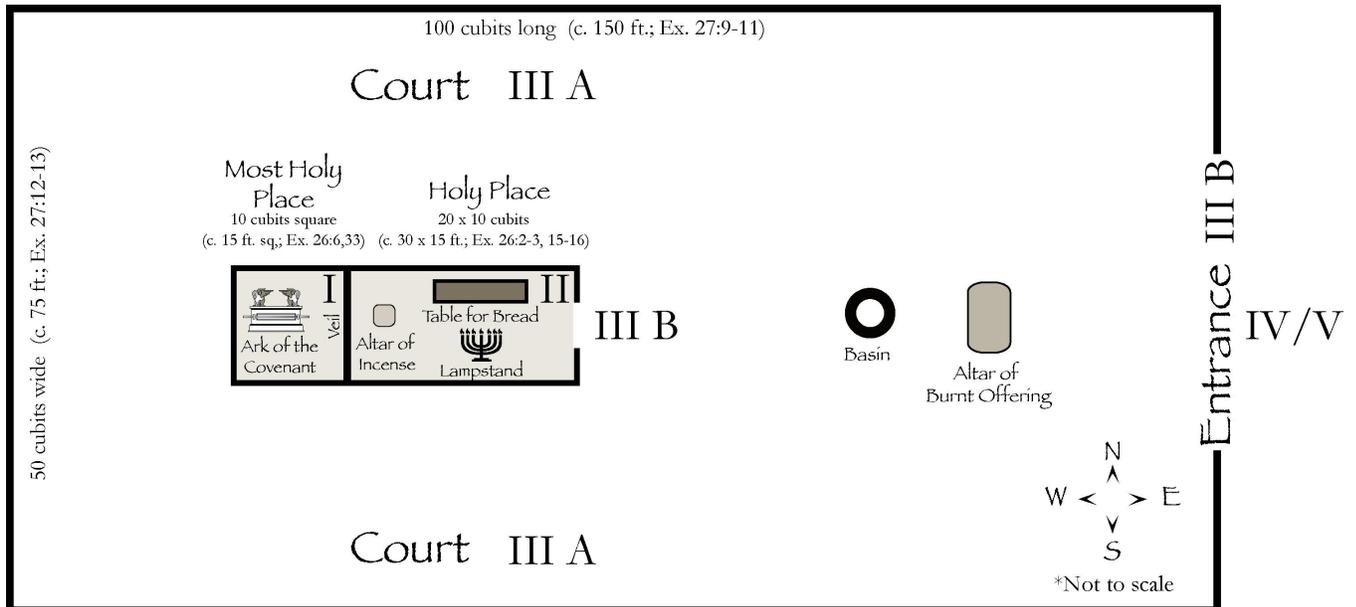
# Plan to Listen

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1. The “boards” (*qērāšim*, e.g., Ex. 26:15) that made up the solid structure were really “frames,” like a doorframe surrounding a doorway.
2. The curtains (*yěri<sup>c</sup>ōt*, e.g., Ex. 26:1) were draped over the framework. The dimensions of both the frames and the curtains are well established.
3. The colors of curtains and kinds of metals
  - a. One interpretive tradition makes much of the different colors of the curtains (e.g., Ex. 26:1): white linen for purity, blue for God’s transcendence, purple for his royalty and red for the shed blood that was so important for atonement.
  - b. Others emphasize the gradation of the quality and value of the materials—the closer to the inner sanctum the higher the quality and value of the materials.
    - 1) This is relatively clear for the metals: the altar overlaid with bronze and the bronze basin overlaid in the courtyard (Ex. 27:2; 30:18) may be contrasted with the table and incense altar overlaid with gold (Ex. 25:24; 30:3) and the gold lampstand (Ex. 25:31) in “the holy place.” The ark was also overlaid with gold, inside and out (Ex. 25:11).
    - 2) The colors, weaves and leathers of the curtains are less clear with regard to their quality and value, but the blue, purple and red dyed yarns woven with the fine white linen, from which the underlying curtain of the tent was made, were the most expensive in those days.

# Plan to Listen

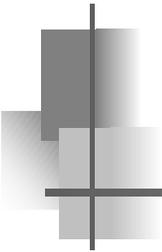
**Figure 3:** The Tabernacle (1) – Ex. 25-31; 35-40



**Figure 4:** Zones of the Tabernacle<sup>1</sup>

ZONE	DESCRIPTION	REFERENCES
<b>INSIDE</b> the tabernacle complex:		
I	The Most Holy (Place), <i>qōdeš haqqōdāšim</i>	Ex. 26:33; Num. 4:4, 19
II	The Holy (Place), <i>haqqōdeš</i>	Ex. 26:33; 29:30; Lev. 6:30; Num. 3:28
I-II	The Tabernacle, <i>miškān</i>	Ex. 25:9; 26:1, 7, 15, 26
III	The Court(yard), <i>hāšer</i>	Ex. 27:9-19; Num. 4:26, 32
IIIA	A holy place, <i>māqôm qādōš</i>	Ex. 29:31; Lev. 6:16, 26-27; 7:6; 10:13
IIIB	Entrance (Doorway) of the Tent of Meeting, <i>petah ’ōhel mō’ed</i>	Ex. 29:4, 32, 42; Lev. 1:3; 3:2; 12:6; 16:7
I-III	The Sanctuary, <i>miqdāš</i>	Ex. 25:8; Lev. 12:4; 19:30; 20:3; Num. 3:28
<b>OUTSIDE</b> the tabernacle complex:		
IV	A clean place, <i>māqôm tāhôr</i>	Lev. 4:12; 6:11; 10:14; Num. 19:9
V	An unclean place, <i>māqôm tāmē’</i> <sup>3</sup>	Lev. 14:40, 41, 45

<sup>1</sup> Adapted from P. P. Jenson, *Graded Holiness: A Key to the Priestly Conception of the World* (JSOTS 106; Sheffield: Sheffield Academic Press, 1992), p. 90, with significant changes and additions.



# Plan to Listen

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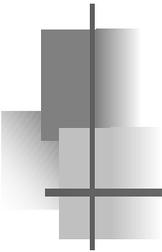
## II. The Tabernacle Construction Account (Ex. 25-40)

- A. Exodus 25-31 falls naturally into seven major sections,<sup>1</sup> according to the recurrence of the introductory formula in the first verse of each section (“*The Lord spoke/said to Moses*”).
1. This first section, Exodus 25-31, is really a narrative speech of the Lord to Moses.
  2. The decision to build a sanctuary as well as its design was a decision of the deity.
  3. This is true within the Bible (cf. 2 Sam. 7:1-16) and in the Ancient Near Eastern world of the Bible as well.<sup>2</sup>
- B. Exodus 35:1-39:43, is a standard building report. There is no instruction. It is a compliance narrative, reporting the ready obedience of the Israelites to the instructions in Ex. 25-31. Unlike the instructions, the compliance section follows the natural pragmatic order of construction:
1. First, there is the call to collect construction materials and gather craftsmen and other laborers (Ex. 35:4-19), followed by the abundant compliance of the Israelites to this call (Ex. 35:20-36:7).
  2. The actual construction begins with the fabrication of the tabernacle tent itself (Ex. 36:8-38), then the furniture in the tent (Ex. 37:1-29), followed by the altar, basin and court surrounding the tent (Ex. 38). The garments of the priests conclude the compliance section proper (Ex. 39:1-31).
  3. The final conclusion gives notice of the completion of the tabernacle with its presentation to Moses for his examination and approval (Ex. 39:32-43).

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<sup>1</sup> Ex. 25:1-30:10; 30:11-16, 17-21, 22-33; 34-38; 31:1-11, 12-18.

<sup>2</sup> See the summary and literature cited in Richard E. Averbeck, “The Cylinders of Gudea,” in *The Context of Scripture: Vol. II, Monumental Inscriptions from the Biblical World*, ed. W. W. Hallo and K. L. Younger (Leiden: Brill, 2000) 419-20, notes 8, 9.



# Plan to Listen

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## III. The Tabernacle Presence of God

A. The purpose for building the tabernacle was to provide a place for the Lord to “dwell among them” even after they left Sinai (Ex. 25:8; cf. also 29:45-46).

1. According to the Sinaitic covenant blessings, if the Israelites would make no idols, observe the Lord’s sabbaths, reverence his sanctuary and keep his covenant statutes and commandments (Lev. 26:1-3), then, among other things, the Lord promised them:

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“I will put my dwelling place [or “tabernacle”] in your midst and my soul will not abhor you. I will *walk in your midst*—I will be your God and you will be my people” (Lev. 26:11-12).

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- a. This passage explicitly links the tabernacle dwelling of God to his *walking* in the midst of Israel (see also Deut. 23:14 [MT 23:15] and esp. 2 Sam. 7:6-7, “I have been *walking about* in a tent, a tabernacle”) and shows that Yahweh was Israel’s God and they were his people.
  - b. His active presence with them and their obedience to his revealed will along the way was essential to the covenantal nature of the relationship between God and Israel (Ex. 19:4-6).
2. It begins with the burning bush through which the Lord appeared to Moses at “the mountain of God” (i.e., the mountain that God made his special dwelling place, Ex. 3:1-2<sup>3</sup>).
  2. From the time of the exodus and the crossing of the Reed Sea, until they arrived at Sinai:

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“The LORD was traveling before them *by day in a pillar of cloud* to lead them on the way and *by night in a pillar of fire* to give them light so they could travel day and night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people” (Ex. 13:21-22).<sup>4</sup>

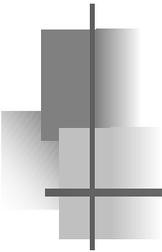
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<sup>3</sup> Cf. Ex. 4:27; 18:5; 19:2; 24:13.

<sup>4</sup> Cf. Ex. 14:19-20, 24; Neh. 9:12; and note also the similarity to Gen. 15:17.



# Plan to Listen

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- a. The cloud actually concealed the “glory” of the Lord from their sight, but on one occasion “the glory of the LORD appeared in the cloud” as part of a rebuke against their grumbling in the wilderness on the way to Sinai (Ex. 16:10; cf. Ex. 16:7).
  - b. At Sinai this manifestation turned into a terrifying display of God’s awesome power in the form of a thick dark cloud from which thunder sounded and lightning flashed (cf. the pillar of fire), the purpose of which was to instill the fear of the Lord in the people so that they would be sure to obey his commandments mediated through Moses (Ex. 19:9; 20:18-21; Deut. 5:22-6:3).
4. Unfortunately, Israel’s fear of the Lord did not last long, for less than two months later<sup>5</sup> they had already severely violated the Lord’s presence and his other basic commands in the golden calf debacle (Ex. 32). In the aftermath of the catastrophe that followed (Ex. 32:27-28, 34-35), the absolute necessity of the divine presence with Israel from Moses’ point of view becomes clear (Ex. 33).
- B. The last three verses of Exodus anticipate the Lord’s guidance of Israel through the wilderness from Sinai to the promised land (Ex. 40:36-38).
1. The same motif is repeated over and over again in Num. 9:15-23, just before their departure from Sinai in Num. 10:11-12, 33-34 and, of course, recalls the original cloud and pillar of fire that led them out of Egypt (see remarks on Ex. 13:21-22 above).
  2. Leviticus 1:1-Numbers 9:14, therefore, is encased between these two tabernacle presence and guidance passages (Ex. 40:34-38 and Num. 9:15-23).

**NOTE:** For more on the Tabernacle see: Richard E. Averbeck, “Tabernacle,” in *Dictionary of the Old Testament: Pentateuch*, ed. David W. Baker and T. Desmond Alexander (InterVarsity Press, 2003): 807-827 and the literature cited there.

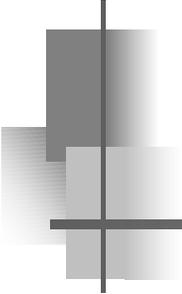
Exodus 40:36-38: “when the cloud lifted from over the tabernacle, the Israelites would set out on their journeys, but if the cloud did not lift, they did not set out... For the cloud of the LORD was over the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel during all their journeys.”

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<sup>5</sup> Cf. Ex. 24:16, 18 with Ex. 32:1, 15-20.



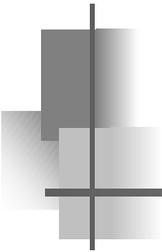
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# Lesson Fifteen

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## Introduction to the Levitical Regulations



# Prepare to Discover

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## Lesson Overview

Leviticus is that Old Testament book often pegged as the most mundane and irrelevant text in Scripture. Even those who revere the Bible as God's Word often find it difficult to read these chapters and apply their contents. However, in this lesson, the first of two on Leviticus, Dr. Averbek shows that the regulations and brief narrative in this book are essential for understanding how God expects his people to relate to him and his divine presence in their lives. The Israelites were to "practice" the presence of God in the tabernacle as well as in the community at large, and although New Testament believers no longer have a physical tabernacle with physical offerings, it is clear that these principles are indeed relevant and critical to Christian faith today.

“How do you relate to an invisible God who has saved you from slavery and avenging chariots? That God acted not because of any particular merit on your part but out of His own goodness. Your cries stirred Him to compassion. Clearly you are deeply obligated to Him. What form should that obligation take?”

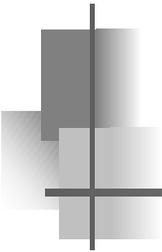
**Chaim Potok**

*Wanderings: Chaim Potok's History of the Jews* (New York: Fawcett Crest), p. 109.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Grasp the significance of physical purity in God's manifest presence in the tabernacle.
- ◆ Appreciate God's desire for pure offerings and disdain for contamination.
- ◆ Distinguish between unintentional and defiant sin and how God views each.
- ◆ Seek new insights into the uncompromising nature of God and how He yearns for our comparable commitment to disciplined cleanliness toward Him.
- ◆ Value the spiritual significance of the tabernacle, the offerings, physical purity and practicing God's presence as it is carried over into the New Testament's emphasis on spiritual purity.



# Plan to Listen

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## Lecture Outline

### INTRODUCTION TO THE LEVITICAL REGULATIONS

#### I. The Presence of God and the Levitical Regulations

The regulations in the Book of Leviticus focus especially on the need to “practice” the presence of God on various levels (see Lesson 14) – in the tabernacle as well as in the community at large – and in multiple ways: in worship, in maintaining the purity and holiness of God’s presence, in relationships within the community and in separation from corrupting influences of the surrounding nations.

- A. The **main narrative section** within the book of Leviticus focuses on the consecration of the tabernacle and the priesthood, and on the inauguration of tabernacle worship in Israel (Lev. 8-10).
1. **Consecration** of tabernacle and priesthood (Lev. 8) – a seven day procedure (Lev. 8:33)
  2. **Inauguration** of tabernacle worship (Lev. 9) – The same presence/glory of the Lord that occupied the tabernacle immediately and completely on the erection day<sup>1</sup> also “appeared to all the people” on the inauguration day in a fire display that consumed the inaugural sacrifices on the altar (Lev. 9:23-24).
    - a. Ritual procedure and God’s response (Lev. 9:22-24)
    - b. Nadab and Abihu’s offering and God’s response (Lev. 10:1-3)
- B. The presence/glory of the Lord continues to show up in the text, regularly appearing “in the cloud over the atonement seat” on top of the ark of the covenant in the most holy place of the tabernacle (Lev. 16:2).
1. **Physical** uncleanness/impurity and the physical manifest presence of the Lord (Lev. 15:31-16:2; see also 12:6<sup>2</sup>)

#### **Required Reading:**

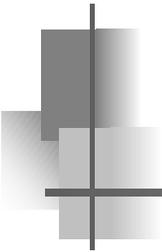
- Joshua 6-24

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

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<sup>1</sup> I.e. so that Moses could not enter, Ex. 40:34-Lev. 1:1.

<sup>2</sup> Cf. Jesus’ birth and purification in Luke 2:21.



# Plan to Listen

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2. “Temple” terminology and **spiritual** purity in the New Testament (e.g., 1 Cor. 6)

**NOTE:** There is a shift in the nature of the Lord’s presence from his physical manifest presence in the glory cloud (requiring physical purity) to his spiritual presence by the Holy Spirit (requiring spiritual purity).

See specifically **Hebrews 9-10**.

## II. Offerings and Atonement – Leviticus 1-7

**A. Burnt offering** – Burnt and peace offerings correspond to the concern for “community” holiness. They could be offered either within the tabernacle or outside of the tabernacle on another altar.<sup>3</sup>

1. The burnt offering (Heb. עֹלָה *’ōlâ*) was basically a “a gift of a soothing aroma to the LORD” (vv. 9, 13, 17).
2. It could serve as a votive or freewill offering (e.g., Lev. 22:18-20), an accompaniment of prayer and supplication (e.g., 1 Sam. 7:9-10), part of the regular daily, weekly, monthly, and festival cultic pattern (e.g., Num. 28-29), or to make atonement either alone (e.g., Lev. 1:4; 16:24) or in combination with the grain offering (e.g., Lev. 14:20) or sin offering (e.g., Lev. 5:7; 9:7).

**NOTE:** Meaning/significance of “atonement” (Heb. כִּפֶּר *kipper*).

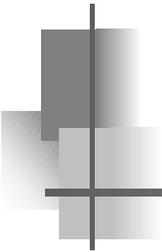
### B. Grain offering

1. The “grain offering” (Heb. מִנְחָה *minḥâ*; here *qōrban minḥâ*, lit. “an offering of a grain offering”) generally accompanied a burnt or peace offering to supplement the meat with bread (the libation provided the drink; cf. Num. 15:1-10), thus completing the food “gift” to the Lord.

**NOTE:** All of the theology of Leviticus has to do with dealing with the presence of God—worshipping and living well in light of his presence and in relationship with one another.

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<sup>3</sup> See, e.g., Ex. 24:3-8, 1 Sam. 7, etc.; but contrast Lev. 17:1-11.



# Plan to Listen

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2. It made atonement (see the note on Lev. 1:4 above) along with the burnt offering (e.g., Lev. 14:20) or alone as a sin offering for the poor (Lev. 5:11-13).

## C. Peace offering

1. The “peace offering sacrifice” (lit. “sacrifice of peace offering[s]”; Heb. זבח שלמים *zēbah šelāmîm*) primarily enacted and practiced communion between God and man (and between the people of God).
2. This was illustrated by the fact that the fat parts of the animal were consumed on the altar of the Lord but the meat was consumed by the worshippers in a meal before God. This is the only kind of offering where common worshippers partook of the meat of the animal.
3. When there is a series of offerings that includes a peace offering,<sup>4</sup> the peace offering is always offered last because it expresses the fact that all is well between God and his worshipper(s).
4. There were various kinds of peace offerings, depending on the worship intended on the specific occasion.
  - a. The “thank offering” expressed thanksgiving (e.g., Lev. 7:11-15; 22:29-30)
  - b. The “votive offering” fulfilled a vow (e.g., Lev. 7:16-18; 22:21-25).
  - c. The “freewill offering” was offered in an expression of devotion and praise to God (e.g., Lev. 7:16-18; 22:21-25).
  - d. The so-called “ordination offering” was also a kind of peace offering that was used to consecrate priests at their ordination (e.g., Ex. 29:19-34; Lev. 7:37; 8:22-32).

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<sup>4</sup> See, e.g., Lev. 9:8-21, sin offerings, burnt offerings, and afterward the peace offerings in vv. 18-21.

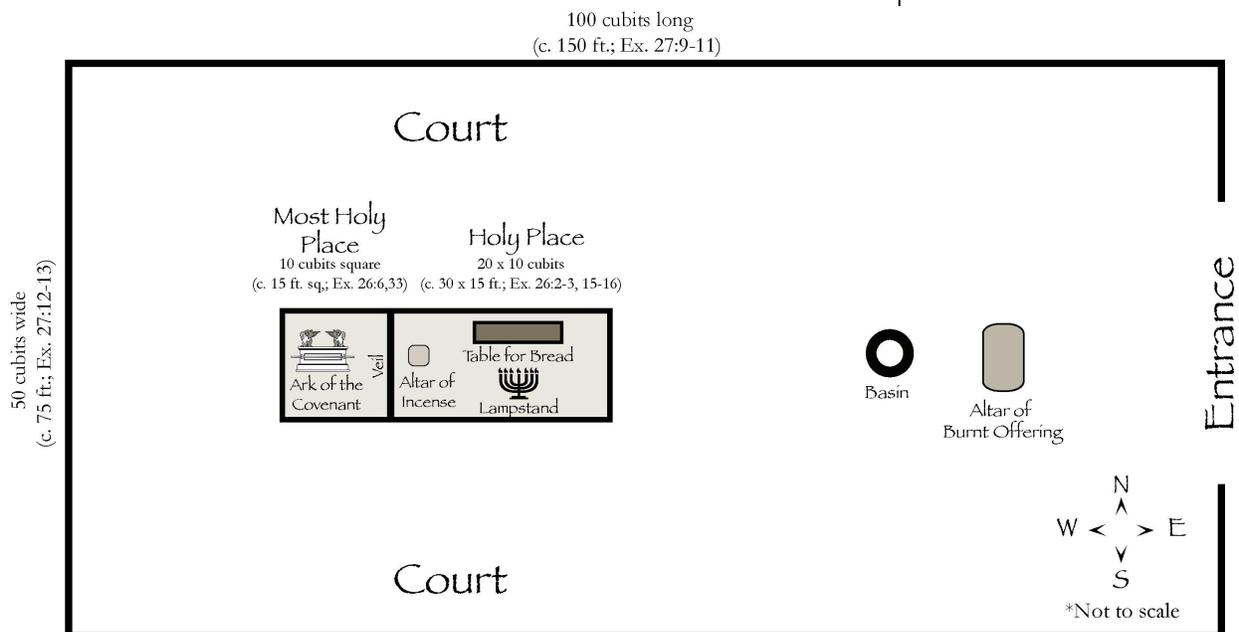
# Plan to Listen

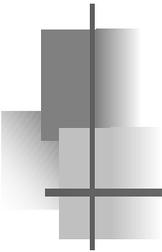
**D. Sin offering** – The sin and guilt offerings relate to the concern for “sanctuary” holiness. They only made sense when offered within the tabernacle.

1. The sin offering atoned for holiness **contamination** (see esp. Lev. 4:1-5:13, 16:5-19).
2. Lev. 4:3 – The word for “sin offering” (Heb. חַטָּאת *hattā't*; sometimes translated “purification offering”) is the same as “sin” earlier in the verse. One can tell which is intended only by the context.
3. The primary purpose of the “sin offering” was to “purge” (Heb. כִּפֵּר *kipper* “to make atonement,” see above) the sanctuary or its furniture in order to cleanse it from any impurities and/or (re)consecrate it for holy purposes (see, e.g., Lev. 8:15; 16:19). By making this atonement the impurities of the person or community were cleansed and the people became clean. **Compare Lev. 4:6-7, 17-18 with 4:25, 30, 34, 5:9.**

Leviticus 4:3: “If the anointed priest sins, bringing guilt on the people, he must bring to the LORD a young bull without defect as a sin offering for the sin he has committed.”

**Figure 5:** The Tabernacle (2) – Ex. 25-31; 35-40





# Plan to Listen

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4. According to Lev. 4:2, the sin offering was appropriate “When anyone sins *unintentionally* and does what is forbidden in any of the LORD’s commands”<sup>5</sup> and does not limit sin offering efficacy to sins of ignorance.

Instead, the opposite of this is “anyone who sins *defiantly*, ...blasphemes the LORD, and that person must be cut off from his people” (Num. 15:30).<sup>6</sup>

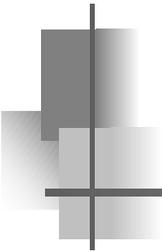
5. “Making atonement” leads to “forgiveness” in Lev. 4-5, but in some other places it leads to “be(com)ing clean(sed)” (Lev. 12:6-8; 14:20 etc.; 16:19, 30).

## E. Guilt offerings (see Lesson 16)

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<sup>5</sup> שגגה (*shegagah*) “unintentional” – basically “to go astray, to err.”

<sup>6</sup> Cf. Matt. 22 and “blasphemy of the Holy Spirit.”



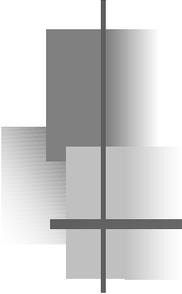
# Pause to Reflect

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## Reflection Questions

The regulations in the Book of Leviticus focus especially on the need to “practice” the presence of God on various levels—in the tabernacle as well as in the community at large. Reflecting on the ways God instructed Israel to practice his presence, how specifically might our churches practice the presence of God ...

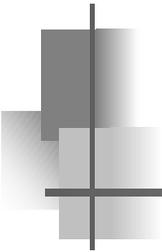
1. in worship?
2. in daily maintaining the purity and holiness of God’s presence?
3. in relationships within the community?
4. in separation from corrupting influences of the surrounding “nations” (i.e. culture)?



# Lesson Sixteen

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## Levitical Regulations, Purity & Holiness



# Prepare to Discover

## Lesson Overview

Chapter after chapter of bodily flows, rituals cleansings and Levitical procedures—the book of Leviticus is indeed a strange text for modern people. What is the point of these regulations? In his second lesson on Leviticus, Dr. Averbeck draws out several themes that are revolutionary for understanding how we are to live out our faith in light of God’s presence and our obligation to community. Holiness, purity and righteousness are the heart and soul of the book. Herein, gain an increased appreciation for concepts like clean and unclean, holy and profane, the Day of Atonement and love for neighbor.

“God no longer dwells among believers by residing in the tabernacle; He now dwells within believers by the Holy Spirit. His presence, however, still calls for holiness. He demands that they not sin and that they stay separate from unclean things. However, the New Testament redefines the terms ‘clean’ and ‘unclean.’ Rather, it is what comes out of a man that makes him ‘unclean.’”

**J. Daniel Hays**

“Applying the Old Testament Law Today,” *Bibliotheca Sacra*. 158:629 (2001): 21-35.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Explain the reasons for and significance of the Nadab/Abihu catastrophe at the consecration of the tabernacle.
- ◆ Cull out the structure of the book of Leviticus and examine how this structure helps identify the emphases and primary themes in the text.
- ◆ Understand the concepts of clean/unclean and holy/profane as they relate to priestly theology.
- ◆ Apprehend more fully the significance of the “second great command” (Matt. 22:34-40) in light of its Levitical background.
- ◆ Fully grasp the national ritual of the Day of Atonement for annual cleansing and see it as a precursor to the life and death of Jesus Christ.

# Plan to Listen

## Lecture Outline

### LEVITICAL REGULATIONS, PURITY, AND HOLINESS

*(continued from the previous lesson)*

#### E. The Guilt Offering

1. The guilt offering atoned for holiness **desecration**.  
See esp. Lev. 5:14-6:7 and 14:1-20 – Leper cleansing ritual:
  - vv. 1-7 – “scapebird” (cf. “scapegoat” on Day of Atonement)
  - vv. 10-18 – guilt offering
  - vv. 19-20 – sin offering and burnt offering
2. Lev. 5:15 – The word for “guilt offering” (Heb. אָשָׁם *’āšām*; sometimes transl. “reparation offering”) is the same as “penalty (for guilt)” earlier in this verse. One can tell which is intended only by the context.
3. The primary purpose of the “guilt offering” was to “atone” (Heb. כִּפֶּר *kipper* “to make atonement,” see above) for:
  - a. “Trespassing” on the Lord’s “holy things” (see v. 15a)
  - b. The property of others in the community (Lev. 6:1-7[5:20-26]; 19:20-22; Num. 5:5-10).
4. It was closely associated with re-consecration of the Lord’s sacred things or his sacred people (see, e.g., Lev. 14:12-18; Num. 6:11b-12).
5. Moreover, there was usually an associated reparation made for the trespass, including restitution of that which was violated plus one fifth of its value as a fine (Lev. 5:16; 6:5[5:24]).

#### **Required Reading:**

- Judges 1-16

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

**Sin and Guilt Offerings:** These two offerings focused on “sanctuary” holiness and only made sense when offered within the tabernacle. For a discussion of the “**sin offering**” see Lesson 15.

**Leviticus 5:15:** “When a person commits a violation and sins unintentionally in regard to any of the LORD’S holy things, he is to bring to the LORD as a **penalty** a ram from the flock, one without defect and of the proper value in silver, according to the sanctuary shekel. It is a **guilt offering**.”

# Plan to Listen

## II. The Nadab and Abihu Catastrophe and Priestly Theology

The *basic regulations* for the various offerings and sacrifices in Leviticus 1-7 are *followed by*:

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**The Laws of Tabernacle Holiness and Purity** (Lev. 8-16)

- The consecration of the priests (Lev. 8)
- The inauguration of the tabernacle (Lev. 9-10)
- The clean & unclean regulations and procedures (Lev. 11-16)

**The Laws of Community Holiness and Purity** (Lev. 17-27)

- Basic laws of community holiness and purity (Lev. 17-22)
  - Laws of sabbatical and festival holiness (Lev. 23-26)
  - Laws of redemption (Lev. 27)
- 
- 

- A. From the viewpoint of **narrative structure**, the reference in Lev. 16:1 back to the Nadab and Abihu in Lev. 10:1-2 suggests that chapters 11-15 were inserted here because they define things that can pollute the sanctuary (Lev. 15:31) for which the Day of Atonement is the annual purgation rite.
- B. Therefore, we can isolate Lev. 11-15 as a primary unit of purity laws, the immediate occasion and most potent application of which can be seen in Lev. 10 and 16, respectively.
1. Since the Nadab and Abihu incident itself provides the occasion for some of the *most basic statements of the underlying theology of the purity laws* it makes perfectly good sense for the writer to have inserted the material in Lev. 11-15 at this place. The two most basic statements are:
    - a. **In Lev. 10:10-11**,<sup>1</sup> the Lord instructs **Aaron**.
      - 1) **Status:** “holy” (or “sacred”) vs. “common” (or “profane”)
      - 2) **Condition:** “unclean” (or “impure”) vs. “clean” (or “pure”)

Leviticus 16:1: “The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD.”

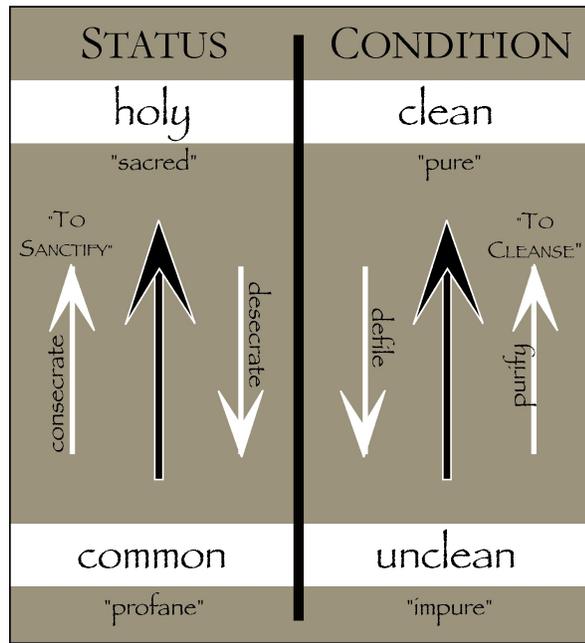
Leviticus 10:10-11: “You must distinguish between the **holy** and the **common**, between the **unclean** and the **clean**, and you must teach the Israelites all the decrees the LORD has given them through Moses.”

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<sup>1</sup> Cf. Lev. 11:47, 20:25, Ezek 22:8, **26, 44:23**, Hag. 2:11-13.

# Plan to Listen

**Figure 6:** Priestly Theology Diagram



b. In 10:17,<sup>2</sup> Moses asks Aaron.

NOTE: These concerns, the structures known as clean and unclean, holy and profane, and the purification procedures for dealing with those structures, convey the underlying priestly theology.

On the meaning of "to make *atonement*" (Heb. כִּפֶּר), see also:

- Lev 17:11
- Gen 32:20[21]

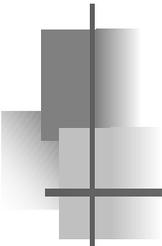
2. Verses 10 and 11 anticipate the structure of things in terms of clean and unclean, holy and profane, as it is further delineated in Lev. 11-15.
3. Verse 17 anticipates the priestly purification procedures of chapters 12, 14, and 15.

Leviticus 10:17: "Why didn't you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before the LORD."

Leviticus 17:11: "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."

Genesis 32:20[21]: "And be sure to say, 'Your servant Jacob is coming behind us.'" For he thought, 'I will pacify him with these gifts I am sending on ahead; later, when I see him, perhaps he will receive me.'"

<sup>2</sup> Cf. Lev. 1:4, 4:20, 26, 31, 35, 5:6, 10, 13, 16, 18, 6:7.



# Plan to Listen

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4. The whole pattern of priestly theology reaches its most complete realization in Lev. 16 (i.e., the Day of Atonement), which recalls the Lev. 10 incident, with which the whole sequence of narration and legislation began.

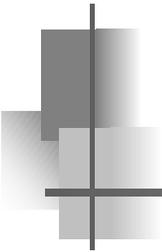
### III. Clean and Unclean – Leviticus 11-15

- A. There are “summary statements” scattered throughout the section which summarize virtually all of the textual material in these chapters (Lev. 11:46-47, 13:45-46, 14:54-57, 15:31-33, and 16:29-34). The one exception is chapter 12, which is a relatively short section on the purification of a woman after childbirth).
- B. The reduced pieces of text referred to here as “summary statements” were inserted to help the ancients grasp the essential substance of the material. One can use them today in a similar manner as a means of controlling and directing our present treatment of the section.
- C. **Biblical Cosmology** and Leviticus 11

Speaking in general terms but in reference to the relatively limited section of biblical material before us, biblical cosmology shows up in the clean and unclean animal legislation of Lev. 11. Compare the summary in Lev. 11:46-47 with, e.g., the animal terminology and structure of the world in Gen. 1:20-30.

1. Although the details are too much and too diverse to handle here, the categories of animals and terminology in Lev. 11 are, in most essentials, the same as Gen. 1.
  - a. There are four main categories set forth in Lev. 11:46: animals, birds, swarming water creatures, and creeping land creatures.
  - b. According to v. 47 the primary issue is distinguishing between edible and inedible “living creatures” (a term that applies to all the animate beings).

Leviticus 11:46-47: “These are the regulations concerning animals, birds, every living thing that moves in the water and every creature that moves about on the ground. You must distinguish between the unclean and the clean, between living creatures that may be eaten and those that may not be eaten.”

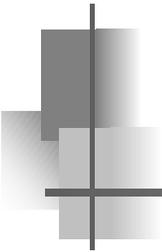


# Plan to Listen

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- c. The term “animals” (*behemah*) in v. 46 is the same as that in vv. 2b-8. In Gen. 1:24ff it is normally translated “cattle” or “livestock.”
  - d. The edibility of “birds” (including “flying insects”) and “water” creatures is treated next in Lev. 11:9-23.
2. According to Genesis 1 the birds and fish were created on the 5th day while the land animals and mankind were created on the 6th day. The birds and especially the fish do not share exactly the same domain as the land animals and mankind.
- a. The importance this has for Lev. 11 is that the same distinction is reflected there. The inedible land animals are referred to as “unclean” (*tame'*) while inedible fish and birds are termed “detestable” (*sheqez'*), as are the creeping land creatures, all of which are inedible and detestable (vv. 41-43a).
  - b. Therefore, the Levitical theology builds off of the Genesis cosmology. There was a significant degree of resemblance between the way God originally designed the world and the way His chosen community was to function in relation to that design. This thought, in turn, leads deeper into the question of the rationale as to why certain creatures are clean or unclean.
    - 1) Anthropologists are fond of saying that men shape their own world by the way they select. And some of the recent work done on these animal laws has come from the anthropological discipline.
    - 2) But from a biblical theological point of view one would have to say that, in this case, God was shaping their world for them.
    - 3) His original design was for His creatures – man, land animal, and birds alike – to live off the land and vegetation, not off one another (see Gen. 1:29-30).

**NOTE:** As obvious as it may be, it is important to emphasize that there were no unclean plants.



# Plan to Listen

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- 4) The struggle that came into the realm of animate life due to the Fall created a chaos, the extremes of which were to be avoided in ancient Israel even on diet.
  - a) Therefore, land animals that chew the cud are by nature vegetarians and if they divide the hoof too they are clean and edible.
  - b) Scavenger birds are eliminated by the same basic rationale.

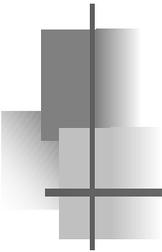
**NOTE:** Our understanding of the underlying rationale of the clean and unclean animal laws must begin here. It does not explain everything, but it gives us the right start.

3. To take this one further step, in Lev. 11:44-45 the holiness motto speaks of holiness amid the corruption of *creation itself*, but *Lev. 20:25-26* speaks of holiness amid the corruption of *the nations* around ancient Israel.
  - a. This, in turn, might suggest that some of the clean and unclean animal laws derive from an altogether different rationale than was discussed just above. Some of them may have to do with the diet habits or cultic sacrificial habits of the other nations.
  - b. To have different diet regulations would have hindered any kind of social or religious intercourse.
  - c. Peter's vision in Acts 10 of a sheet coming down from heaven (and other passages in the NT) illustrates that this nationalistic effect of the clean and unclean animal laws was felt through the ages.

## D. Divine Presence and Leviticus 12 and 15

God's presence in the tabernacle is the focus of the purity laws for childbirth and sexual discharges in Lev. 12 and 15. Compare the primary concern of God's presence with His people in Ex. 3, 19, and 33, not to mention the whole rationale for building the tabernacle as recorded in Ex. 25:8.

Exodus 25:8: "And let the construct a sanctuary for Me, that I may dwell among them."



# Plan to Listen

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1. Note Lev. 15:31.
2. If the Lord had not gone with them from Sinai, the tabernacle would have been no more necessary than it had been on their way to Sinai from Egypt. But Ex. 35 picks up where Ex. 31 left off, and at the end of the book, Ex. 40:34, “*the glory of the Lord filled the tabernacle.*”
3. The effect of all this in terms of Lev. 10-16 is that it makes the potential of defiling the tabernacle most worrisome.

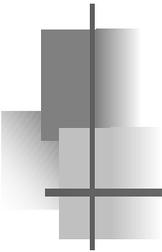
## E. **Community** and Leviticus 13-14

From the point of view of community theology, the leprosy laws in Lev. 13-14 relate not only to the problem of the divine presence in the tabernacle but also to the question of the leper’s absence from rather than presence within the community of God’s chosen people. Compare the summary in Lev. 13:45-46 with, e.g., 1) the community focus of Ex. 19:5-6a where God offers to make Israel His “treasured possession,” “a kingdom of priests,” and “a holy nation,” and 2) with the community concerns in the book of the Covenant, etc.

1. Lev. 13 and 14 deal with what has commonly been referred to as “the leper.” For convenience sake that term will be used here even though “skin diseased person” might be more accurate and proper.
  - a. Lev. 13 focuses primarily on the diagnosis and status of the leper while Lev. 14 deals mostly with the purification process for the leper.
  - b. Most important for our considerations here is the summary in Lev. 13:45-46.
  - c. Such a person, it is to be noted, must live “outside the camp.” This is very different from the uncleanness referred to in Lev. 12 and 15, which surround the leper passage. Some uncleanness require that a

Leviticus 15:31: "You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place which is among them" (cf. Ex. 33 for the danger there).

Leviticus 13:45-46: "The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face and cry out, 'Unclean! Unclean!' As long as he has the infection he remains unclean. He must live alone; he must live outside the camp."



# Plan to Listen

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person live outside the camp, and some allow the person to remain in the camp.

2. Although we cannot cover the whole subject here, it is clear that there is a hierarchy of uncleanness.
  - a. There is **regular** uncleanness.
    - 1) It requires that, once a person is no longer experiencing a normal flow, whether for example seminal or menstrual (Lev. 15:16-24), they remain unclean for a period of time (one and seven days, respectively), wash themselves, and become clean without offering sacrifices.
    - 2) Such uncleanness restricts a person from entering the tabernacle lest they defile it.
  - b. There is also **irregular** uncleanness.
    - 1) It requires that when the discharge ceases, whether it is, for example, a male's abnormal flow (Lev. 15:1-15) or a female's blood flow after giving birth (Lev. 12), the person becomes clean by washing and offering sacrifices.
    - 2) In neither regular nor irregular uncleanness is the person expelled from the community or camp.
  - c. There is also what might be referred to as **severe** uncleanness.
    - 1) This requires that once a person is no longer plagued with the condition (e.g., leprosy, Lev. 13-14), he or she must wash in association with certain priestly rituals (Lev. 14:2-9) and then offer sacrifices.
    - 2) After all of that the person is not only allowed access to the tabernacle but also readmitted to the community at large.

# Plan to Listen

**NOTE:** The overall point here is that sometimes clean and unclean conditions and purification procedures are associated not only with delimiting access to the tabernacle (lest it be defiled), but also to the community, which surrounded the tabernacle.

## IV. The Day of Atonement – Leviticus 16<sup>3</sup>

The Day of Atonement in Leviticus 16 is the culmination of the atoning activities that were carried out during the year. The purpose of this day was to remove defilement from both the tabernacle and the community.

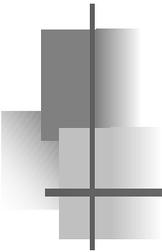
- A. According to Lev. 16:29-30 one purpose and rationale for the Day of Atonement was to cleanse the community by making atonement “on their behalf.”
- B. According to Lev. 16:31-33 another purpose and rationale for the Day of Atonement was to “atone” the tabernacle and thereby purge the impurities from upon it.
- C. Two points are essential here:
  1. The verb “atone” (כִּפֶּר) takes as its direct object the tabernacle and as its indirect object the people. That is, the tabernacle is atoned on behalf of the priests and the people on the Day of Atonement.<sup>4</sup> Moreover, this is not limited to the Day of Atonement but is virtually always the case.
  2. There are two ritual procedures on the Day of Atonement:
    - a. The regular sin offering ritual cleansed the tabernacle.
    - b. The scapegoat ritual cleansed the community.
- D. Therefore, the priestly tabernacle presence theology and community theology combine to make sense of the purification procedures on the Day of Atonement. Moreover, the issues of **clean and unclean, holy and**

Leviticus 16:29-30: "This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work -- whether native-born or an alien living among you -- because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins."

Leviticus 16:31-33: "It is a sabbath of rest, and you must deny yourselves; it is a lasting ordinance. The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments and make atonement for the Most Holy Place [better: atone the Most Holy Place], for the Tent of Meeting and the altar [better: atone the Tent of Meeting and the altar] and for the priests and all the people of the community."

<sup>3</sup> Cf. Lev. 10:17; i.e., at-one-ment.

<sup>4</sup> Compare the Hebrew text; the English versions are misleading on this point.



# Plan to Listen

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**profane, and atonement** pull together not only creation and priestly ritual theology, but also the theology of redemption on an individual and communal level.

## V. The Laws of the Community, Leviticus 17-27

### A. Laws of Community Holiness and Purity, Lev. 17-22

NOTE: Compare Lev. 17:1-2a with the closing formula in 21:24, and then 22:31-33.

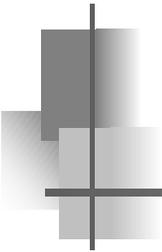
1. Laws regarding the Centrality and Exclusivity of the Tabernacle Altar, Lev. 17
2. Laws of Community Holiness in Separating from the Nations, Lev. 18-20
  - a. Note the expanded introduction in Lev. 18:1-5 and the concluding exhortation in Lev. 20:22-26, both of which refer explicitly to the corrupt nations.
  - b. Lev. 20:24-26 recalls the clean and unclean animal laws and principles set forth at the end of the clean and unclean animal laws in Lev. 11:43-45. This binds the two halves of Leviticus (i.e., Lev. 1-16 and 17-27) together from a literary and theological point of view.
  - c. **Leviticus 19:17-18** as the *second great commandment*<sup>5</sup> – **Lev. 19:18b** is the heart and soul of the so-called “Holiness Code” (Lev. 17-27).

#### See also 19:33-34. NOTE:

- 1) Lev. 1-16 is concerned primarily with holiness and purity in the tabernacle, before God, while Lev. 17-27 focuses on holiness and purity in the community at large, among the people.
- 2) The motto of this section of Leviticus is, “*Be holy because I, the LORD your God, am holy*” (Lev. 19:2b; cf. 20:7, 26; 21:8, and note the link back to Lev. 11:44-45; see also the shortened form throughout

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<sup>5</sup> Cf. Deut. 6:5 treated in Matthew 22:34-40.



# Plan to Listen

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the section from Lev. 18:2 to 26:45, “I am the LORD (your God),” **Lev. 19:18c and 34c**).

- 3) Having the Lord as **our God** and the fact that He is a truly **holy** God has serious implications for our life. Those implications can be summarized in one line: the second great commandment.
- 4) According to v. 17, OT law was indeed concerned about what was in one’s heart (cf. Matt. 5:21-22; 15:10-11, 17-20).
- 5) The second great commandment, “love your neighbor as yourself,” stands in contrast to “Do not *seek revenge* or *bear a grudge* against one of your people.” The point is that you would not want someone to seek revenge or bear a grudge against you, so don’t act or think that way toward others.
- 6) Essentially, the second great commandment is like the “golden rule” in Matt. 7:12 (cf. Matt. 22:40). This applies to the alien too, since they had been aliens, **Lev. 19:33-34**.

### 3. Laws of Priestly and Community Worship Holiness, Lev. 21-22

- a. Priestly Holiness in Worship, Lev. 21:1-22:16<sup>6</sup>
- b. Community Holiness in Worship, Lev. 22:17-33<sup>7</sup>

### B. Laws of Sabbatical and Festival Holiness, Lev. 23-26

NOTE especially:

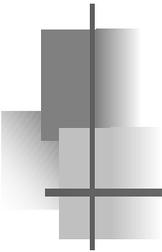
- The introduction formula in Lev. 23:1-2a, the law of the sabbaths in Lev. 23 and 25 (beginning with the weekly sabbath in 23:3).
- The focus on the sabbaths for the land in 26:34-39, 43.
- The colophon in 26:46.

Matthew 7:12: “Do to others what you would have them do to you, for this sums up the Law and the Prophets.”

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<sup>6</sup> See esp. the introduction formulas in Lev 21:1 and 22:1-2a.

<sup>7</sup> Note the introduction formula in Lev 22:17-18a.



# Plan to Listen

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1. Laws of the Weekly Sabbath and Annual Festivals, Lev. 23

Note the compliance formula in Lev. 23:44.

2. Laws of the Lamp and the Sabbath Bread of Presence, Lev. 24:1-9

Note the introduction formula in Lev. 24:1-2a. Since Lev. 24 is surrounded by the sabbath laws in Lev. 23 and 25, Lev. 24:1-9 is probably inserted because of connection to sabbath in 24:8.

3. NARRATIVE INTERRUPTION – Blaspheming the Holy Name, Lev. 24:10-23. Cf. Lev. 10.

4. Laws of the Sabbatical Year, Jubilee, Redemption, Lev. 25

- Note the introduction formula in Lev. 25:1-2a.

5. Curses and Blessings of the Covenant, Lev. 26

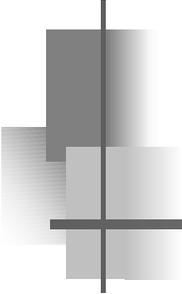
- C. Laws of Redemption, Lev. 27

1. Note the Lev. 27:34 colophon in relation to the one in Lev. 26:46, but also the topical relationship between Lev. 27 and 25:47-55, “redemption.”

2. Lev. 27 is normally treated as an “appendix” to the book because of the virtual repetition the final colophon of Lev. 26:46 in 27:34.



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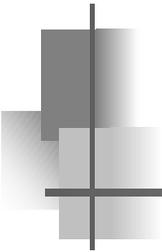


# Lesson Seventeen

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## The Law, The Church & The Christian Life I:

*The Goodness, Weakness & Unity of the Old Testament Law*



# Prepare to Discover

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## Lesson Overview

Since the beginnings of the church, Christians have had difficulty agreeing on the proper view of Old Testament law. In fact, those who agree on many other points in the Faith hold remarkably diverse views of how Israel's system carries over to Jesus' followers. Some argue that the law has minimal application; others contend that it is as valid and compulsory today as it was for Israel. Here, Dr. Averbeck begins a three part series on *The Law, The Church and The Christian Life*, showing how between these extremes lays a path that faithfully negotiates the complex issues. This lesson provides an introduction to the series and a detailed discussion of the goodness of the law.

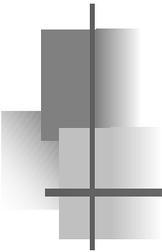
“So then, the law is holy, and the commandment is holy,  
righteous and good.”

**Romans 7:12**

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Wrestle with misconceptions as to how modern Christians relate to OT law.
- ◆ Investigate three interrelated themes of the goodness, weakness, and unity of the law.
- ◆ Explain in some detail why NT Christians should view the OT law as “good.”
- ◆ Seek integrative understanding of how the OT law is most properly viewed in light of Jesus' teaching regarding his fulfillment (rather than abolishment) of the law.
- ◆ State how the law, though given in the Old Covenant era, is still permanent and pervasive in its effect today.



# Plan to Listen

## Lecture Outline

### THE LAW, THE CHURCH, AND THE CHRISTIAN LIFE I: The Goodness, Weakness, and Unity of the OT Law

#### I. INTRODUCTION

##### A. Common misconceptions about the OT law

1. God never really expected that ancient Israel should or would be able to keep the law (often based on passages like Rom. 3:19-20) – **but** see Deut. 30:11-14.
2. No one was ever successful at being “blameless” in the law – **but** see Luke 1:5-6, Phil. 3:4-6, Matt. 19:16ff.
3. The Mosaic Covenant in which the law is imbedded is all about works; there is no grace in the law – **but** see, e.g., a) Ex. 2:23-25, 19:3-6 (i.e., the basis of the covenant is God’s grace and love, cf. Deut. 7:6-8, 9:4-6), b) Lev. 4:20, 26, 31 (i.e., there is forgiveness available within the law).
4. The law is only a set of rules and does not call for genuine heart devotion to the Lord – **but** see the command to “love God” in Deut. 6:4-5, 7:9-11, 11:22, and passages about “circumcision of the heart” (Lev. 26:41, Deut. 10:15-17, 30:6, Jer. 4:4; cf. Rom. 2:28-29).

**NOTE:** The Lord has always wanted essentially the same thing from everyone!

5. We are free from the law<sup>1</sup> and, therefore, have no good reason to pay any attention to it<sup>2</sup> because: (1) it was not a good standard by which to live in the first place, **but** see Rom. 7:12-14, and (2) we are under no obligation to fulfill the standards of the law, **but** see Rom. 8:4, 13:8-10, Gal. 5:13-14, 22-23 (-26).

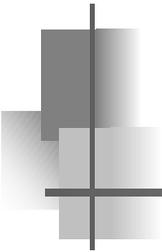
#### **Required Reading:**

- Judges 17-21
- The Book of Ruth
- 1 Samuel 1-7
- Matthew 5:17-48; 22:34-40

**NOTE:** It is recommended that you read the entire lecture outline prior to listening to the lecture.

<sup>1</sup> **True!** Rom. 7:6, Gal. 5:13, we are free from its condemnation, and it has no power to change us, Rom. 8:1ff.

<sup>2</sup> **No, false!**



# Plan to Listen

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## B. Two Main Obstacles

1. **Latent legalism** – Since the beginning of the church the common tendency has been to see *faith* as the dynamic of salvation and works as the dynamic of sanctification, contrary to Gal. 3:1ff and Rom. 6-8. *We have had a problem with latent (sometimes rampant and often “gentilized”) legalism.* This is a problem for **PROMISE**.

NOTE: It is true that...

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“the law is *holy*, and the commandment is *holy, righteous and good*...We know that the law is *spiritual*...” (Rom. 7:12, 14).

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**But** it is also true that...

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“...the law was *powerless*...in that it was *weakened* by the sinful nature” (Rom. 8:3).

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2. **Innate Marcionism** – Since the early days of the church there has also been a competing tendency to reject the usefulness of the law for the Christian life. *We have had a problem with innate (sometimes openly defiant) antinomianism.* This is a problem for **OBLIGATION**.

NOTE: It is true that...

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“...what the law was *powerless* to do in that it was *weakened* by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man” (Rom. 8:3).

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**But** it is also true that this work of Christ was done...

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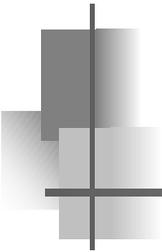
“in order that the *righteous requirements of the law might be fully met in us*, who do not live according to the sinful nature but *according to the Spirit*” (Rom. 8:4).

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## C. Three Main Theses

1. **The Goodness of the Law**
  - a. On one hand, we need to get this straight:



# Plan to Listen

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“So then, the law **is** holy, and the commandment **is** holy, righteous and good...We know that the law **is** spiritual...”  
(Rom. 7:12, 14a).

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- b. The OT law was then and is still today not only “good” (Rom. 7:12-14) but also useful for the Christian.
- c. It applies directly to the life of the Christian today in a New Covenant “written on the heart” sense so that we live it from *a transformed “heart”* (or “spirit”) and, therefore, manifest it in the way we live life (Jer. 31:31-34, Rom. 8:4, 6, 2 Cor. 3:3, 6-8).

## 2. The Weakness of the Law and the Power of the Spirit

- a. On the other hand, we also need to reckon fully with the fact that...

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“For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man” (**Rom 8:3**; cf. Heb. 7:18-19).

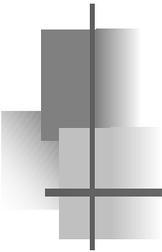
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- b. Although the law was and still is “good,” it was and still is also “**weak**” (Rom. 8:3, Heb. 7:18) in that it has never had the power in itself to change a human heart and motivate godly living.
- c. It requires the continuing practice of faith through the power of the work of the Holy Spirit in the human spirit (Ezek. 36:26-27, Gal. 3:1-7, Rom. 8:16; also vv. 10 and 15? cf. 1 Cor. 2:10-13).

## 3. The Unity of the Law

- a. Finally, we need to work out the implications that it is the whole *unified* OT Mosaic law that is to be (metaphorically) “written on the heart” of the New Covenant believer, not just one aspect of it or another, or some combination thereof. Note, for example, the implications of Matt. 5:17-20 and 22:34-**40**.
- b. The so-called “moral” vs. “civil” vs. “ceremonial” system of dividing the law is unnecessary and

2 Timothy 3:15-17: “...from infancy you have known the holy Scriptures, ...All Scripture is God-breathed and is useful for **teaching, rebuking, correcting and training** in righteousness, so that the man of God may be **thoroughly equipped for every good work.**”



# Plan to Listen

misleading not only in the OT but also in applying it to the Christian life.

- c. The **whole** law applies to the Christian in the same way. As the Lord says it: “*I will put my law in their minds and write it on their hearts*” (Jer. 31:33; cf. also Ezek. 36:25-27 with 2 Cor. 3:3, 6, 14-16).

## II. THE GOODNESS OF THE LAW

### A. The Goodness of the Law in OT Perspective

1. Ex. 19 and 20:18-21 with Deut. 5:22-6:3 (see right margin)
2. Joshua 1:8, Psalm 1
3. Psalms 19, 119

### B. Jesus and the Goodness of the Law

#### 1. The Permanence of the Goodness of the Law – Matthew 5:17-20

Jesus Himself sets forth the basic principles of the relationship between the “kingdom of heaven” (note v. 19) and the law. Of course, this is before Jesus had accomplished His work on the cross, but v. 18b tells us that this teaching **must** be taken seriously “until everything is accomplished” (i.e., the law does not pass away until all things have come to their conclusion, which is still in the future).

The main points in Jesus’ line of argument are:

- a. He did not “abolish” the OT law (and Prophets), v. 17a – This verb occurs in Matthew’s Gospel only in Matt. 24:2, 26:61, and 27:40.
- b. He did come to “fulfill” the OT law (and Prophets), v. 17b – There have been several *different interpretations* of this word “fulfill” in this passage:

Deuteronomy 5:28: “The LORD heard you when you spoke to me and the LORD said to me, ‘I have heard what this people said to you. Everything they said was **good**.’”

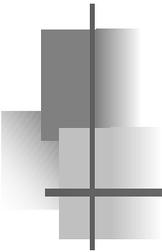
Deuteronomy 5:33: “Walk in all the way that the LORD your God has commanded you, so that you may **live and prosper and prolong your days** in the land that you will possess.”

Deuteronomy 6:3: “Hear, O Israel, and be careful to obey so **that it may go well with you** and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you.”

Deuteronomy 28:1-2: “If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth. **All these blessings will come upon you** and accompany you if you obey the LORD your God.”

Matthew 5:17a: “Do not think that I have come to **abolish** the Law or the Prophets...”

Matthew 5:17b: “...I have not come to abolish them but to **fulfill** them.”



# Plan to Listen

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- 1) It refers to Jesus' *fulfillment* of the law on our behalf by living it perfectly for us and/or through the efficacy of his death, burial, and resurrection. He has fulfilled the prophecies that predicted and the patterns that foreshadowed Him and His work as our redeemer. See, Matt. 1:22, 2:15, 17, etc. ("to be fulfilled," *passive voice*) – cf., Luke 24:13-35.
- 2) It refers to Jesus' *teaching* of the law in a way that: (1) established or upheld the law, (2) added to and, therefore, completed the law, or (3) or brought out the intended meaning of the law in the first place.
- 3) It refers to Jesus' own fulfillment of the provisions of the law in the way that He lived during his life and ministry with us. See *Matt. 3:15* and 23:3—the only other *active voice* uses of this term in Matt. aside from 5:17.

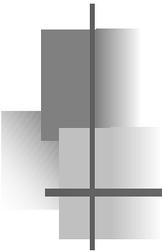
**NOTE:** My own view is a combination of 2 and 3.

- c. So, absolutely no part of the OT law has "passed away" even today, v. 18.
  - 1) Hyperbole, yes, but that's the point. Jesus wants to emphasize the fact that He and His teachings are in line with the law on every point, that is, the true meaning and intent of the law as He lived and taught it (cf. "Six Antitheses" in vv. 21-48).

**Remember** that this Gospel is written to Jewish Christians who would be very concerned, and rightly so, that turning to Christ does not contradict what God had already revealed in the law (and the Prophets)!!!

- 2) No such smallest part of the law will pass away, "*until heaven and earth disappear*" (v. 18a), that is, "*until everything is accomplished*" (v. 18c).

**Matthew 5:18b:** "...not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law."



# Plan to Listen

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**NOTE:** Therefore, *the law* as understood, lived, and *taught by Jesus* (see vv. 21-48) **remains valid even today**, since heaven and earth have not disappeared and not everything is yet accomplished.

- d. One's status in the "kingdom of heaven" depends on **whether** one "annuls" or "keeps" the law and so teaches others accordingly (v. 19).

## 2. **The Depth of the Goodness of the Law** – The "Six Antitheses" (i.e. examples) of Jesus in Matthew 5:20-48.

- a. *The law* as understood, lived, and precisely as it is *taught by Jesus* in His "Six Antitheses" **remains valid even today**, since heaven and earth have not disappeared and not everything is yet accomplished.
- b. We can see from the "six antitheses" themselves that what Jesus was reacting against was not the law itself but, instead, the **understanding** that many of his hearers had of the law, which came to them largely through "the Pharisees and the teachers of the law" (Matt. 5:20).

## 3. **The Pervasiveness of Goodness in the Law**

- a. The Two Great Commandments – Matt. 22:34-40

NOTE esp. v. 40 – Thus, the goodness of the law summarized in the two great commandments pervades **every part of the law**.

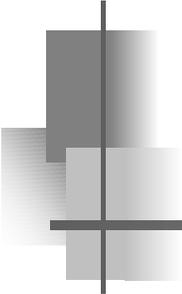
- b. The More Important Matters of the Law – Matt. 23:23-24

NOTE the close parallel between Jesus' three points of emphasis here, "*justice, mercy and faithfulness*," and Micah 6:8: "...*what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.*"

Matthew 22:40: "**All the Law and the Prophets** hang on these two commandments."



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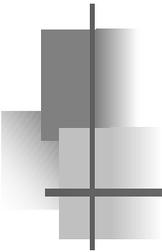


# Lesson Eighteen

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## The Law, The Church & The Christian Life II:

*From the Goodness to the Weakness of the Law*



# Prepare to Discover

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## Lesson Overview

The Old Testament law was good, but it was also weak—both of which remain true today. In this lesson (part two of three), Dr. Averbeck continues to demonstrate the law’s goodness by noting three legitimate uses of it. He then goes on to show its weakness in the absence of Abrahamic faith. The core of the matter has always been “circumcision of the heart,” which cannot be coerced or manufactured through legal regulations. Interestingly, tucked into the teachings of Deuteronomy is not one, but four “shemas,” which seem to promote modeling and socialization as vital for teaching the Faith.

“Orthodoxy, or right opinion, is at best, but a very slender part of religion, if any part of it at all.”

**John Wesley**

*The Works of the Rev. John Wesley*, Vol. 13 (London: Cordeux, 1812), p. 113.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Discern illegitimate and legitimate uses of the law.
- ◆ Identify the misuses of the law by teachers in 1 Timothy.
- ◆ Value the law as instructive for Christian living for all times and cultures.
- ◆ Demonstrate that love (for God and others) is the ultimate aspiration and end of the law.
- ◆ Pursue additional nuances of how the Old Covenant and its law illuminate, foreshadow, and anticipate the New Covenant.

# Plan to Listen

## Lecture Outline

### THE LAW, THE CHURCH, AND THE CHRISTIAN LIFE II

#### From the Goodness to the Weakness of the Law

#### I. THE *GOODNESS* OF THE LAW – continued

##### A. Jesus and the Goodness of the Law (see also Lesson 17)

1. Jesus dealt with the “heart” of the law and true law-keeping in the Sermon on the Mount.
2. BUT he would also get down to the details. See, Matthew 5:27-32 on Adultery/Divorce, cf. Deut. 24:1ff; Matt. 1:18.
3. He was always going beyond the common teachers of the day, and would sometimes extend even beyond the sayings in the law to their ultimate end. See, Matt. 5:43-48.

##### B. Paul and the Goodness of the Law

1. Unfortunately, the same kinds of *misuses and misunderstandings* of the law that existed among the Jewish teachers of the law in Jesus’ day have continued into the church (1 Tim. 1:3-11, esp. vv. 7-9).
2. *Three legitimate USES* of the law according to the NT:
  - a. **First**, the law was an essential part of God’s original intention in regulating his relationship with Israel as a nation. It is *not* transferable to the church in this way – it is not to be used to regulate the church as it had been used to regulate the Jewish nation. See Acts 15:5 (note what is meant by this according to 21:20-21, 23-24) in contrast with 15:19-21 (cf. 21:25).
  - b. **Second**, the law was effective at showing people they were sinners. This is a good thing, not a bad thing! This is one of the ways the law is still “good” (see, e.g., Rom. 3:19-20; 7:7, etc.) – it leads to repentance.

#### **Required Reading:**

- 1 Samuel 8-20
- Jeremiah 31:31-34
- Ezekiel 36:22-27
- 2 Corinthians 3:3-6

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

#### **Matthew 5:27-32:**

##### *Adultery*

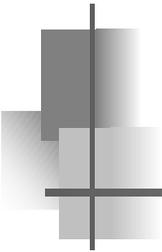
“You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.”

##### *Divorce*

“It has been said, ‘Anyone who divorces his wife must give her a certificate of divorce.’ But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.”

1 Timothy 1:7: “[Some] want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.”

1 Timothy 1:8-9: But we still need to remember “...that **the law is good** if one **USES** it properly. We also know that **law is made not for the righteous but for lawbreakers** and rebels, the ungodly and sinful, the unholy and irreligious.”



# Plan to Listen

**BUT** we need to use the law to convict “sinners” of their need for Christ, not to condemn believers (Rom. 8:1). This is the **negative point** in 1 Tim. 1:3-11!!!

- c. **Third**, the law is still useful as a guide for the Christian life.
1. Ultimately, according to Paul, the purpose for teaching the Word of God, including the OT law “is **love**, which comes from a **pure heart** and a **good conscience** and a **sincere faith**” (1 Tim. 1:5) cf. Jesus’ two great commandments (Matt. 22:34-40) as well as Paul in Rom. 13:8-10, Gal. 5:13-14, 22-23 (see v. 23b; cf. **James 2:8**). This is the **positive point** in 1 Tim. 1:3-11!!!
  2. The OT law was then and is still **presently** “good” (Rom. 7:12-14) – We must **never** compromise on this principle!
  3. In fact, it is not only “good,” but it is also **useful** for the Christian (see 2 Tim. 3:15-17).
  4. It applies **directly** to the life of the Christian today in a New Covenant “written on the heart” sense so that we live it from a **transformed “heart”** (or “spirit”) and, therefore, manifest it in the way we live life (Jer. 31:31-34, Rom. 8:4, 6, 2 Cor. 3:3, 6-8).
  5. God sent His own son to eliminate sin as a problem (Rom. 8:1, 3b),

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“in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the **Spirit**” (Rom. 8:4).

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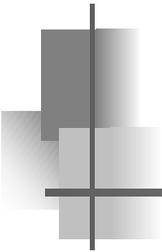
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## II. THE WEAKNESS OF THE LAW

The law was always good, and it still is good (Rom. 7:12-14) and profitable for the Christian (2 Tim. 3:16-17). We must **never** compromise on this principle. But we need to balance this with the biblical truth that, although the law was and still is “good,” it was and still is also “**weak**” (Rom. 8:3, Heb. 7:18).

Romans 7:12-14: “So then, the law **is** holy, and the commandment **is** holy, righteous and good...We know that the law **is** spiritual....”

2 Timothy 3:15-17: “...**from infancy** you have known the holy Scriptures, which are **able to make you wise for salvation** through faith in Christ Jesus. All Scripture is God-breathed and is **useful for** teaching, rebuking, correcting and training in righteousness, so that the man of God may be **thoroughly equipped for every good work**.”



# Plan to Listen

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## A. The Weakness of the Law in the OT

### 1. The Necessity of Abrahamic Faith

Even from the point of view of the OT itself the law could not make the Mosaic Covenant work effectively without “Abrahamic faith” in the Lord being alive in the hearts of the people of the covenant.

- a. The Mosaic Covenant assumes the Abrahamic Covenant
  - 1) See, e.g., Ex. 2:23-25, 3:6-8, 15, Deut. 7:7-8, etc.
  - 2) Compare Genesis 15:6 with:
    - Romans 4:1-3, 9-12; 4:22-5:1
    - Galatians 3:6-12, 15-18
    - And take special note of Hebrews 11 (esp. vv. 23ff, from Moses onward).
- b. But the law cannot work at the level of producing “Abrahamic faith.” ***No law can a change a heart, not even God’s law!***

### 2. Preaching the Law – see especially the Book of Deuteronomy where Moses “expounds” the law (1:5), which had already been legislated in Exodus-Numbers.<sup>1</sup>

**Deuteronomy 4-11** is especially important here, where Moses’ burden was to preach general exhortations to keep the law in the form of “**four shemas**”—Note especially the **third and “great shema”**:

- a. The first Shema: 4:1-49 – note 4:1
- b. The second Shema: 5:1-6:3 – note 5:1

Deuteronomy 4:1: “**Hear** now, O Israel, the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land that the LORD, the God of your fathers, is giving you.”

Deuteronomy 5:1: “Moses summoned all Israel and said: **Hear**, O Israel, the decrees and laws I declare in your hearing today. Learn them and be sure to follow them.”

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<sup>1</sup> For the treaty/covenant structure and ethos of Deuteronomy see **Appendix I** of this Learning Guide (pp. 265ff).

# Plan to Listen

- c. The third Shema: 6:4-8:20<sup>2</sup> – v. 4 is the “great shema”!  
**The principle commandment is found in 6:4-9.**

- 1) 6:4 – a call to feel the impact that there is only one Lord/God—He is absolutely unique and reliable.
- 2) 6:5 – Therefore, focus all your devotion (“love”) on Him.<sup>3</sup>
- 3) 6:6 – Take His words personally (they should be “on your heart”).
- 4) 6:7 – Teach them diligently in your family (note the serious concern for home and family in 4:9ff, here, and 6:20-25, etc.).
- 5) 6:8-9 – Display them publicly. This was taken literally in Jewish tradition (cf. Ex. 13:6-16, esp. vv. 9 and 16, and Deut. 11:13-21, esp. vv. 18 and 20).

**NOTE:** Remember passages like Matt. 10:24-33 (esp. vv. 27, 31-33), 28:18-20, Rom. 1:16-17, etc.

- d. The fourth Shema: 9:1-11:32<sup>4</sup>

**NOTE:** Deut. 10:16 (cf. 9:6, 30:6, and also Lev. 26:41, Jer. 4:4, 9:25-26, Rom. 2:28-29, Col. 2:11, Phil. 3:3).

- 3. Looking Forward to the New Covenant** – The problem was that from the start not all the recognized members of the Mosaic Covenant community actually had such faith.
- a. Ultimately, the prophets looked forward to the time of the establishment of what Jeremiah called the “new” Covenant (Jer. 31:31-34).
  - b. In that New Covenant day:

Deuteronomy 6:4-9: “**Hear**, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.”

Deuteronomy 9:1: “**Hear**, O Israel. You are now about to cross the Jordan to go in and dispossess nations greater and stronger than you, with large cities that have walls up to the sky.”

Deuteronomy 10:16: “Circumcise your hearts, therefore, and do not be stiff-necked any longer.”

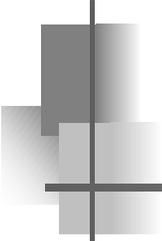
Jeremiah 31:31, 33: “I will make a new covenant...I will put my law in their minds and write it on their hearts...”

Jeremiah 31:34: “...No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest.”

<sup>2</sup> Note the parallel between chapters 6 and 11.

<sup>3</sup> Cf. Deut. 5:10, 7:9, 10:12, 11:1, 13, 22, and also 13:3, 19:9, 30:6, 16.

<sup>4</sup> Note the parallel between chapters 6 and 11.



# Plan to Listen

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- 1) The original goal of righteous living according to the law (Ezek. 36:27b) would be an accomplished fact in the covenant community.
- 2) This will come about through the Lord's own work by his "Spirit" (Ezek. 36:22-27) in the "heart" and "spirit" of his chosen people (v. 26).

## B. The Weakness of the Law in the NT

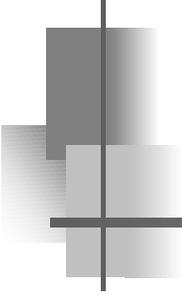
### 1. The Law, the Holy Spirit, and the New Covenant

- a. The two OT passages on the New Covenant cited above (Jer. 31 and Ezek. 36) come together in 2 Cor. 3:3-6.

*(continued in the next lesson)*

2 Corinthians 3:3-6: "You show that you are a letter from Christ, the result of our ministry, **written not with ink but with the Spirit of the living God**, not on tablets of stone but **on tablets of human hearts**...ministers of **a new covenant**-not of the letter but **of the Spirit**; for **the letter kills**, but **the Spirit gives life**."



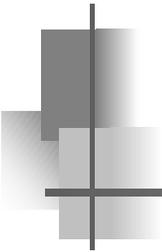


# Lesson Nineteen

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## The Law, The Church & The Christian Life III:

*From the Weakness to the Unity of the Law*



# Prepare to Discover

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## Lesson Overview

Continuing with the weakness of the law, Dr. Averbeck concludes this three-part series with a thorough treatment of how the New Testament writers (especially Paul) describe their understanding of the law in relation to New Covenant believers. The weakness of the law is best understood in light of three “other laws,” which Paul identifies to explain how believers can meet the requirement of righteousness. The unity of the law is demonstrated in contrast with the well-known distinction between moral, civil, and ceremonial law in order to argue for full application of the law to the Christian life.

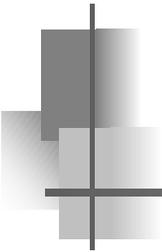
“The *whole* law applies to the Christian in essentially the same way.”

Richard E. Averbeck, Lecture 19

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Articulate the inherent weakness of the law to change the human heart and show how the Holy Spirit works in the human spirit to accomplish this task.
- ◆ Demonstrate the unity of the law in contrast with the threefold division of moral, civil and ceremonial law.
- ◆ Discuss four “laws” mentioned in Scripture and relate them to the Christian journey toward Christ-likeness.
- ◆ Relate the “ceremonial” features of the Old Testament, priesthood, tabernacle, and purity laws, to their New Testament parallels.



# Plan to Listen

## Lecture Outline

### THE LAW, THE CHURCH, AND THE CHRISTIAN LIFE III From the Weakness to the Unity of the Law

*(continued from the previous lesson)*

- b. Although the law was and still is “good,” it was and still is also “**weak**” in that it has never had the power in itself to change a human heart,<sup>1</sup> provide eternal hope,<sup>2</sup> or motivate godly living.<sup>3</sup>
- 1) Romans 8:3<sup>4</sup>
  - 2) Hebrews 7:18-19
    - a) The book of Hebrews speaks about how Jesus was better than the OT high priest, sacrifices, etc. Thus we read that those laws are “set aside,” “weak and useless,” and they “made nothing perfect.”
    - b) No one should argue that we must go back to the literal offering of sacrifices according to the book of Leviticus. This is “set aside.”
    - c) But this does not mean that it is no longer the basis for understanding many of the things that Christ has done on our behalf. On the contrary, that’s the very point of Hebrews.
2. **Romans 6-8** – It is the weakness of the legal stipulations by themselves, without the heart of faith, that Paul emphasized in Rom. 6-8. The law was absolutely good, but it was just as absolutely weak because it could not change the heart.

<sup>1</sup> I.e., overcome the “flesh,” Rom. 8:3ff.

<sup>2</sup> I.e., it makes nothing “perfect,” Heb. 7:12, 15-22, 22-25.

<sup>3</sup> I.e., on the contrary, in those who are still controlled by the sinful nature, it arouses “**sinful** passions,” Rom. 7:5-11.

<sup>4</sup> New American Standard Bible® (NASB), Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation (<http://www.Lockman.org>). Used by permission.

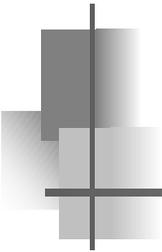
#### **Required Reading:**

- 1 Samuel 21-31
- 2 Samuel 1-5
- Romans 6-8

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

**Romans 8:3:** “For what the Law could not do, **weak** as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.” (NASB)

**Hebrews 7:18-19:** “For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.” (NASB)



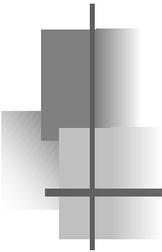
# Plan to Listen

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- a. *This weakness applies to the whole law, **including the “moral” law.*** Paul begins his argument in Rom. 7:7-8:17 by quoting the tenth commandment (7:7) and proceeds on that basis to argue for both the goodness and the weakness of the law (7:8-8:3).
- b. There has been an ongoing debate about the general background of the argument of Rom. 7:7-24: (a) some scholars argue that in this passage Paul is referring to himself in his unsaved condition, (b) others think he is referring to his battle with sin as a Christian, but (c) there is a third option that seems better:
  - 1) In Rom. 7, Paul is talking about what happens when you try to live by the law, regardless of whether or not you are a Christian.
  - 2) He is treating the law generically in terms of its inherent dynamic if one attempts to live with it as the principle of life.
- c. In depraved human hearts, that which is good (the law, 7:8-11, 13) becomes an occasion for working out the dynamics of deception unto death (cf. Gen. 3, we keep replaying the Fall). Therefore:
  - 1) The law which is completely good and spiritual (7:12, 14a) is likewise completely weak and ineffective at making us spiritual (8:3; cf. Heb. 7:18-19).
  - 2) This is because it cannot change that each of us is “of flesh (i.e., not spiritual), sold into bondage to sin” (7:14b NASB).
- d. Rom. 7:24-8:3 makes it clear that it is only through faith in Jesus Christ that “the law of the Spirit of life” can “set me free from the law of sin and death” (Rom. 8:2).  
This imagery is based upon the term “law.” Aside from the OT law of God,<sup>5</sup> there are at least three

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<sup>5</sup> Rom. 7:7-14, 22, 25, 8:3, 4, 7.



# Plan to Listen

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other “laws,” *metaphorically speaking*, that Paul is concerned with in Rom. 7-8:

- 1) The **“law of sin and death at work within my members”** (7:23 NIV; cf. 7:25 and 8:2b): This is explained in earnest beginning with 7:21 against the experiential backdrop of 7:14-20. This law is manifested in the “war” (7:23) between it and the “law of the mind.”
- 2) The **“law of my mind”** (or the inner being) which delights in God’s law and wishes to do good (7:22-25). “Victory” in the “war” between these two laws is gained only by switching to another principle of law altogether, namely, the “law of the Spirit of life.”
- 3) The **“law of the Spirit of life”** in Christ Jesus which is to be identified with the work of the Holy Spirit in the human spirit (8:2, developed in Rom. 8:3-17). **The point** of all this is that we are captivated by our own depravity and the OT law, **as good as it is**, cannot deliver us (8:3). This is what Paul means by the weakness of the law.

There are basically three main stages/steps in this passage overall:

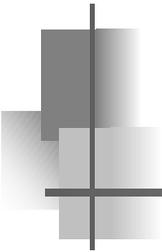
- a) Living under the condemnation of “the law of sin and death” – Rom. 7:7-24<sup>6</sup>
- b) There is no condemnation to those who are in Christ Jesus because through Him “the law of the Spirit of life set us free from the law of sin and death” (i.e., the law can no longer condemn us) – Rom. 7:25-8:3.<sup>7</sup>
- c) Living by “the law of the Spirit of life...in order that the righteous requirements of the law might be fully met in us who do not live

Romans 7:21: “So I find this law at work: When I want to do good, evil is right there with me.”

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<sup>6</sup> Cf. the argument of Rom. 1-2, and even 2:14-15 for the gentiles who do not have the OT law directly.

<sup>7</sup> Cf. the argument of Rom. 3-5.



# Plan to Listen

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according to the sinful nature (i.e., “flesh”) but according to the Spirit” (Rom. 8:2, 4).

The Spirit, then, works in our human spirits<sup>8</sup> to develop in us “a spirit of adoption” (8:15<sup>9</sup>) as opposed to a “spirit of slavery” again (cf. Rom. 7<sup>10</sup>) so that “we cry ‘*Abba*, Father’” because “the Spirit himself testifies with our spirit that we are God’s children” (8:15b-16; cf. the argument of Rom. 6-8).

NOTE: (1) how this “spirit of adoption” can sustain us through the groanings of life (8:17-30) and (2) the hymn of praise associated with this “spirit of adoption” (8:31-39).

### 3. The Holy Spirit in the human spirit – 1 Cor. 2:10b-13

## II. THE *UNITY* OF THE LAW

In some circles, the practice of dividing the law into three categories, “moral,” “civil,” and “ceremonial,” has become the underlying rationale for distinguishing between those parts of the law that are applicable to the Christian life. Normally, the applicability of the so-called “moral” law is emphasized over the “civil” and especially the “ceremonial” law. The problem with this is that there is no place in the OT or in the NT where such a distinction is made in this way.

*In essence, we need to shift in our thinking about this subject by looking at it from the perspective of the “level” or “kind” of application, not the “limit” or “extent” of application.* The whole *unified* Mosaic law is to be “written on the heart” of the New Covenant believer, not just one aspect of it or another, or some combination thereof. From this point of view, the *whole* law applies to the Christian in essentially the same way.

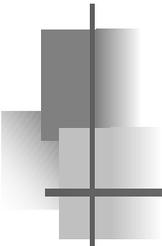
1 Corinthians 2:10b-13: “...**The Spirit** searches all things, even the deep things of God. For who among men knows the thoughts of a man except the **man’s spirit** within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not **received** the spirit of the world but **the Spirit who is from God**, that we may understand **what God has freely given us**. This is what we speak, not in words taught us by human wisdom but in **words taught by the Spirit**, expressing spiritual truths in spiritual words.”

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<sup>8</sup> Cf. 1 Cor. 2:10-13 and “Spirit” in Rom. 8:4, 5, 9, 11, 13, 14, 16a vs. “spirit” in Rom. 8:10, 15 twice, but esp. 8:16b.

<sup>9</sup> NASB/NRSV; NIV has “the Spirit of adoption”—Grace dynamic in either case.

<sup>10</sup> Law dynamic.



# Plan to Listen

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**A. The Whole Law** – even if we accept the threefold division of the law, the NT cites all three “divisions” and applies them to the Christian life:

1. In the Sermon on the Mount, “don’t murder” becomes a prohibition against anger and hatred (Matt. 5:21-22) and a call to pursue reconciliation among brothers in the Lord’s kingdom (5:23-26). “Don’t commit adultery” becomes a call to purity of the “heart” (5:27-30) and, therefore, an exhortation to fidelity in marriage (5:31-32).<sup>11</sup>
2. In 1 Cor. 9:8-14, “don’t muzzle the ox while threshing” (Deut. 25:4) becomes, metaphorically, an exhortation to provide for the needs of gospel ministers.<sup>12</sup>
3. In Rom. 12:1, the background of the OT sacrificial law becomes the basis for the metaphorical command “to *offer* your bodies as *living sacrifices, holy and pleasing to God* – this is your spiritual act of *worship*.” Cf. **Rom. 15:16, Phil. 2:17, Heb. 13:15-16, 1 Pet. 2:4-5, 9.** *The so-called “ceremonial” law is just as suitable for direct (“written on heart” metaphorical) application to the Christian’s heart and life as any other aspect of the OT law.*

**B. The Basic Rationale From a NT Perspective**

1. ***Even though*** we are free from the Mosaic law (Gal. 5:13) and, ***therefore***, it cannot be used to condemn us because we are in Christ (Rom. 7:24-**8:1**)<sup>13</sup> and, ***moreover***, it is not the principle by which we “live”...<sup>14</sup>
2. ***Nevertheless***, part of the essence of the New Covenant in Christ is the “writing of the law upon the heart,” and this is at least *included* in the “law of Christ” (Gal. 6:2) under which we do live. In other words, the “law of Christ” is the means by which “the (OT) law of God” (cf. Rom. 8:7 in its context) is mediated to us “in Christ” (cf.

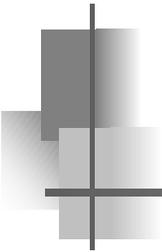
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<sup>11</sup> Cf. Matt. 22:34-40, Rom. 13:8-10, Gal. 5:13-14, 22-26.

<sup>12</sup> Cf. 1 Tim. 5:18.

<sup>13</sup> Cf. the second use of the law in Rom. 3:19-20, 7:13, Gal. 3:21-24, 1 Tim. 1:8-11.

<sup>14</sup> Contrast Lev. 18:5 “Keep my decrees and laws, for the man who obeys them will live by them” with Rom. 8:2 “the law of the Spirit of life set me free from the law of sin and death.”



# Plan to Listen

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1 Cor. 9:21, “I am not free from the *law of God* but am under the *law of Christ*”).

**C. The Two Great Commandments** – Amid controversies with the religious leaders of the Jewish people, the Pharisees sent an “expert” in the law to challenge Jesus (Matt. 22:34-40; Mark 12:28-34; cf. Luke 10:25-28).

1. The expert’s question: “Teacher, which is the greatest commandment in the law?” (Matt. 22:36).
2. Jesus answered by quoting *two* commandments (not one):
  - The **first** is from Deut. 6:5 (“love the LORD your God”).
  - The **second** is from Lev. 19:18 (“love your neighbor”).

Even the “expert” had to admit that Jesus was correct (Mark 12:32-33 and Luke 10:25-29). The “two great commandments” are bound together as a unit and “*All* the *law* and the *prophets* hang on *these two* commandments” (Matt. 22:40). They are not in competition with each other, but are complementary and mutually compatible at all times.<sup>15</sup>

Cf. **Rom. 13:8-10, Gal. 5:13-15, James 2:1-13, esp. v. 8.**

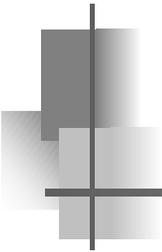
**D. The Application of the “Ceremonial” Law in the NT**

1. It is true that Jesus “fulfilled” the ritual sacrificial requirements for our salvation.<sup>16</sup>
2. But that in itself does not make the “ceremonial” law inapplicable and unimportant to us any more than his fulfillment of the so-called moral and civil law makes them inapplicable or unimportant.
3. We need to have the ritual aspects of the law written on our hearts just as much as the moral (and civil).

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<sup>15</sup> Compare, e.g., 1 John 3:14-17; 4:7-12 [esp. vv. 10-12], 16-21 [esp. vv. 20-21]; contrast loving the world in 1 John 2:15-17.

<sup>16</sup> See many NT passages, e.g., Mark 10:45, Luke 22:19-20, 1 Cor. 11:23-26, Acts 13:38-39, Rom. 3:24-31, Eph. 3:7, Heb. 5-10, 1 Pet. 1:18-19, Rev. 5.



# Plan to Listen

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4. In fact, the “ceremonial” worship law is especially suited for writing on the heart (John 4:24; 2 Cor. 3:3, 6).
5. Our lives need to be saturated with the spirit and actions of “worship,” which is the very focus of the “ceremonial” law.

## a. Priesthood

- 1) One of the founding principles of the Israelite covenant with God at Sinai was that the nation, as a whole, would become “a kingdom of priests” (Ex. 19:6a).
- 2) Also, Heb. 5-10 devotes a great deal of attention to the matter of the royal high priesthood of Jesus based on the pattern of Melchizedek into Gen. 14 and Ps. 110.
- 3) These two patterns (Israel as a kingdom of priests and Jesus as a royal priest) connect to the “royal priesthood” of believers:
  - a) “You are...a royal priesthood, a holy nation”
  - b) And, as such we are responsible to carry out the ministry of proclaiming to the world “the praises of him who called you out of darkness into his wonderful light” (*1 Pet. 2:9*).<sup>17</sup>

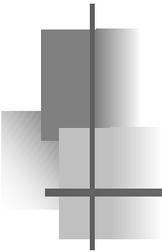
## b. Tabernacle/Temple

- 1) Another major principle in Israel was God’s actual presence with them in the tabernacle/temple (Ex. 25-Num. 9; 1 Kgs. 8).
- 2) This comes through into the NT in several places in metaphorical ways. For example:
  - a) Peter’s description of the church as a group of believers who are being (NIV), or should allow themselves to be (NRSV), “built into a

John 4:24: “God is spirit, and his worshipers must worship in spirit and in truth.”

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<sup>17</sup> Cf. also Rev. 1:6, 5:10, 20:6, Heb. 13:15-16, Phil. 2:17, Rom. 12:1-2.



# Plan to Listen

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spiritual house” (Jesus himself being the living and choice cornerstone, 1 Pet. 2:4, 6-8; cf. *esp. Eph. 2:19b-22*).

b) See also Paul’s use of the same OT background in similar ways in:

- i. The corporate body of the local church is “God’s temple” in which “God’s Spirit lives” (1 Cor. 3:16, note also v. 17).
- ii. The individual Christian must flee immorality because the body is the “temple of the Holy Spirit” (1 Cor. 6:19).

## c. Purity Laws

- 1) This OT pattern continues to manifest itself in the NT and even grow in its application to the church. Note esp. PETER’S vision after Pentecost (Acts 10:10-16) of a “sheet” of all kinds of unclean animals when God said to him: “Do not call anything impure that God has made clean” (Acts 10:13-15).
- 2) See esp. Lev. 11:44-45 (REM. Lev. 11 contains the clean and unclean animal laws) quoted in 1 Pet. 1:15-16, and the purification terminology throughout (e.g., 1 Pet. 1:22).
- 3) Note the background for this in Ps. 51:7, 10.

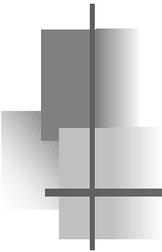
**NOTE:** See Appendix II for “Special Issues for the Law in the Christian Life” (p. 277ff).

1 Corinthians 3:17: “If anyone destroys God’s temple, God will destroy him; for God’s temple is sacred, and you are that temple.”

1 Corinthians 6:19: “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own.”

1 Peter 1:16: “for it is written: ‘Be holy, because I am holy.’”

1 Peter 1:22: “Now that you have **purified** yourselves by obeying the truth so that you have **sincere love** for your brothers, love one another deeply, **from the heart**.”



# Plan to Listen

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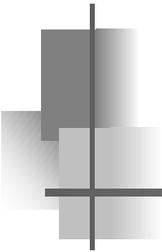
## AN INTRODUCTION:

### THE HISTORY OF ISRAEL AND JUDAH FROM GENESIS THROUGH KINGS

A good way to summarize the history of Israel and Judah is through the ten periods of OT history:

- 1) **The Primeval Period**
  - creation to ca. 2166
- 2) **The Patriarchal Period and Egyptian Sojourn**
  - ca. 2166-1446
- 3) **The Exodus and Wilderness Wanderings**
  - ca.1446-1407(6)
- 4) **The Conquest and Settlement of Canaan**
  - ca.1406-1385
- 5) **The Period of the Judges**
  - ca.1385-1043
- 6) **The United Kingdom**
  - ca. 1043-931
- 7) **The Divided Kingdom**
  - ca. 931-722
- 8) **The Single Kingdom of Judah**
  - ca. 722-587
- 9) **The Babylonian Captivity**
  - ca. 587-539
- 10) **The Restoration and Post-Exilic Period**
  - ca. 539-400

**NOTE:** This introduction to the ten periods of Israel's history is expanded and explained in lessons 20-21, which provides details for each period.

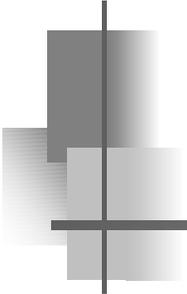


# Pause to Reflect

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## Reflection Questions

1. State briefly what is meant by the “goodness,” “weakness” and “unity” of the law as presented in the lectures. At what points do you have strong agreement or disagreement? Why?
2. Reflect briefly on Romans 6-8 and Dr. Averbeck’s discussion of the four “laws” at work in human/spiritual life. In one sentence, state the relationship of the four laws to each other. Then, identify any new insight(s) you have from this study and why it is significant.
3. Spend just a brief period scanning the book of Hebrews. In light of your emerging Old Testament understanding, describe how Jesus is “better” in his manifestation than the law.

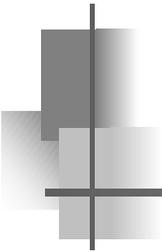


# Lesson Twenty

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## History & History Writing In Ancient Israel I:

*From Creation Through the Divided Kingdom*



# Prepare to Discover

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## Lesson Overview

So far, you have studied in some detail the first three (of ten) periods of Israel's history as presented in the Pentateuch along with concentrated discussions of *covenant* and *law* as they relate to biblical studies and the Christian life. In this lesson, Dr. Averbeck begins a two-part series on the history and historical writings of the Old Testament with special accent on how we can establish dates. The feature of these lectures is a clean description of each historical period and how it relates to the previous and subsequent periods. This will help you situate the subcomponents of Israel's story within the larger metanarrative of Scripture.

“The writers of biblical history in particular see history as “His-story,” God’s story; that is, history is an outworking of God’s plan for creation, Israel, and the nations.”

Richard E. Averbeck, Lecture 21

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Delineate four common components for each of the first seven epochs of OT history—the biblical books pertinent to each, the main events, the keys to dating each period and the key passage(s).
- ◆ Understand how Assyrian eponyms in Ancient Near Eastern literature can be used to place the events of the Old Testament in historical context and establish their actual dates within history.

# Plan to Listen

## Lecture Outline

### HISTORY AND HISTORY WRITING IN ANCIENT ISRAEL I From Creation Through the Divided Kingdom

- I. **The Primeval Period** (creation to ca. 2166 B.C.)
- A. Scripture – Gen. 1:1-11:26
  - B. Main events – Creation and Fall of humanity (Gen. 1-3), Cain murders Abel (Gen. 4), the Adamic line continues through Seth (Gen. 5), the flood and Noahic Covenant (Gen. 6-9), the clans of Noah grow and rebel against God at Babel (Gen. 10:1-11:9).
  - C. Dating – creation to ca. 2166
- NOTE: Dating the pre-Abrahamic people and events is fraught with difficulty (see Lesson 8).
- D. Key passage(s) – Genesis 1:1, 26-28; 3:15
- II. **The Patriarchal Period, Egyptian Sojourn** (ca. 2166-1446 B.C.)
- A. Scripture – Gen. 11:27-Ex. 2:25
  - B. Main events – lives of **Abraham** (Gen. 12-25, see esp. the Abrahamic Covenant in Gen. 15, 17, etc.), **Isaac** (Gen. 25-28), **Jacob and Joseph** (Gen. 37-50).
  - C. Dating – ca. 2166-1446
1. The OT uses a **relative** way of dating events, so we have the problem of establishing the absolute dates according to our Gregorian calendar (worked out by Pope Gregory XIII in the 1580's). For example, see 1 Kings 6:1 and Jer. 1:1-3.
    - a. An absolute date for the birth of Abraham according to a plain reading of the Hebrew text can be established through the use of the Assyrian eponym

#### **Required Reading:**

- 2 Samuel 6-20

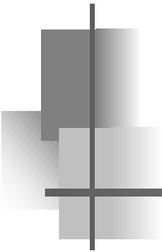
**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

#### **The Ten Periods of OT History:**

- 1) **The Primeval Period**
  - creation to ca. 2166
- 2) **The Patriarchal Period**
  - ca. 2166-1446
- 3) **The Exodus & Wilderness Wanderings**
  - ca. 1446-1407(6)
- 4) **The Conquest/Settlement of Canaan**
  - ca. 1406-1385
- 5) **The Period of the Judges**
  - ca. 1385-1043
- 6) **The United Kingdom**
  - ca. 1043-931
- 7) **The Divided Kingdom**
  - ca. 931-722
- 8) **The Single Kingdom of Judah**
  - ca. 722-587
- 9) **The Babylonian Captivity**
  - ca. 587-539
- 10) **The Restoration & Post-Exilic Period**
  - ca. 539-400

1 Kings 6:1: “Now it came about in the 480th year after the sons of Israel came out of Egypt, in the 4th year of Solomon’s reign...”

Jeremiah 1:1-3: “The words of Jeremiah ...to whom the word of the LORD came in the days of Josiah...in the 13th year of his reign, it came also in the days of Jehoiakim...until the end of the 11th year of Zedekiah...”



# Plan to Listen

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(or *limmu*) lists,<sup>1</sup> where the year was named after an important official and, characteristically, the first year of a king's reign was named after that king.

- b. On the importance of these lists see Thiele, p. 69:

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“One item of unusual importance is a notice of an eclipse of the sun that took place in the month Simanu in the eponymy of Bur-Sagale [the ninth year of the kingship of Ashur-dan III (773-754 B.C.)<sup>2</sup>]. Astronomical computation has fixed this as 15 June 763. With the year of the eponymy of Bur-Sagale fixed at 763 B.C., the year of every other name of the complete canon can likewise be fixed.”

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Since, therefore, the absolute chronology of the Assyrian kings has been established it is possible to date the kings of Israel at points where they intersect with known dates of the Assyrian Eponym list.

- c. Ninety years earlier (853<sup>3</sup>) the battle of Qarqar was a most important event – see the inscription of Shalmaneser III's sixth year (he reigned 858-824) in ANET p. 278b-79a. The most significant portions are:

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“In the year of (the eponym) of Daian-Ashur...I departed from Argana and approached Karkara. I destroyed, tore down and burned Karkara, his royal residence. He brought along to help him 1,200 chariots, 1,200 cavalymen, 20,000 foot soldiers of Adad-ʾidri (i.e. Hadadezer) of Damascus (*Imerishu*), 700 chariots, 700 cavalymen, 10,000 foot soldiers of Irhuleni from Hamath, 2,000 chariots, 10,000 foot soldiers of Ahab, the Israelite (*A-ha-ab-bu matSir-ʾl-la-a-a*), 500 soldiers from Que.”

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This must have been near the end of the reign of Ahab since that was the only time Ahab would have allied himself with the Arameans (see 1 Kgs. 22:1).

- d. More specifically, in an inscription of Shalmaneser III's 18th year (ca. 841, ANET p. 280) he claims that:

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“At that time I received the tribute of the inhabitants of Tyre, Sidon, and of Jehu, son of Omri (*Ia-uʾa mār Hu-um-ri-î*).”

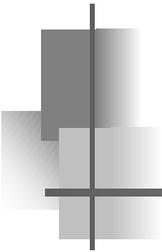
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<sup>1</sup> See Thiele, *The Mysterious Numbers of the Hebrew Kings*, pp. 67-78 and 221-226; Merrill, *An Historical Survey of the OT*, pp. 96-99.

<sup>2</sup> Cf. *CBCOT* (p. 65) and Thiele (p. 223).

<sup>3</sup> Eponym of Daian-Ashur; see Thiele p. 222.



# Plan to Listen

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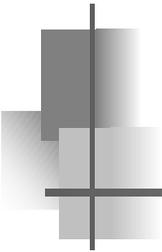
In fact, Jehu is probably the West-Semitic ruler depicted bowing before Shalmaneser on the Black Obelisk stele of Shalmaneser.

Since there are only 12-13 years between the end of Ahab's reign and the beginning of Jehu's<sup>4</sup> and that is the difference between 853 and 841, therefore, 853 must be the last year of Ahab and 841 the first year of Jehu. *This establishes a relatively exact starting point for biblical chronology.*

- e. On that basis one can calculate backwards from Ahab using the relative chronology of the biblical text itself, starting with the earlier kings of the Northern Kingdom of Israel (1-6 below):
- 1) Ahab reigned ca. 874-853 (22 yrs., 1 Kgs. 16:29).
  - 2) Omri reigned ca. 885-874 (12 yrs., 1 Kgs. 16:23).
  - 3) Elah reigned ca. 886-885 (2 yrs., 1 Kgs. 16:8 – Zimri, assassin of Elah, reigned only 7 days, 1 Kgs. 16:15).
  - 4) Baasha reigned ca. 909-886 (24 yrs., 1 Kgs. 15:33).
  - 5) Nadab reigned ca. 910-909 (2 yrs., 1 Kgs. 15:25).
  - 6) Jeroboam reigned ca. 931-910 (22 yrs., 1 Kgs. 14:20) – Since he took the throne in the year of Solomon's death, Solomon must have died in 931 (see the next point below).
  - 7) Solomon reigned ca. 971-931 (40 yrs., 1 Kgs. 11:42).
  - 8) Solomon began to build the temple in ca. 966 (his fourth year, 1 Kgs. 6:1).
    - a) The exodus took place ca. 1446 (480 yrs. before Solomon began to build the temple, 1 Kgs. 6:1).

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<sup>4</sup> Cf. 1 Kgs. 22:51 and 2 Kgs. 3:1.



# Plan to Listen

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- b) Israel was in Egypt from ca. 1876-1446 (430 years, Ex. 12:40, cf. Gen. 15:13; *but* cf. Ex. 12:40 in the LXX, which would mean they entered Egypt in ca. 1660).
- c) Jacob was born ca. 2006 since he was 130 yrs. old when he brought his family down to Egypt (Gen. 47:9; or ca. 1790 if Ex. 12:40 in the LXX).
- d) Isaac was born ca. 2066 since he was 60 yrs. old when Jacob was born (Gen. 25:26; or ca. 1850 if Ex. 12:40 in the LXX).

## **THEREFORE:**

- e) Abraham was born ca. 2166 since he was 100 years old when Isaac was born (Gen. 21:5; or ca. 1790 if Ex. 12:40 in the LXX).
2. Absolute chronology going back farther than this is greeted today with skepticism even among many “conservative evangelical” scholars.
- a. Given Abraham as the chronological starting point, nevertheless, conservative scholars will hold by and large to the historicity of the main events even, in Genesis 1-11. However, as you might expect, there is also a debate within conservative circles about the “literal” historical intent as opposed to a “literary” historical reading in some of these early chapters, especially Genesis 1.
  - b. Less conservative or non-conservative scholars often question the historicity of many events in Gen. 1-11.

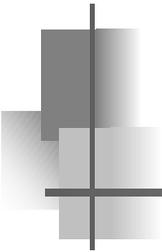
The non-conservative scholar Richard J. Coggins in his chapter entitled “Did it all Happen?”<sup>5</sup> writes:

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“...little attention need be given here to the material in Genesis 1-11. It fulfills none of the criteria which would be necessary for a modern historian to regard as historical, and only the preconceived notion that everything in the Bible must

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<sup>5</sup> Richard J. Coggins, *Introducing the Old Testament* (Oxford, 1990), p. 34.



# Plan to Listen

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necessarily be factually accurate could have led to any other conclusion.”

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This means, for example, that the debate over chronology in the early chapters of Genesis (esp. the genealogies in Gen. 5 and 11; see above) is a matter confined to conservative circles.

## D. ANE history and culture **before** the time of Abraham

### 1. Mesopotamia

- a. A Protohistoric period (3100-2700) – Uruk 4, Jamdat Nasr (=Uruk3), Early Dynastic I. NOTE: the first written documents are from Uruk 4b.
- b. Early Dynastic II and III (2700-2340)
- c. Dynasty of Akkad (2340-2200) – founded by Sargon the Great
- d. Gutian period (ca. 2200-2113) – possibly much shorter, depending on how one interprets certain inscriptions of the period

### 2. Egypt

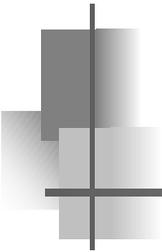
- a. Early Dynastic Period (ca. 3100-2890) – First to Sixth dynasties
- b. First Intermediate Period (ca. 2180-2040) – Seventh to Tenth dynasties

### 3. Syro-Palestine

- a. Archeology
- b. Ebla

## E. ANE history and culture **during** the patriarchal period

### 1. Mesopotamia



# Plan to Listen

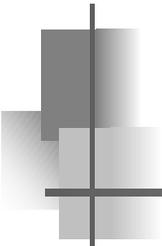
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- a. Ur III Dynasty (2113-2006) – downfall caused by Amorite invasion(s)
  - b. Isin-Larsa period
  - c. Old Babylonian period
  - d. Mari and “enclosed nomadism”
2. Egypt
- a. Middle Kingdom Period (2040-1633) – Eleventh to Thirteenth dynasties
  - b. Second Intermediate Period (1786-1550) – Fourteenth to Seventeenth dynasties (i.e., Hyksos period)

F. Key passage – Genesis 12:1-3

### III. The Exodus and Wilderness Wanderings – Moses to Joshua (ca. 1446-1407[6] B.C.)

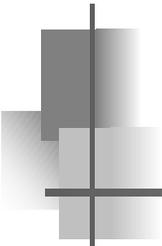
- A. Scripture – Ex. 3:1-Deut. 34:12.
- B. Main events –the exodus (Ex. 3-15), travel to Sinai (Ex. 16-18), giving the law etc. at Sinai (Ex. 19-Num. 10), rebellion at Kadesh-barnea (Num. 13-14), Moses’ and Aarons’ sin (Num. 20), from the wilderness to Moab (Num. 21), Balaam’s oracles (Num. 22-24), Moses’ final address (Deuteronomy).
- C. Dating – 1446-1407/6 – See the previous notes and discussion of the date of the exodus in Lesson 11.
- D. The ANE and the exodus
1. Egypt
    - a. Thutmose III (1490-1436 ANEH; 1504-1450 CAH) or Amunhotep II (1438-1412 ANEH; 1450-1425 CAH) and the ***Eighteenth dynasty*** (1558-1303)



# Plan to Listen

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- b. Ramses II (1304-1237 CAH) and the *Nineteenth dynasty*
  - 2. Mesopotamia and Anatolia
    - a. The Kassites in Babylonia
    - b. The kingdom of Mitanni in Assyria
    - c. The Hittites in Anatolia
    - d. Syro-Palestine
      - 1) Ugarit and international politics
      - 2) Archaeology in Palestine
  - E. Key passage(s) – Ex. 3:14-15; 19:5-6; Lev. 19:18; Deut. 6:4-9
- IV. The Conquest and Settlement of Canaan** – from the death of Moses to the death of Joshua (ca. 1406-1385 B.C.)
- A. Scripture – Joshua (including Judges 1-2?)
  - B. Main events – conquest of the land (Josh. 1-12), the division of the land (Josh. 13-22), Joshua’s farewell (Josh. 23-24)
  - C. Dating – ca. 1406-1385
  - D. The ANE and the period of the conquest and settlement
    - 1. Egypt – the Amarna period (cf. Amunhotep III 1402-1363 and Akhenaten 1363-1347)
    - 2. Palestine and Syria
      - a. Ugarit and Canaanite religion
      - b. Reflections of Palestine in the Amarna letters
  - E. Key passage(s) – Josh. 1:6-8; 24:14-15



# Plan to Listen

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## V. The Period of the Judges – from Joshua’s death to Saul’s anointing (ca. 1385-1043 B.C.)

- A. Scripture – Judges, Ruth, 1 Sam. 1-8
- B. Major events – the recurring cycle of sin, judgment, repentance, and restoration (Judges 2ff), demand for a king (1 Sam. 8)
- C. Dating – ca. 1385-1043 (See *CBCOT*, p. 26)
- D. The ANE during the Judges Period

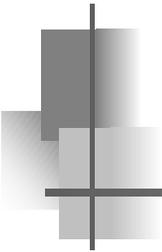
NOTE: The “watershed” is the “Sea Peoples Movement” which took place around 1200.

- 1. Before 1200
  - a. Balance of international power
  - b. Conditions in Palestine
- 2. After 1200
  - a. Absence of international power
  - b. Conditions in Palestine

- E. Key passage(s) – Judges 2:11-23; 21:25 (cf. 17:6; 18:1; 19:1); Ruth 1:16-18; 1 Samuel 8:4-7

## VI. The United Kingdom – from the anointing of Saul to the death of Solomon (ca. 1043-931 B.C.)

- A. Scripture
  - 1. Historical literature – 1 Sam. 9-1 Kings 11; 1 Chr. 10-2 Chr. (cf. 1 Chr. 8:29-9:1 and 9:35-44)
  - 2. Psalmic literature – the many Davidic Psalms, see also the colophon of Ps. 72.
  - 3. Wisdom literature – Job, Proverbs (mostly Solomonic, but see chapters 30 and 31), Ecclesiastes, Song of Solomon



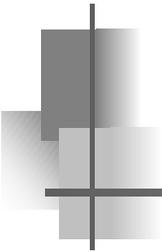
# Plan to Listen

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- B. Major events – reigns of Saul, David, and Solomon
- C. Dating – 1043-931
  - 1. Saul – 1043-1011 (continued by his son Ishbosheth in the north [at Mahanaim] until about 1004)
  - 2. David – 1011-971 (1011-1004 in Hebron, then Jerusalem)
  - 3. Solomon – 971-931
- D. The ANE during the United Monarchy (cf. Isaiah 19:23ff)
  - 1. Mesopotamia
  - 2. The Arameans
  - 3. The Phoenicians
  - 4. The Philistines
  - 5. Other Canaanites
  - 6. The Egyptians
- E. Key passage(s) – 1 Samuel 13:14; 16:7, 13; 2 Samuel 7; 1 Kings 3:3-14; 11:4

## **VII. The Divided Kingdom** – from the death of Solomon to the fall of Samaria (ca. 931-722 B.C.)

- A. Scripture
  - 1. Historical literature – 1 Kgs. 12-2 Kgs. 17 (cf. 18:9-12) and 2 Chr. 10-29
  - 2. Prophetic literature – See *CBCOT*, p. 52, but see also the ministry of Elijah and Elisha.
- B. Major events – Elijah and Elisha (see 1 Kgs. 17-2 Kgs. 13), fall of Samaria (see 2 Kgs. 17)
- C. Dating – 931-722



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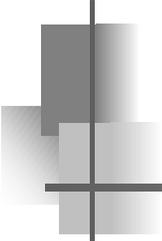
D. The ANE during the Divided Kingdom Period

1. Egypt
2. The Arameans and others in near proximity
3. Assyria

E. Conflicts between the Northern and Southern Kingdoms

F. Key passage(s) – 1 Kings 12:25-13:6; 2 Kings 17

*(continued in the next lesson)*



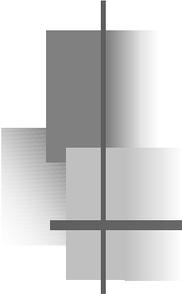
# Pause to Reflect

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## Reflection Questions

1. Is it important for Christians to be able to accurately date the events of Old Testament history, such as the lives of Abraham, Isaac, Jacob, and the exodus from Egypt? What is gained by knowing the dates?
2. Read again the quote from Richard J. Coggins regarding the little importance of studying the chronology of Genesis 1-11 (p. 210), and Dr. Aeverbeck's comment that "the debate over chronology in the early chapters of Genesis...is a matter confined to conservative circles." What is your response? Does this observation raise any questions or cause any tension for you? Explain.
3. Students of national or world history are commonly asked to memorize certain vital dates or facts to concretize their importance. What dates or events from this lesson seem especially important for Christians to memorize as an aid to their faith journey? What (if anything) would be the benefit of this exercise?

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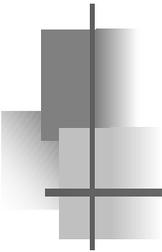


# Lesson Twenty-One

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## History & History Writing In Ancient Israel II:

*The Nature of History Writing & the Institution of Judge*



# Prepare to Discover

## Lesson Overview

What does it mean that Joshua through Kings is historical literature? Should we read it as a collection of historical facts or as a presentation of history with certain perspectives and theological agendas? In this second of two lessons on *History and History Writing in Ancient Israel*, Dr. Averbeck traces the last three (of ten) periods of Israel's history and discusses the issues relevant to reading biblical, historical literature properly. He focuses on the need for historical accuracy and for reading the biblical record in light of the historical, cultural and theological context in which it was written.

“The biblical record, therefore, contains more than a listing of happenings and, like other historical writing, interprets data in the light of national and religious convictions. Events did not just happen. ...‘History’ in the biblical sense reflects a national setting and relationship to a religious community...and thus presents a particularistic interpretation.”

**Gene Larue**

*Old Testament Life and Literature*, Chapter 2, 1997.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Delineate for each of the last three (of ten) epochs of Israel's history the pertinent biblical books, the main events and the keys to dating each period.
- ◆ Define history, historicity, and historiography as applicable to the biblical record.
- ◆ Understand four observations related to historical writing and its influence and function within a particular culture.
- ◆ Value a proper understanding of history and historical writing as vital to appropriately reading and interpreting Scripture.
- ◆ Examine the role of “judge” in the developing nation of Israel, and observe Jesus Christ's ultimate embodiment of all four OT institutions: judge, king, priest and prophet.

# Plan to Listen

## Lecture Outline

### HISTORY AND HISTORY WRITING IN ANCIENT ISRAEL II

#### The Nature of History Writing & the Institution of Judge

*(continued from the previous lesson)*

#### VIII. The Single Kingdom of Judah – from the fall of Samaria to the destruction of Jerusalem (ca. 722-587 B.C.)

##### A. Scripture

1. Historical literature – 2 Kings 18-25 and 2 Chr. 30-36 (but see 36:22-23)
2. Prophetic literature – see *CBCOT*, p. 52.

##### B. Major events – the international involvements of Hezekiah (2 Kgs. 17-20, 2 Chr. 32, Is. 36-39), the reign of Josiah (2 Kgs. 22-23, 2 Chr. 34-35), the three deportations (606/5 Daniel, 597 Ezekiel, 587/6 Jerusalem and temple destroyed)

##### C. Dating – 722-587

##### D. The ANE during the Single Kingdom Period

1. Egypt
2. Assyria
3. Neo-Babylonia – Nabopolassar, Nebuchadnezzar, etc. (ca. 626 to 538)

##### E. Key passage(s) – 2 Kings 18:1-6; 20:1-11; 22:1-11; 23:4-20

#### IX. The Babylonian Captivity – from the first captivity (606/5) to the first return (ca. 536) or from the destruction of Jerusalem (587/6) to the completion of the second temple (516)

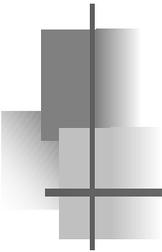
#### **Required Reading:**

- 2 Samuel 21-24
- 1 Kings 1-11

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

#### **The Ten Periods of OT History:**

- 1) **The Primeval Period**
  - creation to ca. 2166
- 2) **The Patriarchal Period**
  - ca. 2166-1446
- 3) **The Exodus & Wilderness Wanderings**
  - ca. 1446-1407(6)
- 4) **The Conquest/Settlement of Canaan**
  - ca. 1406-1385
- 5) **The Period of the Judges**
  - ca. 1385-1043
- 6) **The United Kingdom**
  - ca. 1043-931
- 7) **The Divided Kingdom**
  - ca. 931-722
- 8) **The Single Kingdom of Judah**
  - ca. 722-587
- 9) **The Babylonian Captivity**
  - ca. 587-539
- 10) **The Restoration & Post-Exilic Period**
  - ca. 539-400



# Plan to Listen

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## A. Scripture

1. Historical literature – 2 Kgs. 25:27-30, 2 Chr. 36:15-23, Daniel
2. Prophetic literature – Ezekiel, but see also parts of Jeremiah and Daniel (?).

## B. Major events – the three captivities (see above), the decree of Cyrus providing for restoration (539)

## C. Dating – minimally from 587 to 539

## D. The ANE during the period of the Babylonian captivity

1. The decline of Babylon
2. The rise of Medio-Persia

## X. **The Restoration** –the first return under Zerubbabel (ca. 536), the second under Ezra (ca. 458), the third under Nehemiah (ca. 444) through to Malachi (ca. 433)

### A. Scripture

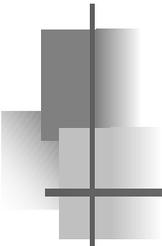
1. Historical literature – Ezra, Nehemiah, Esther

**NOTE:** This period of OT history is not included in Genesis-Kings, which ends with the exile. Contrast the Chronicles history, which concludes with Cyrus king of Persia's decree to allow the Jews to return to Judah and rebuild the temple (see the last verses of 2 Chronicles). Also, see the immediate link to the first verses of Ezra and, therefore, the history in Ezra-Nehemiah(-Esther).

2. Prophetic literature – Haggai, Zechariah, Malachi (possibly Joel)

### B. Major events – the three returns (see *CBCOT*, p. 35)

1. Zerubbabel, 536 – Rebuilds the Temple (Ezra 1:3-2:2)



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2. Ezra, 458 – Restores the rule of Mosaic law (Ezra 7 and Neh. 8)
  3. Nehemiah 444 – Rebuilds the walls of Jerusalem (Neh. 1-6)
- C. Dating – 536-ca. 400
- D. The ANE during the Restoration Period
1. Persia
  2. Egypt

**NOTE:** The theology of Joshua-Kings builds upon the theology established in Deuteronomy.

## THE NATURE OF HISTORY WRITING IN GENESIS THROUGH KINGS

The outline of periods in biblical history shows that the Bible is in reality a *historical* book. Of course, it is also a *literary and theological* masterpiece at the same time, and that affects how it recounts history and how we should read it as history.<sup>1</sup>

**I. Definition** – “*History* is the intellectual form in which a civilization renders account to itself of its past.”<sup>2</sup>

“History” is a very general term then for: (1) what happened in the past as well as (2) how that past has been recounted. The

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<sup>1</sup> **Helpful readings in this specialized field of study include:**

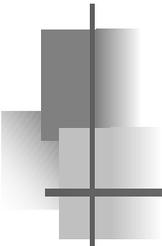
David Howard, Jr., *An Introduction to the Old Testament Historical Books* (Chicago: Moody Press, 1993): 23-58.

V. Philips Long, *The Art of Biblical History* (Grand Rapids: Zondervan, 1994).

\_\_\_\_\_, “Old Testament History: A Hermeneutical Perspective,” in *A Guide to Old Testament Theology and Exegesis*, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1999): 83-99, also published in Willem A. VanGemeren, *New International Dictionary of Old Testament Theology and Exegesis* (Grand Rapids: Zondervan, 1997): 86-102.

Eugene H. Merrill, “Old Testament History: A Theological Perspective,” in *A Guide to Old Testament Theology and Exegesis*, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1999): 65-82, also published in Willem A. VanGemeren, *New International Dictionary of Old Testament Theology and Exegesis* (Grand Rapids: Zondervan, 1997): 68-85.

<sup>2</sup> From Johan Huizinga, “A Definition of the Concept of History,” in R. Klibansky and H. J. Paton (eds.), *Philosophy and History: Essays Presented to Ernst Cassirer* (New York: Harper & Row Publishers, 1963), p. 9.



# Plan to Listen

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technical terminology for these two aspects of “history” is, respectively:

- A. **Historicity** – “the actual events or circumstances supposedly witnessed to by the text(s) under study”<sup>3</sup>
- B. **Historiography** – “the study of the techniques of historical research and historical writing, the methods of major historians, etc.”<sup>4</sup>

II. **Explanation** – Huizinga himself broke his definition down into four major points about history writing.<sup>5</sup> We can apply these to the Bible in the following way:

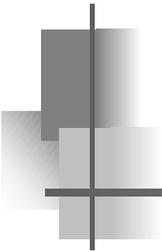
- A. **History writing is intellectual**, so the writers of history give a certain *interpretation or explanation* of history.
  - 1. The writers of biblical history in particular see history as “His-story,” God’s story; that is, history is an outworking of God’s plan for creation, Israel, and the nations.
    - a. The history recounted in the Bible is a **theological “metanarrative.”** (“metanarrative” = a story that explains all other stories).
    - b. History writing in ancient Israel is “historized” theology.
  - 2. The Israelites were Ancient Near Easterners, and the people of the ANE did speculative thinking through stories, especially foundational **mythological** stories about creation, the condition of mankind, the flood and so on.
  - 3. This is why the biblical account of history begins with creation and a whole series of primeval narratives (Genesis 1-11). By this means, the biblical story engaged

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<sup>3</sup> From Richard E. Averbeck, “The Sumerian Historiographic Tradition and Its Implications for Genesis 1-11,” in *Faith, Tradition, and History: Old Testament Historiography in its Near Eastern Context*, ed. A. R. Millard, J. K. Hoffmeier, and D. W. Baker (Winona Lake, Indiana: Eisenbrauns, 1994), p. 84.

<sup>4</sup> From *Webster’s New World Dictionary of the American Language*, Second College Edition (Prentice Hall, 1986).

<sup>5</sup> See also Averbeck, “The Sumerian Historiographic Tradition,” pp. 84-93.



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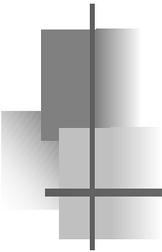
with the issues and questions of the ANE while at the same time making it clear that the God of Israel was not just one of many gods.

4. Therefore, Genesis 1-11 and the patriarchal accounts that follow (esp. Gen. 12:1-3) lay the historical, literary, and theological foundation for all history. Specifically:
  - a. Yahweh the God of Israel is the *creator* and sovereign over all.
  - b. As the creator, Yahweh God is also the *redeemer* of fallen mankind – those created in his image and likeness.
  - c. God is *dynamically involved* in the outworking of his redemptive plan *through history*.
  - d. God is working out his plan in the lives of *people*.

**B. *History writing is the product of a particular civilization***, so the history of that particular civilization determines the focus and point of view of the history writing that it produces.

**NOTE:** All history writing is *perspectival* and because of that it is also *selective*.

1. Our focus in this course is on ***Genesis through Kings***.
  - a. Joshua through Kings is normally thought of as the first set of “historical books” in the Bible, and they do indeed recount history.
  - b. But in the Hebrew tradition they are called the “former prophets” (thus the name of this course is “Pentateuch and *Former Prophets*”) because this history was written *by prophets* from a *prophetic perspective*.
  - c. They are also called the “Deuteronomistic History” because they were written from the perspective of the theology in Deuteronomy, in which Moses was expounding (i.e., preaching) the law (Deut. 1:5) as Israel’s first and foremost prophet (see Num. 12:6-8;



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Deut. 18:15; and 34:10-12 – the last three verses in the Pentateuch).

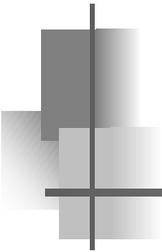
- d. Therefore, Moses not only wrote the history of Israel from creation to his own death (Gen.-Deut.), but in doing so he also **set the agenda** for the prophetic writers of history in Joshua through Kings, after his death.

**NOTE:** Much of our treatment of the former prophets will depend on tracing the development of the four major **institutions** of ancient Israel as set forth in Deut. 16:18-18:22: **judge, king, priest, and prophet**.

2. The Books of Chronicles constitute a “synoptic” account of the history of Israel, **parallel to but different from** Joshua through Kings (like the synoptic histories of the life of Christ in the Gospels, each telling the story of Jesus’ life from a different perspective).

**REMEMBER:** All history writing is **perspectival** and **selective**. The same story can be told from different perspectives, and all of them can still be historically accurate.

- a. Actually, on a genealogical level at least, this history extends all the way from Genesis through Kings. See the genealogies of 1 Chronicles 1-9 that begin with, “**Adam**, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah. The sons of Noah: Shem, Ham and Japheth” (vv. 1-4).
- b. Chronicles also extends the history beyond the end of Kings (the beginning of the Babylonian captivity) to the time of the conquest of Babylon by Cyrus the king of Persia, who decreed the return of the Jews to their homeland (2 Chr. 36:22-23).
- c. The Chronicler’s history has a different **perspective** on the history of Israel than Joshua through Kings because it was written from a post-exilic point of view, with the decree of Cyrus specifically in mind,



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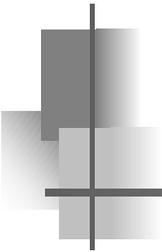
and from a priestly perspective rather than a prophetic perspective.

C. *History writing is a civilization's rendering account to itself*, so it takes on certain literary forms or *genres*, uses various techniques of literary artistry, and reflects (sometimes even mentions) the use of sources of historical information.

1. Biblical history writing is largely done by narrative—*stories* about the past. However, there are also *poetic* accounts that recount history,<sup>6</sup> and also *other kinds of written materials* (e.g., genealogies, census lists, prophetic oracles, etc.).
2. The writers are concerned not only about what they want to say, but also how they want to say it.
3. The historical books of the Bible are full of implicit and explicit indications of the use of sources in the writing of biblical history (compare, e.g., the prologue to Luke in the NT).
  - a. Some take the “generations” formula in the Book of Genesis to indicate sources. This is debatable, but Genesis 5:1 reads, “This is the *book* (lit. ‘scroll’) of the generations of Adam.”
  - b. The genealogical history of Israel and related peoples (i.e., the Arabs, Edomites, etc.) beginning with the patriarchs in Genesis 11-50 would be a normal way of carrying *oral* family history down through the generations, especially in familial/tribal cultures such as that of the patriarchs.
  - c. Some sources are actually named:
    - 1) “The Book of the Wars of the LORD” (Num. 21:14)
    - 2) “The Book of Jashar” (Josh. 10:13; 2 Sam. 1:18)
    - 3) “The book of the annals of Solomon” (1 Kgs. 11:41)

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<sup>6</sup> Compare, Exodus 14 with 15, Judges 4 with 5, and see also Psalms 105-106.



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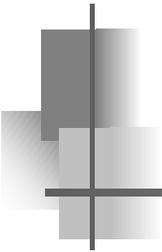
- 4) “The book of the annals of the kings of Israel” (1 Kings 14:19<sup>7</sup>)
  - 5) “The book of the annals of the kings of Judah” (1 Kings 14:29<sup>8</sup>)
  - 6) “The records of Nathan the prophet and the records of Gad the seer” (1 Chr. 29:29)
  - 7) “The prophecy of Ahijah the Shilonite...the visions of Iddo the seer” (2 Chr. 9:29)
  - 8) “The annotations of the prophet Iddo” (2 Chr. 13:22)
  - 9) “The records of Shemaiah the prophet and of Iddo the seer that deal with genealogies” (2 Chr. 12:15)
  - 10) “written in the records of the seers” (2 Chr. 33:19)
  - 11) “written in the Laments” (2 Chr. 35:25)
- d. Some of the sources mentioned in the Chronicler’s history probably actually refer to Joshua through Kings.
- 1) “The book of the kings of Israel” (1 Chr. 9:1; 2 Chr. 20:34; cf. 2 Chr. 20:34)
  - 2) “The annals of Jehu son of Hanani, which are recorded in the book of the kings of Israel”), “the records of Samuel the seer” (1 Chr. 29:29)
  - 3) “The book of the kings of Israel and Judah” (or “...Judah and Israel”; see 2 Chr. 16:11<sup>9</sup>)

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<sup>7</sup> See also 1 Kings 15:31; 16:5, 14, 20, 27; 22:39; 2 Kings 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21, 26, 31.

<sup>8</sup> See also 1 Kings 15:7, 23; 22:45; 2 Kings 8:23; 12:19; 14:18; 15:6, 36; 16:19; 20:20; 21:17, 25; 23:28; 24:5.

<sup>9</sup> See also 2 Chr. 25:26; 27:7; 28:26; 32:32; 35:27; 36:8.



# Plan to Listen

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- 4) Or simply “the annotations on the book of the kings” (2 Chr. 24:27)
  - 5) Compare also: “written in the vision of the prophet Isaiah son of Amoz in the book of the kings of Judah” (2 Chr. 32:32).
- e. We even have references to the annals of foreign kings and kingdoms (e.g., Esther 2:23; 6:1-2; 10:2; Ezra 4:15; 6:1).

**D. *History writing is about the past of that civilization***, so it must be concerned with ***what actually happened***. This is true even though they write from a certain perspective, select certain conditions, people, or events to mention or highlight, and shape their writing in literary ways (see above).

1. Today many scholars would rather turn the question to what Israel ***believed*** to have happened in their past, not what really happened (i.e., “tradition” history).
2. However, the history written in the Bible presents itself as corresponding to what really happened.
  - a. The writers cited sources they used.
  - b. See, e.g., the expression “until/to (Hebrew *‘ad*) this day,” which appears first in the narrative framework of the Pentateuch and extends through much of the rest of the OT.
  - c. In the Pentateuch see perhaps Moses’ point of view in Gen. 19:37, 38; 22:14; 32:32[33], 47:26; Deut. 2:22; 3:14; 29:28[27]).
  - d. According to Deut. 34:6, however,  

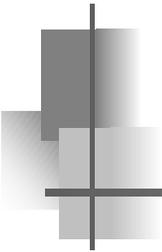
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“He (apparently the Lord) buried him (Moses) in Moab, in the valley opposite Beth Peor, but *to this day* no one knows where his grave is.”

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  - e. Most of the occurrences of this formula in the historical books (Joshua through Esther in the



# Plan to Listen

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English canon) are unclear as to how long “this day” could have been after the events.<sup>10</sup>

- f. Sometimes it could not have been long afterward. For instance, Josh. 6:25 says,

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“But Joshua spared Rahab the prostitute,...and *she lives among the Israelites to this day.*”

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Apparently, the writer of this verse lived during the time of Joshua or not long after, since Rahab was still alive when he wrote (cf. 1 Kings 9:21, 2 Chr. 8:8).

- g. Sometimes the gap was longer, although not necessarily more than a generation or two. For example, the expression “In those days Israel had no king; everyone did as he saw fit,”<sup>11</sup> clearly reflects the monarchic setting of the author of Judg. 17-21.

## THE INSTITUTION OF JUDGE

Four major institutions were essential to the proper functioning of ancient Israelite society as a theocratic kingdom of God in the land: ***judge, king, priest, and prophet.*** The basic regulations for each of these institutions are set forth in Deuteronomy 16:18-18:22.

These same institutions also provide much of the theological (typological) foundation for understanding Jesus Christ. In the New Testament Jesus is presented as, among other things, the ultimate:

**Judge** (e.g., John 5:22, 27; Acts 10:42)

**King** (e.g., Matthew 2:1-2)

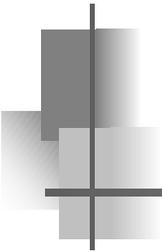
**Priest** (e.g., Hebrews 4:14-16)

**Prophet** (e.g., Matthew 13:57)

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<sup>10</sup> Josh. 4:9; 7:26; 8:28-29; 9:27; 10:27; 13:13; 14:14; 15:63; 16:10; Judg. 1:21, 26; 6:24; 10:4; 15:19; 18:12; 1 Sam. 6:18; 27:6; 2 Sam. 4:3; 6:8; 1 Kings 8:8; 9:13; 10:12; 12:19; 2 Kings 8:22; 10:27; 14:7; 16:6; 17:23, 34, 41; 1 Chr. 4:43; 6:26; 13:11; 2 Chr. 5:9; 8:8; 10:19; 20:26; 21:10; 35:25.

<sup>11</sup> Judg. 21:25; cf. 17:6; 18:1; 19:1.

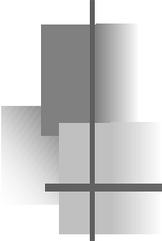


# Plan to Listen

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**The institution of Judge** and the judicial system as a whole, the principles of which are legislated in Deut. 16:18-17:13, lays a certain foundation for the books of Joshua through Judges, especially Judges (and Ruth).

- A. Deuteronomy 16:18-17:7 – *Local courts* and procedures:
  - 1. Deut. 16:18-20 – The court in the gate of the city
  - 2. Deut. 16:21-17:7 – Religious fidelity in court context
    - a. Deut. 16:21-22 – Altar law
    - b. Deut. 17:1 – Sacrificial law
    - c. Deut. 17:2-7 – Serving only the true God as central to justice in Israel
- B. Deuteronomy 17:8-13 – *Central court* and procedures

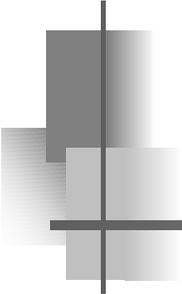


# Pause to Reflect

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## Reflection Questions

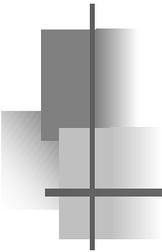
1. Reflect on the four major points from Huizinga presented in the lecture. How do these observations about “history writing” challenge, confirm or clarify your view of and approach to reading the Old Testament? Explain.
2. Review the four institutions established in Deut. 16:18-18:22 and Jesus’ fulfillment of each (see the lecture outline, p. 230). Write a brief statement of how Jesus is the ultimate embodiment of each institution and offer ways each could be applied (perhaps in a sermon) to the Christian life.
3. Regardless of your national or ethnic background, how do you think your cultural traditions, perspectives and selectivity affect the way people read the Bible, present the Christian story, and interpret its message? How has this been true of you? What adjustments (if any) should be made?



# Lesson Twenty-Two

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## The Book of Joshua



# Prepare to Discover

## Lesson Overview

As the forty-year delayed nation of Israel is poised to finally enter and conquer the Promised Land, their ultimate goal is to live in peace and enjoy the “rest” God intended for humanity. In this lesson, Dr. Averbek works through the structure and theology of the book of Joshua, especially its emphasis on “rest” but with particular attention to the divine command to “utterly destroy” everything and everyone in Canaan. How could God sanction (even command!) such military brutality? Herein he presents both the historical/cultural context and the rationale for what many modern Christians find unthinkable.

“But what of the immorality involved in the horrors inflicted upon the previous populations? Tribal movements, like earthquakes, appear to have no anxieties about their reputation. The Israelite conquests were reduced to swift, tidy battles by some writers who were far removed from the grime, confusion, and naked brutality of the events.”

**Chaim Potok**

*Wanderings: Chaim Potok's History of the Jews* (New York: Fawcett Crest), p. 119.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Apprehend the original chronological sequencing of the historical books, Joshua-Esther.
- ◆ Understand the covenant renewal at Shechem as a reminder of a previous ceremony in Genesis.
- ◆ Scrutinize the alarming command to destroy all living things within the land of Canaan, its intention and strategy.
- ◆ Gain appreciation for “the ban” on stealing from God, as illustrated through Achan.
- ◆ Plot the geographical conquering strategy of Israel against its inhabited neighbors.

# Plan to Listen

## Lecture Outline

### THE BOOK OF JOSHUA

The book of Joshua stands at the head of what we refer to in the English Bible as the “historical books,” Joshua through Esther. In the Hebrew Bible Joshua-2 Kings (excluding Ruth, which is placed in the later section known as the “Writings”) are referred to as the “Former Prophets,” and are followed immediately by the prophet books from Isaiah-Malachi. This is because Joshua-2 Kings are history written from the perspective (and probably also by the hand of) the *pre-exilic* OT prophets.

The Books of Chronicles, Ezra, Nehemiah, and Esther are in the Writings, the last section of the Hebrew Bible. 2 Chronicles is the last book in the Hebrew canon. These historical books were written in the post-exilic period, and with a post-exilic perspective.

I. **Joshua 1:6-9 with 23:6 and 24:25-28** (note esp. 24:26; cf. Deut. 31:24-27 “witness” in both places; 1 Sam. 10:25ff.)

- A. **THE POINT:** Obedience to the law of Moses is the key to their success (curses *or* blessings?).
- B. The focus of the law is on faithfulness to the Lord Himself (23:6-13, 16; 24:2, 14-15, 19-24).

**NOTE:** The covenant renewal at Shechem stands in a long historical tradition: from Gen. 12:6-7 to 33:18-20 to Deut. 27:1-8 to Josh. 8:30-35 to 24:1, 32-33. The connection to Abraham as faithful to Yahweh alone in Josh. 24:2 as opposed to Terah is significant in light of the Gen. 12:6-7 reference to Shechem as the *original* place where God promised the land to Canaan when he entered the land.

- C. One of the major concerns was what would happen after Joshua’s death (23:1; 24:1; cf. Deut. 31:27-30 with 31:19-22).
1. Josh. 24:29-33, esp. v. 31
  2. Compare Judges 1:1 with 2:1-10 – 1:1-2:5 is a “flash-forward”

#### **Required Reading:**

- 1 Kings 12-22

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

#### Divisions in the Hebrew Bible:

**The Law** (Heb. torah): Genesis, Exodus, Leviticus, Numbers, Deuteronomy (the Pentateuch)

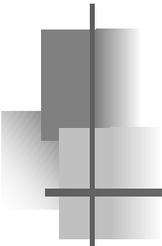
**The Prophets** (Heb. nebi'im):

Former Prophets: Joshua, Judges, Samuel, Kings

Latter Prophets: Isaiah, Jeremiah, Ezekiel; the twelve minor prophets

**The Writings** (Heb. ketubim): Psalms, Job, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah, Chronicles

Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. Harper's Bible Dictionary. 1st ed., (San Francisco: Harper & Row, 1985), p. 110.



# Plan to Listen

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**NOTE:** Judges 2:1-2 and God's permanent faithfulness to the Mosaic Covenant (cf. previous discussion of Lev. 26:44-45 and Judg. 2:2 with Deut. 12:1-5).

## II. Joshua 1:12-15 with 21:43-45 (cf. 1:12, 16-18 with 22:1-6 and 23:1)

- A. **THE POINT:** They had “rest” in the land in Joshua’s day (cf. Ex. 33:14, etc.).
- B. However, pay close attention to the tension between that “rest” and the need to continue to conquer.
1. See Josh. 23:4 (“these nations which remain”) with vv. 7, 12 in the context of vv. 3-13.
  2. See also Judges 1 and then 2:14 and 2:20-3:6 until the time of David, 2 Sam. 7:1.
- C. In fact, it appears that at least portions of Josh. 13-21 were written at a later date (**NOTE:** The Bible claims no particular author or even date of composition for Joshua through Kings.). This affects how we read Josh. 21:43-45 and other parts of the book as well (cf. 2 Sam. 7).
1. See the natural link between the end of conquest in Josh. 12 and the Josh. 22 release of the two and a half transjordanian tribes.
  2. Note Joshua 19:47-48 with Judges 18:27-31: This section must have been written after the death of Joshua and probably well into the Judges period (contrast 6:25 for compositional date of Josh 1-12 and 22-24).
  3. However, Joshua 13-21 could not have been after 722 – Josh. 16:10.
  4. Therefore, from a compositional and literary point of view one could think of Josh. 13-21 and 2 Sam. 7 as a historical framework surrounding all that stands between them in Josh. 22 through 2 Sam. 6.

**NOTE:** The focus is on “rest” in the land, but consider also the significance of the monarchic ideal:

# Plan to Listen

- a. The refrain in Judges 17:6, 18:1, 19:1, 21:25
  - b. The Davidic emphasis in Ruth 4:16-22 (cf. Ruth 1:1)
- D. Note how this once again emphasizes the importance of the theology of “rest” in the Hebrew Bible. That, in turn, helps us understand the “altar” problem in Joshua 22:10-34:

Josh. 22:10 (cf. v. 28)

Josh. 22:16 (cf. Lev. 17:1-7 with Deut. 12:1-12)

Josh. 22:19<sup>1</sup>

Josh. 22:21-23

Josh. 22:26-27a

### III. The “Ban” (*kherem*) – complete annihilation of the inhabitants of Canaan at the time of the conquest<sup>2</sup>

- A. The basic rationale – Deut. 7:1-11 and 20:10-18 applied in Josh. 6:17-19 (cf. Genesis 15:16 with Deut. 9:5)
- B. The background in ritual/cultic legislation – Lev. 27:28-29
- C. Achan’s violation, conviction, and execution – Josh. 7:10-26
- D. The Gibeonite covenant trickery – Josh. 9 (cf. Deut. 20:16-18)

### IV. The Geographical Pattern of the Conquest

**NOTE:** Joshua moved primarily East to West and secondarily South to North in the conquest campaigns:

- A. Josh. 1-8 – move east to west (split north from south)
- B. Josh. 9-10 – southern campaign

<sup>1</sup> Cf. Ex. 20:22-26 with, for example, Deut. 16:21-22; 27:5-6, Josh. 8:30-31, Judg. 6:24-27; 1 Sam. 8:9, 17; 2 Sam. 24:18-25 (1 Chr. 21:18-22:5); 1 Kings 18:20-24, 30; 19:9-10; 2 Kings 22:4-20 (esp. contrast vv. 4-7 with vv. 8-9).

<sup>2</sup> Josh. 2:10, 6:17-18, 21, 7:1, 11-15, 8:26, 10:1, 28, 35, 37-40, 11:11-12, **19-21**, 22:20.

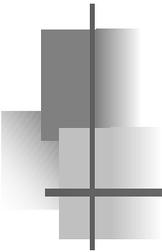
Joshua 22:10: "When they came to Gilead near the Jordan in the land of Canaan, the Reubenites, the Gadites and the half-tribe of Manasseh built an imposing altar there by the Jordan."

Joshua 22:28: "And we said, 'If they ever say this to us, or to our descendants, we will answer: Look at the replica (Heb. תַּבְרִיט; cf. Exod. 25:9, 40; 26:30, etc.) of the LORD's altar...'"

Joshua 22:16: "The whole assembly of the LORD says: 'How could you break faith with the God of Israel like this? How could you turn away from the LORD and build yourselves an altar in rebellion against him now?'"

Joshua 22:19: "If the land you possess is defiled, come over to the LORD's land, where the LORD's tabernacle stands, and share the land with us. But do not rebel against the LORD or against us by building an altar for yourselves, other than the altar of the LORD our God."

Joshua 22:26-27a: "That is why we said, 'Let us get ready and build an altar—but not for burnt offerings or sacrifices.' On the contrary, it is to be a witness between us and you and the generations that follow."



# Plan to Listen

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C. Josh. 11:1-15 – northern campaign

D. Josh. 11:16-23 – a summary

## V. Division of the land

A. Transjordan, Josh. 13

B. Caleb, Josh. 14

C. Judah, Josh. 15

D. Ephraim, Josh. 16

E. Manasseh, Josh. 17

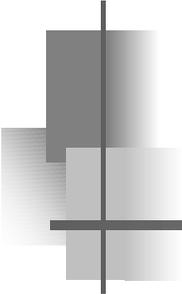
F. The seven other tribes, Josh. 18-19 (note esp. 18:1-10 and the seven other tribes in general)

G. Cities of refuge, Josh. 20

H. Levitical cities, Josh. 21



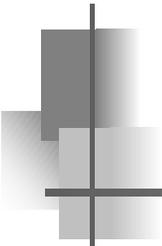
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# Lesson Twenty-Three

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## The Period of the Judges & the Transition from Judge to King In Ancient Israel



# Prepare to Discover

## Lesson Overview

Sin—judgment—repentance—deliverance...*worse sin*. This cycle captures the essence of both the story and theology of the book of Judges and sets the stage for an Israelite kingship. After taking control of Canaan, Israel repeatedly fails to follow the law and ultimately (with God's approval) chooses the political model of the surrounding nations in order to survive as a people. In this lesson, Dr. Averbeck covers the book of Judges and much of 1 Samuel, highlighting the downward spiral of national sin and the institutions of *judge* and *king*. Here we find the context for the story of Ruth, the godly leadership of Samuel, and the story of Saul and David, which is marked with suspicion, intrigue and treachery.

“The office of judge in this period of Israelite history is not easy to define. The judges were not elected, nor did they inherit their office.

They were not appointed in any official way, nor were they anointed. They are referred to as charismatic leaders, because they spontaneously took leadership roles when the need arose...there is little evidence to conclude they were chosen on the basis of their spirituality...We must conclude, therefore, that the judges were not intended to be spiritual role models.”

**Andrew E. Hill & John H. Walton**

*A Survey of the Old Testament* (Grand Rapids: Zondervan, 1991), p. 198-199.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Identify the cycles of apostasy presented throughout Judges.
- ◆ Explain who the judges were and discuss the source and scope of their power.
- ◆ Discuss the period covered in Judges and fit it into the chronology of Israel's history.
- ◆ Provide introductory facts about the work of Samuel and the role of Ruth in the line of David.
- ◆ Apprehend the origin of the institution of king in the nation of Israel.

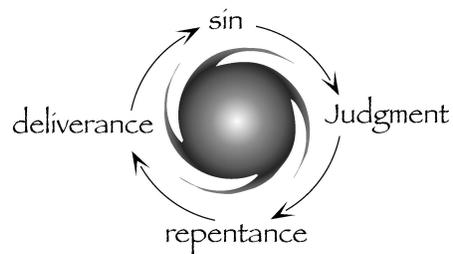
# Plan to Listen

## Lecture Outline

### THE PERIOD OF THE JUDGES AND THE TRANSITION FROM JUDGE TO KING IN ANCIENT ISRAEL

- I. **The Book of Judges** (for the structure/divisions of the book, see the right margin)
- A. Cycle and Downward Spiral—*the history and theology of Judges* (see Judges 2:6ff):

**Figure 7:** Historical and Theological Cycle of the Book of Judges



- B. This cycle is displayed in ***Judges 2:11-23***:

1. SIN – vv. 11-13

“Then the Israelites did evil in the eyes of the LORD and served the Baals. They forsook the LORD, the God of their fathers, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them. They provoked the LORD to anger because they forsook him and served Baal and the Ashtoreths.”

2. JUDGMENT – vv.14-15

“In his anger against Israel the LORD handed them over to raiders who plundered them. He sold them to their enemies all around, whom they were no longer able to resist. Whenever Israel went out to fight, the hand of the LORD was against them to defeat them, just as he had sworn to them. They were in great distress.”

3. JUDGE RAISED UP – vv. 16-17

“Then the LORD raised up judges, who saved them out of the hands of these raiders. Yet they would not listen to their judges but prostituted themselves to other gods and worshiped them. Unlike their fathers, they quickly turned from the way in which their fathers had walked, the way of obedience to the LORD’s commands.”

**Required Reading:**

- 2 Kings 1-17

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

**Overlap of Joshua-Judges 1:1-2:8**

1. Compare Judges 1:8-10, 20-21 with Joshua 15:63
2. Compare Judges 1:11-15 with Joshua 15:13-19
3. Compare Judges 1:1 with Judges 2:1-10

# Plan to Listen

## 4. DELIVERANCE – v. 18

**“Whenever the LORD raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived; for the LORD had compassion on them as they groaned under those who oppressed and afflicted them.”**

## 5. DOWNWARD SPIRAL – vv.19-23

**“But when the judge died, the people returned to ways *even more corrupt than those of their fathers*, following other gods and serving and worshipping them. They refused to give up their evil practices and stubborn ways. Therefore the LORD was very angry with Israel and said, ‘Because this nation has violated the covenant that I laid down for their forefathers and has not listened to me, I will no longer drive out before them any of the nations Joshua left when he died. I will use them to test Israel and see whether they will keep the way of the LORD and walk in it as their forefathers did.’ The LORD had allowed those nations to remain; he did not drive them out at once by giving them into the hands of Joshua.”**

### C. Jephthah, 10:6-12:7

1. Sin and judgment of Israel, 10:6-18
2. Jephthah raised up, 11:1-28
3. Jephthah’s vow, 11:29-40

**NOTE:** Jephthah followed through with his vow—one that was an abomination to the Lord. According to Lev. 27, there was a way out, but Jephthah didn’t know the law well enough. This downward spiral is illustrated elsewhere:

### D. Micah the Ephraimite and the corrupt Levite, Judges 17

### E. Samuel as the last “judge,” 1 Sam. 7:15-8:3

## VI. The Book of Ruth

- A. The story of Ruth (1:1ff) – NOTE: Ruth, a Moabitess, is one of David’s ancestors (4:18-22).
- B. The faithfulness of Ruth: commitment (1:15-18), noble character (2:1 with 3:11, cf. Prov. 31)

### The Cycles of Judges, Judges 3:7-16:31

1. Othniel, 3:7-11
2. Ehud, 3:12-30
3. Deborah and Barak, 4-5
4. Gideon, 6:1-8:35
5. Abimelech, 9:1-57
6. Tola and Jair, 10:1-7
7. Jephthah, 10:6-12:7
8. Ibzan, Elon, Abdon, 12:8-15
9. Samson, 13:1-16:31

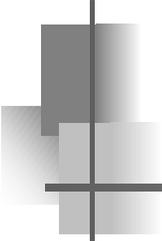
### The Tribal Accounts, Judges 17-21

1. Micah the Ephraimite and the Danites – idolatry, 17-18
2. War with the Benjaminites, 19-21

Ruth 1:15-18: “Look,’ said Naomi, ‘your sister-in-law is going back to her people and her gods. Go back with her.’ But Ruth replied, ‘Don’t urge me to leave you or to turn back from you. **Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried.** May the LORD deal with me, be it ever so severely, **if anything but [better transl., “even if”] death separates you and me.**’ When Naomi realized that Ruth was determined to go with her, she stopped urging her.”

Ruth 2:1: “Now Naomi had a relative on her husband’s side, from the clan of Elimelech, **a man of standing**, whose name was Boaz.”

Ruth 3:11: “And now, my daughter, don’t be afraid. I will do for you all you ask. All my fellow townsmen know that you are **a woman of noble character.**”



# Plan to Listen

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## THE INSTITUTION OF KING & THE TRANSITION FROM JUDGE TO KING IN THE BOOKS OF SAMUEL

The institution of kingship is essential to understanding ancient Israelite history. The Lord was the divine king of Israel (see, e.g., Ex. 15:18, 19:5-6, Judg. 8:23, 1 Sam. 8:7, etc.) – it was a *theocracy*. Nevertheless, the Lord gives legislation in anticipation of kingship.

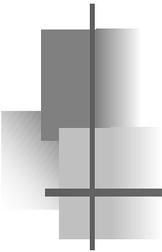
### I. The Institution of King – Deuteronomy 17:14-20

#### A. Background and Precursors

1. Kingship in the ANE – This can be seen, for example, in the prologue and esp. the epilogue to the Code of Hammurabi (COS 2.336-337, 351-353).
2. Pre-monarchic anticipation of kingship
  - a. Again, just as the law is anticipated in the book of Genesis so is Kingship. Some scholars point to Gen. 1:26-28 (dominion and ruling), but it is seen more explicitly in Gen. 17:6, 16; 35:11; 36:31.
  - b. Joshua brought them into the land as the chosen and anointed heir of Moses' prophetic leadership, but the period of Judges (Judges 2-1 Sam. 8) was chaotic:
    - 1) During the period of the Judges **human** kingship came to be viewed as an improvement (Judges 8:22-23, 9:1-6, etc.).
    - 2) In fact, according to the composer(s) of the Book of Judges, the chaos was due in part to this attitude (Judges 17:6, 18:1, 19:1, 21:25).
    - 3) Moreover, during this same period the foundation for Davidic kingship was being laid (Ruth 4:17-22).

#### B. Basic principles of kingship (Deut. 17)

1. Deut. 17:14 – The Lord planned to have a king.



# Plan to Listen

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2. Deut. 17:15-20 – There are certain controls on this institution:
  - a. The Lord must choose the king (v. 15a).
  - b. He must be a native Israelite (v. 15b).
  - c. The king must not (vv. 16-17):
    - 1) Multiply horses – esp. as it would involve returning to Egypt
    - 2) Multiply wives – note why and compare 1 Kings 11:3, etc.
    - 3) Multiply his personal riches
3. The king must (vv. 18-20):
  - a. Write his own copy of this law<sup>1</sup> under the supervision of the levitical priests – v. 18.
  - b. Read and be impacted by it so that things go well for the theocratic people and kingdom – vv. 19-20.

## II. Introduction to Samuel and Saul

- A. The book of 1 Samuel begins with his birth and early life as the *priestly levitical* assistant of Eli, the High Priest.

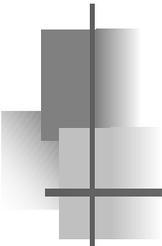
### Samuel was:

1. A Levite (whose family lived in Ephraim) – 1 Sam. 1:1 with 1 Chr. 6:27-28, 33-38<sup>2</sup>
2. A Judge – 1 Sam. 7:15-17 (the last judge; anointed Saul and David as kings)
3. A Prophet – see below

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<sup>1</sup> Cf. Deut. 31:9 and 24?

<sup>2</sup> See also 1 Samuel 3:1-3.



# Plan to Listen

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B. He grew to become *the great prophet of his era*.

**See 1 Samuel 3:19-21**

NOTE: the “mantic” function of Samuel as a prophet:  
1 Sam. 9:1-10 (cf. vv. 20-21), 15-17.

C. Late in life Samuel anointed Saul as the first king of Israel:

1 Sam. 8:1-5 – the request for a king, as opposed to a “judge”

1 Sam. 10:1, 9-13 – Saul is anointed as king.

D. But Saul failed miserably and was eventually rejected by the Lord (1 Sam. 13:13-14; 15:10-11, 17-31).

E. So the Lord sent Samuel to anoint *another* king, “a man after his own heart” (1 Sam. 13:14; note 16:7).

### III. Historical Initiation of the Institution of Kingship –

1 Sam. 8-10 “Request for a King”

A. The office of “judge”:

1. Origin in the Israelite legal system

a. Exodus 18:13-27 – cf. Deut. 1:9-18.

b. Numbers 11:16-35 is background to the kind of “judge” we have in the book of Judges (and Samuel as the last “judge”).

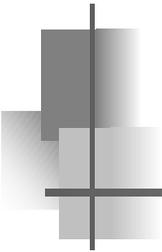
2. The Mosaic pattern

a. Compare Num. 11:17, 24-30 with 27:18, 23 and Deut. 34:9 (cf. vv. 10-12).

b. Moses is special (Num. 12).

c. The “Judges” of the Book of Judges were to be cut from the Mosaic mold – a combination of “judge” and “prophet.”

1 Samuel 3:19-20: “The LORD was with Samuel as he grew up, and he let none of his words fall to the ground. And all Israel from Dan to Beersheba recognized that Samuel was attested as a **prophet** of the LORD.”



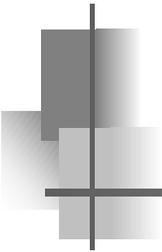
# Plan to Listen

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- 1) “Law” – Deut. 1:9-18 (compare 1 Sam. 7:15-8:3)
- 2) “Deliverance” – Deut 34:9-12 (cf. 1 Sam. 7:1-14, 8:4ff)

**NOTE:** the beginning and end of Deuteronomy above, and the ideals of the history writers in the Books of Joshua through Kings.

- d. The Mosaic model lost
  - 1) Request for a king – 1 Sam. 8
  - 2) Transition – Saul and David (1 Sam. 16:13-14 and parallels)
- B. The context and primary concern that led to the request for a “king” rather than a “judge”:
  1. First, in 1 Sam. 7:1-11 the judge Samuel led them into battle (cf. the general principle in the book of Judges).
  2. Second, in 1 Sam. 7:15-8:5 the sons of Samuel are described as inadequate to succeed Samuel.
  3. Third, in 1 Sam. 12:12 the immediate crisis that led to the request is mentioned (cf. 1 Sam. 11:1-13 and the background for vv. 12-13 in 10:27; see also the context of all of 1 Sam. 9-10).
- C. Samuel’s response to the request – 1 Sam. 8:6 (again, cf. 12:12, the last clause of the verse)
  1. The point is that they were to see God as their king.
  2. The human leader was to be the intermediary for Him and His involvement with them, not the “deliverer, savior” etc. (cf. 8:20, and the Lord’s response in vv. 7-9, below).
  3. The Lord’s response to the request – 1 Sam. 8:7-9 (again, see 12:12)



# Plan to Listen

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4. The warning about kingship – 1 Sam. 8:10-18 (compare and contrast Deut. 17:14-20).

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**NOTE:** The following material is only briefly mentioned in the lecture, but is nevertheless included for your further information. It is recommended that you spend a few moments reading through the notes and looking up the important biblical passages.

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## IV. The Anointing of David – 1 Samuel 16

### A. From Saul to David – 1 Samuel 15:35-16:1

### B. The occasion – 1 Samuel 16:2-5

Note v. 2, “How can I go? Saul will hear about it and kill me.”

### C. The first impression – 1 Samuel 16:6-7

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“...The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart” (1 Sam. 16:7).

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### D. The seven older sons – 1 Samuel 16:8-10

### E. The eighth son – 1 Samuel 16:11-13

v. 11, “the youngest”

v. 11, “we will not sit down until he arrives.”

v. 12, “He was ruddy, with a fine appearance and handsome features.”

v. 12, “Rise and anoint him; he is the one.”

v. 13, “So Samuel took the horn of oil and *anointed him in the presence of his brothers*, and from that day on *the Spirit of the LORD came upon David in power*. Samuel then went to Ramah.”

**BUT:** v. 14, “Now *the Spirit of the LORD* had departed from Saul, and *an evil spirit from the LORD* tormented him.”

1 Samuel 15:35-16:1: "Until the day Samuel died, he did not go to see Saul again, though **Samuel mourned** for him. And **the LORD was grieved** that he had made Saul king over Israel (cf. v. 11 and Gen. 6:6). The LORD said to Samuel, 'How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to **Jesse of Bethlehem** (see Ruth 4:17-22) I have chosen one of his sons to be king.'"

# Plan to Listen

## F. David's introduction to Saul's court – 1 Samuel 16:14-23 (note 1 Sam. 15:35-16:1 above!)

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“Search for someone who can play the harp. He will play when the **evil spirit** from God comes upon you, and you will feel better” (1 Sam. 16:16).<sup>3</sup>

“Saul liked him very much, and David became one of his armor-bearers” (1 Sam. 16:21).

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## V. David and Goliath – 1 Samuel 17

From the point of view of the nation as a whole, David was launched into the center of the military and political scene through his confrontation with Goliath. This is a well-known account, but there are some points in it that require careful explanation.

## VI. For the Love of David – 1 Samuel 18:1-19:17

After David defeated Goliath he became very popular and eventually came to be well-loved by virtually everyone in Israel (1 Sam. 18:16). Although the same had been previously true for Saul (1 Sam. 16:21), David's favor with the people and with Saul's own family members made him jealous.

### A. David, Jonathan, and Saul – 1 Samuel 18:1-5

#### 1. vv. 1-3 – love and covenant with Jonathan:

On “covenant” compare: 1 Sam. 20:**8-17, 42**  
1 Sam. 23:15-**18**  
2 Sam. 9:1, 3, 7  
2 Sam. 21:7

On “love” compare: 1 Sam. 16:21  
1 Sam. 18:16, 20, 22, 28  
(also 18:23 with v. 30 and 19:1)

#### 2. vv. 4-5 – exaltation and position with Saul

#### 3. **BUT** note 1 Samuel 18-19 (below).

1 Samuel 18:1-3: “...Jonathan became one in spirit with David, and **he loved him as himself**....And **Jonathan made a covenant with David because he loved him as himself**.”

1 Samuel 18:4-5: “**Jonathan** took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt....**Saul** gave him a high rank in the army. This **pleased all the people**, and **Saul's officers as well**.”

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<sup>3</sup> Compare vv. 18 and 23.

# Plan to Listen

## B. Suspicion, demotion, intrigue, and treachery – 1 Sam. 18:6-19:17

1 Sam. 18:7 – Recall 1 Sam. 15: 28, 16:1ff, 24:20!!!  
1 Sam. 18:8-15

1. Marriage as a “trap”:
  - a. 18:17-19 – refusal of Saul’s offer: note esp. v. 18, then v. 23 (cf. 17:25)
  - b. 18:20-30 – acceptance of Saul’s offer and the bride price (v. 25)
2. A royal and loyal friend as an “escape” – 1 Sam. 19:1-7
3. A royal and loyal wife as an “escape” – 1 Sam. 19:8-17

## VI. For the Hate of David; David’s Flight from Saul’s Court – 1 Samuel 19:18-22:23

The love of David spread abroad in Israel (1 Sam. 18), but this only led to a further magnification of Saul’s hate of David. Even Jonathan and Michal, Saul’s son and daughter, tried to protect David (1 Sam. 19:1-17<sup>4</sup>), but this only intensified his pursuit to the point of even further lunacy (1 Sam. 19:18-22:23). This ended with Saul’s death (1 Sam. 23-31).

### A. “Is Saul also among the prophets?” – 1 Sam. 19:18-24<sup>5</sup> Note esp. vv. 18, 20, and 23-24

### B. David as a Fugitive – 1 Sam. 23-30

See also the titles of several Psalms:

Psalm 18 (2 Sam. 22)  
Psalm 34 and 56 (1 Sam. 21:10-15)  
Psalm 52 (1 Sam. 22:9, 21)  
Psalm 54 (1 Sam. 23:19, 26:1)  
Psalm 57 and 142 (1 Sam. 22:1, 24:3)  
Psalm 59 (1 Sam. 19:11)  
Psalm 63 (1 Sam. 22:5, 23:14)

1 Samuel 18:7-8: “As they danced, they sang: ‘Saul has slain his thousands, and David his tens of thousands.’ [Note: v. 8] Saul was **very angry**...What more can he get but the kingdom?”

1 Samuel 18:8-15: “(8) Saul was **very angry**... (9) Saul **kept a jealous eye on** David... (12) Saul was **afraid of** David, because the LORD was with David but had left Saul. [**1 Sam. 16:13-14**]... (15) When Saul saw how successful he was, **he was afraid of him**.”

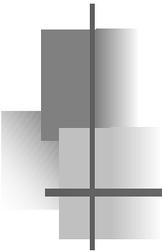
1 Samuel 19:18: “When David had fled and made his escape, he went to Samuel at **Ramah** (cf. 1 Sam. 1:1) and told him all that Saul had done to him. Then he and Samuel went to Naioth and stayed there.”

1 Samuel 19:20: “a group of prophets prophesying, with Samuel standing there as their leader.”

1 Samuel 19:23-24: “...the Spirit of God came even upon him, and he walked along prophesying until he came to Naioth. He stripped off his robes and also prophesied in Samuel’s presence. He lay that way all that day and night...”

<sup>4</sup> Cf. also 20:30-34.

<sup>5</sup> Cf. 1 Sam. 10:9-13.

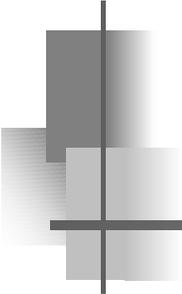


# Pause to Reflect

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## Reflection Questions

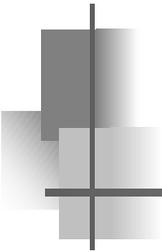
1. Review the Israelite desire for a king. In what ways were their desires in conflict with God's preference? What (perhaps false) assumptions did they make, and what similarities (if any) do you see in modern Christianity?
2. Why do you think God has on several occasions included non-Israelite individuals (i.e. Ruth) in critical roles in the story of Israel and the Davidic line?
3. The cycle of the book of Judges is representative of other instances in Christian history and also many individuals' personal experiences? What is the key to breaking this cycle and how does that apply to your life of faith?



# Lesson Twenty-Four

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## The Institutions of Priest & Prophet in Joshua through Kings



# Prepare to Discover

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## Lesson Overview

*“I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him”* (Deut. 18:18). In this concluding lesson, Dr. Averbeck traces the history and development of two important Israelite institutions: *priest* and *prophet*—both of which prefigure the Messiah to come. He discusses their earliest origins, the specific functions they served in ancient Israel and two contrasting forms of worship: solitary altar worship and tabernacle worship. Finally, he identifies the tests of true/false prophets and provides an overview of the types of prophets. With this you will have completed a thorough overview of the Old Testament from the origins of the universe in Genesis to the intertestamental period.

“All true believers are now ‘kings and priests unto God.’ As priests they have free access into the holiest of all, and offer up the sacrifices of praise and thanksgiving, and the sacrifices of grateful service from day to day.”

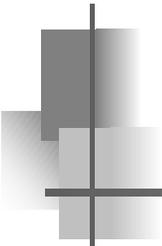
**M. G. Easton**

*The Illustrated Bible Dictionary* (New York: Cosimo, Inc.), pp. 560-561.

## Learning Outcomes

*By the end of the lesson you should be able to:*

- ◆ Articulate the role served by priests and prophets in the nation of Israel.
- ◆ Explain the concept and practice of solitary altar worship in the nation of Israel.
- ◆ Trace the history of the Old Testament priesthood and precursors to the prophetic office.
- ◆ Discern tests to distinguish between true and false prophets.
- ◆ Discuss the “types” of prophets.



# Plan to Listen

## Lecture Outline

### THE INSTITUTIONS OF PRIEST AND PROPHET IN JOSHUA THROUGH KINGS

Deuteronomy 18:1-8 moves to the issue of priests (from the tribe of Levi, cf. Moses and Aaron, Ex. 2:1ff, 4:14, 28:1ff, 29:1ff, Lev. 8:1ff, Num. 7:1-11, 8:5-26, 25:10-13).

#### I. Deuteronomy 18:1-8 and Priesthood in Ancient Israel

- A. The Levites in general; spread out in the land (18:1-2)
- B. The Aaronic priests (18:3-5;<sup>1</sup> see also Lev. 7:28-34)
- C. The Levites who “sell out” and move to the central sanctuary (18:6-8, 9)
- D. The priests can be thought of as the courtiers of the Lord’s theocratic kingdom. They were officially responsible for:
  1. Properly maintaining the **tabernacle** (and later the temple) according to the cultic provisions laid down in the law, and leading the nation in their worship of the Lord.
  2. Keeping<sup>2</sup> and proclaiming<sup>3</sup> the **law** of God in Israel.

#### II. Background and Precursors of Priesthood in Ancient Israel

- A. ANE priesthood – see ANET 325-404, 573-586.
- B. **Offerings and sacrifices** are an important part of the Pentateuchal regulations for the “practicing of God’s presence.” One must distinguish between the **solitary altar worship** of the patriarchs and later Israelites<sup>4</sup> and the system of priesthood and offerings in the tabernacle, and later in the temple.

#### **Required Reading:**

- 2 Kings 18-25

**NOTE:** It is recommended that you also read the entire lecture outline prior to listening to the lecture.

#### For background on Levites in general, see:

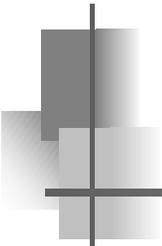
1. In the wilderness period
  - Num. 3-4 (esp. 3:1-10 and 44-51)
  - Num. 8:5-26 (cf. Deut. 10:6-9)
2. In the promised land
  - Num. 35:1-8
  - Deut. 18:1-2
  - Deut. 27:9-14, 31:9-13, and 24-26
3. “Fleshed out” in terms of the popular religion of Israel
  - Judges 17 (see also 18:17-20)

<sup>1</sup> For this and the Levites in 18:1-2, compare Num. 18.

<sup>2</sup> Cf. Ex. 25:17, 22, 31:18, Deut. 31:24-26, Heb. 9:4.

<sup>3</sup> Cf. Deut. 17:9, 31:9-13, 33:10.

<sup>4</sup> See regulations in Exodus 20:22-26.



# Plan to Listen

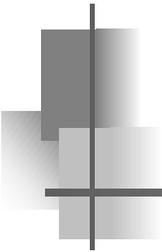
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1. The basic legislation is in Exodus 20:22-26.
  2. The practice of solitary altar worship:
    - a. The patriarchs – Gen. 8, 12:7, 13:18, 22:9
    - b. Moses – Ex. 24:4
    - c. Joshua – Deut. 27:5-7; Josh. 8:30-35
    - d. Gideon – Judges 6:22-26 (cf. also 21:4)
    - e. Samuel – 1 Sam. 7:17
    - f. Elijah – 1 Kings 18:30-35 (cf. 19:9-10)
  3. Contrast the sole central altar principle:
    - a. Leviticus 17:1-7
    - b. Deuteronomy 12:1-12
    - c. Joshua 22
    - d. 1 Kings 3:3-5
    - e. 1 Kings 12:25-13:5
    - f. The rest of 1 and 2 Kings, and 2 Kings 23:4-20 (Josiah's reforms)
- C. Precursors to the Levitical Priesthood – There are several elements of background to the establishment of the Aaronic priesthood of the tribe of Levi (Ex. 6:16-27):
1. In the pre-Mosaic period the performance of sacrificial procedures was not limited to designated priests.<sup>5</sup>
  2. In fact, before and during Moses' day there were other priests of the true God—Melchizedek (Gen. 14:18; cf. Ps. 110 and then Heb. 6:19-10:39 in application to Jesus the

Exodus 20:22-26: "Then the LORD said to Moses, 'Tell the Israelites this: "You have seen for yourselves that I have spoken to you from heaven: Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold. Make an **altar of earth** for me and sacrifice on it your burnt offerings and fellowship offerings, your sheep and goats and your cattle. **Wherever I cause my name to be honored**, I will come to you and bless you. If you make an altar of stones for me, **do not build it with dressed stones, for you will defile it if you use a tool on it**. And do not go up to my altar on steps, lest your nakedness be exposed on it.'"

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<sup>5</sup> Gen. 4:1-7, 8:20-22, 12:7-8, 13:18, 22:9, 13, 31:54, 33:20.



# Plan to Listen

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- Christ), Ex. 2:16, 3:1, 18:1, 12 (Jethro, Moses' father-in-law, priest of Midian).
3. And there are other peculiarly levitical concepts reflected in Genesis; e.g., Gen. 1:20-25, 29-30,<sup>6</sup> Gen. 4:4,<sup>7</sup> 7:2, 8.<sup>8</sup>
  4. Until after the installation of the Aaronic priests, Moses, being a Levite, functioned as the priest of Israel (Ex. 24:3-8, Lev. 8-9, etc.; but cf. Aaron's action in Ex. 34:1-6).
  5. There is even something of a precursor to the tabernacle<sup>9</sup> pitched outside the camp (Ex. 33:7), as opposed to the tabernacle itself in the midst of the camp (Ex. 40:34-35). Num. 11:24-26 and 12:4-8 seem to suggest that this "tent of meeting" continued in use even after the tabernacle had been built.

**III. History of the OT Priesthood** – There are several shifts that take place because of the checkered history of the priesthood (see the Num. 25:10-13 covenant with Phinehas, the son of Eleazar, the son of Aaron<sup>10</sup>). Aaron was the son of Kohath, one of the sons of Levi, through Amram (Ex. 6:16-27), and he had four sons Nadab and Abihu (cf. Lev. 10:1), Eleazar and Ithamar:

- A. Eli (1 Sam. 1-4) was an Aaronic High Priest apparently from the line of Ithamar (compare 1 Kgs. 2:27 with 1 Chr. 24:3), while Samuel was a non-Aaronic Levite from the Izhar family (contrast Ishar with Amram the father of Aaron, Ex. 6:18, 20<sup>11</sup>).
- B. At the time of Solomon (1 Kgs. 2:27), Zadok the son of Aaron through the Eleazar/Phinehas line became the High Priest in fulfillment of both Num. 25:10-13 and 1 Sam. 3:27-36. He maintained that position down to the destruction of the temple in 587 and even beyond (Ezek. 44:15).
- C. During the intertestamental period the High Priesthood was alienated from the Zadokites for political reasons, but the

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<sup>6</sup> Divisions and terminology for animals like in Lev. 11; man and animals are *nephesh hayah*, "living beings" (Gen. 1:20, 21, 24, 2:7 as background for sacrificial system?).

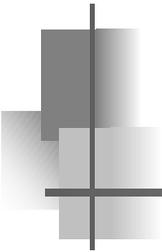
<sup>7</sup> Firstlings and fat portions.

<sup>8</sup> Clean and unclean animals.

<sup>9</sup> See Ex. 33:7-11; cf. 18:7, 12-16 – i.e., before the tabernacle had been built.

<sup>10</sup> Cf. Josh. 21:1, 22:13, 30-34, 24:33, Judges 20:28.

<sup>11</sup> Cf. 1 Chr. 6:33, 38.



# Plan to Listen

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## THE INSTITUTION OF PROPHET AND THE PROPHETS IN THE FORMER PROPHETS

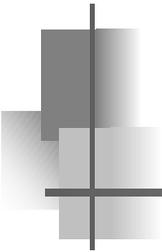
As Heb. 1:1 and 2 Pet. 1:19-21 testify, Prophet is the most important OT institution for the issues of biblical inspiration, inscripturation, and canonicity. But the prophets were also active as intermediaries of the word of God.

The following generalization is helpful:

1. The judges were supposed to judge people righteously according to the law.
2. The kings were to rule according to the law.
3. The priests and levites were supposed to teach the law.
4. The prophets were supposed to teach the Lord's will specifically for the current situation, whatever it might be.

See *ANE prophetic texts* in ANET 441-452, 604-607, 623-626.

- I. **Precursors to the Institution of Prophet** – These can be divided between the Patriarchal and Exodus period. Moses was the first writing prophet (Deut. 18:15, “a prophet *like me*”).
  - A. Abraham was called a “prophet” (Gen. 20:7). This might be taken as an intentional anticipation of prophecy in Moses day on the order of the Gen. 26:5 anticipation of the law of Moses.
  - B. Aaron was a prophet/spokesman (Ex. 7:1-2) and Miriam was a prophetess (Ex. 15:20; cf. 1 Chr. 25:1-3). Looking at it from the perspective of the Pharaoh, Moses was in the position of God to Pharaoh, and Aaron was in the position of God's prophet to Pharaoh (cf. Ex. 4:14-17).
  - C. The seventy elders of Israel who were assigned to help Moses bear the burden of the people (Num. 11:16-17, 24-30) also became prophets.
    1. This passage is particularly important for the relationship of “the Spirit” to the prophets. Verse 29 reads literally:



# Plan to Listen

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1. This passage is particularly important for the relationship of “the Spirit” to the prophets. Verse 29 reads literally:

“Would that the Lord would make all (the) people prophets so that the Lord would set His Spirit upon them.”

For God to make someone a prophet was equated with giving that person the Spirit (cf. 1 Sam. 10:9-11, 19:23-24).

2. Compare with this the even more special relationship of God to Moses (Num. 12:6-8, cf. Deut. 34:9-10).

## II. The Old Testament Institution of Prophet – The primary passage is the last section of the Deut. 17-18 complex (18:9-22).

### A. Prophecy stands in contrast to divination and witchcraft.

1. Deut. 18:9-15 – This section leads directly into the prophecy section, see esp. vv. 14-15 where the link is made explicit.
2. The “science” of the ANE world was divination of various sorts (extispicy, cf. the Mari prophetic texts, ANET 632w; cf. Gen. 44:1-5, 14-15 for cup divination).
3. Compare 1 Sam. 28:3, 6-7, 15 (legitimate vs. illegitimate oracles).

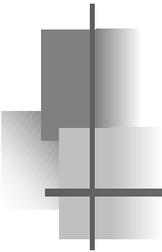
### B. Some OT prophets were peculiar in that they were “a prophet like me/you” (Deut. 18:15; i.e., like *Moses*, see Num. 12:6-8 with Deut. 34:9-10).

1. One should probably think about this first in terms of men like Samuel (1 Sam. 3:19-21) who followed one another in something like a continuous series.
2. But, in the long run, this seems to be the background for passages like John 1:21 (cf. Is. 53).

### C. The prophet is a mediator Deut. 18:16-18; that is, God spoke through him instead of directly to the nation gathered together. Cf. 18:16 with Ex. 20:17ff.

Extispicy: “Divination by means of examining the entrails, the exta of sacrificed animals”

John H. Walton, *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*. (Grand Rapids: Baker Academic, 2006): p. 248.



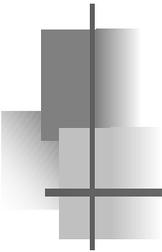
# Plan to Listen

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- D. The prophet is to be obeyed and feared (18:19, 22). The word of God was not to be taken lightly whether it is the written Mosaic law (cf. Deut. 17:11-13) or the word of a confirmed prophet (see below).
- E. False prophets (Deut. 18:20; cf. Jer. 23, Ezek. 13, and *Zech. 13:2-6*):
1. Speak presumptuously by saying the Lord has said something about the situation that He has not said (i.e., he can be self-serving rather than a servant of the Lord; see, e.g., 1 Kgs. 22:11-18).
  2. Speak in the name of another god as the prophet of that god (see 1 Kgs. 18:19ff).
- F. Tests of true prophecy (Deut. 18:21-22):
1. What he says comes true. This is not a “catch 22” situation where one is to obey the true prophet but does not know until too late whether he is a true or false prophet because he has to wait to see whether his word comes true or not. Rather, it’s based on:
    - a. A reputation gained over a period of time (see 1 Sam. 3:19-21).
    - b. The practice of asking for a sign to confirm the truthfulness of the prophet before believing his words (see, Deut. 13:1-2, **Is. 7:10-16, 38:4-8<sup>12</sup>**).
  2. He speaks in the name of Yahweh—not any other god (cf. notes on Deut. 18:20 above).
  3. He would never call for rebellion against the Lord, Deut. 13:1ff.
  4. Prophecy and other supernatural phenomena then and now:

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<sup>12</sup> Cf. Matt. 12:38, John 20:30, 1 Cor. 1:22, and also connect with “testing the spirits”, 1 John 4:1.



# Plan to Listen

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- a. There are lots of phenomena that can do signs, natural (magic, Ex. 7:10-12) and supernatural (13:1-2) – The Bible does not deny this!
- b. We even have dreams and visions of unbelievers that are true and from God (e.g., Gen. 41:1-8, Dan. 2:1-3, etc.).
- c. BUT **we** are to listen only to true prophets of the Lord anyway! He tells us what we need to know.
- d. Any predictive or visionary or psychic phenomena that do not focus on the Lord are *out of bounds!*

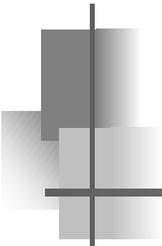
### III. The Prophets in Old Testament History

#### A. *Stages* in the development of the OT prophetic institution:

1. The Pentateuch (Deut. 18) established the social and theological foundation for prophecy.
2. Abraham was referred to as a prophet (Gen. 20:7) as well as Aaron and Miriam (Ex. 7:1-2; 15:20), and there were 70 (+2, Eldad and Medad; Num. 11:25-26, 29) who received the Holy Spirit via Moses.
3. But Moses was the founder of prophecy as an official institution in Israel (Deut. 18:15-18), one who spoke as God's mediator to His covenant people.

#### B. In the *Jewish Palestinian canon* (as opposed to our Alexandrian canon) Joshua-2 Kgs., excluding Ruth, are referred to as the "Former Prophets":

1. This is partly because these books were most likely written by prophets, although they are not collections of prophetic oracles as the classical prophetic books are...
2. And partly because these books develop not only on the political but also the prophetic history of ancient Israel.



# Plan to Listen

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## C. Joshua and Judges

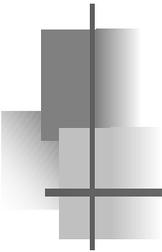
- Judges 4:4
- Judges 6:8, unnamed prophet as background to the Gideon narratives (Judges 6:1-11)

Judges 4:4: “Deborah, a prophetess, the wife of Lappidoth, was leading Israel at that time.”

## D. 1 Samuel to 1 Kings 11

1. Samuel himself was “confirmed as a prophet” (1 Sam. 3:19-21; cf. Deut. 18:21, the background of “the man of God” in 1 Sam. 2:22-27 and 2 Chr. 35:18).
2. Samuel was responsible for the establishment and early functioning of the monarchy – 1 Sam. 9:9, 10:1-13, 11:12-15, 15:26, 16:1-13, 19:11-24, etc.
3. Various “groups” of prophets were an important factor during this time:  
  
1 Sam. 10:5, 10-12  
  
1 Sam. 19:20  
  
1 Kgs. 18:3-4, 13, 22, 19:10, 20:35-43, 2 Kgs. 2:7, 15-16
4. Other major prophets of the “united kingdom” period (ca. 1050-931) were:
  - a. Gad (1 Sam. 22:5, 2 Sam. 24:11, 1 Chr. 21:9, 2 Chr. 29:25, 29 “David’s “seer”)
  - b. Nathan (2 Sam. 7:2, 12:1)
  - c. Ahijah the Shilonite (1 Kgs. 11:29; cf. 1 Kgs. 14:2, 18, 2 Chr. 9:29)

## E. 1 Kings 12 through Nehemiah



# Plan to Listen

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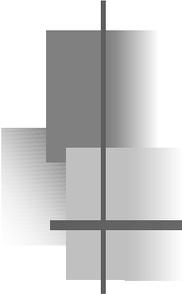
1. The OT prophetic institution developed to its fullest during the “divided kingdom” (ca. 931-587<sup>13</sup>).
  - a. There were a lot of “unnamed prophets” (e.g., 1 Kgs. 13:11, 18 “the man of God” and the “old prophet”; 2 Chr. 25:14-16).
  - b. There were also very famous prophets:
    - 1) Elijah and Elisha – 1 Kgs. 17:1, 1 Kgs. 18-19, 2 Kgs. 1-9
    - 2) Micaiah – 1 Kgs. 22
2. The classical literary prophets (i.e., those after whom we have biblical books named to indicate their authorship) do not actually surface until the second century of the divided kingdom period.
  - a. Jonah is the first – 2 Kgs. 14:25 (cf. Jonah 1:1)
  - b. The last was Malachi (ca. 433) – note Mal. 4:4-6

2 Kings 14:25: “He (Jeroboam II 790-753) was the one who restored the boundaries of Israel from Lebo Hamath to the Sea of the Arabah, in accordance with the word of the LORD, the God of Israel, spoken through his servant Jonah son of Amittai, the prophet from Gath Hepher.”

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<sup>13</sup> Cf. the split in 1 Kgs. 12 and the destruction of Jerusalem and the temple in 2 Kgs. 25:8ff.



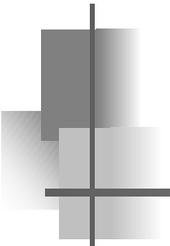


# Appendix I

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## Deuteronomy & the Law

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# Appendix I

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## Deuteronomy and the Law

It has long been observed that the text of Deuteronomy presents itself as three sermons:

- Chapters 1-4 (see 1:1-5)
- Chapters 5-28 (see 5:1)
- Chapters 29-30 (see 29:2 in Engl. = 29:1 in Heb.)

In addition to those sections one should observe the section indicators in 27:1 (cf. throughout the chapter) and 31:1ff (narrative with discourses and poems incorporated<sup>1</sup>).

### I. Hittite Suzerain Vassal Treaties and the *Structure* of the Book of Deuteronomy

Over the last forty years, since the publication of Mendenhall's original study of biblical covenants as they relate to Hittite treaties, an approach to biblical covenants as treaties has developed.<sup>2</sup> One could say that something of a consensus has arisen suggesting that, at least to some degree, ANE international treaty patterns provide background for understanding biblical covenants, esp. the Mosaic Covenant, and esp. the Book of Deuteronomy.

The relatively unique shape of the Hittite suzerainty treaties of the **late second millennium B.C.** as compared to **the first millennium treaties** from Assyria and Syria is of special significance, in spite of the fact that there is considerable flexibility in style, form, and content even within the Hittite tradition.

For convenience sake here, examples will come primarily from one particular Hittite text, the treaty between Mursilis the Hittite king and Duppi-Tessub of Amurru (see *ANET* 203-205):

**A. First, the preamble** (or titulary) of a suzerain treaty introduced the suzerain who imposed the treaty in a way that gave the flavor of a royal decree to the document.

1. Hittite example: The treaty Mursilis and Duppi-Tessub treaty begins this way:

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"These are the words of the Sun Mursilis, the great king, the king of the Hatti land, the valiant, the favorite of the Storm-god, the son of Suppiluliumas, the great king, the king of the Hatti land, the valiant."

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2. Deuteronomic example: **Deut. 1:1-5** includes material that is very similar to the preamble of the Hittite treaties except that the "words" are the words of the mediator (Moses)

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<sup>1</sup> Cf. 31:30, 32:44, 48, 33:1, and 34:1.

<sup>2</sup> See G. E. Mendenhall, "Covenant Forms in Israelite Tradition," *BAR* (vol. 3; New York: Doubleday, 1970, orig. pub. 1954): 25-53 and his relatively recent summaries in "The Suzerainty Treaty Structure: Thirty Years Later," *Religion and Law: Biblical-Judaic and Islamic Perspectives* (ed. E. B. Firmage, B. G. Weiss, and J. W. Welch; Winona Lake, Indiana: Eisenbrauns, 1990): 85-100; and G. E. Mendenhall and G. A. Herion, "Covenant," *ABD* (6 vols.; ed. D. N. Freedman; New York: Doubleday, 1992): 1179-1202.

# Appendix I

rather than the suzerain himself (the Lord) because the text is cast in the style of a discourse urging covenant loyalty and faithfulness in anticipation of the death of the covenant mediator.

**B. Second, the historical prologue** (or antecedent history) characteristically came immediately after the preamble and recounted the previous history of relations between the two parties of the covenant. This is often so extensive that it becomes a good source for our knowledge of the history of the ANE.

1. Hittite example: Here are some selections from the relatively long historical prologue of the Mursilis and Duppi-Tessub treaty:

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“Aziras was the grandfather of you, Duppi-Tessub. He rebelled against my father, but submitted again to my father. When the kings of...rebelled against my father, Aziras did not rebel. As he was bound by treaty, he remained bound by treaty...My father was loyal toward Aziras and his country; he did not undertake any unjust action against him or incite his or his country’s anger in any way. 300 (shekels) of refined and first-class gold, the tribute which my father had imposed upon your father, he brought year by year; he never refused it.

When my father became god [i.e., died] and I seated myself on the throne of my father, Aziras..., your grandfather, and DU-Tessub, your father...remained loyal to me as their lord.

When your father died, in accordance with your father’s word I did not drop you. Since your father had mentioned to me your name...I sought after you. To be sure, you were sick and ailing, but although you were ailing, I, the Sun, put you in the place of your father and took your brothers (and) sisters and the Amurru land in oath for you.”

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2. Deuteronomic example: **Deut. 1:6-3:29** is Moses’ account of the history of the Lord’s dealings with Israel from Sinai to Moab in such a way that they would be obedient.
  - a. The late second millennium B.C. Hittite treaties normally have a historical prologue.
  - b. The first millennium treaties in the Neo-Assyrian tradition do not normally have a historical prologue.
  - c. Some (primarily conservative) scholars have used this as an extra-biblical factual basis to argue for a late second millennium B.C. (i.e., Mosaic) date for the composition of the book of Deuteronomy, since it has such a historical prologue.

**C. Third, the statement of relationship** begins to focus the attention of the vassal upon the importance and benefits of continuing fidelity to the treaty:

1. Hittite example:

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“When I, the Sun, sought after you in accordance with your father’s word and put you in your father’s place, I took you in oath...So honor the oath (of loyalty) to the king and the king’s kin! And I, the king, will be loyal toward you, Duppi-Tessub...just as I shall be loyal toward you, even so shall I be loyal toward your son...The tribute which was imposed upon your grandfather and your father...you shall present them likewise. Do not turn your eyes to anyone else!”

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2. Deuteronomic example: **Deut. 4-11** follows the historical prologue with chapters that some have referred to as “stipulations” but are not specific enough for that designation. Instead, in these chapters Moses exhorted the nation to basic loyalty toward the Lord God and assured them of the Lord’s loyalty and benefits in return.<sup>3</sup> This sounds very much like a general but expanded statement of relationship more than a list of stipulations.

**NOTE:** This distinction is important because it puts emphasis on the general character of the relationship. The smaller details (i.e. the stipulations) of this relationship only reflect what a deep, lasting commitment would look like in practical terms.

**D. The stipulations come fourth** in this classic pattern. They are often quite extensive, but the concerns they reflect are relatively standard: military fidelity and alliance, extradition of runaway slaves or fugitives of one sort or another, and cooperation in the orderly succession to the throne.

1. Hittite example:

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“...If an evil rumor originates in the Hatti land that someone is to rise in revolt against the Sun and you hear it, leave with your foot soldiers and your charioteers and go immediately to the aid of the king of the Hatti land!...If you do not dispatch...your foot soldiers (and) your charioteers to the aid of the king of the Hatti land, you act in disregard of the gods of the oath...”

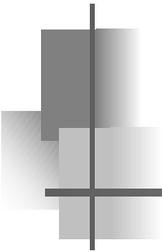
If anyone of the deportees from the Nuhasse land...whom my father removed and myself removed escapes and comes to you, (if) you do not seize him and turn him back to the king of Hatti land...you act in disregard of your oath.”

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2. Deuteronomic example: **Deut. 12-26** contain the stipulations of the covenant between the Lord and Israel.
  - a. As in the Hittite treaties, the specific stipulations in the book of Deuteronomy follow immediately after the statement of relationship (cf. Deut. 4-11).
    - 1) Cult (primarily Deut. 12-16)
    - 2) Community and national institutions (Deut. 17-18)
    - 3) Societal laws (primarily Deut. 19-26).
  - b. The stipulations in the treaties are certainly quite different from those in the book of Deuteronomy as well as in Ex. 20-23 and Ex. 25-Lev 25. Of course, this results from the different intention of Deuteronomy as opposed to the treaties. *The treaties regulated relationships between nations, not internal affairs of the state, which is the focus of Exodus-Leviticus and Deuteronomy.*
  - c. It is important to remember that the treaty analogy was only a metaphor used to communicate the Lord’s intent in his relationship with Israel as his nation.

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<sup>3</sup> See, e.g., Deut. 5:29, 6:4-9, 17-19, 7:1-16, 11:8-12, 18-25, etc.



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- d. Moreover, the metaphorical background of Deuteronomy and the other covenantal sections of the Pentateuch are not limited to ANE treaties. On the contrary, the ANE loyalty oaths and law codes were also in the background (see below). These latter types of documents were primarily means whereby a king would manage his own kingdom internally.

**E. Fifth, the list of gods as witnesses** comes after the stipulations, which refer forward to them when they recall that the vassal swore an oath not only to the suzerain but also to the gods when they swore loyalty to the treaty (see “you act in disregard of [the gods of] your oath” in the quote above). The purpose of this list of divine witnesses was, of course, to reinforce the effect of the curses and blessings (see below). The gods were called upon to apply the curses or blessings depending on the vassal’s fidelity or infidelity to the treaty relationship and stipulations. They normally include the gods of both the suzerain nation and the vassal, as well as some that they both revered and some natural elements, which they probably viewed as gods in this context.

1. Hittite example:

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“[...the Patron-god, the Hattian Patron-god, Zithariyas, Hapantilliyas, the Patron-god of Karahna, the Patron-god of the shield, Ea, Allatum, Telepinus of Durmitta,...]  
Sin, lord of the oath, Ishara, queen of the oath, Hebat, queen of heaven, Ishtar, Ishtar of the battlefield, Ishtar of Nineveh, Ishtar of Hattarina, Ninatta (and)] Kulitta, the Hattian Warrior-god, the Warrior god of  
...the gods and goddesses of the Hatti land, the gods and goddesses of the Amurru land, all the olden gods,...Anu, Antu, Apantu, Ellil, Ninlil, the mountains, the rivers, the springs, the great Sea, heaven and earth, the winds (and) the clouds -- let these be witnesses to this treaty and to the oath.”

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2. Deuteronomic example: In the *Book of Deuteronomy* no such list of gods occurs because the Israelite religion was monotheistic, and the true and only God was himself the suzerain of the treaty/covenant. Instead, scholars have suggested that the witnesses in the biblical world and specifically in Deuteronomy were:

- a. The memorial stones (see possibly Deut. 27:2-3 and Josh. 8:32; cf. Gen. 31:45-52 and Josh. 24:26-27) or
- b. The song of Moses (see Deut. 31:19, 21, 30 in reference to 32:1-47) or
- c. The law-book (Deut. 31:26, 32:46 “solemnly declared” in NIV = “testify against”) or
- d. The heavens and the earth (Deut. 30:19, 31:28, 32:1; cf. 4:26)—This is suggested because “the heavens and the earth” also show up as witnesses in the prophetic “controversy” passages (e.g., Micah 6:1-2), which are thought to be divine lawsuits against the nation of Israel because of covenant disloyalty, **OR**
- e. A combination of some or all of the above.

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**NOTE:** The “heavens and earth” in particular have a parallel in the ANE treaties (see underlined above), and their reference comes right at the end of the covenant document per se, before the section devoted to the death of Moses (31:28<sup>4</sup>). However, the memorial stones as witnesses fit the structural order better since they come up in the narrative immediately after the stipulations, as do the divine witnesses in ANE treaties.

F. **Sixth, the urses and blessings** conclude the treaty (at least in the classic Hittite treaty structure used here).

1. Hittite example: In the Mursilis and Duppi-Tessub treaty it reads:

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“The words of the treaty and the oath that are inscribed on this tablet -- should Duppi-Tessub not honor these words of the treaty and the oath, may these gods of the oath destroy Duppi-Tessub together with his person, his wife, his son, his grandson, his house, his land and together with everything that he owns. But if Duppi-Tessub honors these words of the treaty and the oath that are inscribed on this tablet, may these gods of the oath protect him together with his person, his wife, his son, his grandson, his house (and) his country.”

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2. Deuteronomic example: **Deut. 28** (cf. also Lev. 26) is similar to the late second millennium form since it includes both blessings and then curses, albeit in reverse order.

- a. The connection back to the divine witnesses is clear.
- b. One of the most interesting features of this particular section in the Hittite treaties is that they include both curses for disobedience and blessings for obedience. The first millennium treaties typically include only curses.
- c. On the other hand, some have pointed to the many close similarities between the curse section of Deut. 28 and the Vassal Treaties of Esarhaddon (abbrev. VTE; *ANET* 534-541). See Deut. 28:26-35 compared with VTE 419-430 (*ANET* 538).

## II. The Structure, Nature, and Content of the Book of Deuteronomy

### A. Introduction

1. As far as the arrangement of chapters 12-28 is concerned, N. Lohfink pointed out the following correspondence<sup>5</sup>:

a. Blessing and curse	11:26-28	28:1-68
b. Mounts Ebal and Gerizim	11:29-31	27:1-26
c. Statutes and Ordinances	11:32	12:1-26:19

<sup>4</sup> See the analysis of the structure of Deuteronomy below.

<sup>5</sup> See Wenham, *Themelios* 10:3 (April, 1985): 20.

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2. S. Kaufman<sup>6</sup> has revived and revised the view that Deut. 12-25 is arranged according to the decalogue as it is found in Deut. 5:6-21. Kaiser has followed this view<sup>7</sup> and provides the following table as a summary of Kaufman's proposal:

<b>Deuteronomy 5</b>	<b>Commandment</b>	<b>Deuteronomy</b>	<b>Description</b>
5:6-10	1-2	12:1-31	Worship
5:11	3	13:1-14:27	Name of God
5:12-15	4	14:28-16:17	Sabbath
5:16	5	16:18-18:22	Authority
5:17	6	19:1-22:8	Homicide
5:18	7	22:9-23:19	Adultery
5:19	8	23:20-24:7	Theft
5:20	9	24:8-25:4	False Charges
5:21	10	25:5-16	Coveting

## B. Proposed Outline and Structure of Deuteronomy

The following outline has been aided by a survey of these earlier proposals but is not limited to them. That is, certain structural observations reflected herein do not seem to appear in the literature, while others which do appear in the literature have been analyzed and choices have been made between them. The essentially covenantal "frame" of the book has been accepted as a working foundation.

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## PROPOSED OUTLINE AND STRUCTURE OF DEUTERONOMY

I. *Preamble (1:1-5)* – Narrative introduction to the book

II. *Historical Prologue (1:6-3:29)* – from Horeb to Moab<sup>8</sup>

A. At Horeb (1:6-18)

B. At Kadesh-barnea (1:19-46)

C. In the wilderness of Mt. Seir (2:1-7) – the territory of Esau, the Edomites

D. In Moab and Ammon (2:8-3:17)

1. Prohibition against harming Moab or Ammon (2:8-23)

2. Conquest of Sihon, the Amorite king of Heshbon (2:24-37)

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<sup>6</sup> S. Kaufman, "The Structure of the Deuteronomical Law," *MAARAV* 1/2 (1979): 105-58.

<sup>7</sup> Walter C. Kaiser, Jr., *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983): 127-37.

<sup>8</sup> Cf. Num. 10:11-32:42.

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3. Conquest of Og, the Amorite king of Bashan (3:1-11)
4. Distribution of the defeated Amorite lands to Reuben, Gad, and the half-tribe of Manasseh (3:12-17)
- E. Moses' command to the two and a half tribes who occupied Transjordan, i.e., the conquered Amorite land (3:18-22)<sup>9</sup>
- F. Moses' personal request that he be allowed to enter the land (3:23-29)<sup>10</sup>

## III. *Covenant Stipulations (4:1-26:19)* – Commandments, Judgments, and Statutes

### A. The four *Shema's* (4:1-11:32) – the basic relationship

1. The first *Shema`* (4:1-49) – Note 4:1.

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**Hear** now, O Israel, the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land that the LORD, the God of your fathers, is giving you.”

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- a. Historical introduction (4:1-14)<sup>11</sup>
  - b. Parenetic exposition (4:15-24) – Note the focus on idolatry; cf. Baal-Peor.
  - c. Prognosis of exile and deliverance (4:25-31)
  - d. Theological perspective (4:32-40)
  - e. Cities of refuge in Transjordan (4:41-43)
  - f. Summary of this section and its impact historically (4:44-49)
2. The second *Shema`* (5:1-6:3) – Note 5:1.

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“Moses summoned all Israel and said: **Hear**, O Israel, the decrees and laws I declare in your hearing today. Learn them and be sure to follow them.”

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- a. Historical introduction (5:1-5) – going back to Horeb, contra Moab in 4:1-49 (see above)
- b. The Decalogue (5:6-21)

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<sup>9</sup> Cf. Num. 32, Josh. 1:12-18, and Josh. 22.

<sup>10</sup> Cf. Num. 20:1-13 and 27:12-23.

<sup>11</sup> See 3:12-22 and 4:41-49 for the association of this with the Transjordanian area; cf. 4:3 and the Baal-Peor experience in Num. 25.

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- c. Historical interlude (5:22-33)<sup>12</sup>
  - d. Summary of this section and its impact legislatively (6:1-3)
3. The third *Shema`* (6:4-8:20)<sup>13</sup>
- a. The principle commandment (6:4-9)

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**Hear.** O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.”

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- 1) Call to feel the impact that there is only one Lord/God (6:4) – *He is absolutely unique and reliable.*
- 2) Therefore, focus all your devotion (“love”) on Him (6:5).
- 3) Take His words personally; they should be “on your heart” (6:6).
- 4) Teach them diligently in your family (6:7).<sup>14</sup>
- 5) Display them publicly (6:8-9).

**NOTE:** This was usually taken literally in Jewish tradition.<sup>15</sup> Is this correct, or is there a better interpretation?

**Remember** passages like Matt. 10:24-33 (esp. vv. 27 and 31-33), 28:18-20, Rom. 1:16-17, etc.

- b. Perpetuation of the principle commandment (6:10-8:20)
    - 1) General command for perpetuation (6:10-19)
    - 2) Command for familial perpetuation (6:20-25)
    - 3) Command for perpetuation in the period of conquest (7:1-26)
    - 4) Command for perpetuation after the conquest period (8:1-20)
4. The fourth *Shema`* (9:1-11:32)<sup>16</sup> – Note 9:1

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**Hear.** O Israel. You are now about to cross the Jordan to go in and dispossess nations greater and stronger than you, with large cities that have walls up to the sky.”

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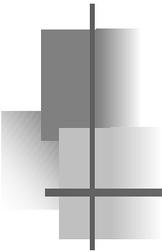
<sup>12</sup> Cf. Ex. 19 and 20:18-26.

<sup>13</sup> Note the parallel between chapters 6 and 11.

<sup>14</sup> Note the serious concern for home and family in 4:9ff, here, and 6:20-25, etc.

<sup>15</sup> Cf. Ex. 13:6-16, esp. vv. 9 and 16, and Deut. 11:13-21, esp. vv. 18 and 20.

<sup>16</sup> Note parallel between chapters 6 and 11.



# Appendix I

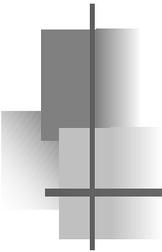
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- a. Historical reminiscence and command for obedient faithfulness (9:1-10:11)
    - 1) General warning (9:1-6)
    - 2) Their sin and forgiveness at Horeb (9:7-10:11)
  - b. Exhortation to follow the principle commandment (10:12-11:32)<sup>17</sup>
    - 1) Call to circumcise their hearts (10:12-11:17)
    - 2) Command to perpetuate the principle commandment (11:18-32)<sup>18</sup>
- B. Specific stipulations (12:1-26:19)**
- 1. Socio-religious foundations and functions (12:1-18:22)**
    - a. The sanctuary and sacrifice (12:1-31)
    - b. Prohibition of idolatry (13:1-18)
    - c. Dietary laws (14:1-29)
      - 1) Clean and unclean animals (14:1-21)
      - 2) Eating the tithe (14:22-29)
    - d. Year of release, slavery and the poor, and the first-born males (15:1-23)
    - e. Three major festivals (16:1-17)
      - 1) Passover and unleavened bread (16:1-8)
      - 2) Feast of Weeks (16:9-12)
      - 3) Feast of Booths (16:13-15)
      - 4) Summary (16:16-17)
    - f. Four major institutions (16:18-18:22)
      - 1) Judge (16:18-17:13)
      - 2) King (17:14-20)
      - 3) Priest (18:1-8)
      - 4) Prophet (18:9-22)

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<sup>17</sup> Cf. 6:4-9.

<sup>18</sup> Note the remarks from Lohfink in the introduction to this outline.



# Appendix I

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## 2. Socio-religious mores (19:1-26:15)

- a. Criminal law (19:1-21)
- b. Conduct of warfare (20:1-20)
- c. Unsolved homicide (21:1-9)
- d. Family law (21:10-23)
- e. Laws of social equity (22:1-25:19)
- f. First fruits and confession (26:1-15)

## 3. Conclusion (26:16-19)<sup>19</sup>

### IV. *Covenant Enactment (27:1-30:20)*

- A. The ritual at Mounts Ebal and Gerizim (27:1-26)
- B. Statement of the blessings and curses (28:1-29:1)
- C. Exhortation based on the blessings and curses (29:2-30:20)

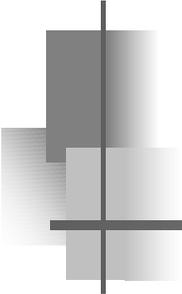
### V. *Moses' Farewell Discourses (31:1-33:29)*

- A. Exhortation to Joshua and the people (31:1-29)
- B. The song of Moses (32:1-47)
- C. Moses' anticipation of his own death (32:48-33:29)
  1. Introduction (32:48-52)
  2. The blessing of Moses (33:1-29)

### VI. *Narrative Epilogue Recounting the Death of Moses (34:1-12)*

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<sup>19</sup> Compare Exodus 19:5-6.

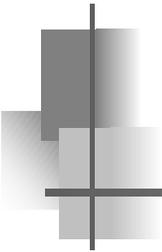


# Appendix II

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## Special Issues for the Law in the Christian Life

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# Appendix II

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## Special Issues for the Law in the Christian Life

### I. Theonomy and Christian Reconstructionism

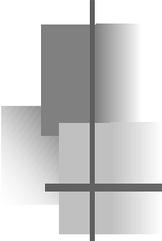
We have argued that the covenant provides the context for the law, not vice versa. The overall relational commitment of the covenant is the context for the obligations of the relationship. Therefore, application of the OT law outside of a redemptive covenantal context makes no biblical sense. This is one of the major problems with “Theonomy” or “Christian Reconstructionism.”

- A. The basic thesis of theonomy is that “in the realm of human society the civil magistrate is responsible to enforce God’s law against public crime.”<sup>1</sup>
- B. However, the OT law was never intended to function outside of a redemptive relationship with the God of the covenant within which it is embedded.
  1. To argue that the law of God is universally applicable because it embodies the eternal principles of God’s righteous judgment for all societies does not mean that God intended that the kingdom of light (Col. 1:13b) should overtake the kingdom of darkness (Col. 1:13a; cf. Eph. 2:2, etc.) by imposing God’s law there.
  2. On the contrary, God’s law applies within his kingdom to those who are of that kingdom by covenant. The goal is to incorporate members of the kingdom of darkness into the kingdom of light so that they live according its law.
    - a. It is true that God’s kingdom will overtake the kingdom of darkness, but not by applying the law to it.
    - b. The Messianic Kingdom is the **Church**, not the whole world—at least not for now (see, e.g., Eph. 2:1-2). Bahnsen’s discussion of the “kingdom of God” is misleading.<sup>2</sup> His argument is implicitly if not explicitly driven by post-millennial assumptions, not clear biblical teaching.
  3. It is one thing to transfer application of the OT law, which was given under the umbrella of the Mosaic Covenant, into the New Covenant where the law is to be “written on the heart,” but it is another matter altogether to seek to apply it completely outside of any theocratic covenantal redemptive context.

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<sup>1</sup> Greg Bahnsen, *Theonomy in Christian Ethics* (Nutley, New Jersey: Craig, 1977): xiii. For a concise exposition of the tenets of theonomy see idem, “The Theonomic Reformed Approach to the Law and Gospel,” in Strickland, Wayne G., ed., *Five Views on Law and Gospel*. Grand Rapids: Zondervan, 1996 (reprint of the 1993 title: *The Law, the Gospel, and the Modern Christian*): 93-143. See also the responses by non-theonomists there on the following pages.

<sup>2</sup> See *The Law, the Gospel, and the Modern Christian: Five Views*, pp. 119-124.



# Appendix II

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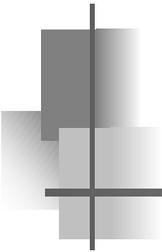
- a. It misses the point completely.
  - b. Furthermore, there is no biblical precedent for it. Neither Jesus nor Paul even hinted at attempting to reform the Roman government with the OT law.
  - c. Taking a post-millennial eschatological position does not help either. The principle remains the same. God is no more interested in a society that establishes its own righteousness through obedience to the law than a person who attempts to do the same (see, e.g., Rom. 9:30-33).
- C. This does not mean that Christians should not attempt to do good to all men (Gal. 6:10a).
1. Certainly we are called to stand up for God's standards of equity and justice in this life. The world is in desperate need of those who would take such a stand.
  2. We are the very ones who *should* engage the world most forcefully on this front even though the reality is that true godliness will stand out and encounter resistance in any society that is part of the kingdom of darkness (2 Tim. 3:12). We are to keep the household of God in the forefront of our doing good (Gal. 6:10b).
  3. But we must not replace or confuse a zeal for calling people into the kingdom of God with a zeal for the application of God's law where the redemptive call itself has been rejected (nothing corresponding to Ex. 19:8 is found in the kingdom of darkness). In this sense, theonomy not only lacks a good biblical and theological foundation, but it also misdirects the intentions and resources of the local church and individual Christians.

## II. Sabbath Observance

- A. Some theological and ecclesiastical traditions maintain that a "day of rest" is an ongoing requirement for godly obedience to the will of God.
1. Some of them say it must be the seventh day (i.e., Saturday<sup>3</sup>).
  2. Others say that the *principle* of resting one day out of seven is the proper application of the fourth commandment in the Christian life.
- B. But what about these passages?

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<sup>3</sup> But see Acts 20:7 and cf. 1 Cor. 16:2.



# Appendix II

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1. Colossians 2:16-19,

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“Therefore **do not let anyone judge you** by what you eat or drink, or **with regard to** a religious festival, a New Moon celebration or **a Sabbath day**. These are a shadow of the things that were to come; the reality, however, is found in Christ.”

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2. Galatians 4:10-11,

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“You are observing **special days** and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you.”

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3. Romans 14:5-6 seems to suggest the same thing, but here the emphasis is on “love” over and above these kinds of controversies (v. 15):

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“One man considers **one day more sacred than another**; another man considers **every day alike**. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God” (Romans 14:5-6).

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a. This means that, even though the Sabbath commandment is not to be taken literally today, we must not “destroy the work of God” by causing “someone else to stumble” (Rom. 14:20).

b. Instead, we need to be sensitive to those for whom violating the Sabbath would have the effect of damaging their life of faith (Rom. 14:20-15:6).

C. No matter which view one takes on a literal keeping of the Sabbath, the theme of “rest” runs through the Bible as a way of referring to one of our most desperate needs. God takes it very seriously and it needs to be “written on our hearts.” God **was** and **is** concerned about our rest for our own **good**:

1. **A Day of Rest** – The Sabbath as a **time** of rest was the sign/seal of the covenant.

a. **Exodus 31:13-17**

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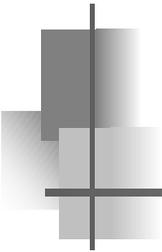
“But as for you (Moses), speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; for this is **a sign** between Me and you throughout your generations, that you may know that **I am the Lord who sanctifies you**....It is **a sign** between Me and the sons of Israel forever.’”<sup>4</sup>

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b. **Jesus is “Lord of the Sabbath”** (Matt. 12:8, note 12:1-14 and Bible background) – He was known to have highly charged debates with the Pharisees about Sabbath.

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<sup>4</sup> Cf. 35:1-3 and the background of Gen. 2:1-3 connected to Ex. 20:8-11, 23:10-12, Deut. 5:12-15, Ezek. 20:12, 20.



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2. **A Land of Rest** – The Promised Land was to be a *place* of rest for the people of God.

a. **Exodus 33:13-14** – Moses says:

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“Now therefore, I pray Thee, if I have found favor in Thy sight, **let me know Thy ways, that I may know Thee**, so that I may find favor in Thy sight. Consider too, that this nation is Thy people. And He said, ‘**My presence** shall go with you, and **I will give you rest.**’<sup>5</sup>”

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b. **“There remains therefore a Sabbath rest for the people of God”** (Heb. 4:9, note Heb. 3:7-4:11 and OT background, esp. Psalm 95)

NOTE: *Time* and *place* come together here!

3. **A Lord of Rest** – Jesus offers to us a “rest” for our “souls” (Jer. 6:16; **Matt. 11:27-30**).

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**“All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him. ‘Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.”**”

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NOTE:

- a. The proximity to the Sabbath controversy passage that follows.
- b. This is the capsule *summary of the whole Gospel of Matthew*.
- c. The similarity here between Jesus and Moses (**Ex. 33:12-14**).

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<sup>5</sup> Cf. Deut. 12:10, Josh. 23:1, 2 Sam. 7:1, etc.