UNDERSTANDING THE BIBLE

Is the Bible Really Inspired by God?

- Collection of 73 different books
  - Various locations
  - Diverse audiences
  - Three different languages
    - Hebrew, Aramaic, Greek
  - Library
    - Various genres (kinds of writing)
- Yet STILL ONE BOOK!
  - Common author = God (primary)
  - One overarching plan of salvation

Is the Bible Really Inspired by God?

- Inspiration
  - Based on the Greek word theopneustos = God-breathed (2 Tim 3:16)
- Secondary authors
  - Human writers made full use of their own freedom, creativity, and writing style
- Human and Divine (true authors)
  - Parallels the Word (Jn.1:1)
    - What is Christ?
      - God and man



Is the Bible Really Inspired by God?

- Books of Scripture firmly, faithfully, and without error teach that salvific truth.



The Inspiration and Truth of the Sacred Scripture

- The Christian faith is not a "religion of the book." Christianity is the religion of the "Word" of God (Jesus)
  - Christ, through the Holy Spirit, must open our hearts and minds to understand the Sacred Scriptures



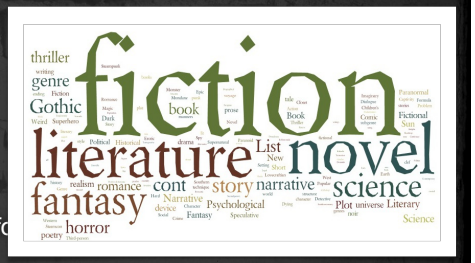
Literal Sense

- Author's intention
  - Particular audience, message, historical setting
    - Revelations portrayal of Jesus as Lion and a lamb
      - Great king from the tribe of Judah
      - New Passover lamb
- Historical Context
  - Conditions of their time and culture
  - "Eye for an eye" (explain)
  - Lk 24:36 "Peace to you!"
    - Shalom = rightly ordered relationship, covenant



Literal Sense

- Kind of Literature
  - Historical narratives
    - Salvation history
  - Poems or hymns
    - Express praise and thanksgiving to God's saving deeds
  - Laws
    - Structure and obligations fo Israel's covenant relationship with God
  - Proverbial sayings
    - Customary principles for living
- ETC…



Literal Sense

- Modes of feeling, narrating, and speaking

Spiritual Sense

- Events and signs point to something that goes beyond the intention of the author
- Three principles in interpreting the Bible



Spiritual Sense

- Be especially attentive "to the content and unity of the whole Scripture."
- Read the Scripture within "the living Tradition of the whole Church."
  - “But I would not believe in the Gospel, had not the authority of the Catholic Church already moved me”
- Be attentive to the analogy of faith



Content and Unity of the Whole Scripture

- One unified story!
  - Drama of God’s plan of salvation
  - Smaller pieces of the Bible part of a bigger picture
- Old and the New
  - St. Augustine
    - NT is hidden in the OT and the OT is unveiled in the NT
  - Both are needed to totally appreciate each

Within the Living Tradition of the Church

- Acts 8 Ethiopian and Phillip
- Help in interpreting Isaiah



Within the Living Tradition of the Church

- Bible must be read in context of the tradition that gave birth to it
- What is Tradition?
  - Discipleship
    - Life example
    - "Follow me"
  - Doctrines, morals, and way of life
  - "the whole Christian reality" — I love this!!!

Attentive to the Analogy of Faith

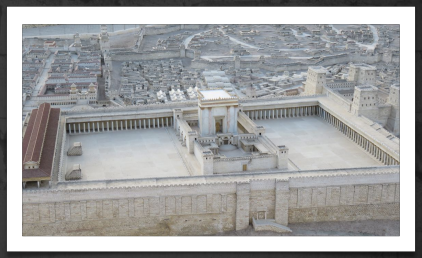
- Harmonious agreement between all the truths of the faith
  - Scripture and Tradition
- Organic whole
  - Coherence of the truths of faith
- Guides the way we interpret the text
  - Interpretations against the teachings of the Church must be avoided (Why?)
  - Enable us to see deeper meanings
    - "Son of God"

Four Senses

- Literal sense
  - The meaning conveyed by the word of Scripture
  - Actual person, event, place, or thing
  - Foundation of the other three senses
- Allegorical sense
  - How those persons, events, places, or things point to Christ
- Moral sense
  - How literal sense points to Christian life
- Anagogical sense
  - How literal sense points to heavenly destiny and the last things

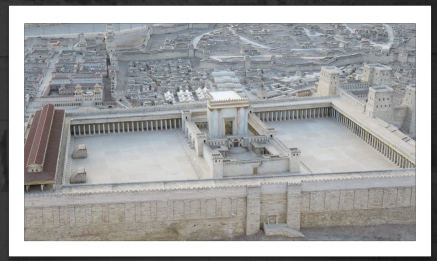
The Four Temples

- Literal = actual building where sacrifice, worship, and God dwelled
- Allegorical = Jesus is the temple (Jn. 2:19-21)
- Moral = Temple is found in the Christian (1 Cor. 6:19)



The Four Temples

- Anagogical = Heaven sanctuary as Temple
- Typology, spiritual exegesis, or sensus plenior
  - Employed by saints, Doctors and Fathers of the Church



NT Canon

- AD 367 St. Athanasius, bishop of Alexandria, listed the same 27 books we use today for the NT
- Church Councils
  - Rome (382) Hippo 393
  - Carthage 397
  - List reaffirmed in a definitive manner by Council of Trent
- Catholics and Protestants depend on this decision!

NT Canon

- Criteria for Acceptance
  - Apostolic Tradition
    - written by apostles or a disciple of an apostle
  - Catholicity
    - relevance for all Christians and not just a particular community
  - Orthodox
    - in harmony with the teachings of the apostles

NT Canon

- Criteria
  - Used in the sacred liturgy

Bigger Bible

- Catholic Bibles contain 46 OT books
  - Protocanonical and Deuterocanonical
- Protestant Bibles contain 39 OT books
- Deuterocanonical
  - Tobit, Judith, Wisdom, Sirach, Baruch, and 1-2 Maccabees
- "Second Canon"
  - Does not mean later or less than

History of the OT Canon

- Protestant Reformation brought about the first widespread limiting of the OT to 39 books
  - When ML translated the Bible into German he rejected the DT as "apocryphal"
  - Trent responded with an infallible definition of the canon

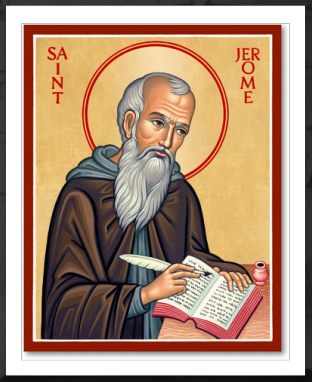
Type of Translations

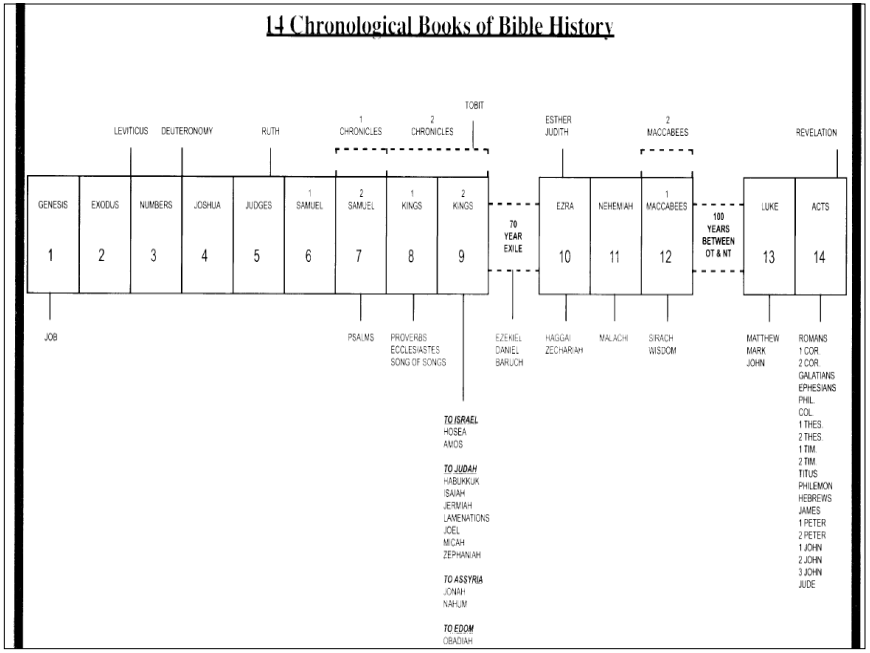
- Dynamic vs. Literal
  - Dynamic aims at the meaning of a text
  - Literal aims at the actual words being used in the original language



Sacred Scripture in the Life of the Church

- "Ignorance of Scripture is ignorance of Christ" – St. Jerome
- "The 'study of the sacred page' should be the very soul of sacred theology."





Foundational Principles

- God as our Father
  - First origin of everything and transcendent authority
- Salvation as Divine Sonship
  - More than just being saved from sin
- Covenant as the overarching theme
  - Six main covenants
    - Adam (Marital), Noah (Household), Abraham (Tribal), Moses (National), David (National Kingdom), Jesus (International Kingdom)
- The Catholic Church is the family of God

Sources

- The Bible Compass - Dr. Ed Sri
- Our Father's Plan – Dr. Scott Hahn, Jeff Cavins
- The Great Adventure – Jeff Cavins
- A Father Who Keeps His Promises – Dr. Scott Hahn
- SalvationHistory.com
- CCC 101-141

UNDERSTANDING THE BIBLE

UNDERSTANDING THE BIBLE

Early World

- Genesis 1-11
  - Begins with Hebrew word “bereshit” = translated genesis in Greek, “in the beginning” in English
  - Literary genre = story of origins (myth)
  - Early World can be divided into four scenes
    - Creation
    - The Fall
    - Flood
    - Tower of Babel

Early World

- Creation
  - Poetry (story telling techniques that we are unfamiliar with)
  - Cannot be read in a modern literalistic or scientific manner
    - Light is created on day 1 yet sun is not created until day 4
    - Did the Hebrews really believe the earth is set on foundations, covered with a garment, with beams of his chambers on the waters?
  - We must avoid “chronological snobbery”

Early World

- Psalm 104 shows creation as a *temple* where we are called to praise and worship



Early World

- Gen. 1 -11 is really an *anti-myth*
  - The author is aware of other “myths” of the time and is critiquing them while being inspired by God
  - Enuma Elish
    - Marduk, an upstart god, rips apart Tiamat the god-queen
    - Marduk makes heavens and the earth from halves of her body!
    - He enslaves other gods and kills another god to create humanity as a new source of manual labor

Early World

- Genesis simply speaks can creation comes into being - ex-nihilo
- Nature and universe are NOT identified as gods but as created realities from one God
- Humanity is not an afterthought but the crown of creation!
  - Climax of the six days of creation
  - Image and likeness
    - Ancient Mesopotamia associates kings as being made in the image and likeness of the gods (adopted by the god)



Early World

- Creation communicates God alone is King!
- Divine adoption is not reserved for a few kings but ALL
- God is not just a master but a FATHER!
  - We are intended to be children of God

Early World

- Covenant is the interpretative key for unlocking Sacred Scripture
- Seven-day format of Genesis 1 loaded with meaning!!
  - Begins with conflict or problem
    - “earth is without form and void” Gen. 1:2

Creation: A Covenant With The Universe

- Day and Night (time)
  - Sun and Moon rule over Day and Night
- Sky and Sea (Space)
  - Birds and Fish ruler over Sky and Sea
- Land and Vegetation (Life)
  - Human and animals rule over Land and Vegetation

Early World

- Every day has their "evening and morning" except the seventh day
  - The seventh day knows no end!



Early World

- Why seven days?
  - Gen. 21 sheds light on this with the arrangement between Abraham and Abimelech
  - Abimelech was a Gentile
    - Family is made when really needed.
  - God swears an oath with creation and forms a family!



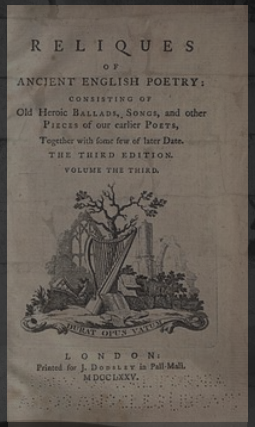
Early World

- We are sons and daughters of the Most High!
  - Gen.1 uses "El" for God
  - After the seventh day, Gen. 2 uses "Lord God" (Yahweh El) which is the covenant name for God



Early World

- Look at what we've discovered through a poetic creation story which tears down pagan ideas about God!


RELIQUES
OF
ANCIENT ENGLISH POETRY:
CONSISTING OF
Old Heroic Ballads, Songs, and other
Pieces of our earlier Poets,
Together with some few of later Date.
THE THIRD EDITION.
VOLUME THE THIRD.
LONDON:
Printed for J. Dodsley in Pall-Mall.
MDCCLXV.

Early World

- The Second Creation Account
  - Different style and ordering of events



Early World

- "Synoptic-resumptive" technique
  - First story gives the "big picture" while the second story resumes and retells the first in more detail



Early World

- The second creation account begins with a conflict also:
  - Solitude of man
    - "not good that man is alone"
  - Animals are presented to Adam but a suitable partner was not found
    - Human beings have a different nature
    - Hebrew *ezer "sustainer"* (Ps 30:10)
    - Eve taken from his side while he's sleeping

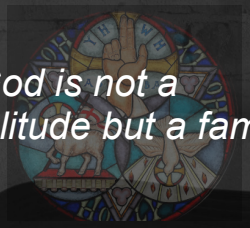


Early World

- Image and Likeness!
  - We are called to relationship.







"God is not a solitude but a family"

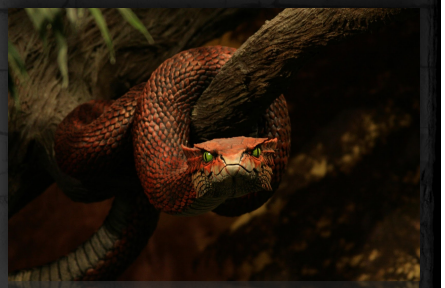
Early World

- The evil one distorts Adam and Eve's relationship with God.
  - "You shall not eat of *any* tree of the garden?"
    - Arbitrary law
  - Omnipotent tyrant
  - No "Lord God" just "God"



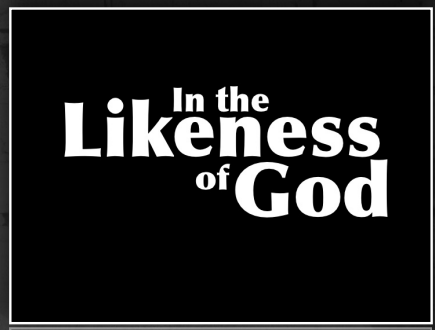
Early World

- Eve adds to God's command: "Neither shall you *touch* it (Gen 3:3)
  - Exaggerating the command making it seem even more arbitrary
- "You will not die"
  - Father of lies



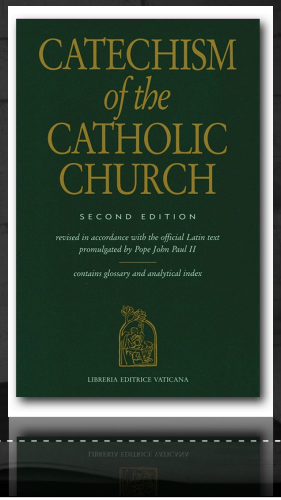
Early World

- Something given and not to be grasped at!!!
- The evil one suggests that God is holding out on Adam and Eve
- They doubt God's heart now..
- Disordered vision of God



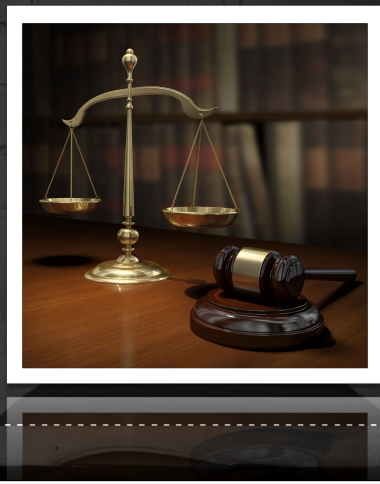
Early World

- Satan tempts Jesus three times, "seeking to compromise his *filial* attitude toward God." (*CCC* 538)
- Obedience leads to true freedom



Early World

- God's law is given for our benefit
  - When we disobey the law isn't broken, we are!!



Early World

- Consequences of sin
  - "Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons." (Genesis 3:7, RSVCE)
  - Mortal wound
  - The plot for the rest of Scripture's story is set
- Protoevangelium (Gen. 3:15)
  - New Adam



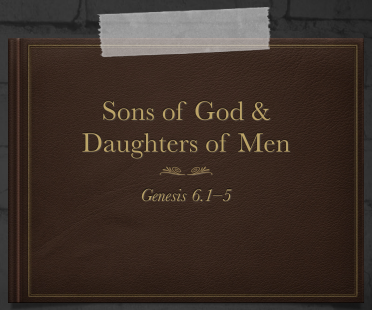
Early World

- The Flood (Act 3)
  - Violence threatens God's blessing
  - Fratricide
  - Cain offering was not accepted because of his own disposition
    - Receives mercy from God
      - Not passed on to his line
  - By Gen. 6, violence spirals out of control
    - The Lord is grieved to his heart (Gen. 6:6)



Early World

- "the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose." (Genesis 6:2, RSVCE)
  - Sethite line (Gen 5)
  - Cainite line (Gen 4)
- In the midst of this mess, only one man is found righteous



Early World

- The flood narrative must be read on its own terms
- Critiques other flood stories from ancient Mesopotamia
  - Other stories described humans as being too numerous and bothersome to the gods; hence their destruction by the flood
  - Bible describes a moral problem with the true God being in complete control



Early World

- "But **God remembered Noah** and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided;" (Genesis 8:1, RSVCE)
  - Faithful to one's covenant obligations
- Story of re-creation
  - Blessing, image and likeness, command to be fruitful and multiply, covenant



Early World

- Everything remains fine and dandy?
  - No!
- Noah builds a vineyard and gets drunk and ends up naked (sound familiar)
  - Noah's son, Ham, sees the "nakedness of his father"
    - Hebrew expression for sleeping with one's wife
    - Attempt to usurp the family's authority (Canaanite and Greek mythology)
  - Ham's future son is cursed (Canaan)



Early World

- Canaan is the son of Ham and his mother
- Canaanites will become the enemies of Israel throughout salvation history (sexual perversion)
- Shem receives the blessing from Noah



Early World

- Tower of Babel
  - *toledoth* (genealogy)
  - Gen 10 is a list of the traditional enemies of Israel
    - Egypt, Assyria, Babylon, Canaanites, Amorites, and Jebusites



Early World

- Genealogies in Gen. 10 help up understand the Tower of Babel in Gen. 11
- All humanity gathered in the plains of Shinar to build a city
  - Shinar is where Nimrod (Gen. 10:10), descendant of Ham, established a kingdom named Babel



Early World

- Babel = gate of God
  - Claim of access in the divine world
  - Insurance policy against another flood
  - This sin creates a false unity which is hostile to God
    - Kind of utopia



Early World

- "Make a name for ourselves" (Gn. 11:4)
  - Direct rebellion against the covenant plans of God
    - "Shem" = name
  - Nimrod is attempting to usurp the kingship from the line of Shem just like his father, Ham



Early World

- "the Lord *came down* to see the city and the tower, which the sons of men had built" (Gen. 11:5)
  - Mocks their efforts
- God intervenes because of their sin
  - Confuses the language
- One family line was faithful: Shem's line which leads to Abram (Gen.11:27)





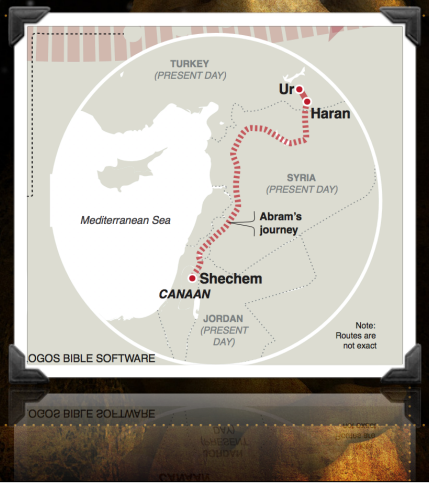
Patriarchs

Patriarchs

- Gen. 12 - end of the book
- People of God are growing
  - Couple (Adam and Eve)
  - Household (Noah and his household)
  - Tribe (Abraham)
- Abraham, Isaac, and Jacob
- Scenes
  - Act 1 Abraham is called to a new homeland
  - Act 2 Abraham learns to trust God
  - Act 3 Jacob wrestles with God
  - Act 4 Joseph

Patriarchs

- Call and threefold promise
  - Abram (age 75), from the line of Shem, and Sarai are called to leave their relatives.
  - "Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves."" (Genesis 12:1–3, RSVCE)



Patriarchs

Promises to Abraham	Raised to Covenant	Fulfillment in Salvation History
Land & Nation	Gen.15	Mosaic Covenant
Royal Dynasty	Gen. 17	Davidic Covenant
Worldwide Blessing	Gen. 22	New Covenant in Jesus Christ

Patriarchs

- Did Abram obey?
  - Yes and No…
    - *Go from your country and **your kindred***
    - "So Abram went, as the Lord had told him; and ***Lot went with him***. Abram was seventy-five years old when he departed from Haran." (Genesis 12:4, RSVCE)
    - Why Lot?
      - Sarai was barren and Abram needed a kind of insurance policy
  - Famine comes upon the land immediately upon Abram's arrival
    - Abram has held back and so God holds back the rain from the land he has given Abram

Patriarchs

- Abram abandons the Promised Land and moves to Egypt
- Abram becomes self-reliant
  - Abram avoids showing he is Sarai's husband to save his own life
  - No encounter between Abram and God while he's in Egypt
- God sends plagues upon the Egyptians in order to restore Sarai to Abraham
  - Foreigners obey God as opposed to Abram



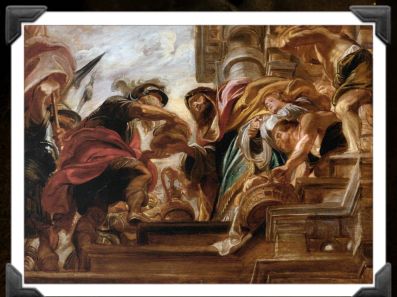
Patriarchs

- Abram returns to the land of promise
- Land cannot support Abram and Lot now
- They separate and God's promised blessings begin again (Gen. 13:14-18)



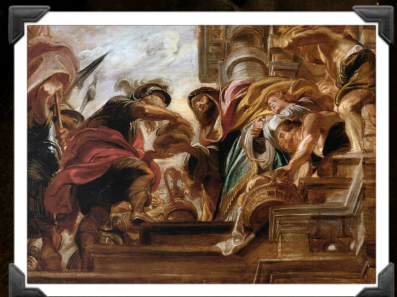
Patriarchs

- Melchizedek
  - After a battle freeing Lot, Abram meets the king of Salem
    - "King of Righteousness"
      - Melchizedek is a throne name
    - Brings out bread and wine and blesses Abram



Patriarchs

- Melchizedek
  - Who is this mysterious character?
  - Several Aramaic texts and ancient rabbis refer to Melchizedek as being Shem!
    - Whether it's Shem or one of his descendants, Salem is the key!



Patriarchs

- "Fear not, Abram, I am your shield; your reward shall be very great" (Gen. 15:1)
  - Abram says what good will it do if I have no children to share it with
- "And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your descendants be."" (Genesis 15:5, RSVCE)
  - "As the sun was going down, a deep sleep fell on Abram; and lo, a dread and great darkness fell upon him." (Genesis 15:12, RSVCE)



Patriarchs

- "Now faith is the assurance of things hoped for, the conviction of things ***not seen.***" (Hebrews 11:1, RSVCE)



Patriarchs

- Promise of land is upgraded to a covenant
  - "O Lord God, how am I to know that I shall possess it?"
  - Abram cuts a heifer, a she-goat, a ram, a turtledove, and a pigeon in half
    - Abram waits for God to act
  - God passes through the middle of the cut-up animals as a smoking fire and as a flaming torch (Gen. 15:17-21)
    - God swears He will deliver the land. If it doesn't happen let what has happened to the animals happen to God.



Patriarchs

- Act 2: Isaac and the Seed of Abraham
  - A number of years pass after God promises descendants
  - Sarai remains barren (Gen. 16:1,3)
    - She suggests that Abram sleep with her maid Hagar in order to have a child
    - Wrong action not explicitly condemned but shown as immoral through the following details of the story



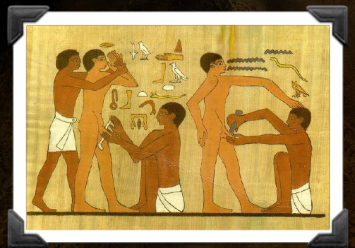
Patriarchs

- Hagar treats Sarai with contempt
  - Sarai blames Abram and mistreats Hagar
  - Hagar flees
    - God comforts her and calls her by name
    - She returns to Abram and bears a son (Ishmael)



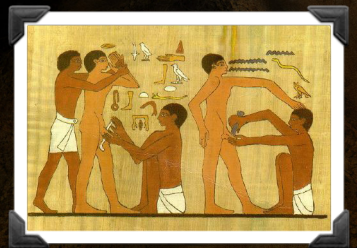
Patriarchs

- 13 years pass between Ch. 16 and 17
- Abram has not had any encounters with God since taking Hagar as a concubine
- "When Abram was ninety-nine years old the Lord appeared to Abram, and said to him, "I am God Almighty; ***walk before me, and be blameless***." (Gen. 17:1)
  - Implication that Abram has not been blameless



Patriarchs

- Gen. 17 - God swears a covenant oath to Abram
  - God changes his name to Abraham "father of many nations"
  - Sign of this covenant will be circumcision!
  - This covenant can be seen as an atonement for the sin of Gen. 16
  - Ishmael is thirteen years old at circumcision
    - He belongs to Egypt



Patriarchs

- "And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son ***by her***; I will bless her, and she shall be a mother of nations; kings of peoples shall come from her."" (Genesis 17:15–16)
- Abraham responds by falling down and laughing! 😂😝



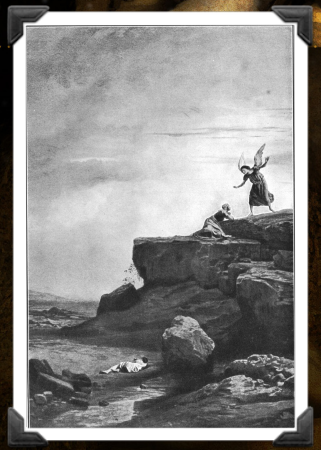
Patriarchs

- Sarah bears a son and they name him Isaac, which means “laughter!”
- Sarah spies Ishmael(16) taunting Isaac (3)
- Sarah convinces Abraham to expel the “slave girl with her son”
  - Abraham only gave them meager provisions (death was inevitable from Abraham’s perspective)



Patriarchs

- Hagar and Ishmael run short of water and hope
- Hagar deserts her son in order to not witness his death
- Ishmael cries out and God hears his cry!!
  - Angel tells Hagar to not be afraid and that Ishmael will be a father of a great nation (more of a connection with Egypt)



Patriarchs

- “He said, “Take your son, your *only son* Isaac, *whom you love*, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you.”” (Gen. 22:2, RSVCE)
- Silent obedience



Patriarchs

- How could a good and loving God demand the death of Abraham’s son?
  - It’s a shock to us but was it a shock to Abraham!!???
- How do you make sense of this?



Patriarchs

- Abraham rises early in the morning to set out for the journey
- Abraham places the wood upon Isaac who carries the wood up the mountain
- Abraham carries the fire and the knife



Patriarchs

- "And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "God will provide himself ***the lamb*** for a burnt offering, my son." So they went both of them together." (Genesis 22:7–8, RSVCE)



Patriarchs

- This command must be read in context with what has just transpired in previous chapters
- Why is Isaac called Abraham's only son? (Stay away from the spiritual sense for a moment and focus on the literal sense of the text)
- "***After these things*** God tested Abraham, and said to him, "Abraham!" And he said, "Here am I."" (Genesis 22:1, RSVCE)



Patriarchs

- For all Abraham knew, Ishmael was dead
- When God tells Abraham to take his only son, Abraham feels the sting of his guilt!
- Offer Isaac as a "burnt offering" (repeated 5 times in Gen. 22)
  - Burnt offering=made for atonement



Patriarchs

- God is making Abraham experience what Hagar experienced!
  - Each story begins with Abraham rising early
  - In each story a parent believes the death of a beloved son is imminent
  - Ishmael and Isaac are called "lad" = young man
- God is universal in his justice and mercy!!
  - If this is the case, why does God choose Abraham and his descendants to be the chosen people?



Patriarchs

- Abraham places his beloved son (one who could resist but didn't!) on the altar of sacrifice
- Raises the knife
  - God's angel stays Abraham's hand and tells him not to kill his son
  - See's a ***RAM*** caught in a thicket and offers it
  - Abraham calls the place "the Lord ***will*** provide" = *YHWH yireh*
  - Raise the promise of a universal blessing to an oath



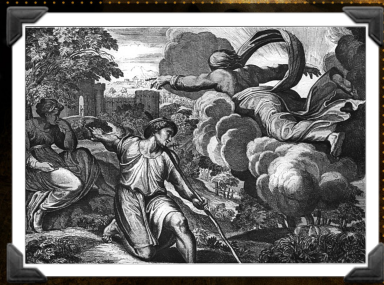
Patriarchs

- Abraham said that the Lord would provide a lamb though not a ram…..
  - Hence "The Lord ***will*** provide
- Eventually the place will be called "yireh-salem" Jerusalem
  - Lambs will be offered here at the Temple (signified with a shofar =ram's horn)
- Jesus is that Lamb that will bless the entire world (Gen. 12:3)
  - The choosing of Abraham and Israel is done for the sake of the other nations!



Patriarchs

- Only a few chapters spent on Isaac
  - His father sends a servant to find a wife from among his kinsmen (Rebekah)
  - Only patriarch that is faithful to his wife
    - Doesn't leave the Promised Land
  - Rebekah has twins



Patriarchs

- Jacob and Esau
  - Fraternal rivalry begins at birth
  - Esau is the firstborn but Jacob comes out holding on to Esau's foot
  - "Jacob" = supplanter
  - Isaac favors Esau while Rebekah loves Jacob best



Patriarchs

- At the twin's birth, God indicated that the blessing was to be given to Jacob (Gen. 25:23)
  - At an old age, Isaac plans to give the blessing to his firstborn
  - Esau despised his birthright and sold it for a bowl of pottage



Patriarchs

- Rebekah devises a plan to steal the blessing intended for Esau
  - Jacob disguises himself as Esau and bring the request meal to his father
  - Blind Isaac asks who is there?
    - "I am Esau"
    - Jacob obtains the blessing through lying and trickery
      - Family authority, headship and priesthood along with the promise of material prosperity



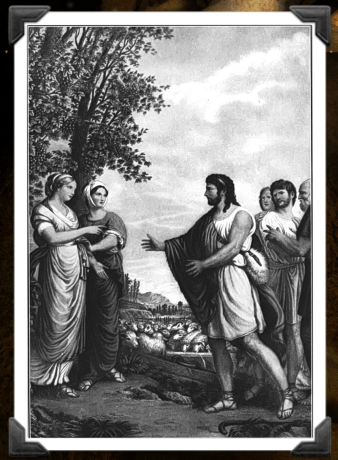
Patriarchs

- Jacob must flee for his life to Haran (the east = direction of exile)
- "Then Jacob made a vow, saying, "***If*** God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the Lord shall be my God," (Genesis 28:20–21, RSVCE)
  - Jacob simply uses the generic term God
  - Conditional = The God of his father is not yet his Lord.



Patriarchs

- Jacob meets his uncle, Laban and falls in love with one of Laban's daughters, Rachel
- Works for seven years to pay the dowry and marry Rachel
  - After the consummation, Jacob discovers Leah and not Rachel!!!
  - Jacob, the deceiver has been deceived!
    - He needs to work seven more years to gain Rachel
  - Leah bears sons while Rachel initially does not
    - Rachel's first son is Joseph
    - Both woman give maidservants to Jacob (Zilpah and Bilhah)
      - 12 sons



Patriarchs

- Jacob returns to the Promised Land
  - Unsure of Esau's response
  - "And Jacob said, "O God of my father Abraham and God of my father Isaac, O Lord who didst say to me, 'Return to your country and to your kindred, and I will do you good,' ***I am not worthy of the least of all the steadfast love and all the faithfulness which thou hast shown to thy servant,*** for with only my staff I crossed this Jordan; and now I have become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he come and slay us all, the mothers with the children. But thou didst say, 'I will do you good, and make your descendants as the sand of the sea, which cannot be numbered for multitude.' "" (Genesis 32:9–12, RSVCE)



Patriarchs

- That night, Jacob wrestles with a strange man through the night and receives a blessing
  - Jacob's name is changed to "Israel" = he who strives with God
  - Blessing not stolen but given
  - "So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved."" (Gen. 32:30)



Patriarchs

- Jacob sees Esau and 400 men coming from a distance
  - concubines and children up front
  - then Leah and her children
  - Rachel with Joseph is last in line
- Esau runs to Jacob crying and embraces him!
  - "Jacob said, "No, I pray you, if I have found favor in your sight, then accept my *present* (blessing) from my hand; for truly to see your face is like seeing the face of God, with such favor have you received me." (Genesis 33:10, RSVCE)
  - God reveals himself to Jacob through his brother!



Patriarchs

- Joseph is the favored son and this is resented by the other sons
  - "But when his brothers saw that their father loved him more than all his brothers, ***they hated him***, and could not speak peaceably to him." (Genesis 37:4, RSVCE)
- His gift of having dreams and interpreting furthers the resentment
  - Has a dream that all brothers were binding sheaves bending down to Joseph's sheaf
  - Another dream indicating the sun, moon and 11 stars were bowing down to him.
  - (Note this double occurrence signifies intention)
  - "And his brothers were jealous of him, but his father kept the saying in mind." (Genesis 37:11, RSVCE)



Patriarchs

- Jacob sends Joseph out for a second time to check on his brothers and the flock.
  - It is not shalom
  - Jacob is blind to the conflict
- His brothers throw him in a pit and plan to kill him
  - Judah suggests they sell him into slavery



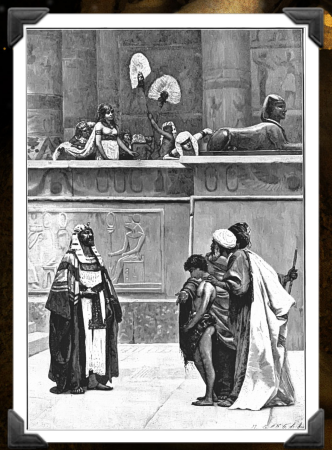
Patriarchs

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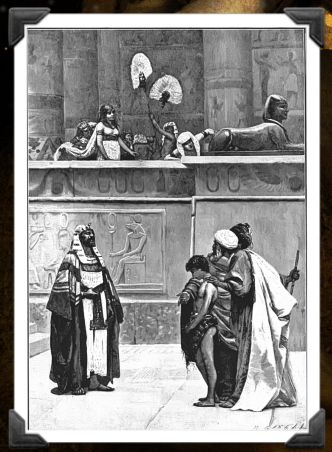
Patriarchs

- Joseph's coat is dipped in goat's blood to cover the brothers' sin
- "***The Lord was with Joseph,*** and he became a successful man; and he was in the house of his master the Egyptian, and his master saw that the Lord was with him, and that the Lord caused all that he did to prosper in his hands." (Genesis 39:2–3, RSVCE)
- The Lord blesses Potiphar's for Joseph's sake
  - Joseph is elevated over Potiphar's house
  - Potiphar's wife tries to seduce Joseph
    - Joseph's cloak is employed as evidence against him again
    - Thrown into prison
  - Joseph remains loyal to God



Patriarchs

- Pharaoh has a dream of seven lean cows and seven fat cows
  - "And the doubling of Pharaoh's dream means that the thing is fixed by God, and God will shortly bring it to pass." (Genesis 41:32, RSVCE)
  - Joseph interprets as 7 yrs of plenty in Egypt followed by 7 yrs of famine.
  - Joseph goes from slave to 2nd in command under Pharaoh



Patriarchs

- Famine arrives and Jacob sends to 10 sons to Egypt to seek food
  - They encounter Joseph but don't recognize him
  - "Now Joseph was governor over the land; he it was who sold to all the people of the land. And Joseph's brothers came, and ***bowed themselves before him*** with their faces to the ground." (Genesis 42:6, RSVCE)
- Joseph recognized them and had them arrested as being spies



Patriarchs

- Joseph binds Simeon and demands that the other brothers bring Benjamin to prove they are not spies
- The other brothers return to Jacob minus a brother with extra money (Joseph conceals money in the sacks of grain)
  - Joseph is reminding them of their earlier sin
  - "And Jacob their father said to them, "You have bereaved me of my children: Joseph is no more, and Simeon is no more, and now you would take Benjamin; all this has come upon me."" (Genesis 42:36, RSVCE)
    - Jacob has seen a doubling of events!



Patriarchs

- The brothers return with Benjamin in a caravan bearing the same goods as the caravan that had carried Joseph (doubling of events)
- After resupplied with grain and with Simeon, they hit the road back to the Promised Land
  - Joseph plants a silver cup in the backpack of Benjamin!
  - Joseph's chief steward overtakes them and charges them with taking the cup.
  - Whoever took it should remain a slave in Egypt!!
  - Judah steps up in order to protect Benjamin!!
    - The brothers have had a change of heart!



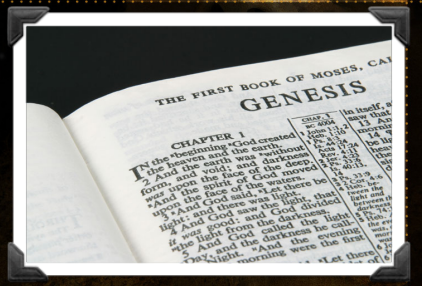
Patriarchs

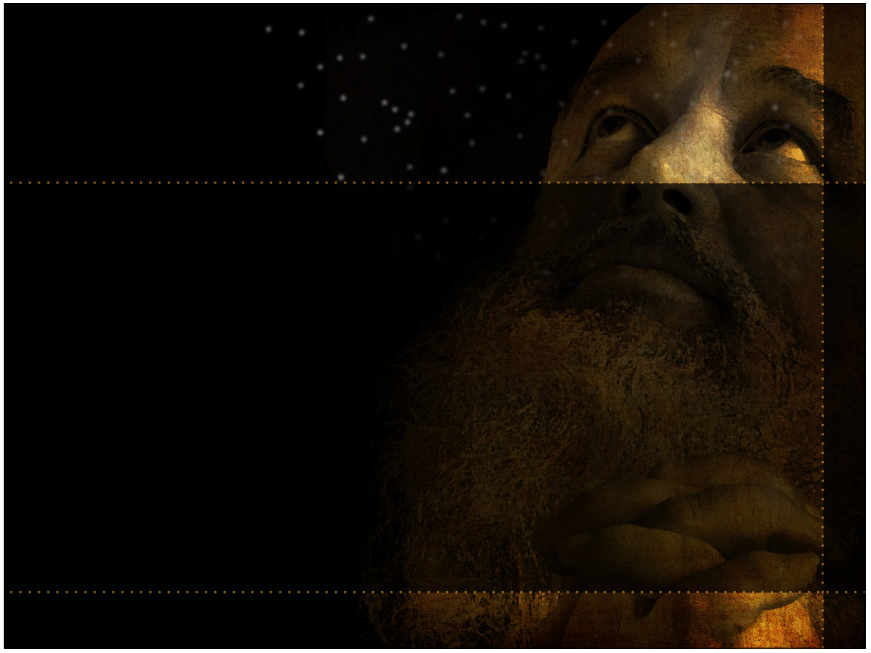
- Joseph reveals and forgives!
  - "As for you, you meant evil against me; but God meant it for good, to bring it about that many people should be kept alive, as they are today." (Genesis 50:20, RSVCE)
  - Joseph brings the entire family down to Egypt where they prosper!



Patriarchs

- God's blessing on mankind is passed on.
  - Adam and Eve to Noah to Shem to Abraham to Isaac
  - Jacob steals it and passes it along to his sons
    - "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples." (Genesis 49:10, RSVCE)
    - A blessing is not given directly to Joseph but to his sons Ephraim and Manasseh
      - 13 tribes for a short time
  - Jacob and his family are richly blessed!





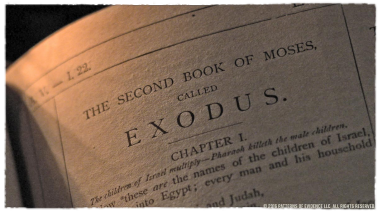


EXODUS

Egypt and Exodus

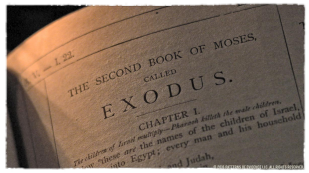
Exodus

- "Book of Names" = Hebrew title
  - Opening text " These are the names"
- Greek text names the book after its central event
  - Israel's exodus from Egypt
- Covenant people of God have increased to the size of a nation (12 Tribes)



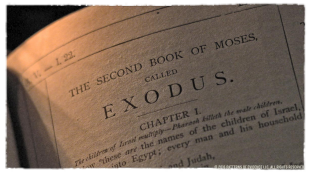
Exodus

- Most people focus on Israel's freedom from Egypt and slavery
  - Comprises less than half of the text of Exodus
- The rest of the narrative focuses on what God is setting his people free for…



Exodus

- Four main acts
  - Call of Moses
  - Signs and wonders used to deliver Israel
    - Why?
      - To know and serve the Lord in worship
  - Covenant at Mt. Sinai
  - Apostasy



Three Important Themes

- ***Name***
  - Moses' name, name of the mountain of God, God's name at the burning bush
- ***Know***
  - Know the Lord as the one true God
- ***Serve***
  - Worship

Act 1: The Call of Moses

- Israel in Egypt
  - Exodus begins listing the names of Jacobs twelve sons
    - Fruitful and filled the land (Ex. 1:1-7)
  - Four hundred years of living in Goshen
    - Israel is not just in Egypt but Egypt is in Israel (problem)



Act 1: The Call of Moses

- Ex 1:8 New king does not "know" Joseph
  - Know = Covenantal relationship (Hebrew=yada)
  - Not in relationship
- Fear of growing numbers of Israelites leads to their enslavement
  - Ex. 1:14 "made their lives bitter with hard service"
  - Newborn Hebrew male children to be killed
    - Direct contradiction of God's command to be fruitful and multiply



Act 1: The Call of Moses

- Israel and Egypt
  - Fear of growing numbers
    - Shiphrah and Puah = Midwives who disobeyed Pharaoh's orders
      - Pharaoh's name not mentioned! (see Ex 32:33)
    - No males = land returning to Egypt and no longer a military threat



Act 1: The Call of Moses

- Moses
  - "Drawn out of the water"
  - Woman of the house of Levi places son in tevah (same word used for ark in Gen. 6)
  - Discovered by Pharaoh's daughter
    - She disobeys her father's order
    - Names him Moses (Nile / Red Sea)
  - What man intended for evil, God uses for good!



Act 1: The Call of Moses

- Holy Ground
  - Moses kills an Egyptian for beating a Hebrew slave
    - Liberation with Moses brute force does not succeed



Act 1: The Call of Moses

- Must flee to Midian (Saudi Arabia)
  - Meets wife at well (Jethro's daughter Zipporah)
    - Rebekah and Rachel found at wells too!
  - 40 years living with new family



Act 1: The Call of Moses

- Holy Ground
  - While shepherding, Moses comes to Mount Horeb
    - Bush on fire yet not consumed (theophany)
    - Take off shoes! (Holy)
      - Humanity has not tread on holy ground since Eden



Act 1: The Call of Moses

- New mission of deliverance for Moses
  - Moses is a wanted man in Egypt
  - God assures Moses, He will be with him



Act 1: The Call of Moses

- God's Secret Name
  - What is your name?
    - Practical question in a polytheistic culture
    - "I am who I am"
      - Double use of the Hebrew verb hayah "to be"
      - God's existence is established and being with Moses



Act 1: The Call of Moses

- Egyptian religious practice has gods with public name and private name known by priests alone
  - Moses is the first to learn God's secret name which enable him to perform miracles.
    - "whenever two or three are gathered in my name"
    - CCC 2666 invoking Jesus' name invokes his presence



Act 1: The Call of Moses

- Haggling with God
  - Ex 4:1-17 Moses objects that Israelites will not listen to him
    - Signs
      - Moses' staff turns in a serpent "nahash"
      - Moses' hand is leprous and then heals it
      - Water from the Nile turns to blood



Act 1: The Call of Moses

- "I am not eloquent…"
  - "I will be your mouth and teach you…"
- Moses has been prepared (saved from early death, educated in the Pharaoh's court, directed to Midian to learn the path's around God's holy mountain)



Act 2: Signs and Wonders

- Pharaoh vs. God
  - God initially commands Moses to request "retreat" for God's people to worship (initially not total freedom from slavery and Egypt)
    - Israelites were not just enslaved physically but spiritually!
  - Goal of the Exodus = relationship with the one true God



Act 2: Signs and Wonders

- Pharaoh does not "know" the Lord (Ex. 5:2)
  - Disregards the Lord's right to have his "firstborn son" Israel serve or worship (avad) Him
- Ex 4:22-23 Let my son go or I will slay your first-born son (might seem harsh but look at the narrative)
- Pharaoh's increases the labor and accuses God of lying



Act 2: Signs and Wonders

- Pharaoh vs. God
  - 20 times we are told of Pharaoh's hardening heart
    - 10x God hardens his heart
    - 10x Pharaoh's hardens his own heart
    - kaved = to make heavy
      - Scales comparing Pharaoh's heart to truth and justice represented by a feather
      - God does not actively make heavy the heart of Pharaoh



Act 2: Signs and Wonders

- Signs and Wonders
  - Ex 7:8-13 Pharaoh demands a miracle
    - Aaron throws down his staff and it becomes a crocodile (Hebrew tannin)
      - Egyptian god Sobek that could swallow anything
      - Magicians mock but fall in defeat (not contending against flesh and blood Eph 6:12)
        - Judgment against the gods of Egypt



Act 2: Signs and Wonders

- Signs and Wonders
  - Pharaoh refuses to accomodate worship
  - God sends 10 plagues (to teach that God is the one true God Ex. 7:17)
    - Nile to blood
      - recalling Israel's innocent children
      - worshipped as the god Hapi
      - seven days pass before the next plague (why?)



Act 2: Signs and Wonders

- X Frogs
  - brings judgment on the goddess Heqt of life and fertility
- After the the gnats, flies, disease on cattle, boils, hail, and locusts, God takes away light for three days (sun god Re)
- Pattern = plague is sent so that they may "know", god of Egypt is struck down, Pharaoh relents but as plague passes he "hardens" his heart



Act 2: Signs and Wonders

- Passover
  - First three plagues affect "all the land" (Egypt and Israel)
  - 4th - 9th plagues only affect Egypt
  - 10th plague can affect all again
    - First born sons will be slayed (Israel can be saved through celebration of the Passover)



Act 2: Signs and Wonders

- Passover
  - On the 10th day take a one year old lamb without blemish….on the 14th day slay the lamb, roast it and eat it
    - Why four day wait?
      - Ex. 4 God "visits" Moses
      - Healing from circumcision
  - Israelites must publicly denounce Egyptian gods



Act 3: Sinai Covenant

- Firstborn sons of Egypt are killed and Pharaoh commands them to leave!
- Grief turns to rage and Egypt follows them!
  - Egyptian army is utterly decimated
- Saved through the Red Sea
  - Type of Baptism
- Encounters Jethro at Elim
  - Advises Moses on governing
  - Meets Jethro before his first theophany, now meets him again before another theophany



Act 3: Sinai Covenant

- Struggles in the Wilderness
  - Song of praise turns into grumbling (rebellion due to hunger
  - Weak in faith
    - God provides water from the rock and manna



Act 3: Sinai Covenant

- Arrival at Mt. Sinai
  - Travel for six weeks to arrive at Sinai
  - Jewish tradition reveal seven more days of encampment before revelation of Ten Commandments
    - 49 days +1 = 50 Pentecost (commemoration of Torah)
  - Mt. Horeb = Mt. Sinai (Hebrew word sene = bush)



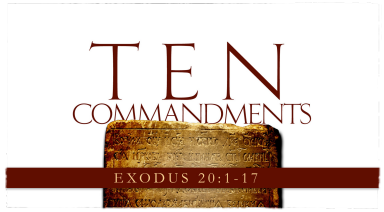
Act 3: Sinai Covenant

- Arrival at Mt. Sinai
  - Ex. 19:5-6 Holy nation and a kingdom of priests = Israel's vocation
    - Whom are they called to minister to?



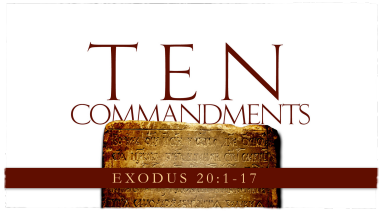
Act 3: Sinai Covenant

- The Ten Commandments (10 words)
  - In order to minister to others, Israel needs to be a holy people
  - Given not just as rules but for facilitation of a relationship
    - Response of love
  - The first three deal with people's relationship with God
    - Heart of the conflict between God and Pharaoh
    - 2nd Commandment — invoking God's name invokes his presence
    - 3rd Commandment — Requires Israel to remain an Exodus people (?)



Act 3: Sinai Covenant

- The Ten Commandments (10 words)
  - Last seven deal with relationships between people
  - Ex. 21-23 Book of the Covenant follows the Ten Commandments
    - Practical laws for living in the Promised Land
      - Slaves to be free in their seventh year
      - Treat strangers with compassion
      - Israel is to imitate the Lord



Act 3: Sinai Covenant

- Mosaic Covenant
  - Ex. 24:3, 24:7 "All the words which the Lord has spoken we will do"
  - Altar with twelve pillars
    - sacrifice burnt offerings and peace offerings
    - Moses throws half of the blood upon the altar and the other half on the people
      - Kinship bond
        - Sonship and marriage
      - Punishment
  - Meal
    - Sharing the flesh of the animals
    - Communion (to be at one with)



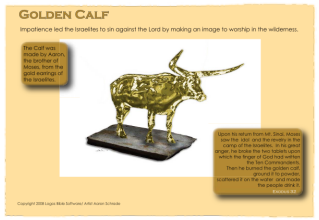
Act 3: Sinai Covenant

- The Significance of Sinai
  - Ex. 25-31 God recalls Moses to the top of the mountain to receive the liturgy
    - Tabernacle (tent of meeting) will act as a portable Mt. Sinai!
      - God will be perpetually present
      - 3 distinct boundaries (parallel to boundaries given Mt. Sinai)
        - Holy of Holies
        - Holy Place
        - outer court
      - Lampstand described as bush or tree
      - Vestments and clothing = footwear is not mentioned
    - Liturgy and law serves an intimate relationship with God



Act 4: Rival Loyalties

- The Golden Calf
  - While Moses is away, Israel's heart goes astray
  - Egyptian God Apis is worshipped in the form of a golden calf
  - Idolatry is embedded in their hearts
  - "Corrupted themselves"
    - Hebrew shecht (used for the state of humanity at the flood, blemished animal)
    - Moses intercedes for the Israelite and save their lives but forfeits talking to God face to face



Act 4: Rival Loyalties

- A Change in Priesthood
  - Levites are the only ones to respond to Moses call to rally to the Lord's side
    - Grind up the calf and they slay 3,000 men
    - Ex. 32:29 Ordination for the service of the Lord
  - Priests used to be fathers of families
    - Now only Levites
  - Ex32:20 Mix dust from golden calf and water and people have to drink it
    - Why? (Numbers 5 explains)
    - Ex 32:35 Israelite suffer from plague (Israel is a guilty adulterer)



Act 4: Rival Loyalties

- Who's Going with Israel?
  - Ex. 33:3 God says He's not going with Israel
    - Through the intercession of Moses, God promises to go with him not Israel
    - Moses responds by identifying with Israel
      - God will accompany Israel also



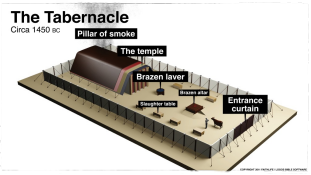
Act 4: Rival Loyalties

- Ex. 33:19 Moses asks to see God's glory but can only see God's back
- Ex. 34:9 Covenant is renewed
  - Moses brings down new stone tablets
  - Face is shining (people cannot bear it)



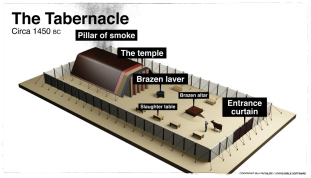
Act 4: Rival Loyalties

- The Tabernacle and God's Presence
  - Completion of tabernacle parallels the first chapter of Genesis
    - Work precedes blessing in both accounts
    - Spirit of God hovers over the water / Spirit of God filling the workmen
    - Gold and precious stones in Garden and tabernacle
    - Ark of the Covenant with two cherubim / two cherubim guarding the entrance into Eden



Act 4: Rival Loyalties

- The Tabernacle and God's Presence
  - New Creation
  - Cloud covers tent and the glory of the Lord will the tabernacle
  - Israel is from Egypt in order to worship Yahweh in covenant



NUMBERS

Fire by Night

Numbers

- The English title "Numbers" follows the Greek text.
  - Two censuses take place in the narrative
  - Hebrew text, "In the Wilderness"



Numbers

- Supplemental books now Leviticus and Deuteronomy will also be discussed
  - What is meant by supplemental?



In The Wilderness

- One generation period of about forty years
- Surface story = runaway slaves
  - Deeper story = Israel continues to struggle to keep from turning back to their Egyptian ways



In The Wilderness

- Three Acts
  - Israel encamped at the foot of Mt. Sinai for a year
  - Journey from Sinai to the Promised Land
  - 2nd generation of Israelites arrive at the edge of the Promised Land



Camping at Sinai

- Wings of God's protection
  - "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself." (Exodus 19:4, RSVCE)
  - Also in the Psalms we find the same imagery of wings
  - Israel's time in the wilderness shows us how God protects and disciplines



Camping at Sinai

- Camp Sinai
  - Israelites were here for a little over a year
  - Receive God's instruction regarding:
    - Tabernacle
    - Liturgy
    - Priesthood
    - Way of life (Holiness)
  - Instructions recorded in the book of Leviticus



Camping at Sinai

- Camp Sinai
  - Leviticus
    - Rules governing worship and the sanctuary
    - Laws governing the foods eaten to sexual purity
    - Point: God living amidst a less-than-holy people.
      - Difficult to understand on this side of the Cross



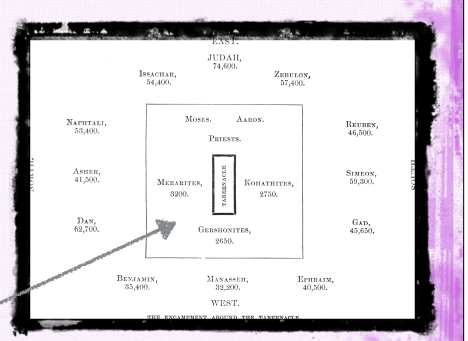
Camping at Sinai

- Camp Sinai
  - Leviticus
    - Nuclear waste is good example to help us understand Leviticus
    - Sin must be contained before the coming of Christ!!
      - No remedy for sin exists yet



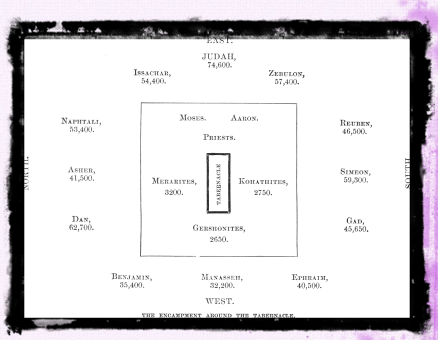
Camping at Sinai

- First four chapters of Numbers describe Moses' numbering of the twelve tribes into a camp
- Central placement of the tribe of Levi



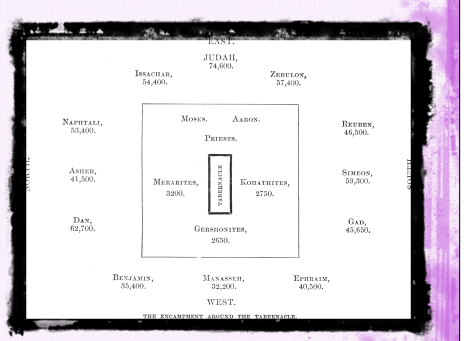
Camping at Sinai

- Levites receive the reward, due to their faithfulness, of being a buffer between God and the rest of the people
- Num. 1-4 drives the home the new distinction between the priestly tribe of Levi and the lay status of the 12 tribes
- At the end of the census all the tribes are numbered except Levi
  - 12 Tribes?
    - Ephraim and Manasseh (for a short time there were 13 tribes)



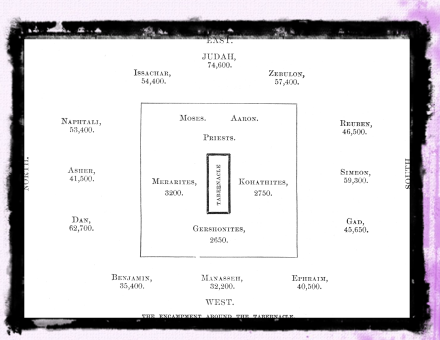
Camping at Sinai

- Camp instructions begin in Numbers 5
  - Suspected adultery (Israel failed this remember)
  - Ends with the Nazarite vow
    - even though the twelve have lost their priestly standing, a vow can be taken to live a temporary consecration to God, regardless of their tribe



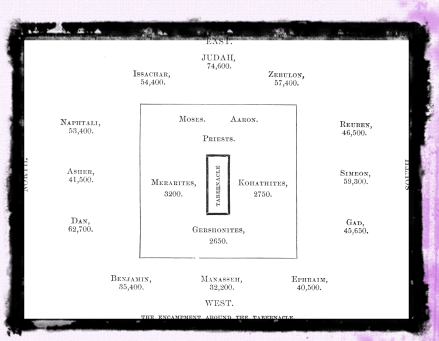
Camping at Sinai

- Nazirite instructions conclude with the oldest known prayer of Israel:
  - “The Lord bless you and keep you: The Lord make his face to shine upon you, and be gracious to you: The Lord lift up his countenance upon you, and give you peace.” (Numbers 6:24–26, RSVCE)



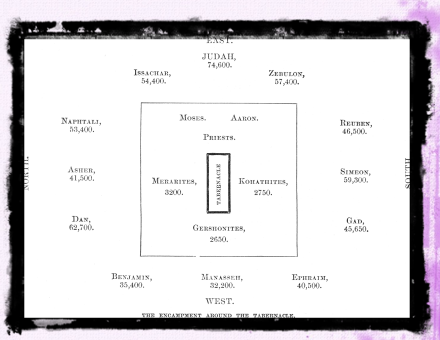
Camping at Sinai

- Blessing of God is now given through his priests in the liturgy of Israel
  - Open to all who call upon the name of the of the Lord



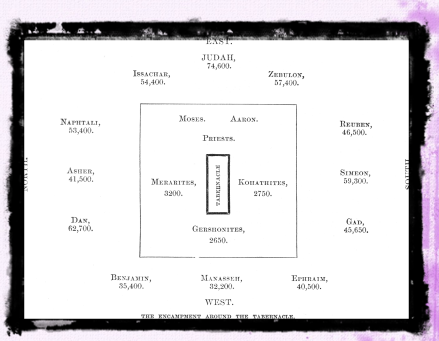
Camping at Sinai

- Numbers 7:1-10:10
  - Ordination of the tribe of Levi and the laicization of the other twelve tribes
    - Each tribe presents all their priestly utensils, the oil, flour, goods, etc. to the Levites
  - Actually happens before the first six chapter but presented here in the narrative to prepare for the ***second*** Passover.



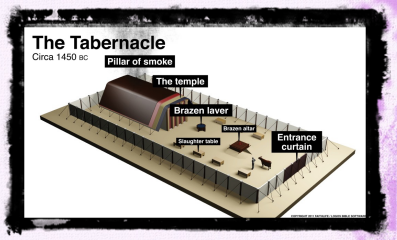
Camping at Sinai

- Passover
  - The first one was aimed at teaching Israel of the true God, Yahweh, and renouncing the Egyptian gods
  - They didn’t learn
  - They need to once again dedicate themselves to Yahweh and renounce the gods of Egypt
  - Once it’s celebrated the glory of the Lord descends upon the tabernacle



The Travel Narrative

- Three Detours on the Road to Holiness
  - The glory of the Lord (cloud by day, fire by night) leads Israel in this journey
  - After only three days, people complain
    - Taberah "burning"
      - Fire of the Lord consumes the outlying parts of the camp



The Travel Narrative

- "O that we had meat to eat! We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at."" (Numbers 11:4–6, RSVCE)



The Travel Narrative

- They despise the gift of God and refuse to see it as a promise of what lies ahead
- This new complaint is in response not to just hunger but a disordered desire for what they have left behind
- Israel walks in what they know vs. in what they have not seen…..
- God's anger is sparked due to the ingratitude of the people
  - Plague breaks out (sound familiar?)



The Travel Narrative

- Moses begins to buckle under the weight of ungrateful Israel
  - God pours out his Spirit on 70 elders of Israel to assist Moses in leading
    - Origins of the senate of 70 leaders over the Jews known as the Sanhedrin
  - Moses would like all of Israel to have God's Spirit (hint?)



The Travel Narrative

- Miriam and Aaron speak against Moses and questions his authority
  - "Not so with my servant Moses; he is entrusted with ***all my house***." (Numbers 12:7, RSVCE)
    - Criticism started on the outer skirts of the camp but now it is striking in the heart of the people
- All three detours occur 3 days distance from Sinai
  - Remember what happen three days out of Egypt?
  - Why the different response from the Lord?





The Travel Narrative

- Fruitful Spying
  - Moses selects 12 spies to scout out the land
  - Moses changes the name of one from "Hoshea" to "Joshua"
  - They enter from the southern border through the wilderness of Zin (Hebron is now a thriving and well fortified city)
  - 10 spies give an "evil report"
    - Nm. 13:33 "We seemed to ourselves like grasshoppers"
    - Nm. 14:2-3 "Would it not be better for us to go back to Egypt?



The Travel Narrative

- Fruitful Spying
  - Magnanimity (Caleb and Joshua) vs. Sloth (the other 10 spies)
  - Israel's plan to return to Egypt marks of shift in their hearts away from Yahweh
    - Grievous as the golden calf
    - Israel is to be disinherited
      - Pardoned but still punished (40 years)
      - Plague consumes the ten unfaithful spies



The Travel Narrative

- The first unfaithful generation responds by trying to take the land on their own
  - The Amalekites rout them
- Narrative is interrupted with laws (why?)
  - Once they enter the Promised Land they will be required to offer cereal and drink offering to remind them of the first generation's lack of trust (Penitential nature of the laws)



The Travel Narrative

- Moses and Water from the Rock
  - 2nd generation formed in the wilderness before entering the Promised Land
  - People complain again and through Moses and Aaron's intercession God responds



The Travel Narrative

- Moses and Water from the Rock
  - "Take the rod, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water; so you shall bring water out of the rock for them"(Nm. 20:8)



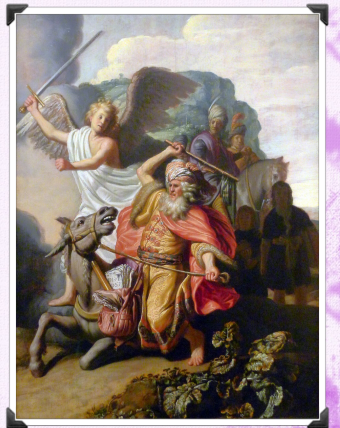
The Travel Narrative

- Moses and Water from the Rock
  - "Hear now, you rebels: shall we bring forth water for you out of this rock?" (Nm 20:10)
  - Moses then strikes the rock twice and water flows out
    - Because you did not believe me…..you shall not bring this assembly into the land…. (Nm. 20:12)
  - Moses leadership shifts to justifying himself before the people



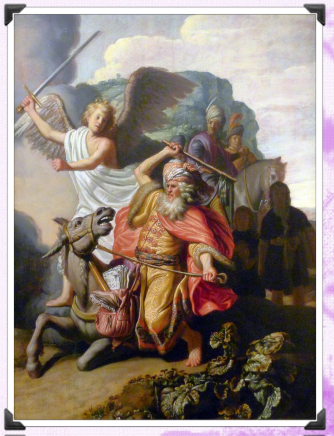
The Travel Narrative

- Balaam and Balak: Blessing and Curse
  - After forty years of rebellion and repentance , Israel finds themselves approaching the Promised Land
  - Plains of Moab



The Travel Narrative

- Balaam and Balak: Blessing and Curse
  - King of Moab, Balak, fears Israel maybe taking his land
    - He knows that he can't stop them militarily so he tries to do so spiritually
    - Seeks Balaam's assistance to place a curse upon Israel
      - The donkey sees an angel of the Lord with a drawn sword! (This great pagan diviner can't perceive!)



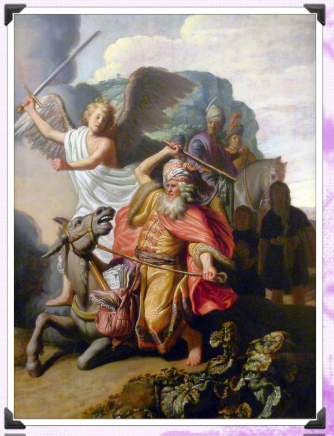
The Travel Narrative

- As Balaam sets up to curse Israel, God inspires him to only speak prophetic oracles of blessing and greatness of Israel!!!
- Balak ends up sending the daughters of Moab out to seduce the men of Israel!
  - They end up worshipping the Moabite gods and bow down to the Baal of Peor (Golden calf all over again!)
    - Phinehas, grandson of Aaron, burns with zeal and spears of an Israelite and the women he is sleeping with!
      - Perpetual covenant of priesthood



The Travel Narrative

- The Lord will protect Israel but if she turns from Him she will suffer the consequences!!



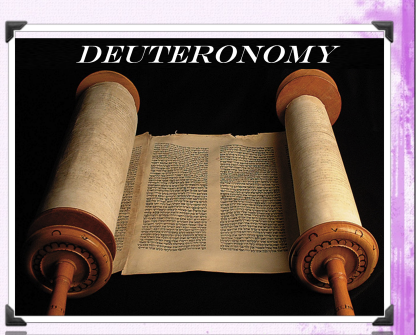
Torah

- After the apostasy with the Baal of Peor
- Census is taken
  - All twelve tribes (2nd generation except for Joshua and Caleb)
- Before they enter the land, preparations are needed!
  - Covenant instruction!
  - Deuteronomny (second law)
    - Reiteration of the Ten Commandments (Dt 5)
    - Further laws (Dt 6-26)
    - Law of Moses (contains concessions)



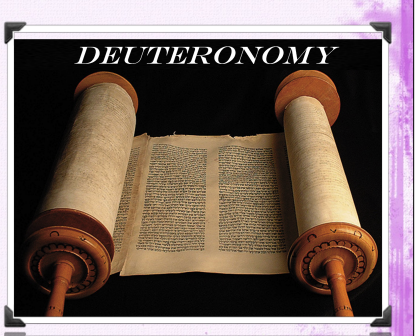
Torah

- Deuteronomy must be read to the Israel every seventh year along with the release of slave
- Not legalism
  - Law and covenant go together
  - Law recalls God's love for Israel
    - "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might"(Dt 6:4-5) ***Shema***



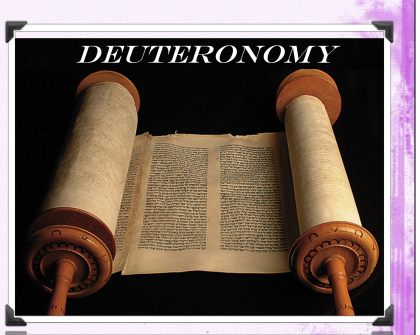
Torah

- Right after the Shema, there is an exhortation for parents to teach the faith to their children!!
- Deuteronomy is Israel's catechism
  - Dt 1-4 Israel's story as a nation learning from the wilderness
  - Dt 5 Ten Commandments
  - Dt 12-26 - Application of the Ten Commandments
  - Last section deals with covenant (swearing allegiance)



Torah

- Israel has two choices
  - Life or death (cf. Dt 30:19-20)
- God has set apart his people through:
  - Torah
  - Levitical priesthood
  - Tabernacle
- Christ will be their fulfillment!



Joshua

Setting

- Israel is ready to take possession of their new home
- Two questions?
  - Who will lead God's people forward?
  - Will Israel choose faithfulness to Yahweh?



Joshua

- Moses passes the torch to Joshua
  - "I will be with you" (Jos 1:5)
  - Parallels between Moses and Joshua
    - Splitting of Red Sea
    - Splitting of Jordan River
    - Jos 5:15 "put off your shoes from your feet; for the placed where you stand is holy"



Moral Problem

- "But in the cities of these peoples that the Lord your God gives you for an inheritance, you shall save alive nothing that breathes, but you shall utterly destroy them, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the Lord your God has commanded;" (Dt 20:16–17, RSVCE)



Moral Problem

- How do we make sense of this???
- ***Part*** of salvation history
  - Must never be taken out of context of the whole story!



Moral Problem

- First know the nature of the extended instructions (6-26) in the book of Deuteronomy
  - Concessionary law
    - Plan "B" / Temporary
  - "He said to them, "For your hardness of heart ***Moses allowed*** you to divorce your wives, but from the beginning it was not so." (Matthew 19:8, RSVCE)
  - "law of Moses" but not the "law of God"



Moral Problem

- ""For I hate divorce, says the Lord the God of Israel, and covering one's garment with violence, says the Lord of hosts. So take heed to yourselves and do not be faithless."" (Malachi 2:16, RSVCE)
- "Moreover I gave them statutes that were not good and ordinances by which they could not have life;" (Ezekiel 20:25, RSVCE)



Moral Problem

- "The ban" = genocidal destruction of the peoples of Canaan (in Hebrew, herem)
  - Concession in DT which does not reflect God's original plan



Moral Problem

- Before Israel's apostasy and rebellion, Exodus spoke of the Lord *driving out* the inhabitants
- Slaughter and warfare were not a part of God's original plan



Moral Problem

- ""Do not say in your heart, after the Lord your God has thrust them out before you, 'It is because of my righteousness that the Lord has brought me in to possess this land'; whereas it is because of the wickedness of these nations that the Lord is driving them out before you. Not because of your righteousness or the uprightness of your heart are you going in to possess their land; but because of the wickedness of these nations the Lord your God is driving them out from before you, and that he may confirm the word which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob." (Deuteronomy 9:4–5, RSVCE)



Moral Problem

- "And they shall come back here in the fourth generation; for the iniquity of the Amorites is not yet complete."" (Genesis 15:16, RSVCE)



Moral Problem

- "And if you forget the Lord your God and go after other gods and serve them and worship them, I solemnly warn you this day that you shall surely perish. Like the nations that the Lord makes to perish before you, so shall you perish, because you would not obey the voice of the Lord your God." (Deuteronomy 8:19–20, RSVCE)



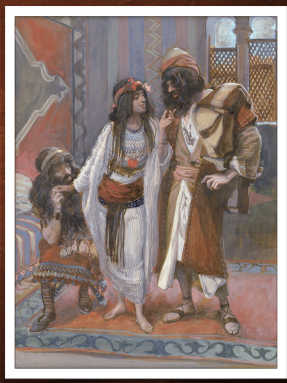
Crossing the Jordan

- When Israel walks with God, nothing can stand in her way!
- Crossing the Jordan is a "new creation"
  - At the Red Sea and Jordan, the same term *yabbashah eretz,* used in Genesis, is used to describe "dry ground"
  - After the defeat of Cannanite kings, similar language of subduing is employed, also used in the dominion of Adam and Eve
  - Promised land is a new Paradise
  - Possible expulsion from the new Eden is present



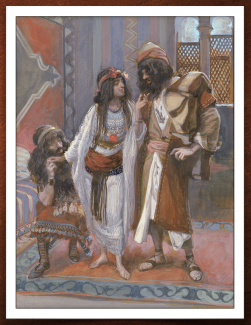
The Conquest of Canaan

- Rahab and the Battle of Jericho
  - Jos 2:1 Spies sent to survey Jericho (only two sent out)
    - They lodge in the house of a harlot, Rahab



The Conquest of Canaan

- (Joshua 2:9–11, Let's read this)
- Rahab's confession of faith will save her and graft her into the very bloodline Abraham which will be the source of a worldwide blessing!
  - Scarlet cord is a sign of the oath given by the spies to spare Rahab and her family.



The Conquest of Canaan

- After crossing the Jordan:
  - Joshua commands all the males to be circumcised
  - They celebrate the Passover
  - Identity has been secured! (Time to secure the land!)



The Conquest of Canaan

- The Battle of Jericho and the Sin Achan
  - Preparations
    - Circumcision and Passover with no military plans
    - Instructions from angel to circle the city seven times, following the Levites with the Ark of the Covenant
      - The battle is the Lord's!





The Conquest of Canaan

- The Battle of Jericho and the Sin Achan
  - Items that can be passed through fire are the only things to survive!
  - Silver and gold (booty) belonged to the victorious king
    - Devoted to the Lord and given to his treasury





The Conquest of Canaan

- The Battle of Jericho and the Sin Achan
  - A soldier named Achan violates the ban and takes a mantle along with much silver and gold (Jos 7:21)
  - Israel's new Eden is now violated
  - Israel moves against a small city Ai and is defeated. Why?
    - Achan is singled out and confesses
    - "Why did you bring trouble on us? The Lord bring trouble you today?
      - Achan and family stoned to death (violation of the sacred)



The Conquest of Canaan

- Irony
  - Faithfulness of a foreign harlot
  - Unfaithfulness of the insider Achan
  - Obedience and fidelity to God is what matters most!
    - It's open to all!



The Conquest of Canaan

- Gibeon: Covenant by Craftiness
  - While kings of the southern half of the Promised Land unite to fight Israel, the people of Gibeon join Israel through deception
    - They pretend that they are foreigners from a faraway land
    - They tell Joshua that they have heard reports of the Lord's wonders and wants to enter into a covenant with Israel and their God
    - Covenant is made
  - Gibeon is saved through the covenant!



The Conquest of Canaan

- Israel - The Twelve Tribes
  - Gibeon's neighbors immediately attack and Israel is now bound to help.
  - Israel marches through the night and attacks the five kings against Gibeon.
    - The Lord fights for Israel
      - Hail of stones
      - Sun standing still
      - Gibeon's enemies are delivered into the hand of Israel.



The Conquest of Canaan

- Israel - The Twelve Tribes
  - The Amorites, Hittites, Canaanites, Perizzites, Hivites, and Jebusites choose rebellion and attack Israel.
    - Humiliating end
    - Kings are found in a cave
      - Leaders walk upon their necks



The Conquest of Canaan

- Israel - The Twelve Tribes
  - Now the king of Hazor summons the kings of the northern hill country to attack Israel
  - Two choices
    - Obey God and join Israel
    - Rebel against the Lord and perish



The Conquest of Canaan

- And the Land Had Rest
  - By the end of Jos 11, kings of the north and south have been defeated
  - (Jos 11:23) "And the land had rest from war"
  - Israel's defeat of the pagan parallels God's defeat of chaos in creation



The Conquest of Canaan

- And the Land Had Rest
  - "Now Joshua was old and advanced in years; and the Lord said to him, "You are old and advanced in years, and there remains yet very much land to be possessed." (Joshua 13:1, RSVCE)
  - ????????



The Conquest of Canaan

- And the Land Had Rest
  - After military victories, Israel fails to occupy the land
  - They return to Gilgal
  - Judah is the most successful in occupying the conquered land but all tribes fail in completing the task
    - New Canaanite leaders are allowed to surface



The Conquest of Canaan

- Joshua's Last Advice
  - "For if you turn back, and join the remnant of these nations left here among you, and make marriages with them, so that you marry their women and they yours, know assuredly that the Lord your God will not continue to drive out these nations before you; but they shall be a snare and a trap for you, a scourge on your sides, and thorns in your eyes, till you perish from off this good land which the Lord your God has given you." (Joshua 23:12–13, RSVCE)



The Conquest of Canaan

- Back to Shechem
  - Reminiscent of Jacob's speech instructing wives and family to put away idols.
  - ""Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord. And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord."" (Joshua 24:14–15, RSVCE)
  - Joshua, at the end of his life, renews the covenant and initiates the next generation into the covenant life of Israel.



JUDGES

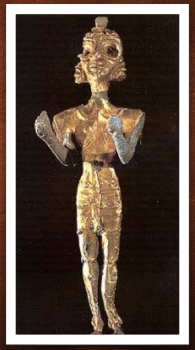
Israel's Cycle of Sin

- Judges opens with the angel of the Lord leading Israel way from Gilgal
  - Rebuked for their lingering and sin (not completely occupying the land)
  - Generation following Joshua "did not know the Lord or the work which he had done for Israel" (Jgs 2:10)
  - Joshua's generation failed at catechizing their children



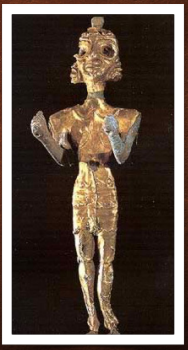
Israel's Cycle of Sin

- "And the people of Israel did what was evil in the sight of the Lord and ***served*** the Baals;" (Judges 2:11, RSVCE)



Israel's Cycle of Sin

- "So the anger of the Lord was kindled against Israel, and he gave them over to plunderers, who plundered them; and he sold them into the power of their enemies round about, so that they could no longer withstand their enemies." (Judges 2:14, RSVCE)



Israel's Cycle of Sin

- Judges 2:11-23
  - Sin
  - Servitude
  - Supplication
  - Salvation
  - Silence



Israel's Cycle of Sin

- This cycle is repeated throughout the book
- Spiral into darkness
- 12 Judges
  - Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson



Israel's Judges

- Judah has the most success in taking the land assigned to them
- Judges 1 gives a summary of attempts to settle in the land
  - Judah in the south and moving northward to the tribe of Dan
  - To the land held by the Amorites
- Geographical lesson
  - the further one gets from Judah the worse Israel's sin becomes



Israel's Judges

- "And yet they did not listen to their judges; for they played the harlot after other gods and bowed down to them; they soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the Lord, and they did not do so." (Judges 2:17, RSVCE)



Israel's Judges

- "Harlot" is the major image used to describe Israel's covenant infidelity



Israel's Judges

- The first judges are good
- The next are morally ambiguous
- Last judges are more villains than heros



Israel's Judges

- Othniel and Deborah are faithful and good judges
  - Deborah's military leader, Barak, is so afraid to fight God delivers his enemy Sisera in to the hands of a woman as a rebuke for his lack of trust



Israel's Judges

- After Deborah, the Midianites return to power and oppress Israel
- God calls Gideon to deliver his people
  - Occurs while Gideon beats out his wheat using a wine press
  - "The Lord is with you" (Jgs 6:12)
    - Reminiscent of Moses
      - I'm too weak (that is a sign that you are qualified!)



Israel's Judges

- God gives Gideon signs that He is indeed with him
  - Fire consumes Gideon's sacrifice
  - Fleece left on the ground is dry despite the surrounding ground being wet from the dew



Israel's Judges

- Gideon gathers an army to fight the Midianties
  - The numbers are intentionally reduced to show that the Lord fights for Israel
  - They defeat the Midianites and Israelites ask Gideon to rule over them as king!



Israel's Judges

- Gideon declines but does get greedy
  - Demands a large portion of the spoils (gold)
  - Uses this gold to make himself an ephod
    - Usurps the role of the priest
    - Leads Israel into apostasy just Aaron did with the golden calf



Israel's Judges

- "And Gideon made an ephod of it and put it in his city, in Ophrah; and all *Israel played the harlot* after it there, and it became a snare to Gideon and to his family." (Judges 8:27, RSVCE)
  - The image of harlot again is used in the narrative of Gideon's death



Israel's Judges

- Gideon slide continues as he takes many wives
  - Seventy sons
  - "And his concubine who was in Shechem also bore him a son, and he called his name Abimelech." (Judges 8:31, RSVCE)
    - Abimelech means "my father is king"



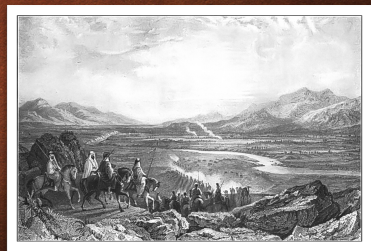
Israel's Judges

- Abimelech makes himself a ruler and slaughters all but one of Gideon's seventy sons
  - This infighting grows in the last half of Judges
    - Jephthah will slaughter thousands from the tribe of Ephraim
    - By the end of the book, civil war will break out and almost eliminate a tribe



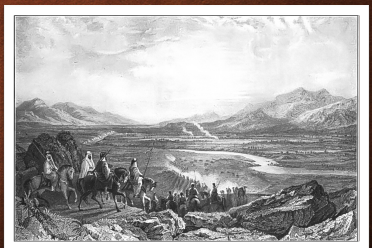
Israel's Judges

- The next major leader is Jephthah
  - "So the people of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; and they took their daughters to themselves for wives, and their own daughters they gave to their sons; and they served their gods. ***And the people of Israel did what was evil in the sight of the Lord***, forgetting the Lord their God, and serving the Baals and the Asheroth." (Judges 3:5–7, RSVCE)
- Son of a harlot (likely son of an Amorite)
  - Vital detail to explain his sacrifice



Israel's Judges

- After winning a military victory over the Ammonites, he must repay a rash oath
  - "then whoever comes forth from the doors of my house to meet me, when I return victorious from the Ammonites, shall be the Lord's, and I will offer him up for a burnt offering."" (Judges 11:31, RSVCE)
    - Not fitting for a faithful Israel… closer to a kind of Amorite sacrifice
    - Jephthah's daughter is sacrificed!
- Jephthah's, the harlot's son, has mixed the faith of the Amorites with that of Israel



Israel's Judges

- Samson story begins well
  - Born of a barren couple (Son of Manoah = Danite) announced through an angel
  - Son must dedicated to the Lord in a Nazirite vow
    - Avoid alcohol
    - Avoid contact with dead bodies
    - Refrain from cutting one's hair
    - Great strength results from the keeping of these vows



Israel's Judges

- Samson wants to marry a Philistine
  - As he travels to his wedding, Samson goes through the vineyards of Timnah (remember his vow)
    - Lion attacks him in the vineyard and Samson slays it with his bare hands
      - Samson did not tell his father and mother
  - The next day, Samson eats honey out of the corpse of the lion (another violation)



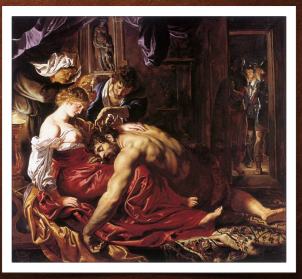
Israel's Judges

- Samson holds feast in Timnah for his wedding is a drinking bout (violation)
- He makes a bet and humiliates 30 Philistine men
  - Spiral of violence (loses his wife and he avenges himself)



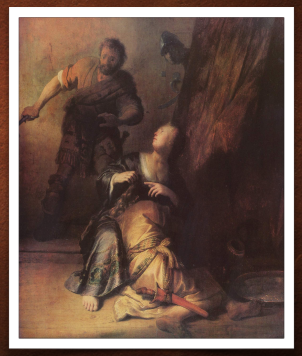
Israel's Judges

- Pursues a harlot from Gaza (Philistine)
  - Creates conflict with the Philistines (cannot overcome Samson's strength)
- Samson sleeps with Delilah (harlot)
  - Delilah is paid 1,100 pieces of silver to betray Samson
  - With each sexual encounter, she discovers the secret to his strength
    - Cuts his hair, hands him over, and his eyes are put out



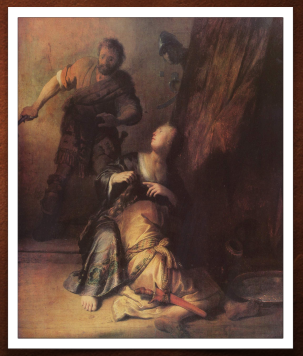
Israel's Judges

- Samson = sun, Delilah = night
- Strength is lost when given to pagan women and harlots



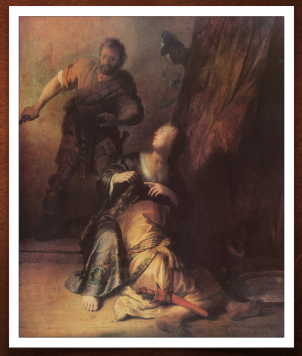
Israel's Judges

- Following Samson, we meet Micah (Danite)
- Micah robs his mother
  - Micah confesses and mom gives the money back to him for the construction a graven image
  - Worship of the Lord perverted by pagan ways



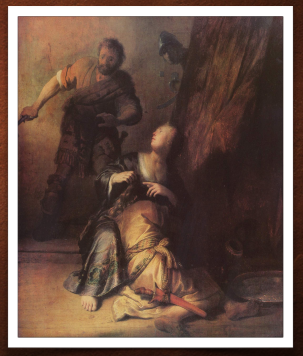
Israel's Judges

- Why is the story of Micah placed here right after the story of Samson?
  - Narrative context
    - Samson and Micah are both from the tribe of Dan
    - Stolen money of 1,100 silver repeated twice (???)



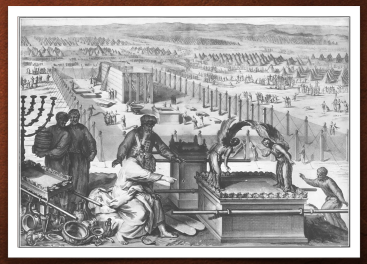
Israel's Judges

- Micah is the son of Samson!
  - The entire tribe of Dan is seduced into idolatry



Israel's Judges

- The Levites fall too
  - Micah employs a Levite to be a priest of his household
  - This Levite gets a better offer to be priest of the entire tribe of Dan and leaves with graven image and ephod belonging to Micah
    - "And the Danites set up the graven image for themselves; and Jonathan the son of Gershom, son of Moses, and his sons were priests to the tribe of the Danites until the day of the captivity of the land." (Judges 18:30, RSVCE)
    - Moses' grandson!!



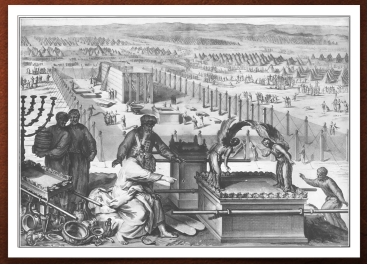
Israel's Judges

- A Levite takes a concubine from Bethlehem (Judah, Levites were only to marry within the priestly clan)
  - "And his concubine became angry with him (plays the harlot), and she went away from him to her father's house at Bethlehem in Judah, and was there some four months." (Judges 19:2, RSVCE)



Israel's Judges

- Levite reclaims his concubine
  - Men of Gibeah (Danites) want to "know" this Levite
  - In fear, the Levite sends his concubine
    - She is raped and suffers tremendously
    - He dismembers the woman into twelve pieces sending her to the 12 tribes (perversion of Israelite sacrificial worship)
      - Levites have now been corrupted to the point offering pagan sacrifices!!!



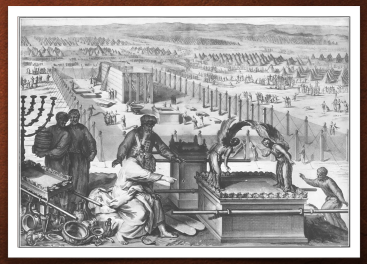
Israel's Judges

- All tribes (except Dan) gather at Mizpah and believe Levites account (he leaves out his culpability)
- War breaks out against the guilty men of Gibeah
  - Tribes are finally united but it's against one of their own and not the pagan nation
  - Dan is almost annihilated
    - Out of regret, Danites are given the virgins of Jabesh-gilead
      - Civil war that began with outrage of rape leads to rape of six hundred women
- Harlotry is the theme of Judges with no king



Israel's Judges

- "In those days there was no king in Israel; every man did what was right in his own eyes." (Judges 21:25, RSVCE)



Ruth

- Supplemental book during the Conquest and Judges
- Famine in the land
  - Israel suffering due to chastisement for its sins
- Elimelech (from Bethlehem) moves wife and two sons to land of Moab because of the famine
- His sons marry Moabite women
- Elimelech and his sons die
- His wife Naomi heads home after the famine and her daugther in law refuses to leave her and her God
- Ruth eventually marries Boaz
  - Obed….Jesse (Ruth has been grafted into the line of the the future messiah)



Ruth

- The story of the Conquest and Judges is bookended with the stories of Rahab and Ruth!
  - Foreign women who are faithful to God!

