

Lecture Note Part II: Pentateuch

1. Genesis

A. Title

a. Hebrew Bible: בְּרֵאשִׁית (Bereshith)

The first word in the Hebrew Bible meaning "In beginning"

Identical to John 1:1 Ἐν ἀρχῇ

b. English Name: "Genesis"

1) Derived from Vulgate

LXX Gen 2:4 γενέσεως meaning generation"

2) Corresponding word in the Hebrew Bible תּוֹלְדוֹת (Toledoth) meaning "generation" "written account."

3) A very suitable title, considering the content. This is the Book of the beginning of Creation, Man, Relationship, Sin, and History of mankind.

B. Genesis as Literature {Sailhamer 1987: 107-118}

a. Genre

1) Heroic narrative: A collection of hero stories.

“Protagonist whose experience reenacts the conflicts and celebrates the values of the community producing the stories.” (108).

2) It is also an epic, a story of national destiny, but with a series of heroes, not just one, and enacted on the domestic and pastoral stage, not the battlefield, so the quests are domestic and spiritual, not political (109).

b. Content:

A Monument to our humanity: elemental characters, settings, vocations, roles--with which we can relate (109-110); realism: warts and all (110).

c. Narrative world of Genesis

1) The writers shaped a world in which their point made sense (110-11).

2) Two foci for Sailhamer: Divine causality, divine retribution (111).

The creation account establishes that this is God’s world, He can give it to whom He pleases (112).

d. Narrative Technique and the construction of ‘Reality’

1) Recursion:

Key elements are repeated (112).

2) Contemporization:

Past events portrayed in the light of the present (a ‘city of refuge’ provided for Cain) (115).

3) Foreshadowing

Anticipates fulfillment, not just recursion, of central themes--God is working toward a goal (115).

e. Joseph narrative

- 1) "The work of God in the world is the central topic." (117)
- 2) Four techniques in dialogue
 - a) Thematization in dialogues (themes are spoken.)
 - b) Motivation in dialogues (dialogues predict events.)
 - c) Summary in dialogues
 - b) Scripted dialogues (Secondary characters speak more than they know.) (117)

C. Literary Structure

a. Clue for the External form: Recursion of the key elements

The "toledoth formula" appears as the first sentence of the each section.

Genesis		Generations of	Remarks
1:1-2:4a	Primeval History		Introduction
2:4b-4:26		1. The Heavens and the Earth	
5:1-6:8		2. Adam	
6:9-9:29		3. Noah	Including the Flood
10:1-11:9		4. Sons of Noah	
11:10-11:26		5. Shem	
11:27-25:11	Patriarchal History	1. Terah or Abraham	Long
25:12-25:18		2. Ishmael	Short
25:19-35:29		3. Isaac	Long
36:1-37:1		4. Esau	Short
37:2-50:26		5. Jacob	Long

b. Emphasis

Patriarchal history dates only for approximately 300 years of time, but takes up 4/5 of the five books.

c. Tradition

Ten Toledoth showing ten different times of literary traditions.

D. Two creation accounts

a. The first step of the holy history

The history of the world prior to the invention of writing.

b. There is something different in these chapters from other writings. It is impossible to date any of the events there (Dr. Denyer's opinion).

1) Scientific and historic matter of creation

a) Great deal of interest and prejudice towards Genesis.

People try to judge it based upon their current scientific knowledge, and ask if the book is literal or symbolic in its language, and if it is true or false.

b) Accurate and historical accounts

Dr. Denyer believes that the creation accounts are scientifically accurate and really happened.

c) Primary Purpose: Introduce God

But we have to know that the **primary purpose** of the writer is neither to be scientific nor historically correct, but to **introduce us to God** who was involved in the beginning.

The **two accounts of creation** were inserted not to tell us of the beginning of our world but to **paint the picture of God** who was involved in the beginning majestically and intimately.

d) Source of all human mistakes

1. Presuppositions

We have the tendency to interpret the Scriptures too fast and we must learn to let the text speak to us by laying down all our preconceived ideas that have been taught to us through the Christian history of interpretation. There are many misconceived ideas about the creation account, such as the creation occurring in seven days(in our time span), etc..

2. Faith as an interpretive key

Many of our Christian ideas do not come from the Scriptures, but from the history of interpretation. While scholarly accuracy is to be maintained, the text must be seen through total faith.

2) The context of the story of creation: Exodus Event

a) Purpose: Correct Picture of God

The story of creation must be understood in its context. The purpose is to give us the correct picture of God, rather than the history of creation.

b) Context: Exodus Events

1. Broader Context: Entire Bible

The principle of the Biblical Interpreter is to interpret it in the entire Biblical context.

2. Exodus event: The most important event recorded in the OT
 - 1) The real beginning/root of Israel.
 - 2) Deliverance from the bondage of slavery by God's mighty acts through Moses.
 - 3) It is the counterpart of Calvary for the OT

3. Exodus as the context

The newly appointed leader of Exodus had to portray the God correctly to the people of Israel who might have given up hope of God's intervention in during the bondage of slavery for 430 years.

God is almighty.

God is intimately concerned with the lives of all creation.

So the leader gave the Book of Genesis as the springboard to launch a new history for Israel.

3) Principle Truth

a) Genesis 1:1-2:25

1:1 - 2:4a = "Almighty" "Omnipotent" God

2:4b- 2:25 = "Intimate" God

b) Other Biblical Accounts

Isa chap.40 God as the Savior, Helper, Deliverer

Job 38:8-11, Heb 1:10-12 etc

c) Biblical Truth = Context of Praise

All Biblical accounts reveal the majesty of creation. If you don't know the wealth of Biblical truths, just praise God. Biblical truths are not the context of theology but the **context of praise**.

d) Man's Identity: God

Two creation accounts show that **mankind** occupied the **exalted** position in God's creation accounts and that He is the **God of creation**. Man was created by God in His image. We must see everything theomorphically, not anthropologically.

e) Image of God

The fact that mankind was created in the image of God

<i>Relation</i>	<i>Meaning of the Image of God</i>
All Other Creation	Man has dominion over all other creation. Man as the center of the creation. (After Chap.2, it is all man's history.)
God	Absolute dependence upon God. Man does not exist in his own right, but is solely dependent upon God.

f) Creation from Chaos: brought order out of disorder/chaos.

Chaos still threatens, but God controls it in our favor. God's judgment came by allowing the chaos to prevail over order (Flood), but He still extended mercy by restoring the order.

4) Emphasis of opening chapters of the Book of Genesis

a) God

They present us the God of whom all the other books are speaking.

b) Context: Exodus

They present us the God of whom Moses has encountered and who has made the Israelites trust Him as He led them out of Egypt.

20'th century focus takes us out of the original purpose.

5) Contrasts between the Two Creation accounts

a) Differences in approach and style.

<i>Item</i>	<i>1:1-2:4a Almighty</i>	<i>2:4b-2:25 Intimately Involved</i>
Word order	1:1 Heavens and Earth	2:4b Earth and Heavens
Name of God	אלהים Elohim	יהוה אלהים Yahweh Elohim
Verb used for Creation	בָּרָא barah: Denotes divine activity	עָשָׂה yatsar: Word of Potter “formed”
Center of Stage	Heaven: Origin of Universe as a whole	Earth: Origin of Life on the Earth
Repetition	Frequent: Key words. Created, Image ...	No
Expressions	Orderly Arrangement, Precision	Picturesque Languages borrowed from everyday life
God	Who Speaks	Who Acts
Sequence	Orderly Gradation culminating in Creation of Adam and Eve	Man is formed first, other creatures, and Eve last.
Personality	Impersonal	Personal, No way rigid

b) Meaning

1. God who is able to do anything will do it for the sake of his creation.

Hebrew word "davar" means both word and deed/act.

2. When God promises He acts.

a. Dr. Denyer's opinion/view of the creation accounts

1) General View

- a) It is **majestically simple**. There is nothing in it to prove as erroneous scientifically.
- b) It is an **incomplete** account. The purpose is not to tell us the exact account of creation.
- c) It is always in **precision**.

1) Specific View

- a) The dogmatic illusions that say evolution is right or wrong are both wrong.
- b) 6 Points

	<i>Message</i>
God as the Source	God is the cause of the universe. Without Him, there is nothing.
God the Almighty	God can do anything. With Him, all things are possible.
Knowledge by Faith	We need to remember Heb 11:3. By faith, we understand that the universe was formed at God's command....
God is in Charge	The Biblical records allow all of the time that evolutionists had, but the important matter is not when & how it was done, but who did it . God could have set in motion certain laws of evolution in creation. Science tells that the world began 3 to 10 billion years ago and men began 10 thousand years ago.
Harmony	Though there are conflicts between the interpreters of the Scriptures and the scientists, there is harmony in the creation account . God is the principal figure in every creation. God is mighty and involved . Elohim Yahweh
Goodness	God's creation was good. He was satisfied and pleased with it and He is still looking at our lives that way. The universe is moving towards final subjection to God.

E. Consequence of Man's rebellion: Gen.3-11

Sin entered into the world and God had to enter into history to intervene and restore the broken relationship with man.

a. Sin: Independence

Counting on ourselves to solve all of our problems, not depending upon God.

a. Result of Sin

	<i>Result of Sin</i>
Loss	Men lost their strength and glory Broken Relationship: had to hide from God's presence.
Evil	Men became evil. Every thought of the human heart became evil.
God's Response	Judgment but love. Though God judged their wrong, He still opened the way for reconciliation. In the midst of His anger, He still manifested His love to men by clothing them with cloths made by Himself with animal's skin.

b. Rebellion continues:

	<i>Rebellion and Judgment</i>	<i>Each judgment corresponded to His love</i>
Chap.5 Noah's Day	Judgment by Flood	The world returned to a watery chaos, but His mercy saved Noah & his family. He restored order and let the new generation start.
Chap.11	Tower of Babel	Men sought to replace God. God had to scatter them: His judgment: Final word of God.
Chap. 12: Promise of Salvation	Beginning of the history of Salvation. Abram	God entered into history again some time in the middle of the bronze age (around 2000 B.C. or later). He promised Abram that he would have a descendent, which is the prophesy of Jesus Christ as God's answer to man's alienation. God began the history of salvation that culminated at the cross of Calvary.

c. Summary of chap.1 - 11:

It shows the picture of God who is almighty and intimately involved in the everyday lives of all creation. He spoke and acted upon His words in the salvation history.

F. Patriarchal History of Israel: Gen 12- 50

a. Time

Middle Bronze age (2100 - 1550 B.C.)

A conclusion can be drawn to when it happened.

b. Surrounding cultures

		<i>Events in History</i>	
Egypt	The middle kingdom began (1991 -1786 B.C.) and reached the high watermarks in terms of culture. The good old days of Egypt.		
Mesopotamia	The Old Babylonian dynasty (1830- 1530 B.C.) flourished (Amorite).		
	Hammurabi: The most famous king was King Hammurabi (6'th king 1728- 1686 B.C.). His law code had numerous and striking parallels with the laws of the Pentateuch. There were marvelous advances in the areas of literature and culture.		
Asia Minor	Hittite (speaking Indo-European Language) established (1500 - 1200 B.C.). They lived in a hardy climate.		
	Iron weapons	The secret of Iron-smelting was discovered by the Hittites and they kept it a secret from others. While others used weapons made by bronze, they used steel weapons to defend themselves from invasion by others.	
	Appearance of the Sea People: Peleste	Their superior weapons forced the occupants of the Aegean Islands to move out and wander around. These people were now called the "Sea People." Some of these individuals came from weshlesh, Sherden, Tjekker, Denyen, and Peleste.	

c. Two Groups of People

		<i>Their Importance</i>	
Invasion of Peleste	Egypt	Peleste invaded Egypt in 12'th c. B.C. but failed and settled on the coast of Canaan, which is called the "Philistine Coast". They gave their name to the whole country.	
	Canaan	Canaan came to be known as "The land of Philistine." They lived and flourished during the time of the Patriarchs.	
Appearance of Apiru'/ Habiru	The similarity of the word "Habiru" with the word Hebrew led to a theory that they were synonymous, but the theory was rejected by most scholars. Now we know Habiru as " landless body of people, " sometimes hired as mercenaries, or acted as raiding parties, or sold as slaves.		

d. Patriarch

- 1) Meaning: Father who rules.
In ancient times, the father was the law.
- 2) Abraham
 - a) His hometown: Ur

Abraham was born in Ur of Chaldean. The scholars now believe that it was actually "Urfa" near Haran in North, not Ur in South.

b) Lot

Lot's family was taken together with his father Abraham's until their separation, which was when Abraham let Lot go. God started to bless Abraham thereafter.

e. Archaeological Findings of the Patriarchal times

	<i>Findings</i>	<i>Importance</i>
Mari	18'th c. B.C. More than 20,000 Clay tablets.	Shows reference to the names of people, cities and titles in Patriarchal times. These were of utmost importance for Patriarchal backgrounds. Abraham, Nahor....
Nuzi	15'th c. B.C. Found between 1925 and 1931 20,000 Clay tablets	Some of the cultural questions arising from the content of the Scriptures are explained.
		Gen 15:3 Slave becomes heir unless the owner has a descendent- Adopting of slave as an heir. Extra-Biblical evidence of customs.
		Gen 16:2-3 Hagar given as Abraham's wife. Common practice in the polygamous society.
		Gen 21:8 Isaac became the heir. If the wife has a son, the son's right supersedes the right of the slave's son.
Ur	The archaeological findings from the site of Ur in South Mesopotamia	They showed that it was a wealthy and cultural city, which means that Abraham did not live in a primitive time.
"Beni-Hasan"	Tomb in Egypt on Nile River.	A tomb was found with walls painted with 37 Semitic people visiting an Egyptian noble man (1890 B.C.), thus showing the background of the Exodus.

f. Three Narratives: Abraham, Jacob, Joseph

1) Generation of Terah or Abraham

Divisions	Content
11:27-30	Genealogy of Abraham; Problem of Wife of Abraham: Barren
11:31	Migration took place. Supposed to end at Canaan but first end up at Haran.
11:32	Death of Terah
12:1-25:11	Blessing Promised to Abraham: chap. 12-14 the Land; chap. 15-24 The Descendants (Two Poles of Abramic Covenant), Spiritual Blessings to all Nations
25:7-11	Death of Abraham in a ripe old age, satisfied with life

2) Jacob Narratives

<i>Division</i>	<i>Content</i>
25:19-27:46	Jacob at Home
28:1-30:43	Jacob Abroad for 20 Years. Gained Confidence in himself.
31:1-35:29	Jacob at Home

3) Joseph Narratives

<i>Divisions</i>	<i>Content</i>	
37:2-41:56	Joseph's Career	Favor of father's household → Slavery in Egypt → Prime Minister of Egypt
42:1-47:31	Jacob's Migration	
48:1-50:14	Jacob's Last Days	
50:15-26	Joseph's Last Days	They reveals a great deal about Egyptian customs, particularly burial. 110 years age: Important. Egyptian. The Pharaoh was supposed to receive 110 years to live from their God. To the Egyptians, 110 years represented prosperity for the Pharaoh and it was usually stated that a Pharaoh lived for 110 years, regardless of his true age.

g. Remarks

Genesis starts "In the beginning," but ends with coffin in Egypt---Gloomy ending

G. Critical Studies of Van Seters and the Problem {Walton 1989}

a. Comparative Studies and Literary Dependency

Walton vs. Van Seters			
		<i>Walton</i>	<i>Van Seters</i>
Similarities	Method	Comparative	
	Sources	Same (Sumerian King List, Memphite Theology, Atrahasis)	
	Open to Idea	Bible draws from an ancient literary milieu of which it is a part. It displays common motifs/genres , because they have common roots .	
Differences	Sources	Limited to ANE (Mesopotamia, Egypt, Syro-Palestine, and Anatolia)	Both ANE and Ancient West (Greek and Rome): Athenian King List, Hesiod's Theogony, Ovid & Apollodorus' flood, and The anonymous genealogical lists.
	Purpose of Comparisons	Apologetical: To answer the question of alleged borrowing	Critical: To investigate the nature of ancient histories and to redefine over conception of the genre of history .
	Uniqueness of Bible	Very , esp. regard to history	Not very , esp. with regard to history
	Literary dependence	No direct dependence. Possibility of common tradition in the past	Direct dependence
	Sumerian king list	Gen 5 predates it, could not depend on it.	Overlapping of simultaneous kings to show one kingship → a national tradition
	Memphite Theology	Creation not through creation of gods.	Historicized myth is etiological, just like creation and flood story.
	Atrahasis	Purpose for flood not caprice of gods, but human sin	Creation and flood etiolozged.
	Authorship & dating of Genesis	Mosaic	An exilic historian , Yahwist, writing history of Israel. Direct dependence of its material and historiography upon ANE and Ancient West.
	Israelite thinking	Generally it is historical in that they displayed genuine antiquarian interest. ANE thinking is mythological.	No sharp line between history and myth in ancient times.
	Israelite portrayal of history	It is unique . It is eschatological and points to divine plan.	Israelite portrayal of history is similar to ANE and Ancient West: the historicizing of myth to create a national tradition.

b. Van Seters' View of Jahwistic Historian and Walton's Critique

1) His presupposition: History and myth

a) Definition

	<i>Definition</i>
History	Records of the past that celebrate the deeds of public figures and events of common interest.
Myth	A traditional story in which the gods are primary actors, acting outside of time , offers explanation for why things are.

b) Relationship between them

<i>Van Seters' View</i>	<i>Critique</i>
History and myth are compatible in ancient historiography. Historicization of myth (ex. Memphite Theology) and mythologization of history were done to explain etiological problems of people, nation, and customs using genealogies in Genesis. History was propagandistic and etiological.	1) Historicity and faith are to be kept together. How do we know when the ancient historian was making distinction between "history" and "legend?"
	2) Is Bible distinctive ? Parallelomania. Doctrine of special revelation is in danger. The production of Scripture is reduced to merely a human process. Van Seters assumes a direct borrowing on the part of the Yahwist.

2) Genre of Genesis: Antiquarian history

<i>Van Seters' View</i>	<i>Critique</i>
Genesis is a history book based on the canons of ancient historiography, both ANE and Ancient West. The historian created national tradition as reflected in Genesis.	1) Genre identification: Highly subjective enterprise. It is the case with Van Seters' relating Israel's historiography to that of Greece and Mesopotamia
	2) Constant revision of the national history: Where to draw a line for inspiration?

3) His approach on historiography & Historicity of Biblical accounts

<i>Van Seters' Position</i>	<i>Critique</i>
Genesis is not “historical” in modern sense . The historian created the vulgate tradition , some by using legend, folklore, and mythic elements that were available in his contemporary world, but some by creating in the manner of contemporary historiography in Greece .	1) The patriarchal narratives are considered more or less imaginative literary creations of a much later date without appreciable stream of oral tradition behind them and without real historiographical intention of historical worth .
	2) Study of history of transmission is very speculative.
	3) Genesis and Greek literature : Not really parallel. Occasional similarities do not imply direct borrowing. Israelite literature is more about the deity than about the heroes or the people; much less propagandistic ; view of divine sovereignty being different from ANE mythological view of the gods' involvement in history.

4) His thesis

a) His view of J and Critique

	Van Seters' Position	Contribution or Problematic
J as creative author; No E; P discounted	1) An antiquarian historian: not a collector of tradition but a creative author (Contra-Gunkel) 2) There is no E, and P is not an independent composition but a secondary supplement to that of J (Contra-Wellhausen).	1) Distinctive element of Gen 1-11 from Gen 12-50 solved by using the comparative historiography as method for studying the OT history and genealogy and itinerary as frameworks for units of tradition. 2) Problematic nature of E and P has been answered.
J as a whole corpus of Pentateuch	Unity – Holistic picture: Pre-Priestly corpus of the Pentateuch as a whole. (Contra-Wellhausen) Pentateuch is not built upon source material. No need to postulate compositional stages.	Real contribution: 1) Holistic picture. 2) Emphasis upon historical nature of Genesis.

b) Exilic dating of Genesis

<i>Van Seters' Position</i>	<i>Critique</i>
<p>1) Exilic after D and Deuteronomic history (Joshua – Kings):</p> <p>Connection between Yawhist's universalism and Deutero-Isaiah's universalism and advancement on Deuteronomic historian's concept of covenant promises.</p>	<p>1) Exilic dating is highly unlikely.</p> <p>a. Scholarly consensus is that the patriarchal narratives were cast in written form based upon oral traditions in early days of monarchy, thus Genesis shows a trace of monarchical time.</p> <p>b. Doubtful connection: Yawhist's and Deutero-Isaiah's, Deuteronomic historian's universalism.</p>
<p>2) Evidence:</p> <p>Style of historiography and fine literal literary quality, which were not used until 5-6'th century (Example of Greek literature).</p> <p>Influence of contemporary historiography and literary style in ANE and Ancient West in 5-6'th century.</p>	<p>2) Dating of ancient historiography and literacy: Based upon arbitrary and subjective comparison drawn from Greece.</p> <p>Silence of evidence does not mean negative evidence.</p> <p>3) Negative evidences: Patriarchs were depicted as performing actions forbidden in the law or offensive to exilic people.</p> <p>a. Abraham planting a sacred tree, Jacob raising sacred pillars;</p> <p>b. Abraham marries a half-sister; Jacob marries two sisters;</p> <p>c. Weaknesses: Abraham and Isaac lying to people.</p>

2. Exodus

A. The most important event in the OT

Exodus: National/corporate redemption
Calvary: Individual/personal redemption

B. Title

a. Hebrew

The opening word ואלה שמות (We'aleh Shemoth) meaning "These are the names."

b. The LXX

"ἔξοδος" meaning "the way out"

C. Structure

<i>Division</i>	<i>Content</i>
1:1-12:36	Slavery in Egypt: Stationary by Force
12:37-18:27	Liberation: On the Move
19:1-40:38	Revelation: Stationary not by Force but to Receive God's Revelation.

a. Slavery in Egypt 1:1 -12:36

1) Chap.1: Guide to the situation of Israel in Egypt. Growth and Persecution (1:7-14)

a) God and Pharaoh

1. God's hand: 1:7 Tremendous growth of Israel's population:
God is responsible - Promise
2. Pharaoh's hand: 1:8-14 Persecution: Pharaoh (God in Egyptian culture) is responsible - who does not keep promise
3. Tension between **God** and **Egyptian god** in all Exodus
Invisible Visible (Pharaoh)

b) Two ways of Pharaoh's persecution

1. Slavery--Reduced possibility of uprising
Supplied cheap labor to Pharaoh
2. Midwives were ordered to murder all male babies.
Two names could be the actual names of women, or they could represent the practitioners or guild.

c. Means to destroy male babies (throw into Nile)

→ God's means to destroy Egyptian (Death in Red Sea).

2) Chap.2: Preparation of a leader. **Moses' preparation as a leader**

	<i>Content</i>
Intellectual training	Moses was saved by the daughter of Pharaoh. The best environment of the time: Pharaoh's house.
Spiritual training	The real Jewish mother as his nursing mother.
The real training	Forty years in the wilderness. Moses' father-in-law: Reouel: Correct name; Jethro: Title

3) Chap.3-4: The burning bush and the record of Moses' call

a) Moses' 40 Years in the Wilderness

1. Moses' stay in the Sinai Peninsula for 40 years may have helped him to lead Israel into the Sinai later

2. Best choice by God

b) Moses' burning bush experience

1. v.4-10

Calling of Moses and Canaan		
Calling of God	Personal, individual aspect	He calls us by name (v.4).
	Theocentric aspect	Calling initiated by God
	Holiness	Moses had to take his sandals off (v.5).
The goal	Canaan. Land flowing with milk and honey (v.8)	It is called the land flowing with milk and honey because God wanted the people of Israel to go there, not because it was really fertile. (Dr.Denyer's opinion)
	Actual Israel: Mostly desert, rocky area. Then why is it called so?	

2. Two questions of Moses and God's response

<i>Moses' Question</i>	<i>God's Response</i>
Who am I? (3:11) --Problem of self-identity Mellowed from 40 years of pasturing in the wilderness. Moses is now humble and meek. His essence vs Liability. Liability seemed too heavy for him.	I will be with you.--God's assurance
What's Your name? (3:13)--Problem of unbelief	"I am Who I am" --God's name. It means source of all supply, guide to all our ways, everything.

* Moses in all of us.

When God asks us to do something, He promises us He will enable us to do it.

3. God's anger against Moses (4:14)

Because of Moses' saying that "I am not available."

4. Two problems Israel had to face
 - 1) To follow Moses, a man who they did not know.
 - 2) To follow God, not knowing how He works, or who He

is.

4) Plagues

Theological Meaning of Plagues	
The hardening of Pharaoh's heart	The Exodus attributed it nine times to God to Pharaoh.
	God knew with His foreknowledge that Pharaoh's heart would be hardened, but it was Pharaoh himself who hardened his own heart. So the responsibility falls on Pharaoh.
Ten plagues	God showed the Egyptians that they were worshipping the wrong gods. The plagues were the judgments upon the Egyptian gods, not only upon the people of Egypt (Ref. Sheet for detail).

b. Exodus event = Liberation = 12:37-18:27

1) Red Sea vs Sea of Reeds: 13:17 -15:21 Crossing of Red Sea

a) Hebrew word יַם־סוּף (Yam Suph)
It means "Sea of Reeds."

b) Implication

It doubtlessly refers to one of the reed-filled sweet marshes between and around Lake Menzaleh and the Bitter lakes to the south along the present Suez Canal.

2) The number of the participants in Exodus

וַיְהִי כָּל־הַפְּקָדִים שְׁש־מֵאוֹת אֶלֶף וּשְׁלֹשָׁת אֶלְפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים (Num 1:46). The number of men 20 years or older and capable of going to war was 600,000. If we consider at least 4/family, total number of people is 2-3 Million.

Ex 1:7 "exceedingly numerous"

a) 4 Questions?

	<i>Historical Facts by Liberal Scholars</i>
Survival for 40 years	It is hard to believe that so many people spent forty years in the wilderness of Sinai and under such hardy conditions. With what supplies?
Sinai Peninsular: Too small	The Sinai peninsular is only 20,000 Square feet and can not hold any more than 200,000 to 300,000 people.
Moses' address to all people	Moses could address the whole body of Israelites without microphone. Is it possible?
Seven nations greater and mightier than yourselves (Deut 7:1)	The people of Canaan were described as "seven nations greater and mightier" (Deut 7:1) and Deut 7:7 the people of Israel were described as "the fewest of all peoples." Canaan is not a big area enough to hold the entire estimated population of Israel.

b) Possible solution (W.M.F. Petrie & G.E. Mendenhall)

1. Three options for Hebrew אֶלֶף (eleph)

Thousand or Tribal/family unit or clan

If we add a different vowel point "alluph" means

professional soldier

2. Family unit?

If we take it as family unit (Num 1:46), not a thousand but as family units, it makes the total number of people to be around 25,000 instead of 2-3 Million. 25,000 is a reasonable number to cross the Sea of Reeds in one night and to hear Moses' words at same time.

3. Other problems in the case of 1,000 for 'eleph': Joshua

Joshua sends 30,000 men to move in to position on the other side of Ai (2 1/2 acre) undetected at night. How could 30,000 men move in 2 1/2 acre without being detected? If we consider it as 30 professional soldiers instead of 30,000 men, it makes it feasible.

3) Date of Exodus: Two different opinions

Dating Problem of Exodus prepared by Jintae Kim, Nyack College on May 11, 1998		
Problems of Early Dating: Extra-biblical sources and Archaeology	1) 3 towns destroyed in the Bible: Jericho – destruction, not LB, but MB; Ai – No trace of LB age town (gap 19'th c. – 12'th c.); Hazor – destruction in 1230 B.C.	
	2) Catastrophic destruction in 13'th c. Radical change between sophisticated Canaanite LB and cruder Israelite Iron Age (Trail of Pottery).	
	3) No mention of Israel until Merneptah Stele (1220) ; Merneptah = Son of Rameses II of 19'th Dynasty.	
	4) Settlement – explosive appearance in Iron Age, sparse in LB; Moab & Edom in Trans-Jordan, no sedentary occupation until after 1300.	
	<i>Early 1446 (Unger, Archer, Wood)</i>	<i>Late 1266 (Albright, Kitchen, Yadin)</i>
1 Kg 6:1; Judg 11:26	Literal reading (480 + 966, Solomon's 4'th year); Jephthah's statement – Israel occupied Trans-Jordan for 300 years (1100 + 300).	Modified reading (480 years, not number but 12 generations, which is usually 25 years → 966 + 300); Judges account overlaps.
Which Pharaoh?	Thutmose III or Amenhotep II of 18'th Dynasty; Great expansion during Amenhotep II (1490-1436).	Rameses II of 19'th Dynasty (Pithom, Rameses in Exodus)
Explanation	1) Jericho may have used a wrong item for dating; Ai may be a wrong site; Hazor's destruction due to Barak, not Joshua	
	2) Pottery of LB II (1400-1200) is cruder than LB I (1570-1400) , which would suggest a new people of cruder culture moving in.	
Other option Redating Schemes	Bimson – Lengthen MB IIc (1570-1430), reduce LB I (1430-1400). Courville – EB III moved from 2000 down to 1400.	
Conclusion	1) Reject redating schemes. 2) Archaeology: Jericho supports early date; Trans-Jordan late date; Explosion of settlements late date 5) Inconclusive.	

c. Israel at Sinai = 19:1-40:38

- 1) Three Important Events: During their one year at Sinai they:
 - a) Established the covenant with Yahweh: Sinaic Covenant
 - b) Stipulated the covenant: Chap. 20
 - c) Built the tabernacle
- 2) Difference between Abrahamic Covenant and Mosaic Covenant

	<i>Differences</i>
Abrahamic	God Himself places Himself under oath. Bound by his own irrevocable Promises
Mosaic	Israel takes the oath. Obligation to the Covenant Stipulation

3. Leviticus

A. Title

a. Hebrew:

וַיִּקְרָא (wayyiqra) meaning "He called"

b. LXX: "Leuitikon" --> Vulgate "Liber Leviticus" --> English "Leviticus"
Meaning "The book pertaining to the Levites"

c. Representative Theme

Representative Theme of Leviticus	
All Israel	Only three verses mention the word "Levites" and it basically addresses all the redeemed people who agreed to accept and to keep the covenant. "Levites" represented "all Israel".
Universal Application	Not a manual for priests only. Mostly concerns the laity. It used to be the first book, taught in the Jewish Synagogue, but regrettably, it is no longer taught first. It is a difficult book but not an impossible book.

B. Main theme: "Holiness"

a. Repeated use of "Yahweh/I is/am holy"

- 1) "Be holy because I am holy"
- 2) 1 Pet 1:16 God as "the holy one of Israel"
- 3) Bible teaches us that we, as Christians, are people of God and since He is holy, we should be holy.

b. Root concept

1) Wholeness, being complete
God is perfect, complete, and He is all that a person had to be. He looks down on us in brokenness and says that we can be holy because He is holy. That is what the book of Leviticus is all about.

2) Separation: He requires our separation.

a) Two Aspects

Internal

External

b) Holiness is the constant emphasis of Scripture.

Lev 18:3-4, 20:23-24, 2 Cor 6:14-7:1, Matt 6:8

Galatians, Romans

Both the OT and the NT

c. Key verse: 20:26

"Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine."

As Christians, we need to put our own name in the verse.

C. Importance

a. The way of Life

It is our choice to claim the way of life. In order to do so we must follow the way of life.

b. Three important principles

1) Necessity of **representation**

a) The high priest represented the whole nation when he entered the holy of holies with the blood of sacrifice on the Day of Atonement.

b) The theme is carried over to the NT.

When Jesus died at the cross and rose from death, He represented us and we died together with Him and rose with Him on the third day (Hebrews).

2) Extent of Divine **provision**

a) God has provided the basic needs of humanity.

He is an all-sufficient and loving God.

b) What is needed is to start believing and to appropriate ourselves.

3) Importance of **obedience**

All of His provisions and blessings become actual through our obedience to Him.

"Make me captive, Lord. Then I shall be free."

4. Numbers

A. Title

a. Hebrew

בְּמִדְבָּר (wemidhbar) meaning "In the Wilderness or desert"
Much better title for the book.

b. LXX

"Arithmoi" --> Vulgate "Numeri"--> English "Number"
Chap. 1, 4, 26 related to numbers, but this book is much more than a census.
Strange, unsuitable name for this book.

B. Content

a. The events occurred in the Sinai Wilderness and cover a period of 38 years.

Exod 40:17 the first day, the first month of the second year erection of the tabernacle.

Number opens with a command from Yahweh to Moses, dated the first day of the second month of the second year. On the twentieth day of the same month, the people of Israel set out.

b. The commentary on the nature of the Providence of God

1) The record and the status delivered by God who provides all, delivers, blesses

....

2) Yahweh as "God of Righteousness, Grace, Faithfulness"

When people were disobedient, He punished.

When people were obedient, He restored.

The same principle applies to us today: He will enrich our life in the same way. Leviticus is our guide for today. (1 Cor 10:11)

c. Israelites as "Warriors" in Numbers. Pilgrimage as "Worshippers" in Leviticus.

The word number in Hebrew "Wayyiphekodh" "sephor" literally means "mustering" (Rolling or listing of men for battle).

RSV Num 1:3 from twenty years old and upward, all in Israel who are able to go forth to war, you and Aaron shall number them, company by company.

מִבֶּן עֶשְׂרִים שָׁנָה וְנִמְעָלָה כָּל־יֵצֵא זָכָר בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאוֹתָם אֹתָהּ וְאֹתָהּ:

1 Sam 26 God was mad because David numbered. Why? Maybe because David was preparing for war without the approval of God.

d. The book of murmuring

- 1) Two pictures
 Picture of God: Holy, righteous, faithful, good, long-suffering
 Picture of Men: sinful, corrupt, faithless, evil, impatient, murmuring,
 rebellious....

2) Incidents of murmuring

<i>Verse</i>	<i>Content of Complaints</i>	<i>Result</i>
11:1-3	11:1 about Misfortunes	11:3 Name of Place called "Taberah" Meaning Burning
11:6	Longing for Egypt (Food)	
11:33-34	v.33. about Too much Meat (Quail)	11:34 "Kibroth Hattavah" meaning Grave of the Greedy
12:1	Miriam and Aaron about Moses' Wife	
12:2	Miriam and Aaron Jealous for Moses	Leprosy on Miriam
16:1-40	Rebellion of Korah, Dathan, and Abiram.	Earthquake
16:41-50	Murmuring of People for Korah and Others' Death	Plague
20:2-5	People for Lack of Water	
20:11-12	Moses disobey God's Command	Prohibited from Entering Canaan
21:5-6	Murmuring of People for Miserable Food	Fiery Serpents

3) Result of murmuring

The Result of Murmuring and Its Meaning	
Leadership and Corporate Responsibility	When Miriam (one of main leaders) murmured, not only was she punished, but also were all Israel forbidden to move ahead.
No Exception	Even Moses was not allowed to enter the Promised Land when he disobeyed God's command by hitting the rock instead of speaking to it. God said Moses, "Speak to the rock!" but Moses smote the rock
Total Depravity	The entire population had to wander in the wilderness for forty years until the entire generation died.
Lesson to us	Man is sinful and faithless in nature. God provides for the needs of His people and God is faithful to His promises.

e. Numbers in Numbers

Census	Chap.	Numbers	Remarks
1'st	1	603,550	Number of 20 years or old men capable of going to war.
2'nd	26	601,730	

C. Structure and Main Theme

Structure and Main Theme of Numbers	
Structure	Similar as Exodus (refers to the printed material). Historical narrative concerned with a particular situation of Israel. Stationary-->Move-->Stationary
Main theme	The recurring idea of Yahweh's guidance, provision, and test of Israel.

D. Remarks

a. First Census (1:1-4:49):

Levites excluded in numbering

1) Levites: divided by three families that were allocated with different responsibilities.

Sons of Gershon (3:25-26)

Sons of Kohath (3:27-32)

Sons of Merari (3:33-37)

2) Exact Number

Regarding the exact number of the Israelites, there are many hypotheses, but one thing we must remember is that God is a miracle-working God and miracles often cannot be explained by our knowledge. It does not matter how many people there were.

b. Nazirites (chap.6)

Meaning and Vows of Nazirites	
Meaning	Hebrew word means "separated", "never been trimmed."
Obligations	It could be a lifetime vow or a temporary vow, but during this period, they must keep three vows.
Three Vows	Not to eat anything produced from vines
	Not to go near any dead objects
	Not to have his hair trimmed/shaved.
The OT Nazirites	Samuel, Samson and Amos were definitely Nazirites. Samson broke all three vows.
The NT Nazirites	Possibility of John the Baptist and Apostle Paul to be Nazirites.

c. Aaronic benediction: Most famous one cited

5. Deuteronomy

A. Title

- a. Hebrew:
אלה הדברים (elleh hadhbarim) meaning "these are the words"
- b. The LXX
deutros + nomos "Second Law", "Restatement of Law that was given already"

B. Content

The Content of Deuteronomy		
Meaning	Literal	The oral instruction of the OT Law of words. Quoted 195 times in the NT
	True	Basic Biblical understanding of the nature of Yahweh, His people, the relationship between law and grace.
Key verse	6:5 expounds the first and greatest command.	"Love your God with all your heart and with all your might"
Relationship with the NT	Continuity between the OT and the NT	The spirit of the law stated in Deuteronomy was fulfilled by Jesus. In the Temptation experience, Jesus used the words quoted from Deuteronomy.
Genre	Farewell Discourse	The words of a dying father (Moses) to his children (Israel) This story takes place during two months, and the writer allocated 30 days of mourning for Moses' death.
Statutes and Ordinance in the book	Torah = Law/ Instruction	How to live as people of God
	Preaching	Moses' preaching confronts the audience and require their commitment and response.
	Warning: Absoluteness of the instruction	4:2, 12:32 Shall not add 5:32 shall not turn aside to the right or the left

C. Dating

- a. Wide
As early as Moses' time to as late as during the exile
- b. History of dating problem

Scholar	Theories
Jerome	He argued that the book found inside the temple in the eighteenth year of King Josiah's reign (2 Kgs 22:23) was the book of Deuteronomy.
Graf-Wellhausen theory	J-E-D-P 621 BC (King Josiah's time)
Martin Noth: "Note"	“Deuteronomic History”: Joshua, Judges, Samuel, and Kings are the history of Israel based upon “Deuteronomic theology.” There are similarities between Deuteronomy and the above four history books. He dated Deuteronomy either 621 BC or during the time of exile (between 586 BC and 520 BC).

D. Central Message: Call of the book

10:12 "Fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul"

E. Similarity between Lord's covenant and Suzerain covenant

- a. Archaeological excavation at Boghazcoy (the old capital of Hittite) found many covenants made in 2nd millennium B.C.

Parity covenant: Treaty between equals

Suzerain covenant: Treaty between unequals. Lord and Vassal

- b. 3 -6 elements present in Suzerain covenant {M. Kline 1963}

<i>The Suzerain Covenant Formulae and Deuteronomy</i>		
<i>Element</i>	<i>Content</i>	<i>Deuteronomy</i>
Preamble	Name of Sovereign.	1:1-5
Historical Prologue	The good that Sovereign has done stated	1:6-3:29
Stipulations	Imposed by the Sovereign to the vassals	Chaps. 4-26: Basic (4:1-11:32); Detailed (12:1-26:19)
Deposit of the text	Where the covenants are to be kept. Two originals	Two tables of the law kept in the ark (10:1-5; 17:18-19; 31:24-26; cf. Exod 34:1, 28)
Succession Arrangements	Witnesses Provision for Public reading	Chaps. 31-34; Heaven and Earth as witnesses (4:26; 30:19; 31:28)
Curses and Blessings	Obey or Disobey	Chaps. 27-30; Mt. Grishim – Blessings by 6 tribes; Mt. Ebal - Curses by 6 tribes

- c. All of above elements are present in the covenants of Deuteronomy, Exodus, Joshua, which may indicate that Deuteronomy was written in Moses' time {Craigie 1976; Kitchen 1989; Wenham 1985}.