

Old Testament Theology

Summary from OHPs

A. Introduction

a. Foundational Events

1. God's provision of order for his people in the OT
 - Modern view of history
 - ◆ Chain of human cause and effect: human order and disorder
 - ◆ Interest in the future as the product of present decisions
 - ◆ Disqualification of God and supernatural agents from any role in human history
 - ◆ Primacy of politics and economics in the constitution of social order
 - Traditional view of history
 - ◆ Importance of human and divine foundational events: beginning as precedent for subsequent development (exodus for Israel as God's people; the sin of Jereoboam)
 - ◆ Future fulfilment of past foundational events
 - ◆ Recognition of God and supernatural powers
 - ◆ Primacy of religion over politics and economics
 - God's foundational acts in the OT
 - ◆ God's provision of natural, religious, social and political order by his word in his *r'ishōnōth* for Israel (Isa 1:26)
 - ◆ Empowerment of human institutions by his word (marriage, divine service)
 - ◆ Consequences of construction on that divinely instituted foundation or apart from it (blessing and curse in Deuteronomy)
2. The function and significance of divine institution
 - By it God grants something to someone (plants for food in Gen 1:29-30).
 - By it God determines how something is to work (union of man and woman in marriage in Gen 2:18-24) or how it may be used in accordance with his will (capital punishment in Gen 9:5-6).
 - By it God establishes a practice (circumcision in Gen 17:9-14) or a ritual (the daily burnt offering in Exod 29:38-45) so that he can do his work through it.
 - By it God provides a secure basis for the existence of a community (God's covenant with Abraham in Gen 17:1-8) or an institution (kingship in 2 Sam 7:8-16)
 - By it God sanctions some human activity so that his people can perform it with a good conscience and know that it pleases him (sexual intercourse between a man and woman in marriage in Gen 1:27-28)

- By it God empowers someone with his word (blessing of Adam and Eve in Gen 1:28)
 - By it God authorises some people to act accountably on his behalf (priests at the tabernacle in Exod 29)
3. The manner of foundation by God
- God's command (mandate to humanity in Gen 1:28)
 - God's command for human enactment (circumcision in Gen 17:9-14,23-27)
 - God's legislation (tabernacle in Exod 25-26)
 - God's promise (covenant with David in 2 Sam 7:11b-16)
 - God's command(s) with his promise(s) (call of Abram in Gen 12:1-3)
 - God's proclamation (use of holy name in Exod 3:15)
4. Procedure for the analysis of a foundational event
- What does God institute here, and how?
 - Why was this foundational event significant for the Israelites?
 - Where do other parts of the OT report this foundational word/event or allude to it or build on it?

b. My Assumptions about Old Testament Theology

1. God's speaking of his word through prophets, priests and sages in Ancient Israel (Jer 18:18)
 - Historical process: building up of a story
 - Corporate audience: Israel ► Church ► World
 - Speaking that transcends its original context
 - Speaking that critiques and transforms its hearers
 - Performative speaking of law and gospel: means of grace
 - Liturgical context: words that institute the divine service and enacted in it
2. The inspiration of the words of the OT as the written record of God's word to Israel
 - Inspiration of authors and their words by God's Spirit: Spirit-filled words
 - Enlightenment of human readers by the Holy Spirit to understand them and apply them rightly
3. Unity of the Old Testament
 - Diversity of contents with many different human speakers and writers
 - Problem of centre: temple worship (MT), prophecy (LXX), 613 Commandments (Judaism), First Commandment, Exodus etc
 - Unity as God's word: faith in God as its ultimate author
 - Coherence from its fulfilment by Christ
 - Complementary human testimonies to same God
 - Avoidance of rationalistic harmonisation
4. Authority of the Old Testament
 - Authority of its words rather than the theological ideas or principles that are derived from it
 - Authority of the canonical books: final form rather than pre-history
 - Value of the canonical order in the MT and LXX for interpretation
5. Liturgical function of the Canonical Scriptures
 - Post-exilic Israel as a liturgical community
 - God's institution of the divine service by the law of Moses
 - God's formation and reformation of Israel as a liturgical community by the words of the prophets
 - God's gift of wisdom to harmonise the lives of the Israelites with their participation in the divine service
 - Use of the canonised Scriptures for the establishment of right worship and for the instruction of his people on his presence and activity in the divine service
 - Consecration of the service and the people through the service by God's holy word

c. GOD'S REVELATION OF HIS WORD

1. The Old Testament as the record of God's revelation of his word rather than himself: Ps 147:19-20
2. God's appearance in epiphanies to the patriarchs and in theophanies to Israel to speak his word rather than to show himself to them: verbal theophanies
3. God's speaking of his word to his people for access to his grace and blessings
4. Revelation of his word to the Israelites in different forms of speech
 - By giving them his holy name he gave them access to his gracious presence in the divine service: formula of self-introduction.
 - Through his torah (*law/teaching*) he instituted the divine service and instructed his people on how to serve him.
 - By his holy ritual ordinances he sanctified them through their participation in the divine service.
 - Through his promises he laid the foundations for their existence as his people and tells his people how he will deal with them and what they can expect of him as their God.
 - By speaking his life-giving decrees to them, he gave them life and blessing.
 - Through the word (*dabar*) of the prophets he shaped them in their history as his holy people by judging and saving them.
 - By speaking to them and responding to them in the meditations, prayers and praises that he himself inspired by giving them the Psalms, he engaged them in an ongoing conversation with him.
 - By teaching them through the counsel of the sages in the school of life, he gave them wisdom to live beneficially in harmony with him and each other in community

B. The Foundation of Humanity in Creation

a. The Miracle of Creation

- Creation as a miracle in Ps 89:5-14
 - ◆ Divine act that transcends natural causation
 - ◆ Victory over chaotic powers
 - ◆ Foundation of world as arena for God's justice, righteousness, generosity and faithfulness
- Use of *bārā'* for creation by God
- Manner of creation
 - ◆ Use of word and Spirit (Ps 33:6-9)
 - ◆ No help or hindrance from other deities: no co-creators
 - ◆ Use of natural powers like land and seas for ongoing mediated creation
 - ◆ Delegation of life-giving power by blessing of animals, humanity and the seventh day
- God's use of his word in performative utterances
 - ◆ Creative decrees: light, space, heavenly bodies
 - ◆ Regulative decrees: water, dry land
 - ◆ Productive decrees for land and seas: vegetation and animals
 - ◆ Imperative benediction for fish, birds, humans, and seventh day
 - ◆ Collective decision for creation of humanity
 - ◆ Verbal provision of plants as food
- Ongoing empowerment and maintenance of creation by God's word
- God's use of his word in creation as a precedent for its use in human history and Israel's history
- Human analogies for creation
 - ◆ God as potter, craftsman, builder, farmer
 - ◆ Earth as mother of plants and animals
- Doctrine of creation as a revealed article of faith
- God as only witness
- Parallel: protology and eschatology
- Matter of mystery and praise

b. GOD'S CREATION OF AN ORDERLY WORLD

1. An ordered world: cosmic order
 - Ordering of chaotic powers and use for beneficial purposes
 - Darkness
 - The abyss
 - The waters/many waters: limit
 - The Sea (Yam)
 - The sea monsters (Leviathon/Rahab)
 - Violation of cosmic order by human sin
 - Establishment of dynamic order with complementary polarities
 - Darkness v light
 - Night v day
 - Abyss v sky/firmament
 - Sun v moon and stars
 - Fish v birds
 - Animals v humans
 - Male v female
2. Ordered space with assigned habitats
 - Heavens as God's domain
 - Earth as human domain with sky for birds, sea for fish, and land for plants, animals and people
3. Ordered time
 - Daily cycle > extraordinary weekly cycle
 - Monthly cycle
 - Annual cycle
4. Ecological order with different classes and niches
 - Species of vegetation for land
 - Species of fishlife for the sea
 - Species of birds for the sky
 - Species of animals for the land
 - People for the land
5. Harmonious order with a set function for everything
 - Light for day and night
 - Firmament for the separation of earth and sky: space
 - Earth for vegetation
 - Constellations for days, seasons, and years
 - Fish to teem in the sea
 - Birds to fly in the sky
 - Animals to live on the land
 - People to subdue the earth and rule living creatures
6. Ecological order of dependence and rule
 - Dependence of higher orders on lower orders for survival

- Rule of higher orders over lower orders
 - Empowerment of higher orders with God's life-giving blessing for reproduction and living
7. Creation of good things in a very good world
- Matter as good
 - God's use of physical world to interact with physical people
8. Purpose of human life on earth
- Work and rest with God
 - Blessing and sanctification of the Sabbath
 - Sabbath as foretaste of eternity
 - Worship as rest rather than work
 - Eden as archetypal sanctuary

c. GOD'S CREATION OF HUMANITY

1. Kinship of humans with material and biological world

- a. Made from the ground/earth and returned to it
- b. Animate creatures like birds, fish and animals
- c. Blessed for procreation like them
- d. Co-residents and partners with land animals

2. Uniqueness of humanity

- a. Created by a special decree of God
- b. Reception of "the breath of life" from God
- c. Creation in God's image and likeness
 - Contrast with pagan idols as images of the gods
 - Status of whole person rather than mind, soul/personality, or spirit
 - Co-existence of both sexes in God's image
 - Derivation of being and function from God rather than themselves or animals or physical world
 - Idolatry as the perversion of God- imaged humanity (Ps 106:19-20; 115:4-8)
- d. Vocation of humanity as God –imaged creatures
 - Royal status and function from God (Ps 8:3-8)
 - Tasks: procreation, subduing the earth, rule over animals
 - Potential recipients of God's blessing and holiness

d. GOD'S CREATION OF MARRIAGE

1. The use of the term '*adam*'
 - a. '*Adam*'
 - Humanity
 - Adam as the proper name for the primal man v Eve
 - Adam as the proper name for humanity
 - b. *Ha'adam*
 - The human race
 - The primal male person
 - The primal husband
2. Similarity of male and female
 - a. Common humanity
 - b. Creation in God's image
 - Common mandate
 - Common blessing
 - c. Common fallen state
3. Dissimilarity of male and female
 - a. Gender: male and female
 - b. Identity: husband/man and wife/woman
 - c. Family role: father and mother
4. Character of marriage as a divinely created community
 - a. Primacy of the man/husband
 - Creation before woman: headship
 - Naming of animals and woman
 - Commission as "priest": care of garden (2:15-17)
 - Derivation of woman from his ribcage: self-sacrifice
 - Accountability (3:9)
 - b. Woman as the counterpart/complement in marriage (2:20)
 - Stronger companionship than kinship: "bone of bone"
 - Partnership with husband: "helper"
 - Interdependence: '*ish*' and '*ishshah*'
 - c. Woman as the crown of creation
 - Centre of marriage: leaving and cleaving of husband
 - Life-giver and mother (3:10)
 - d. Unity as "one flesh": man's leaving and cleaving (2:24)
6. God as the marriage celebrant (2:22)

e. Theology of Primeval History

- Result of human sin: disorder in the world but not destruction of creation
- Operation of God's blessing in a sinful world
 - Human misuse and abuse
 - Good out of evil
- God's management of sin by the limitation of its consequences: sanction of capital punishment
- Origin of all nations from common parents
 - All bearers of God's image despite the fall
 - All sinful and under God's judgment
 - All recipients of God's blessing
- Primeval history as the foundation for God's ongoing dealings with humanity
- God's covenant with Noah as the foundation for order in a fallen world
- Interpretation of Israel's history in the light of God's dealing with humanity

C. The Foundation of Israel

a. God's Dealings with the Patriarchs

1. God's Revelation to the Patriarchs

- a. Foundational events for Israel (Deut 7:6-8)
 - Intervention in history
 - Disclosure of presence and purpose
 - Creation of Israel as God's people
 - Precedent for subsequent involvement
- b. Manner of revelation: theophany
 - Speaking
 - Appearing (as an angel) and speaking
 - Speaking in a dream
- c. Content of speeches
 - Introduction by name: JHWH, El, El Shaddai, God of your father
 - Foundational commands and promises
- d. Places of revelation
 - All in Canaan apart from Haran in 12:1-3 and 31:3
 - Building of altars
 - Reclamation of land from pagan gods
 - Sites of future sanctuaries
 - Precedent for interaction with Israel there

2. God's Promise of Land

- a. God's command to Abram: leave homeland for another land
- b. God's gift of Canaan to Abram
 - Promise of Canaan to Abram and his descendants
 - Legal claim on land by walking over it
 - Promise of perpetual possession in covenant with Abraham
 - Departures from the land
- c. Lack of possession
 - Status as landless aliens
 - Cemetery at Hebron as claim of future possession
 - Delay due to God's patience with the occupants

b. GOD'S BLESSING OF ABRAM

1. God's Call to Abram in Gen 12:1-7

a. Two commands

- Leave homeland
- Be a blessing

b. Six promises

- Blessing of Abram
- Great nation
- Great name; cf. 11:4
- Blessing of those who acknowledge Abram as blessed
- Curse of anyone who belittles him
- Blessing of all families through him

2. Traditional Pattern of Blessing in Animist Cultures

Spirits of ancestors as source of blessing in family

↓ give

Blessing: life power

↓ through land, family, custom/law

Descendants

3. Pattern with Abraham

God the head of a new clan as source of blessing

↓ gives

Blessing: fertility, vitality, longevity, prosperity, success

↓ through promise and presence

Abraham and his seed

↓ by contact and intercession

All families on earth

4. Reception and Transmission of Blessing

a. Abraham > Isaac > Jacob's twelve sons

b. Apart from fertility: Sarah, Rebekah, Rachel

c. Apart from the land

d. By God's favour rather than by legal right of firstborn sons

- Not Ishmael but Isaac
- Not Esau but Jacob
- Not Reuben but Judah (4)
- Not Manasseh but Ephraim

e. Despite human interference, scheming, and sin

- Sexual harassment of Sarah and Rebekah
- Schemes of Sarah with Hagar, Laban with Jacob, Jacob with God
- Sin of Jacob with Esau, Jacob and Rebekah with Isaac, brothers against Joseph

c. GOD'S COVENANT WITH ABRAHAM

1. Covenant as a legally binding foundational promise or commitment or undertaking
 - Unilateral: God with Noah, Abraham, David
 - Bilateral: God and Israel at Mt Sinai and on the Plains of Moab
2. God's covenant with Abraham was like a royal grant of land to a faithful official
 - Abraham as God's servant/ deputy (Gen 26:24)
 - Received because of faith rather than as a result of service (15:4-6)
 - Granted for Abraham to stand in God's service (17:1)
 - Result: administration of God's righteousness and justice (18:18-19)
3. Enactment in two stages
 - a. The foundation of the covenant in Genesis 15
 - Promise of offspring (15:2-5) and land (15:7)
 - Ritual enactment which puts God's life on the line (15:8-18)
 - b. Confirmation of the covenant in Genesis 17
 - Everlasting covenant (17:7,13,19)
 - Change of name from Abram to Abraham: call to be father of many nations with kings (17:4-6)
 - Benefits
 - Progeny (17:2,6)
 - Commitment to act as the God of him and his descendants (17:7,8): fulfilled in Exod 29:45-46
 - Gift of land (17:8)
 - Isaac as its recipient (17:19)
 - Circumcision as the sign of the covenant: initiation and entry (17:9-14)

Traditional Practice

Circumcisor: future father in law

↓ circumcises

Adolescent boy

↓ makes

Man: adult member of clan

Israelite Practice

Circumcisor: God though child's father

↓ circumcises

Infant boy of eight days

↓ makes

Member of God's clan: heir of God

3. God's covenant with Abraham as the **foundation** for his dealings with Israel
- Deliverance from Egypt (Exod 2:23-24; Deut 7:8)
 - Gift of the land of Canaan (Exod 6:5)
 - Blessing of Israel in the land (Deut 7:12-14)
 - Compassion for oppressed Israel (2 Kgs 13:23)
 - Deliverance from exile (Lev 26:42,45)
 - Blessing of nations through the Davidic king/Messiah (Ps 72:17)

D. God's Foundation of Israel as his Holy People

a. The Deliverance from Egypt

1. The Status of Israel

- People of God before the covenant at Sinai
- God's firstborn son (Exod 4:22-23)
 - Holy to God: service of God
 - Heir of God: land as inheritance
- Servants of God ► slaves of Pharaoh

2. God's Involvement in their Oppression

- Accompaniment of them to Egypt (Gen 46:4)
- Visitation of them (Exod 3:8,16)
- Reasons for deliverance (Exod 2:23-25; 3:7-9)
 - Hearing of groaning
 - Remembrance of covenant
 - Seeing their plight
 - Knowing their misery

3. Call of Moses

- Commission for deliverance from slavery in Egypt
- Equipment for task
 - Promise of presence (Exod 3:11-12)
 - Gift of holy name YHWH (Exod 3:13-15)
- Use of holy name
 - Introduce God and proclaim his presence to the Israelites
 - Announce God's deliverance to them
 - Demand for their release from Pharaoh
 - Access to him in prayer

4. Nature of Deliverance

- Act of redemption by kinsman
 - Ransom from captivity and slavery
 - Righting injustice: genocide
 - Restoration of land and livelihood
- Act of emancipation
 - Formula: I am the Lord who brought you out of Egypt
 - God's demand to Pharaoh: release of people
 - Liberation by force of arms
 - Going out = going free
- Victory over powers of chaos: divine warrior
 - Pharaoh as incarnation of sun god: duty to maintain cosmic order
 - Violation of just order by oppression of Israel
 - Lord as divine champion (Exod 15:3)
 - Defeat of Pharaoh's magicians
 - Ten plagues as ten battles : Lord v gods of Egypt (Exod 12 :12)

- Israel as his 12 divisions: witness of victory (Exod 14:13-14,30-31) and plunder of enemy
- Final battle and victory at the sea: rescue through waters v drowning by the waters
- Exodus as divine theophany
 - Use of formula of recognition (Exod 6:7; 7:5)
 - Disclosure of glory to Israel, Pharaoh and world (Exod 14:4,18)
 - Revelation as the gracious God of Israel
 - Revelation of God's wrath and power to Pharaoh: Lord of whole world
 - Effect: defiance and hardening of heart v prostration/submission (Exod 4:31), obedience (Exod 12:28) and faith (Exod 14:31)

5. Liturgical goal of deliverance

- Pun on *service*: slavery v worship
- Promise to bring the Israelites to Sinai to serve God
- Demand to release Israel for service (Exod 7:16)
 - Go on pilgrimage (Exod 5:1)
 - Sacrifice animals (Exod 5:3)
- Passover as service of God (Exod 12:25-26)
- Journey with God from Egypt to God's royal sanctuary in the Promised Land (Exod 15:17-18)
- God's dwelling with his people as the goal of the exodus (Exod 29:46)

b. The Covenant at Sinai

1. Theory of Sinai covenant as suzerain-vassal treaty

a. Structure of these treaties

- Preamble: identification of parties
- Historical preamble: past dealings
- Stipulations about alliances, attacks, and annual appearance before overlord
- Public deposition and reading
- Gods as witnesses
- Blessings and curses

b. Problems with this treaty

- Israel's status as God's people
- Historical remoteness
- No historical preamble
- No deposition or witnesses
- No list of blessings and curses

c. Deuteronomy as vassal treaty?

2. Nature of Covenant

a. Mention of covenant in four contexts in Exodus: 19:5; 24:7,8; 34:10=34:27

b. Enactment by a theophany (cf. Psalm 50)

c. Covenant of Israel's priesthood (Exod 19:5)

d. Lawgiving for Israel's vocation as a holy nation

e. Five elements of its enactment

- God's announcement and Israel's agreement with his proposal (Exod 19:3-6)
- Giving of decalogue, altar law and covenant code for Israel's mission as a holy nation with Israel's agreement on their observance (20-23)
- Consecration of Israel for service (24:8-11)
- Institution of tabernacle, priesthood and divine service (25-31)
- Reaffirmation of covenant with rebellious Israel after the golden calf (34:5-10)

c. THE NATURE OF THE DECALOGUE

1. Decalogue as the words of God's covenant with Israel (Exod 34:28)
 - Direct address by God to Israel at Sinai (Deut 4:12-13; 5:4)
 - Relevance for all times and places
2. God's gifts as the foundation for his demands in the decalogue
 - Gift of holy name for access to his presence and grace
 - Self-commitment to Israel as their God
 - Liberation from slavery in Egypt
3. Link of decalogue with worship
 - Content of God's theophany at Sinai and in the divine service (cf. Ps 50; 81)
 - Use in entrance liturgies at the temple (Ps 15; 24:3-6)
 - Deposit of tablets in the ark (Exod 25:21-22)
 - First table: desecration of God's holiness
 - Second table: defilement of Israel's purity
4. Instruction in the fear of the Lord (Deut 4:9-10)
5. Differences in two versions from Exodus and Deuteronomy
 - Third: *remember* v *observe*
 - Reason for observance as God's rest v remembrance of their deliverance
 - Purpose in Deuteronomy as rest for servants
 - Fourth: additional promise of prosperity in Deuteronomy
 - Ninth/tenth: difference in status of wife from difference in definition of house and addition of land
 - *House* as family in Exodus before the settlement
 - *House* as property with land in Deuteronomy after the settlement

d. THE FIRST COMMANDMENT

1. Statement of fact as well as demand
 - Gift: *panim* = face and presence of the Lord
 - Exclusion of other “gods” from his presence
 - Presence in divine service at altar
2. Close link with the prohibition of idols
3. Demand for exclusive allegiance and service rather than denial of other gods
4. Association of other gods with demonic powers (Deut 32:16-17)
5. Prohibition of involvement in ritual acts for any other gods
 - Ritual service
 - Prostration
 - Processions
 - Sacrifices
 - Invocation by name
6. Destruction of their statues and sanctuaries in Israel
7. Basic commandment in Deuteronomy: positive interpretation
 - Fearing/respecting
 - Loving (inclusive demand in Deut 6:5: heart, soul, strength)
 - Cleaving
 - Listening
 - Walking in the Lord's way(s)
8. Reasons for observance
 - God's liberation of them and commitment to them (Exod 20:2)
 - God's history with them (Deut 13:6-8)
 - God's jealousy/passionate love for them (Exod 20:5-6)
 - Their holiness as God's people (Deut 7:4-6)
 - Their avoidance of enslavement by other gods (Exod 20:5)
 - Their dependence on him for life and prosperity
9. First commandment as the key to Israel's history of Israel (1-2 Kings)

e. PROHIBITION OF IDOLATRY

1. Definition of an idol

- Idol as a wood, stone, or metal statue for the Lord, as with the golden calf, or for another god
- Extension to carved stone relief for prostration, pillars of stone for Baal, and trees for the goddess Asherah

2. Nature of idols

- Idol as the "face" of a god: means of access
- Presence of a god's spirit in it rather than identification with it (Hab 2:18-19)
- Opening the eyes, ears, nose, mouth and hands of the statue

3. God's identification of all idols with other gods

4. The prohibition of idolatry in the OT

a. Decalogue

- Manufacture of statues for any gods
- Prostration before them
- Performance of service to them

b. Deuteronomy

- Performance of any unauthorised ritual to the Lord ie wrong worship of the right God (Deut 12:3-4, 30-31)

c. 1-2 Kings: see the case of Jereboam in 1 Kgs 12:28-33

- Use of forbidden idols: golden calves
- Service in an unauthorised place: Bethel
- Service by unauthorised priests: non- Levites
- Service at an unauthorised time: festival on eighth month
- Service led by an unauthorised chief priest: Jereboam

5. Reasons for the prohibition of idolatry

- Gift of God's holy name as the means of access to the Lord
- Institution of the altar as the place of access (Exod 20:23-24)
- Revelation of God by his voice from heaven (Deut 4:15-18)
- Creation in God's image (Gen 1:26-27; Ps 115:2-8)
- Association of idols with evil spirits (Ps 106:36-38; 2 Kgs 21:1-6, 10-11)

f. THE SABBATH

1. God's creation of humans for rest with him
 - Contrast with pagans as the temple slaves of their gods
 - Contrast with pagan gods as a leisured aristocrats
2. The Sabbath as a holy day free from work
 - Prohibition of farm work and work at any trade
 - Contrast with pagan rituals as work for the gods
 - Central ritual as no ritual work but ritual leisure
3. Two kinds of Sabbaths in the OT
 - Weekly Sabbaths
 - Seven festive Sabbaths
 - First day of Unleavened Bread
 - Seventh day of Unleavened Bread
 - Pentecost
 - New Year's Day: first day of seventh month
 - Day of Atonement: tenth day of seventh month
 - First day of Tabernacles: fifteenth day of seventh month
 - Eighth day of Tabernacles
4. God's gift of the Sabbath (Exod 16:29)
5. Reason for rest (Exod 20:11): God's rest after six days of creation
6. Purpose of rest
 - Freedom from work for slaves (Deut 5:15)
 - Refreshment for animals, slaves and aliens (Exod 23:12)
 - Rest for slaves (Deut 5:14)
7. Results of observance
 - Blessing (Exod 20:11)
 - Sanctification (Exod 20:11; cf. 31:13)
8. Connection of the day of rest with the place of rest with God
 - Land (Josh 1:13)
 - Temple (Ps 95:11; 132:14)
9. Sabbath as a foretaste of eternity in time: sanctuary in time

g. THE TABERNACLE AND THE DIVINE SERVICE

1. THE TABERNACLE

- a. God's 'residence' where he 'resided' with his people (Exod 25:8-9)
- b. God's 'sanctuary'
 - Holy of Holies: God's throne room
 - Holy Place: God's audience room with priests
 - Courtyard: the place of assembly before God
- c. God's 'tent of meeting'
 - Altar of incense where God 'meets' with the priests (Exod 30:6)
 - Altar for burnt offering where God 'meets' with Israel (Exod 29:42-43)
 - Daily burnt offering as 'meeting time'
 - Congregation as the 'meeting'

2. THE DAILY PUBLIC SACRIFICIAL RITUAL

- a. Performance of the public service for Israel each morning and evening
 - Presentation of male lamb as a burnt offering with its grain, oil, and wine offering
 - Daily meeting of the Lord with his people like a king with his people (Exod 29:42-46)
 - Coming of God to bless his people (Exod 20:24).
 - Appearance of God in glory in the fire on the altar (Lev 9:6, 23-24)
 - Bridge between heaven and earth (2 Chr 7:12-16)
- b. Public offerings in the daily divine service
 - Daily burnt offering with additional animals for festivals
 - Daily grain offering of flour, incense, olive oil, and wine
 - Additional sin offering at festivals
- c. Order of daily burnt offering: three main parts.
 - Rite of atonement before the entry of the priest into the Holy Place to burn incense as a memorial act of intercession (Exod 30:7-8)
 - Bears names of 12 tribes: Exod 28:29
 - Bears God's judgment: Exod 28:30
 - Bears iniquity/guilt from the holy offerings of the people: Exod 28:36-38
 - Burning up of the lamb with some flour, oil, and wine (Exod 29:38-41) before the performance of the benediction (Lev 9:23; Num 7:22-27)
 - Meal for the priests with the most holy bread from the grain offering (Lev 6:14-18)
- d. God's activity in and through the service
 - Cleansing and forgiveness through the rite of atonement
 - Acceptance of them and their prayers through the burnt offering

- Bestowal of blessing through the benediction
- Sanctification and fellowship through the sacred meal

3. THE PERSONAL FAMILY SACRIFICES

- a. Sacrifice of domesticated animals as peace offerings
 - Presentation by head of the family at the three pilgrim feasts
 - Presentation with bread, oil, and wine
 - Three classes: thank offering, votive offering, free will offering

- b. Incorporation of peace offerings into the order for the daily burnt offering
 - Rite of atonement for purification with splashing of blood against the altar
 - Burning of liver, kidneys, and fat for sanctification and acceptance by God (Lev 19:5).
 - Holy meal with God as his guests for priests and family: meat, bread, and wine

- c. Additional sacrifices for special reasons
 - Private burnt offering as special act of devotion (Lev 1)
 - Private sin offering for purification and forgiveness for unintentional sins: the consumption of meat by priests (Lev 4:22-35)
 - Private guilt offering for forgiveness after the desecration of something holy: the consumption of meat by priests (Lev 5:14- 6:7)

h. Holiness and Purity

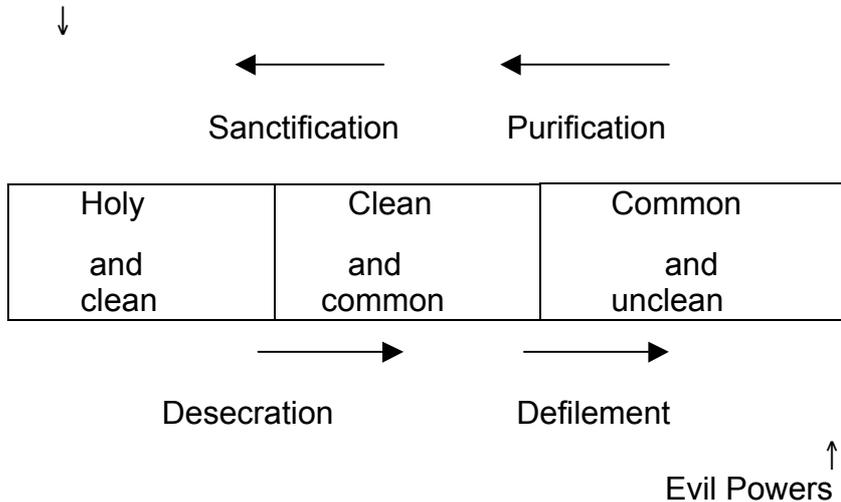
1. Sharing in God's Holiness

- Holiness as the key to the theology of worship
- God alone as intrinsically holy: Lev 19:2
 - Self-declaration: "I the Lord your God am holy"
 - Call to holiness: "You will be /shall be/are holy, for I the Lord your God am holy"
 - Promise of sharing in God's holiness
 - Demand for holy behaviour
 - Statement of fact about their holy status as members of God's holy congregation
- God as the source of sanctification: "I am the Lord who sanctifies..."
 - Holy people: Lev 20:8
 - Holy things: Lev 21:22-23
 - Holy priests: Lev 22:9
- God's sanctification of Israel with his holy name and word: Lev 22:31-33
- Self-sanctification with divinely instituted rites: Lev 20:7-8
- God's glory as his consecrating presence in the divine service: Exod 29:43
- Reception of God's holiness through the most holy things
 - Altar of burnt offering: Exod 29:37
 - Anointing oil: Exod 30:25-29
 - Meat from sin and guilt offerings and bread from the public grain offering: Lev 6:17-18
- The most holy things that sanctify v the holy things that are sanctified
- Degrees of holiness from proximity to God
 - Holy of Holies: Holy Place and altar: courtyard: camp
 - High priest: priests: Levites: lay Israelites
- Ongoing reception of God's holiness from contact with him
- God's wrath and death from the desecration of his holiness
 - Death from the individual desecration: Lev 15:31
 - Exile from the land from corporate desecration: Lev 20:22-26
 - Result of sanctification: safe access to God and his blessings
- God's mandate to Aaron and priests in Lev 10: 10-11
 - Holy: what is divine and in God's presence (the tabernacle, the meat of a sacrificed animal)
 - Common: what is permitted for human use in the order of creation (sex, ordinary food)
 - Unclean: forbidden as disorderly, unnatural and perverted in the order of creation (sickness, homosexuality)
 - Clean: the proper, natural condition of something common (bread, sexual intercourse in marriage)
- Creation of three spheres by God's holy presence on

earth

- Clean holy domain: kingdom of the right hand
- Clean common domain: kingdom of the left hand
- Unclean common domain: realm of Satan

God's Presence



- Four changes of status before God
 - Desecration: transference of something holy into a common state (redemption of firstborn son)
 - Defilement (pollution): transference of something clean into an unclean state (eating pork, touching a corpse)
 - Purification: transference of something unclean into a clean state (washing after menstruation)
 - Sanctification: the transference of something clean into a holy state (presentation of offering to God)

2. The Nature of Ritual Impurity

- Impurity as opposite of holiness: darkness v light
 - Impurity as a life-denying and destructive power
 - Incompatibility with holiness: petrol with fire
 - Separation from impurity before admission to God's holy presence
 - Defilement by contact with impurity
 - Spiritual power of impurity from desecration
 - No creature as intrinsically unclean
 - Demons as source of impurity: unclean spirits
- Three kinds of ritual impurity
 - Physical disorder (deformity, sickness, irregular menstruation)
 - Moral disorder (adultery, murder, bestiality)
 - Religious disorder from occult use (menstrual blood, semen, corpses, pork)
- Degrees of impurity
 - Mild forms
 - Sexual emission: until evening
 - Menstruation: seven days
 - Worst forms: excommunication or death

- Sacrifice of children to Molech
 - Consulting mediums and spiritists
 - Cursing parents
 - Sexual abuses such as adultery, incest, homosexuality, and bestiality
- Pollution of the holy land by three kinds of impurity
 - Sexual impurity: Lev 18:1-20,22-30
 - Child sacrifice: Lev 18:21,24-30
 - Murder: Num 35:33-34
- Purity as a liturgical rather than as social category
 - Origin in God rather in certain classes of people
 - All Israelites in need of continual purification: connection with sin
 - Rules for purity: admission to God's presence and inclusion in his holy congregation
 - Rules for impurity: exclusion from God's presence and his holy congregation

I. GOD'S INSTITUTION OF THE RITE OF ATONEMENT

Leviticus 17:10-12

1. Problem: Num 17:18
 - How can unclean people meet with their holy God at the altar without desecrating his holiness and dying from their defilement of it?
 - Solution: the rite of atonement
2. Use of Blood by Pagan Animists
 - Blood as the carrier of the life-power that animates all living creatures
 - Blood as the only material thing that links the physical world with the spiritual realm
 - Drinking of blood to gain supernatural life-power for virility and fertility, strength and health
 - Use of blood as food for spirits of the dead and for appeasement of evil spirits: gain good luck from ancestors and ward off bad luck from demons
3. Structure of Leviticus 17:10-12
 - Excommunication for eating meat with blood (17:11)
 - Reasons for this threat (17:11)
 - Life of the animal in its blood
 - God's provision of blood for atonement of lives
 - Blood as the means of atonement by the life in it
 - God's reservation of blood for atonement (17:12)
4. Meaning of *KIPPER*
 - Ransom of life of a person by the life of the animal: *kipper* from *kopher*
 - Cover or wipe away a stain: other Semitic languages
 - Perform the rite of atonement with the blood of a sacrificed animal
5. Disposal of Blood in the Rite of Atonement
 - a. Disposal of blood from burnt offerings and peace offerings
 - Draining of blood in ritual slaughter
 - Splashing against the sides of the altar
 - b. Disposal of blood from the sin offerings
 - Sin offering for a lay person
 - Application by the priest with finger on the four horns of the altar
 - Pouring out of rest at its base
 - Sin offering of high priest and congregation

- Sprinkling of seven times against the curtain of Holy Place
- Application with finger on the four horns of the incense altar
- Pouring out of rest at the base of the altar for burnt offering
- Sin offerings from bull for priesthood and goat for congregation on Day of Atonement
 - The Holy of Holies (16x)
 - Sprinkling of blood by the high priest on the mercy seat
 - Sprinkling seven times on its floor
 - The Holy Place (22x)
 - Application on four horns of the incense altar in the Holy Place
 - Sprinkling on its floor seven times
 - Altar for burnt offering (11x)
 - Application of blood from both sin offerings on its four horns
 - Sprinkling seven times with finger

6. Theological Function of the Rite of Atonement

- Cleansing from the impurity of sin
- Pardon: release/remission from sin and its impurity
- Use of the term *nasa' avon* with atonement
 - Bear God's punishment for own iniquity
 - Removal of iniquity by God
 - Bearing of iniquity for others
 - Levites ► people: Num 18:22-23
 - Priests ► Levites + people: Num 18:1
 - High priest ► Israelites: Exod 28:38
 - Scapegoat ► all Israel: Lev 16:21-22
- Sanctification with blood from Holy of Holies (Lev 16:19) or from altar for burnt offering (Lev 8:30)
- Access to God's gracious presence: Lev 1:4-5

E. God's Foundational Gifts for Israel

a. THE GIFT OF THE LAND

1. Importance of land in the ancient world
 - Source of livelihood with wealth and security
 - Presupposition for status and power in society
 - Division into two classes: the landed and the landless aliens (*gerim*)
 - Origin of Israel as a landless people (Deut 26:5-10)
2. Association of pagan gods with their land
 - Gods as the owners of the land around their temples
 - Inhabitants of that land as the servants of that god
 - Reception of benefits from the god through the land
3. God's promise to the landless patriarchs
 - Their status as aliens in the land
 - God's promise of Canaan to Abraham's *seed* (Gen 12:7; 17:8)
 - God's promise of blessing in and through the land
 - Abraham's possession of the cemetery at Hebron as his only piece of land
4. God's gift of the land of Israel to his people under Joshua
 - Canaan as God's hereditary estate (*nachalah*)
 - God's claim of the land by the altars of the patriarchs
 - God's repossession of the land by right of forfeiture through iniquity and conquest (Gen 15:16)
 - God's allotment of his land to the twelve tribes with their clans
 - Their portion (*chēleq*), lot (*gōrāl*) and inheritance from God: leasehold rather than freehold (Lev 25:23)
 - God as the landlord/owner (*'adon*)
 - The Israelites as tenants rather than land owners
 - Prohibition of sale outside the clan
 - Laws of redemption of the land at the jubilee
 - God as the redeemer of the land
 - Offerings as the rental for the land
 - Laws for use of the land and enjoyment of its blessings
5. God's presence with his people in the land
 - The temple as God's residence in the land (1 Kgs 6:11-13)
 - Religious status of land because of God's presence (Num 35:34)
 - It heard God's word
 - It suffered from the sin that polluted it
 - It feared God
 - It rejoiced in his presence and praised him
 - The Israelites as God's holy servants
 - Beneficiaries of God's holiness

- Demand for allegiance to their divine land owner
- Danger of faithlessness and apostasy
- Requirement of ritual purity for the land
 - Removal of pagan idols and sanctuaries (Deut 7:1-6)
 - Avoidance of pollution from murder, child sacrifice, sexual perversions, and idolatry (Lev 18:24-28; Num 35:33,34)
- God's presence as source of life and death in the land (Deut 11:26-29; 30:15-20)
 - Participation in God's blessing through the divine service
 - Participation in righteousness and peace through the monarchy
- God's presence as source of curse on apostate people in land
 - Death to the individual
 - Extinction of family with the loss of its land (cutting off)
 - Exile of people from the land

6. The eschatological interpretation of the land/earth

- Paradisal state of the land/earth after return from exile and restoration of Zion (Jer 31:10-14)
- Transformation of the land/earth after the day of the Lord
 - God's judgment of the land and the people (Isa 24:1-13)
 - Their transformation by God's Spirit (Isa 32:15-20)
 - Creation of a new heavenly world (Isa 65:17-25)
 - Presence of God's glory in the land and in heavenly Jerusalem (Isa 62:1-5)
- The eschatological inheritance of God's people
 - Messiah as the heir of the world (Ps 2:8)
 - Heavenly allotment for saints in age to come (Dan 12:13)
 - Promised blessing as the Holy Spirit (Gal 3:14,18-19)
 - Christians as joint-heirs with the Messiah in their inheritance of heavenly blessings (Eph 3:6)

b. THE GIFT OF KINGSHIP

1. The Promise of Kingship

- God's promise of kings to the descendants of Abraham and Jacob of their descendants as kings (Gen 17:6; 35:11)
- Jacob's blessing of Judah as the royal tribe whose king the nations would obey (Gen 49:8-12)
- Balaam's vision of Israel's coming king (Num 24:15-19)
- Law of king as an God-fearing Israelite subject to God's law together with his subjects (Deut 17:14-20)

2. Problem of Kingship in Ancient Israel

- Pagan kings as gods or divinised persons
- Initial suspicion of kingship in ancient Israel with its confession of the Lord as its king
- Separation of kingship from the priesthood: the case of Saul's transgressions
- Subordination of kings to God's law and to his prophets

3. God's Covenant with David as his Anointed Deputy (servant and messiah)

See 2 Sam 7:11b-16; Ps 89:3-4, 19-37; cf Ps 132:11-12

- Perpetual dynasty, kingship and throne of David
- Establishment by God of the kingship and throne of David's seed
- David's seed as temple builder and God's son with access to God
- God's gracious perpetual commitment to the dynasty of David: kingship by divine grace

4. The King as God's Right Hand Man

See Ps 110:1-2

- Symbolic location of palace on right side of temple in Jerusalem.
- Reign of king with God as his earthly vice-regent
- Administration by the king of God's kingdom on earth

5. King as Administrator of God's Justice and Righteousness

See Ps 72:1-4

- King as supreme judge: vindication of the righteous and defence of the poor
- King as God's commander in chief: deliverance from enemies
- King as the head of the congregation in prayer and praise

6. King as the Patron of the Temple

- Finance and maintenance of the temple with its services
- Organisation of the priests and the Levites
- Presentation of burnt offerings for the monarchy and the land at the festivals
- Leadership of the congregation in prayer and praise

7. The Religious Role of Israel's Kings

- Israel as a liturgical community
- David as the second cult-founder after Moses
 - Implementation of the law with plan for temple
 - Institution of the Lord's song
- David as the model of orthodox kingship in Israel
- Solomon as the builder of the temple
- Hezekiah and Josiah as the great liturgical reformers
- Jereboam as the model of idolatrous kingship and patron of heterodox worship

8. The Messianic Prophecies

❖ Their Foundation

- God's covenant with David (2 Sam 7:11b-16)
- The royal psalms

❖ 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

- Refusal of a faith sign/miracle by 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 9:2-7: Messiah as the Prince of Peace (second Solomon)

- Dawn of new day for God's oppressed people with the birth and victory of their king
- Enthronement with 4 symbolic names for the mission of the king
- 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
 - Wisdom like Solomon

- Military prowess like David
 - Piety like Hezekiah
 - King as righteous judge: destruction of wicked and vindication of poor by his word
 - 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: 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 nations by 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 offering
- 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 crown: prophecy about 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 temple builder with help of those far from 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 two senses 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 death of Messiah

c. Justice and Righteousness

1. Justice as setting right what is wrong (Ps 72:1-4; 82:1-4).
 - Deliverance from an enemy.
 - Protection from oppression.
 - Vindication in a court of law.
 - Legislation for right behaviour and right worship.

2. Righteousness as that divine life-giving power and state of being which keeps people healthy and well in a right relationship with God, other people, and the natural order.
 - It is like the light of the sun or a stream of fresh water.
 - It promotes what is good and produces *shalom*: prosperity, wellbeing and harmony.
 - It delivers from evil, chaos, and death.
 - It vindicates those who are righteous.

3. God as the lover and giver of justice (Deut 1:17; Ps 99:4).
 - God's goal: establishment of justice and righteousness by his rule over the cosmos (Ps 96:10-13).
 - God's execution of justice on earth through angels, judges, kings, and Israel.
 - God's appointment of the kings to administer his justice and righteousness (Ps 72).
 - God's protection of the disadvantaged in Israel by his law.
 - God as the *goel* of those who had no human *goel* and who could appeal to him for help (Exod 22:21-27).
 - God's treatment of evil by visiting the iniquity of evildoers upon them.
 - God's judgment of people by retribution through the unlimited positive results of their goodness or limited negative consequences of their evil deeds:
 - + In the life cycle of a person.
 - + In the history of each family.
 - + In the history of Israel.
 - God's use of disaster and defeat by enemies to judge his people and lead them to repentance.
 - God's judgment of the world and all the nations in it (Ps 9:7-8).
 - God's acts of judgment in human history prefigure his final day of cosmic judgment with the condemnation of what is evil and the vindication of all that is righteous (Isa 24:21-22; 26:20-27:1).

4. God's exercise of justice through the divine service.
 - The temple as the supreme court in Israel (1 Kgs 8:31-34).
 - God's presence as a gracious judge in the divine service (1 Kgs 8:59; Zeph 3:5).

- God's exercise of judgment at the temple by his acceptance of the righteous (Ps 15; 11:7) and the exclusion of the wicked from his presence (Ps 5:4-6).
 - Intercession by the high priest with his 'breast plate of justice' for justice from God for his people (Exod 28:29-30).
 - Appeal to God in the laments for justice, vindication, and pardon.
 - Announcement of God's judgment of the world by the choir in their songs of praise (Ps 98).
 - Reception of righteousness as vindication from God at the temple (Ps 24:5).
 - Provision of food for the poor from the offerings and tithes that belonged to God (Deut 14:28-29).
 - Desecration of God's holiness and defilement of the temple by people with blood on their hands because they were guilty of injustice (Isa 1:10-17; Jer 7: 1-15; Am 5:21-24).
 - Connection between idolatry and injustice.
5. The Messiah as the mediator of God's justice and righteousness (Jer 23:5-6).
- Foundation of his rule on justice and righteousness (Isa 9:7).
 - His vindication of the poor and condemnation of the wicked one by his word and the breath/Spirit from his mouth (Isa 11:3-4).
 - Establishment by him of God's justice/ just rule over the earth by his teaching (Isa 42:1-4).
 - His justification of sinners by his vicarious sacrifice (Isa 53:11).

d. ZION AS THE CITY OF GOD

1. Sources for the Theology of Zion

- Psalms of Zion
- Prophetic history, Chronicles, Ezra, Nehemiah
- Prophecies: Micah, Isaiah, Zephaniah, Jeremiah, Ezekiel, Haggai, Zechariah

2. God's Choice of Zion

- Jerusalem as God's chosen place (Deut 12:4-7)
- Place for enthronement with the ark (Ps 132; cf. 2 Sam 6)
- Place for the altar for burnt offering (2 Sam 24:19; 1 Chr 22:1)
- Place for God's temple-palace (1 Kgs 6:11-13; 9:1-3)
 - * Sacrifice to God
 - * Life-giving blessing from God
 - * Audience with God for petition
- Praise of God's gracious presence
- God's love of Zion (Ps 78:68; 87:2)

3. The Eternity of Zion

- Eternal foundation by God (Ps 78:69; cf. 87:1)
- Eternal establishment by God (Ps 48:8; cf. 76:2; 87:5)
- Eternal residence by God (Ps 68:16; 132:14)
- Eternal stability and endurance (Ps 125:1; cf. 46:5)

4. God's Purpose for Zion (Isa 2:1-4; 4:2-6)

- Location of God's temple for all nations in the last times
- Whole city as God's temple: God's glory
- All citizens as holy priests
- Centre of mission to the nations
- Pilgrimage of nations to Mt Zion
- God's teaching of his ways to the nations in Zion
- International peace by common submission to God

5. Fulfilment of God's Purposes for earthly Zion in heavenly Jerusalem

- Whole city as God's temple with God's glory (Isa 60:1-22)
- Creation of new Jerusalem in the new heavens and the new earth (Isa 65:17-19)
- Place for continual access and adoration of God by all humanity (Isa 66:18-23)

6. The church as the city of God

- Church as the city of light set on a hill (Matt 5:14-16)
- Church as free Jerusalem, the mother of the faithful (Gal 4:26)
- The church as the enduring city, built by God (Heb 11:10; 13:14)
- Access to heavenly Jerusalem in the divine service (Heb 12:22-24)
- Heavenly Jerusalem as the bride of Christ and God's dwelling place (Rev 21:1-22:5)

d. THE GIFT OF PROPHECY

1. ROLE OF THE PROPHETS AS GOD'S MESSENGERS

- Messengers of God rather than foretellers or social critics
- Divine call and commission
 - Admission to heavenly council: Amos 3:7
 - Intercession and answer from God
- Inspiration by God's Spirit
- Proclamation of God's word
 - Cleansing of lips: Isa 6:5-7
 - God's mouthpiece: Jer 15:19
 - Introduction of message with stock formulae
- Involvement in God's pain and suffering

2. PROCLAMATION WITH PERFORMATIVE UTTERANCES

- Oracles of judgment from heavenly court: Mic 3:5-12
 - Accusation and indictment
 - Reasons for indictment
 - Divine sentence
- Oracles of salvation: Isa 41:8-16
 - Direct address by God
 - Divine self-disclosure
 - Purpose or result of help
 - Promise of help
- Performative word with divine speech acts: Jer 1:9-10
 - Creation of history
 - Use of prophetic perfect tense
 - Association with symbolic enactments
- Subordination of prophecy to the law of Moses, the father of prophecy: Deut 18:15-16

3. TESTING OF PROPHECY

- Difference: prophecy and divination: Deut 13:1-5; 18:9-11
- Criteria for recognition of true prophets
 - Fulfilment: Deut 18:19-22
 - Call to repentance rather than unqualified promises of prosperity: Jer 28:8-9
 - Worship of the Lord and obedience to his word: Deut 13:1-5
 - Morality with justice and sex: Jer 5:25-31; 23:13-15

4. THE PROPHETS AND THE NATIONS

- International role of the prophets
 - Jeremiah as the prophet to the nations: Jer 1:5
 - Oracles against the nations by most prophets
- Presuppositions for these prophecies
 - Lord as the creator and ruler of all the nations
 - God's rule with international justice
 - The day of the Lord for all the earth
- Criteria for judgment

- Self divinisation: Isa 14:12-15
- Atrocities against other nations
- Cosmic disorder (Noah covenant): violence with sexual immorality, murder, and involvement in the occult: Isa 24:4-6
- Mistreatment of Israel
- Judgment of the nations: prelude to final day of judgment
 - Judgment of evildoers and eradication of evil: Isa 13:9-13
 - Destruction of pagan gods and idols: Zeph 2:11
 - Judgment of heavenly hosts and Leviathon: Isa 24:21-23; 27:1
- God's policy for the nations
 - Zion as the place for international worship: Isa 2:1-4
 - Conversion of the nations and their pilgrimage to Zion: Jer 16:19-21; Zech 8:20-23
 - Performance of the divine service together with Israel: Zeph 3:8b-10
 - Common confession of faith: Isa 45:22-25
- International role of the Messiah
 - Administration of God's justice for the nations: Isa 42:1,4
 - Bringer of God's light and salvation to the nations: Isa 42:6-7; 49:6
 - Justification of many nations by sprinkling them with his blood: Isa 52:12; 53:11-12
 - Proclamation of peace to the nations: Zech 9:10
 - Fulfilment of all prophecy: Dan 9:24

F. Our Legacy from the Old Testament

- a. Paul's list in Rom 9:4-5 of our heritage from Israel
- b. Reception by gentiles from Israel through Christ
- c. Eight part legacy of divine gifts
 - The sonship: adoption as God's firstborn sons, together with Israel through Jesus, God's only-begotten Son: Acts 13:32-34; Gal 3:26-29
 - The glory: manifest presence of God at the temple and now in Christ: John 1:14; 17:24
 - The covenants: heirs with Christ to God's covenants with Abraham and David: Acts 3:25
 - The lawgiving: God's law from Israel through Christ who has fulfilled it for us: Matt 5:17-20; Luke 16:17
 - The service: divinely instituted worship from Israel with Jesus as high priest: Heb 8:1-4
 - The promises: heirs of all God's promises to Israel by union with Christ: Eph 3:6
 - The patriarchs: Abraham, Isaac and Jacob as spiritual fathers in Christ: Rom 4:13-25
 - The Christ: Jesus as the promised Messiah who occupies the throne of David and rules over us in God's kingdom: Luke 1:31-33.
- d. Pattern of arrangement as an intricate little poem
 - Seven common gifts ► one greatest gift from them as the culmination and summation of them
 - *Hōn* with 1 and 7 and *ex hōn* in 8: *Christos ho ōn epi pantōn Theos*
 - 1-3 = 4-6 ► 7: the fathers
 - Sonship: *huiōthesia* ► lawgiving: *nomothesia*
 - Glory: *doxa* ► service: *latreia*
 - Covenants: *diathēkai* ► promises: *epayyeliai*