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A. INTRODUCTION TO OLD TESTAMENT THEOLOGY

I The Nature of Old Testament Theology

a. Basic Bibliography

- Goldingay, J
1987 *Theological Diversity and the Authority of the Old Testament*, Grand Rapids, Eerdmans.
- Hayes, J H and F C Prussner.
1985 *Old Testament Theology. Its History and Development*, London, SCM.
- Høgenhaven, J
1987 *Problems and Prospects of Old Testament Theology*, Sheffield, JSOT.
- Reventlow, H Graf
1986 *Problems of Old Testament Theology in the Twentieth Century*, London, SCM.
- Sailhamer, J H
1995 *Introduction to Old Testament Theology*, Grand Rapids, Zondervan.

b. Old Testament Theology as a Christian rather than Jewish Tradition

- Origin in Christ's preaching and teaching: Luke 4:16-21
- Continuity and discontinuity between the divine service at the temple and in the church: Acts 24:14-15; cf. Luke 24:52-53; Acts 2:46-47; 26:6-23
- Culmination of God's speaking and acting in Christ: Acts 13:16-41
- Distinction between preliminary and ultimate revelation: Heb 1:1-2

c. Old Testament Theology as a Modern Discipline

1. Origin in German Enlightenment with J.P. Gabler (1787)

- (a) Distinction between dogmatic and Biblical theology: descriptive rather than prescriptive
- (b) Anthropocentric rather than theocentric: "Biblical theology is historical in character in that it sets forth what sacred writers thought about divine matters"

2. Development in Germany

- (a) Eichrodt (1933): synchronic view with the Biblical concept of the covenant as the unifying principle
- (b) Von Rad (1957): diachronic view with no single unifying principle but various testimonies to the words and deeds of Jahweh in Israel's history

d. Problems from Modern Study

1. Difference between history of Jewish religion and the theology of the Old Testament

- (a) Difference between modern and ancient historiography

- (1) Natural, human order with the primacy of economics and politics ► supernatural, divine order with the primacy of cult
- (2) Interest in immediate causation ► interest in organic development with focus on beginnings and precedents as foundational events. See Isaiah 1:26 with the notion of 'former things' (*barishonoth*) in 41:22; 42:9; 43:9,18; 46:9; 48:3
 - The creation of the world
 - The covenant with Abraham
 - The exodus from Egypt
 - The covenant at Sinai
 - The entry into the land
 - The covenant with David
 - The establishment of the temple in Jerusalem
- (3) Study of events to discover why they happened ► study of the divine foundation of social and religious institutions which order society
- (b) Difference between Christian and Jewish reading of the Old Testament: leading to the New Testament and part of the Bible ► summarisation and authoritative exposition in the Mishnah and Talmud.
- (c) Assumption of inspiration by God: human thinking about divine matters ► word of God to humankind (2 Tim 3:16-17)

2. Pluralism of contents: Bible as library rather than a book

- (a) Many traditions; eg. priestly, royal, prophetic etc
- (b) Many genres
- (c) Many writers, editors and interpreters
- (d) Many contexts
- (e) Problem of centre
 - Temple worship (MT)
 - 613 commandments of the law (Rabbis)
 - Divine promises summed up by the Messianic promises (see LXX)
 - Exodus (see confession in Deut 26:3-10)
 - First commandment as in Deutonomy and the Prophetic History (cf. the Shema)
 - Election

3. Principles of Organisation

- (a) Dogmatic categories
- (b) Main themes: covenant (Eichrodt); redemption and blessing (Westermann); presence of God (Terrien)
- (c) Israel's testimonies (confession of faith) to God's deeds and words (von Rad)
- (d) Canonical witness to God's activity with Israel (Barth, Childs, Clements)
- (e) My approach: canonical, thematic, liturgical, evangelical

e. My Basic Assumptions about the Old Testament

1. God spoke and still speaks his **word** through prophets, priests and sages (Jer 18:18; Ezek 7:26).

- (a) Historical process: Abraham → Jesus

- (b) Corporate audience: Israel → Church → World
- (c) Authoritative nature: shapes thinking, doing and being, ie. it critiques us (Heb 4:12)
- (d) Performative purpose: acts upon us (means of grace)
- (e) Liturgical context: institutes divine worship and is to be used in worship

2. The Old Testament is the written record of God's Word to Israel rather than human speculation about God.

- (a) Inspiration of authors and editors and empowerment of their words by God's Spirit (2 Tim 3:16-17)
- (b) Revelation of God's message to human hearers through the Holy Spirit
 - God's purpose with Israel is a mystery (Rom 16:25-26; Eph 3:4-6)
 - It was veiled from authors (1 Pet 1:10-12) and Israel (2 Cor 3:12-15)
 - It is revealed through Christ and his Spirit (Luke 24:27,45; 2 Cor 3:14-18)

3. Unity of the Old Testament as God's word: article of faith based on testimony of authors, redactors and Christ

- (a) God as ultimate author of all scripture: Christ as one who speaks in it and as well as the one who is spoken about (Luke 24:27,44)
- (b) Complementary rather than contradictory testimonies to God
- (c) Avoidance of rationalistic harmonisation

4. Authority of Canon and Canonic Ordering

- (a) Canonical form as authoritative rather than the original words behind it, or earlier stages in its composition, or some parts of it, or its religious doctrines/principles, or a system of ideas derived from it
- (b) Recognition of form and order of books from MT and LXX as authoritative

INTRODUCTION TO OLD TESTAMENT THEOLOGY

II God's Word as Revelation in the Old Testament

a. Basic Reading

- Albrechtson, B
1967 *History and the Gods*, Lund, Gleerup
- Barr, J
1966 "The Concepts of History and Revelation," *Old and New in Interpretation*,
London, SCM, 65-102.
- Kuntz, J K
1967 *The Self-Revelation of God*, Philadelphia, Westminster.
- Niehaus, J J
1995 *God at Sinai*, Grand Rapids, Zondervan.

b. Terms for Revelation: Access to God rather than Knowledge about God

1. God shows himself: *her'ah* (Gen 12:7; 17:1; 18:1; 26:2,24; 35:9; Exod 6:3 etc)
2. He makes himself known: *hodia'* (Ps 9:16; 48:3; 76:1; 79:10; Isa 19:21; Ezek 20:5,9 etc)
3. He discloses himself: *niglah* (Gen 35:7; 1 Sam 2:27; 3:21)
4. Most commonly he speaks to his people and gives them access to himself (Deut 4:7,32-33)

c. God's Revelation as the Basis for Old Testament Theology

1. The books of the Old Testament were canonised, because they were held to be God's word.
2. They contained the record of God's revelation to Israel.
3. Through them God that Father (Heb 5:6), God the Son (Heb 2:1), and God the Holy Spirit (Heb 3:7) continue to speak his word.
4. Old Testament theology is therefore the study of the nature, content and purpose of God's revelation as recorded in the Old Testament.

d. Content of God's Revelation in his Word

1. Self-disclosure: **theophany**
 - (a) God appears in epiphanies to individuals such as the patriarchs and in theophanies to Israel as at Sinai.
 - (b) In his theophanies God appears to speak his word rather than to show himself visibly to his people (Exod 19-20).
 - (c) God makes himself known through his voice, his theophanic word (Deut 4:10-13,33,36; 5:24-26).
 - (d) Through his word God gives his people access to his grace and blessings.
2. Revelation of his personal **name**: *YHWH*

- (a) He introduces himself personally by name by using the formula for self-introduction in Gen 17:1; Exod 3:6; 6:2-8; 20:2 etc.
- (b) Only once in Exodus 34:6-7 (cf. 33:18-23) does he proclaim himself and his nature with his holy name.
- (c) By revealing his name he gives access to his presence in worship and the power to proclaim his presence.

3. Revelation of the **torah**: law/teaching/doctrine)

- (a) By his law God instituted the divine service for Israel as his agency for meeting with his people and blessing them (Exod 20:24; Lev 9).
- (b) By his holy ritual ordinances he sanctified the divine service and them through their participation in it (Lev 20:7).
- (c) By his law he regulated the institutions and lives of his people, so that they were compatible with his holy presence and did not desecrate his holiness (Lev 22:31-33).

4. Revelation of God's **promises**

- (a) By his promises to the patriarchs, God laid the foundations for Israel's existence as his people.
- (b) By his promises through the prophets, he told them how he would deal with them and what they could expect of him as their God.

5. Revelation of life-giving **decrees**

- (a) God gives life to his people through his words (Deut 8:3; 32:45-47) and his life-giving decrees (Ezek 33:15; cf. Lev 18:5; Ezek 18:9,19; 20:10,13,21).
- (b) The voice of the living God at Sinai brought them life rather than death (Deut 4:33; 5:25-26).
- (c) Since God is their life (Deut 30:20), he gives them life (Deut 30:15,19) through his statutes and laws (Deut 4:1,9,10; 5:33; 6:2,24; 8:1; 12:1; 16:20; 30:16,19; 31:13)

6. Revelation of God's **word** through the prophets

- (a) By his prophetic word, God did not just predict what he would do but actually made it happen (Isa 55:10-11; Jer 1:9-10; Ezek 37:1-14).
- (b) He also spoke to show what he was doing and what he would do in Israel's history (Amos 3:7; Isa 41:21-29).
- (c) Apart from his word, Israel could not understand what he was doing in her history (eg. the exile in Babylon).
- (d) His words of judgment and salvation (law and gospel) were therefore both performative and informative.

7. Revelation of the **conversation** between God and Israel

- (a) God established an personal relationship with Israel via his covenant with her which mirrors the eternal fellowship of the Father with the Son.
- (b) In this relationship he disclosed himself as Israel listened and responded to him personally with the psalms.

8. Revelation of God's **instruction** through the sages

- (a) In the school of experience God taught his people to get wisdom from him by living wisely
(see the role of the *torah* in Deut 4:5-9).
- (b) Those who were wise received the spirit of wisdom (Prov 1:23), so that they could understand his teaching and be teachers of wisdom (Prov 30:2-6).

e. The Canonical Interpretation of Revelation

1. The significance of the order of books in the Old Testament

- (a) The arrangement of books in the OT shows us how they were to be evaluated and understood in relation to each other.
- (b) The difference between the Hebrew and Greek (English) order betrays a different understanding of its purpose rather than its contents.

2. The order of the Hebrew Bible (*Tanach*)

- (a) The Law (*Torah*), the Prophets (*Nebiim*), and the Writings (*Kethubim*).
- (b) This goes back to the three means of divine revelation in Jer 18:18 and Ezek 7:26.
 - The **law** of the priests.
 - The **word** or **vision** of the prophets.
 - The **counsel** of the sages or elders.
- (c) The law is most authoritative and determines the interpretation of prophecy, wisdom and piety.
- (d) Prophecy has to do with history.
- (e) Wisdom is ultimately derived from God in worship and is expressed in worship.

3. The order of the English Bible as taken from the LXX

- (a) The Pentateuch, the Historical Books, the Poetic Books, and the Books of Prophecy.
- (b) The OT remains unfulfilled as it not only culminates in prophecy but is basically prophetic.
- (c) God's law for Israel's worship and life is given by him in her history and determines her history by her response to it as God's will (eg. first commandment in the historical books).
- (d) Israel's spirituality as expressed in the Poetic Books is their response to God's dealings with them.

f. The Purpose of the Canonical Scriptures

1. Basically, Israel was not a political but a liturgical community, constituted and maintained by participation in the public worship at the temple in Jerusalem.
2. That system of worship was not invented by the Israelites but was instituted and shaped by God's word.
 - (a) God instituted it by his law, so that through it he could live with his people and bless them.
 - (b) God reformed the people as a liturgical community through the word of the prophets, so that they would not desecrate his holy presence but receive blessing from him.
 - (c) God gave his wisdom to his people, so that lives would be in harmony with their worship.

3. The canonical books were therefore selected, because they served two purposes.
 - (a) They determined what was divinely instituted and orthodox in worship.
 - (b) They were to be read in worship, since they showed what was happening in it and actually did what they said.
4. The authority and sanctity of these books does not just derive from their divine origin but also from their liturgical use.

B. THE THEOLOGICAL FOUNDATIONS FOR ISRAEL'S EXISTENCE

I The Purpose of God in Creation

a. Basic Bibliography

1. Basic Reading

- Barth, C
1991 *God With Us*, Grand Rapids, Eerdmans, 9-37.
- Knierim, R
1981 "Cosmos and History in Israel's Theology," *Horizons in Biblical Theology* 3, 59-123.
- Limburg, J
1991 "The Responsibility of Royalty: Genesis 1-11 and the Care of the Earth," *Word and World* 11, 124-130.

2. Wider Reading

- Anderson, B W
1967 *Creation Versus Chaos*, New York, Association Press.
- Anderson, B W (ed)
1984 *Creation in the Old Testament*, London, SPCK.
- Day, J
1985 *God's Conflict with the Dragon and the Sea*, Cambridge, Cambridge University Press.
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1986 *Theological Diversity and the Authority of the Old Testament*, Grand Rapids, Eerdmans, 208-239.
- Levenson, J D
1988 *Creation and the Persistence of Evil*, San Francisco, Harper and Row.
- Murray, R
1992 *The Cosmic Covenant*, London, Sheed & Ward.
- Rad, G von
1974 "The Biblical Story of Creation," *God at Work in Israel*, Nashville, Abingdon, 97-107.
- Steck, O
1988 *World and Environment*, Nashville, Abingdon.
- Trible, P
1978 *God and the Rhetoric of Sexuality*, Philadelphia, Fortress.
- Wenham, G J
1994 'Sanctuary Symbolism in the Garden of Eden Story', in R S Hess and D T Tsumura (eds), *I Studied Inscriptions from before the Flood*, Winona Lake, Eisenbrauns, 394-404.
- Westermann, C
1974 *Creation*, London, SPCK.

b. Testimonies to Creation in the Old Testament

1. Stories of Creation.

- Gen 1:1 - 2:4^a; cf. 5:1-2; 9:6.
- Gen 2:4^b-25; cf. 6:7; Deut 4:32.

2. Credal Summaries.

- God as creator-owner of heaven and earth: Gen 14:18,22.
- God as maker of heaven and earth: Ps 115:15; 121:2; 124:8; 134:3; 146:6.
- God as maker of the sea and dry land: Jonah 1:9.
- God as maker of heaven, earth and seas: Neh 9:6.

3. Creation in the Psalms.

- Praise: 1 Sam 2:8^b; Ps. 8; 24:1-2; 19:1-6; 33:1-9; 89:8-14; 93; 95:3-5; 96:4,10; 104; 136:4-9; 148:3-6.
- Laments: Ps 74:12-17; 89:17; 90:1-2; 102:25; 119:73; 138:8^b; 139:13-16.

4. Wisdom Texts

- Creation of heaven and earth: Job 28:23-27; 38:4-38; Prov. 3:19-20; cf. Job 9:4-10.
- Creation of ordered world: Prov 8:22-31; cf. Eccl 1:4-6.
- Creation of humanity: Job 4:17; 10:3,8-12; 31:15; 35:10; Eccl 3:20; 7:29; 11:5; 12:1.
- Creation of human eyes and ears: Prov 20:12; cf. Exod 4:11; Ps 94:9.
- Creation of rich and poor: Job 34:19; Prov 14:31; 17:5; 22:2.

5. Prophecy

- God as creator of heaven and earth: Isa 37:16; 40:12-26; 42:5; 44:24; 45:7-8,12,18; 48:13; 51:13^b,16^b; Jer 10:12-16; 27:5; 31:35-37; 32:17; 33:19,25; Amos 9:6.
- God as creator of an ordered world: Isa 40:28; Jer 5:21-25; 14:22; 33:2; Amos 4:13; 5:8; cf. Jer 4:23-28.
- God as creator of humanity: Isa 17:7; 49:5; 54:16; Mal 2:10.
- God as creator of heaven, earth and humanity: Zech 12:1.

c. The Miracle of Creation

1. God's creation of heaven and earth is described as a **miracle** in Ps 89:5-14.

(a) It was an unparalleled divine act which transcends natural causation and human power

(see the notion of divine covenant in Isa 24:4-5; Jer 33:20,25):

- Rule over chaotic powers.
- Ownership of heaven and earth.
- Foundation of the world.

(b) It distinguished him from all other supernatural beings (Ps 89:6-7).

(c) By it he established an arena for him to exercise his justice and righteousness, his faithfulness and generosity (Ps 89:5,8,14; cf. Ps 33).

(d) It was the cause for cosmic and angelic praise (Ps 89:5-14; cf 148:1-6).

2. The term for this is *bara'* in Gen 1:1,21,27; 5:1,2; 6:7.

(a) It is used only of God's activity.

(b) It is an abstract term for creation of something from nothing or the creation of something new from what is already made.

3. God created by his **word** (cf. Ps 33:6-9; 148:5-6).

(a) Note the series of performative utterances in Gen 1:1 - 2:3.

- Creative decree for the light (1:3), the firmament (1:6^a), and the heavenly

bodies (1:14). See also the divine mandate in 1:6 and 1:14-15.

- Regulative decrees to the chaotic waters and dry land (1:9)
- Productive (evolutionary?) command to the land (1:11,24) and the seas (1:20)
- Imperative benediction to the fish and birds (1:22)
- Collective decision for human creation in the heavenly council (1:26)
- Imperative benediction to human kind (1:28). See the repetition of this to Noah (Gen 9:1) and Jacob (Gen 35:11)
- Permissive bestowal of plants as food to people and the animals (1:29-30)

(b) These utterances not only create and regulate the world but also empower and make provision for nourishment of living creatures.

(c) They establish a precedent for God's operation through his word with human beings and Israel.

(d) The whole of the universe is therefore created and upheld by God's word (cf Heb 1:3). See also the Jewish notion of the pre-existent torah.

4. The Bible uses human analogies for creation.

(a) God as a potter: **shape** (*yatzar*) in Gen 2:7,8,19

(b) God as a craftsman: **make** (*'asah*) in Gen 1:7,16,25,26,31; 2:2,3,4,18.

(c) God as a builder

- **Build** (*banah*) in Gen 2:22; Amos 9:6
- **Found** (*yasad*) in Ps 24:2; 89:11; 102:25; 104:5; Prov 3:19; Isa 51:13,16; Zech 12:1
- **Erect** (*konen*) in Ps 8:3; 24:2; 119:90; Pr 3:19; Isa 45:18; cf Ps 93:1; 96:10

(d) God as a farmer

- **Plant** (*nata'*) in Gen. 2:8
- **Grow** (*tzamach*) in Gen 2:9

(e) The earth as the mother of plants and animals but not humans: **produce** in Gen 1:12,24 (*hotzi'*)

5. While we may deduce that the world came to exist miraculously, the teaching on the creation of the world by the Lord the God of Israel is an article of faith (cf. Heb 11:3).

(a) There were no human witnesses to it but only God himself.

(b) We know about it, because he has revealed it to us.

(c) Like eschatology, protology deals with matters beyond the experience and comprehension of fallen humanity.

(d) It is therefore a matter of mystery which is best expressed by praise of the Creator as is the case in the psalms (Ps 8; 33:1-9; 89:8-14; 93; 95:1-5; 104; 136:4-9; 148:3-6).

d. Manner of Creation

1. The Lord the God of Israel created the world single handed without the help or hindrance of other deities.

2. He created it through his word (Ps 33:6-9) and his spirit (Gen 1:2; cf. Ps 104:30).

3. He created some things directly (eg. light) and others indirectly (eg. vegetation, fish, animals).

4. He used natural powers, such as the land and the seas, rather than supernatural agencies in his

work of creation.

5. Neither the celestial lights, such as the sun, the moon and the stars, nor human beings are co-creators with God, as was the case in paganism.

e. Creation of an Ordered World

1. God created an **orderly universe**.

- (a) The stories of creation deal with the origin and nature of the divinely given order in the world rather than the modern scientific question of the world's operation and development as a self-sustaining process.
- (b) A single cosmic order embraces the universe and includes the potentially chaotic forces such as the primal **darkness** (*choshek*), the primal **abyss** (*tehom*), the primal **waters** (*mayim*), and the **sea monsters** (*tanninim*).
See the motif of battle with chaos in ancient mythology as reflected in Ps 74:12-17; 89:9-13; Isa 51:9.
- (c) By God's command their scope was limited and their powers were harnessed for beneficial purposes.
See the notion of a limit (*choq*) for the waters in Job 26:10; 38:10; Ps 104:9; 148:6; Prov 8:29; Jer 5:22.
- (d) Since no chaotic powers operate apart from God's control on earth, only human beings can unleash chaos on earth by their violation of cosmic order as was the case with the flood of Noah.
- (e) He established the world with an ordered polarity of complementary powers
- Darkness v light
 - Deep (abyss) v sky (firmament)
 - Sea v land
 - Sun v moon and stars
 - Fish v birds
 - Animals v humans
 - Male v female.

2. He created a **world of ordered space** with a proper place for everything.

- (a) The heavens as the divine realm (Ps 103:19)
- Waters above the vault
 - Sun, moon and stars under the vault
- (b) The earth as the human realm (Ps 115:16)
- Sky for birds
 - Sea for waters and fish
 - Land for plants, animals, and human beings

3. He created a **world of ordered time** for plants and living creatures (cf. Ps 74:16-17; 104:19; Jer 31:35; 33:20,25)

- Daily cycle: light and darkness
- Monthly cycle: moon
- Seasonal cycle for agriculture and worship: sun, moon and stars
- Weekly cycle: work and rest determined by God rather than any creature
- Time is therefore not absolute but part of creation

4. He created various **complementary classes** of living creatures with their various species to inhabit his world and classified them according to their habitat and reproductive capacity.

- (a) Vegetation for the land (Gen 1:11-12, 29-30)
- Plants: seed-bearing plants and green grass
 - Fruit trees

- (b) Marine life for the sea (Gen 1:21,26,28)
 - Sea monsters
 - Fish
 - Other forms of marine life
- (c) Birds for land and sky (Gen 1:22,26,28,30)
- (d) Animals for the land (Gen 1:24-25,26,28,30).
 - Livestock
 - Reptiles
 - Wild animals
- (e) Humanity (Gen 1:26-27)
 - Male
 - Female

5. He determined the **function** of each part apart from the land animals.

- Light to mark day and night
- Firmament to create an ordered spatial realm from watery chaos: separation of celestial and terrestrial waters
- Earth to produce vegetation
- Vegetation to nourish plants, animals and humans
- Sun, moon and stars to fix days and years, times and seasons
- Fish to reproduce and fill the sea
- Birds to reproduce and traverse the sky
- Humanity
 - To reproduce and fill the earth
 - To rule the earth with its animal life

See also the pattern of work and rest established by God.

6. He created a well-tuned **ecological system** with a hierarchy of dependence and rule.

- (a) The higher orders of creation depend upon the lower orders for their survival.
 - Vegetation on light, water and land
 - Animals on land and its vegetation
 - Humans on land, its vegetation and the domesticated animals

- (b) The higher orders 'rule' over the lower orders.
 - Sun, moon and stars over the land and its vegetation
 - Humans over the earth and the other living creatures

- (c) The higher orders receive God's blessing which empowers them to procreate and increase
 - The fish and birds (Gen 1:22)
 - The animals with humanity (Gen 1:28)?
 - Humanity (1:28)

- (d) While God considered everything created as **good** (Gen 1:4,10,12, 18,21,25), he considered the completed order as **very good**, since it was exactly as he planned it to be (Gen 1:31). Matter and the material world are therefore not evil or alien to God.

7. He created the world for **worship**.

See Gen 2:1-2, 8-17.

- (a) Unlike the Babylonian gods who, according to the Enuma Elish, created the human race as temple slaves to provide for their needs, so that they could live in leisure, God created humans both to work and to rest with him.

- (b) By resting on the seventh day, God consecrated and blessed it, so that through it he

could communicate his blessing and holiness to those who rested with him.

- (c) Unlike the other six 'days', the seventh day was not closed off (1:5,8,13,19, 23,31), but is open-ended as a moment of eternity in time (cf. the notion of a cosmic week in Heb 4:1-11 and Barnabas 15).
- (d) God's ultimate purpose in creating the world was therefore to provide rest to humankind, so that they could be with him and enjoy the benefits of his creative activity. Worship therefore was rest from work rather than ritual work for the benefit of God.
- (e) God set up the garden for humankind as an archetypal sanctuary, ie his resting place. See G.J. Wenham, 'Sanctuary Symbolism in the Garden of Eden Story'.
 - (1) Like heavenly sanctuaries in ancient iconography it contained 'the tree of life' (Gen 2:9) and 'a life-giving spring' (Gen 2:10-14) as well as 'gold' and 'precious stones' (Gen 2:11-12).
 - (2) Like ancient temples, its entrance was protected by cherubim (Gen 3:24).
 - (3) Like the Levites who **guarded** (*shamar*) and **served** (*'abad*) the tabernacle (cf. Num 3:7-8), Adam was commissioned to **guard** and **serve** the garden (Gen 2:15).
 - (4) Like the tabernacle, God was present in the garden and walked about in it (Gen 3:8; cf, Lev 26:12; Deut 23:15; 2 Sam 7:6-7).
 - (5) Like the tabernacle, exclusion from access to the garden meant exclusion from access to God's life-giving presence (Gen 3:22-23).

f. God's Creation of Humanity

1. The kinship of humans with the material and natural world

- (a) Like the animals (Gen 2:19), **humanity** (*'adam*) was formed from the dust of the **ground** (*'adamah*) and returns to it again (Gen 2:7; 3:19).
- (b) Like the birds, fish and animals, the human being is an **animate creature**: *nephesh hayyah* (Gen 1:20,24,30; 2:7,19)
- (c) Among the animate creatures, human beings are most closely related to the land animals.
 - (1) They were created together on the sixth 'day' (Gen 1:24-27).
 - (2) They live together on the land as their habitat (Gen 1:26) and depend on vegetation for their livelihood (Gen 1:29-30).
 - (3) The animals provide a measure of partnership and companionship for humans (Gen 2:18-20).

2. The uniqueness of humanity

- (a) God took special care in creating humanity
 - (1) Human beings were not produced from the earth together with the animals (Gen 1:24) but were created as a result of a decision by God with his heavenly council (Gen 1:26).
 - (2) Even though Adam was formed by the Lord from the ground like the animals (Gen 2:7,19), the Lord breathed into him his own **life breath** (*nishmath*

hayyim).

(b) God created humanity in or as his own image.

See Gen 1:26-27; 5:1-2; 9:6; cf. pagan kings as images of their gods, and statues as representations of gods and kings.

(1) The meaning of **image** in Gen 1:26,27; 9:6 and **likeness** in Gen 1:26; 5:1.

- *Tzelem* (more concrete term): statue or idol (2 Kgs 11:18), copy (1 Sam 6:5), picture of a person (Ezek 23:14)
- *Demuth* (more abstract term from *damah* be like, resemble): sketch (2 Kgs 16:10), resemblance of person to a person (Ezek 1:26; 23:15), portrayal of God by an idol-maker (Isa 40:18)

(2) The whole person was created in God's image rather than some part or parts.

- The body with its appearance or senses
- The mind with its cognitive, affective and volitional faculties
- The soul with its personality and self-consciousness
- The spirit with its graces and powers

(3) Male and female were created together in the image of God.

(4) Even though humans are in some way like God or the angels, their nature as such is left undefined as a mystery.

- Are they persons like God who have been made for community and partnership with each other and him?
- Humans are not self-derived or self-defined. They have their humanity determined by God rather than by themselves and their resemblance to any creature (God's naming in Gen 5:2; cf. Isa 43:1). They receive their being, powers and status from God.
- If they reject their nature and function as creatures made in God's image, they become dehumanised idolaters (cf. Ps 106:19-20; 115:4-8; Rom 1:21-25) whose perversion still betrays their creation in God's image (Gen 5:3; cf. Ezek 28:6-19).

(5) As creatures in God's image they have **royal status** and function as **vice-regents** for God on earth (Gen 1:28).

- They have the power to procreate together with God the creator.
- They have the royal power to **subdue** (*kabash*) the earth for God by reclaiming it away from God's enemies, occupying it for him, and defending it against evil powers (cf. Num 32:22,29; Josh 18:1; 1 Chron 22:18).
- They have the royal power to **rule** (*radah*) the animal kingdom which involves royal stewardship, care, and peace rather than domination, exploitation and violence (cf. Heb 1 Kgs 5:4 / Eng. 4:24; Ps 72:8; 110:2; Ezek 34:4).
- They then have God's blessing which empowers them to act for God and mediate his blessing to the land and the animals by working with God and resting with him (Gen 1:28).
- As God's vice-regents they were crowned (Ps 8:3-8) with his **glory** (*kabod*) and **majesty** (*hadar*).

g. The Relationship between Male and Female as God's Creation

1. The term '*adam*' functions in three ways in Gen 1-5.

(a) Generic term: **humanity** in Gen 1:26,27; 5:1-2

See the divine naming in Gen 5:2.

(b) Specific term: **the primal male person** in Gen 2:5,7,8,15,16,18,19, etc.

(c) Proper name: **Adam** for the first male person in Gen 3:17,21; 4:25; 5:1,3,4.

2. Both male and female were created in God's image (Gen 1:27-28).
 - (a) The sexual differentiation of male and female is not a biological or historical accident but is something given by God as a result of his purpose of humankind (Gen 1:27).
 - (b) Both equally bear God's image and are appointed together as God's vice-regents on earth (Gen 1:26-27).
 - (c) Both are equally commissioned and empowered by God's blessing (Gen 1:28).
 - (d) Both sexes therefore have the same status before God and share a common humanity with the same divine mandate, but they differ in gender (male/female), sexual role (father/mother) and identity (man/woman).

3. Male and female were created for each other (Gen 2:4^b-25).
 - (a) The two sexes were not derived from a common hermaphrodite humanity.
 - (1) They were created as male and female (Gen 1:27).
 - (2) The first person in Genesis 2 is called Adam: 'the human being' both before and after the creation of a woman/wife from him.
 - (b) The reference to the first person as 'the man' both before and after the creation of his wife is probably meant to indicate male headship in the human family.
 - (1) As the 'first born' he was the head of the human family, just as each husband is the head and representative of his family.
 - (2) He classified the animals and his wife by naming them (Gen 2:19-20; 2:23) and gave his wife her proper name (Gen 3:20).
 - (3) He was responsible for working the garden (Gen 2:8,15) and the ground (Gen 2:5; 3:23).
 - (4) He was held accountable by God both for himself and his wife (Gen 3:9).

4. The derivation of the **woman** ('*ishshah*') from the man ('*ish*') indicates their interdependence in marriage.
 - (a) God's work of creation culminates in the creation of the woman and man's acceptance of her as flesh of his flesh and bone of his bones, ie kinsperson in an extended family.
 - (b) God created the woman from the man to establish human community and provide complementary companionship.
 - (1) Humans were not created as isolated autonomous individuals but as social beings whose fellowship transcended the solidarity of animals and their kinship with the animals.
 - (2) The woman was made as a **co-worker** and **partner** ('*etzer*').
 - (3) She was to act as his complement and counterpart (*negdo*); see the notion of fixed polarity in a predetermined state rather than reversible roles in a self-determined relationship.
 - (c) The derivation of the woman from the **side** (or ribcage) of the man can be understood in several ways.
 - (1) Whereas the man was linked most closely with the **ground**, from which he was

taken (Gen 2:7) and which he was to work (Gen 2:5; 3:23), the woman was linked most closely with the man, from whom she was taken (Gen 2:22), and with whom she has become as one flesh in marriage (Gen 2:24).

(2) Just as the man surrendered something living (flesh) and essential (bone) of himself for the existence of the woman, the woman received from the man (Gen 2:22-23) her life and being as a life-giver and the mother of humanity (Gen 3:20). Life is therefore received from God to be given by the father to the mother and by the mother to the child.

- Since the woman was made from the **flesh** and the **bone** of the man (Gen 2:21,24; cf. Gen 29:14; Jud 9:2; 2 Sam 5:1; 19:12-13; Job 2:5), their union was based on kinship rather than merely on sexual interaction or a mutual contract or parenthood.
- The woman was formed from the side of the man to be his companion rather than his ruler or slave.
- A girl becomes a **woman/wife** through her **husband** rather than through her male son, just as a boy becomes a **man/husband** through his wife rather than through his male heir.
- A wife derives her being as **woman** from her husband, just as her husband becomes a **man** through her.

(d) Since God made the man and woman for each other and gave them to each other in the primal marriage (Gen 2:22), sexual differentiation, marriage, and sexual intercourse are an essential part of his design for the human race.

h. The Disruption of Creation and Its Preservation by God

1. Human fertility and over-population did not disrupt the order of creation as was maintained in the Babylonian story of the flood called the Atrahasis Epic.

- (a) According to this story the gods used droughts, plagues and the flood to thin out the population.
- (b) Genesis 3–10 teaches that the flood came to save a world threatened by rebellion, murder and violence.

2. **First Threat: Original Sin** (Gen 3).

(a) The primal couple disobeys God's command.

(1) They listen to the voice of temptation which attributes evil intentions to God's prohibition (3:1-6,17).

(2) They mistrust God and his word (3:4-5).

(3) They seek divine knowledge and power (3:5).
See 'be like God, knowing good and evil'.

- Experience of everything
- Spiritual maturity and independence from God
- Experience of evil rather than just good

(4) They whole-heartedly desire what is forbidden by God (3:6).

(5) This then is the original and foundational sin of the human race which also disrupts the harmony between man and woman, humans and animals, and humans and the land.

(b) God uses the consequences of human rebellion to deal with it and accomplishes his gracious purpose despite it.

(1) The cursed snake remains a threat to the woman and her offspring but is not allowed to triumph (cf. Rom 16:20 and the notion of the preliminary gospel).

- (2) The woman who is acknowledged by the man as the mother of humanity (3:20), has increased pain in child-bearing and is dominated by her husband, because she desires him, to possess her (3:16; see the use of *teshuqah* in 4:7 and Song of Sol 7:10).
- (3) The man **serves/cultivates** the cursed soil (3:23) rather than the blessed garden (2:15) and is forced to work hard for his food (3:17-19).
- (4) God gives the couple clothes from the skins of the animals to protect them from their nakedness (3:21).
- (5) God deprives them of access to the tree of life, so that they will die and not become immortal evildoers (3:22; cf. the death notices in Gen 5:5,8,11 etc).
- (6) God's blessing continues through Eve as a mother (4:1-2,25; 5:1ff) and Adam as a farmer (3:23).

3. Second Threat: Original Sin leads to Murder (Gen 4).

(a) Murder disrupts the human family.

- (1) The first-born son Cain kills his brother Abel, because he is jealous of God's acceptance of him (4:3-8).
- (2) After seven generations this culminates in Cain's descendant Lamech killing a man for merely injuring him (4:23-24).

(b) God judges and saves Cain.

- (1) Cain, driven away from the land which curses him, becomes a landless wanderer (4:10-14,16).
- (2) God acts as Cain's kinsman and protects him from vengeance (4:15).
- (3) God's blessing continues as Cain becomes a father and city-builder (4:17) and his descendants become nomadic graziers, musicians and metal workers (4:20-22).

4. Third Threat: Murder leads to the Corruption of the Earth (Gen 6-10).

(a) The rule of violence.

- (1) **Evil** (*ra'ah*) fills the earth and dominates humans so fully (Gen 6:5; 8:21) that the earth is **corrupted** (*shichath*) by **violence** (*chamas* in Gen 6:11-13).
- (2) Human beings and animals (all flesh) corrupt God's (their) way by violence (Gen 6:12-13; cf. 9:2-6).
- (3) This culminates in the violation of the sexual boundary between 'supernatural spirits' and human women (Gen 6:1-4).

(b) God judges and saves the earth and animate creatures.

- (1) God limits the length of human life by withdrawing his spirit (Gen 6:3).
- (2) The flood which brings about a reversion to primal disorder (Gen 7:11; 8:1-2) is not unleashed by the violation of the cosmic order but is sent by God to purify and recreate the corrupt earth (Gen 6:7-8).
- (3) Through Noah and his ark God saves a remnant of humans and animals to repopulate the cleansed earth (Gen 6:13-21; 8:15-17).
- (4) Whereas God had regretted his creation of sinful humanity before the flood and so decided to wipe it out (Gen 6:5-7), he changes his way of dealing with sin after the flood in response to Noah's sacrifice and accepts the principle of

sacrificial atonement (Gen 8:20-21).

- (5) In response to Noah's intercessory sacrifice (Gen 8:20; cf. Ezek 14:12-20), God promises that the ecological stability of the earth will not again be disrupted by human sin (Gen 8:21-22), repeats his original blessing (Gen. 9:1,7), and curbs the scope for violence by giving the animals as food to humans, prohibiting the consumption of blood, and by instituting capital punishment (Gen 9:2-6).
- (6) God makes a perpetual unilateral covenant with all living creatures on earth, in which he promises never again to destroy life on earth by a flood (Gen 9:8-17; cf. 6:18).
- (7) The descendants of Noah (Gen 10:1-31) fulfill God's command (Gen 9:1) by spreading over the earth (Gen 10:32).

5. Human Arrogance after the Flood (Gen 11)

- (a) Humans attempt to usurp God's place on earth.
 - (1) The people of Babel use their political and technological skill to build a temple-city for themselves (Gen 11:4).
 - (2) By the construction of a ziggurat as 'a cosmic mountain', they try to enter the heavenly world and consolidate their power on earth by making a name for themselves (Gen 11:3-5; cf. Isa 14:13-15).
 - (3) They therefore intend to make themselves divine, so that they can remain united and control their destiny.
- (b) God thwarts their folly and uses them to fulfil his purpose as creator.
 - (1) God confuses their speech and so limits their ability to exercise power collectively (Gen 11:6-7).
 - (2) God scatters them over the earth, so that they in fact fill the earth (Gen 11:8-9; cf. 11:4). He therefore prevents social chaos.
 - (3) The flood has not then solved the basic religious problem of self-divinisation and self-glorification through idolatry.

6. The Universal Theology of the Primeval History

- (a) Human sin does not and cannot destroy the world which God has created and ordered.
- (b) Fallen human beings may be able to abuse the power of God's blessing but they cannot annul it.
- (c) While God judges human beings for their sin by letting them suffer its consequences, he acts to mitigate the scope of evil and to preserve what he has created.
- (d) Since God has created all nations from common ancestors, they are equally human as bearers of God's image (Gen 9:6) and equally sinful as descendants of Adam (Gen 5:3) and are all equally judged, protected and blessed by God.
- (e) Since primeval times human beings have invoked 'Yahweh' in worship (Gen 4:26) and have offered sacrifices to him (Gen 4:3-5). Noah's sacrifice sets a precedent of the principle of sacrificial atonement in the new dispensation after the flood which culminated in Israel's sacrificial worship (Gen 8:20-21).
- (f) The primeval history of Genesis 1-11 then shows what God has planned for the human family and makes us interpret his dealings with Israel in the light of his universal

providence as the Creator of heaven and earth.

7. The Pattern of Benefaction, Sin and Judgment in Genesis 2-11

	God's Benefaction	Human Sin	God's Judgment	God's Mitigation	God's Punishment
(a) The Fall	Marriage (2:18-25)	Disobedience (3:1-7)	Curse on snake and ground (3:14-19)	Clothing (3:21)	Expulsion (3:22-24)
(b) Cain	Gift of sons (4:1-5)	Murder (4:8)	Accusation (4:10-12)	Protection (4:15)	Landlessness (3:16; cf. 3:11-12)
(c) Flood	Growth of Adam's family (4:25-5:32)	Sacral sex (6:2,4) and violence (6:5,11)	Decision to limit lifespan (6:3) and destroy life (6:7)	1. Ark (6:13-21; 7:1-4; 8:15-17). 2. Sacrifice (8:20-22). 3. Blessing (9:1-7). 4. Covenant (9:8-17).	Flood (9:6-24)
(d) Babel	Growth of Noah's family (9:18-10:32; 11:10-26)	Arrogance (11:4)	Decision to confuse language (9:6-7)	Scattering (9:8,9 ^b)	Confusion of language (9:9 ^a)

B. THE THEOLOGICAL FOUNDATIONS FOR ISRAEL'S EXISTENCE

II The Foundational Role of the Patriarchs

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b. God's Self-Revelation to the Patriarchs

1. The Divine Visitations of the Patriarchs in Gen. 12-50

DIVINE VISITATIONS OF THE PATRIARCHS IN GENESIS 12-50

Text	Holy Place	Mode of Encounter	Divine Introduction	Divine Command	Promise of Progeny	Promise of Land	Promise (Act) of Blessing	Promise of Presence
1.12:1-3	(Haran?)	Word	-	Departure (12:1)	12:2 ^a	-	12:2 ^b -3	-
2. 12:7-8	Shechem	Appearance	-	-	-	12:7	-	-
3. 13:14-18	Bethel (?) (cf 13:3-4)	Word	-	Survey of land (13:14,17)	13:16	13:15,17	-	-
4. 15:1-11	Hebron (?) (cf 13:18; 14:13)	Prophetic vision	Yahweh (15:7)	Prohibition of fear	15:3-5	15:7	-	-
5. 15:12-21	Hebron (?)	Dream with sacrifice	-	Knowledge of future	-	15:18-21	-	-
6. 17:1-21	Hebron (?) (cf 18:1)	Appearance	El Shaddai (17:1)	a. Blameless walk (17:1 ^b) b. Circumcision (17:9-14)	17:4-7,16, 19,21	17:8	17:16,20	-
7. 18:1-33	Hebron	Appearance with two angels	-	Preparation of meal (18:5)	18:10,14	-	-	-
8. 22:1-18	Moriah (Jerusalem; See 2 Chron 3:1)	a. Word (22:1-2) b. Angel from heaven (22:11,15)	-	a. Sacrifice (22:2) b. Prohibition of sacrifice (22:12)	12:17 ^b	-	22:17 ^a ,18	-
9. 26:2-5	(Gerar)	Appearance	-	Residence in land (26:2-3)	26:4 ^a	26:3 ^c	26:3 ^b ,4 ^b	26:3 ^a
10. 26:24-25	Beersheba	Appearance	The God of Abraham (26:24 ^a)	Prohibition of fear (26:24 ^b)	26:24 ^e	-	26:24 ^d	26:24 ^c
11. 28:11-17	Bethel	Dream	Jahweh the God of Abraham and Isaac (28:13)	-	28:14 ^a	28:13	28:14 ^b	28:15
12. 31:3, 11-13	(Haran)	Dream	El of Bethel (31:13)	Departure (31:3 ^a ,13 ^b)	-	-	-	31:3 ^b
13. 32:22-30	Peniel	Battle with man	-	Release of hold (32:26 ^a)	-	-	(32:28-29)	-
14. 35:1	Shechem	Word	-	Construction of altar (35:1)	-	-	-	-
15. 35:6-13	Bethel	Appearance	El Shaddai (35:11)	Procreation (35:11 ^a)	35:11 ^b	35:12	35:9-12	-
16. 46:1-4	Beersheba	Dream with sacrifice	El, the God of your father (46:3)	Departure for Egypt (46:3 ^a)	46:3 ^b	14:4 ^b (exodus from Egypt)	46:4 ^b	46:3 ^b

2. The lives of the patriarchs are determined by God's **visitations** of them.

(a) By these appearances he singles them out from their compatriots and involves them with him.

(b) These appearances govern their subsequent history and destiny.

3. In these visitations God **reveals** himself in a number of ways

- By speaking to them
- By appearing and speaking to them
- By speaking to them in a dream

4. God **introduces** himself by name to them.

- (a) He makes himself available to them by giving them his proper name: **Yahweh** in Gen 15:7; 28:13.
 - (b) He identifies himself with the high god of the western-Semitic pantheon by the name: **El** in Gen 31:13 and 46:3 and **El Shaddai** in Gen 17:1 and 35:11.
 - (c) By reference to himself as the God of Abraham (26:24), or the God of Abraham and Isaac (28:13), or the God of your father (46:3), he emphasizes the continuity of his dealings with the patriarchs according to his promises to their ancestors.
5. God gives them the **commands** which shape their history.
- Call to be God's agent (Gen 12:1-2: go and be a blessing)
 - Assurance of his benevolence (Gen 15:1; 26:24: do not be afraid)
 - Commission as God's servant (Gen 17:1: walk before me and be perfect)
 - Knowledge about his future for them (Gen 15:13-16: know ...)
 - Blessing which empowers them (Gen 35:11: be fruitful and multiply)
6. God gives them **promises** about his future dealings with them:
- Gift of the land
 - Birth of descendants
 - Creation of nations with their royal families
 - Gift of his blessing
 - His continued presence and commitment to them.
7. God reveals himself in particular **places**.
- (a) Apart from the call of Abram (Gen 12:1-3) and the command for Jacob to return home (Gen 31:3) his appearances are all in Canaan.
 - (b) Those which are mentioned by name later became the sanctuaries of the Israelites such as Shechem, Bethel, Hebron and Beersheba.
 - (c) God's appearances at these places established them as legitimate sanctuaries and set a precedent for his subsequent interaction with the Israelites there.
 - (d) The patriarchs instituted sacrificial worship at some of these places by building altars there (Gen 12:7; 22:9,14; 26:25; 35:1,3,7).

c. The Promise of the Land

1. When God called Abram he commanded him to leave his native land for another country (Gen 12:7; cf. 15:7). Note the matching commands for Isaac to leave Gerar in 26:2-3 and Jacob to leave Haran in 46:3.
2. Even though Canaan was already occupied by other people, God promised the land to his descendants (Gen 12:5-7; 15:7).
 - (a) He commanded Abram to take legal possession of it by walking over it (Gen 13:14-17).
 - (b) In his covenant with him he swore to give it to his descendants (Gen 15:18-21; cf. 26:3; 50:24) as a perpetual possession (Gen 17:8; cf. 48:4).
3. The promise of the land was called into question by the forced departure from the land
 - of Abram to Egypt (Gen 12:10-20)
 - of Jacob to Haran (Gen 28-33)
 - of Joseph to Egypt (Gen 37-45)
 - of Jacob's family to Egypt (Gen 46-50)
4. Despite God's promise, Abraham and his descendants never possessed the land.

(a) They **resided**: *gur* (Gen 20:1; 21:23; 26:3; 35:27) as **resident aliens**: *gerim* (Gen 23:4) in it as a foreign land (Gen 17:8; 28:4; 37:1).

(b) The only piece of land which they owned in lieu of their future possession, was the cemetery in Hebron (Gen 23:1-20; cf 25:7-11; 35:27-28; 49:29 – 50:14).

5. The fulfilment of this promise was delayed until the Amorite inhabitants had completely forfeited their right to the land by their iniquity (Gen 15:16).

d. The Blessing of the Patriarchs

1. In Gen 12-50 blessing is the **divine power** for vitality, fertility, health, longevity and success which was given to the patriarchs to fulfil their **divine vocation**.

(a) It is closely tied to the promise of descendants.

(b) It results in nationhood and the institution of kingship.

2. The importance of the blessing as shown by the structure of the call of Abram in Gen 12:1-3.

(a) Literal translation:

Go (imv) from your country, kinsfolk and clan to the country which I will show you,
so that I can make (sw + coh) you a great nation,
bless you (sw + coh)
and make your name great (sw + coh),
and **be** (imv) a *blessing*,
so that I can *bless* (sw + coh) your *blessers*,
but curse your disdainer,
and in you all the families of the earth will *obtain blessing*.

(b) Grammar

(1) The passage is governed by the two imperatives 'go' (v 1) and 'be' (v 2).

[a] The second which is dependent on the fulfilment of the first gives its result.

[b] The sense is : 'if you go ... you will be ...'

(2) The first three simple *waw* clauses give God's purpose for Abram's departure,
while
the fourth simple *waw* clause gives God's purpose in making Abram a blessing.

(3) The final clause states the goal of all this.

(c) Structure

(1) The First Command

[a] **You**: "Go" from: country + kinsfolk + clan for a new country

[b] **I**: Purpose

- God's creation of a nation from Abram
- God's blessing of him
- God's promotion of him

(2) The Second Command

[a] **You**: "Be a blessing"

[b] **I**: Purpose: God's blessing of some and curse on others

[c] **They**: Result: blessing of all families on earth

3. Abram was called by God to be a blessing (Gen 12:2^b).

(a) God promised to bless him (Gen 12:2^a).

- (b) Through him (Gen 12:3; 18:18) and 'his seed' (Gen 22:18; 26:4; 28:14) all the families on earth would **obtain blessing** (see the use of the Niphal *nibrak* which could also mean **bless themselves or be blessed**).
- (c) The destiny of other people would be determined by their attitude to Abraham and his descendants (Gen 12:3; cf. 27:29; Num 24:9).
- (1) If they acknowledged Abraham and his descendants as recipients of divine blessing, they would be blessed (Melchizedek in Gen 14:18-19; Abimelech in Gen 26:26-33; Laban in Gen 30:27; Potiphar in Gen 39:1-5; Pharaoh in Gen 47:7-10).
- (2) If anyone disdained/belittled him, he would be cursed by being cut off from God's blessing and so doomed to destruction.
4. By listening to the voice of God, Abraham received God's blessing and became a mediator of blessing (Gen 22:16-18).
- (a) Isaac is blessed because of Abraham (Gen 26:24) and his obedience (Gen 26:4-5).
- (b) Abraham mediated blessing by interceding for others (Gen 18:17-19 with 18:20-33; cf. 20:7,17-18).
5. When God called Abram to be a blessing he cut him off from the natural sources of blessing, such as his ancestral land, his kinsfolk and his clan with its traditions and laws (Gen 12:1) and made him and his descendants dependent on his **promise** (Gen 12:2) and his **presence** (26:3) for their blessing.
- (a) God's blessing was given apart from **natural fertility** in procreation as shown by
- Sarah's infertility (Gen 11:30)
 - The age of Abraham (100) and Sarah (90) (Gen 25:21)
 - Rachel's infertility (Gen 29:31)
- (b) God's blessing continued even in a **foreign land**
- For Abram in Egypt (Gen 12:10-13:4)
 - For Isaac in Gerar (Gen 26:1-33)
 - For Jacob in Haran (Gen 29-30)
 - For Joseph in Egypt (Gen 39:1-6, 21-23)
 - For Jacob's family in Egypt (Gen 47:27)
- (c) God's blessing was transmitted by **divine favour** rather than the law of primogeniture
- The blessing of Isaac rather than Ishmael (Gen 17)
 - The blessing of Jacob rather than Esau (Gen 27:1–28:4)
 - The blessing of Ephraim rather than Manasseh (Gen 48)
- (d) The blessing of Judah (Gen 49:8-12) and Joseph (49:22-26) rather than Reuben.
6. God's blessing was not annulled by human interference.
- (a) It worked despite threats to its operation by the sexual harassment of the matriarchs.
- The threat to Sarah from the King of Egypt (Gen 12:10-20) and the King of Gerar (20:1-18)
 - The threat to Rebekah from the King of Gerar (Gen 26:6-11)
- (b) It worked despite human plans to manipulate it.
- The scheme of Sarah with Hagar (Gen 16: 21:1-21)
 - The exploitation of Jacob by Laban (Gen 29-31)
 - Jacob's attempt to exact a blessing from God (Gen 32:29)
- (c) It even used human sin to achieve its goal.

- Jacob's purchase of Esau's birthright (Gen 25:29-34)
- The deception of Isaac by Jacob and Rebekah (Gen 27)
- The hatred of Joseph by his brothers (Gen 45:5-8; 50:20)

7. The promise of blessing was confirmed by God's blessing of Jacob.

- (a) God blessed him at Jabbok (Gen 32:29).
- (b) At Bethel he appointed Jacob to be the father of Israel and gave him the same blessing as Adam and Noah (Gen 35:10-12; cf Gen 1:28; 9:1,7).
- (c) The blessing of Jacob therefore applied to his whole family and all its descendants (Gen 47:27; 48:4; Exod 1:7).

e. God's Covenant with Abraham

See Genesis 15 and 17.

1. Terminology for the covenant in Gen 15 and 17.

- To cut/make a covenant (*karath berith*) : the solemn enactment of a covenant in Gen 15:18 (originally with sacrifices as in 15:8-11).
- To give/grant my covenant between x and x (*nathan berith beni ubeneka*) : the bestowal of benefit through the covenant of 15:18 in 17:2.
- To establish/fulfil a covenant (*heqim berith*) : the extension of the covenant with Abraham to Isaac and his descendants in 17:7,19,21.
- To observe a covenant (*shamar berith*) : the maintenance of the covenant by its recipients by the performance of circumcision in 17:9,10.
- To break a covenant (*hephar berith*) : the violation of the covenant by its recipients which forfeits its benefits but does not annul it in 17:14.

2. God's covenant with Abraham was a unilateral, promissory agreement, in which God committed himself irrevocably to Abraham and his descendants.

3. It resembled the grant of freehold land by a king to his servant.

- (a) It was based on Abraham's faith and was not a payment for services rendered (15:6).
- (b) In response to God's covenant Abraham was called to stand in God's service (17:1; cf. 18:8) as his servant (Gen 26:24) and prophet (20:7; cf. 15:1-6, 12-16; 18:16-33).
- (c) He was chosen to teach God's way to his descendants (18:17-19).

4. The covenant was granted in two stages.

- (a) In Gen 15:7-20 the covenant was enacted by a divine oath (15:18-21; cf. 24:7; 26:3; 50:24) in a sacrificial ritual which demonstrated the consequence of non-fulfilment (15:9-11, 17).
- (b) In Gen 17:1-21 the terms of this covenant are extended to include new provisions and to make Isaac and his descendants its beneficiaries rather than Ishmael.
 - (1) Its only human provision was the circumcision of males (Gen 17:9-14; cf. 17:23-27).
 - (2) Circumcision ceased to be a rite for the initiation of adolescents as adult members of a human clan in Israel and became a rite for the initiation of **infants** into God's clan (Gen 21:4).
 - (3) Any uncircumcised male descendant of Abraham was excommunicated from God's people (17:14) and so could not participate in festive worship (Exod 12:48^b).

5. In this covenant God guaranteed the following things
 - The gift of the land (15:18-21) as a perpetual possession (17:8; cf. 48:4)
 - Numerous descendants (17:2,6) with many nations (17:4-6,16) and kings (17:6,16)
 - The Lord's commitment to act as their God (17:7-8; cf. Exod 6:7, 29:45; Lev 26:46)
6. Since this was a **perpetual covenant**, it could not be annulled by human rebellion which merely forfeited its blessings (17:7,13,19).

f. The Foundational Significance of the Patriarchal History

1. God laid the **theological foundations** for Israel's existence as his chosen people by his dealings with the patriarchs (Deut 7:6-8).
2. These stories show how the same word of God which created the world and blessed the human race **created** and **blessed** Israel as his people.
 - God's creative commands to the patriarchs created a unique nation from Abram
 - God's promises shaped their subsequent lives and the history of their descendants
3. God's **promises** to the patriarchs provide the key to understand God's later dealings with Israel
 - The exodus from Egypt (Gen 15:13-16; 46:3-4)
 - The occupation of the land (Gen 12:7; 15:18-21; cf. Gen 24:7; 26:3; 50:34; Exod 13:5,11; Deut 9:5)
 - The creation of Israel as God's nation (Gen 12:2; 17:4-7; 18:18; 35:11)
 - The gift of the monarchy (Gen 17:6,16, 35:11)
4. God's **commands** to the patriarchs establish Israel's mission as God's people:
 - To be a blessing to the nations (Gen 12:2)
 - To keep the Lord's way by doing righteousness and justice (Gen 18:19)
5. The actions of the patriarchs set **precedents** for later ritual activity:
 - Sacrificial worship at Shechem (Gen 12:7); Bethel (12:8; 35:7); Hebron (13:18); Jerusalem (22:9,14), and Beersheba (26:25)
 - The presentation of tithes at Jerusalem (Gen 14:20) and Bethel (28:20-22)
 - The practice of circumcision (Gen 17:9-14)
6. God's covenant with Abraham provided the basis for Israel's faith and hope in God.
 - (a) When they were slaves in Egypt, they cried to God and he remembered his covenant with them (Exod 2:23-24; 6:5,8).
 - (b) Moses based his intercession for Israel's survival on that covenant (Exod 32:13; Deut 9:27).
 - (c) His people praised him for his covenant with them as the basis for their existence (Ps 105:1-11; Mic 7:20).
 - (d) When his people broke the covenant made with them at Sinai, their only hope lay in God's covenant with Abraham (Lev 26:40-42, 44-45; Deut 4:31; 2 Kgs 13:23; Isa 51:1-2).
 - (e) Through Christ we Christians are beneficiaries of that perpetual covenant (Rom 4:13-24; Gal 3:6-14).

C. THE CREATION OF ISRAEL AS A LITURGICAL COMMUNITY

I The Deliverance from Egypt

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c. ISRAEL'S STATUS IN EGYPT

1. As descendants of Jacob and recipients of his blessing they increased in number and filled the land (Exod 1:1-7,12,20).
2. Before God delivered them and gave them his law at Sinai, he regarded them as his **people** (Exod 3:7,10; 5:1; 7:4,16; 8:1,20-22; 9:1,13,17; 10:3-4).
3. They were his **first born son** among the nations (Exod 4:22-23; cf. Jer 31:8-9; Hos 11:1).

- (a) Even though Israel was a latecomer as a nation, it had the status and responsibilities of God's **first born son** (see the laws of the first born in Exod 13:12,11-16, Num 3:13; 8:17).
 - (b) He was holy to God (Jer 2:3) and so dedicated to his service in worship (Hos 11:1-2).
 - (c) He received God's own hereditary land as its inheritance from God (Deut 32:8-9).
 - (d) By making God's son **serve** him, Pharaoh therefore challenged God and brought on the death of his own son (Exod 4:22-23).
4. The Israelites who should have been **servants** of the Lord, became **slaves** of Pharaoh in Egypt (1:13-14; 2:23; 6:5-6,9).
- (a) They were exploited economically by enforced levy labour for the Egyptian state (Exod 1:8-14).
 - (b) They were marked for extinction by the slaughter of their male children (Exod 1:15-22).
5. The Israelites in Egypt are therefore not prototypes of all unjustly oppressed people but rather of God's people under oppression.

d. GOD'S INVOLVEMENT WITH THE ISRAELITES IN THEIR OPPRESSION

1. In Gen 46:4 God had promised Jacob that God would 'go down' with his family to Egypt (cf. Exod 3:8).
- (a) He was not absent from them in Egypt in their oppression (Exod 3:7-9).
 - (b) He preceded Moses in his return to Egypt (Exod 3:8) and had already determined their destiny (*paqad* in 3:16 and 4:31; cf. Gen 50:24-25).
2. God had four reasons for delivering them (Exod 2:23-25; cf. 3:7-9).
- (a) He **heard** their cry for help (Exod 2:23-24^a; cf. 3:7,9; 6:5; Num 20:16; Deut 26:7).
 - (b) He **remembered** his covenant with the patriarchs by deciding to act for them (Exod 2:24; cf. 3:6,14,16; 4:5).
 - (c) He **saw** them, ie. he experienced their affliction and paid attention to their condition (Exod 2:25^a; cf. 3:7,9; 4:31).
 - (d) He **knew** them, ie. he shared in their suffering (Exod 2:25 with 3:7).

e. THE CALL OF MOSES IN EXODUS 3:1-22

1. God commissioned Moses to deliver the Israelites from Egypt.
- (a) He admitted Moses into his holy presence on the divine mountain (Exod 3:2-5).
 - (b) He revealed himself to Moses as he had done to the patriarchs (Exod 3:6; cf. 3:26; 4:5).
 - (c) He commissioned and sent him to bring out the Israelites from Egypt for God (Exod 3:10-12, 15-17; cf. 6:10,13,26-27).
2. God equipped Moses for this in two ways.
- (a) He gave him the promise of his presence (Exod 3:11-12; cf. Josh 1:5,17).

- God would be with Moses to teach him what to say and do (Exod 4:12,15-16).
- This would be confirmed by the service of God at Mount Sinai (Exod 3:12; cf. 19-24).

(b) He gave his proper name to Moses (Exod 3:13-15; cf. 6:2-8).

(1) That name was *YHWH* (Exod 3:15).

(2) He introduced the name by a riddle:

- 'I am who I am', ie. it asserts God's incomparable nature and transcendent existence.
- 'I really and truly am', ie. it asserts God's absolute existence.
- 'I cause to be what I cause to be', ie. it asserts God's nature and power as the creator.
- 'I will be who I am', ie. it asserts God's presence with his people (cf. 3:12) and his gracious commitment to act as their God (cf. Exod 6:7; 29:45).
- 'I will be who I will be', ie. it asserts God's freedom from human manipulation?

(3) While the meaning of the name is uncertain, its function as God's proper name is clearly stated.

- Moses was commissioned to give that name to the Israelites for use by them in worship (Exod 3:15). See *zeker*: remembrance, mode of address in worship (cf. Ps 6:5; 30:4; 97:12; 102:12; 135:13; Is 26:8; Hos 12:5).
- Moses was commanded to use it to announce God's deliverance to the Israelites (Exod 3:16-19) and to demand their release from Pharaoh (Exod 3:18; 5:23; cf. 5:1; 7:16; 8:1,20; 9:1,13; 10:3; 11:1).
- It was to be used by Moses and his priestly successors for God to introduce himself to his people and make his help available to them (Exod 6:6-8).
- Moses also used the holy name to intercede for the Israelites (Exod 5:22-23) and for Pharaoh (Exod 8:8-14,28-31; 9:27-33; 10:16-19).
- Thus by this name the Israelites proclaimed his presence and invoked his help in their worship of the Lord.

(4) Since the name was holy, it was given for worship and to be used mainly in worship.

- The second commandment warned against its unauthorised use (Exod 20:7; Deut 5:11).
- In the post-exilic period the term **Lord** (*Adonai*) was substituted for the holy name outside the temple to avoid its desecration.
- The vowels from **Adonai** combined with the consonants from *YHWH* to produce the artificial hybrid name: *Jehovah*.

(c) The promise of God's presence and the use of the holy name were the only **weapons** Moses had to overcome Pharaoh and his supernatural powers.

f. THE NATURE OF ISRAEL'S DELIVERANCE

1. The deliverance as a **divine act of redemption**: God as kinsman.

(a) The **redeemer** (*go'el*) was the oldest male relative.

(1) As head of the extended family he protected it and ensured its survival.

(2) He **redeemed** (*ga'al*) his kinsfolk in the following ways.

- By ransoming them from debt or slavery
- By rescuing them from captivity by foreigners
- By avenging their murder or injuries done to them
- By fathering an heir for a kinsman who had died without a son
- By buying the land of a kinsman to keep it in the family

(b) Since God had chosen the descendants of Jacob to be his **kinsfolk/people** (*'am*), he **redeemed** them by avenging the injury done to them and by freeing them from slavery (Exod 6:7; 15:13).

2. The deliverance as a **divine act of emancipation**: God as master.

(a) This is expressed by the formula: "I (the Lord / he) have brought you (them) out of Egypt" (*hammotzi' mimmitzrayim*).

- 83 times in various forms
- 35 times by God to introduce himself by his holy name (Exod 6:7; 20:2; 29:46).

(b) The Israelites were illegally and unjustly enslaved by the Egyptians.

(c) God demanded that Pharaoh **release** (*shillach*) them from servitude (Exod 5:2; 7:16; 8:1,20; 9:1,13; 10:3).

(d) As freed slaves, they are called to **serve** their new master (Exod 7:16).

(e) Since Pharaoh refused this legitimate demand, God made him do so with a **strong hand** and **outstretched arm**, ie. by force of arms (Exod 3:19-20; 6:1).

(f) Through Moses God **brought** out and so **liberated** (*hotzi'*) the Israelites

- from Egypt (Exod 3:10,11,12; 6:13,26,27; 12:17,42; 51; 14:11 etc)
- from levy labour (Exod 6:6,7)
- from the house of slavery (Exod 13:14; 20:2)
- by force of arms (Exod 7:5; 13:3,9,14,16; 32:11)
- with acts of judgment (Exod 7:4)

(g) The Israelites **went out free/escaped** (*yatza'*) from Egypt (Exod 12:31,41; 13:3,8; 16:1; 19:1; 23:15; 34:18).

(1) From this verb we get the term **exodus** for the transition from slavery to freedom.

(2) This transition was re-enacted at each Passover (Exod 13:3-4,8; 23:15; 34:18).

3. The deliverance as **divine victory over the powers of chaos**: God as warrior.

(a) Pharaoh was not just a human king but was regarded as the incarnation of the sun-god.

(1) He ruled the land by the exercise of supernatural power, ie. magic and sorcery.

(2) He was supposed to maintain the **cosmic order** (Maat) in the land of Egypt by his daily triumph over Seth and the underworld.

(3) By his oppression of the Israelites and his attempt to exterminate them, he violated the just order of creation which he himself claimed to uphold.

(b) In Exodus the Lord was envisaged as a **divine warrior** (Exod 15:3).

(1) He fought for the Israelites (Exod 14:14,25).

(2) He defeated Pharaoh's magicians (Exod 7:22; 8:7,9; 9:11).

(3) In a series of battles that culminated in the victory at the Sea of Reeds, he **executed judgment** on Pharaoh and the gods of Egypt (Exod 6:6; 7:4; 12:12; cf. Num 33:3-4).

(c) The ten plagues were ten battles in this supernatural cosmic war.

- (1) Each plague was a **sign** (*'oth*: Exod 4:17; 7:3; 8:23; 10:1-2) and **portent** (*mopheth*) of the final plague and the crossing of the sea (Exod 4:21; 7:3,9; 11:9-10).
 - (2) The ten plagues culminated in the Lord's decisive victory over Pharaoh and his army at the sea.
- (d) The Israelite tribes were the twelve **divisions** (*tzaba'*) in God's army (Exod 6:26; 7:4; 12:17,41,51; cf. 14:19,20).
- (1) God freed them from captivity and **marched them out** (*hotzi'*) in triumph.
 - (2) They did not have to fight but merely witnessed the Lord's **victory** (*yeshu'ah*) over their enemies (Exod 14:13-14, 30-31).
 - (3) Their only task as soldiers was to plunder the enemy (Exod 3:21-22; 11:2-3; 12:35-36).
- (e) In the Song of the Sea (Exod 15:1-18), God's victory over Pharaoh and his army was conceived in cosmic rather than political terms.
- (1) The Lord rescued his people by leading them through the **mighty chaotic waters** and by closing the **abyss** for them (Exod 15:8; cf. Ps 77:13-20; 78:13; 135:13-14; Neh 9:11; Isa 51:10).
 - (2) The Lord destroyed the Egyptians by closing the **waters** of the **sea** over them and opening up the **abyss** to swallow them into its **depths** (Exod 15:1,4-5,10,12; cf. Ps 78:53; 135:15).
4. The deliverance as an **act of divine revelation**, ie. a **theophany** in historical events rather than at a sacred place.
See the use of the divine formula of recognition in Exodus 6:7; 7:5,17; 10:2; 14:4,18.
- (a) By the liberation of Israel from Egypt the Lord revealed himself to Israel, Pharaoh and the whole world.
 - (b) He made himself known to Israel in grace.
 - (1) He revealed his holy name to them (Exod 6:3).
 - (2) By his rescue of them which culminated in the gift of access to his presence in worship, he made himself known to them as their God (Exod 6:6-7; cf. 29:45-46).
 - (3) By his signs against the Egyptians, he made himself known to the Israelites as YHWH the God of the nations (Exod 10:1-2).
 - (4) The Israelites therefore came to know him and his grace.
 - (c) The Lord made himself known in his wrath and power to Pharaoh, the Egyptians and all the world.
 - (1) Pharaoh initially refused to acknowledge YHWH and his claim on the Israelites (Exod 5:1-2).
 - (2) By delivering his people, YHWH made himself and his power known to the Egyptians (Exod 7:5).
 - (3) He sent the ten plagues, so that Pharaoh would know
 - His divinity, ie YHWH was God rather than Pharaoh and his fellow deities (Exod 7:17).

- His incomparability, ie noone was like YHWH the God of Israel (Exod 8:10) in all the land/earth (Exod 9:14).
- His presence, ie. YHWH was present in the midst of the land/earth (Exod 8:22) rather than the sun god.
- His lordship, ie the land or earth belonged to YHWH rather than Pharaoh and the Egyptian deities (Exod 9:29).
- His people, ie. YHWH distinguished the Israelites favourably from the Egyptians by sparing their first-born children and animals (Exod 11:7; cf. the gnats in 8:22-23; the cattle plague in 9:7; the hail in 9:26; the darkness in 10:23).

(4) By his victory over the Egyptians YHWH made himself known to them as the universal creator, lord and judge (Exod 14:4,18).

(5) Through the exodus the Lord's name and power was revealed at Pharaoh's expense publicly to the whole world (Exod 9:16).

(d) The words and events, by which the Lord revealed himself, had equal and opposite effects.

(1) They aroused resistance, disobedience and defiance in the Egyptians which led to destruction and death through the hardening of Pharaoh's heart.

(2) They created submission (Exod 4:31; 12:27), obedience (Exod 12:28,50), and faith (Exod 14:31) in the Israelites which led to freedom and life.

g. THE LITURGICAL NATURE AND PURPOSE OF ISRAEL'S DELIVERANCE

1. The deliverance of the Israelites came in answer to their laments and petition for help (Exod 2:23)

2. Moses was commanded to liberate the Israelites from Egypt, so that they could serve ('*abad*) God at Mt Sinai (Exod 3:12) where he had arranged to meet with them (3:18; 5:3).

3. In the Lord's name Moses commanded Pharaoh to release the Israelites, so that they could serve him in the wilderness (Exod 7:16; 8:1,20; 9:1,13; 10:3).

(a) This involved **going on a pilgrimage** (*chagag*: Exod 5:1; 10:9).

(b) They were to **serve** him ('*abad*) by **sacrificing** (*zabach*) animals as peace offerings to the Lord for a festive banquet with him (Exod 3:18; 5:3,8; 8:25-29; 10:25-26).

(c) If they refused to do so, they would come under God's judgment from an epidemic or warfare (Exod 5:3).

4. Pharaoh only gradually consented to release them for divine service.

(a) At first, he only allowed the men to go (Exod 10:7-11).

(b) Then he allowed them all to go but without their animals (Exod 10:24-26).

(c) After the death of his son, he commanded them to go with all their animals (Exod 12:31-32).

5. The Israelites were to replace their **service/servitude** ('*abadah*) of Pharaoh (Exod 1:14; 2:23; 5:9,11; 6:6,9) with the **service/worship** of the Lord (Exod 12:25-26; 13:5).

(a) By the commemoration of the Passover, they and their families were delivered from death (Exod 12:25-27).

(b) By the commemoration of the Week for Unleavened Bread, they re-enacted the exodus from Egypt to the Promised Land (Exod 13:3-10).

6. God therefore delivered his people, so that they could worship him and enjoy the blessings of his presence in their worship.

(a) He redeemed them so that he could bring them to his royal sanctuary in the land of Israel (Exod 15:17-18).

(b) He liberated them so that he could dwell with them in the tabernacle (Exod 29:46) and act as their God in the divine service (Exod 6:7; Lev 22:43; 25:38; 29:45; Num 15:41).

C. THE CREATION OF ISRAEL AS A LITURGICAL COMMUNITY

II. The Lawgiving and Covenant at Sinai

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b. The Theophany at Mt Sinai

1. The Theological Significance of Mt Sinai

- (a) Mt Sinai, which is also Horeb, is called **the mountain of God** (Exod 3:1; 4:27; 18:5; 24:13; cf. the motif of the mountain in Matt 5:1; 14:23; 15:29; 17:1; 28:16).
- (b) God appeared there to institute the worship of Israel.
- (1) God veiled his fiery presence in thick darkness (Exod 19:18; 20:21) and appeared in a thick cloud (Exod 19:9; cf. 19:16; 24:15,16,18).
 - (2) He **descended** (*yarad*) upon Mt Sinai (Exod 19:11, 18, 20; cf. 34:5), so that he could come (*ba'*) and speak to his people and establish Moses as his spokesman (Exod 19:9).
 - (3) There he showed Moses a model of the tabernacle and gave him the instructions for the institution of Israel's worship (Exod 25-31).
- (c) As the place where God appeared to institute the worship of Israel, Mt Sinai is the **archetypal sanctuary** with three zones like the tabernacle and temple.
- (1) The top of the mountain, which corresponds to Holy of Holies, is the place where God's glory **settles** (Exod 24:16; cf 19:20) and where Moses is **summoned** to meet with God (Exod 19:3, 20, 24; 24:2, 12).
 - (2) The cloud-covered body of the mountain, which corresponds to the Holy Place, is out of bounds to all except the priests (Exod 19:12-13, 21-24) and is the site for the sacrificial banquet in God's presence (Exod 24:9-11).
 - (3) The foot of the mountain, which corresponds to the courtyard, is the site of the altar (Exod 24:4) and the place for Israel to assemble in God's presence (Exod 19:17).
- (d) Once the tabernacle was consecrated it replaced Mt Sinai as the place where he spoke to Moses (Lev 1:1; Num 1:1).

2. The Nature and Purpose of the Two Part Theophany at Mt Sinai

- (a) God chose Moses to prepare for the theophany and to mediate between him and the people.
- (1) Moses announced the theophany to the people (Exod 19:9), conducted the rite of consecration in preparation for it (Exod 19:10, 14-15), fenced off the mountain to forestall desecration (Exod 19:12-13, 21-23), and brought the people to meet with God (Exod 19:17).
 - (2) Moses was chosen to mediate God's words to the people (Exod 19:9; 20:18-20; cf. 24:3; 35:4-19).

- (3) When Moses addressed God, he answered Moses (Exod 19:19) and summoned him to the top of the mountain to receive God's words (Exod 19:20, 24).
- (4) The teaching of Moses was therefore established as the regular means for God's revelation of himself and his will to Israel (Exod 19:9; 20:18-20).
- (b) God revealed himself with his name and his glory to the Israelites at Mt Sinai.
- (1) He summoned them by the sound of a horn (Exod 19:16, 19; 20:18) and manifested his presence with thunder and lightning and fire and smoke (Exod 19:16, 18; 20:18).
- (2) He came to the Israelites hidden in a cloud (Exod 19:9), addressed them from blazing fire (Exod 19:18; cf. Deut 4:11-12, 15, 33, 36), and introduced himself by **name** directly to them (Exod 20:2; cf. Exod 33:19; 34:5-7).
- (3) After the consecration of Israel, the elders of Israel ate a sacred meal in his presence and 'saw' him on the mountain (Exod 24:9-11).
- (4) After its consecration God's **glory** (*kabod*) first filled the tabernacle (Exod 40:34) and then appeared to all the people at the inauguration of the sacrificial ritual there (Lev 9).
- (5) The emphasis in all this is on the revelation of God through the teaching of Moses and the worship which that teaching instituted.
- (6) The purpose of the theophany was therefore to found Israel's worship and establish the tabernacle as the place where God would henceforth meet with his people.
- (7) The theophany at Mt Sinai set the precedent for the consecration of the temple in Jerusalem by the appearance of God's glory (1 Kgs 8:10-11; 2 Chron 5:11-14) and its manifestation to the people in the sacrificial ritual there (2 Chron 7:1-3).

c. The Covenant at Sinai

1. The Variety of Covenants in the Old Testament

- (a) The covenants of humans with each other.
- Abram in alliance with the people of Hebron (Gen 14:13)
 - Abraham and Isaac by oath with Abimelech (Gen 21:27-32; 26:28-31)
 - Laban by oath with Jacob in a non-aggression pact (Gen 31:43-54)
 - Gibeonites in treaty by oath with Israelites (Josh 9:6-20)
 - People of Jabesh-gilead to serve the Ammonites (1 Sam 11:1)
 - Jonathon with David to be King (1 Sam 18:3-4; 23:18; cf 20:8,16)
 - Abner and Israelites to grant the kingship to David (2 Sam 3:12-21; cf 5:3)
 - Solomon in trade treaty with Hiram (1 Kgs 5:12)
 - Kings Asa and Abab in treaties with the King of Syria (1 Kgs 15:19; 20:34)
 - The high priest Jehoiada by oath to crown Joash (2 Kgs 11:4)
 - King Zedekiah and the people to release their slaves (Jer 34:8-22)
 - The Babylonians in an alliance by oath with Jehoiachin (Ezek 17:13-19)
- (b) God's covenants with human beings
- By promise of cosmic stability to Noah's descendants and the animals (Gen 9:9-16; cf. Isa 24:5; Jer. 33:20,25)
 - By a grant of land to Abram and his descendants (Gen 15:7-21; 17:2-21)
 - By gift of law and sprinkling with blood to the Israelites at Sinai (Exod 24:3-8; 34:10-27; cf. Deut 4:13,23; 5:2-3; 9:9; 17:2; 29:25; 31:20; Josh 23:16; 1 Kgs

19:10,14; 2 Kgs 17:15, 35-39; 18:12, 2 Chr 34:32; Jer 11:1-10; 22:9; 31:32; 34:13; Ezek44:7; Hos 8:1)

- By a grant of the priesthood to Phinehas and his descendants (Num 25:10-13; cf. Neh 13:29; Jer 33:21; Mal 2:4-5,8)
- By oath on the Plains of Moab to establish Israel as his people and to be their God in the Promised Land (Deut 29:2-15)
- By a grant of kingship to the dynasty of David (2 Sam 23:5; 2 Chr 13:5; 21:7; Ps 89:3-4,28,33-37,39; Jer 33:21; cf. 2 Sam 2:11^b-16)

(c) The covenants of humans with God and before him.

- Joshua and the Israelites to serve the Lord (Josh 24:1-27)
- King Joash and his people to be the people of the Lord (2 Kgs 11:17)
- King Josiah and his people to obey God's law as given in the book of the covenant, ie Deuteronomy (2 Kgs 23:2-3)
- King Asa and his people by oath to worship the Lord (2 Chron 15:12-15)
- King Hezekiah by sacrifices to avert God's wrath (2 Chron 29:10)
- Ezra and the people returning from exile by oath to divorce their foreign wives (Ezra 10:3)

2. The Main Categories of Covenants in the Old Testament

(a) A mutual agreement by oath and/or sacrificial ritual between two parties with mutual obligations to each other or a third party (Zedekiah and people to release slaves in Jer 34:8-22).

(b) The grant of land or an hereditary position by solemn promise or an oath or an oath with sacrificial ritual (God with Abraham and David).

(c) The imposition of obligations by one party on another by oath with penalties for non-compliance (Babylonians with Jehoiachin in Ezek 17:13-19).

(d) The ritual promulgation of regulations/law by one party with the agreement of the other party (God with Israel at Sinai).

(e) The imposition of a vassal treaty by an overlord or suzerain on a vassal with divine curses for non-compliance and divine blessings for compliance (Deuteronomy).

3. The Theory of God's Covenant with Israel at Sinai as a Vassal Treaty

(a) Beginning with Mendenhall in 1954, modern scholars have argued that God's covenant with Israel at Sinai is modelled on Hittite vassal treaties from c.1400-1300 BC (cf. the later Assyrian treaties).

(b) The typical treaty has the following parts:

- The **preamble** which introduces and identifies the Hittite overlord (cf. Exod 20:2^a).
- The **historical prologue** that details the past relationships between the two parties (cf. Exod 19:4; 20:2b).
- The **stipulations** for the vassal king with the prohibition of alliances with other nations and of mistreatment by the vassal of other nations in the Hittite empire as well as the obligation to appear annually before the Hittite suzerain (cf. Exod 20:3-17; 19:23 – 23:19).
- The regulation for the **deposition** of the treaty in the vassal's temples and for the periodic public **reading** of it.
- The list of **gods** from both parties **as witnesses**.
- The **blessings** and **curses** (cf. Exod 23:20-33).

(c) Despite its popularity, this interpretation has been rightly called into question.

(1)The Israelites were historically and culturally remote from the Hittites.

- (2) Exodus 20:2^b does not deal with the history of God's dealings with Israel but identifies the Lord as Israel's emancipator with a legal claim on her.
- (3) There are no provisions for the deposition of the covenant nor any list of witnesses.
- (4) No blessings and, more importantly for vassal treaties, no curses are given but rather promises of guidance by God's angel and of victory over their enemies (Exod 23:20,22-32) as well as warnings against disobedience (Exod 20:21) and the service of other gods (23:33).
- (d) The covenant for the grant of land on the Plains of Moab, as described in Deuteronomy, is the closest parallel to a vassal treaty in the Old Testament.

4. The Nature of the Covenant at Sinai

- (a) Even though the lawgiving at Sinai is elsewhere frequently described as a covenant (Deut 4:13,23; 5:2; 17:2; 29:25; 31:16,20; Josh 23:16; Judg 2:20; 1 Kgs 19:10,14; 2 Kgs 17:15,35,38; 18:2; Ps 78:10,37; Jer 11:3,8,10; 22:9; 31:32; 34:13), the narrative in Exodus uses the term **covenant** for the events at Mt Sinai in only four places
- 19:5 which connects keeping God's covenant with listening to his voice
 - 24:7 which describes 20:22 – 23:33 as “the book of the covenant”
 - 24:8 where Moses mentions 'the blood of the covenant
 - 34:10,27 where God speaks about making a covenant with Israel
- (b) This covenant does not have to do with the creation of Israel as God's people but rather its **mission and vocation** to be a **holy nation** which serves him as his **royal priesthood** among the nations of the earth (Exod 19:5-6^a).
- (c) In this covenant God gave four kinds of law to the Israelites
- The decalogue (Exod 20:1-17)
 - The book of the covenant (Exod 20:22 – 23:33)
 - The laws for the tabernacle and the priesthood (Exod 25-31)
 - The ritual laws for the people (Exod 34:11-26)
- (d) The covenant consisted of the following elements.
- (1) The announcement by God of his intention to make Israel a holy, priestly nation in Exod 19:3^b-6^a followed by the agreement of the Israelites with this commission in Exod 19:8.
 - (2) The promulgation by God of the **ten words** (decalogue) in Exod 20:1-17 and the **ordinances** (*mishpatim*) in Exod 21:1 – 23:22 with their reading by Moses and the repeated agreement by the Israelites to observe them in 24:3,7,8.
 - (3) The consecration of Israel with the blood of the covenant as a holy priestly nation in Exod 24:8 followed by the sacrificial banquet by the leaders on the holy mountain in Exod 24:9-11.
 - (5) The institution of the tabernacle and the priesthood, so that God could dwell with his people in Exod 25-31.
 - (5) God's renegotiation of his covenant with Moses and Israel after the incident of the golden calf in Exod 34:10-27 with the repetition of the main cultic commandments from Exod 20:23; 23:10-19,24,32-33.
- (e) The covenant at Sinai then had to do with the consecration of Israel as a liturgical community by God. Their main obligation was to 'serve' him by the performance of sacrificial worship in his presence (see 2 Kgs 17:35-39; cf. Deut 4:23; 17:2-3; 29:25-26; 31:16,20; Josh 23:16; 2 Kgs 17:15-17).

- (1) The covenant is given in answer to the intercession of Moses for God's forgiveness of sinful Israel and his acceptance of her as his hereditary people (Exod 34:9).
- (2) By making a covenant which grants his gracious presence to his rebellious people in sacrificial ritual, he does something unparalleled in human history; he **creates** something **miraculous** for Israel and does something awesome with it for all the nations to see (Exod 34:10).

d. The Lawgiving at Sinai

1. The Laws at Sinai

(a) The Lord gave his **law** (*torah*) to his people at Mt Sinai.

(b) This law is contained in six separate codes.

- (1) The **decatalogue** in Exod 20:1-17 which was spoken directly by YHWH to his people.
- (2) The **book of the covenant** which, together with the decatalogue, was the essential part of God's covenant with Israel (Exod 20:22 – 23:33).
 - The introduction with the prohibition of idol-manufacture and the law of the altar (Exod 20:22-26)
 - The ordinances for social order and right worship (Exod 21:1 – 23:19)
 - The conclusion with the promise of God's angel as Israel's bodyguard and leader (Exod 23:20-33).
- (3) The laws for the **institution of Israel's worship** given to Moses on Mt Sinai (Exod 25-31).
 - The tabernacle with its furnishings (Exod 25-27), the priesthood (Exod 28-29) and the holy things associated with that office (Exod 30)
 - The appointment of Bezalel as the architect (Exod 31:1-11)
 - The law of the sabbaths as a sign of sanctification (Exod 31:12-17)
- (4) The **commandments of the covenant** in the so-called ritual decatalogue (Exod 34:11-26) given to Moses on Mt Sinai.

[a] This is the core of God's covenant with Israel after the episode with the golden calf (Exod 34:10,27). Exodus 34:18-26, which repeats the laws in 23:12-19, prescribes how the people are to worship the Lord at the tabernacle.

[b] This is given in response to the intercession of Moses in Exod 34:9 and so have to do with God's ongoing forgiveness of his sinful people and his commitment to them as his inheritance.
- (5) The **Levitical laws** given to Moses in the tent of meeting for the worship there.
 - The laws of sacrifice and sacrificial worship (Lev 1-10)
 - The laws of purity and purification (Lev 11-18)
 - The laws of holiness and sanctification (Lev 19-27).
- (6) The laws for **the organisation of Israel as God's army** given to Moses in the tent of meeting for the journey to the Promised Land (Num 1:1 – 10:10).
 - The organisation of the nation and priesthood as God's army (Num 1-6)
 - Regulations for worship (Num 7:1 – 9:14)
 - Obedience to God's guidance (9:15 – 10:10)

2. The Nature and Purpose of these Laws

- (a) These codes of law are set within a narrative framework to show that they were not eternal and unchangeable but were historically conditioned.
- (1) Israel's ritual was instituted by God in her history rather than at the primordial time of creation.
 - (2) It was therefore to be understood historically and was subject to historical development.
- (b) The narrative of the Pentateuch culminates in the law-giving, since by these laws the Lord institutes divine worship and so shapes the history and destiny of Israel as a liturgical community.
- (1) The divine institution sets the foundation and precedent for Israel's worship and life.
 - (2) The observance or non-observance of these laws shapes all of Israel's subsequent history.
- (c) While later Jewish and Christian theologians have distinguished between three kinds of law – the moral, the political, and the ceremonial, the Old Testament does not do so but presupposes a close connection between these three aspects of Israel's existence.
- (d) While many laws obviously regulate life in the community, their over-riding purpose is theological and liturgical, for all areas of life are to be lived under God and his rule.
- (1) Some laws institute and define orthodox worship, so that the Lord can dwell with his people and be their God (Exod 25:8; 29:45-46).
 - (2) Some laws regulate Israel's life, so that the people will experience the Lord's blessing in their worship and avert the curses from apostasy (Exod 23:23-26; Lev 26:1-39; cf. Deut 7:12-16; 30:15-16).
 - (3) Some define the state of ritual purity which prevents the penalty of death from the desecration of God's holiness (Lev 15:31; cf. Num 5:3).
 - (4) Some establish the means by which the Lord makes and keeps his people holy (Lev 20:7-8; cf. Exod 31:13; Lev 21:8,15,23; 22:9,16,31-33).
 - (5) As God's lifegiving ordinances they promote the prosperity of Israel in the land (Lev 18:1-5; cf the whole book of Deuteronomy) and their survival in it (Exod 20:12), but bring judgment and expulsion from the land, if they are violated (Lev 18:24-30).
- (e) The priestly tradition compares the commands given by God for the building of the tabernacle with the commands given on the seven days of creation.
- (1) God gives seven commands for the building of the tabernacle which in some cases correspond to the seven days of creation (Exod 25:1; 30:11,17,22,34; 31:1,12).
 - (2) The seventh of these which has to do with the sabbath (31:12-17) shows that God's purpose in creation is fulfilled through ritual rest rather than work in divine worship (Exod 31:17; cf. Gen 2:2-3).

3. The Decalogue

- (a) The nature and purpose of the decalogue.

(1) The decalogue is found in Exod 20:1-17 and Deut 5:6-21.

[a] These versions vary slightly in their wording and order.

[b] While Exod 20:8-11 bases the third commandment on God's rest in creation,

Deut 5:12-15 bases it on the liberation of the Israelites from slavery and the need to give slaves a free day.

[c] While Exod 20:17 distinguishes between coveting a neighbour's household and coveting its contents, Deut 5:21 distinguishes between **coveting** a neighbour's wife and **desiring** his house with its contents (note shift from **house** to **land**).

[d] Deut 5:6-21 seems to divide the decalogue into three parts

- 1-2 with four prohibitions
- 3-4 with two infinitive absolute positive commands
- 5-10 as a series of prohibitions linked by 'ands' (Hb. *waws*)

[e] Normally, it is divided into two parts corresponding to the two tables of stone.

(2) The decalogue is introduced by the Lord's disclosure of himself by name to his people as the foundation for their worship of him.

[a] The decalogue is closely connected with Israel's worship.

[b] Its prohibitions show what disqualifies a person from access to God's blessing in worship. Note the use of the decalogue in so-called entrance liturgies to determine who is fit to enter God's presence (Jer 7:5-9 and Hos 4:1-6; cf. Lev 19:3-4; Ps 24:3-6; 50:18-20; 81:8-10; Ezek 18:5-9; 22:3-12).

(3) The decalogue is also introduced by God's declaration that he has liberated the Israelites from slavery, because it is meant to preserve their freedom (Exod 20:2).

[a] It protects them from being **enslaved** (see the Hophal in Exod 20:5) by **servicing** other gods and from robbing each other of their God-given rights (cf. Deut 5:14-15).

[b] By its prohibitions it maps out the boundaries within which the Israelites are free to live out their life as God's people (cf. Lev 26:13).

(4) The decalogue is an essential part of God's covenant with Israel at Mt Sinai.

[a] In Deut 4:13 the decalogue is identified with **the covenant**.

[b] It contains **the words of the covenant** (Exod 34:28) written on **the tables of the covenant** (Deut 9:9,11,15) and stored in **the ark of the covenant** (Num 10:33; 14:44; 10:8; 31:9,25,26).

[c] Just as the thrones of kings in the ancient world were set on a dais inscribed with words and symbols indicating the basis for their rule, so God's throne, the mercy seat, was set on the ark with the decalogue which provided the foundation for all his further commandments (Exod 25:21-22).

(5) The decalogue was spoken directly by God to his people (Exod 20:1,22; Deut 4:10,13; 5:4,22; 9:10; 10:10).

[a] Since all other laws were mediated by Moses (Exod 20:19; Deut 5:25) and expounded by him (Deut 1:5), the decalogue has greater authority than

them.

[b] Its authoritative status is shown by God's inscription of it on two tablets of stone (Exod 31:18; 32:16; 34:1,28; Deut 5:22; 9:22; 10:4).

[c] Whereas the decalogue is meant to govern the life of Israel at all times and in all places, the other codes apply to particular times and places.

[d] The book of Deuteronomy therefore distinguishes the decalogue from its own legislation which applies to Israel's life in the Promised Land (Deut 4:12-14; 5:28-33).

(6) The decalogue is the teaching (*torah*) given by the Lord for the instruction of Israel (Exod 24:12).

[a] The Lord spoke it to his people from heaven to **train and discipline** (*yissar*) them (Deut 4:36).

[b] As they **learned** (*lamad*) from it how to **fear** (*yare'*) the Lord, they in turn were to **teach** (*limmad*) their children to fear him also (Deut 4:9-10).

[c] The decalogue was therefore to be used by parents to teach their children how to 'fear' the Lord by worshipping him as he had commanded.

4. The First Commandment

(a) The meaning of the first commandment.

(1) The first commandment did not deny the existence of other gods, nor did it advocate monotheism as a creed.

[a] Other gods were considered as the Lord's rivals and enemies (Exod 12:12).

[b] He was from the first regarded as superior to them (Exod 18:11) and as incomparable to them in holiness, power and goodness (Exod 15:11).

[c] He was closely associated with other supernatural beings, called **messengers/angels** (*mal'akim*) who were his agents and members of his heavenly court (Gen 16:7-12; 18:2; 19:1,15; 21:17; 22:11,15; 32:1-2; Exod 23:20-23 etc). The angels were also called **gods** (*'elim/'elohim*), ie supernatural beings (Ps 82:1; 97:7; 138:2), **sons of God** (Gen 6:2,4; Job 1:6; 2:1; 38:7; Ps 29:1; 89:6) and **holy ones** (Job 5:1; 15:15; Dan 8:13; Zech 14:5).

(2) In the first commandment the Lord demanded that his people have no other gods '*al-panai*, the sense of which is disputed.

- **Before/near me**, ie. he was to occupy the first and only place in their worship
- **Besides me**, ie. he was not one of many members in a divine pantheon of gods but the only God for them
- **in defiance of me**, ie. he was not to be spurned by them in favour of other gods
- **On account of my presence**, ie. his presence as given in his name excludes all other gods from consideration by them

(3) The Lord therefore requires the exclusive worship of his people.

[a] Since he is unique and not one of many gods, he requires their total allegiance (Deut 6:4-5).

[b] The requirement of exclusive worship sets them apart in their polytheistic environment and so determines their uniqueness.

(4) Worship of pagan gods was early on regarded as dealing with demonic powers (Deut 32:17; Ps 106:37).

(5) Only late in their history did the Israelites deny the existence of any other gods apart from the Lord (Isa 45:6, 14, 21).

(b) The prohibition and destruction of pagan worship.

(1) The Israelites were forbidden to worship foreign gods.

- They were forbidden to **walk after** them in festal processions (Deut 6:14, 8:19; 13:2; 28:14).
- They were forbidden to **offer sacrifices** to them (Exod 22:20; cf. 34:15) and **serve** them with their sacrifices (Exod 23:24; Deut 7:4; 8:19; 11:16; 13:6, 13; 17:3; 28:14, 36, 64; 29:26; 30:17).
- They were forbidden to **prostrate** themselves before them (Exod 20:5; 23:24; 34:14; Deut 5:9; 8:19; 11:6, 28; 17:3; 29:26; 30:17).
- They were forbidden to **mention** these gods by name (Exod 23:13).

(2) The Israelites were commanded to overthrow them (Exod 23:24) and destroy their holy places (Num 33:52; Deut 12:2-3).

- They were to cut down and burn their idols (Num 33:52; Deut 7:5, 25; 12:3); cf. Isa 2:30; 30:22; Mic 5:13-14.
- They were to tear down their altars (Exod 34:13; Deut 7:5; 12:3).
- They were to destroy their stone pillars (Exod 23:24; 34:13; Deut 7:5; 12:3) and stone reliefs (Num 33:52).
- They were to cut down and destroy the trees and poles sacred to the goddess Asherah (Exod 34:13; Deut 7:5; 12:3).

(3) The prohibition of pagan worship was extended by Deuteronomy to worship at any unauthorised place and by 1-2 Kings to worship at all other sites except Jerusalem.

(c) The exclusive worship of the Lord.

(1) The Israelites were commanded to build altars and offer sacrifices only where the Lord had revealed himself by name to them (Exod 20:24; cf. Exod 23:19; 34:18-20, 26).

(2) The nation was to serve him through the performance by the priests of the daily sacrificial ritual (Exod 23:25; Deut 6:13; 10:12,20; 11:13; 13:4).

(3) The lay people were to appear before the Lord three times a year at the pilgrim festivals (Exod 23:14-17; 34:21-24).

(4) They were to use only his name in making pledges and oaths (Deut 6:13; 10:20).

(5) The book of Deuteronomy regards the first as the basic commandment and interprets its contents positively by speaking of

- Fearing God (Deut 4:10; 5:29; 6:13, 24; 8:6; 10:12,20; 13:4; 14:23; 28:58; 31:13)
- Loving him (Deut 6:5; 10:12; 11:1,13,22; 13:3; 19:9; 30:6, 16)
- Cleaving to him (Deut 10:20; 11:22; 13:4; 30:20)
- Listening to his voice (Deut 4:30; 13:4,18; 27:10; 28:1,2,15, 45,62; 30:2, 8, 10, 20)
- Walking in his ways (Deut 5:33; 8:6; 10:12; 11:22; 19:9; 26:17; 28:9; 30:16)

(d) The reason for the exclusive worship of the Lord.

- (1) Since the Lord had redeemed the Israelites from slavery, he was their God (Exod 20:2-3; Deut 5:6-7).
- (2) Since they were holy to the Lord, they could not worship other gods without desecrating their holiness and so incurring God's wrath (Deut 7:4-6; cf. 6:13-15).
- (3) Other gods were usurpers and newcomers (Deut 32:17) whom the Israelites and their ancestors had never known (Deut 13:2, 6; 28:64; Jer 9:16; 16:3; 19:4).
- (4) Worship of other gods led the Israelites into enslavement by them (see the use of the *Hophal* of 'abad in the MT of Exod 20:5; 23:24; Deut 5:9).
- (5) As a jealous God he was passionately committed to them and demanded their exclusive allegiance in return (Exod 20:5-6; 34:14; Deut 5:9-10; 6:14-15; cf. Deut 4:24; 32:16; Josh 24:19; 1 Kgs 14:22).
- (6) Since the Israelites were totally dependent on him for their existence and prosperity (Deut 28:1-14), apostasy from him through worship of other gods led to his wrath and their destruction (Deut 7:4; 8:19; 11:16-17,28; 29:26-27; 31:18).
- (7) The survival of Israel as a holy nation therefore depended on their observance of the first commandment.

5. The Prohibition of Idolatry

(a) The commandment on idolatry in the decalogue.

- (1) While the commandment on idolatry seems to be a new second commandment in Exod 20:4-6 and Deut 5:8-19, the reference to **them** in Exod 20:5 and Deut 5:9 connects the prohibition of prostration and divine service with the first commandment.
- (2) It is therefore right to regard it as part of the first commandment and as its corollary.
- (3) It defines two kinds of idolatry: the making of idols for use in divine service and the performance of prostration and the prescribed sacrificial ritual to any god other than the Lord.
- (4) By implication, the use of an idol for the Lord connected the Israelites to another god and was therefore an infringement of the first commandment.

(b) The nature of idols in Israel and the ancient orient.

- (1) In the decalogue an idol is defined as a **statue** (*pesel*) carved from wood or stone, which represented some supernatural power in heaven, or earth, or the underworld. It could be covered by beaten silver or gold (Jer 10:4) and was set up in the inner sanctuary of its temple.
- (2) Elsewhere in the Pentateuch this commandment was taken to include **metal statues** (*massekah*) made from cast bronze or silver or gold (Deut 9:12,16; 27:15; Num 34:52; cf. Exod 32:4,8) as well as carved relief work on a flat stone pavement with depictions of a deity (Lev 26:1; Num 33:52).
- (3) Because of the association of sacred pillars with Baal (1 Kgs 3:2; 10:26-27; cf. 1 Kgs 14:23; 2 Kgs 17:10) and the identification of sacred trees with Asherah (1 Kgs 15:13; 2 Kgs 21:7; 23:4,6-7), the commandment was extended to include **sacred**

pillars (Exod 23:24; 34:13; 26:1; Deut 7:5; 12:3; 16:22), such as Jacob had set up in Bethel (Gen 28:18,22; 35:14), and **sacred oaks** (Exod 34:13; Deut 7:5; 12:3; 16:21), such as were found in the patriarchal sanctuaries (Gen 12:6-7; 13:18; 21:33).

- (4) Through their idols the gods made themselves available to human beings and gave people access to their power. The god was believed to be present in the idol, for after it had been consecrated by the ritual opening of its eyes, ears, nose and mouth, the **spirit** of the deity was held to have entered and taken residence in it (see Hab 2:18-19; cf. Ps 135:17; Jer 10:14; 51:17 with their reference to *ruach*).
- (5) While the Israelites were usually taught to regard idols as inert objects (eg. Ps 115:4-7), they also acknowledged that demons and evil spirits operated in and through them (Deut 32:17; Ps 106:36-38; Hos 4:12-13; Zech 13:2; cf. 1 Cor 10:18-22; Rev 9:20).

(c) The nature of idolatry.

- (1) Pagans used to do three things to their idols (Deut 8:19):
 - To prostrate themselves before them (Dan 3:1-15).
 - To offer sacrifices as food for them (2 Kgs 10:18-24).
 - To follow them in processions on their festivals (Deut 6:14; 13:2).
- (2) In the decalogue the Israelites were forbidden to engage in three kinds of idolatry:
 - The manufacture and erection of idols in the Lord's presence (Exod 20:23; 34:17; Lev 19:4; 26:1; Deut 27:15; cf. Isa 40:18-20; 44:9-20; Jer 10:14-15; 50:17-18; Hos 8:4; 13:2).
 - Ritual prostration before an idol (Lev 26:1).
 - The performance of the prescribed divine service to an idol.
- (3) Since idols were identified with other gods, the prohibition of idolatry included the manufacture of other gods (Exod 20:23), prostration before other gods (Exod 34:13-14), and the performance of the prescribed divine service to other gods (Exod 22:20; 23:24).
- (4) It was extended to include the performance of any unauthorised or forbidden ritual to the Lord which was also performed to idols (Exod 23:24; Deut 12:3-4,30-31).
- (5) Thus, while the basic sin of Jeroboam was the establishment of golden calves as idols of the Lord in Bethel and Dan (1 Kgs 12:28-30), this sin of Jeroboam that resulted in the downfall of the northern kingdom, also included four other unauthorised activities in 1 Kgs 12:31-33 (cf. 2 Kgs 17:7-17; 21:1-16)
 - The establishment of temples in unauthorised high places
 - The appointment of unauthorised people as priests in the illicit high places as well as at Bethel (cf. 1 Kgs 13:33; 2 Chron 13:9).
 - The celebration of the Feast of Tabernacles at an unauthorised time.
 - The burning of sacrifices on the altar at Bethel by the king who had not been authorised to be a priest.

(d) The reason for the prohibition of idols.

- (1) Basically speaking, no reasons are given for the prohibition of idols apart from the institution by God of other means of access to his presence.
- (2) The **altar** at a legitimate sanctuary was the place where God promised to meet with his people who used his name to invoke his presence there (Exod 20:23-24).
- (3) God's face (*panim*) and glory (*kabod*) were not revealed by viewing his face directly or in an idol, but by the invocation of his **name** (Exod 33:12-34:7). Idolatry therefore desecrated God's holy name (Ezek 20:39). See also the

reference to God's placement of his name rather than his image in his chosen sanctuary in Deut 12:5,11,21; 14:23,24; 16:2,6,11; 26:2.

- (4) At Sinai he did not reveal himself by showing his form, but by his **voice** which spoke from heaven in the blazing fire of the glory cloud (Exod 20:21-22; Deut 4:11-12,15-20).
- (5) As a **jealous** God he repudiated idols as the appropriate means for mediating his **wrath** and **grace** personally to his people (Exod 20:5-6; Deut 5:7; cf. Deut 4:23-24).
- (6) God did not identify himself with any part of his creation which could therefore serve as his image to represent him visibly (Exod 20:4; Deut 5:8; 4:15-18), but made humanity in his image to mediate his activity (Gen 1:26-27; 9:6). Idolatry therefore degraded a person's humanity (Ps 115:8; 135:15-18) and obscured God's glory (Ps 106:19-20; Isa 42:8; 43:7; 48:11).
- (7) Idolatry led people into fortune-telling, divination, sorcery and spiritism (2 Kgs 17:16-17; 21:6; 23:24). Through idolatry people came under the influence of evil spirits and demons (Deut 32:17; Ps 106:36-38; Hos 4:12-13; Zech 13:2).

6. The Observance of the Sabbath

- (a) The word **sabbath** (*shabbath*) means a day free from work.
 - (1) The prescribed observance for it was the cessation of work (Exod 20:10; Deut 5:14).
 - (2) This included both **agricultural labour** (*'abodah*) and any other **work** (*mela'kah*).
- (b) Two kinds of sabbaths were prescribed.
 - (1) The regular weekly day of rest each Saturday.
 - (2) The seven extraordinary days of rest on the **holy convocations**, the days proclaimed as holy.
 - The first day of Unleavened Bread (Lev 23:7; Num 28:18)
 - The seventh day of Unleavened Bread (Lev 23:8; Num 28:25)
 - The Feast of Weeks (Pentecost) (Lev 23:21; Num 28:26).
 - The New Year's Day (Lev 23:25; Num 29:1)
 - The Day of Atonement (Lev 23:32; Num 29:7)
 - The first day of Tabernacles (Lev 23:35; Num 29:12)
 - The last day of Tabernacles (Lev 23:36; Num 29:35).
- (c) Whereas the Babylonians believed that the gods had created the human race as their temple slaves, so that the gods could rest like leisured aristocrats, the Lord created human beings, so that they could rest with him (Exod 20:11; 31:17).
 - (1) By resting with God the Israelites fulfilled the purpose of their creation (Gen 2:2-3).
 - (2) On this day they could live like kings free from the burden of work and free to enjoy the fruits of God's work.
 - (3) Their children, slaves, animals and alien employees were relieved of the obligation to work, so that they too could be **refreshed** (Exod 20:10; 23:12; Deut 5:14), just as God was **refreshed** (Exod 31:17).
 - (4) God had delivered them from slavery in Egypt, so that they could be free to observe one day of leisure each week and so celebrate their status as free people

under God (Deut 5:15).

(d) The sabbath was God's gift to the Israelites (Exod 16:29).

(1) It served to remind them that they did not create the condition for their survival by their work but that their Creator God provided for them through their work (Exod 16:22-30).

(2) The Lord **blessed** (Gen. 2:3; Exod 20:11) the sabbath and **sanctified** (Gen 2:3) it as **sign** (Exod 31:13,16-17), so that through their rest with him they could be blessed (Lev 26:2-13; Isa 56:1-8) and sanctified (Exod 31:13).

(e) The seventh day was a **sabbath to the Lord** (Exod 16:25; 20:10; 35:2; Lev 23:3,38; 25:2,4; Deut 5:14).

(1) Since it was his day, his rest established its significance and gave significance to human rest on it.

(2) Since it was holy to him (Exod 16:23; 31:15), it had to be **kept holy** (Exod 20:8; Deut 5:12).

(3) Anybody who **desecrated** it by doing work on it had to be excommunicated and put to death (Exod 30:14-15; 35:2-3; Num 15:32-36).

(4) Since God was desecrated by the desecration of the sabbath (Ezek 22:26; cf. 22:8; 23:38), violation of it resulted in the wrath of God on his people (Neh. 13:17-18; Ezek 20:13,16,21,24).

(f) The time of rest on the sabbath anticipated God's place of rest for his people.

(1) God's **resting** (*nuach*: Exod 20:11) on the seventh day culminated in the establishment of the temple as his **place of rest** (*menuchah*) in the Promised Land (Ps 95:11; 132:8,14; 1 Chr 28:2; 2 Chr 6:41; cf. Isa 11:10; 66:1).

(2) Israel's **resting** on the seventh day (Exod 23:12; Deut 5:14) culminated in **the place of rest** (*menuchah*) provided for them in the promised land (Deut 12:9; 1 Kgs 8:56).

(3) There he gave them rest from all their enemies (Exod 33:14; Deut 3:20; 12:10; 25:19; Josh 1:13,15; 21:44; 22:4; 23:1; 2 Sam 7:1,11; 1 Chron 22:9,18; 23:25; 2 Chron 14:6; 15:15; 20:30).

(4) The Israelites entered that place of rest by listening to his voice in their worship at the temple (Ps 95).

(g) Since the seventh day was not closed off by reference to its evening and morning like the other six days (Gen 2:2-3), it was a foretaste of eternity, a sanctuary in time.

7. The Institution of Divine Service at Sinai

(a) The Tabernacle.

(1) Basic bibliography.

Clements, R
1965 *God and Temple*, Oxford, 28-39, 109-122.

Haran, M
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(2) God gave the instructions for the construction of the tabernacle and its furniture to Moses on Mt Sinai (Exod 25-27).

[a] It was to be an earthly copy of a heavenly **model** (*tabnith*: Exod 25:9).

[b] It was to be a **residence** (*mishkan*: Exod 25:9) for God to **reside** (*shakan*: Exod 25:8; 29:45-46) with his people.

(3) It was God's **sanctuary** (*miqdash*: Exod 25:8), since God's presence sanctified it and created three zones of sanctity as defined by its architecture and furniture:

- The Holy of Holies as God's throne room with a throne made up of the **mercy seat** (*kaphphoreth*), the **cherubim** as the throne-bearers, and the **ark** as the footstool
- The Holy Place as God's audience room with the altar for incense, the lampstand and the table for the showbread
- The courtyard with the altar for burnt offering as the place for public assembly and meeting

(4) The tabernacle was called the Tent of Meeting (*'ohel mo'ed*).

[a] In it the Lord **met** (*no'ad*) with Moses and the priests on duty and spoke to them (Exod 25:22; 30:6; 36; Num 7:89).

[b] At the altar for burnt offering in front of it the Lord **met** with Israel during the daily performance of the burnt offering (Exod 29:42-43).

[c] The assembly of people who met with the Lord at each **appointed time for meeting** (*mo'ed*: Lev 23; Num 28-29) was called the congregation, ie. the **meeting** (*'edah*) of Israel.

(5) The tabernacle provided the archetype for the later temple in Jerusalem which was modelled on it.

[a] It dissociated the Lord's presence and activity from any single place (cf. 2 Sam 7:6-7).

[b] It connected his presence and activity with the performance of the sacrificial ritual by which the Lord met with his people, resided with them, and acted as their God (Exod 29:42-46).

[c] The focal point of the tabernacle was therefore the altar for burnt offering at the centre of the courtyard.

(b) The Sacrificial Ritual

(1) Basic bibliography

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Rainey, A F

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- (2) The public sacrificial ritual was performed as an act of divine **service** (*'abodah*) by the priests on behalf of the people at the tabernacle and temple.
- [a] The basic public sacrifice was the presentation of a male lamb as a **burnt offering** (*'olah*) with a **grain offering** (*minchah*) each morning and evening.
- [b] For special occasions and festivals male lamb was augmented by additional lambs as well as rams and bulls.
- [c] Goats were also offered as a public **sin offering** (*chatta'th*) on the New Moon, New Year, Day of Atonement, and pilgrim festivals.
- (3) The public sacrifices must be distinguished from the private sacrifices offered by the heads of families on the three pilgrim festivals: Unleavened Bread, Weeks, and Tabernacles.
- [a] The most important private sacrifices were grain offerings and peace offerings.
- [b] They were presented to provide bread and meat for a sacrificial banquet at the sanctuary.
- (4) There were five main classes of sacrifices:
- The **guilt offering** (*'asham*) as a compensation to God for the desecration of something holy (Lev 5:14-19; 7:1-10)
 - The **sin offering** (*chatta'th*) for the cleansing of something unclean and the forgiveness of sins (Lev 4:1-5:13; 6:24-30)
 - The **burnt offering** (*'olah*) for the meeting of God with his people and his acceptance of them (Lev 1:1-17; 6:8-13)
 - The **grain offering** (*minchah*) as holy food for the priests at the Lord's table (Lev 2:1-16; 6:14-23)
 - The **peace offering** (*zebach shelamim*) as meat for the sacrificial banquets (Lev 3:1-17; 7:11-34)
- (5) The basic order of the sacrificial ritual can be deduced from Lev 9:1-24 and 2 Chron 29:20-35.
- [a] Its order was determined by the presentation of the public burnt offering and cereal offering.
- [b] Other sacrifices were added and included in it.
- [c] While the public burnt offering was preceded by the preparatory guilt offerings and sin offerings, it was followed by the peace offerings.
- (6) The sacrificial ritual for the public sacrifices proceeded in **three stages**.
- [a] The first stage centred on the smearing and splashing of blood by the priests on the altar for burnt offering.
- [1] First the animals for the public burnt offering and then all the animals for the other sacrifices were slaughtered.
- [2] All their blood was poured out on the altar by the priests in the rite of atonement.
- [3] The priests on duty entered the holy place to attend to the lamps and burn the incense as an act of intercession before the Lord.

[b] The second stage centred on the burning up of the burnt offering on the altar by the priests.

[1] After all the meat from the lamb for the burnt offering were laid out on the altar, the token portion of the grain offering was thrown on it.

[2] The parts of the private burnt offerings, the sacrificial portions of the sin, guilt and peace offerings, and the private grain offering were placed **upon** the lamb for burnt offering.

[3] As the burnt offering was burnt up on the altar the Levitical choir sang their song of praise (2 Chron 29:25-28).

[c] The third stage centred on the consumption of meat in sacrificial banquets as guests of the Lord at his temple-palace.

[1] The priest on duty blessed the people with the Aaronic benediction (Lev 9:22-23; Num 6:22-27; Deut 10:8; 21:5; 1 Chron 23:13; 2 Chron 30:27).

[2] The priests cooked and ate their most holy portions of meat from the sin and guilt offerings together with the most holy bread from the public grain offerings.

[3] The people ate the holy meat from their peace offerings as well as the holy bread from their grain offerings together with their guests.

(7) These three stages focussed on the three main **acts of God** in the sacrificial ritual.

[a] In the first stage, with its preparatory rite of atonement, God **cleansed** his people and **forgave** them, so that they were acceptable to him and fit to meet with him (2 Chron 29:24).

[b] In the second stage, with its central rite of burnt offering, God **met** with his people, **accepted** them and **received** their petitions, like a king holding an audience at his palace for his people (Exod 29:38-46; Lev 9:4,6,23).

[c] In the third stage, which was consequent and dependent on the second stage, God acted as their host, **blessing** his people and granting them fellowship with him and each other, like a king holding a banquet for his courtiers (Lev 9:23; 2 Chron 30:21-27).

(8) The sacrificial ritual was therefore instituted by God to bridge the gap between him and his people (2 Chron 7:12-16).

[a] By it God came to them to bless them (Exod 20:24).

[b] By it they could approach God himself with their petitions and be assured of a favourable hearing (2 Chron 7:13-16).

(c) The Priesthood

(1) The arrangement of the clergy

[a] All clergy were classified as descendants of Levi and were therefore Levites.

[b] The clergy was divided into two classes

- The priests who were descendants of Aaron and belonged to the clan of Kohath
- The Levites who were descendants of the three sons of Levi: Gershom, Merari and Kohath.

[c] As assistants to the priests the Levites were divided into four groups according to their responsibilities (1 Chr 23:4-5).

- The workers
- The judges and administrators
- The gatekeepers
- The musicians.

(2) The nature of the priesthood as custodians of God's holiness (Ezek 44:15-16)

- Service of God as his assistants (cf. the courtiers and bodyguard of a king in his palace)
- Access to God's presence for mediation between God and Israel.

(3) Area of responsibility (Num 3:38; 18:1,5,7)

- Management of the sanctuary: altar of burnt offering, holy place and the holy of holies
- Management of the most holy things: altar of burnt offering, table for showbread, lampstand, incense altar, ark with mercy seat and cherubim.

(4) Task: performance of daily sacrificial ritual (Deut 33:8-10; 1 Sam 2:28; 1 Chron 23:13)

- Burning incense with care for the showbread and the lampstand in the holy place
- Presentation of the burnt offering and other sacrifices with sprinkling of blood and laying out of sacrificial portions on the altar
- Wearing of ephod and head piece by priest on duty with sacred lots for judgment and the names of the twelve tribes (Exod 28:29-30,36-38)
- Performance of benediction (Num 6:22-27; cf. Lev 9:22-23; Deut 10:8; 21:5; 1 Chron 23:13; 2 Chron 30:27).

(5) Role of the priest as mediator in the daily ritual.

[a] The priest on duty stood in **for the people before God** (Exod 28:5-38).

- Representation of the people before God by **bearing** the names of the twelve tribes on his breastplate, so that God would **remember** them (Exod 28:9-12,21,29)
- Atonement for the people before God by **bearing** their **sin** with the golden frontpiece of his turban, so that God would forgive any acts of desecration and **accept** them (Exod 28:36-38; cf. Lev 10:19; Num 18:1)
- Appeal to God for the needs of the people by **bearing** their **decision/cause/justice** (*mishpat*) before God the judge with the sacred lots, so that he judge them mercifully and vindicate them (Exod 28:29-30)

[b] The priest on duty stood in **for God with the people**.

- He offered up the burnt offering by which God met with his people and sanctified them (Exod 29:42-44)
- He brought the Lord's blessing to them (Num 6:22-27)
- He taught God's holiness to the people by involving people in the sacrificial ritual (Lev 10:10-11).

e. The Priestly Theology of Worship

1. The Presence of God in Worship

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(b) God's **presence** (*panim*) with his people distinguished them from all other nations (Exod 33:16).

- (1) The Lord was **in the midst** (*beqereb*) of his people in the tabernacle (Exod 34:9; Num 11:20; 14:14; Deut 6:15; 7:21; 23:14; Josh. 3:10; cf. Exod 17:7).
- (2) No other nation had a god so near to them as the Lord with his people (Deut 4:7).
- (3) As the pagan prophet Balaam came to realise, they were protected and blessed by his presence with them (Num 24:21).
- (4) As the Lord had granted his presence to them, he could also withdraw it from them and hide his face from them (Deut 31:17; cf. Num 14:42; Deut 1:42).
- (5) They had access to his presence through their worship of him.

(c) The Lord dwelt with his people in the tabernacle and the temple (Exod 25:8; 29:45-46; 1 Kgs 6:13; 8:12-13).

- (1) The sanctuary was the place where heaven overlapped with earth (Ps 11:4; 20:2,6), so that the prayers made there reached him in heaven (1 Kgs 8:30,34,36,39,43,45,49).
- (2) Like their pagan neighbours, the Israelites had a tabernacle with a holy of holies where God dwelt with his people and interacted with his priests (Exod 25:22).
- (3) Unlike the pagan temples, their holy of holies did not house a statue as the means by which the Lord showed his **face** (*panim*) to his people (cf. 2 Chron 33:7).

[a] The tabernacle contained an empty throne which consisted of the cherubim, the mercy seat and the ark.

[b] There the Lord was enthroned on the cherubim (2 Sam 6:2), dwelling in deep darkness (1 Kgs 8:12-13) and appearing to the high priest on the Day of Atonement (Lev 16:2).

[c] Wherever the ark went, the Lord was present (cf. Num 14:41-44).

(d) The Lord manifested his presence through his **glory** (*kabod*).

- (1) He revealed his presence in a **pillar of cloud** (Exod 13:21,22; 14:19,24; 16:10) or

a **cloud** (Exod 16:10; 19:9,16; 24:15-18).

[a] He **descended** in a cloud (Exod 34:5; Num 11:25; 12:5).

[b] He **appeared** in a cloud (Lev 16:2).

[c] The cloud both concealed and revealed his glory (Exod 16:10; 24:16-18; 40:34-35; Num 16:42; 1 Kgs 8:10-11).

(2) The Lord was present with his people in the glory-cloud.

[a] It led from Egypt and protected them at the Sea of Reeds (Exod 13:21-22; 14:19-24).

[b] It appeared to them in the desert and provided meat for them (Exod 16:10).

[c] It settled on Mt Sinai (Exod 19:9,16; 24:15-18).

[d] It filled the tabernacle (Exod 40:34-35; cf. Num 16:42; Deut 31:15) and the temple (1 Kgs 8:10-11) at their consecration.

[e] It led them on their march through the desert to the Promised Land (Exod 40:36-38; Num 9:15-23; 10:11-12,34; 14:14; cf. Deut 1:30,33; 9:3; 31:3,8).

(3) The glory of the Lord was revealed to the people visibly in three ways at the tabernacle:

- By fire which burnt up the burnt offerings at the inaugural sacrifice as Moses and Aaron blessed the people (Lev 9:4,6,23-4; cf. 2 Chr 7:1-3).
- By the appearance of the cloud at the entrance of the tabernacle (Num 11:25; 12:5; 16:19,42; 20:6; cf. Exod 33:7-10);
- By the face of Moses as he spoke God's word to them (Exod 34:29-35).

(4) When Moses asked the Lord to show him his glory in Exod 33:17-23, the Lord distinguished the glory of his **face** (*panim*) from the glory of his **back** (*'acharim*).

[a] No human could see God's face and live (Exod 33:20).

[b] God showed him his back as he passed by and proclaimed his holy name (Exod 33:31-33; 34:5-7; cf. 33:19).

[c] God connected the manifestation of his glory with the manifestation of his mercy (Exod 33:19; 34:6-7^a) and his judgment on sin (Exod 34:7^b).

(5) In response to the fourfold intercession of Moses in Exodus 32-34, God promised to be present with his sinful people in mercy and forgiveness (Exod 34:9ff).

(e) God made himself accessible and available to his people with his mercy and goodness by giving them his holy name *YHWH* (Exod 3:13-15; 6:2-8; 20:2; 34:5-7).

(1) He revealed himself by name at certain places, so that his people could invoke him there and receive his blessing (Exod 20:24).

(2) He **placed** his name in the tabernacle and temple rather than an idol of him (Deut 12:4,11,21; 1 Kgs 8:15-21,29; 9:3).

(3) Through the proclamation of his name in the priestly benediction (Lev 9:23; Num. 6:22-27) and in the songs of praise (2 Chron 5:11-14; 7:1-3), he came to his people to bless them.

- (4) Through the use of his name in petition and intercession his people had access to him and his grace (2 Chron 7:12-16; cf. 1 Kgs 8:22-61; 2 Chron 6:12-42).
- (f) While God's **glory** had to do with his accessibility and approachability in worship, his 'name' had to do with his audibility and availability for petition and prayer.
- (1) The priestly tradition conceived of his presence largely in terms of his glory.
 - (2) The Deuteronomic tradition related his presence to his name.
 - (3) These two emphases are combined in Exod 33:18-23 where God's glory is revealed by the proclamation of his gracious name.
- (g) Even though the Lord rejected an idol as a representation of his presence, he nevertheless spoke quite personally and anthropomorphically of his presence at the tabernacle and temple.
- (1) Those who worshipped at the tabernacle **appeared** (*nir'ah*) before his **face** (Exod 23:17; 34:24).
 - (2) They entered his **presence** (Ps 95:2) and made prostration **before** him at the altar (Deut 26:10).
 - (3) They ate and rejoiced and did everything in his **presence** there (Deut 12:7,12).
 - (4) He was emotionally involved with them there in passionate love and in wrath (Deut 6:15).
 - (5) His **eyes** and **heart** were present there to welcome them and respond to them (1 Kgs 9:3/ 2 Chr 7:16; see the reference to God's **open eyes** in 1 Kgs 8:29; 52; 2 Chron 6:20,40; 7:15 and **attentive ears** in 2 Chron 7:15).

2. Holiness and Purity

- (a) Basic bibliography.

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(b) God alone is intrinsically holy and is praised as the source of all holiness (1 Sam 2:2; Ps 99:3,5,9; Isa 6:3).

(1) He himself declares that he is **holy** (Lev 11:44,45; 19:2; 20:7,26; 21:8).

(2) He **sanctifies** the holy things (Lev 21:23; 22:16) his holy people (Exod 31:13; Lev 20:8; 21:8; 22:32) and his holy priests (Lev 21:15; 22:9).

(3) People **sanctify themselves** by performing or undergoing the rites by which God makes and keeps them holy (Lev 20:7-8).

(4) The holiness of people and things is derived from him and his presence by **contact** with the most holy things in worship (Exod 29:37; 30:29; Lev 6:18,27).

(5) Practically speaking, holiness comes from involvement in divine worship.

(c) The nature of God's holiness is not defined abstractly or analogically, but is rather expressed functionally and symbolically by the performance of the sacrificial ritual at the tabernacle.

(1) Holiness is defined most explicitly by contrast with three other terms in Lev 10:10 (cf. Ezek 44:23).

- **The holy** (*haqqodesh*) is what is divine, compatible with God, and permeated by him (the tabernacle, the meat of a sacrificed animal).
- **The common** (*hachol*) is what is permitted for human use, because it belongs to the order of creation and is in itself ethically and spiritually neutral (sex, ordinary food).
- **The unclean** (*hattame'*) is forbidden, because it is disorderly, unnatural and perverted in the order of creation (sickness, homosexuality).
- **The clean** (*hattahor*) is the proper, natural, ordered condition of something common (bread, sexual intercourse in marriage).

(2) God's holiness is as incompatible with impurity as light with darkness, and as opposed to it, as the positive pole to the negative pole of a magnet.

[a] God's holiness is a life giving and creative power, while impurity is a life denying and destructive power.

[b] If something unclean is brought into God's presence, his holiness destroys it,
like fire with an inflammable substance.

[c] Before something can be sanctified it must be 'separated' from the source of its impurity (Lev 20:26).

[d] Like holiness, impurity is contagious and contaminates by contact.

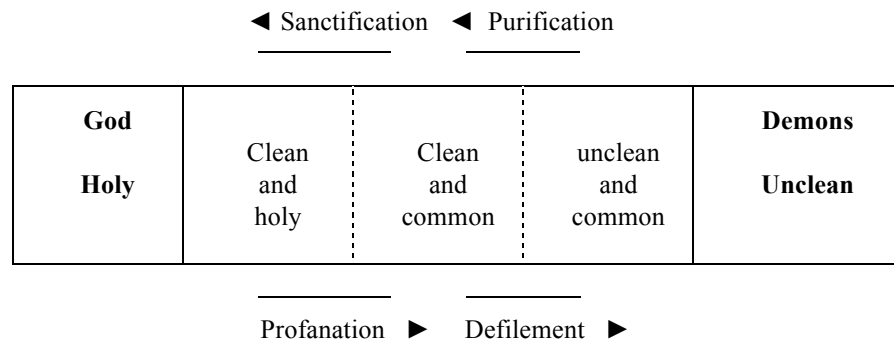
[e] The power of impurity is derived parasitically from desecrating what is holy and defiling what is clean.

[f] Just as only God is intrinsically holy, so only the demonic is totally unclean, for the demons are unclean spirits.

[g] Nothing created is intrinsically unclean or holy but can be either defiled or sanctified.

(3) The operation of holiness and impurity creates three composite categories and dynamic states of being in the world

- The holy/clean (God's kingdom of the right hand)
- the clean/profane (God's kingdom of the left hand)
- The unclean/profane (realm of Satan)



(4) Four basic changes can occur within this framework.

- **Profanation** (*chillel*): the transference of something holy into a profane state (redemption of firstborn son: Exod 13:1,11-16).
- **Defilement** (*tamme'*): the transference of something clean into an unclean state (eating pork, touching a corpse).
- **Purification** (*tihar*): the transference of something unclean into a clean state (washing after menstruation).
- **Sanctification** (*qiddesh*): the transference of something clean into a holy state (Nazirite vow: Num 6:1-20).

(d) God's glory, his manifest presence (*kabod*), in the sacrificial ritual sanctified the tabernacle, the sacrifices and the priests (Exod 29:43f).

(1) People and things became holy in a number of ways:

- By divine decree (Exod 19:6; Lev 20:8).
- By the use of the holy name (Lev 20:8; 21:8,15,23; 22:9,31; cf. Exod 20:7).
- By anointment with the holy anointing oil (Exod 29:36; 30:22-32; 40:9-15; Lev 8:10-13).
- By the blood of the sacrifices (Exod 29:19-21; Lev 8:15,30; 16:19; cf. Exod 24:8).
- By eating the holy meat from the sacrificed animals and the holy bread from the grain offerings (Exod 29:33-34; Lev 6:16-18,27).

(2) **The most holy things** (*qodesh haqqodashim*) which sanctified were distinguished from **the holy things** (*haqqodashim*) which did not sanctify (Lev 21:22).

[a] All the **most holy things** had to do with the sacrificial ritual:

- The **Holy of Holies** (Exod 26:33,34; Lev 21:22).
- The **tabernacle** (Exod 30:26).
- Its furniture: the **ark** (Exod 30:26), the **incense altar** (Exod 30:10,27; the **table for showbread** (Exod 30:27), the **lampstand** (Exod 30:27), the **altar for burnt offering** (Exod 9:37; 30:28; 40:10), and the **laver** (Exod 30:28).
- The sacrifices reserved for the Lord and the priests: the **incense** (Exod 30:36), the **showbread** (Lev 24:9), the **bread** for the

cereal offerings (Lev 2:3,10; 6:17; 10:12; Num 18:9), the **meat** from the guilt offerings (Lev 6:17; 7:1,6; Num 18:19) and the sin offerings (Lev 6:17,25,29; 10:17; 14:13; Num 18:19) and the votive offerings (Lev 27:28).

[b] The priests were responsible for maintaining the holiness of the most holy things and ensuring that they were not desecrated (Num. 18:1,5,7; cf. 1 Chron 23:13).

- They bore the punishment for their desecration (Exod 28:38; Num 18:1; cf. the story of Nadab and Abihu in Lev 10:1-11).
- The desecration of the most holy things resulted in God's **wrath** (*qetzeph*) over Israel (Num. 18:5; cf. Lev 10:6; Num 1:53; 16:46) and death for the perpetrators (Num 18:3,7).
- The reason for treating the most holy things properly is given by God in Lev 10:3:
“When I am treated as holy by those who approach me, I appear in glory before all the people.”

[c] Each **first born** male human and domestic animal (*bekor*: Exod 13:2; 22:29; 34:26) were consecrated to the Lord for use in sacrificial worship (Deut 12:17-18; 14:22-27).

- First born sons had to be redeemed by sacrifice and replaced by Levites who served as substitutes for them at the tabernacle (Exod 13:11-15; Num 3:11-13,40-51; 8:16-19).
- First born sheep, goats and cattle had to be sacrificed and eaten as peace offerings in a sacrificial banquet (Exod 13:11-15; Num 18:15-19; Deut 15:19-20).

[d] A portion of the **first fruits** had to be given as a cereal offering to the priests, and the rest was eaten in a sacrificial banquet (Exod 23:19; 34:26; Lev 2:12-14; Num 18:12-13; Deut 12:17-18; 26:1-11).

(e) Since Israel was the Lord's first born son (Exod 4:22f), it was to be consecrated to the Lord to serve as his priests on behalf of the nations (Exod 19:6).

(1) The whole congregation was holy (Exod 22:31; Deut 7:6; 14:2,21; cf. Num 16:3).

(2) Since they served a holy God, they were called to be holy like him (Lev 11:44,45; 19:2; 20:7,26; Num 15:40; Deut 26:19).

(3) By observing his commandments as given in Lev 19-27, they preserved their holiness and were established as God's holy people (Deut 28:9; cf. Num 15:37-41).

(f) Since impurity was incompatible with the Lord's holiness, it disqualified people from participation in the divine service at the sanctuary.

(1) Both things and people could be unclean.

- Clean and unclean animals are listed in Lev 11 and Deut 14:3-21
- Sexual impurities are listed in Lev 18:6-23

(2) People and things were unclean if they were

- physically out of order (sickness, deformity, mildew in houses)
- morally disordered (murder, bestiality)
- spiritually compromised by use in service of the occult (menstrual blood, semen, corpses, pork)

(g) People could be contaminated with various degrees of ritual impurity.

(1) The mildest forms make a person unclean for a short period of time.

- Sexual emission: until evening (Lev 15:16-18)

- Menstruation: seven days (Lev 15:19-24)
- (2) The worst forms, listed in Lev 20, were so severe that they incurred excommunication or the death penalty.
- Sacrifice of children to Molech (Lev 20:1-5; cf. 19:31; 20:27).
 - Consulting mediums and spiritists (Lev 20:6; cf. 19:31; 20:27).
 - Cursing parents (Lev 20:9).
 - Sexual abuses such as adultery, incest, homosexuality, bestiality, and menstrual intercourse (Lev 20:10-21; cf. 18:1-30).
- (3) Three forms of impurity contaminated the land and led to removal from it.
- Sexual impurity (Lev 18:1-20,22-30).
 - Child sacrifice (Lev 18:21,24-30): later extended to idolatry with its abuse of blood via Lev 17 (cf. Ps 106:34-39; Ezek 20:7,18,30; 22:1-4; 23:7,30).
 - Murder (Num 35:33-34).
- (h) People were purified variously depending on the degree of impurity.
- Minor impurities by washing (eg. sexual emissions in Lev 15:16-18).
 - Corpse contamination by the **water of cleansing** (Num 19:11-22).
 - Common impurity by a sin offering (eg. from blood in childbirth in Lev 12:6-7 and from leprosy in 14:19-20).
 - Most serious contamination of objects by fire (Num 31:21-24) and of people by execution (Lev 20).
- (i) The category of impurity works differently in the Old Testament than in other systems elsewhere in the world.
- (1) Purity are used as liturgical rather than as social category.
 - (2) Purity is located in God and defined by association with him rather than in certain classes of people
 - (3) All Israelites are therefore more or less clean, or unclean, and so stand in need of purification by God.
 - (4) The rules for purity have to do with admission to his presence at the sanctuary and inclusion in the congregation of Israel, while the rules for impurity have to do with exclusion from his presence and the congregation of Israel.
- (j) Through the distinction between holy and profane, clean and unclean, the whole of life was related and subordinated to worship.
- (1) The demand for purity arose from the presence of the Lord in the tabernacle (Lev 15:31; 16:16; Num 19:13). From this bridgehead he extended his holiness out into the camp (Num 5:1-3) and the land (Num 35:34) so that he could eventually extend it even further and sanctify the whole of the redeemed world (Num 14:21; cf. Isa 4:2-6; 6:3).
 - (2) Reverence for God's sabbath and sanctuary led to the blessing of his people from his presence with them, since God himself was the giver of all blessing (Lev 26:1-14).

3. Sin and Sacrificial Atonement

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(b) By the rite of atonement God admitted his sinful, unclean people into his holy presence.

(c) Atonement involved the restoration of the divinely instituted liturgical, social and cosmic order by an act of substitutionary payment.

(1) The verb **atone** (*kiphpher*) is partly derived from the noun *kopher* which means a **ransom**.

[a] It could be a **bribe** paid to a judge to give a favourable verdict (1 Sam 12:3).

[b] It could be **compensation** paid by the owner of a bull for a person killed by it (Exod 21:30).

[c] It could be **ransom** paid for a prisoner of war (Isa 43:3).

(2) Most acts of atonement involved the payment of a life for a life.

[a] In Exod 32:30-32 Moses offered to **make atonement** for the sins of the Israelites by sacrificing his own life for them.

[b] In 2 Sam 21:1-14 David **atoned** for the drought caused by Saul's murder of the Gibeonites by killing seven descendants of Saul.

[c] In Deut 21:1-9 the sacrifice of a heifer **atoned** for an unpunished murder committed in the land of Israel.

[d] In Deut 32:43 God **atoned** for the land of his killed people by taking vengeance on those who killed them.

- (3) The verb *kiphpher* is also derived from a second root which means to **wipe away/blot out** impurity or to **cover up/ cleanse** something unclean.
- (d) God ordained that **an evil act and its consequences** (*'avon*) could under certain conditions be atoned for by the presentation of sacrifices (1 Sam 3:14).
- (1) By the rite of atonement people were rescued from the fatal consequences of their evil doing, or else those things which had been disordered and polluted by evil were saved from chaos and destruction.
 - (2) Sins with a high hand (deliberate sins against God by breaking one of his ten commandments) could not be atoned for by sacrifice, but resulted in excommunication and death (Num 15:30-31).
 - (3) A deliberate sin against another human being could be atoned for by the presentation of a **guilt offering**, if it was confessed and full restitution had been made (Num 5:5-8; cf. Lev 6:1-7).
- (e) God himself **instituted** the rite of sacrificial atonement as a system of exchange (Lev 17:11).
- (1) He gave the Israelites **the blood** of the sacrificial animals as a ransom for them and their souls/lives.
 - (2) Through the sprinkling of the blood on the altar by the priests, God himself freed the Israelites from their sin and its impurity so that they could live in his holy presence (Lev 4:26; 5:6,10).
- (f) As part of the rite of atonement the priests and Levites who officiated **bore the guilt** (*nasa' avon*) from any possible desecration by the impurity of the people (see Num 16-18).
- (1) As substitutes for the people the Levites bore their guilt (Num 18:23), so that the people would not come under judgment and die (Num 18:22).
 - (2) The priests bore the guilt of the Levites and people (Lev 10:17; Num 18:1).
 - (3) The high priest bore the guilt of the nation (Exod 28:38).
 - (4) As a substitute for the high priest, the scapegoat bore the sin and guilt of all Israel once a year on the Day of Atonement (Lev 16:20-22).
- (g) Through the rite of atonement the Lord accomplished the following:
- **Cleansing:** the transference of somebody or something unclean from a state of impurity into a state of purity (Lev 16:30)
 - **Forgiveness:** release of God's people from sin and its impurity so that they could enter the sanctuary without desecrating his holiness (Lev 4:31; 6:7)
- (h) After the rite of sacrificial atonement had been performed, God's people could meet with him safely and beneficially in the divine service, without incurring his wrath by the desecration of his holiness (Num 8:19).
- (1) It was performed on account of their sins (Lev 16:16,34).
 - (2) It was performed for the people in the normal sacrificial ritual and for the most holy things also on the Day of Atonement (1 Chron 6:49; Lev 16).
 - (3) It dealt with impurity and protected the holiness of the tabernacle and temple.
 - (4) As a result of atonement, the Lord accepted his people so that he was pleased with

them and favourably disposed to them (Lev 1:3-4; cf. Exod 28:38).

- (i) Through the rite of atonement, the Lord prepared his people for access to his holy presence
and for the reception of blessing from him.

D. THE ESTABLISHMENT OF ISRAEL AS GOD'S PEOPLE

I The Gift of the Land

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b. God's Gift of the Land to His People

1. The importance of land in the ancient world.

- (a) In the ancient world the livelihood and wealth, the status and security of family and its members depended on the possession of land.
- (b) There were two basic classes of landless people: aliens who earned a living as hired day labourers or tenants, and slaves who were owned by their masters (cf. Lev 25:6).
- (c) Landless people were economically vulnerable and disadvantaged in every possible way.
- (d) The Israelites were originally landless people.
 - (1) Their ancestor was a nomadic Aramean (Deut 26:5).
 - (2) The patriarchs were landless aliens in Canaan (Gen 20:1; 21:23; 23:4; 26:3; 35:27; Exod 6:4) and Egypt (Gen 12:10, 47:4).
 - (3) They were reduced to slaves in Egypt (Deut 6:21).
 - (4) Even when the Lord gave them their land, he commanded them never to forget their former status as slaves (Deut 5:15; 15:15; 16:12; 24:18,22).
- (e) Since the Israelites were God's people already before they had their land, their livelihood, security and identity did not depend on their possession of the land but on God and his presence with them (Exod 33:15-16).

2. The gift of the land.

- (a) The Lord had sworn to the patriarchs that he would give the land of Canaan to their descendants (Gen 15:18-21; cf. Gen 24:3, 26:3; 28:13; 50:24).
- (b) The Lord brought them into the land.
 - (1) He himself joined the people in Egypt, so that he could bring them into the promised land (Exod 3:4).
 - (2) Through Moses he promised to bring them into the land and give it to them as their possession (Exod 6:8).
 - (3) He himself went before his people and led them into the land (Deut 31:1-8; note the role of the ark in Josh 3-4; 6; 8:30-35; 18:1).
 - (4) He **brought out** (*hotzi'*) the Israelites from Egypt, so that he could **bring** them **into** (*hebi'*) the promised land as the goal of their deliverance (Deut 6:21-23; 26:8-9).
- (c) The Lord allotted the land to the twelve tribes of Israel and their extended families.
 - (1) Eleazar the priest and Joshua allotted the land in the Lord's presence (Num 34:16; Josh 14:1; 18:1,8-10; 19:51).
 - (2) The division of the land took place by the casting of a **lot** (*goral*) for each tract of land, so that the Lord himself would determine its distribution (Num 33:50-54).
 - (3) The allotment was made to extended families in the tribes (Josh 18:11-19:50)
 - (4) The piece of land, **apportioned** (*halaq*) to each family, was called its **portion** (*heleg*).

(5) Since the land belonged to the Lord who gave it inalienably on lease to each tribe and family, it could not be sold (Lev 25:23) or transferred to another tribe (Num 36:5-9).

(6) No land was allotted to the tribe of Levi. Since they depended on the Lord for their livelihood, he was their **portion** and **inheritance** (Num 18:20-26; Deut 10:9; 12:12; 18:2; Josh 13:14,33; Ps 16:5-6).

(d) The book of Deuteronomy stresses that the Lord not only **gave** but **continued to give** the land to his people.

(1) Sometimes, the perfect tense of *nathan* is used to God's past gift of the land to them (Deut 8:10; 9:23; 12:1; 26:15; 28:52).

(2) More often, the participle is used to refer to God's ongoing gift of the land (Deut 1:25; 2:29; 3:20; 4:1,21,40; 5:16,31; 11:17,31 etc).

(3) The land therefore remained a gift from the Lord and was never owned by the Israelites.

(e) Because the Lord gave the land to the Israelites as a gift from himself, their attempt to take possession of it by themselves without the Lord and his ark ended in disaster (Num 14:1-45; Deut 1:41-44).

(f) The Lord gave them the land as a free gift despite their insignificance and rebelliousness (Deut 4:37-38; 7:7-8; 9:4-6).

(g) The land was given as **a resting place**: *menuchah* (Deut 12:9) for his people where he could **provide rest** for them (Deut 12:10; 25:19; Josh 1:13-15; 21:44; 22:4; 23:1).

3. The conditions for the occupancy of the land and the enjoyment of its blessings.

(a) While the Lord set no preconditions for the gift of the land to the Israelites, he set strict conditions for their occupancy of the land and enjoyment of his blessings in it.

(1) If they were faithful to the Lord in their worship of him in the land, they would enjoy the land and its blessings (Deut 28:1-14; 30:16).

(2) If they forgot the Lord and worshipped other gods in the land, they would incur his curse through the destruction of their families and the exile of the nation from the land (Deut 4:25-28; 8:19-20; 11:16-17; 29:16-28; 30:17-18; Josh 23:15-16).

(3) Their life in the land then depended on the observance of the first commandment, for they could not remain in the land, if they repudiated its owner.

(b) The Lord gave his law to the Israelites to establish and regulate their worship of him in the land (Deut 4:5,14; 5:31; 6:1-3; 11:31-32; 12:1).

(1) The Israelites were to acknowledge him as the owner/lord (*'adon*) of the land by the presentation of their offerings to him at the pilgrim festivals (Exod 23:14-17; 34:18-24; Deut 16:16-17).

(2) They were to present their first fruits to him as their rent for the land (Deut 26:1-11).

(3) When they were in the land, they were to celebrate the feast of Unleavened Bread (Exod 13:5-10), sacrifice or redeem their firstborn male animals and sons (Exod

13:14-16), offer personal sacrifices to the Lord (Num 15:1-16), and present their dough offerings to him (Num 15:17-21).

(4) In their worship they were to seek blessing from the Lord for themselves and their plot of land (Deut 26:15).

(c) The Lord also gave his law to them, so that they could receive blessing from him in the land (Deut 31:16).

(1) Since the Lord was the owner of the land (Lev 25:23), the **ongoing possession** of the land depended on obedience to him (Deut 4:1; 7:18; 8:1; 11:8,22-23; 1 Chron 28:8; 2 Chron 33:8).

(2) Since the Lord was the source of long life (Deut 30:20) for people and their families, **longevity** in the land depended on obedience to him (Deut 4:40; 5:16,33; 6:2; 11:9; 25:15; 34:47).

(3) Since the Lord was the source of life (Deut 32:47; cf. 30:15) who gave life through his word rather than the land and its produce (Deut 8:3; 30:20; 32:47), **life** (Deut 4:1,4; 5:32; 8:1; 16:20; 30:16,19) and **human fertility** (Deut 6:3; 8:1; 11:21) in the land depended on obedience to him.

(3) Since the Lord was the source of prosperity (Deut 30:15; cf. 8:17-18), **prosperity** in the land depended on obedience to him (Deut 4:40; 5:16,33; 6:3,24; 10:13; 19:13).

(d) Psalm 37 maintains that, while the wicked and their descendants would be **cut off** from the land (Ps 37:9,38; cf. Prov 10:30), the following people would possess the land and dwell securely in it in perpetuity:

- Those who trusted in the Lord (37:3; cf. Ps 25:13-14).
- Those who waited for him (37:9,34).
- Those who were meek and teachable (37:11).
- Those who were blessed (37:22).
- Those who were righteous (37:29; cf. Prov 2:21).

c. God's Land and God's People

1. Pagan gods were closely associated with a particular territory as their domain.

(a) The gods had mountains or temples as their places of residence since primordial time.

(b) The people living on it were their slaves who worked the land for them.

(c) A god could dispossess any other god in the pantheon and so take over that god's temple, territory and people.

2. According to the Old Testament, the whole earth and everything in it belonged to the Lord (Exod 19:5; 1 Chr 29:11).

(a) It belonged to him since he had created it (Ps 24:1-2; 89:11; 94:4-5; Jer 27:4-5).

(b) He gave the earth to humankind as its domain (Ps 115:16).

3. The Lord owned the land of Israel.

(a) When he allotted the countries to each nation, he gave his own **portion** (*heleq*) and **hereditary estate** (*nachalah*) to the Israelites (Deut 32:5-9).

(1) The land was the Lord's **inheritance** (Exod 15:17; Deut 9:26; 18:1; 1 Sam 20:19;

21:3; Ps 68:7-10; 79:1; Jer 2:7; 12:7-9; 16:18).

(2) He granted his land to his firstborn son Israel (Jer 3:19) as the inheritance from him
(Deut 4:21; 15:4; 19:10; 20:16 etc).

(3) They therefore 'inherited' the land from him (Deut 12:10; 19:3).

(b) The Lord was the **owner** ('*adon*') of the whole land of Canaan (Josh 3:11,13; Ps 97:5; Zech 4:14; 6:5).

(1) It was the Lord's land (Josh 22:19; 1 Kgs 8:36; 2 Chron 7:20; Ps 10:16; 85:1; Isa 14:2,15; Ezek 36:5; 38:16; Joel 1:6; 3:2; Zech 9:16).

(2) Since the land belonged to the Lord, the Israelites who lived on it were regarded theologically as resident aliens (*gerim*) and landless tenants (*toshabim*) rather than land-owners (Lev 25:23).

4. Through the foundation of altars and sanctuaries by the patriarchs, the Lord claimed the land of Israel as his own long before the Israelites wrested it from its former inhabitants.

5. The conquest of Canaan was not understood as the Lord's conquest of pagan gods but as his victory over the inhabitants of the land (Josh 10:12; 23:3,10).

(a) They forfeited their right to the land by their **iniquity** (Gen 15:16) and **wickedness** (Deut 9:4,5; cf. 2 Kgs 16:3; 17:8,10).

(1) They **polluted** the land by their involvement in sexual perversions and child sacrifice (Lev 18:25-28; 20:22-23; cf. Ezra 9:11).

(2) As a result of this, the land **vomited** them out of it (Lev 18:25; 20:22).

(b) The Israelites were not told to claim the pagan sanctuaries with their paraphernalia for the Lord but to destroy the sanctuaries of the gods with their idols and sacred symbols (Exod 23:23-24; 34:13; Num 33:51; Deut 7:6; 12:2-4).

(c) The pagan gods were therefore treated as imposters and nonentities rather than as the former owners of the land.

6. The Lord lived with his people in the land (Exod 15:13-17)

(a) The Lord set his tabernacle and then his temple in the land and 'resided' there with his people (Num 35:34; Ps 85:9). The people were therefore his sacred servants who lived in his sacred domain because they were his temple servants.

(b) His presence made it a holy land (Zech 2:12).

(c) Since he resided with his people in the land, the land was clean and had to be kept ritually clean (Num 5:3; 35:34; cf. Josh 22:19; Amos 7:17).

(1) The Israelites polluted the land by their involvement in

- Murder (Num 35:33-34; Ezek 36:17-18)
- Child sacrifice (Lev 18:21,24-25; Ps 106:38)
- Sexual perversions (Lev 18:25,28; cf. apostasy as adultery in Jer 3:1-2,9)
- Idolatry (Jer 16:18; Ezek 36:18)

(2) Since idols polluted the land, Josiah and other royal reformers **cleansed** the land by

removing them (2 Chron 34:3-8,33; cf. 2 Chron 15:8; 19:3; 31:1).

(d) The Lord's residence in the land brought blessing and peace to the land (Ps 85).

d. The Land and the Lord's Blessing

1. The land of Canaan is described as a good land which flowed with milk and honey (Exod 3:8).
 - (a) Its fertility was natural and paradisaical (Deut 11:10-11; Jer 2:7; 3:19; Ezek 20:6,15).
 - (b) It was, however, only fertile, because the Lord cared for it and attended to it (Deut 11:12).
2. The blessings in the land did not come from the land but from the Lord who owned the land.
 - (a) Since blessing came from him, the Israelites were already blessed by him in the wilderness (Deut 2:7; cf 8:2-4,14-16).
 - (b) He blessed both the people and the land (Deut 26:15).
 - (c) He blessed the people in the land and through the land which he had given them (Deut 7:13; 15:4; 23:20; 28:8; 30:16).
 - (d) In their worship the people who had been blessed by the Lord in the land, were to present offerings as God had blessed them (Deut 16:10,17), to acknowledge him as the source of their blessings by blessing him (Deut 8:10), and to rejoice in his blessings in their sacrificial banquets (Deut 12:7; 16:17).
3. The presence of God in the tabernacle and its services brought his blessing to the people and the land.
 - (a) Blessing was associated with the presence of the ark (Deut 10:8; cf. 2 Sam 6:11-12,18-19).
 - (b) The priests who ministered to the Lord and his ark, pronounced his blessing on the people (Num 6:23-27; Deut 10:8; 21:5; 1 Chron 23:13).
 - (c) The people therefore prayed for the Lord's blessing at the sanctuary (Deut 26:15).
 - (d) The king was appointed to mediate the Lord's blessing to the whole land (Ps 72).
4. The people brought both the Lord's blessing and his curse with them into the land (Deut 11:26-29; 27:11-26; 28:2-6; Josh 8:30-34).
 - (a) The blessing was set by the Levites on Mount Gerizim.
 - (b) The curse was set by the Levites on Mount Ebal which was the site of an altar (Deut 27:4; Josh 8:30).
 - (c) They and their descendants were not blessed because they lived in the land, but rather lived in the land because they were blessed (Ps 37:22).
5. Since the Lord was the source of both the blessing and the curse in the land, the reception of blessing or curse depended on their attitude to him and his claims on their allegiance as tenants in his land.
 - (a) If they worshipped him as he had commanded, they would receive his blessing in the land (Exod 23:25-26; Deut 7:12-16; 11:13-15,27; 15:4-6; 28:1-14; 30:16).

(b) If they failed to worship him as he had commanded or worshipped other gods, they would bring the curse upon themselves and the land (Deut 11:28; 28:15-68; cf. Mal 4:6).

(1) Those who were idolatrous or served other gods, would perish together with their families and so cease to live in the land (Deut 4:25-28; 8:19-20; 11:16-17; 29:16-21; 30:17-18).

(2) If the nation as a whole served other gods, the land would be cursed and its inhabitants would be uprooted from the land (Deut 29:22-28).

(3) The enjoyment of God's blessing in the land therefore depended on observance of the first commandment.

6. The land responded with its inhabitants to the presence and activity of the Lord on it.

(a) God spoke to the land and called on it to **hear** his word (Isa 1:2; 34:1; Jer 6:19; 22:29; Ezek 21:1-7; 36:1-15; Mic 1:2).

(b) It became sick from the Lord's judgments on its inhabitants (Deut 29:22-28; Ps 107:33-34) and so needed to be healed by the Lord (2 Chron 7:14; cf. Ps 85; Joel 2:18-20).

(c) The land suffered from the wickedness of its inhabitants and **mourned** with them at its own death (Isa 24:4-6; 33:9; Jer 4:23-26; 12:4; 14:2; Amos 1:2; Hos 4:1-3).

(d) The fertile land with its hills and valleys **sang** with jubilation in the presence of the Lord who cared for it and blessed it (Ps 65:9-13; cf. Isa 35:1-3).

(e) The land (earth) was called to **fear** the Lord (Ps 33:8; 96:9; 114:7; Hab 2:20) and **praise** him (Ps 66:1-4; 69:34-36; 96:1,11-13; 97:1; 98:4,7-9; 100:1; Isa 44:23; 49:13; Joel 2:21) for making his home on it, judging it, reigning over it and blessing it.

7. The promise of blessing for the land was gradually interpreted eschatologically by the prophets.

(a) The land would become fertile and prosper like Eden after the return from exile (Jer 31:12-14; Exod 34:14,25-29; 36:8-11,29-30,35; cf. Ps 85).

(b) When Zion was finally vindicated by the Lord, the land would blossom as the Lord's lovely wife (Isa 62:4).

(c) On the day of the Lord the land would be as fertile and fruitful as paradise (Amos 9:13-15), since it would be irrigated by water from the Lord's house (Joel 3:18; cf. Ezek 47:1-12) and the Spirit of the Lord would water the land and its people (Isa 32:15-20; 44:4-5).

(d) Under the reign of second Solomon, paradise would be restored through the spread of intimacy with the Lord from the temple to the whole earth (Isa 11:6-9).

(e) These blessings would be finally realised in a new earth which the Lord would create for his people (Isa 65:17-25).

(f) In Daniel 12:13 the angel interpreted the apportionment of the land eschatologically and speaks about a heavenly **allotment** for Daniel.

(1) In the intertestamental period the promises about the land were increasingly interpreted eschatologically.

(2) This was stimulated by the double sense of *'eretz* as both **land** and **earth**. The promise to the king in Psalm 2:8 was therefore taken to refer to the coming messiah as the heir of the nations in the world to come (cf. Heb 1:2).

(3) In the New Testament Paul understood the promise of land and blessing to Abraham as a reference to the gift of the Holy Spirit in the world to come (Rom 4:13; Gal 3:14,18-9).

(4) Those who believed in Christ were **heirs** with him (Rom 8:17; Gal 3:29; 4:7) and so had the **inheritance** of eternal life and **blessing** in God's kingdom (Matt 25:34; Eph 1:18; Col 1:12; Heb 9:15; 1 Pet 1:4; 3:9).

e. Exile and Return to the Land

1. Both Leviticus and Deuteronomy mention the possibility of exile from the land in their list of curses (Lev 26:32-39; Deut 28:63-64; cf. Deut 4:25-28).
2. After the dedication of the temple the Lord warned Solomon that, if he and his successors worshipped other gods rather than the Lord, Israel would be cut off by him from the land (1 Kgs 9:6-9; 2 Chron 7:19-22).
3. The prophets announced the exile of Israel from the land because of their apostasy and refusal to repent.

(a) The exile of the ten northern tribes.

(1) Abijah announced their eradication from the land because of the idolatry of Jeroboam (1 Kgs 14:15-16).

(2) In the reign of Jeroboam II, Hosea (9:3) and Amos (7:11,17) announced the exile of Israel from the land.

(3) This eventuated with the capture of Israel by the Assyrians (2 Kgs 17:21-23).

(b) The exile of the southern kingdom.

(1) Isaiah announced the deportation of the royal family to Babylon during the reign of Hezekiah (Isa 39:5-8).

(2) Jeremiah prophesied the deportation of the people from Judah and Jerusalem because of their apostasy from the Lord (Jer 16:10-13; cf. 5:19; 7:15; 9:12-16; 10:17-21; 17:4).

(3) The Babylonians deported them in two stages: the first after the capture of Jerusalem in 597 BC (2 Kgs 24:10-16), and the second after its sacking in 586 BC (2 Kgs 25:11,21).

4. The exile of the Israelites from the land was understood theologically as an act of excommunication.

(a) The Lord **removed** them (2 Kgs 17:18,23; 23:27) and **cast them from his presence** (2 Kgs 13:23; 17:20; 24:20; Jer 7:15).

(b) He **exiled** them from his land (1 Chron 6:15; Jer 29:4,7,14; Ezek 39:28), just as he had exiled the previous inhabitants of the land (2 Kgs 17:11).

(c) He **banished** them among the nations (Jer 8:3; 16:15; 23:3,8; 29:14,18; 46:28; Ezek 4:13; Dan 9:7).

(d) He gave a period of rest to the land as a compensation for the failure of Israel to rest the Lord's land every sabbatical and jubilee year (2 Chron 36:21; cf. Lev 25:1-24; 26:34-35,43).

5. Even though the Israelites were banished from the land, the Lord did not abandon them in exile.
- (a) Those Judeans who had been deported first in 597 BC, were **the good figs** favoured by the Lord (Jer 24:1-10; cf. 29:4-9).
 - (b) The Lord withdrew his **glory** from the polluted temple and land (Ezek 27:4; 9:3,9; 10:4,18-19; 11:22-23) and manifested it to Ezekiel in Babylon (Ezek 1:1-28; 3:12,23).
 - (c) He made a temporary sanctuary for himself with the people in exile (Ezek 11:14-16).
6. The Lord promised to bring the people of Judah back from exile in Babylon after seventy years (Jer 29:10-14; cf 25:12; 2 Chron 36:21).
- (a) In the book of Deuteronomy the Lord had promised the restoration of those who 'returned' to him in their land of exile (Deut 30:1-5).
 - (b) In the prophecies of Jeremiah and Ezekiel he promised to **gather** (*qibbetz*: Jer 23:3; 29:14; 31:8,10; 22:37; Ezek 11:17; 20:23; 34:13; 36:24; 37:21; 39:27) and **bring back** (*heshib*: Jer 12:15; 16:15; 24:6; 29:10,14; 30:3; 32:27) the Israelites from exile in Babylon.
 - (c) Both used the same terms which had been employed for the deliverance from Egypt to indicate that the return from exile was a second exodus.
 - (1) He would **bring** them **out** of the land of exile (*hotzi*': Ezek 20:34, 11; 34:13).
 - (2) He would **bring** them **into** their own land (*hebi*': Jer 23:8; 31:8; Ezek 20:42; 34:13; 36:24; 37:12,21).
 - (3) He would **bring** them **up** from the land of captivity (*he'elah*: Jer 16:15; 23:8).
 - (4) He would **plant** them again in the land (*nata*': Jer 24:6; 32:41).
 - (d) The Lord promised to send his servant as a second Moses and Joshua to free the people from captivity and restore the land to its hereditary tenants (Isa 49:8-13).
 - (e) The Lord announced to the depopulated mountains of Israel that he would resettle them with people and animals (Ezek 36:1-15), so that they would resemble the garden of Eden (Ezek 36:33-36).
7. The most elaborate theology of exile and restoration is found in Ezekiel 36:16-36 (cf. Ezek 20:1-44).
- (a) Under the monarchy the Israelites had polluted the land by murder and idolatry (Ezek 36:16-18).
 - (b) The Lord judged them by scattering them among the nations, which, however, gave him a bad name internationally as a cruel, faithless God (Ezek 36:19-20).
 - (c) The Lord vindicated his holy name among the nations by his treatment of his exiled people (Ezek 36:21-23)
 - Bringing them back from exile into the land (Ezek 36:24)
 - Cleansing them of impurity from idolatry (Ezek 36:25)
 - Renewing their hearts by his Spirit for life in the land (Ezek 36:26-28)
 - Restoring the prosperity of the polluted land (Ezek 36:29-30)
 - (d) After their restoration the people were ashamed of their former behaviour in the land

(Ezek 36:31-32).

8. The return from exile was only partial and never complete in the post-exilic period.
 - (a) Only a small number of Israelites returned from exile under Sheshbazzar (Ezra 2:1-67) and Ezra (Ezra 8:1-20).
 - (b) Most lived scattered in communities throughout the ancient world.
 - (c) Isaiah and Zechariah prophesied a more comprehensive ingathering of the banished Israelites (Isa 57:8; Zech 10:6-12).
 - (d) According to the message of Gabriel in Daniel 9:22-27, the seventy years of exile in Jeremiah were to be regarded as sabbatical years before the final restoration of Israel and the holy city at the close of the age.
 - (e) The Pentateuch therefore ends with Israel poised to cross the Jordan and enter the promised land to indicate that the promise of the land had yet to be fulfilled and would only be fulfilled eschatologically.
9. In the New Testament Christians are understood as exiles in this world from their heavenly homeland (Heb 11:13-16); 1 Pet 1:1; 2:11).

D. THE ESTABLISHMENT OF ISRAEL AS GOD'S NATION

II The Gift of the Monarchy

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b. The Promise of Kingship

1. God promised Abraham (Gen 17:6) and Jacob (Gen 35:11) that kings would come from them.
2. In blessing his sons before his death, Jacob decreed that the tribe of Judah would lead the other tribes until the coming of a king, who would gain the obedience of the nations (Gen 49:8-12).
3. In Num 24:15-19 Balaam prophesied that a future ruler from Israel would conquer the Edomites

and Moabites.

4. These rather vague oracles seem to have been used by the court theologians in Jerusalem to justify the kingship of David.

c. The Religious Character of Kingship in the Ancient World

1. In the ancient world kings were regarded as gods or as divinised persons: sacral kingship.
 - (a) In Egypt Pharaoh was considered the incarnation of Horus and the son of Ra.
 - (b) In Babylon and Assyria the king was divinised at his enthronement to serve as the vice-regal son of the chief god.
2. Since pagan kingship was sacral in character, its authority and duties were largely cultic.
3. The task of the kings was to provide for the gods through their idols in the cult and to represent them in establishing cosmic order in their realm.
4. Kingship was therefore closely associated with pagan idolatry.

d. The Role of the Judges in Ancient Israel

1. Instead of kings who would have threatened his sovereignty, the Lord gave his people **judges** (*shophetim*) after their conquest of the land (Jdg 2:16-18; Ruth 1:1; 2 Sam 7:11; 2 Kgs. 23:22).
 - (a) Many of them are said to have **governed** (*shaphat*) Israel (Jdg 3:10; 4:4; 10:2,3; 12:7,8,9,11,13-14; 16:31).
 - (b) Some were also called **deliverers** (*moshi'im*: Jdg 3:9,15) who **delivered** Israel from its enemies (Jdg 2:18; 3:9,31; 8:22; 10:1; 13:1).
 - (c) They were basically military leaders who rescued the Israelites from their enemies.
2. They were charismatic agents of God who acted on his behalf (cf. Jdg. 6:14-16).
 - (a) God **raised** them up in answer to the prayers of his people (Jdg 2:16,18; 3:9,15; cf. 10:6-16).
 - (b) The Lord's **spirit** (*ruach*) **empowered** (*hitziach*: Jdg 14:6,19; 15:14) them, **coming** on them (*hayah*: Jdg 3:10; 11:29), **clothing** (*labash*: Jdg 6:34) and **driving** them (*pa'am*: Jdg 13:35).
3. They differed from the later kings in three ways:
 - (a) They were charismatic leaders rather than formally appointed leaders with institutionalised forms of succession.
 - (b) They were military leaders without any special judicial, administrative and cultic powers.
 - (c) Even though they were military leaders, they gathered no standing army but depended on their own prowess and the tribal militia for their military success.
4. The institution of the monarchy developed from the traditions of the judges.
 - (a) Saul and David completed the deliverance of the Israelites from the militarily well-organised Philistines which was begun by Samson (Jdg 13:5).
 - (b) The kings took over because of the failure of the judges in three areas (Jdg 17:6; 21:25)
 - Their failure to break the cycle of apostasy and complete the occupation of the land as described in Jdg 2:11-23

- Their failure to counter tribal idolatry as in the case of the Danites in Judges 17-18
- Their failure to resolve inter-tribal disputes as in the case of gang rape in Judges 19-21

(c) The continuity between the judges and the kings was expressed in two ways.

(1) Samuel, the last of the judges (1 Sam 7:15 - 8:5), anointed both Saul and David.

(2) Like the judges, both Saul (1 Sam 10:10) and David (1 Sam 16:13) were empowered by God's Spirit (cf. Isa 11:1-2; 42:1; 61:1).

e. The Problem of the Monarchy in Israel.

1. God was Israel's **King** who had gained Israel as his people by defeating Pharaoh (Exod 15:18; 19:6; Num 23:21; Deut. 33:5; Jdg 8:23; 1 Sam 8:7).
2. Human kingship was therefore regarded with suspicion, not only as the source of exploitation, but also as a repudiation of God's kingship (1 Sam 8:4-20).
3. The challenge to Saul and David lay in evolving a system of kingship which did not usurp God's position but was subject to his law as set out in Deut 17:14-20.
4. Saul was held to have failed because of his acts of desecration which challenged God's authority (1 Sam 13:8-14; 15:1-35). His kingship therefore provided a negative model for the dangers of kingship.

f. The Terms for the Position of the King in Israel

1. *Melek*: **king**
2. *Hannagid*: **the crown prince**, the person designed by the Lord for kingship
3. *Hammashiach*: the Anointed One, **the Messiah**
 - A person became king when he was **anointed** (*mashach*) with holy oil (Ps 89:20) by a prophet (cf. 1 Sam 10:1-8; 16:1-13) or the high priest (1 Kgs 1:39)
 - The king became **the Lord's Anointed**, since he had thereby been appointed and equipped to act as God's regent who sat at his right hand (Ps 110:1)
4. *'Ebed YHWH*: **the Lord's servant**
 - The king was not God's slave, but his chief minister
 - The king was God's agent, his deputy and steward, a dependant person in a position of trust within God's household
 - The king was devoted to the worship of the Lord, the head of the congregation and its leader in the divine service
5. *Ben*: God's **son**
 - The king was adopted as God's son at his coronation (Ps 2:7) and was regarded as his first-born son among the kings of the earth (Ps 89:26-27)
 - As God's son he had access to his heavenly Father, lived in his house and represented him (2 Sam 7:14; 1 Chron 17:13; 22:10; 28:6; cf. Isa 9:5)
6. *Hannasi'*: **chief**, prince
 - This term was used for a tribal leader or a sheikh
 - Ezekiel used it to refer to the future king rather than the term "king" with its pagan connotations

g. The Theology of the Davidic Monarchy

1. Through his prophets, such as Ahijah and Elisha, the Lord appointed and deposed kings.

- (a) Their authority superseded the king's authority.
- (b) They therefore interceded for the king and taught him God's justice (1 Sam 12:23).
- (c) They pronounced God's judgment on a king, when he had disobeyed his divine overlord (cf. 2 Sam 12:1-15).

2. God **chose** David and made a **covenant** with him and his successors (2 Sam 23:5; Ps 89:3-4, 19-37; 132:11-12)

- (a) That covenant was a perpetual grant which was based on God's **generosity** (*chesed*: Ps 89:24,28,33; 2 Sam 7:15; 2 Sam 22:51; 1 Kgs 3:6; cf. Ps 21:7; 18:50). They were therefore kings by God's grace, rather than by divine right.
- (b) The covenant was given through Nathan the prophet in 2 Sam 7:11^b-16 (cf. 1 Chron 17:10^b-14 and Ps 89:19-37).
- (c) In it God promised to set a son of David on his throne (2 Sam 7:12-13).
- (d) In it God promised to treat him as his son.
 - He would correct and perhaps even depose a king when he sinned (1 Sam 7:14; Ps 89:26, 30-32).
 - He would not withdraw his steadfast love from David's successors as a dynasty (1 Sam 7:15; Ps 89:24,28,33).
- (e) In it God promised to establish David's family as a royal dynasty forever in his presence (1 Sam 7:16; 23:5; Ps 21:6; 89:4,29,36-37; 132:12; cf. 2 Sam 7:18,26,29).
- (e) According to the book of Chronicles, the promise of a Davidic dynasty was confirmed and so established by the faithfulness of Solomon in building the temple and establishing its services (1 Chron 28:6-7; cf. 1 Chron 17:11-14,23-24; 22:10; 2 Chron 7:17-18).

The Fulfilment of 2 Sam 7:11 ^b -16			
God's Promise	David	Solomon	Messiah
Perpetual dynasty	✓	x	x
Perpetual kingship	x	x	✓
Temple builder	x	✓	✓
Perpetual throne	✓	✓	✓
Divine sonship	x	✓	✓✓
Punishment for sin	x	✓	x
Perpetual grace	✓	?	✓✓

- (g) The promise of the eternal kingship of David's descendant is linked with the temple and the king's place in the Lord's temple in 1 Chron 17:14.

3. As one who sat on the Lord's throne (Ps 45:6; 1 Chron 28:5; 29:23; 2 Chron 9:8), the king reigned with the Lord as his **vice-regent** (Ps 110:1). The Lord therefore placed his kingdom in the **hand** of David and his successors (2 Chron 13:8).

4. He administered God's **justice** (*mishpat*) and **righteousness** (*tzedeqah*) in his land (Ps 45:4,7; 72:1-4; cf. 1 Kgs 3:12, 28; Isa 16:5; Jer 23:5-6; 33:15-16)

- By defeating God's enemies and delivering his people: **commander in chief**
- By punishing the wicked and vindicating the righteous: **supreme judge**
- By promoting orthodox worship: patron of the temple and the leader of the congregation.

5. By his promotion of God's justice and righteousness he was a channel of God's blessing and peace

to Israel (Ps 21; 72; 132:11-18; 144).

- Israel's lamp (2 Sam 21:17)
- Its sun (2 Sam 23:3-4)
- Its life breath (Lam 4:20)
- Its tree of life (Lam 4:20; Ezek 17; see 'the branch' in Isa 11:1; Jer 23:5; 33:15; Zech 3:8; 6:12)
- Its protective shield (Ps 84:9; 89:18)
- Its source of fertility for the land (Ps 72:3,6,16)

6. God gave the king access to his wisdom in order to administer his rule over the people of Israel (1 Kgs 3:3-28; cf. 2 Sam 14:17,20; 19:27; Isa 11:2-5).

7. The king did not exercise absolute power but was subject to God's law (Deut 17:18-20; Ps 18:20-23; 89:30-32; 132:12).

8. Note the theology of kingship in the royal psalms: 2, 18, 20, 21, 45, 63, 72, 89, 101, 110, 144.

h. The Role of the Davidic Monarch as the Patron of Israel's Worship

1. Since the king ruled God's people for him, his rule involved worship.

2. As the successor to the priest-king Melchizedek, the Davidic monarch had the right to the sacred tithe and responsibility for worship at Jerusalem (Gen 14:18-21; Ps 110:2-4).

3. The kings were responsible for the building and the maintenance of the temple in Jerusalem, since it was a royal establishment.

(a) They organised its construction, repairs and reconstruction.

(b) They appointed priests and exercised power over them. The Levitical choir was directly under their command (1 Chron 25:1-6).

(c) They introduced changes in practice and even pagan rites there.

(d) They initiated reforms and carried them out.

- Asa: 1 Kgs 15:12-15
- Jehoash: 2 Kgs 12:4-16
- Hezekiah: 2 Kgs 18:1-7
- Josiah: 2 Kgs 22:3 – 23:23

4. As the head of the nation, the king endowed the priests to offer sacrifices (2 Chr 31:3) and prayers for the monarchy and the land (2 Sam 24:25).

(a) Unlike the pagan kings and Jereboam in 1 Kgs 12:33, David and his successors did not act as priests by performing the sacrificial ritual. The exception to this was the apostate King Ahaz in 2 Kgs 16:12-13.

(b) Three times a year the king led the worship of the nation at the great pilgrim festivals (1 Kgs 9:25; 2 Chron 8:12-13).

(c) On special occasions he **interceded** for the people (1 Kgs 8:22-53; 2 Kgs 19:14-19; 2 Chron 20:5-12; 30:18-19) and blessed them with a laudatory **benediction** (2 Sam 6:17-19; 1 Kgs 8:14-21,55-56).

5. As the **head** of the nation (1 Chron 16:7), the king appointed the Levitical choir to represent him in singing psalms: "On that day David as head made provision for thanksgiving to the Lord by the hand of Asaph and his brothers."

(a) David established the choral service for the temple in Jerusalem (1 Chron 16:4-6; 23:5,30-31; 25:1-8).

- (b) Through the choir (1 Chron 16:7; 2 Chr 7:6) David led the people of Israel, the nations of the world, and the whole cosmos in the Lord's song (1 Chron 16:8-36).
 - (c) This song proclaimed the Lord's presence and grace to the whole world.
 - (d) Even after his death, David continued to praise the Lord through the choir which he had established (2 Chron 7:6) and the psalms which he had authorised (2 Chron 29:30).
 - (e) Many psalms in the Psalter are ascribed to David, for through their performance by the Levitical choir David continued to praise the Lord.
 - (f) The performance of the Lord's praises during the presentation of the public burnt offering was therefore the unique and lasting contribution of the Davidic monarchy to Israel's worship (cf. Heb 2:12).
6. The kings of Israel were meant to be patrons of the temple and its services.
- (a) The Deuteronomist assessed each king by his attitude to the temple and its services.
 - (1) David was used as a positive measure for the southern kings with the orthodoxy of his cultic policies and practices (1 Kgs 11:4; 15:3 etc.).
 - (2) Jereboam was used as a negative measure for the northern kings with his promotion of idolatry and unauthorized liturgical practices (1 Kgs 12:26-33)
 - (b) The Chronicler subordinated all other functions of the Davidic kings to their patronage of the temple and its services.
 - (1) As the second great cult founder after Moses, David implemented the law of Moses in the land of Israel by bringing the ark to Jerusalem, organising the clergy, and making preparations for the building of the temple (1 Chron 13; 15-16; 23-29).
 - (2) Solomon completed the work of David by building the temple and establishing its services (2 Chron 1-8).
 - (3) All their successors were assessed by their attitude to the temple and its services.
 - (4) In this way the kingship of the Lord, exercised from his temple palace, almost supplanted the monarchy with the result that Israel was understood as a liturgical rather than political community.

i. The Development of the Hope for the Messiah in Prophecy

1. Their foundation
 - God's covenant with David (2 Sam 7:11b-16)
 - The royal psalms
2. The prophecies of a coming King
 - (a) Amos 9:11-12
 - Reunion of Israel under new David
 - Incorporation of Edom and the nations in his kingdom
 - (b) Micah 5:2-5a: the birth of the Messiah
 - Origin of Israel's ruler from David and Bethlehem
 - His divine and human birth
 - Reunion of Israel under his rule
 - King as Israel's divine shepherd (cf. Ezek 34:23-24; 37:24-25)
 - King as an international peacemaker
 - (c) Isaiah 7:10-17: the Messiah's name as a sign

- Offer of a faith sign to Ahaz by Isaiah
 - Refusal of Ahaz
 - God's sign to Ahaz: birth of child from virgin mother (Zion or queen Abijah or Mary?)
 - Name = Immanuel: God with us
- (d) Isaiah 9:9-7: Messiah as the Prince of Peace (cf. Solomon)
- Dawn of new day for God's oppressed people with the birth and victory of their king
 - Enthronement with 3 symbolic names
 - Peaceful rule based on God's justice and righteousness
- (e) Isaiah 11:1-10: Empowerment by God's Spirit
- King as new branch from stump of Jesse
 - Endowment with God's Spirit
 - King as righteous judge: destruction of wicked and vindication of poor
 - Restoration of paradise by king
 - Acceptance of his rule by the nations
- (f) Jeremiah 23:5-8 and 33:14-26: king as mediator of God's righteousness
- Raising up by God of a righteous king as a branch from David
 - Provision of salvation and safety for Israel under his righteous rule
 - Name of king and his city as a confession of faith in the Lord's righteousness
 - Inclusion of priesthood in God's covenant with David: two messiahs or double office?
 - Foundation of king's rule on God's covenant with Abraham
- (g) Isaiah 42:1-4 (5-9): God's presentation of his servant king
- King as God's chosen servant/deputy
 - Empowerment of king by God's Spirit
 - Extension of God's justice to the nations by the teaching of God's word
- (h) Isaiah 49:1-6 (7-13): the servant's mission
- His commission from conception as God's agent
 - His apparent failure and reliance on God for his vindication
 - His commission by God to gather Israel and save the nations
 - Eventual homage to him by the kings of earth.
- (i) Isaiah 50:4-9: the servant's reliance on God
- His daily reception of God's word for his people
 - His obedience despite persecution
 - His reliance on God for his vindication
- (j) Isaiah 52:13-53:12: servant as priest and sacrificial victim
- God's exaltation of his servant as priest for the nations (52:13-15)
 - Servant's sacrificial death for the sins of the people (53:1-11a)
 - God's acceptance of his servant's intercession and self-sacrifice for the justification of sinners (53:11b-12)
- (k) Isaiah 61:1-3: the Messiah's mission
- Anointing by God's Spirit as a preacher of good news
 - Proclamation of God's amnesty to Zion's citizens
 - Their appointment as praise singers to announce God's splendour
- (l) Zechariah 3:8-10: the priestly role of the king
- Joshua the high priest as the symbol of the coming king
 - Inscription on his crown of the prophecy about the removal of sin on one day
- (m) Zechariah 6:9-15: the priest-king as temple builder
- The double crown of Joshua as a symbol of the coming priest king

- David's branch as a temple builder with the help of those far from the Lord
 - Reign of king as a priest in the new temple
- (n) Zechariah 9:9-10: Zion's humble king
- God's call to Zion to welcome her afflicted and yet victorious king
 - God's disarmament of his people by his proclamation of peace in his international kingdom
- (o) Daniel 9:24-27: the eschatological character of the Messiah
- Note the ambiguity of "Most Holy" in 9:24: Most Holy Place or Most Holy King? See 9:25,26.
 - Connection of God's anointing of his most holy king with the complete fulfilment of prophecy and complete atonement for sin
 - Destruction of Jerusalem and its sanctuary after the cutting of the Messiah

j. The Development of the Messianic Hope in the Post-Exilic Era

1. As the Lord had given the monarchy to Israel, so he took the monarchy away because of the failure of the kings to remain faithful to him (Amos 9:8; Hos 13:11).
2. After the return from exile, the Israelites rebuilt the temple but were not allowed to restore the monarchy.
 - (a) The people took over from the kings in rebuilding the temple (Ezra 3:5-6) and in making provision for the performance of the sacrificial ritual (Neh 10:32-34).
 - (b) The high priest and the whole priesthood replaced the king and his courtiers as the leaders of Israel (Neh 8-10).
 - (c) The priests offered sacrifices and prayers for the Persian kings rather than their own kings (Ezra 6:9-10; cf. 7:23).
 - (d) On the basis of Isaiah 55:3-9, the whole nation joined with David and his choir in bearing witness to the nations by praising the Lord and calling on them to seek his grace.
3. While some Israelites believed that the monarchy had been superseded, most hoped and prayed for its restoration (Ps 89; cf. 84:10; 132:10).
4. Their hopes were inspired by three main sources
 - (a) The promise in 2 Sam 7:15-16 that the Lord would never withdraw his steadfast love from David but would establish his dynasty and kingdom forever (cf. 1 Kgs 9:5; Isa 9:7; Ezek 37:24).
 - (b) The promises about a future king in Isaiah (Isa 7:10-17; 9:1-7; 11:1-10; 32:1-8; 61:1-3).
 - (c) The royal psalms, such as Ps 2, 18, 20, 21, 45, 72, 89, 101, 110, 118, 132 and 144, which were reinterpreted messianically by their application to the future king.
5. By the connection of the Messianic promises with the prophecies of the Lord's day and of Zion's redemption, people looked for their fulfilment at the end of the age rather than in the immediate future (Dan 9:24-26).

D. THE ESTABLISHMENT OF ISRAEL AS GOD'S NATION

III The Gift of Justice and Righteousness

a. Bibliography

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b. The Nature of Justice in the Old Testament

1. The terms *shaphat* and *mishpat* have a far broader range of reference in the Old Testament than 'judge' and 'justice' in modern English.
 - (a) By them, we normally envisage the activity of a judge who passes a sentence on a criminal in a court of law.
 - (b) By them, the Old Testament envisaged the activity of a leader or king who used his authority to right a wrong and to restore the disturbed order of a community.
 - (c) Originally these terms seem to have been used for the deliverance of oppressed people from their oppressors, ie. economic exploitation, slavery, foreign occupation and any other form of injustice.
 - (d) This could be done in a number of ways by a leader or king.
 - The judicial process in a court of law
 - Personal intervention in a dispute or unjust situation
 - The proclamation of an edict as a law or a code of law
 - The defeat of an oppressor in battle
 - (e) Whereas we tend to understand judging negatively as condemnation and punishment, the ancient world saw it positively as an act of vindication and restoration.
 - (1) Injustice was linked with wickedness and social chaos (Isa 59:1-15; Micah 7:1-6).
 - (2) Justice had to do with righteousness and good social order (Ps 72; Isa 58:6-12).
2. The term *mishpat* has the following range of meaning in the Old Testament.

- An authoritative decision which settles a dispute or a point of law (Deut 18:8-9)
- A court case or the judicial process (Isa 3:14)
- The verdict and sentence (judgment) in a court of law (Deut 16:18)
- The right or privilege of a person
 - The disadvantaged person in a court of law (Exod 23:6)
 - Slaves with their owner (Job 31:13)
 - Daughter in a family (Exod 21:9)
 - First born son to his inheritance (Deut 21:17)
 - Family member to land from the family estate (Jer 32:8)
 - King to services from citizens (1 Sam 10:25)
 - Priest to sacrifices and tithes (Deut 18:3)
 - Oppressed person in divine court (Ps 9:4)
 - Israel with God (1 Kgs 8:45,49,59)
- A legal ordinance, ie. legal precedent, case law (Exod 21:31)
- A cultic ordinance which determines the way a rite is conducted (Lev 5:10; 9:16)
- The right way of acting
 - God (Ps 25:9; 119:32; Ezek 34:16)
 - Humans (Jer 4:2; Eccl 8:6)
- The right arrangement of the world by God, ie. natural order (Isa 28:26; 32:1; 40:14; Jer 8:7; Amos 6:12)
- Custom or manner (Judg 13:12; 18:7; 1 Kgs 18:28; 2 Kgs 1:17; 17:33,34).

3. Justice was closely related to righteousness.

- (a) While justice and righteousness are often virtual synonyms in the Old Testament, righteousness (*tzedeqah*) is also distinguished from it (eg. Ps 94:15).
- (b) The term *tzedeq* has to do with right order, what is in accord with God's will in the natural and social realm and so promotes the well-being of his creation.

(1) H.H. Schmid and many scholars after him have therefore defined it as the life-sustaining world order, the principle of orderliness in the cosmos, God's ordering of his creation for cosmic harmony.

(2) Judges and rulers are therefore called to administer righteous justice, ie justice which is in harmony with the order of creation (Deut 16:18; Prov 8:16).

(c) The term *tzedeqah* refers

- to any divine or human activity which establishes and maintains what is right in the natural and social world
- to the state of people who are in right relationship with God, each other and the natural world
- to the right behaviour of people which stems from right relationships within the order of creation.

(1) Righteousness is a power for good on earth.

- It delivers people from death (Prov 10:2; 11:4,6; Ezek 33:12) and gives life to them (Prov 11:19; cf. 12:28; 21:21)
- It produces peace, harmony and well-being (*shalom*) (Isa 32:17; cf. 35:27; Ps 72:3; 85:11) and protects people from destruction (Prov 13:6)
- It creates a level path through life (Prov 11:5)
- It exalts a nation (Prov 14:34)

(2) God's righteousness delivers people from the powers of evil and chaos.

- Oppression by enemies (Ps 36:24; 143:1)
- Defeat in battle (Ps 98:2; cf. Isa 46:13; 51:1,5,6)
- Death and destruction (Ps 119:40; 143:11)
- False accusation (Ps 31:1)
- Exploitation by the wicked (Ps 71:2)
- Sin and sickness (Ps 65:5; 103:2-6)

- Chaos and darkness (Isa 45:19)

(3) God gives his righteousness to those who come into his presence at the temple in a state of ritual purity (Ps 24:3-5).

(d) An act of sin in the religious sphere, or an act of injustice in the social sphere, or an act of perversion in the natural sphere, disrupts the natural and social harmony (*shalom*) and annuls the power of righteousness (Isa 46:12; 59:9,14).

(1) Human sins disrupt the natural order (Hos 4:1-3; Jer 5:22-25).

(2) Atonement for human sin results in natural prosperity (Ps 85).

(e) Both justice and righteousness are cosmic powers (Ps 36:5-6).

(1) They are the foundation for the Lord's cosmic rule (Ps 89:14; 97:2).

(2) While injustice poisons the life of a community (Hos 10:6; Amos 5:7; 6:12), justice and righteousness are life-giving and life-promoting, like the light of the sun (Ps 37:6; Isa 51:4; Hos 6:5; Micah 7:9; Zeph 3:5; Mal 4:2), or a stream of fresh water (Amos 5:24; cf. the image of righteousness as rain in Isa 45:8; Hos 10:12; Joel 2:23).

(f) The understanding of divine justice as judicial equity (due process), or moral order, (social justice) or natural law (natural justice), is subordinated to the belief in divine righteousness as a life-maintaining power which is closely related to God's blessing (Ps 24:4-5), his kindness (*chesed*) (Ps 36:10; 103:17) and his wisdom (Prov 8:15-21).

c. The Justice of God

1. Justice belongs to God (Deut 1:17; 2 Chron 19:6; Prov 29:26; cf. Ps 72:1-2; Prov 16:33).

(a) He is a God of justice (Is 30:18; Mal 2:17) who judges righteously (Ps 9:5; Jer 11:20), fairly (Ps 4:8; 67:4; 96:10; 98:9) and impartially (Deut 10:18; 2 Chron 19:7).

(b) He loves justice (Ps 33:6; 37:28; 99:4; Is 61:8) and does not pervert it (Job 8:3; 34:12).

(c) His behaviour is always just (Deut 32:4; Ps 111:7).

(d) He executes justice for the oppressed (Deut 10:18; Ps 9:16; 103:6; 140:13; 146:7; Micah 7:9).

(e) He is the **judge** (*shophet*) of Israel (Ps 7:11; 50:6; Isa 33:22) and all the earth (Gen 18:25; Ps 94:2).

2. The justice of God is closely allied to his kingship and its administration is envisaged by analogy with the role of kings in the ancient world.

(a) As **monarch** he orders and administers his people and the nations justly (Ps 9:7-8; 99:4)

(b) As **judge** he rights wrongs and vindicates the oppressed (Deut 10:18; Ps 103:6; 140:13; 146:7).

(c) As **warrior** he protects his people from the wicked, resolves international disputes justly, defeats their enemies, and subdues the powers of chaos in the world (Judg 11:15-27; Ps 9:3-6; 10:18; 35; 2 Chron 20:6-12; Amos 1:3-5; Joel 4:1-3,9-13).

3. Like a king he administers justice through his servants

- The angels as members of his heavenly court (Ps 82:1-4)

- The kings and leaders on earth (Prov 8:15-16; 31:1-9; Dan 4:27)
- Judges in courts of law (Exod 23:6-8; Deut 1:16-17; 16:18-20)
- The kings of Israel (1 Kgs 3:9,28; Ps 72; cf. 2 Sam 8:15; 2 Kgs 10:9; Jer 22:3,15)
- The Israelites (Gen 18:19; Isa 56:1; Amos 6:8; Micah 6:8; Ps 149:6-9)
- His promised Messianic servant (Isa 42:1-4)

4. The scope of God's justice is universal.

- The rebellious angels (Ps 82; cf. Isa 24:21; 27:1)
- The pagan gods (Exod 12:12; Num 33:4; Ps 97:7-8)
- The world and its peoples (Ps 9:7-8,19; 67:4; 75:2-8; 82:8; 94:2; 96:10,13; 98:9; Isa 51:4; Joel 4:12)
- The enemies of his people (Ps 7:6-8; 9:3-20)
- His people (Ps 50:3-6; 96:4; 103:6-7)

5. God protects and provides for the disadvantaged and the poor in Israel through his law.

(a) He protects their rights generally through the second table of the decalogue.

(b) In the other codes of law he provides more specific protection for them.

- Protection of widows and orphans from exploitation (Exod 22:22-24)
- Protection of landless aliens from exploitation and oppression (Exod 22:21; 23:9)
- Protection of poor from creditors by amnesty every seventh year and the exclusion of cloak and millstones from collateral to a loan or as payment of a debt (Exod 22:25-27; Deut 15:1-6; 24:6,10-13)
- Protection of Israelite 'slaves' by the limitation of service to seven years and definition of their status as hired workers rather than as freehold property (Exod 21:2-11; Lev 25:35-46; Deut 15:12-18)
- Protection of socially disadvantaged from injustice in a court of law (Exod 23:6; Deut 24:17-18). Note that anybody who deprives the poor of justice is said by Deut 27:19 to come under God's curse

(c) In his law God also provides for the needs of the disadvantaged and poor in Israel.

- Provision of a daily wage for the hired labourer (Lev 19:13; Deut 24:14-15)
- Provision of gleanings from fields, vineyards and olive orchards for the poor and aliens (Lev 19:9-10; 23:22; Deut 24:19-22)
- Provision of food for the poor from the field, vineyard and olive orchard every seventh year (Exod 23:10-11)
- Provision of heir for widow via levirate marriage (Deut 25:5-10)
- Provision of interest-free loans to impoverished Israelites (Lev 25:35-38; Deut 23:19-20)
- Provision of charity for the poor according to their need (Deut 15:7-11; cf. Prov 14:31; 19:17; 25:21-22; 28:8,27; Ps 112:5-9)
- Provision of a three year tithe for levites, aliens, fatherless children, and widows (Deut 14:25-29; 26:12-13)
- Provision of food at God's table by inclusion in the sacrificial banquets of the well-to-do at the temple in Jerusalem.
 - Family slaves (Deut 12:12,18; 16:11,14)
 - Levites (Deut 12:12,19; 14:27; 16:11,14; 26:11)
 - Disadvantaged and poor (Deut 16:11,14; 26:11)

6. In his law God protects his people from injustice in the courts of law

- By prohibiting false charges (Exod 23:7; Lev 19:16) and false witness (Exod 20:16; 23:1-2; Deut 5:20; 19:15-20)
- By requiring impartiality of justice for both the poor and the rich (Exod 23:3; Lev 19:15; Deut 1:17; 16:19)
- By prohibiting bribery (Exod 23:8; Deut 16:19) and cursing those who accept a bribe to put an innocent person to death (Deut 27:25)

7. God acts as the **redeemer** (*goel*) of those who are disadvantaged and oppressed (Prov 22:22-23; 23:10-11; cf. Prov 15:25; 17:5; 19:17; 21:13; Ps 10:14; 68:5; 140:12).

- (a) He cares for the victims of injustice (Exod 22:21-27).
- The widow and orphan (Exod 22:22-24; Deut 10:18a; Ps 146:9b)
 - The landless alien (Exod 22:21; Deut 10:18b; Ps 146:9a)
 - The economically exploited poor (Exod 22:25-27; Ps 140: 12)
- (b) He acts as their advocate and avenger.
- He provides for the disadvantaged (Deut 10:17-18; Ps 146:5-7)
 - He hears the prayers of the afflicted (Ps 9:12,18; 22:24; 34:6) and helps them (Ps 10:12; 12:5; 18:27; 35:10; 140:12)
 - He hears the outcry of the oppressed to him and avenges them against their oppressors (Exod 22:21-27; Deut 15:9; 24:15; 27:19)
 - He defends and avenges those who are unjustly condemned to death (Exod 23:7; Deut 27:25; Ps 9:11-12; 94:3-7; 109:31)
 - He identifies with them (Prov 17:5; 19:17)
 - Since God is the advocate of the poor oppressed people who rely on him for their livelihood (*'anawim*), Israelites appeal for God's attention and help in the psalms by claiming to be **poor** (Ps 25:16; 40:17; 69:29; 70:5; 86:1; 88:15; 109:22)

8. God worked his justice in the arena of human history.

(a) While the law courts were meant to administer God's justice, God also executed his justice on evildoers by the process of retribution in the life-cycle of evildoers, in the history of an evil family, and in the history of an evil society.

(b) The process of retribution was believed to work in the following way (cf. Ps 37).

(1) Evil acts had evil consequences for the evil doer (cf the sense of *ra'ah* as evil and **disaster** in Prov 11:27 and elsewhere).

(2) Consequently, evildoers eventually got their own back (cf. Ps 37:14-15) and were finally trapped in their own wickedness (cf. Prov 26:27; Ps 9:15-16; 57:6).

(3) The most extreme consequences of evil were corporate in nature with the loss of the family estate and the cutting off of the family line (cf. Ps 37:9,20,22,28b,38).

(4) God therefore dealt with **iniquity** (*'avon*) by **visiting it upon** (*paqad*) the evildoer (cf. Amos 3:2).

(5) While the consequences of goodness were unlimited in scope, God limited the consequences of evil, so that at the most, grandchildren and great-grandchildren would suffer from any evil done by a wicked person (Exod 34:7).

(c) The prophet Ezekiel corrects any possible misunderstanding of this teaching in 18:1-32.

(1) He announces the principle of personal culpability with the axiom: "the soul that sins shall die" (18:4,20).

(2) Evildoers can therefore escape the chain of evil by their repentance (18:20-23, 27-28).

(3) The children of evildoers can also escape retribution by their obedience to the Lord (18:14-17,19).

(4) Despite their heritage, righteous people and children of righteous people will suffer retribution, if they commit iniquity.

(d) Deuteronomy and the Deuteronomic history explored the operation of God's justice on a

national scale (see also the modification of this in Chronicles with its principle of immediate retribution and its teaching of God's warning before any act of judgment).

- (1) Israel's sin against the first commandment led to her downfall as a nation and the loss of her land (2 Kgs 17:7-12, 15-20).
 - (2) God called his people to repentance through his prophets but they refused to heed them (2 Kgs 17:13-14; cf. Hos 6:5).
 - (3) God executed his judgment on his people through their enemies (2 Kgs 17:20).
 - (4) His purpose in all this was to lead them to repentance (2 Kgs 17:13; Deut 30:1-10).
- (e) Beginning with Amos 5:18-20, the prophets announced the future universal day of the Lord.
- (1) On that day the Lord would judge the wicked on a cosmic scale (Isa 24:21-22; 26:20 - 27:1) and vindicate the righteous in Zion (Isa 1:27; 59:15b-20).
 - (2) Just as the people of Israel were included in God's enemies (Isa 1:21-31), God's vindication applied to the penitent gentiles (Isa 45:22-24; 51:4-6; 55:5-9; 62:10-12) as well as his penitent people (Isa 1:27; 59:20).
 - (3) All God's acts of judgment in human lives and world history were a prelude to that final day of divine judgment (Isa 24:21-23; 26:20-27:1).

d. Kingship and Justice in the Old Testament.

1. David and his descendants were chosen by God to administer his justice and righteousness in Israel (1 Kgs 10:9; Ps 72; cf. 2 Sam 8:15).
2. Solomon asked for and received a **hearing heart** from God, so that he could **judge** Israel and administer God's **justice** (1 Kgs 3:4-28).
3. As the supreme judge, the king of Israel was called to champion the rights of the under-privileged and oppressed (Ps 72:1-4,12-14; Jer 2:12; 22:1-4,15-17; cf. Prov 29:14).
4. As a just warrior, the king was also appointed by the Lord to judge the nations and their kings (Ps 2:7-11; 110; cf. Ps 18:46-48; 144:1-11).
5. When the king administered God's justice rightly, the whole kingdom prospered from the vegetation to animal and human life (2 Sam 23:3b-4; Ps 72:1-17).
6. With the failure of David and his successors to rule justly, the prophets announced the coming of^a just king from the dynasty of David.
 - (a) He would administer God's justice and righteousness so wisely that Israel, Judah and Jerusalem would indeed be secure (Jer 23:5-6; 33:15).
 - (b) Since his government would be based on God's justice and righteousness, peace would prevail and increase under his rule (Isa 9:7; cf. 32:1-2).
 - (c) Since he would possess the full measure of God's Spirit, he would truly vindicate the poor and eradicate the wicked (Isa 11:1-4).
 - (d) Through his **teaching/law** (*torah*) he would bring God's saving justice to the nations of the earth (Isa 42:1-4; cf. 49:6; 51:4-5).

e. Justice and Worship in the Old Testament.

1. The temple in Jerusalem was envisaged as God's earthly palace where he administered his justice on earth (Zeph 3:5; cf. Ps 122:5).
 - (a) There the priest on duty who wore the **breastplate of justice**, advocated the **cause/right** (*mishpat*) of the people, and obtained **justice** (*mishpat*) for them from God (Exod 28:29-30).
 - (b) There God appeared to his people during the daily burnt offering to **judge** them (Ps 50) and announced his judgment to them (Ps 75:2-5; 82:2-7).
 - (c) There the levitical choir announced his advent to judge the world (Ps 96; 98; cf. 1 Chron 16:8-34) and praised him as judge (Ps 9:7-8; 67:4; 75:7; 96:10; 98:9; 99:1-5; 105:7).
 - (d) There God defended his people against their enemies and executed his judgments of the the nations (Ps 48, 76).
 - (e) There the people could seek justice from God as the supreme judge in their worship (Ps 7:6-9; 9:19; 26:1; 35:23-24; 43:1; 54:1; 82:8; Isa 1:15-17; cf. 1:21,26).
 - (f) God had instituted Israel's worship as the channel for his 'justice' and 'righteousness' to his people (Am 5:21-24; Ps 24:5).
 - (g) God therefore required the same benevolent justice from his people which they had received from him (Hos 12:6; Amos 5:15; Micah 6:1-8).
 - (h) Those who were guilty of injustice, as defined by the decalogue, were excluded from his presence by the entrance liturgies (Ps 15; 24:3-6; cf. Isa 33:13-16; Jer 7:5-10).
2. The prayer and blessing of Solomon at the dedication of the temple in 1 Kgs 8:22-61 shows how closely the sacrificial ritual was connected with God's justice.
 - (a) Through the daily ritual, the Lord maintained the **right/right order** (*mishpat*) of the king and the nation (1 Kgs 8:59).
 - (b) If a legal case could not be settled in a human court for want of evidence, the parties to the crime were brought to the temple, put under oath and handed over to the Lord for his verdict and sentence (1 Kgs 8:31-32).
 - (c) When the Israelites went into battle against their foes or ended up as captives in an alien land, they faced the temple and appealed to the Lord for justice in receiving a victory over their enemies (1 Kgs 8:45) or freedom from slavery (1 Kgs 8:49).
 - (d) In fact, the whole nation and each individual had the right to appeal to the Lord for help in any trouble with prayers of petition and intercession.
 - (e) These rights were not based on the notion of natural justice, but on God's promises to them.
 - (f) Israelite prayer, then, was an appeal to the Lord at the temple for his saving justice (see the stress on forgiveness in 1 Kgs 8:30,34,36,39,50).
3. The psalms show how the Israelites appealed to God's justice and celebrated it in their worship.
 - (a) The congregation appealed to the Lord's theophany for vengeance against the wicked in its laments (eg. Ps 94) and announced his presence as a gracious judge in its hymns (eg. Ps 96-99).

- (b) While an innocent person appealed to God's judgment for his vindication against his enemies (Ps 7; 17), a guilty person appealed for grace (Ps 25; 130) and escape from judgment (Ps 143).
- (c) Victims of injustice appealed for justice from God the divine warrior in the face of oppression by his enemies (Ps 35; 43; 54).
- (d) The poor and needy both thanked God for his royal judgments against their enemies and appealed for justice from him as their king (Ps 9-10).

4. Injustice was associated with incorrect worship.

- (a) The practice of idolatry poisoned justice and led to injustice (Ezek 8:17; 9:10; Hos 10:1-15).
- (b) Injustice perverted and desecrated the right worship of God (Isa 1:10-17; 58:1-9; Jer 7:1-15; Amos 2:6-8; 5:21-24).
- (c) The perpetrators of injustice ceased to seek God (Ps 10:4) and so ended up renouncing him (Ps 10:13).

5. God promised that in the latter days he would establish international justice through worship in Jerusalem (Isa 2:1-4).

- (a) The nations would join Israel in worshipping the Lord in Zion.
- (b) By the teaching of his word in their worship, the Lord would establish justice and peace on earth.

D. THE ESTABLISHMENT OF ISRAEL AS GOD'S NATION

IV The Gift of the Temple in Jerusalem

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b. God's Choice of Zion as the Site for his Temple

1. In Deuteronomy God commanded the Israelites to worship him at the place which he would choose in the land of Israel.
 - (a) This place would be the **dwelling place** for his name (Deut 12:5; cf. Deut 12:11; 14:23; 16:2,6,11; 26:2).
 - (b) The Israelites were to appear there in the Lord's presence on the three great pilgrim festivals (Deut 16:16f; cf. 16:2,5-7,9-11,13-15).
 - (c) They were to present their sacrifices only at this place (Deut 12:5-7,11-14,17-18,26-27 etc).
2. The presence of the ark identified this chosen place.
 - (a) It was located at Shechem (Josh 8:30-35), Bethel (Judg 20:27), and Shiloh (1 Sam 3:3; cf. Josh 18:1,8-10; 19:51).
 - (b) After the ark's capture by the Philistines, David relocated it at Jerusalem (2 Sam 6; cf. Ps 78:8-10; 132).
 - (c) God indicated his choice of Jerusalem by commanding David to build an altar there at the place where the angel had appeared to David (2 Sam 24:16-25; 1 Chron 21:14 – 22:1).
3. Solomon built the temple in Jerusalem (1 Kgs 6 – 8; 2 Chron 2 – 8).
 - (a) When God rejected David's proposal to build him a temple (2 Sam 7:1-17), he promised that David's son would be his temple builder (2 Sam 7:13; 1 Chron 17:12; cf. 1 Chron 22:9f; 28:6; 2 Chron 6:4-9).
 - (b) David therefore commissioned Solomon to build the temple (1 Chron 22:6-19; 28:1-21).
 - (c) The Lord confirmed his acceptance of the temple in three ways.
 - (1) He promised that he would dwell there among his people, provided that Solomon would fulfil his ritual commandments (1Kgs 6:11-13).
 - (2) He filled the temple with his glory (1 Kgs 8:10; 2 Chron 5:13f) and sent fire from heaven to consecrate the altar with its sacrifices (2 Chron 7:1-3).
 - (3) He appeared to Solomon after he had built the temple and confirmed his consecration of the temple as a place of sacrifice and prayer (1 Kgs 9:1-9; 2 Chron 7:11-18).
4. Subsequently all other sanctuaries were closed down and worship was gradually centralised in Jerusalem.
 - (a) The process of centralisation proceeded under the influence of Deuteronomy.
 - (b) It was begun by Hezekiah with the closure of the high places (2 Kgs 18:4,22; cf. 2 Chron 29:1 – 31:1) and completed by Josiah with the desecration of the sanctuary in Bethel (2 Kgs 23:4-20).
 - (c) It was reaffirmed by the Lord's command to Cyprus to rebuild the temple in Jerusalem after its destruction by the Babylonians (2 Chron 35:22-23; Ezek 1:1-4; cf. Isa 44:28;

45:13).

5. The composers of the psalms believed that God had **chosen** Mt Zion as his **sanctuary** (Ps 78:67-69; cf. Ps 68:15-18), his **residence** and **place of rest** (Ps 132:13f).
- (a) Since God had founded the city (Ps 78:69; 87:1; cf. Isa 14:32), he would establish it (Ps 48:8; 76:2; 87:5; cf. Isa 54:14; 62:7) and rebuild it (Ps 102:16; 147:2-6).
 - (b) He **resided** (Ps 68:16,18; 74:2; 135:21; cf. Isa 8:18; Joel 3:17,21; Zech 2:10,11) in Jerusalem with the temple as his **residence** (Ps 26:8; 43:3; 46:4; 74:7; 84:1; 132:5-7).
 - (c) Since God's temple palace was located in Jerusalem, it was **the city of God** (Ps 46:4; 48:1,8; 87:3; 101:8; cf. Isa 60:14), the capital city of his world empire (Ps 48:2). He was **exalted** (Ps 47:10; 99:2) and **great** (Ps 48:1; 76:1; 99:2; cf. Isa 12:6) in Zion.
 - (d) God's presence **sanctified** the site of his temple and made it a **holy mountain** (Ps 2:6; 3:4; 15:1; 43:3; 48:1; 87:1; 99:1; cf. Isa 11:9; 27:13; 56:7; 57:13; 65:11,25; 66:20; Jer 31:23; Joel 2:1; 3:17; Obad 16; Zeph 3:11; Zech 8:3; Dan 9:16,20; 11:45).
 - (e) The city and the temple were regarded as **the Lord's mountain** (Ps 24:3; 68:16-17; cf. Isa 2:3; 30:29; Zech 8:3).
 - (1) The priests understood the Lord's mountain in Exodus 15:17 as a reference to Jerusalem and so used the Song of the Sea in Exodus 15:1-18 to teach that God's deliverance of his people from Egypt culminated in the establishment of his temple on Zion.
 - (2) Like Sinai, the archetypal mountain of the Lord (Exod 3:1; 4:27; 15:17; 18:5; 24:13; 1 Kgs 19:8), it was the place where the Israelites had access to heaven on earth.
 - (f) Since God was enthroned as king in Zion (Ps 9:11; 68:16; 99:1-2; 132:14), his presence made it a special place.
 - (1) There he appeared to his people (Ps 50:1-2; 102:16-17), so that he was **known** (Ps 76:1f) and **seen** (Ps 84:7; cf. 11:7; 42:2) there by them.
 - (2) There he answered the prayers of his people (Ps 3:4; 65:2-3; 102:16-17) and granted them deliverance (Ps 14:7; 53:6), help (Ps 20:2), forgiveness (Ps 65:2-3), strength (Ps 68:35), vindication (Ps 24:5) and blessing (Ps 24:5).
 - (3) There he blessed his people (Ps 132:15-18; 133:4; 134:4; 147:13-20).
 - (4) There he ruled over the nations (Ps 99:1-5) through his anointed king (Ps 2:1-6; 110:1-2).
 - (5) There he protected his people against the powers of chaos (Ps 46) and disarmed their enemies (Ps 48:3-8; 125).
 - (6) There he was thanked (Ps 9:13-14; 122:3-4), blessed (Ps 135:21) and praised (Ps 48:1,9-11; 65:1; cf. 147:12-20; 149) by his people as they stood in his presence.
 - (g) The psalmists identified the city with God himself (Ps 48:12-14).
 - (1) They believed that God **loved** Zion more than any other place on earth (Ps 78:68; 87:1).
 - (2) He made Zion an object of **praise** (Ps 87:1), **the joy of all the earth** (Ps 48:1f).
 - (3) They therefore sang songs of praise about Zion and Zion's God (Ps 46; 48; 87; cf. Isa 26:1-6; 65:17-25) and called on Zion to join with them in rejoicing in her God (Ps 48:11; 146:10; 147:12-20; cf. Isa 12:6; Zeph 3:14-15; Zech 2:10; 9:9-10).

6. The writers of 1–2 Kings regarded the building of the temple in Jerusalem as the fulfilment of God's promises and commands in Deuteronomy (1 Kgs 8:56).
- (a) God himself had **chosen** the city of Jerusalem as the site of the house for his name (1 Kgs 8:16; cf. 1 Kgs 8:44,48; 11:13,32,36; 14:21; 2 Kgs 21:7; 23:17).
 - (b) The work of God which had begun with the deliverance of Israel from Egypt and the gift of his covenant with them at Sinai, culminated in the building of the temple (1 Kgs 8:9,16,21,51,53).
 - (c) The temple which was modelled on the tabernacle, housed the ark, the tent of meeting and the holy vessels from it (1 Kgs 8:4,21).
 - (d) In fulfilment of God's promise to David in 2 Sam 7:13 the temple was built as the place for the Lord's **name** (1 Kgs 8:17-21,44,48; cf. Isa 18:7).
 - (1) God had told Solomon that he had fulfilled his promise to Israel in Deut 12:5 by **placing** his name there (1 Kgs 9:3; cf. 1 Kgs 8:16,29; 2 Kgs 21:7; 23:27).
 - (2) His name replaced the pagan idol (2 Kgs 21:7). Through it the Israelites had access to God's heavenly presence by petitioning him in his earthly temple (1 Kgs 8:30,34,36,39,43,45,49).
 - (e) The temple was built for the fulfilment of God's ritual commandments in the law of Moses (1 Kgs 8:57-58,61; cf. 1 Kgs 6:11-13; 9:6-9; 2 Kgs 21:7-8).
7. The book of Chronicles understood the building of the temple and the institution of its services by David and Solomon as the culmination of God's dealings with the whole human race.
- (a) Its genealogies trace the temple community in post-exilic Jerusalem (1 Chron 9:1-34) historically back to Adam (1 Chron 1:1 – 2:2).
 - (b) By arranging the genealogy of Israel chiastically to focus on the tribe of Levi (6:1-53) and the temple singers in that tribe (6:31-48), Chronicles shows that, geographically, the temple is the centre of the world and that, ritually, the daily service with the performance of the Lord's song there is chief work of Israel and the nations.
 - (c) Through the levitical choir which he instituted for the performance of the Lord's song in the temple at Jerusalem, David proclaimed God's gracious presence to all the people on earth (1 Chron 16:4-42).

c. The Theology of the Temple in Kings and Chronicles

1. The temple was the Lord's residence
 - (a) The temple was the house (*bayith*) of the Lord (1 Kgs 3:1; 5:3 etc).
 - (b) He dwelt (*shakan*) in the temple in **deep darkness** (*'araphel*) after the dedication of the temple (1 Kgs 6:13; 8:12).
 - (c) His glory which was veiled in a cloud, filled the temple (1 Kgs 8:10-11; 2 Chron 5:11-14) and was revealed by the fire on the altar of burnt offering (2 Chron 7:1-3).
 - (d) Yet the temple did not confine or contain him, since he transcended heaven and earth (1 Kgs 8:27; 2 Chron 2:6).
 - (e) It was therefore possible for him to abandon his temple, if he chose (1 Kgs 9:6-9; cf. 8:57-58).
2. The temple is the Lord's **palace** (*hekal*)

- (a) It was the **dais** (*makon*) for his **enthronement** (*shebeth*) on earth (1 Kgs 8:13).
- (b) It was, however, not his true place of enthronement (1 Kgs 8:27) which was heaven (1 Kgs 8:30,32,34,36,39,43,45,49).
- (c) It was rather the place for audience with the heavenly king where his people could petition him (1 Kgs 8:20-53).
- (d) Through his attention to his people's prayers, the Lord exercised his **justice/just rule** (*mishpat*) in Israel (1 Kgs 8:59) and so made himself known to the peoples of the earth (1 Kgs 8:59).

3. The temple as the Lord's **resting place**

- (a) The temple was the **resting place** (*menuchah*) for the Lord and his ark (1 Chron 28:2; 2 Chron 6:41; cf. 1 Chron 6:31).
- (b) His presence there provided rest for his people (1 Kgs 8:56; 1 Chron 23:25; cf. 1 Chron 22:9; 2 Chron 14:5-6; 15:5; 20:30).

4. The Lord made himself accessible and available to his people at the temple (1 Kgs 8:57)

- (a) The temple was not built for an idol, but for the Lord's name (1 Kgs 5:35; 8:17,18,19,20,44,48; cf. 2 Chron 20:9; 33:7-8).
 - He **placed** (*sim*) his name there (1 Kgs 8:16,29; 9:3; 2 Kgs 21:4,7; 2 Chron 12:13).
 - He consecrated the temple by and for his name (1 Kgs 9:7).
 - The Israelites could invoke him by name and pray to him there (1 Kgs 8:33,35).
 - Through answering the prayers of those who called on him by his name there, he made his name known to the gentiles (1 Kgs 8:41-43).
- (b) Through his name the people had access to him:
 - To his eyes for him to notice them in their need and to accept them (1 Kgs 8:29,52; 9:3).
 - To his ears for him to hear and answer their prayers (1 Kgs 8:52; 2 Chron 6:40).
 - To his heart for him to be generous and compassionate to them (1 Kgs 9:3; 2 Chron 7:16; cf. 1 Kgs 8:23; 2 Chron 30:8f).
- (c) Through his presence at the temple the Lord empowered his people to lead godly lives (1 Kgs 8:57-58).

5. The temple was the place for sacrifice and prayer

- (a) It was set up for the performance of the sacrificial ritual (2 Chron 2:4-6) and was the place for sacrifice (2 Chron 7:12).
- (b) At its dedication Solomon prayed that it would be a place of prayer (1 Kgs 8:28-29,59-60) for the Israelites (1 Kgs 8:30-40,44-53) and for foreigners (1 Kgs 8:41-43).
 - (1) The Lord accepted the petition of Solomon and established the temple as a place of prayer (1 Kgs 9:1-3; 2 Chron 7:12-16).
 - (2) Solomon's prayer was probably inscribed on a stele in the temple as a permanent act of intercession by him for the people and their prayers (1 Kgs 8:59-60).
 - (3) The people could be sure that the Lord would answer their petitions provided that

they were addressed to him there (1 Kgs 8:30,31,33,35,38,42) or, even at a distance, towards him there (1 Kgs 8:44,48; cf. Ps 28:2; 138:2; Dan 6:10).

(c) The sacrificial ritual therefore established a two-way bridge between the heavenly King and his earthly subjects.

(1) Through it he made himself available to his people to hear their petitions and grant his favour to them (2 Chron 7:12-16).

(2) Through it the Davidic monarch and the Israelites could present their petitions to him (1 Kgs 8:30,52)

- For pardon from their sin (1 Kgs 8:30)
- For vindication from false accusation (1 Kgs 8:31-32)
- For return to their land after defeat in war (1 Kgs 8:33-34)
- For rain in times of drought (1 Kgs 8:35-36)
- For various national and personal needs, such as famine, insect infestation, plant diseases, locust plagues, siege by an enemy, epidemics and sickness (1 Kgs 8:37-40)
- For victory in battle (1 Kgs 8:44-45)
- For survival in captivity as prisoners of war (1 Kgs 8:46-51)

(3) Through it foreigners could also present their petitions to the Lord (1 Kgs 8:41-43).

6. The temple was the place for the praise of the Lord.

(a) Through the prophets Nathan and Gad, God commanded David to establish the levitical choir for the temple in Jerusalem (2 Chron 29:25).

(1) David established the three guilds of musicians (1 Chron 6:31-47; 16:4-6; 37-42; 23:5; 25; 2 Chron 8:14; 35:15; cf. Neh 12:36,45f).

(2) They were commissioned to perform **the Lord's song** (1 Chron 25:7; 2 Chron 7:6; 29:27) during the performance of the evening and morning public burnt offering at the temple (1 Chron 23:30-31; 2 Chron 29:25-30; cf. 1 Chron 16:39-42).

(b) The choir represented David and operated under his direction (1 Chron 25:2,6).

(1) As the head of the nation David performed **the service of song** (1 Chron 6:31) through them (1 Chron 16:7; 2 Chron 7:6).

(2) They called on Israel (1 Chron 16:18-22), the whole earth (1 Chron 16:23-27), and all people (1 Chron 16:28-33), to join David in thanking and praising the Lord.

(c) The performance of praise served three main theological functions in the daily service at the temple.

(1) The choir announced God's gracious presence with his people and called on all people to seek the Lord in petitionary prayer (1 Chron 16:8-35).

(2) The choir proclaimed his hidden glory which filled the temple, and called on the congregation to thank him for his acceptance of them and their sacrifices (2 Chron 5:11-14; 7:1-3).

(3) The choir served as prophets by petitioning the Lord for the deliverance of Israel (1 Chron 16:35) and by declaring the Lord's judgment on his enemies (1 Chron 16:31-33) and his deliverance of Israel (1 Chron 16:23-27; 2 Chron 20:20-23).

d. The Theology of the Temple in the Book of Psalms

1. References to the temple in the Psalms

- (a) Since the psalms arose out of temple worship and were used in it, they refer to the temple in many different ways.
- The Lord's house (*bayith*): Ps 5:7; 23:6; 26:8; 27:4; 36:8; 42:4; 52:10; 55:14; 65:4; 66:13; 69:9; 84:4,10; 92:13; 93:5; 116:19; 118:26; 122:1,9; 135:2
 - The Lord's (holy) palace (*hekal YHWH/qodesh*): Ps 5:7; 11:4; 18:6; 27:4; 29:9; 48:9; 65:4; 68:29; 79:1; 138:2
 - The Lord's tabernacle/dwelling place (*mishkan*): Ps 26:8; 43:3; 46:4; 74:7; 84:1; 132:5,7)
 - The Lord tent ('*ohel*): Ps 15:1; 27:5,6; 61:4
 - The Lord's hut (*suk/sukkah*): Ps 27:5; 31:20; 76:2
 - The Lord's lair/home (*makon/mekonah*): Ps 27:5; 31:20; 76:2.
- (b) The psalms often refer to various parts of the temple complex.
- The inner shrine (*haddedir*): Ps 28:2
 - The holy place (*haqqodesh*): Ps 20:2; 24:3; 28:2; 60:6; 63:2; 68:17,24; 74:3; 79:11; 108:7; 134:2; 150:1
 - The sanctuary (*hammiqdash*): Ps 68:35; 73:17; 74:7; 78:69; 96:6
 - The altar (*hammizbeach*): Ps 26:6; 43:4; 51:19; 84:3; 118:27
 - The gates (*hashshea 'rim*): Ps 9:14; 24:7,9; 87:2; 100:2; 118:19-20; 122:2
 - The courts (*hachatzaroth*): Ps 65:4; 84:2,10; 92:13; 96:8; 100:4; 116:19; 135:2.
- (c) Because of its location, the temple was often identified with Mt Zion (Ps 48:2,11; 74:2; 78:68; 125:1; 133:3) and was closely associated with the city Zion (Ps 2:6; 9:11; 14:7; 20:2; 48:12; 50:2; 53:6; 84:7; 99:2; 102:13,16; 128:5; 132:13; 133:3; 134:3; 135:21).

2. The Theological Function of the Temple

- (a) The Lord dwelt with his **glory** in the temple (Ps 26:8; 68:16; 74:2; 135:21).
- (b) Since the temple in Jerusalem was the earthly counterpart of God's heavenly temple, God's heavenly presence reached down into it and bridged the gap between heaven and earth (Ps 11:4; 150:1). Ancient mythological imagery of the cosmic mountain was therefore used to describe the temple in Ps 48:1-2. Its gates were called **the gates of eternity** (Ps 24:7,9).
- (c) In the temple God sat **enthroned** (*yashab*) as the King of the whole world (Ps 9:7-11; 68:16; 99:1-4; 132:14).
- (1) Since he came there to exercise his kingship (Ps 93; 96; 99), people prostrated themselves there before him (Ps 5:7; 96:9; 99:5,9; 132:5; 138:2) and brought tribute to him in sacrifices (Ps 65:1-3; 66:13-15; 96:8; 116:18-19; 135:2).
 - (2) Since he appeared there to his people (Ps 50:1-3; 68:35; 96:1-6) in his power and grace, they came there to see him and his grace (Ps 11:8; 24:6; 27:4; 48:9; 63:2-3; 84:7).
 - (3) Since he held audience there with his people and received their petitions (Ps 3:4; 9:11-12; 18:6; 20:1f; 60:6; 65:2; 99:6-9; 102:16-17; 108:7), they prayed there (Ps 3:4; 27:4; 28:2).
 - (4) Since he offered protection from trouble to his people there, they took refuge with him there (Ps 9:9-12; 27:5-6; 31:19-20; 36:7; 61:4; 68:5). There he defeated their enemies and saved Israel (Ps 14:7; 18:6-19; 20:1-9; 46:6-11; 48:10-11; 53:6; 76:2-9).
 - (5) Since he condemned the wicked and vindicated the righteous there (Ps 5:4-7; 11:4-7; 50:1-6; 122:5), the righteous underwent ritual scrutiny at the gate to the inner court before they were admitted into his presence (Ps 15; 24:3-6; 26:1-7).
 - (6) Since he blessed his people and provided for them there (Ps 24:6; 29:9-11; 36:8-9; 65:4; 128:5; 132:15-17; 133:3), they praised and blessed him there (Ps 9:14; 26:7;

27:6; 43:4; 65:1; 100:4; 122:4; 150:1).

(d) The presence of God in the temple was described in paradisaical terms as the fountain of life and the source of light (Ps 36:8-9; 84:11). Those who lived with God at the temple were therefore especially favoured (Ps 23:6; 27:4; 60:4; 65:4; 84:4,10-12) and flourished like trees in paradise (Ps 52:8; 92:12-15).

e. The Function and Destiny of Zion According to the Prophets

1. Since Jerusalem was a **holy city** (Isa 48:2; 52:1; 64:10; Neh 11:1; Dan 9:24; cf. Obad 17; Joel 3:17) where the Lord resided with his people, the prophets proclaimed God's judgment on it for its desecration of his holiness as well as his commitment to it and its prosperity.
2. During the Assyrian crisis from about 725–700 BC, **Micah** proclaimed the destruction and restoration of Zion.
 - (a) God announced the destruction of Jerusalem with its temple because of its pollution by idolatry (Micah 1:1-9) and its institutionalised injustice (Micah 3:9-12).
 - (b) As a result of God's judgement on her, Zion would seek her deliverance and vindication from the Lord (Micah 7:1-10).
 - (c) The Lord would redeem Israel from exile in Babylon (Micah 4:9-10) and use her to defeat the nations which had humiliated her (Micah 4:11-13).
 - (d) After he had gathered his scattered crippled people, the Lord would reign over them forever in Zion (Micah 4:6-8) and would rebuild it as an international place of refuge (Micah 7:11-13).
 - (e) In the last days Zion would be established as an international place of worship (Micah 4:1-4; cf. Isa 2:1-4).
3. The prophecies of **Isaiah** announced God's purpose for Zion.
 - (a) The Holy One of Israel was great **in the midst of Zion** (Isa 12:6) where he **resided** with his people (Isa 8:18; 18:7; cf. 8:10).
 - (b) His holy presence was like fire in the city (Isa 31:9; 33:13).
 - (1) It would destroy sinners in Zion (Isa 1:28-31; 5:24; 9:18-19; 10:16-18; 29:6; 30:27-28,30,33; 33:10-12).
 - (2) It cleansed the penitent and made them holy (Isa 1:25; 4:3-4).
 - (3) Those who were righteous would find safety, nourishment, health and forgiveness in Zion (Isa 33:13-24).
 - (c) The **holy mountain** (Isa 11:9; 27:13; 56:7; 57:13; 65:11,25; 66:20) was Israel's **rock** (Isa 30:29).
 - (1) There the **poor**, who depended on God for their survival, could take refuge with the Lord (Isa 14:32), their **rock of deliverance** (Isa 17:10; 26:4), and the **rock of stumbling** for self-sufficient unbelievers (Isa 8:11-13).
 - (2) There as in a rock, God's people could escape God's wrath on the day of judgment (Isa 2:10-19).
 - (d) Isaiah proclaimed God's judgment on Zion for its polluted worship of him (Isa 1:10-31; cf. 3:1-15).
 - (1) The purpose of his judgment was to purify and restore Zion as the city of

righteousness, his faithful bride (Isa 1:25-26).

(2) Those who repented of their sin would be cleansed and saved, while those who refused would be destroyed (Isa 1:13-20,27-28; cf. 59:15^b-20).

(e) Isaiah also announced that the Lord would save his people in Zion from the Assyrians in 701 BC.

(1) Those who trusted in the Lord's presence in Zion, rather than in foreign alliances (Isa 7:1-9; 28:14-16; 30:15-18; cf. 31:1-3), would be delivered by the Lord from the Assyrians (Isa 10:24-27; cf. 36-38).

(2) The Lord would protect and save Zion from the Assyrians (Isa 31:4-9; 37:21-35).

(3) The city which God had besieged would be suddenly delivered by him (Isa 29:1-8).

(4) The Lord would hear the prayers of Zion's citizens, teach them his way, increase their prosperity, and give them a song of triumph to sing at the destruction of their enemies (Isa 30:19-33).

(f) Just as the Lord had delivered Zion from the Assyrians, so he would finally deliver Zion from all her enemies and accomplish his plans for Zion after his judgment of the whole world.

(1) In the last days God would establish the temple mountain as a place for international worship and peace (Isa 2:1-4).

(2) After he had raised up a new king for Israel and had sanctified all the citizens of Zion who had survived the day of judgment (Isa 4:2-4), he would transform the whole city into a temple for his glory (Isa 4:5; cf. 35:2; 40:5; 60:1-3; 62:2; 66:18,19) and a place of refuge from the powers of chaos (Isa 4:5f; cf. 25:4f; 28:2).

(3) He would raise up a new David on Mt Zion who would reestablish peace in the order of creation by administering God's justice there (Isa 11:1-9).

(4) He would inaugurate a banquet for the nations on Mt Zion to celebrate the death of death (Isa 25:6-9).

(5) By pouring out his Spirit on the people of Zion, he would turn the ruined city into an orchard and forest, full of righteousness and peace, trust and security (Isa 32:9-20; cf. 29:17-21 where 'Lebanon' refers to the royal palace on Mt Zion).

(6) The Lord would fill Zion as a treasure trove with his treasures of justice and righteousness, stability and deliverance, wisdom and knowledge for those who feared him (Isa 33:5-6).

(7) When the Lord had turned the **desert of Zion** into an oasis full of joy and gladness, the people, ransomed by God, would return to Zion to be transformed there into those who would see his glory, hear his voice, walk in his ways, and rejoice in him (Isa 35).

(g) Just as God had delivered the people of Zion from the Assyrians, so he would also rescue the citizens of Zion from Babylon (Isa 49:24-25).

(1) God would pardon them (Isa 40:1-2) and bring them back in a second exodus to himself in Zion (Isa 40:9-11; 51:9-11; 52:7-10).

(2) He had appointed Cyrus the Persian king to shepherd his people and rebuild the city (Isa 44:24-28; 45:9-13).

- (3) He would grant salvation to his people in Zion (Isa 49:22-26).
 - (4) He had not forgotten Zion but would repopulate the city with its citizens (Isa 49:14-21; cf 54:1-10).
 - (5) He would comfort Zion by turning her wilderness into a garden of joy and thanksgiving (Isa 51:1-5; cf. 35:1-2,5-7).
 - (6) He would pour out his wrath on Zion's tormentors (Isa 51:17-23) and punish them (Isa 49:22-26).
 - (7) He would rebuild Zion as a beautiful city and establish it as a place of peace protected by his righteousness (Isa 57:11-17).
- (h) God would ultimately accomplish his purpose for Zion after his creation of a new heavens and earth (Isa 65:17-18) and his final judgment on all his enemies (Isa 66:12-16).
- (1) He would come to redeem all penitent people in Zion (Isa 59:15^b-20) and save Zion (Isa 62:10-12).
 - (2) He would glorify Zion as a place of worship for the nations by his presence with her (Isa 60:1-22).
 - (3) He would vindicate Zion and rejoice in her as his bride (Isa 62:1-7).
 - (4) In his new creation he would make Jerusalem a place of life and blessing, communion with him and peace (Isa 65:17-25; 66:12-14).
 - (5) He would send out missionaries to the nations from Zion, so that all their survivors would come to see his glory and pay homage to him in Zion (Isa 66:18-23).

4. The city of Jerusalem was compared to a **woman** in the prophecies of Isaiah.

- (a) She was called **daughter/maiden Zion** ie a young married woman in her prime (Isa 1:8; 10:32; 16:1; 22:4; 52:2; 62:11; cf. Jer 4:31; 6;2,23; Lam 1:6; 2:1,2,4,5,8,10,13,18; 4:22; Ezek 16:44; Micah 1:13; 4:8,10; Zeph 3:14; Zech 2:14; 9:9).
- (b) She was regarded as **the wife** of the Lord (Isa 54:7; 62:4-5).
 - (1) Like a prostitute, she had been faithless to him (Isa 1:21; 52:1; cf. Ezek 16:8-34).
 - (2) Like a raped woman, she was humiliated by her enemies (Isa 3:24-26; 51:21-23; 52:1 where **enter** has sexual connotations; 54:1; cf. Lam 1:8; Ezek 16:35-41).
 - (3) The Lord deserted her (Isa 49:12,21; 54:6-8) and divorced her (Isa 50:1; 60:15^a; 62:4), so that, like a widow, she was without a husband (Isa 54:4; cf. Lam 1:1).
 - (4) He promised to remarry her (Isa 54:7-10; 62:12^b; cf. Ezek 16:59-62) and rejoice in her once again (Isa 62:4-5).
- (c) As the Lord's wife, she would reign as a **queen**.
 - (1) She would wear royal robes (Isa 52:1) and be enthroned as queen (Isa 12:6; 52:2).
 - (2) She would receive her royal power and status from the Lord (Isa 52:1; 62:3).
 - (3) She would be served by kings and queens (Isa 49:33; 60:10) who would nourish her (Isa 60:16).
 - (4) The nations would bring tribute to her and pay homage to her (Isa 45:14; 49:22f; 60:5-7,11-14).
- (d) She would be the **mother** of her citizens (Isa 50:1; cf. Ps 87:5).

- (1) Her citizens would be her sons (Isa 49:17,20-22,25; 51:18,20; 54:1,13; 60:4,9; cf. Ps 147:13; 149:2; Jer 5:7; Lam 1:5,16; 2:19; 4:2; Ezek 16:36) and her daughters (Isa 3:16; 4:4; 49:22; 60:4; Ezek 16:20).
 - (2) Like a bereaved mother, she had lost all her children to her enemies (Isa 49:21; 51:17-20; 54:1; cf. Lam 1:2,4).
 - (3) Since she had become barren after losing her children (Isa 49:21; 54:1), the Lord would act as her kinsman-redeemer (Isa 54:5,8; 60:16) and would give her children in a non-sexual, supernatural way (Isa 49:21; 54:1; 66:7-9).
 - (4) The Lord would rescue her children (Isa 49:24-26) and use the nations to bring them back to her (Isa 49:18,22-23; 60:4,8-9).
 - (5) The Lord would use Zion to nourish and comfort her children, so that they would flourish and rejoice (Isa 66:10-14).
- (e) The comparison of the city to a woman served to distinguish Zion theologically from the Lord and the people who lived in the city.
- (1) Like the wife of a king, the city would receive everything from God who lived with her.
 - He would give her peace (Isa 54:10,13; 66:12) and the wealth of the nations (Isa 66:12).
 - He would love her and never withdraw his love from her (Isa 54:8-10).
 - He would protect her from her enemies with his righteousness (Isa 54:15-17).
 - He would make her beautiful (Isa 52:1; 60:9,13,19) and show his beauty through her children (Isa 60:21; cf. 44:23; 49:3; 55:4).
 - He would regard her as his royal regalia and exercise his power through her (Isa 62:3).
 - He would glorify her by his presence with her (Isa 60:1-3,9,19) and make her the cause of international praise (Isa 62:7; 65:18; cf. Jer 33:9; Zeph 3:19).
 - He would rejoice in her as his bride (Isa 62:4-5; 66:19; cf. Zeph 3:16-17) and make her the place of eternal joy and rejoicing (Isa 35:10; 50:3,11).
 - (2) Like a mother, Zion would care for her children.
 - She would give them a home with her (Isa 49:19f; 54:2-3).
 - She would nourish and comfort them (Isa 66:10-14).
 - She would regard them as her jewellery (Isa 49:18) and rejoice over them (Isa 54:1).
5. **Joel** proclaimed the deliverance of all people who would take refuge with the Lord in Zion and call on his name there in the face of his final judgment (Joel 2:30-32; 3:16).
- (a) There in the last times, the Lord would pour out his spirit on all those who called on his name (Joel 2:28-32; cf. Isa 32:15-20).
 - (b) There the Lord would judge Zion's enemies (Joel 3:1-3,9-12) and avenge his people (Joel 3:19-21).
 - (c) There the Lord would dwell with his people (Joel 3:17,21) and make it a sanctuary (Joel 3:17).
 - (d) There the Lord would open up a spring to water the land and turn it into a paradisaical landscape (Joel 3:18).
 - (e) It would be inhabited **forever** by its citizens (Joel 3:20).

6. During the reign of Josiah, **Zephaniah** included the city of Jerusalem in his announcement of the Lord's day of judgment over the whole earth.

- (a) God would eliminate idolatry from Jerusalem (Zeph 1:4-6,10-13) and purge the corrupt city of Zion with the fire of his wrath (Zeph 3:1-8), so that only a humble remnant would be left in Zion (Zeph 3:11-13).
- (b) After God had driven out Zion's enemies and restored her as his royal residence, she would rejoice in the Lord's presence with her, just as he rejoiced over her (Zeph 3:14-19).

7. **Jeremiah** announced the destruction and restoration of Zion.

(a) Like Micah (3:9-12), Jeremiah announced the destruction of the temple and the city of Jerusalem because of the desecration of the temple (Jer 7:1-20).

(b) Jeremiah delivered oracles of judgment against Jerusalem.

- God's call to Zion to cleanse herself from wickedness and so escape invasion by an enemy army (Jer 4:11-18)
- God's warning to maiden Zion about her futile attempts to seduce her murderers (Jer 4:29-31)
- God's refusal to pardon Zion, because her people had forsaken him and had refused to repent (Jer 5:7-9; cf. 5:1-3)
- God's command to Jeremiah to prune the vineyard of Zion (Jer 5:10-11; 6:9)
- God's call for the people of Benjamin to leave Jerusalem before he besieged and destroyed it for its violence and oppression (Jer 6:1-8)
- God's call on maiden Zion to mourn the coming death of her citizens (Jer 6:22-26)
- God's warning to adulteress Zion of her imminent 'rape' by her enemies (Jer 13:13-27)
- God's decision to bring about Zion's destruction (Jer 15:5-9; 19; 21:3-10; 22:8-9; 25:29; 34:1-3,22; 37:6-8; 38:17-23).

(c) Jeremiah joined with God in lamenting the imminent destruction of Zion (Jer 12:7-13; 14:17-18) and with Zion in lamenting her own destruction (Jer 4:19-22; 10:19-21).

(d) Jeremiah announced the Lord's restoration of Zion.

- The Lord would take vengeance against Babylon for the destruction of the temple (Jer 50:28; 51:10-11,24).
- After his punishment of her, God would destroy her destroyers and heal her (Jer 30:12-17).
- Those whom God had brought back from exile, would return to Zion (Jer 31:6; cf. 3:14; 50:45) and present their sacrifices there with rejoicing (Jer 31:11-14).
- The Lord would once again bless Zion by making it a 'pasture-land' of righteousness for the replenishment of his people (Jer 31:23-25).
- He would restore the prosperity of Zion as a place of thanksgiving (Jer 33:9-11).
- When the Lord raised up a second David to administer his righteousness, Jerusalem would have security and would, like the king (Jer 23:6), share in the Lord's righteousness (Jer 33:14-16).
- In the future Jerusalem would replace the ark as God's throne where the nations would come to pay homage to the Lord (Jer 3:15-17; cf. 17:21).

8. In Babylon **Ezekiel** announced God's destruction of his defiled city as well as his creation of a new heavenly temple city.

(a) Because the Israelites had defiled the temple (Ezek 5:11; cf. 23:38f), God would destroy the bloody city of Jerusalem (Ezek 4:1 – 5:17; cf 9:5-10; 12:8-20; 14:21-23; 22:1-16). He

would turn it into a cooking pot (Ezek 11:1-13; 24:1-14) and a crucible (Ezek 22:17-22) for its inhabitants, with them as firewood for the fire (Ezek 15).

- (b) Idolatry (Ezek 8:1-5), the burning of incense to snakes (Ezek 8:7-13), lamentation for Tammuz the dying god (Ezek 8:14-15), and prostration to the sun god (Ezek 8:16-18) all drove God from the temple and resulted in its profanation by God himself (Ezek 7:22; 9:6^b-7; 24:21). As a result of these abominations the city was filled with injustice (Ezek 8:17; 9:10).
- (c) Before handing over the city to destruction, God withdrew his glory from the temple (Ezek 9:3; 10:4f) and the city (Ezek 10:18-19; 11:22).
- (d) In Ezek 16 Jerusalem is compared with God's (Ezek 23) foundling bride who had become a prostitute (cf. Ezek 23).
- (e) After God had brought his people back from exile, he would set his sanctuary with them and sanctify them by dwelling with them (Ezek 37:26-28).
- (f) In chapters 40 – 48 Ezekiel presents the vision of a new temple in a city built by God.

9. After the return from exile **Zechariah** prophesied the restoration of Zion.

- (a) God would once again choose Jerusalem as the place for his temple (Zech 1:17,22; 3:2).
- (b) God would comfort Zion by returning to Jerusalem and his rebuilt temple there (Zech 1:12-17; 8:1-8).
- (c) Jerusalem would be rebuilt as a city without walls, since his glory would defend the city (Zech 2:1-5; cf. 12:8-9).
- (d) God called on maiden Zion to rejoice, because he would dwell with her (Zech 3:10-12) and her victorious king would come to Zion to establish international peace from Zion (Zech 9:9-13).
- (e) In the last days God would fulfil his plans for Zion (Zech 12 – 14).
 - (1) He would destroy the nations which attacked Jerusalem (Zech 12:1-9; 14:1-3,12-15).
 - (2) He would pour out **the spirit of grace and prayer** on those who **pierced** him and mourned his death (Zech 12:10-14).
 - (3) He would establish Zion as a high mountain with no hills around it (Zech 14:4-5,10-11) and as a place of perpetual light (Zech 14:7).
 - (4) He would open up a spring of living water there to cleanse the citizens of Jerusalem (Zech 13:1) and to water the whole land (Zech 14:8).
 - (5) He would reign there as king over the whole earth (Zech 14:9) and be worshipped there even by the surviving gentiles (Zech 14:16-19).

10. These prophecies of Zion as an **eternal city** (Ps 48:8; 68:16; 78:69; 125:1; 132:14; Joel 3:20) were fulfilled by Christ's establishment of the church as an eschatological community.

- (a) The church is heavenly Jerusalem.
 - (1) God has set the church as a city on a hill, a light to the world (Matt 5:14-16; cf. Heb 11:10,13-16; 13:14).
 - (2) God has founded it with Christ as its cornerstone (Mark 12:1-12; Lk 20:9-18; Acts 4:5-12; Rom 9:32f; Eph 2:20).
 - (3) Christ built it on the faith of Peter and the apostles (Matt 16:18; Eph 2:20).

- (4) Christ protects it and gives it victory over the powers of chaos (Matt 16:18).
- (b) Heavenly Jerusalem is **the bride of Christ** (Eph 5:25-27; Rev 19:7-8; 21:2; 22:17) and **the mother of the faithful** (Gal 4:16-17).
- (c) Heavenly Jerusalem comes from God and replaces the temple in Jerusalem as the dwelling place of God with all his saints (Rev 21:1-3,9-22:5,14-15).
- (d) It is the temple of the living God, made up of Christ (John 2:19-21; 1 Cor 3:10-15; Eph 2:19-22; 1 Pet 2:4) and all the members of his body (1 Cor 3:9-17; 6:19; 2 Cor 6:16 – 7:1; 1 Pet 2:4-8).
- (e) When the church gathers on earth for worship, it enters heavenly Jerusalem and serves God there together with all the angels and saints (Heb 12:22-24; cf. Rev 7:9-17).

D. THE ESTABLISHMENT OF ISRAEL AS GOD'S NATION

V The Gift of Prophecy

a. Bibliography

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b. The Role of the Prophets in the Old Testament.

1. The role of the prophet was established by God at Mt Sinai (Deut 18:15-16)
 - (a) There God had spoken directly to Moses in their presence so that they would put their trust in him and the prophets that God raised up like Moses after him (Exod 19:9; Deut 18:15-16).
 - (b) Since the Israelites could not bear to hear God speaking directly to them, they asked Moses to act as his spokesman (Exod 20:18-19) and God approved of their request (Deut 5:23-33).
2. Prophets were chosen and commissioned (*shalach*) by God (Isa 6:8; 48:16; Jer 1:7; Ezek 2:3-4; Zech 7:12).
 - (a) They did not decide to become prophets but were called by God himself (1 Sam 3; Amos 7:14-15; Isa 6; Jer 1; Ezek 1-3; Isa 40:1-8; cf. Exod 3:1 - 4:17).
 - (b) Their authority depended on their call. So, when Amos was challenged, he referred to his call as his credentials to prophecy (Amos 7:14-15).
 - (c) In their call the Lord not only commissioned them but also summarised their message or task; he also warned Isaiah (6:9-13), Jeremiah (1:17-19) and Ezekiel (2:3-7; 3:7-11) of the opposition to them and the rejection of their message.
 - (d) Like the judges, a prophet was 'a man of the Spirit' (Hos 9:7) who was inspired by God's

Spirit to speak God's word (Neh 9:30; Isa 48:16; Micah 3:8; Ezek 2:2; Zech 7:12).

- (e) The prophets were under constraint to proclaim God's word (Amos 3:8) and often did so reluctantly (Jer 1:6-8; see Jeremiah's 'rape' by God in 20:7).
- (f) Their whole lives were involved in the proclamation of God's word:
- Hosea's marriage in 1-3
 - Jeremiah's suffering in 34-44; see his laments in 11:18-20; 15:10-12, 15-21; 17:14-18; 18:19-23; 20:7-12, 14-18
 - Ezekiel's dumbness in 3:25-27; 24:27; 33:21-22, and his wife's death in 24:15-27.
- (g) They were called to suffer with God as well as with his people:
- (1) By marrying Gomer, Hosea experienced something of God's agony at Israel's rejection of Him (Hos 1-3).
 - (2) Just as God identified with his people and suffered with them in his judgment of them, so Jeremiah personally experienced the grief of God over his people as well as their suffering under God's judgment (Jer 4:19-22; cf. 8:18 - 9:3; 9:10-11; 10:199-21; 12:7-13, 14:17-18; 15:5-9).
 - (3) Ezekiel bore the guilt of the people in his charade on the siege of Jerusalem (Ezek 4-5) and felt something of God's pain at the destruction of Jerusalem by the death of his own wife (Ezek 24:15-27).
- (h) Since they were sent by him, they spoke in his name (Dan 9:6).

3. The prophets were **messengers of the Lord** (Isa. 44:26; Hag. 1:13), heralds of the heavenly king (Isa. 6:8).

- (a) They were admitted to God's heavenly **council** (*sod*), so that they could both announce and explain his royal decrees (Amos 3:7; Jer 23:18,21-22; cf. Isa. 6).
- (b) They served as the Lord's **mouth** (Jer 15:19).
- Isaiah's lips and mouths were cleansed, so that he could speak God's holy word (Isa 6:5-7).
 - Ezekiel was given God's words as a scroll to eat (Ezek 1:8 - 3:11) and received them in his heart (3:10).
 - God put his words in Jeremiah's mouth (Jer 1:9; cf. Exod 4:15; Isa 51:16; 59:21), so that he spoke from God's mouth (Jer 23:16).
- (c) They spoke **the word of the Lord** (*debar YHWH*) as is indicated by the stock formulae for the presentation of their message.
- "Thus says the Lord."
 - "The word of the Lord came to me."
 - "Says the Lord" (RSV) or "declares the Lord" (NIV): (lit. whisper of the Lord).
- (d) They often delivered the accusation and sentence of the heavenly king (Micah 3:8).
- (1) This is evident in the oracles of judgment which are derived from the forms and vocabulary of Israelite courts.
 - (2) In its simplest form it consists of an indictment or formal accusation (eg. Amos 3:9-10), followed by a sentence of judgment (eg. Amos 3:11; see the use of **therefore**).
 - (3) They were not social critics and reformers, but rather proclaimed God's justice as demand or assurance, as a call to repentance or accusation, as a sentence of condemnation or of vindication.
- (e) They also proclaimed oracles of salvation.

- (1) They were modelled on priestly oracles given in response to individual or national laments.
 - (2) These had four main elements which are found in Isa 41:8-20
 - Direct address of the people by God (8-9, 14^a)
 - The self-disclosure of the Lord (10, 13, 14, 17).
 - The purpose (16^b, 20) and result (11-12, 17^a) of God's help.
 - The promise of help often introduced by: "Fear not" (10, 13, 14, 15-16^a, 17^b-19)
- (f) The message of the prophets was a performative utterance that enacted what it proclaimed (Isa 55:10-11).
- (1) The prophets enacted God's will at a point in Israel's history by speaking God's effectual word of judgment (Hos 6:5) or salvation (Isa 44:24-28).
 - (2) When they spoke of the future, they did not just predict what God would do but actually set in train what was about to happen (1 Kgs 17:28).
 - (3) These prophecies of God's future deeds were usually couched in the **prophetic perfect**, since what God had spoken was certain to occur and so in a sense had occurred once it was spoken (Isa 1:20; 40:5; 58:14).
 - (4) God's word was conceived as a **power** or **an agent** that was **sent** by him (Isa 9:8), **performed** its mission (Isa 55:11) and **remained** for ever (Isa 40:8). It was like a fire with wood (Jer 5:14; 23:29; cf 20:9), or a hammer with rock (Jer 23:29).
 - (5) In Ezekiel's vision of the valley with the bones, the Lord's Spirit which resurrects and revives Israel, is bestowed by the word of the prophet (Ezek 37:1-14).
- (g) The performative character of prophecy is evident from its connection with symbolic enactments.
- Ahijah's tearing of his new cloak into twelve pieces (1 Kgs 11:30)
 - Hosea's marriage (1-3)
 - Isaiah's names for his children (8:1-10) and the charade of the prisoner of war (20:1-6)
 - Jeremiah: avoidance of mourning and feasting (16:5-9), the waist cloth (13:1-11), celibacy (16:1-13), smashing of clay pot (19:1-5), wearing of yokes (27:1-28:17), purchase of land (32:1-44), offer of wine to the Rechabites (35:1-19), laying of stones in Egypt for Nebuchadrezzar's throne (43:8-13), casting of scroll in Euphrates (51:59-64)
 - Ezekiel: dumbness (3:24-27; cf 24:26-27; 33:21-22), charade of siege (4-5), charade of prisoner of war (12:1-20), charade of Babylonian king at the crossroads (21:18-27), lack of mourning for wife (24:15-27).
- (h) The history of Israel in Canaan was shaped by the prophetic word from the choice of Saul and David to the exile in Babylon and the building of the second temple.
- (1) By speaking God's word into human history the prophets made history not only in the land of Israel, but also on the international stage (Jer 1:9-10).
 - (2) Isaiah therefore compares the prophetic word to the performative word of God in creation (Isa 44:24-28; 51:16; cf. 55:10-11). Hence, when God ceases to speak his word, Israel experiences a drought which devastates it totally (Amos 8:11-14).
 - (3) The connection between prophecy and history is expressed by the ambiguity of *dabar* in Hebrew which means both **word** and **event** (Deut 18:22).
 - (4) The Deuteronomic history from Joshua to 2 Kings is therefore regarded as prophecy in the Hebrew Bible.

- (5) Since prophecy makes history, it must be understood in the light of its historical setting (eg. Isa 1:1), just as it in turn reveals and explains God's work in history (Amos 3:6-7).
 - (6) Since the word of the prophets came from God and belonged to him, the Old Testament is not interested in the experiences of the prophets unless the stories about them explained the role of the prophets, as is the case with Elijah and Elisha, or else clarified their message, as with Hosea and Jeremiah.
 - (7) The messages of some prophets were recorded, because their word was addressed to a national or international audience and so continued to shape the history of Israel and the destiny of the nations (see the postscript in Hos 14:9 and Zech 1:2-6).
4. The Deuteronomic tradition understood the function of the prophets in the light of the law.
- (a) Moses was regarded as the first and the greatest of the prophets (Deut 34:10-12).
 - (b) There was a succession of prophets after him who were raised up by God to speak in his name (Deut 18:15-22).
 - (c) They were regarded as preachers of repentance and champions of orthodox worship as instituted by Moses (2 Kgs 17:13).
 - (d) Their teaching (*toah*) was therefore subject to the law of Moses and had to be consistent with it (cf. 2 Kgs 22:15-20).

c. The Reception of God's Word by the Prophets

1. The clearest subjective description of prophecy is given in Numbers 23-24 for the pagan prophet Balaam.
 - (a) After Balaam had offered sacrifices to God, he waited on God to reveal his word to him through omens (Num 24:2-5, 14-16; 24:1).
 - (b) He also received his message by the inspiration of God's Spirit in the form of an audible vision (Num 24:2-4, 15-16).
2. Prophets like Isaiah seemed to have received their message mainly in a visionary form.
 - (a) Such a prophet was called a **seer** (*ro'eh*).
 - (b) They **saw** their message as a **word-event** (*dabar*: Isa 2:7; Amos 1:1; Mic 1:1) or as a **vision** (*chazon*: Isa 1:1) or as a **burden** (*massa'*: Isa 13:1; Hab 1:1).
 - (c) God spoke parabolically through them (Hos 12:10).
3. Prophets like Jeremiah received God's word by hearing it spoken to them (Jer 1:4-8; cf. Isa 50:4).
 - (a) It was given to them in answer to prayer (Jer 23:35,37).
 - (b) They expressed this experience by the formula: "The word of the Lord came to me."
 - (c) Since this occurred while they were awake, Jeremiah was suspicious of prophets who received their message in dreams (Jer 23:25-32).
4. While most classical prophets received their message in a sober state, some prophets such as Ezekiel received their message in a state of heightened consciousness.
 - (a) The Spirit of God entered Ezekiel, raised him on his feet, lifted him from his place and brought him to another place (Ezek 2:2; 3:12,24; 8:3; 11:1,5,24; cf. 2 Kgs 2:16).

- (b) The behaviour of such prophets led people to consider that they were insane (Hos 9:7; cf. Jer 29:26).
- (c) Ecstatic prophets were often open to occult influence and promoted pagan practices (Zech 13:2-6).

d. The Consultation of Prophets.

1. Since prophets had access to God's council and so could influence the decisions made by him, they often interceded for their fellow country people (1 Sam 12:22; 1 Kgs 17:17-24; cf. Jer 15:11; 18:20).
2. People who needed help from God **asked/sought** (*darash*) the prophets to intercede for them so as to secure a favourable word from God (Jer. 37:3-10; cf. 1 Kgs 14:1-5, 2 Kgs 1:2-4).
3. Prophets therefore functioned as intercessors in Israel (note the use of the verb **answer** in Jer 23:35,37).
 - (a) They stood in the **breach** before God to avert his wrath against his people (Ezek 13:4; 22:30-31).
 - (b) God forbade Jeremiah to intercede for Judah and Jerusalem, when he had finally decided to destroy Judah and Jerusalem (Jer 7:16-20; 11:14-17; 14:11-12).

e. The Distinction between True and False Prophecy.

1. Prophets were just as common in paganism as in Israel (cf. the prophets of Baal in 1 Kgs 18:2-40; 19:1; 2 Kgs 10:19).
 - (a) They spoke in the name of their gods.
 - (b) They practiced divination (Isa 2:6; Zech 10:2).
2. Since they were empowered by 'unclean spirits' they exercised supernatural power (Zech 13:2; cf. Hos 4:12).
 - (a) They could perform miracles (Deut 13:1-5).
 - (b) They could descry future events by augury, divination and necromancy (Deut 18:10-11).
 - (c) The Israelites were forbidden to practise such forms of prophecy (Deut 18:9-14; cf. Exod 22:18; Lev 19:26-28,31; 20:6,27).
 - (d) Since the living God had made his word available to them, they had no need to approach pagan prophets (cf. 1 Kgs 1:3,16 in 1:2-16) and to consult the spirits of the dead on behalf of the living (Isa 8:19; cf. 1 Sam 25).
3. While pagan prophets were easy to identify, since they counselled apostasy (Deut 13:1-5), false prophets were less easy to spot as they spoke in the Lord's name.
 - (a) Even the Lord's prophets could be misled to say what people wanted to hear (1 Kgs 22:5-28; cf. Mic 3:5-7).
 - (b) The problem of false prophecy emerged in the late monarchy and came to a head at the time of Jeremiah (Isa 28:7-8; 29:9-10; Micah 3:5-8; Jer 2:8,26-28; 5:11-13,30-31; 6:13-15; 8:10-12; 14:13-18; 23:9-40; 27-29; Ezek 13:1 – 14:11; 22:28).
 - (1) They prophesied peace and prosperity to sinners (Micah 3:5; Jer 6:13-15; 8:10-12; Ezek 13:10).

- (2) They condemned the righteous and justified sinners (Ezek 13:19,22; Jer 23:13-14; cf. Jer 5:30-31).
 - (3) They denied God's judgment on Israel's rebellion (Jer 5:12; 23:17).
 - (4) Instead of standing in the breach as intercessors (Ezek 13:5; 22:30), they whitewashed sin and rebellion against God (Ezek 13:10-16; 22:28-29).
4. Three criteria seem to have been employed to distinguish between true and false prophecy: practical, liturgical, moral.
- (a) If a part or all of the prophecy was fulfilled, then the prophet had spoken God's word (Deut 18:19-22; Ezek 33:33).
 - (1) The test of fulfilment applied especially to prophecies of prosperity (Jer 28:5-9), since these were popular and paid well (Micah 3:5-7,11; Jer 6:13-14; 8:10-11).
 - (2) Since the prophecies of Isaiah had to do with the remote future, he wrote them down for his disciples, so that they would recognise the fulfilment of them (Isa. 8:16-18).
 - (b) False prophets led people away from the worship of the Lord as commanded in the law of Moses (Deut 13:1-5; cf. Jer 2:26-28).
 - (c) False prophets were inclined to practice and condone adultery (Jer 23:13-15; cf 29:21-23) and injustice (Jer 5:25-31; Ezek 22:27-30), whereas true prophets turned people from their sins (Jer 23:22) by preaching repentance.

f. God's Judgments on Israel

1. All the classical prophets announced God's judgments.
 - (a) While Obadiah, Jonah, Nahum and Habukkuk proclaimed God's judgments against pagan nations for their evil doing, the other prophets also proclaimed God's judgments on his own people.
 - (b) Their message was always addressed either to the nation as a whole or its leaders.
 - (c) While Hosea and Amos proclaimed God's judgment on the Northern Kingdom, Isaiah, Jeremiah, Ezekiel, Joel, Micah, and Zephaniah addressed Judah and Jerusalem.
 - (d) Haggai, Zechariah and Malachi addressed the post-exilic community (cf. Isaiah 40-66).
2. God's judgment on a particular offense was often announced as an act of just punishment that corresponded to the event.
 - (a) The punishment was an act of poetic justice which fitted the crime (Isa 1:21-26, 29-30; 7:9; 8:5-8; 28:1-4, 7-13, 14-18; 29:1-3; 30:15-17; Jer 5:12-17; 14:13-16; Hos 7:11-12; Amos 6:1-7; Micah 7:4).
 - (b) The punishment of the offense was the same as the offence in accordance with the principle of talion ie an eye for an eye (Isa 33:1; Jer 23:1-4; 30:16; Ezek 35:14-15; 36:6-7; Hos 4:4-6; 8:1-6; 12:3; Joel 4:4-8; Obad 15-16; Micah 2:1-5; Hab 2:6^b-8^a, 15-16).
 - (c) The means of crime was the object of punishment for the crime.
 - The instrument of the crime: Isa 3:16-4:1; Hos 10:1-3, 13-15; Micah 1:7; 3:5-7, 15
 - The office of the offender: Amos 7:16-17; Hos 4:4-6; Micah 3:5-7
 - (d) The evil intention of the crime was frustrated as the punishment for it (Isa 5:8-10; 30:1-5, 15-17; 31:1-3; Hos 4:7-10; Amos 5:10-11; Mic 2:1-5).

3. God's judgment had two sides to it, for in judging he not only dealt with sin and its consequences but also vindicated the righteous and restored the social order to its proper condition.
- (a) Even though the message of condemnation predominated, condemnation was not God's final word, for he always judged evil doers in order to deliver those who repented from the consequences of their evil doing (Isa 1:18-20, 24-28).
 - (b) Just as a metal worker refined impured metal and removed the dross from it in his crucible, so the Lord refined his people with the fire of his judgment (Isa 1:25; 4:4; 48:10; Jer 6:27-30; 9:6-8; Ezek 22:17-22; Zech 13:9; Mal 3:1-4).
 - (c) Like a parent or a teacher with a rebellious child, the Lord **disciplined** and **taught** his people a lesson through the message of the prophets.
 - (1) See the use of the verb *yissar* for this activity in Jer 2:19; 6:8; 30:11; 31:18; 16:28; Ezek 23:48; Hos 10:10.
 - (2) See the use of its noun *musar* in Isa 26:16; Jer 2:30; 5:3; 7:28; 10:24; 30:14; 32:33; 35:13; Ezek 5:15; Hos 5:2; Zeph 3:2,7.
 - (3) These terms cover four aspects of the educational process
 - The instruction and training of right behaviour.
 - Warning about and criticism of wrong behaviour.
 - Rebuke and reprimand for wrong behaviour.
 - Disciplinary action and punishment to correct wrong behaviour.
 - (d) In this way he not only dealt with the sin of his people publicly in the forum of human history but also demonstrated his nature as a God of mercy and grace (Ezek 22:44; 36:16-32; cf. Isa 48:9-11).
 - (e) By both judging and saving his people he manifested his holiness to the nations (Ezek 28:25; 36:23; 39:27).
4. Many prophets proclaimed 'the day of the Lord'.
- (a) The term seems to have been commonly used in the theology of divine warfare as celebrated on the Feast of Tabernacles.
 - (b) On his day the Lord would defeat his enemies in battle, vindicate Israel as his righteous people, and restore justice to the world.
 - (c) Beginning with Amos (5:18-20), the prophets included Israel and Judah among the enemies under divine judgment (Amos 2:4-8; 3:1-2; Isa 1:24-25) on the Lord's day (Isa 2:12-22).
5. While the specific reasons for the Lord's condemnation of his people varied, they all had to do with Israel's sin against the Lord.
- (a) Hosea condemned Israel for its harlotry in forsaking the Lord in favour of Baal and other pagan deities (Hos 1:2).
 - (b) Amos condemned Israel for perverting God's justice in the courts of law and using ill-gotten gains in sacrificial worship (Amos 2:6-8).
 - (c) Isaiah condemned Judah for its arrogance and rebellion against God (Isa 1:2-3; 3:8; 5:12).
 - (d) Micah condemned the leaders of Judah for taking land from poor farmers (Micah 2:1-2).
 - (e) Jeremiah condemned the people for their refusal to heed the call for repentance from the prophets (Jer 7:13-15; 8:4-7).
 - (f) Zephaniah condemned the people of Jerusalem for their refusal to learn from the Lord's judgment of other nations (Zeph 3:1-7).

- (g) Ezekiel condemned the people left behind by the Babylonians in Jerusalem for defiling his holy sanctuary (Ezek 5:11).
6. Isaiah, Jeremiah and Ezekiel came to realise that sin of Israel and its solution went far deeper than the level of their behaviour.
- (a) Isaiah was told to aggravate the people's blindness and deafness to God by making their hearts even more gross, insensitive and unresponsive to him in the face of his judgments (Isa 6:9-10). Only after the time of judgment had passed would their eyes and ears be opened to the Lord again (Isa 29:18-21; 30:19-22; 32:3; 35:5).
- (b) Jeremiah complained that the hearts of the people were so corrupt (Jer 17:9) that they couldn't change their behaviour, since as their evil had become part of their character (Jer 13:23). The only solution to this was for the Lord to give them **new hearts** (Jer 24:17; 32:39) and put his **teaching** in them (Jer 31:33; 33:39).
- (c) Through Ezekiel the Lord promised to remove their old stony hearts and to give them his own **Spirit**, so that they could and would be obedient to him (Ezek 11:19-20; 36:26-27; cf. 18:31; 37:14; 39:29).
7. While there was no hope for the nation as a whole (Amos 8:2; 9:8-10; Isa 10:23), the prophets declared that the Lord would save a **remnant** (*she'ar/she'rith*) of survivors (*pelitah*) from the day of judgment.
- (a) Like the stump of a tree chopped to the ground, the remnant was the 'holy seed' of a new nation (Isa 6:11-13; cf. Ezra 9:2).
- (b) The Lord promised to forgive (Mic 7:18; cf. Amos 5:15) and gather a remnant from the Assyrian and Babylonian captivity (Isa 11:11, 16; Jer 23:3; 31:7; Micah 2:12), so that they could return/repent (Isa 7:3; 10:20-21), be holy (Isa 4:2-4), and prosper in Zion (Isa 37:31-32; Mic 5:7-9; cf. Isa 28:5-6).
- (c) The people who returned from exile in Babylon were regarded as that remnant (Hag 1:12,14; Zech 8:6, 11-12; Ezra 9:8, 13, 15).
- (d) On the final day of the Lord the remnant of people who took refuge in the Lord on Zion would be delivered (Joel 2:32; cf. Obad 17).
8. All the classical prophets proclaimed the deliverance and restoration of Israel after the day of judgment.
- (a) The Lord would redeem his people from captivity and bring them back to his land (Isa 11:10-16; Micah 2:12-13; 4:6-7; Zeph 3:19-20; Jer 23:3, 7-8; 30:10-22; 31:7-9; Ezek 20:42; 28:25-26; 36:24; Zech 10:6-12).
- (b) The Lord would himself **atone** for his people (Ezek 16:63), forgive them (Micah 7:18-20), cleanse them (Ezek 36:25; 37:23), and accept them (Ezek 20:40-41; 39:28-29).
- (c) He would reunite the divided kingdom (Hos 1:11; Jer 3:18; Ezek 37:15-23).
- (d) He would make a new covenant with them (Jer 31:31-34; 33:40; Ezek 16:16-62; 34:30-31; 37:26-28).
- (e) He would transform them by giving them new hearts and his own Spirit, so that they could be obedient to him (Jer 24:17; 32:39; Ezek 11:19-20; 18:31; 36:26-27; 37:14; 39:39).
- (f) They would once again worship the Lord at the temple on Mt Zion (Jer 31:10-14; 33:10-

11; Ezek 20:40-41; Zeph 3:14-17).

- (g) After their restoration they would be ashamed of their sins (Ezek 16:61-63; 20:42-44; 36:31) and would no longer practice idolatry (Isa 17:7-8; 30:22; Ezek 11:18; 37:23; cf. Mic 8:13-14; Isa 2:20-21).
- (h) Then they would prosper in the land once again (Amos 9:13-15; Hos 14:4-7; Isa. 27:6; Ezek 36:8-15, 33-38).

g. God's Judgment of the Nations.

1. Whereas only Jeremiah was appointed by the Lord as a **prophet to the nations** (Jer. 1:5), all the classical prophets also served as the Lord's messengers to them.
 - (a) Even the pagan prophet Balaam not only uttered oracles about Israel (Num 23-24) but also announced Israel's defeat of the Moabites and Edomites (Num 24:15-19), the destruction of the Amalekites and Kenites (Num 24:20-22), and the attack on the Assyrians by the Philistines (Num 24:23-24).
 - (b) Prophets were often consulted before battle to secure a victory from the Lord against Israel's enemies (cf. 1 Kgs 22:1-28; 2 Kgs 3:4-27; 6:11-19; 13:14-19).
 - (c) Thus the king of Israel called Elisha **the chariotry and cavalry of Israel** (2 Kgs 13:14) and the pagan Syrians believed that he could eavesdrop on the private conversations of the Syrian king (2 Kgs 6:12).
2. The books of the prophets contain many oracles concerning the nations.
 - (a) The message of some prophets deals almost exclusively with the fate of pagan nations.
 - Obadiah prophesied against the Edomites for helping the Babylonians sack Jerusalem
 - Nabum announced the destruction of Nineveh
 - Habukkuk announced the destruction of the Assyrians by the Babylonians, followed by their destruction
 - (b) The books of other prophets contain oracles for the nations.
 - Amos 1:3 – 2:3: Syrians, Philistines, Phoenicians, Edomites, Ammonites, and Moabites
 - Joel 3:4-8: Phoenicians and Philistines
 - Isaiah 13–23: Babylonians, Philistines, Moabites, Syrians, Egyptians, Arabians, and Phoenicians
 - Jeremiah 46–51: Egyptians, Philistines, Moabites, Ammonites, Edomites, Kedarites, Elamites, and Babylonians
 - Zephaniah 2:4-15: Philistines, Moabites, Ethiopians, and Assyrians
 - Ezekiel 25–32: Ammonites, Moabites, Edomites, Philistines, Tyrians, and Egyptians
 - Zechariah 9:1-8: Syrians, Phoenicians, and Philistines
3. The prophecies addressed to the nations presuppose that the Lord is at work in international history for the benefit of all nations on the earth.
 - (a) Just as he brought Israel from Egypt, so he brought the Philistines from Crete and the Syrians from Kir (Amos 9:7).
 - (b) He appointed the Assyrians as his rod (Isa. 10:5) and axe (Isa 10:15) to execute his judgments on Israel (Isa 5:26-30).
 - (c) He appointed Nebuchadnezzar as his **servant** to destroy Judah and Jerusalem (Jer 25:9-11) and gave him the wealth of Egypt, because he attacked Tyre for the Lord (Ezek 29:17-

20).

- (d) He raised up Cyrus as his **messiah** to perform his **purpose** by destroying the Babylonians (Isa 48:14; cf. 46:9-11), and to act as the **shepherd** of Israel (Isa 44:28). The Lord who ruled over all the earth and its rulers (Isa 40:2-23), made Cyrus victorious over the nations and their kings (Isa 41:2-4).

4. Most of the prophecies to the nations were oracles of judgment.

- (a) They presupposed God's government of the whole world and the operation of divine justice on an international scale.

(b) They condemned specific nations for two main reasons:

- For arrogance against God (Isa 2:12-17; 10:12-14; 16:6; 23:6-12; Jer 48:28-33; Ezek 31:1 – 32:15) and for regarding themselves and their leaders as divine (Isa 14:13-14; 47:7-8, 10; Ezek 28:1-19; Obad 2-4; Zeph 2:15).
- For atrocities committed against other nations (Amos 1:3 - 2:3) and their mistreatment of Israel (Ezek 25; Joel 3:1-8, 19-21; Obad 10-16; Zeph 2:8-10).

- (c) The nations would eventually be treated as they had treated other nations (Joel 3:7; Obad 15; Jer 25:12-14; Hab 2:8).

5. Each day of judgment upon a particular nation was a warning of the final day of the Lord with judgment and salvation on a cosmic scale (Isa 13:2-16; Jer 25:30-32; Joel 1:15; 2:1-2, 10-11, 20 – 3:21; Zeph 1:2 - 2:3; 3:8; Zech 14:1-21; Mal 3:1-5, 17-18; 4:1-5).

- (a) The judgment of the Northern Kingdom by the Assyrians prefigured the Lord's judgment of Judah and Jerusalem (Hos 4:15; 5:5; 8:14; Amos 2:4-5; 6:1).

- (b) Just as the day of the locust plague in Joel prefigured the judgment and deliverance of Jerusalem from the Assyrians and Babylonians, so that day prefigured the judgment of the nations and the deliverance of the penitent in Zion (Joel 2:30 – 3:21).

- (c) According to Isaiah, the Lord's judgment of Babylon and the nations (Isa 13:17 – 23:18) prefigured his judgment of the whole earth (Isa 13:1-16) and all evil cosmic powers (Isa. 14-17).

- (d) In Zephaniah the Lord's judgment of particular nations (Zeph 2:4-15) was meant to teach the people of Judah to seek the Lord before his great final day (Zeph 1:1 – 2:3; 3:1-13).

- (e) According to Jeremiah 25, God's judgment of Judah and Jerusalem was the beginning of his judgment of all the kingdoms of the world.

6. Through the prophet Isaiah and his successors, the Lord revealed his **policy** (*'etzah*) for the nations.

- (a) In the latter days the Lord would raise up Mt Zion as a shrine for all the nations (Isa 2:1-4; Micah 4:1-4; cf. Jer 3:17).

- (1) The Lord would reveal his glory to all people on Mt Zion (Isa 40:5; 60:1-3; 66:18; cf. 4:5; 11:10).
- The whole city could be God's temple (Isa 4:5-6; 60:1-3, 19; cf. Jer 3:17).
 - The people of Zion would proclaim God's presence with them to the nation in a song of praise (Isa 12:4-6).

- (2) The Lord would teach the nations his ways and make peace between them through their worship of him (Isa 2:2-3).

- (3) The Lord would gather foreigners as well as his people, bring them to Zion, and accept their sacrifices at the temple, which would become a **house of prayer for all nations** (Isa 56:6-8; 60:5-7; cf. Mark 11:15-17).

- (4) The Lord would purify the speech of foreigners, so that they could invoke and

serve him (Zeph 3:9).

(5) The Lord would prepare a sacrificial banquet for the nations on Mt Zion to celebrate the death of death (Isa 25:6-8; cf. 55:3-9).

(6) The Lord would chose some foreigners to be his priests and levites (Isa 66:21; cf. 56:6).

(b) The nations who would be redeemed by the Lord, would go in pilgrimage to Zion with the people of Israel and become God's holy people (Isa 2:23; 62:10-12).

- They would go along with the Jews to seek the Lord's favour in Jerusalem (Zech 8:20-23) and join his people, since he was in the midst of them (Zech 2:11; 8:23).
- They would come to Zion and acknowledge the presence of God there (Isa 45:14; 49:23).
- They would bring the people of Israel back with them as their offerings to the Lord on Zion (Isa 60:8-9; 66:20; cf. 49:22-23).
- They would celebrate the Feast of Tabernacles with the Israelites in Jerusalem (Zech 14:14-19).
- They would pay tribute to the Lord and bring offerings to the Lord in Zion (Isa 18:7; 23:18).
- They would join Israel in bowing down and prostrating themselves before the Lord (Isa 45:23; 66:23; Zeph 2:11).
- They would join Israel in praising the Lord to all the earth (Isa 25:3-5; 42:10-13; 66:19).
- All nations who survived the Lord's judgment would therefore be called from their idols to turn to the Lord and acknowledge him as the source of their salvation and justification (Isa 45:20-24; cf. 55:5-7; Jer 12:14-17).

(c) The nations would also serve the Lord in their own lands.

(1) The Egyptians would build an altar to the Lord, offer sacrifices to him and pray to him in their land (Isa 19:19-22).

(2) Throughout the world the nations would honour the Lord's name by presenting incense and pure offerings with prayer to him (Mal 1:11 in NIV, 14; cf. 1 Cor 1:2; 1 Tim 2:8).

7. The Messianic King would implement God's plan for the nations.

(a) The Lord would raise him up as **an ensign** for amnesty (Isa. 12:10) and a **light to the nations** (Isa 42:6; 49:6).

(b) By teaching the nations, he would establish God's just rule on earth (Isa 42:1-4).

(c) He would not only restore the survivors of Israel but would also deliver the nations from darkness (Isa 49:6; cf. 42:6-7).

(d) He would offer his life as a **guilt offering** for all people (Isa 53:11-12) and act as their priest by **sprinkling** them with his own blood (Isa 52:12).

(e) The kings of the earth would be silenced by him (Isa 52:15) and prostrate themselves before him (Isa 49:7).

(f) He would establish international peace by disarming the nations in his dominion (Zech 9:9-10; cf. Micah 5:4-5^a).

h. The Ultimate Fulfilment of Prophecy at the Close of the Age.

1. When the people did not understand his prophecies and refused to respond to them, Jeremiah declared that people would understand them after their fulfilment in the latter days (Jer 23:20; 30:24).

2. When many of the prophecies were not obviously fulfilled and the people became sceptical about their validity for them, Ezekiel announced that **every vision** would find its fulfilment in the near future (Ezek 12:21-28).
3. Habakkuk was told that the vision of divine judgment on the wicked and the vindication of the righteous would occur at **the end** of the present era (Hab 2:2-5).
4. According to Daniel 9:24-27, all visionary prophecy would be fulfilled and the end would occur at the coming of the Messiah to Jerusalem.
 - Then the exile would be over and Jerusalem would be restored.
 - Then the rebellion of Israel would end and their sin would be atoned for.
 - Then the people would receive everlasting vindication/righteousness and prophecy would cease.
 - Then the Holy of Holies/Most Holy One would be anointed.
5. This understanding of prophecy seems to be presupposed by the editors of the prophets.
 - (a) It determined their arrangement of the prophetic oracles.
 - (b) It is evident in the arrangement of Isaiah, the structure of which indicates that the vision of Zion's exaltation in Isaiah 2:1-4 would be fulfilled in heavenly Jerusalem after the creation of a new heaven and new earth (Isa 65-66).
6. The New Testament understands all prophecy in this eschatological fashion (Acts 3:18-24; Rom 16:25-26; 1 Cor 10:11; 1 Pet 1:10-12).

E. THE RELATIONSHIP BETWEEN THE OLD AND NEW TESTAMENTS

I. CONTINUITY IN THE HISTORY OF SALVATION

- a. The life and teaching of Jesus was shaped by the history of Israel as recorded in the Old Testament.
- b. His work is the culmination of that history in two ways:
 1. The history of Israel's sin and rebellion against the Lord culminates in the rejection of Jesus and his crucifixion under the instigation of its leaders.
 2. The history of God's dealings with Israel in judgment and salvation culminates in the ministry of Jesus and his exaltation as Messiah.
- c. God's dealings with Israel in judgment and salvation sets the pattern or type of his dealings with all people and the whole world in and through Christ (see G. von Rad. *Old Testament Theology*, vol 2, 362 ff).
- d. Since Israel's rejection of Jesus as the Messiah, the Church is the **place** for God's saving presence on earth. He uses it both to exhibit and implement his eschatological plan for the whole of humanity (Eph 3:8-10).
- e. Just as the Church was created by the gospel to bear witness to it, so Israel will remain separate from the Church as a witness to God's faithfulness and the truth of his law until the last days (Rom 9-11).

II. CONTINUITY IN REVELATION

- a. Both the Old and the New Testament are the revealed word of God. The same God, whom we confess as Father, Son and Holy Spirit, speaks to us in both Testaments.
- b. The revelation of God's word, which began with Abraham and continued through the prophets, culminates in Jesus (Heb 1:1-2).
 1. He fulfills the moral, civic and ceremonial law (Matt 5:17; Luke 24:44).
 2. He fulfills all prophecy (Matt 5:17; Luke 24:44).
 3. He is the fulfilment of the teaching by the sages (Matt 12:42; 1 Cor 1:30; Col 2:3).
- c. Jesus not only speaks God's word but is himself that word incarnate in human form (John 1:1-18).
- d. When Jesus speaks, he speaks both as a **human being** in continuity with all Israel in the Old Testament (eg. Matt 27:46), as well as **God** in continuity with all his speaking in the Old Testament (eg. Matt 5:21-22).
- e. The critical and yet life-giving dialogue between God and his people, begun with the people of Israel, is deepened by our Lord and extended to include the gentiles in the New Testament.
- f. The same word which shaped the life of Israel as a liturgical community and revealed God's gracious presence to Israel in its worship, shapes the life of the church and preaches his presence

in its worship.

III. CONTINUITY IN WORSHIP

- a. In both testaments God institutes divine worship through his word, so that he can meet with his people as their God.
 1. Through Moses he instituted the tabernacle, the sacrificial ritual and the priesthood as his gift to them in the old covenant (Exod 19-34).
 2. Through Jesus he instituted the Lord's Supper as his new covenant with them as prophesied in Jer. 31:31-34 (Matt 26:26-28; 2 Cor 3:4-18; Heb 8-10).
 3. The distinction between the old covenant/testament and new covenant/testament expresses the continuity and discontinuity between the worship of Israel and the worship of the Church (Acts 2:46-47).
 - Presence of same Lord addressed with the same prayers and proclaimed with the same praises (Acts 24:14; 26:6-7)
 - Worship in a different temple with a different priesthood and different sacrifices (Acts 2:42).
- b. The books of both testaments were canonised by the Church for reading in divine worship and for the proclamation of God's presence and activity in it.
 1. We use the psalms in our worship and pray them with Christ.
 2. We have an Old Testament reading for each Sunday as the word of God to us.
- c. The divine service by Israel of the Lord, as revealed in the Old Testament, culminates in the service performed by Jesus for us and with us in the heavenly sanctuary.
 1. Since Jesus is true God, the glorious presence and activity of God in the temple is fully manifest to us in the presence and activity of the risen glorified Lord Jesus through the means of grace in our worship (John 1:14-18).
 2. Since Jesus is true man, he serves us in the holy liturgy as our high priest who has fulfilled the ceremonial law of the Old Testament and acts as our chief liturgist (Heb 8:2,6) who leads us in our prayers, praises and sacrificial service (Heb 7:23-25; 13:15).
- d. The split between Jewish and Christian worship resulted from the rejection of Jesus as the Messiah by the Jews and the destruction of the temple as a common place of worship.
- e. The Old Testament reminds the Church of the enduring significance of the first commandment in its life and worship. Whenever the Church has rejected the Old Testament and its Jewish roots, it has lapsed into paganism, as was the case in Nazi Germany, or syncretistic gnosticism, as is the case in present day America and Australia.

IV. CONNECTION BETWEEN PROPHECY AND FULFILMENT

- a. While most prophecies in the Old Testament seem to refer either to their own time or the events in the near future, some prophecies refer rather to a remarkable change of circumstances in the remote future as indicated by the following terms:
 1. "Behold the days are coming": Jer 7:32; 9:25; 16:14; 19:6; 23:5,7; 30:3; 31:27; 31, 38, 33:14; 48:12; 49:2; 51:47, 52; Am 8:11; 9:13.
 2. "In the latter days": Isa 2:2; Jer 23:20; 30:24; 49:39; Ezek 38:8, 16; Hos 3:5; Micah 4:1; Dan 10:14.
- b. In the post-exilic period many of these prophecies were understood eschatologically under the influence of two factors:

1. They had not yet been fulfilled or, at the best, been only partially fulfilled.
 2. They were reinterpreted in the light of apocalyptic theology with its belief in a cataclysmic cosmic day of the Lord and an **end** of time as found in Habakkuk and Daniel (Hab 2:3; Dan 8:17, 19; 9:26; 11:27, 35, 40, 45; 12:4, 6, 9, 13; see the use of "in the latter days" in this sense in Dan 10:14).
- c. According to Daniel 9:24-27, prophecy would be fulfilled and the end would occur with the coming of the Messiah to Jerusalem.
- d. Like the rabbis, Jesus and the apostles interpreted prophecy historically and eschatologically:
1. They did not deny its historical fulfilment but regarded it as only preliminary and partial.
 2. The ultimate fulfilment of all prophecy was to occur in the last days and the age to come (Acts 3:17-24; 1 Pet 1:10-12).
 3. The apostles seem to regard the whole of the Old Testament as eschatological prophecy (Heb 1:1-2; 2 Pet 1:20-21; cf. Rom 15:3-4, 9-12; 16:26; 1 Cor 9:10; 10:1-11).
- e. All the promises given by God to Israel in the Old Testament find their ultimate fulfilment in and through Christ (2 Cor 1:20).
1. We need to distinguish between their partial fulfilment in Israel and the ultimate fulfilment in Christ (eg. Ps 2 as reference to the kings of Judah as well as to Christ in Acts 4:25,26; 13:33; Heb 1:5, 5:5).
 2. Since baptised Gentiles are incorporated into Christ, they are heirs with him and all Israel of all God's promises to Israel (Eph 3:4-6).
- f. Many prophecies not only spoke into their contemporary situation but also proclaimed the day of the Lord and the advent of God's kingdom at the close of the age (Acts 3:17-24).
1. They proclaimed what was about to happen to Israel as was the case with the announcement of the Lord's day by Amos which brought about the Assyrian exile (Amos 5:18 - 6:14).
 2. But that day of the Lord also prefigured the Lord's day of judgment on Judah by the Assyrians in 701 BC and by the Babylonians in 586 BC.
 3. All these events were taken by Isaiah and Joel as precursors for the final day of universal judgment.
- g. Much of the Old Testament which is not prophecy, is understood and interpreted typologically, within an eschatological framework by the New Testament.
1. The Old Testament provides types and analogies for the work of Christ and his relationship with the Church.
 2. Such types help to elucidate the full mystery of Christ who resembles, and yet surpasses them all. So, for example, the body of Jesus is the temple of the living God (John 2:21), while he himself is greater than the temple (Matt 12:6).
 3. Whereas the whole of the Old Testament must be understood christologically, we cannot read each text as a direct reference to Jesus, but we must see him as the incarnate **Son of God**, in order to fulfil his dealings with Israel and all humanity, as well as embodying **Israel and all humanity**, in order to reconstruct (recapitulate?) its history personally in response to God (cf. Eph 1:9-10).

V. OUR THEOLOGICAL LEGACY FROM THE OLD TESTAMENT

- a. In Romans 9:4-5 Paul lists those things which we have as our heritage from the people of Israel in the Old Testament.
- b. As gentiles, we possessed none of these but have received them all from the people of Israel through Christ.
- c. It is an eightfold legacy of divine gifts.
 1. The sonship: we have been adopted as God's firstborn sons, together with Israel through Jesus, God's only-begotten Son.
See Acts 13:32-34; Gal 3:26-29; cf. Ps 2:7; 89:26-27; 2 Sam 7:14; 1 Chr 22:10; 28:6.
 2. The glory: we have the presence of God which was formerly given to God's people in the tabernacle and the temple but is now given to us in Christ.
See John 1:14.
 3. The covenants: we are heirs with Christ to God's covenants with Abraham and David.
See Acts 3:25; cf. Rom 4:13-17; 8:17.
 4. The lawgiving: we have God's law from Israel through Christ who has fulfilled it for us.
See Matt 5:17-20; Luke 16:17.
 5. The divine service: we have received the divine service from Israel with Jesus as our high priest and sacrificial victim.
See Heb 8:14.
 6. The promises: we are heirs of all God's promises to Israel by virtue of our union with Christ.
See Eph 3:6.
 7. The patriarchs: we have Abraham, Isaac and Jacob as our spiritual fathers in Christ and so share in their heritage.
See Rom 4:13-25.
 8. The Christ: we have Jesus as the promised Messiah who occupies the throne of David and rules over us in God's kingdom just as David and his descendants ruled over Israel.
See Luke 1:31-33.