

**Old Testament**  
Outline and Reading Guide

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	2	Syllabus
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CD	Track	Outline Section
	4	Isaiah 11
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	4	Daniel 7
	5	Daniel 9

## How Did We Get the Old Testament? (And why are there Different Canons?)

### Before Christ (B.C.)

ca. 1500-150 B.C.

The books of the Old Testament are written:

1. The Law (*Torah*)
2. The Prophets (*Nebi'im*)
3. The Writings (*Ketubim*)<sup>1</sup>

ca. 250 B.C.

First Translation of the Pentateuch into Greek  
The Septuagint or “the 70,” (LXX)

[King] Ptolemy, the son of Lagus, being very anxious to adorn the library, which he founded in Alexandria, with all the best extant writings of all men, asked from the inhabitants of Jerusalem to have their Scriptures translated into Greek. They... sent to Ptolemy *seventy elders, the most experienced they had in the Scriptures and in both languages*, and God thus wrought what he willed. But Ptolemy, wishing to make a trial of them in his own way, and being afraid lest they should have made some agreement to conceal by their translation the truth in the Scriptures, separated them from one another and commanded them all to write the same translation. And this they did in the case of all the books. *But when they came together to Ptolemy, and compared each his own translation, God was glorified and the Scriptures were recognized as truly divine, for they all rendered the same things in the same words and the same names, from beginning to end*, so that even the heathen who were present knew that *the Scriptures had been translated by the inspiration of God*.<sup>2</sup>

### Anno Domini (A.D.)

ca. 30 A.D.

Time of Jesus: Jewish ‘canon’ not closed (Luke 24:25-35)

But although *the Samaritans and Sadducees, who receive the books of Moses alone*, would say that there were contained in them predictions regarding the Messiah, yet certainly not in Jerusalem, which is not even mentioned in the times of Moses...<sup>3</sup>

It follows, I say, that we do not possess myriads of inconsistent books, conflicting with each other. *Our books, those which are justly accredited, are but two and twenty, and contain the record of all time*.<sup>4</sup>

<u>Sadducees/Samaritans</u>	<u>Pharisees</u>	<u>4 Ezra</u>	<u>Essenes</u>
5 Books of Moses	22 Books	94 Books	??? Books (24 Public/70 Secret)

<sup>1</sup> Compare Sirach, Prologue.

<sup>2</sup> Eusebius, *Church History* 5.8.11-14, LCL; cited in Lee Martin McDonald, *The Formation of the Christian Biblical Canon* (Rev. ed.; Peabody: Hendrickson, 1995), 88-89.

<sup>3</sup> Origen, *Against Celsus* 1.49, in Alexander Roberts and James Donaldson, *The Ante-Nicene Fathers* (10 vols.; Reprint; Peabody: Hendrickson, 1994), 4.418.

<sup>4</sup> Josephus, *Against Apion*, 1.37-43; cited in McDonald, *The Formation of the Christian Biblical Canon*, 56.

- ca. 30-100 A.D. Books of the New Testament are written.
- [90 A.D.] [No Council of Jamnia; a Protestant Christian ‘myth’!<sup>5</sup>]
- ca. 200-500 A.D. Jewish Rabbis *still* debating the Canon of Scripture  
According to the School of Shammai the book of Ecclesiastes does not render the hands unclean [=is not sacred Scripture]. And the School of Hillel say: It renders the hands unclean [=is sacred Scripture].<sup>6</sup>
- Rabban b. Mari (320-350 A.D.) told Raba: This matter is written in the Torah, repeated in the Prophets, and repeated a third time in the Writings, and was taught in the Mishnah, and was taught as a Baraita... and repeated a third time in the Writings, as it is written... [Quotes Sirach 12:15]<sup>7</sup>
- 382 A.D. The Council of Rome: Pope St. Damasus I  
Closes the canon of the Catholic Bible  
(46 OT Books, 27 NT Books = 73 Books)
- Council of Rome: *Now indeed we must treat of the divine Scriptures, what the universal Catholic Church accepts and what she ought to shun.* The order of the Old Testament begins here: Genesis... Likewise the order of the writings of the New and eternal Testament, which the holy and Catholic Church supports... The canon of the New Testament ends here.<sup>8</sup>
- 383, 397, 419 Council of Hippo and Councils of Carthage III and IV  
Local conciliar decrees on the canon; identical in content<sup>9</sup>  
45/46 OT Books (Lamentations goes with Jer)  
27 NT Books
- ca. 400 A.D. St. Jerome finishes the Latin Vulgate  
Originally commissioned by Pope Damasus I  
46 OT Books, 27 NT Books = 73 Books
- 1442 A.D. Ecumenical Council of Florence affirms the Canon<sup>10</sup>  
(Bull of union with Jacobites of Syria)  
46 OT Books, 27 NT Books = 73 Books

<sup>5</sup> This theory was first forwarded by Heinrich Graetz in 1871 and popularized in English speaking world by H. E. Ryle, who based it on one meager text about a debate between Hillel and Shammai over whether Ecclesiastes “renders the hands unclean” (Mishnah, *Eduyoth*, 5:3). It has been rightly recognized as “a myth of Christian scholarship without foundation.” Joseph Blenkinsopp, cited in Lee Martin McDonald and James A. Sanders, *The Canon Debate* (Peabody: Hendrickson, 2002), 147.

<sup>6</sup> Mishnah, *Eduyoth*, 5:3; cf. *m. Yad*. 3:5.

<sup>7</sup> Palestinian Talmud, cited in Sid Leiman, *The Canonization of the Hebrew Scripture: The Talmudic and Midrashic Evidence* (Hamden: Archon, 1976), 97.

<sup>8</sup> Cited in Henry Denzinger, *The Sources of Catholic Dogma* (New York: Herder, 1957), 33-34.

<sup>9</sup> For texts, Dennis J. Murphy, CSC, *The Church and the Bible* (Boston: Alba House, 2007), 9-10.

<sup>10</sup> See Murphy, *The Church and the Bible*, 26-27.

1534 A.D. Martin Luther publishes his German Bible  
 39 OT Books, with 7 OT books separated ('Apocrypha')  
 27 NT books = 66 Books

I hate Esther and 2 Maccabees so much that I wish they did not exist; they contain too much Judaism and no little heathen vice. (Martin Luther)<sup>11</sup>

1540 John Calvin publishes Geneva Bible

*These books, called Apocrypha, have always been distinguished from the writings which were without difficulty called Holy Scripture. For the Church Fathers wished to avoid the danger of mixing profane books with those which were certainly brought forth by the Holy Spirit. That is why they made a list, which they called a canon.... It is true that the Apocrypha is not to be despised, insofar as it contains good and useful teaching. Yet there is good reason for what was given us by the Holy Spirit to have precedence over what has come from human beings. Thus all Christians, following what St. Jerome said, read the Apocrypha, and take from it teaching "for edification"... None of these books was in any way accepted by the Hebrews, and their original texts are not in Hebrew, but in Greek. It is correct that today, a great part of them are found in Hebrew. But it may be that they were [back] translated from the Greek. The safest thing is therefore to hold to what is extant in the language in which they are usually found.*<sup>12</sup>

1546 Ecumenical Council of Trent reaffirms Catholic Canon  
 46 OT Books; 27 NT Books<sup>13</sup>

1562 Anglican Church, 39 Articles of Religion

In the name of Holy Scripture, we do understand those Canonical Books of the Old and New Testaments, *of whose authority was never any doubt in the Church.* Of the names and number of the Canonical Books... All the books of the New Testament, as they are commonly received, we do receive, and account them canonical. *And the other books (as Hierome [Jerome] saith) the Church doth read for example of lief and instruction of manners; but yet doth it not apply them to establish any doctrine.* Such are these following [lists the 7 Books plus 3 and 4 Esdras].<sup>14</sup>

1582, 1609 Douay-Rheims Catholic Bible in English

1611 A.D. King James Version (The "Authorized Bible")  
 First published with 46 OT Books! (in the middle)

<sup>11</sup> Cited in F. F. Bruce, *The Canon of Scripture* (Downers Grove: InterVarsity, 1988), 101.

<sup>12</sup> John Calvin, Preface to the *Geneva Bible*, quoted in Gary Michuta, *Why Catholic Bibles are Bigger: The Untold Story of the Lost Books of the Protestant Bible* (Port Huron: Grotto, 2007), 259-60.

<sup>13</sup> For text, see Murphy, *The Church and the Bible*, 30-31.

<sup>14</sup> 39 Articles of Religion, Article 6; cited in Michuta, *Why Catholic Bibles are Bigger*, 277.

- 1952, 1966                    Revised Standard Version, Catholic Edition (RSVCE)  
First Ecumenical Translation (cf. *Dei Verbum* 24)
- 1970, 1986                    New American Bible (NAB)  
American Catholic English Bible; used in Lectionary  
Some “inclusive” language; some now (Rev. Psalms, NT)
- 1992                            Catechism of the Catholic Church, Pope John Paul II  
Reaffirms Canon of Scripture:

*It was by apostolic Tradition that the Church discerned which writings are to be included in the list of sacred books. This complete list is called the canon of Scripture. It includes 46 books for the Old Testament (45 if we count Jeremiah and Lamentations as one) and 27 for the New.*<sup>15</sup>

In support of this teaching the Catechism cites three councils in CCC 120, footnote no. 91:

1. The Council of Rome, 382 A.D. (DS 179)
2. The Council of Florence, 1442 A.D. (DS 1334-36)
3. The Council of Trent, 1546 A.D. (DS 1501-1504)<sup>16</sup>

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<sup>15</sup> *Catechism of the Catholic Church* (Second Edition; Washington, D.C.: United States Conference of Catholic Bishops, 1997), no. 120.

<sup>16</sup> See *The Companion to the Catechism of the Catholic Church* (San Francisco: Ignatius, 1994), 35-36.



## Who Wrote the Pentateuch?

### Arguments for Mosaic Authorship<sup>17</sup>

#### 1. Internal Biblical Evidence for Mosaic Authorship

- a. Moses' wrote about battles, stages of journey (Exod 17:14; Num 33:2)
- b. Moses' wrote the "the words of the covenant" on tablets (Exod 24:4; 34:27)
- c. Moses "wrote" the book of the law "till the very end":

*When Moses had finished writing the words of this law in a book, to the very end, Moses commanded the Levites who carried the ark of the covenant of the LORD, "Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you." (Deut 31:24-26)*

#### 2. External Biblical Evidence for Mosaic Authorship

- a. Old Testament repeatedly refers to Moses as author of Law<sup>18</sup>
- b. Joshua wrote on tablets "the law of Moses, which he had written" (Josh 8:32)
- c. Jesus says "Moses wrote" the Ten Commandments and Law (Mark 7:10)

Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. *If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?* (John 5:45-47)

#### 3. Ancient Jewish Tradition of Mosaic Authorship

- a. Josephus attributes the entire Pentateuch to Moses.
- b. The Mishnah says that Moses "received the Law" at Sinai
- c. The Babylonian Talmud: Moses wrote the Pentateuch, Joshua the ending.<sup>19</sup>

#### 4. Constant Tradition of the Church: e.g., St. Jerome (ca. 400 A.D.)<sup>20</sup>

<sup>17</sup> Scott Hahn, ed., *Catholic Bible Dictionary* (New York: Doubleday, 2009), 690-93; M. H. Segal, *The Pentateuch: Its Composition and Its Authorship* (Jerusalem: Magnes/The Hebrew University, 1967), 95-102; Augustin Cardinal Bea, *De Pentateucho* (Rome: Biblicum, 1933); Archbishop Smith, *Mosaic Authorship of the Pentateuch* (London: Sands, 1913).

<sup>18</sup> E.g., 1 Kgs 2:3; 14:6; 23:5; Ezra 3:2; 6:18; Neh 8:1, 13-18; 2 Chron 25:4; 35:12; Neh 13:1.

<sup>19</sup> "Who wrote the Scriptures?—*Moses wrote his own book and the portion of Balaam and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch. Samuel wrote the book which bears his name and the Book of Judges and Ruth. David wrote the book of Psalms, including in it the work of ten elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph, and the three sons of Korah. Jeremiah wrote the book which bears his name, the Book of Kings, and Lamentations. Hezekiah and his colleagues wrote [i.e., edited/published] Isaiah, Proverbs, the Song of Songs and Ecclesiastes. The Men of the Great Assembly wrote Ezekiel, the Twelve Minor Prophets, Daniel, and the Scroll of Esther. Ezra wrote the book that bears his name and the genealogies of the Book of Chronicles up to his own time... Who then finished it [Chronicles]?—Nehemiah the son of Hachaliah.*" Babylonian Talmud, *Baba Bathra* 14b.

<sup>20</sup> "The word of God says in Genesis, "And they gave unto Jacob all the strange gods which were in their hand... and lost them until this day" [LXX Gen 35:4]. Likewise at the end of Deuteronomy, "So Moses the servant of the Lord died there in the land of Moab... And he buried him in the valley, in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day." We must certainly understand by *this day* the time of the composition of the history, *whether you prefer the view that Moses was the*

**Arguments *against* Mosaic Authorship<sup>21</sup>**

## 1. Moses could not have narrated his own death:

*So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, and he buried him in the valley in the land of Moab opposite Beth-peor; but no man knows the place of his burial to this day. . . (Deuteronomy 34:5-6)*

## 2. Moses would not have extolled his own virtue:

Now the man Moses was very meek, *more than all men that were on the face of the earth.* (Num 12:3)

## 3. Chronological references reflect a later time period

- a. Reference to Canaanites being “in the land in those days” (Gen 12:6)
- b. Reference to the people not having any “king” in those days (Gen 36:31)

## 4. Apparent contradictions and doublets reflect multiple authors (see below)

## 5. Objections to Mosaic authorship have a long history:

- a. Eusebius: heretics rejected Mosaic authorship in 2<sup>nd</sup> century<sup>22</sup>
- b. Thomas Hobbes: Moses antedated Pentateuch (*Leviathan*, 1651).

**“Five Pillars” of the Documentary Hypothesis<sup>23</sup>**1. Use of different names for the Deity (“Astruc’s Clue”)

## 2. Variations of language and style

## 3. Contradictions and divergent points of view

## 4. Doublets and repetitions

## 5. Signs of composite structure in various sections.

## 6. Key Examples:

- a. “God” (*Elohim*) in Gen 1 vs. “LORD” (*Yhwh*) in Gen 2
- b. Order of creation in Gen 1 contradicts order of creation in Gen 2
- b. Contradictions reg. animals and length of Flood in Gen 6-9

**The Documentary Hypothesis<sup>24</sup>**

## 1. Early proponents of the theory

- a. Jean Astruc: divine names point to multiple sources (affirmed Mosaic auth.)
- c. Julius Wellhausen: full blown theory multiple sources (denied Mosaic auth.)

2. The Jahwist (“J”): 10<sup>th</sup> cent., southern, anthropomorphic, simplistic theology3. The Elohist (“E”): 9<sup>th</sup> cent., northern, moralistic, transcendent theology4. The Deuteronomist (“D”): 7<sup>th</sup> cent., central cult, planted by Josiah (2 Kgs 22:8)5. The Priestly Source (“P”): 6<sup>th</sup> cent., Jewish priests, genealogies, rubrics, holiness

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*author of the Pentateuch or that Ezra re-edited it. In either case I make no objection.” St. Jerome, On the Perpetual Virginity of Mary 7.*

<sup>21</sup> John Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 47-65; Lawrence H. Boadt, *Reading the Old Testament: An Introduction* (Mahweh: Paulist, 1984), 89-108

<sup>22</sup> E.g., Nazarites and Gnostic Ebionites; Eusebius, *Against Heresies* 34:4.

<sup>23</sup> Umberto Cassuto, *The Documentary Hypothesis* (trans. Israel Abrahams; Jerusalem: Magnes, 1983), 14

<sup>24</sup> See *From Paradise to the Promised Land: An Introduction to the Pentateuch* (Grand Rapids: Baker, 2002), 14-30; Collins, *Introduction to the Hebrew Bible*, 49-64. For the classic formulation, see Julius Wellhausen, *Prolegomena to the History of Israel* (Edinburgh: A. & C. Black, 1885).

**The Response of the Pontifical Biblical Commission (1909)<sup>25</sup>**

1. Affirmed Mosaic authorship of the Pentateuch
  - a. Biblical testimonies to Mosaic authorship
  - b. Persistent consensus of the Jewish people
  - c. Constant tradition of the Church
  - d. Internal evidence derived from the text itself
2. Mosaic authorship does *not* require that Moses wrote everything with his own hand
3. Allows that Moses made use of *sources*, whether written or oral
4. Insists, however, on the divine inspiration of the text of the Pentateuch
5. Allows that over time “certain alterations” have been introduced into the text
  - a. The account of Moses’ death (e.g., Deut 34)
  - b. Glosses (e.g., Num 12:3)
  - c. Explanations
  - d. Words or Forms translated from ancient into more current languages
  - e. Faulty Readings attributed to the errors of copyists

**Recent Critiques of the Documentary Hypothesis<sup>26</sup>**

1. The existence of J, E, D, P is purely hypothetical;
  - a. No one has ever found a manuscript of J
  - b. No one has ever found a manuscript of E
  - c. No one has ever found a manuscript of D
  - d. No one has ever found a manuscript of P
2. The theory is *highly speculative*; hence, *no consensus* among scholars about sources
3. Different ‘Names’ for God: can be explained by their *different meanings*:<sup>27</sup>
  - a. “God” (*elohim*) is not a name but a common noun; used in universal contexts
  - b. “LORD” (*YHWH*) is a personal name used in covenantal contexts
  - c. Gen 1 emphasizes God’s universal sovereignty over creation
  - d. Gen 2 emphasizes God’s covenantal relationship with Adam
4. Differences in language and style not necessarily signs of sources
5. So-called ‘doublets’ are often quite different; not necessarily diff. sources
  - a. Ancient parallels use doublets as literary artistry<sup>28</sup>
  - b. Abraham lied about his wife
  - c. Isaac lied about his wife
6. Apparent contradictions can be *reconciled* through close analysis (e.g., Gen 1-2)

<sup>25</sup> See Pontifical Biblical Commission, “On the Mosaic Authorship of the Pentateuch,” in Dean P. Béchar, *The Scripture Documents: An Anthology of Official Catholic Teachings* (Collegeville: Liturgical Press, 2002), 188-89; ASS 39 (1906): 377-78; DS 3394-3397; EB 181-84; Charles A. Briggs and Friedrich von Hügel, *The Papal Commission and the Pentateuch* (London: Longmans, Green, & Co., 1906).

<sup>26</sup> See esp. Cassuto, *The Documentary Hypothesis*; see also Walter Kaiser, *The Old Testament Documents: Are They Reliable and Relevant?* (Downers Grove: InterVarsity, 2001), 137-38; R. N. Whybray, *The Making of the Pentateuch: A Methodological Study* (JSOT Supplement Series 53; Sheffield: JSOT, 1987).

<sup>26</sup> Alexander, *From Paradise to the Promised Land*, 80.

<sup>27</sup> See the devastating arguments in Cassuto, *The Documentary Hypothesis*, 15-41. Contrast that with the fact that “[Astruc’s clue] has become virtually an article of faith among biblical scholars.” D. B. Redford, *A Study of the Biblical Story of Joseph (Genesis 37-50)* (Leiden: Brill, 1970), 108, cited in Kaiser, *The Old Testament Documents*, 134.

<sup>28</sup> Ancient parallels abound in repetitions. Moreover, ancient parallels use doublets as a form of literary artistry. See Alexander, *From Paradise to the Promised Land*, 22-23.

## Do Genesis 1 and 2 Contradict One Another?

### The Apparent Contradiction: Two Opposing Creation Stories?

#### 1. Genesis 1: Order of Creation

- |   |  |
|---|--|
| a. Light and Darkness (1 <sup>st</sup> Day) | d. Sun, Moon, and Stars (4 <sup>th</sup> Day)    |
| b. Sea and Sky (2 <sup>nd</sup> Day)        | e. Water Animals and Birds (5 <sup>th</sup> Day) |
| c. Plants (3 <sup>rd</sup> Day)             | f. Land Animals and Man (6 <sup>th</sup> Day)    |

#### 2. Genesis 2: Order of Creation

In the day when that the LORD God made the earth and the heavens, *when no plant of the field was yet in the earth and no herb of the field had yet sprung up...* then the LORD God formed man of dust from the ground... And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food... (Genesis 2:4-9)

Then the LORD God said, "It is not good that the man should be alone, I will make a helper fit for him. *So out of the ground the LORD God formed every beast of the field and every bird of the air*, and brought them to the man to see what he would call them...

So the LORD God caused a deep sleep to fall upon the man, and while he slept he took one of his ribs and closed up its place with flesh; and *the rib which the LORD God had taken from the man he made into a woman...* (Genesis 2:18-22)

#### 3. The Apparent Contradiction:

<u>Genesis 1</u>	<u>Genesis 2</u>
1. Plants (3 <sup>rd</sup> Day)	1. Man
2. Animals (5 <sup>th</sup> and 6 <sup>th</sup> Days)	2. Plants
3. Man and Woman (6 <sup>th</sup> Day)	3. Animals
	4. Woman

#### 4. Scholarly Skepticism:

"It is *impossible* to reconcile the account [of creation] given here [in Genesis 1] with that which follows in Genesis 2-3, which suggests that *even for ancient readers the two accounts of creation were not taken as literally true.*"<sup>29</sup>

### Pope Benedict XV: No Real Contradictions in Scripture

Again, "Scripture cannot lie"; it is wrong to say Scripture lies, nay, *it is impious even to admit the very notion of error where the Bible is concerned.* "The Apostles," [Saint Jerome] says, "are one thing; other writers" - that is, profane writers - "are another; the former always tell the truth; the latter - as being mere men - sometimes err," and though many things are said in the Bible which seem incredible, yet they are true; in this "word of truth" *you cannot find things or statements which are contradictory, "there is nothing discordant nor conflicting"; consequently, "when Scripture seems to be in conflict with itself both passages are true despite their diversity."* (Benedict XV, *Spiritus Paraclitus* 5)

Saint Augustine's Rule: "And if in these Books I meet anything that seems contrary to truth, I shall not hesitate to conclude that

- (1) the text is faulty, or
- (2) that the translator has not expressed the meaning of the passage, or
- (3) that *I myself do not understand.*" (*Letters* 82, to St. Jerome)

<sup>29</sup> Michael Coogan, *A Brief Introduction to the Old Testament*, (Oxford: Oxford University Press, 2009), 31

**Genesis 1: Order of Creation**

3<sup>rd</sup> Day: And God said, “Let the earth put forth vegetation (Heb *deshe*) plants yielding seed, and fruit trees bearing fruit in which is their seed...” And it was so. *The earth brought forth vegetation*, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed... And there was evening and there was morning, a third day. (Genesis 1:11-13)

5<sup>th</sup> Day: And God said, “Let the waters bring forth swarms of living creatures (Heb *sheretz nephesh hayah*), and let flying creatures (Heb ‘*oph*) fly above the earth...” So God created the great sea monsters (Heb *taninim*) and *every living creature that moves with which the waters swarm..* and *every flying creature* according to its kind... An God blessed them, saying, “...Fill the waters in the seas, and let flying creatures multiply on the earth.” And there was evening and there was morning, a fifth day. (Genesis 1:20-23)

6<sup>th</sup> Day: And God said, “Let the earth bring forth living creatures according to their kinds: cattle (Heb *behemah*) and creeping things (Heb *remesh*) and beasts of the earth (Heb *hayto erez*) according to their kinds.” And it was so... Then God said, “Let us make man (Heb ‘*adam*) in our image... So God created man in his own image, in the image of God he created him; male and female he created them... And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. (Genesis 1:26-31)

**Genesis 2: Order of Creation**

In the day when that the LORD God made the earth and the heavens, when no plant of the field (Heb *siah hasadeh*) was yet in the earth and no herb of the field (Heb ‘*eseb hasadeh*) had yet sprung up—for the LORD God had not caused it to rain upon the earth, and *there was no man to till the ground*; but a mist went up from the earth and watered the whole face of the ground—*then the LORD God formed man* (Heb *ha’adam*) of dust from the ground, and breathed into his nostrils the breath of life... And the LORD God planted a garden in Eden... And out of the ground the LORD God made to grow every tree (Heb ‘*etz*) *that is pleasant to the sight and good for food...* (Genesis 2:4-9)

Then the LORD God said, “It is not good that the man should be alone, I will make a helper fit for him. So out of the ground the LORD God formed every beast of the field (Heb *hayath hasadeh*) and every bird of the heavens (Heb ‘*oph hashamayim*), and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all *cattle*, and to *birds of the air*, and to every *beast of the field*; but for the man there was not found a helper fit for him.

So the LORD God caused a deep sleep to fall upon the man, and while he slept he took one of his ribs... and *the rib which the LORD God had taken from the man he made into a woman* (Heb ‘*ishah*) and brought her to the man. (Genesis 2:18-22)

**Genesis 1-2 are Compatible**

Genesis 1: 1<sup>st</sup>-7<sup>th</sup> Days; Panorama

1. *Wild Plants* (3<sup>rd</sup> Day)
  - Vegetation, Plants Yielding Seed,
  - Fruit trees bearing fruit
2. *Wild Animals* (5<sup>th</sup> and 6<sup>th</sup> Day)
  - Swarms, Sea Monsters,
  - Flying Things, Creeping Things,
  - Cattle, Beasts of the Earth
3. *Man and Woman* (6<sup>th</sup> Day)

Genesis 2: 6<sup>th</sup> Day; Close-Up

1. *Man*
2. *Domestic Plants*
  - Plants of the field
  - Herb of the field; Trees for Food
3. *Domestic Animals*
  - Beasts of the field
  - Birds of the Air; Cattle
4. *Woman*

### **Modern Commentators on Genesis 1-2: An Irreconcilable Contradiction?**

#### 1. Umberto Cassuto:

“What is meant by the “plant of the field” and the “herb of the field” mentioned here [in Genesis 2]? Modern commentators usually consider the terms to connote *the vegetable kingdom as a whole*; thence it follows that our section *contradicts the preceding chapter* [Genesis 1], according to which vegetation came into being on the third day... All interpretations of this kind introduce something into the text which is not there, *in order to create the inconsistency*. When the verse declares that these species were missing, the meaning is simply that *these kinds* were wanting, but *no others*...

Now we might be able to understand why the Torah emphasized in the previous section “the seed” and the “yielding of seed” in connection with the plants [in Genesis 1]. The purpose was to remove the discrepancy that might have been felt to exist between the account of creation given by the ancient poetic tradition and the story of the garden of Eden as recorded by the same tradition. To this end Scripture stressed again and again that the world of vegetation, as it was formed on the third day, was composed of those trees and herbs that naturally reproduce themselves by seed alone. Those plants that needed something else, in addition to seed, were excluded...<sup>30</sup>

#### 2. Victor Hamilton:

“In regard to the creation narrative, *is it necessary to posit two mutually exclusive, antithetical accounts?* Could 2:4-5 be a continuation of rather than a break in the creation story, “*a close-up after the panorama of Genesis 1,*” or even simply an extended commentary on the sixth day of creation? The order of events in ch. 1 is chronological; the order of events in ch. 2 is logical and topical, from humankind to the environment... Most of the information in 2:4-25 is an amplification of 1:26-29. *Chapter 1 is concerned with the world, while ch. 2 is concerned with a garden; one is cosmic, the other localized.* God’s relationship to the world is in his capacity as Elohim, while his relationship to a couple in a garden is in his capacity as Yahweh Elohim; the first suggests his majesty and transcendence, the second his intimacy and involvement with his creation. Exactly why we must not posit a unity in Genesis 1-2 escapes me.<sup>31</sup>

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<sup>30</sup> Umberto Cassuto, *A Commentary on the Book of Genesis*, 2 vols. (Jerusalem: Magnes, 1989), 1:101-103.

<sup>31</sup> Victor Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker Academic, 2005), 22-23.

## **The Pontifical Biblical Commission** ***On the Historical Nature of Genesis 1-3 (1909)***<sup>32</sup>

I. Whether the various methods of exegesis that have been thought up and defended under the guise of science and that exclude the literal historical meaning of the first three chapters of Genesis have a solid foundation?

Reply: *Negative*.

II. Whether it can be taught that the three first chapters of Genesis do not contain narratives of things that happened, or, in other words, that respond to objective reality and historical truth, notwithstanding

- the nature and historical form of the Book of Genesis;
- the particular connection of the first three chapters among themselves and with the following chapters
- the many testimonies of the Scriptures, both Old and New Testament;
- the almost unanimous opinion of the holy Fathers and the traditional meaning handed on by the people of Israel and always held by the Church?

But whether, on the contrary, these chapters:

- contain fables taken from mythologies and cosmogonies of ancient peoples adapted by the sacred author to monotheism by eliminating every polytheistic error;
- or they are allegories and symbols without any foundation in objective reality, put forward in the form of history to bring home religious and philosophical truths;
- or finally, legends partly historical and partly fictitious that have been freely composed for the instruction and edification of souls?

Reply: *Negative*, to both parts.

III. Whether, in particular, the literal historical meaning can be called into question where these chapters narrate facts which touch on the foundations of the Christian religion: among others, for example,

- the creation of all things by God at the beginning of time;
- the special creation of man;
- the formation of the first woman from the first man;
- the unity of the human race;
- the original happiness of our first parents in a state of justice, integrity, and immortality;
- the command given by God to human beings to test their obedience;
- the transgression of this divine precept at the instigation of the devil under the appearance of a serpent;
- the fall of the first parents from that primitive state of innocence;
- and the promise of a future Redeemer.

Reply: *Negative*.

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<sup>32</sup> Text taken from *The Church and the Bible: Official Documents of the Catholic Church* (trans. and ed. Dennis J. Murphy, MSC; Boston: St. Pauls, 2007), 131-133.

IV. Whether, in interpreting those passages in these chapters which the Fathers and Doctors have understood in different ways, without having made anything definite or handed on anything certain, it is permissible to follow and defend that opinion for which each considers he has proof?

Reply: *Affirmative*.

V. Whether each and every word and phrase that occur in the above mentioned chapters are to be accepted always and necessarily in a literal sense, so that it is never permitted to deviate from it, even when the expressions are obviously used figuratively, i.e., metaphorically or anthropomorphically, and either reason rules out holding the literal sense, or necessity compels us to abandon it?

Reply: *Negative*.

VI. Whether one can wisely and usefully apply allegorical and prophetic interpretation to several passages in these chapters [Genesis 1-3] following the shining example of the holy Fathers and of the Church itself, while presupposing the literal and historical meaning?

Reply: *Affirmative*.

VII. Whether it is always necessary to search out meticulously a scientific way of speaking in the interpretation of these chapters, granted that the sacred author did not intend to teach scientifically the inner nature of visible things when writing the first chapter of Genesis or to present a complete order of creation, but rather to give his people a popular account in keeping with the common way of speaking of his contemporaries, or adapted to human sentiment and understanding?

Reply: *Negative*.

VIII. Whether in the description and distinction of the six days spoken of in the first chapter of Genesis, one can take the word *yom* (day) either in its strict meaning of a natural day, or in its figurative meaning of a certain period of time, and whether it is permissible for everyone to discuss this question freely?

Reply: *Affirmative*.

On 30 June 1909 in an audience kindly granted to the two secretary consultants, his Holiness [Pope Saint Pius X] ratified the above replies and ordered them to be published.

F. Vigoroux, PSS  
L. Janssens, OSB  
Secretary Consultants,  
Pontifical Biblical Commission.



**Pope Pius XII**  
**on Genesis 1-11**  
**Encyclical, *Humani Generis* (1950)<sup>33</sup>**

***Caution with regard to the Positive Sciences***

35 It remains for Us now to speak about those questions which, although they pertain to the positive sciences, are nevertheless more or less connected with the truths of the Christian faith. In fact, not a few now insistently demand that the Catholic religion take these sciences into account as much as possible. *This certainly would be praiseworthy in the case of clearly proved facts; but caution must be used when there is rather a question of hypotheses, having some sort of scientific foundation, in which the doctrine contained in Sacred Scripture or Tradition is involved.* If such conjectural opinions are directly or indirectly opposed to the doctrine revealed by God, then the demand that they be recognized can in no way be admitted.

***Discussion of Evolution Permitted with Provisos***

36 For these reasons *the teaching authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of people experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for the Catholic faith obliges us to hold that souls are immediately created by God. However, this must be done in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation, and measure; and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of the faithful.* Some however rashly transgress this liberty of discussion, when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by the fact which have been discovered up to now and by reasoning on those facts, and as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.

***Polygenism Forbidden***

37 When, however, there is question of another conjectural opinion, namely *polygenism*, the children of the Church by no means enjoy such liberty. *For the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents.* Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Magisterium of the Church propose with regard to original sin, which proceeds from *a sin actually committed by an individual Adam* and which, through generation, is passed on to all and is in everyone as his own.

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<sup>33</sup> Text in Dennis J. Murphy, MSC, *The Church and the Bible: Official Documents of the Catholic Church* (rev. ed.; Boston: St Pauls/Alba House, 2007), 296-98 (emphasis added).

***Errors Regarding the Historicity of Genesis 1-11***

38 Just as in the biological and anthropological sciences, so also in the historical sciences there are those who boldly transgress the limits and safeguards established by the Church. In a particular way must be deplored a certain too free interpretation of the historical books of the Old Testament. Those who favor this system, in order to defend their cause, wrongly refer to the Letter which was sent not long ago to the Archbishop of Paris by the Pontifical Commission on Biblical Studies.<sup>34</sup> *This letter, in fact, clearly points out that the first eleven chapters of Genesis, although properly speaking not conforming to the historical method used by the best Greek and Latin writers or by competent authors of our time, do nevertheless pertain to history in a true sense, which however must be further studied and determined by exegetes; the same chapters, (the Letter points out), in simple and metaphorical language adapted to the mentality of a people but little cultured, both state the principal truths which are fundamental for our salvation, and also give a popular description of the origin of the human race and the chosen people. If, however, the ancient sacred writers have taken anything from popular narrations (and this may be conceded), it must never be forgotten that they did so with the help of divine inspiration, through which they were rendered immune from any error in selecting and evaluating those documents.*

***Scripture not on par with “Myths”***

39 Therefore, *whatever of the popular narrations have been inserted into the Sacred Scriptures must in no way be considered on a par with myths or other such things, which are more the product of an extravagant imagination than of that striving for truth and simplicity which in the Sacred Books, also of the Old Testament, is so apparent that our ancient sacred writers must be admitted to be clearly superior to the ancient profane writers.*

--Pope Pius XII,  
Encyclical Letter On Some False Teachings Which  
Threaten To Undermine Catholic Doctrine,  
*Humani Generis* (1950)

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<sup>34</sup> See Pontifical Biblical Commission, Letter to Cardinal Suhard, Archbishop of Paris, Concerning the Sources of the Pentateuch and the Historicity of the First Eleven Chapters of Genesis (April, 1948). Text in Murphy, *The Church and the Bible*, 273-76.

## Disputed Questions: The Scientific Theory of Evolution

### **Pope John Paul II, “More Than a Hypothesis” (1996)**

Taking into account the state of scientific research at the time as well as of the requirements of theology, the encyclical *Humani Generis* considered the doctrine of “evolutionism” a serious hypothesis, worthy of investigation and in-depth study equal to that of the opposing hypotheses. Pius XII added two methodological conditions: that his opinion should not be adopted as though it were certain, proven doctrine and as though one could totally prescind from revelation with regard to the questions it raises. He also spelled out the condition on which this opinion would be compatible to the Christian faith, a point to which I will return. *Today, nearly half a century after the publication of the encyclical, new knowledge leads to the recognition of the theory of evolution as more than a hypothesis.* It is indeed remarkable that this theory has been progressively accepted by researchers following a series of discoveries in various fields of knowledge. The convergence, neither sought nor provoked, of the results of work that was conducted independently is in itself a significant argument in favor of this theory.<sup>35</sup>

### **Pope Benedict XVI:**

#### **“The Theory Evolution is Not a Complete, Scientifically Verified Theory” (2007)**

*In particular, to me it is important, first of all, that to a great extent the theory of evolution cannot be proved experimentally, quite simply because we cannot bring 10,000 generations into the laboratory. That means that there are considerable gaps in its experimental verifiability and falsifiability due to the enormous span of time to which the theory has reference. A second thing that was important to me was your statement that the probability is not zero, but not one, either. And so the question arises: How high is the probability now? This is especially important if we want to interpret correctly the remark made by Pope John Paul II: “The theory of evolution is more than a hypothesis.” When the Pope said that, he had his reasons. But at the same time it is true that the theory of evolution is still not a complete, scientifically verified theory.*<sup>36</sup>

<sup>35</sup> John Paul II, Message to the Pontifical Academy of Sciences (1996), in Dennis Murphy MSC, *The Church and the Bible* (Boston: St Pauls/Alba House, 2007), 786-87.

<sup>36</sup> Pope Benedict XVI, in *Creation and Evolution: A Conference with Pope Benedict XVI in Castel Gandolfo* (trans. Michael J. Miller; San Francisco: Ignatius, 2007), 162 (emphasis added). Compare his earlier statements in Cardinal Joseph Ratzinger, *Truth and Tolerance: Christian Belief and World Religions* (trans. Henry Taylor; San Francisco: Ignatius Press, 2004), 179-180 (emphasis added): “There is at any rate no getting around the dispute about the extent of the claims of the doctrine of evolution... This dispute has therefore to be approached objectively and with willingness to listen, by both sides—something that has hitherto been undertaken only to a limited extent. *No one will be able to cast serious doubt upon the scientific evidence for micro-evolutionary processes.* R. Junker and S. Scherer, in their “critical reader” on evolution, have this to say: “Many examples of such developmental steps [micro-evolutionary processes] are known to us from natural processes of variation and development. The research done on them by evolutionary biologists produced significant knowledge of the adaptive capacity of living systems, which seems ingenious...” *Within the teaching about evolution itself, the problem emerges at the point of transition from micro- to macro-evolution, on which point Szathmáry and Maynard Smith, both convinced supporters of all all-embracing theory of evolution, nonetheless declare that “There is no theoretical basis for believing that evolutionary lines become more complex with time; and there is also no empirical evidence that this happens.”*

## **The *Catechism* on Adam, Eve, and the Fall of Man (1992)**

### **Original Sin—an essential truth of the faith**

With the progress of Revelation, the reality of sin is also illuminated. Although to some extent the People of God in the Old Testament had tried to understand the pathos of the human condition in the light of *the history of the fall narrated in Genesis*, they could not grasp the story's ultimate meaning, which is revealed only in the light of the death and Resurrection of Jesus Christ. *The doctrine of original sin* is, so to speak, the "reverse side" of the Good News that Jesus is the Saviour of all men, that all need salvation and that salvation is offered to all through Christ. *The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ.* (Catechism no. 388)

### **How to read the account of the Fall:**

*The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man.* Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents. (Catechism no. 390)

### **Footnotes to *Catechism* no. 390**

Council of Trent: [T]his sin of Adam... is one in origin and transmitted *to all* is in each one as his own *by propagation*, not by imitation. (Decree on Original Sin, Session V, 1546)

Pope Pius XII: When, however, there is question of another conjectural opinion, namely *polygenism*, the children of the Church by no means enjoy such liberty. For *the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents.* Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Magisterium of the Church propose with regard to original sin, which proceeds from *a sin actually committed by an individual Adam* and which, through generation, is passed on to all and is in everyone as his own. (Encyclical, *Humani Generis* 37, 1950)

Vatican II: Although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at *the very start of history.* (Constitution, *Gaudium et spes*, 13:1, 1965)

Pope Paul VI (1966): [Y]ou will regard the explanations of original sin given by some modern authors as irreconcilable with genuine Catholic doctrine. *Starting out from the undemonstrated hypothesis of polygenism, they deny, more or less clearly, that the sin from which this great trash heap of ills in mankind is derived, was first of all the disobedience of Adam, "the first man," a figure of the man to come—a sin that was committed at the beginning of history.* As a consequence, such explanations do not agree with the teaching of Sacred Scripture, Sacred Tradition, and the Church's magisterium, according to which the sin of the first man is transmitted to all his descendants not through imitation but through propagation... (Allocution of 11 July, 1966)

## The Biblical Concept of a Covenant

### What is a “Covenant”?<sup>37</sup>

1. “Covenant”:
  - a. *Sacred family bond* between persons
  - b. Usually sealed by an oath and/or
2. “Covenant” in the Three Sacred Languages:
  - a. Hebrew: *berith*
  - b. Greek: *diatheke*
  - c. Latin: *testamentum*

### A Three-Part Definiton

1. Bond: The covenant is a *bond*;
  - a. It *unites* the parties involved in some way,
  - b. Usually in a *permanent* (or quasi-permanent) fashion.
2. Family: The covenant is a *family* bond;
  - a. The bond created is not only legal or economic
  - b. Rather, it establishes the parties involved as *kin*.
3. Sacred: The covenant is a “*sacred*” family bond, because it involves *God*;
  - a. Sealed with an *oath*, invoking *the divine name* or power of God
  - b. Sealed with *sacrifice*: blood sacrifice or burnt offering.

### Covenant vs. Contract

1. Contract: Not necessarily sacred: it involves *promises* rather than *oaths*
2. Contract: Not necessarily familial: exchange of *goods* rather than of *persons*
3. Contract: Not necessarily permanent: *temporary* relations can be broken

### Characteristic Features of the Biblical Covenant

1. *Oath*
2. *Sign*
3. *Sacrifice*
4. *Priest*
5. *Meal*
6. *Sacred Place*, usually a *Mountain*
7. *Law*

### Example: *the Covenant between Jacob and Laban (Gen 31:43-54)*

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<sup>37</sup> The definitive work on this subject is Scott W. Hahn, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God’s Saving Promises* (Anchor Yale Bible Reference Library; New York: Doubleday, 2009). Hahn is drawing on the work of Gordon Hugenberger, *Marriage as a Covenant: A Study of Biblical Law and Ethics Governing Marriage, Developed from the Perspective of Malachi* (Leiden: Brill, 1994); M. G. Kline, *By Oath Consigned* (Grand Rapids: Eerdmans, 1968); D. J. McCarthy, *Treaty and Covenant* (Rome: Pontifical Biblical Institute, 1963), and many others.

## 1. The Adamic/Creation Covenant<sup>38</sup>

### The Interpretation of the *Hexaemeron* (Six Days)<sup>39</sup>

1. The Literal-Historical Interpretation
  - a. Josephus
  - b. Majority of Church Fathers (Ambrose, Jerome, Ephraim, Chrysostom)
  - c. Thomas Aquinas (in later work, *Summa Theologica*, I, 74, 2)
  - d. Minority of modern Catholics (Fr. Victor Warkulwiz, Ph.D. physics)<sup>40</sup>
2. The Day-Age Interpretation
  - a. Hebrew word “day” (*yom*) means an long “age” (cf. Ps 90:5)
  - b. Modern hypothesis; not widely held today
3. The Symbolic Interpretation
  - a. Philo of Alexandria
  - b. Minority of Church Fathers (Origen, Clement of Alexandria, Augustine)
  - c. Thomas Aquinas (in earlier work, *On Sentences*)
  - d. Majority of modern Catholic Theologians (Baglow, Schoenborn, Ratzinger, Ruffini)<sup>41</sup>
4. Mythological Interpretation:
  - a. Majority of modern biblical scholars: Alfredy Loisy, John Collins, etc.<sup>42</sup>
  - b. Based on ostensible parallels with Mesopotamian/Babylonian myths

### The *Catechism on Genesis 1*

1. Catechesis on Creation: of “major importance” (CCC 282)
  - a. Where do we come from? (origin)
  - b. Where are we going? (end)
  - [c. What is the problem?]
  - [d. What is the solution?]
2. Genesis 1-3: a “unique place” in catechesis on Creation (CCC 289)
  - a. May have had divers sources
  - b. Teach “the truths of creation”
  - c. “*The principal source for catechesis on the mysteries of the ‘beginning’*”
  - d. Must be read in the light of Christ, the Bible, living Church Tradition
3. Catechism on the Six Days (CCC 337)

<sup>38</sup> See esp. Victor Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker Academic, 2002). See also J. H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Library of Biblical Interpretation; Grand Rapids: Zondervan, 1992); Gordon Wenham, *Genesis* (2 vols.; Word Biblical Commetary 1-2; Dallas, Word: 1987-1994).

<sup>39</sup> For an excellent overview of the history of interpretation of Genesis 1, see Cardinal Ernesto Ruffini, *The Theory of Evolution Judged by Reason and Faith* (trans. Francis O’Hanlon; New York: Joseph A. Wagner, 1959), 65-89

<sup>40</sup> E.g., Victor Warkulwiz, M.S.S., *The Doctrines of Genesis 1-11* (New York: IUniverse, 2007).

<sup>41</sup> E.g., Christopher Baglow, *Faith, Science, and Reason* (Woodridge: Midwest Theological Forum, 2009); Christoph Cardinal Schoenborn, *Chance or Purpose? Creation, Evolution, and a Rational Faith* (trans. H. Taylor; San Francisco: Ignatius, 2007); Cardinal Joseph Ratzinger, “*In the Beginning*”: *A Catholic Understanding of Creation and the Fall* (trans. B. Ramsey; Grand Rapids: Eerdmans, 1990 [orig. 1986]); Ruffini, *The Theory of Evolution*, 82-89 (esp. 87)

<sup>42</sup> John Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 67-77.

**In the Beginning**

1. God
2. The Word (“Let there be light”)
3. The Spirit (“the Spirit of God”)
4. “Let *us* make man in *our* image” (Gen 1:27)
5. Creation: the work of the Trinity (CCC 290-92)

**The Seven Days of Creation<sup>43</sup>**

1. The Problem of Creation: “Formless” and “Void” (Gen 1:2)
2. The Seven Days of Creation: “the Realms and the Rulers”

Sabbath  
(Climax of Time)  
Day 7

<u>Void</u>	Sun, Moon, Stars Day 4	Fish and Birds Day 5	Animals and <i>Adam</i> Day 6
<u>Formless</u>	Day and Night Day 1	Sea and Sky Day 2	Land and Vegetation Day 3

4. Conclusion: Creation is good and holy (Gen 1:31; cf. CCC 339)
5. The Sabbath Covenant with Creation (Gen 2:1-3)
  - a. “Seven” (Hebrew *sheba*) is *the number of the covenant*
  - b. Example: The “Well of the Seven/Oath” (Gen 21:35-34)
  - c. To Swear an Oath: literally, to “seven oneself” (Hebrew *sheba*)
  - d. Sabbath: Sign of the Covenant with Creation (Exod 20:11; 31:12-17; cf. CCC 345)

**The Creation of Man in the Image of God (Gen 1)**

1. God is our Father
  - a. Man is created in the “image” and “likeness” of God (Gen 1:27)
  - b. “*Image and Likeness*”: idiom for father/son relations (Gen 5:1-3)
2. Human Beings are Like God
  - a. Only Man is made in God’s “image” and “likeness”
  - b. Human beings are God’s *children*, not merely his *creatures* (like animals)
  - c. Every Human Being is Sacred: infinite dignity of the person  
(“not just *something*, but *someone*” CCC 357)
  - d. Man and Woman are king and queen over creation (“Have dominion”)
  - e. Man and Woman are co-creators (“Be fruitful and multiply”)
- f. Equal Dignity of Man and Woman: both created in image of God (Gen 1:27)

<sup>43</sup> Hamilton, *Handbook on the Pentateuch*, 21-22.

**The Creation of Woman from Man (Gen 2)**

1. The Creation of Man
  - a. The Man (*Adam*) is formed from the Soil (*Adamah*) (Gen 2:7)
  - b. The “Spirit/Wind/Breath” (Hb *ruah*) is Breathed into Man (Gen 2:7)
2. The Creation of the Woman (Gen 2:18-25)
  - a. Original Solitude: “not good” for the man to be alone (Gen 2:18)
  - b. Woman: a “help-mate”
3. The Marital Covenant (Gen 2:21-25)
  - a. The Setting: on Mt. Eden
  - b. The Sacrifice: Adam’s flesh and blood (his rib)
  - c. The Oath: “This at last is bone of my bones and flesh of my flesh”
  - d. The Sign: “they become one flesh”
  - e. Nakedness without Shame: they are family

**The Fall of Man and Woman and the Covenant Curses (Genesis 3)**

1. The “Serpent” (Hb *nahash*): a snake or a “dragon”?
  - a. Leviathan, the serpent/sea dragon (Isa 27:1)
  - b. The “Dragon,” that ancient “serpent” (Rev 12:9)
2. Does the Serpent lie?
  - a. Do they “die”? (“You shall die *die*” Gen 2:17)
  - b. “You will be like God”? (They are *already* like God! Gen 1:26)
3. The Threefold Temptation (cf. 1 John 2:16-17)
  - a. The Lust of the Flesh (“good for food”) Pleasure/Sex
  - b. The Lust of the Eyes (“delight to the eyes”) Possession/Money
  - c. The Pride of Life (“desirable to make one wise”) Pride/Power
4. The Covenant Judgment and Covenant Curses (Gen 3:8-24)
5. The Serpent:
  - a. Most Cursed among beasts
  - b. Eats dust
  - c. Protoevangelium: head will be “crushed” by “the seed” of “The Woman” (Gen 3:15)
6. The Woman:
  - a. Pain in Childbirth
  - b. Desire for Husband
  - c. “He Shall rule over you”
7. The Man:
  - a. Fruitless Toil: the Ground (*adamah*) is cursed
  - b. Blood of His Hands
  - c. Death: return to dust
8. Ultimate Curse: Exile from the Presence of God in the Garden
  - a. Why does God not want them to eat from tree of life?
  - b. Driven out of the Temple: Cherubim Guardian (Ezekiel 28)



## Creation is a Cosmic Temple

### The Temple of Eden

1. Presence of God  
“Walks back and forth”  
(Hb *mithallek*) (Gen 3:8)
2. Tripartite Structure
  - a. Eden (God’s dwelling)
  - b. Garden (Tree in midst)
  - c. Outside Garden (Land and Sea)
3. Tree of Life  
In “center of the Garden” (Gen 2:9)
4. Garden  
God plants “garden” (Lat *paradiso*)  
(Gen 2:8-9)
5. River of Water  
Flows “out of Eden”  
(Gen 2:10; Ps 36:8-9)
6. Precious Stones  
Gold, bdellium, onyx  
(Gen 2:12)
7. The Eastern Entrance  
Entrance to Eden (Gen 3:24)
8. Presence of Cherubim  
“Guard” Way into Eden (Gen 3:24)
9. Adam  
“Guard/keep” the Garden  
(Hb *shamar*)  
“Work/serve” in the Garden  
(Hb *abodah*)  
“Made to rest” in Garden  
(Hb *nuach*)  
(Gen 2:15-16)

### The Tabernacle of Moses

1. Presence of God  
“Walking about”  
(Hb *mithallek*) (2 Sam 7:6-7)
2. Tripartite Structure  
Holy of Holies (God’s dwelling)  
Holy Place (Place of Worship)  
Outer Court (Golden Sea)
3. Menorah (Golden Lampstand)  
Looks like a tree (Exod 25:31-36)
4. Garden Decorations  
Tree with “flowerr”  
and “almond blossoms”  
(Exod 25:31-36)
5. The Bronze Laver?  
(Exod 30:17-21)
6. Precious Stones  
Gold and onyx in Tabernacle  
(Exod 25:7, 11-39; 28:9-12)
7. The Eastern Entrance
8. Presence of Cherubim  
Statues atop the Ark  
(Exod 25:18-22)
9. Priests  
“Guard/keep” the Tabernacle  
(Hb *shamar*)  
“Minster” in Tabernacle  
(Hb *abodah*)  
(Num 3:7-8)

### The Temple of Solomon

1. Presence of God  
Dwelling Place of God  
(2 Chr 6:1-2)
2. Tripartite Structure  
Holy of Holies  
Holy Place  
Outer Court
3. 10 Menorahs  
with Flowers (1 Kgs 7:49)
4. Garden Decorations  
Lilies, gourds, flowers  
Palm-Trees, Fruit-Trees  
Orchard of Trees (1Kgs 6-7)  
(Ezek 41:18; Isa 60:13,21)
5. River of Water  
Flows out of Temple  
(Ezek 47:1-12; Zech 14:8-9)
6. Precious Stones  
Gold and onyx in Temple  
(1 Kgs 6:20-22; 1 Chr 29:2)
7. The Entrance to Temple  
On the East (Ezek 40:6)
8. Presence of Cherubim  
“Carvings of Cherubim”  
(2 Chr 3:7, 10-14)
9. Priests  
“Guard/keep” the Temple  
(Hb *shamar*) (2 Chr 23:19)  
“Work”: offering sacrifice  
(Hb *abodah*) (cf.1 Kgs 9:6-7)  
God “rests” in Temple  
(Hb *nuach*) (Ps 132:7-14)

## The Noahic Covenant

### The Problem of Sin and the Flood<sup>44</sup>

1. Creation falls into Sin and Violence
  - a. Wickedness of Humanity is great (Gen 6:5)
  - b. “All flesh” had corrupted their way with violence (Gen 6:11; cf. 7:15-16, 21)
2. Who are the “Sons of God” and the “Daughters of Men”? (Gen 6:1-4)
3. Option #1: The Sethite Interpretation
  - a. Descendants of Seth = “sons of God”
  - b. Descendants of Cain = “daughters of men”
  - c. Sin in Question: Intermarriage between the godly Sethites and ungodly Cainites
4. Option #2: The Ancient Rulers Interpretation
  - a. Ancient Dynastic Rulers = “sons of God”
  - b. Royal Harems = “daughters of men”
  - c. Sin in Question: Sexual lust and polygamy
5. Option #3: The Angelic Interpretation
  - a. Angelic Beings = “sons of God” (cf. Job 1-2; Ps 29:1; 89:6)
  - b. Human Women = “daughters of men”
  - c. Sin in Question: unnatural sexual relations between angels and women

### The Covenant with Noah

1. “Covenant” Established with Noah, his family, and animals
2. First explicit use of the word “Covenant” (Hb *berith*) (Gen 6:18)
3. God “remembers” his covenant with Noah (Gen 8:1)
4. Parties: “every living creature of all flesh” (Gen 9:16)
5. Priest: Noah
  - a. He knows difference b/w “clean” and “unclean” animals (Gen 7:1-5)
  - b. Covenant Sacrifice: Noah builds an altar and sacrifices (Gen 8:20-22)
6. Sign: the Rainbow (Gen 9:8-17)
  - a. Promise: never to destroy the earth again by water
  - b. To “Remember” the Covenant = “renewing” the covenant (Gen 9:15)
  - c. It is an “everlasting covenant” (Gen 9:16)
7. Sacred Place: Mt. Ararat (Gen 8:4-5)
8. Law:
  - a. “Be fruitful and multiply, and fill the earth” (Gen 9:1)
  - b. No eating of blood (Gen 9:4)
  - c. Death-Penalty for Murder (Gen 9:5-6)
9. Covenant Changes: What’s different?
  - a. Fear of humans upon the animals (Gen 9:2)
  - b. Meat-Eating: Humans can eat animals (Gen 9:3; cf. 1:29)
  - c. Death-Penalty for Murder (Gen 9:5-6)

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<sup>44</sup> See Hamilton, *Handbook to the Pentateuch*, 61-64.

**The New Adam, the New Temple, and the New Creation**

## 1. Noah and His Wife as New Adam and New Eve

- a. “Be fruitful and multiply, fill the earth” (Gen 9:1, 7; cf. 1:28)
- b. Power over all animals: but “fear” and “dread” (Gen 9:2; cf. 1:28-30)
- c. Animals given for food “just as I gave you” plants (Gen 9:3; cf. 1:29-30)

## 2. The Ark as a kind of Temple (Gen 6:11-22)

<u>Cosmos</u>	<u>Ark</u>	<u>Temple</u>
1. Upper Heaven	Third Deck	Holy of Holies
2. Lower Heaven	Second Deck	Inner Court
3. Earth	Lower Deck	Outer Court
4. The Sea	The Sea	The Bronze “Sea”

## 3. Adamic Creation and Noahic Re-Creation

Adamic Creation

1. “Wind/Spirit”<sup>45</sup> from God moves over waters. (Gen 1:2)
2. “The Land” emerges from the waters. (Gen 1:9-10)
3. God “rests” on “seventh day.” (Gen 2:1-3).
4. Birds and sea creatures: “be fruitful and multiply” (Gen 1:22)
5. God says to Man and Woman: “Be fruitful and multiply, “Fill the earth and subdue it” (Gen 1:28)
6. God makes *adam* “in his own image” (Gen 1:27)

Noahic Re-Creation

1. “Wind/Spirit”<sup>46</sup> from God moves over waters. (Gen 8:1)
2. “The Land” emerges from the waters. (Gen 8:1-14)
3. After “seven days,” dove returns with sign of life. (Gen 8:10-11)
4. Birds, animals, and insects: “be fruitful and multiply” (Gen 8:17)
5. God says to Noah and fly. “Be fruitful and multiply, fill the earth.” (Gen 9:1-2, 7)
6. Prohibition of Murder: For “God made man “in his own image” (Gen 9:6)

<sup>45</sup> Hb *ruah*; Gk *pneuma*; Lat *spiritus*.

<sup>46</sup> Hb *ruah*; Gk *pneuma*; Lat *spiritum*.

## The Abrahamic Covenant

### The Threefold Promise and Threefold Covenant (Gen 12:1-3)

1. The Call of Abram (Gen 12:1-3): God promises:
  - a. Land
  - b. Dynasty (“a great nation”)
  - c. Universal Blessing for the Gentiles (“all the families of the earth”)
2. These Correspond to Three Covenants:
  - a. Abraham’s Deep Sleep: The Land (Gen 15)
  - b. Circumcision of Abraham: the Dynasty (Gen 17)
  - c. The Sacrifice of Isaac: Universal Blessing (Gen 22)

### Promise 1: The Land and the Dream of Abram (Genesis 15)

1. The threat to the promise: Abram’s childlessness (15:1-6)
2. Abram’s Faith: “reckoned to him as righteousness” (Gen 15:6)
3. Abram wants to “know” he will possess the land:
  - a. So God makes a covenant (Gen 15:8)
  - b. Covenant Sacrifice: heifer, she-goat, ram, turtledove, and pigeon
  - c. A “Deep Sleep” falls on Abram (cf. Adam! Gen 2:21)
  - d. Prophecy of Exile in Egypt (Gen 15:12-16)
  - e. The Covenant of the Holy Land (Gen 15:17-21)

### Promise 2: The Dynasty and the Circumcision of Abraham (Genesis 17)

1. The Setting: Abram’s faith in the LORD’s promise has failed (Genesis 16)
2. How long has Abram waited?: 11 years! (Gen 17:1; cf. Gen 12:4)
3. The Covenant:
  - a. The Covenant: to “multiply you exceedingly” (Gen 17:2)
  - b. Abram’s Name changed to “Abraham”:
    1. Abram: “Exalted father”
    2. Abraham: “Father of a multitude”
  - c. An “everlasting covenant” (Gen 17:7)
  - d. Covenant Sign: circumcision (Gen 17:9-14)
  - e. Covenant Mother: Sarah (“exalted princess/queen”)
  - f. Covenant Heir: Isaac, not Ishmael (Gen 17:17-21)

### Promise 3: Universal Blessing and the Sacrifice of Isaac (Genesis 22)

1. The Covenant Threatened: sacrifice Isaac, his “only beloved son” (Gen 22:2)
2. Setting: The mountains of Moriah (Gen 22:2; cf. 2 Chron 3:1; Psalm 76:1)
  - a. The Name: “The LORD will provide” (*YHWH yireh*)
  - b. “God will provide himself the lamb” (Gen 22:8)
3. The Covenant Oath of God: Universal Blessing for the Nations
  - a. God swears by himself to bless the nations (Gen 22:15-18)

**Isaac and the Renewal of the Covenant (Gen 23-26)**

1. Period of the Patriarchs: fathers who lead a family or tribe
2. Finding a Wife from Abraham's kin: Rebekah (Genesis 24)
3. The Death of Abraham (Genesis 25:7-11)
4. The Birth of Jacob and Esau (Genesis 25:19-26)
  - a. The Elder Shall Serve the Younger (Gen 25:23)
  - b. Esau sells his birthright as first-born son (Gen 25:29-34)
5. Isaac at Gerar: First Promise to Fulfill the "Oath" to Abraham (Gen 26:1-5)
  - a. Land
  - b. Dynasty
  - c. Universal Blessing for the Gentiles

**Jacob and the Renewal of the Covenant (Gen 27-36)**

1. Jacob and Esau (Genesis 27)
  - a. Blessing of the first-born Son
  - d. Stolen from Esau who is "first-born" (cf. Gen 27:32)
2. Isaac Blesses Jacob (Gen 28:1-5)
  - a. Adamic Blessing
  - b. Abrahamic Blessing
3. In Flight: Jacob "Ladder" and The "Gate of Heaven" (Gen 28:10-17)
  - a. The "Ladder"=a Temple Staircase on a Ziggurat
  - b. Angels Descending and Ascending
  - c. Abrahamic Promises Renewed by God:
  - d. The "House of God": Bethel (later associated with Jerusalem)
4. Jacob, Laban, Rachel and Leah (Genesis 29)
  - a. Laban's Deception
  - b. Polygamy, Deceit, and Marital Strife (Gen 30:14-24)
5. Jacob Wrestles with God: becomes "Israel" (Gen 32:22-32; cf. Hos 12:1-4)
6. God Reiterates Promise to Jacob: renaming "Israel" (Gen 35:9-15)

**Jacob's Favored Son: Joseph (Gen 37-50)**

1. Why is Joseph Jacob's Favorite Son? (Gen 35:22-26)
2. Joseph's Brothers Sell Him as a Slave (Genesis 37)
3. Onan, Judah, and Tamar (Genesis 38)
  - a. What is Onanism? Compare Levirate Marriage (Deut 25:5-10)
  - b. The Righteousness of Tamar
4. God brings Good out of Evil: Joseph reveals his identity (Genesis 45, 50)

**Jacob/Israel and the Renewal of the Covenant**

1. Jacob Blesses Joseph's 2 Sons: Ephraim and Manasseh: Why? (Gen 48:1-22)
  - a. Remembrance of Covenant Renewal at Bethel
  - b. Jacob "adopts" Joseph's Egyptian Sons: Ephraim and Manasseh
  - c. Israel blesses the Younger Son, Ephraim, instead of Manasseh
2. Jacob Blesses The 12 Tribes of Israel (Gen 49:1-28)
  - a. Reuben: loses his status as first-born son (cf. Gen 35:22)
  - b. Simeon and Levi: cursed for their anger (cf. Genesis 34)
  - c. Judah: shall be king; from him shall come the Messiah (Gen 49:8-12)
    1. Kingdom belongs to Judah
    2. Until "He Comes to whom it Belongs"
    3. Peoples shall pay homage to him
    4. Riding a foal and an ass's colt (cf. 1 Kings 1; Micah 5)
    5. Washes his garments in wine
  - d. Zebulun: by the sea
  - e. Issachar: shall become a slave
  - f. Dan: shall be a judge and a serpent
  - g. Gad: shall be raided and raid
  - h. Asher: shall be rich
  - i. Naphtali: shall be fruitful
  - j. Joseph: shall be fruitful and richly blessed
    1. Fertility
    2. Protection from enemies
    3. Blessings of Heaven and Earth
    4. But why no kingdom? Why does it go to Judah? (2 Reasons)
  - k. Benjamin: a ravenous wolf

## Old Testament Timeline<sup>47</sup>

### Creation to the Patriarchs

Creation-2000 B.C.	Primeval History (Genesis 1-11)
ca. 2000	Abraham
ca. 1900	Isaac
ca. 1850	Jacob and Twelve Sons

### Exodus to the Judges

ca. 1446	Moses and Exodus from Egypt (cf. 1 Kgs 6:1)
ca. 1406	Joshua and 12 Tribes arrive in Promised Land
ca. 1350-1050	Time of Judges (Samson, Gideon, etc.)

### The United Kingdom

1050-1010	King Saul
1010-970	King David
970-930	King Solomon
966	Solomon begins building the Temple (1 Kgs 6:1)

### The Divided Kingdom

930	Kingdom Divided: a. Southern Kingdom: 'Judah' b. Northern Kingdom: 'Israel'
722	Assyrian Exile: 10 Northern Tribes of Israel
586	Babylonian Exile: a. 2 Southern Tribes of Judah b. Destruction of Jerusalem Temple

### Return from Exile

538	Edict of Cyrus: Judean Exiles Return
520-515	Rebuilding of Jerusalem Temple (Second Temple period)
445	Rebuilding of Jerusalem Walls

### Maccabean Period

167	Antiochus IV Epiphanes outlaws Judaism
164	Judah Maccabee rededicates Temple
63	Romans seize control of the Holy Land

<sup>47</sup> Adapted from *Catholic Bible Dictionary* (ed. Scott Hahn; New York: Doubleday, 2009), 981.

## The Mosaic Covenant: Stage 1: the Sinaitic Covenant

### Is the Exodus Historical?

#### 1. Historical Interpretation<sup>48</sup>

- a. Literary Genre: Exodus is a work of *history*
- b. Internal Evidence: geography, place names, dates abound
- c. External Evidence: treated as history by OT, NT, Jewish tradition
- d. Manetho, Egyptian historian, affirms Exodus as history (4<sup>th</sup> cent. BC)<sup>49</sup>
- e. Biblical Archeology: provides cultural support for exodus accounts
- f. *Contextual Plausibility*: parallels b/w Israelites and Egyptian culture (Moses an Egyptian name; evidence for Semitic slaves, 'Apiru, etc.)<sup>50</sup>

#### 2. Legendary Interpretation:<sup>51</sup>

- a. Exodus is “not attested in any ancient nonbiblical source” (except Egyptian historian Manetho; identifies Israelites with the Hyksos!)
- b. Pharaoh is never named; like a “character in a folktale”
- c. Cultural parallels/contextual plausibility do not establish historicity
- d. “*Genre of the stories is legendary and folkloristic*” not “historiography”
- e. Reason: they are “replete with *miraculous incidents*”<sup>52</sup>

#### 3. Catholic Church Teaching: assumes the historicity of Moses and Exodus:

*After the patriarchs, God formed Israel his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognize him and serve him as the one living and true God, the provident Father and just judge, and so that they would look for the promised savior.*<sup>53</sup>

### The Call of Moses (Exodus 1-4)<sup>54</sup>

1. Exodus and Abrahamic Covenant: God “remembers” his covenant (2:23-24)
2. The Theophany on Mount Sinai (3:1-22)
  - a. Location Mt. Sinai: “Horeb, the mountain of God” (Exod 3:1; cf. 3:12)
  - b. The Burning Bush: Fire and the presence of the Spirit of God
  - c. Moses hides his face: he is afraid to look upon God
3. Liturgical Purpose of Exodus:
  - a. To *worship* God (Hb *abad*; Gk *latreuo*) (Exod 3:12)
  - b. To enter into promised *land* of “milk and honey” (Exod 3:17)

<sup>48</sup> See especially James K. Hoffmeier, *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition* (Oxford: Oxford University Press, 1996); idem, *Ancient Israel in Sinai: The Evidence for the Authenticity of the Wilderness Tradition* (Oxford: Oxford University Press, 2005); Kenneth A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003), 241-312; Giuseppe Ricciotti, *The History of Israel* (2 vols.; Milwaukee: Bruce, 1955), 167-229.

<sup>49</sup> See Josephus, *Against Apion* 1:228-52.

<sup>50</sup> See esp. Hoffmeier, *Israel in Egypt* and *Ancient Israel in Sinai*.

<sup>51</sup> John J. Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 108-110

<sup>52</sup> Collins, *Introduction to the Hebrew Bible*, 109.

<sup>53</sup> *Catechism of the Catholic Church*, no. 62.

<sup>54</sup> See Victor Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker Academic, 2005), 135-156.



4. The Name of the LORD (Exod 3:14):

- a. Eternal God: “I AM WHO I AM” (Hb *ehyeh asher ehyeh*; Gk *ego eimi ho on*)<sup>55</sup>  
(Revelation of God *in Se*; Greek *theologia*)
- b. God of the Covenant: “God of Abraham, Isaac, and Jacob”  
(Revelation of God *pro nobis*; Greek *oikonomia*)

**The Exodus Plagues (Exodus 5-11)**

1. God’s Message to Pharaoh: “Israel is my *first-born son*” (4:22)
  - a. First-born sons are “consecrated” to God as priests<sup>56</sup>
  - b. If Israel is First-born son, then Gentiles are also God’s *children*
2. Request for Israel to Go and Sacrifice in the Wilderness (5:1-3)
  - a. Reason: “Lest God fall upon us with pestilence and sword” (Exod 5:3)
  - b. Why would God do this? Israel has been in idolatry (cf. Ezek 20:6-8)
3. The Plagues of Egypt (Exodus 5-11)<sup>57</sup>

The Plagues of Egypt

1. Nile turned to Blood<sup>58</sup>
2. Frogs<sup>59</sup>
3. Gnats<sup>60</sup>
4. Flies<sup>61</sup>
5. Cattle<sup>62</sup>
6. Boils<sup>63</sup>
7. Hail (kills remainder of crops)<sup>64</sup>
8. Locusts<sup>65</sup>
9. Darkness<sup>66</sup>

The Gods of Egypt

1. Hapi, god of the Nile, fertility
2. Heket, frog goddess of fruitfulness
3. Kepher, beetle god; symbol of sun
5. Amon, Hathor, etc.  
(male and female cow-gods)
6. Sekhmet, goddess of healing
7. Nut, sky-goddess fails
8. Serapia, protector from locusts
9. Re the Sun god

4. Purpose of Plagues: “On all *the gods of Egypt* I will execute judgment” (Exod 12:12)

<sup>55</sup> The shorter version is simply “I AM” (Hb *ehyeh*; Gk *ego eimi*)

<sup>56</sup> cf. Exod 13:1-2, 11-16; 22:29-30; 34:19-20.

<sup>57</sup> Cf. Hamilton, *Handbook on the Pentateuch*, 159-60; Howard F. Vos, *New Illustrated Bible Manners & Customs* (Nashville: Thomas Nelson, 1999), 55-57; John J. Davis, *Moses and the Gods of Egypt* (Grand Rapids: Baker 1971).

<sup>58</sup> Exod 7:14-24.

<sup>59</sup> Exod 8:1-15.

<sup>60</sup> Exod 8:16-19; this is the first sign that cannot be duplicated by Pharaoh’s magicians; it is the one they refer to as “the finger of God” (Exod 8:19; cf. Luke 11:20).

<sup>61</sup> Exod 8:20-32.

<sup>62</sup> Exod 9:1-7.

<sup>63</sup> Exod 9:8-13.

<sup>64</sup> Exod 9:13-35.

<sup>65</sup> Exod 10:1-20.

<sup>66</sup> Exod 10:21-29.

**The Covenant Law: the Ten Commandments (Exod 19-20)<sup>67</sup>**

1. Debate Over How to Order the Decalogue
  - a. Judaism: “I am the LORD your God” = 1<sup>st</sup> Commandment (20:2)
  - b. Protestantism: “No other gods” and “no graven images” = 1<sup>st</sup> and 2<sup>nd</sup> Coms.<sup>68</sup>
  - c. Catholicism: “No graven images” = 1<sup>st</sup> Com.; Coveting wife vs. property (9-10)

*Tablet 1: Love of God*

1. Idolatry: sanctity of God<sup>69</sup>
2. Blasphemy: sanctity of God’s name<sup>71</sup>
3. Irreligion: sanctity of worship

*Tablet 2: Love of Neighbor*

4. Honor Parents: sanctity of Family<sup>70</sup>
5. Murder: Sanctity of Life<sup>72</sup>
6. Adultery: Sanctity of Marriage
7. Theft: Sanctity of Private Property
8. False Witness: Sanctity of Truth
9. Coveting Neighbor’s Wife
10. Coveting Neighbor’s Property

**The Covenant Liturgy at Mount Sinai (Exod 24)<sup>73</sup>**

1. (Original) Covenant Priests:
  - a. All Israelite Men “A Kingdom of Priests” (Exod 19:5-6)
  - b. Aaronic Priesthood (Exodus 28-29)
2. The Covenant Law:
  - a. The 10 Commandments (Exodus 20; 31:18)
  - b. The “Book of the Covenant” (Exod 21-23; cf. 24:7)
3. The Covenant Sign(s)
  - a. The Tablets of the Ten Commandments
  - b. The Twelve Pillars
  - c. The Ark of the Covenant
4. The Covenant Sacrifice: The “Blood of the Covenant” (Exod 24:8)
5. The Theophanic Covenant Meal: “they beheld God” and “ate and drank” (Exod 24:9)
6. The Covenant Place: The Tabernacle of Moses (Exodus 24-27)<sup>74</sup>
  - a. The Ark of the Covenant
  - b. The Bread of the Presence
  - c. The Golden Lampstand

<sup>67</sup> See Hamilton, *Handbook on the Pentateuch*, 184-213.

<sup>68</sup> Cf. Hamilton, *Handbook on the Pentateuch*, 192, for the self-refuting claim that the religion of the OT is “aniconic.” Compare the golden images of cherubim in Exodus 25.

<sup>69</sup> God alone is “set apart” for worship.

<sup>70</sup> Hebrew word for “honor” (*kabod*) literally means “glorify”; cf. Ps 22:23; Isa 24:15.

<sup>71</sup> Hebrew word for “vain” means “to be empty, to be worthless.” Hamilton, *Handbook*, 193.

<sup>72</sup> Hebrew does not read “kill” (*mut*) but “slay” or “murder” (*ratzah*); cf. Num 35:16-28.

<sup>73</sup> For discussion, see Scott W. Hahn, *Kinship by Covenant: A Canonical Approach to God’s Saving Promises* (Anchor Yale Bible Reference Library; Cambridge: Yale University Press, 2009), 37-48.

<sup>74</sup> For a lavishly illustrated tour of the biblical Tabernacle from an evangelical perspective, see *Rose Guide to the Tabernacle* (Torrance, CA: Bristol Works, 2008); from a Jewish perspective, see Israel Ariel and Chaim Richman, *Carta’s Illustrated Encyclopedia of the Holy Temple in Jerusalem* (Jerusalem: Carta, 2005). For scholarly treatments, see Menahem Haran, *Temples and Temple-Service in Ancient Israel* (Oxford: Oxford University Press, 1978); Craig S. Koester, *The Dwelling of God: the Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament* (Washington, D.C.: Catholic Biblical Association, 1989).

## The Mosaic Covenant: Stage 2: the Levitical Covenant

### The Golden Calf and the Levitical Priesthood (Exodus 32)<sup>75</sup>

1. The Golden Calf: enter into a covenant with Apis, bull god
2. Covenant Ceremony
  - a. Aaron acts as anti-Priest
  - b. Israelites offer sacrifices to Apis (not YHWH)
  - c. They “rose up to play” (cultic orgy)<sup>76</sup>
3. The Fall of the Israelites:

#### Fall of Adam:

Forbidden Fruit

1. Pleasure
2. Possessions
3. Pride/Power

#### Fall of Israel:

Golden Calf: symbolizes

1. Sex (male organ of bull)
2. Money (golden bull)
3. Power (strength of bull)

4. God now speaks of Israel to Moses as “your people” (32:7)
5. Covenant Idolatry triggers Covenant Curses (32:9-10)
6. The Levites “Ordain” Themselves Priests (32:25-29)
  - a. Who do they kill? Probably Fathers and First-borns Sons
  - b. *Levites Replace First-born Sons of 12 Tribes (Num 3:11-13; 8:5-18)*<sup>77</sup>
7. Moses offers himself as Sacrifice for People’s Sin (32:30-34)

### The Renewal of the Covenant (Exod 33-34)

1. Men of Israel “de-frocked”: from Horeb, they take off priestly “ornaments” (33:4-6)
2. Moses requests to See God’s “Glory/Face” of God (33:17-23)
3. Levitical Covenant: the Sinaitic Covenant *Broken and Renewed* (Exodus 34)<sup>78</sup>
  - a. Two new Tables of Stone
  - b. Moses Ascends Mt. Sinai Alone
  - c. Renewed Sinai “Covenant” (Exod 34:10)
  - d. The Yearly Festivals: Passover, Sabbath, Pentecost, Tabernacles
  - e. 40 Days and 40 Nights: Moses descends with Face Glowing
4. The Tabernacle Built: the Glory-Cloud descends upon it (Exodus 40)

<sup>75</sup> See Hahn, *Kinship by Covenant*, 136-75.

<sup>76</sup> Cf. the sexual use of “fondling” (*tsaheq*) in Gen 26:8.

<sup>77</sup> “The sacrifices of Exodus 24 were offered by ‘young men of the people of Israel’ (Exod 24:5). These young men are probably to be identified with ‘the priests’ whom God called earlier (Exod 19:22, 24), that is, the firstborn sons from the twelve tribes of Israel.” Hahn, *Kinship by Covenant*, 141 (see also 146-52)

<sup>78</sup> “The Levitical covenant is not referred to as a ‘covenant’ anywhere in the golden calf narrative or in the ceremony during which the Levites replace the first-born sons (Num 3:5-51; 8:15-19). The absence of *berit* terminology, however, is not decisive against understanding the Levitical arrangement as a covenant. The term *berit* is employed elsewhere in the prophetic tradition to describe God’s relationship with the Levites. For instance, the divine oracle of Malachi 2 refers to “my covenant with Levi” (vv. 4, 5, 8; see Jer 33:17-26).” Hahn, *Kinship by Covenant*, 155, following Gordon Hugenberger, *Marriage as Covenant* (VTSup 52: Leiden: Brill, 1994), 157.

**The Covenant Law: The Book of Leviticus**

1. The Kinds of Sacrifice:<sup>79</sup>
  - a. The Whole-Burnt Offering (Lat *holocaust*) (Lev 1)
  - b. The Bread-Offering (Hb *minchah*) (Lev 2)
  - c. The Peace-Offering (Lev 3)
  - d. The Sin-Offering (Lev 4)
  - e. The Guilt/Trespass Offering (Lev 5)
2. The Food-Laws: “Clean” and “Unclean” Foods (Lev 11)<sup>80</sup>
  - a. Pigs: sacrificed to the pagan god Tammuz (Lev 11:7)
3. Unclean Flows of Blood (Lev 12)
4. Uncleaness of Leprosy (Lev 13-14)
5. Unclean Discharges for Men and Women (Lev 15)
6. The Day of Atonement (Heb *Yom Kippur*) (Lev 16)<sup>81</sup>
  - a. God will appear on the cloud over the mercy-seat
  - b. Aaron washes and brings a Sin offering and burnt offering
  - c. The Scapegoat: sins of the people placed on it; sent out to Azazel
  - d. A Day of Fasting and Penance (“You shall afflict yourselves”)

**The Wilderness Wandering: the Book of Numbers**

1. The Israelites Set Out from Mt. Sinai with the Tabernacle (Numbers 9)
2. The People Reject the Manna (Numbers 11)
3. Miriam and Aaron Revolt against Moses (Numbers 12)
4. Spies sent to the Land of Canaan: A Bad Report (Numbers 13)
5. The Israelites cursed to die in the Wilderness (Numbers 14)
6. More Laws concerning Sacrifice (Numbers 15)
7. Korah’s Rebellion: reject Moses’ and Aaron’s authority (Numbers 16)
  - a. Desire the high-priesthood of the sons of Aaron (Num 16:10)
  - b. They wish to “burn incense” with censers in the Holy Place (Num 16:40)
8. Aaron’s Rod: sign of transferal of high priesthood from 12 Tribes (Num 17)

<sup>79</sup> See Hamilton, *Handbook on the Pentateuch*, 231-250; Gary A. Anderson, *Sacrifices and Offerings in Ancient Israel: Studies in Their Social and Political Importance* (HSM 41; Atlanta: Scholars Press, 1987); George Buchanan Gray, *Sacrifice in the Old Testament: Its Theory and Practice* (repr.; New York: KTAV, 1970 [orig. 1925]); D. J. McCarthy, “The Symbolism of Blood and Sacrifice,” *JBL* 90 (1971): 149-156; Roland de Vaux, *Ancient Israel* (trans. J. McHugh; 2 vols.; New York: McGraw-Hill, 1965), 2:415-56.

<sup>80</sup> See Hamilton, *Handbook on the Pentateuch*, 259-70; cf. Jonathan Klawans, *Impurity and Sin in Ancient Judaism* (New York: Oxford University Press, 2000); Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* (London: Routledge & Kegan Paul, 1966); idem, “The Forbidden Animals in Leviticus,” *JSOT* 59 (1993): 3-23; Jacob Milgrom, “The Rationale for Biblical Impurity,” *Journal of Ancient Near Eastern Studies* 22 (1993): 107-111.

<sup>81</sup> See Alfred Edersheim, *The Temple: Its Ministry and Services* (repr.; Peabody: Hendrickson, 1994), 151-264; de Vaux, *Ancient Israel*, 475-483.

## The Mosaic Covenant: Stage 3: the Deuteronomic Covenant

### The Apostasy on the Plains of Moab (Num 25)

1. King Balak of Moab and Balaam the prophet (Numb 22-24)
2. The messianic prophecy of Balaam (Num 24:14-17)
3. The Apostasy on the plains of Moab: idolatry to gods of Moab (Num 25)
4. The (High) Priesthood of Phinehas, son of Aaron (Num 25:10-13)
5. Apostasy followed by even greater increase of laws (Deuteronomy)

### The “Second Law”: Deuteronomy (Deut 1-40)<sup>82</sup>

1. Deuteronomy is “another covenant” (Deut 29:1)<sup>83</sup>
2. Setting of Deuteronomy: plains of Moab, before crossing the Jordan River (Deut 1:1)
2. Review of Sinaitic Covenant (Deut 4) and Ten Commandments (Deut 5)
  - a. The episode of Baal-peor (Deut 4:3)
  - b. The Covenant at Sinai and the “Ten Words” (Deut 4:12-13)
  - c. Warning against breaking the covenant through idolatry (Deut 4:23-24)
  - d. The Covenant Curse of Exile (Deut 4:25-30)
3. The Shema (Deut 6:1-4)
4. Divine Purposes of Wilderness Wandering (Deut 8)
5. The God of the Covenant (Deut 10:17-22; cf. Exod 34:6-9)
  - a. Omnipotent (all-powerful)
  - b. All-good (just)
  - c. Compassionate
  - d. Worthy of Praise
6. Deuteronomic Covenant: sealed on Mt. Ebal and Mt. Gerizim (Deut 11:26-32; 27:1-8)
7. Deuteronomic Laws (Deut 12-26)
  - a. Establishment of One Central Sanctuary (Deut 12:1-14)
  - b. The Jubilee and Money for the Poor (Deut 14:22-15:1ff.)
  - c. The Israelite Liturgical Feasts
  - d. The Mosaic Inquisition (Deut 17:1-7)
  - e. Laws regarding Fornication and Adultery (Deut 22)
  - f. Against Usury (Deut 23:19-20)
  - g. Divorce (Deut 24:1-4; cf. Matt 19:1-10)
  - h. Care for the Orphan, Widow, and Stranger (Deut 24:17-22)
8. Messianic prophecy: a prophet “like Moses” (Deut 18)

<sup>82</sup> For full discussion, see Hahn, *Kinship by Covenant*, 62-83.

<sup>83</sup> “Deuteronomy implicitly recasts the filial status of Israel into a more servile form, by means of a suzerain-vassal bond forged by a treaty-type covenant. It will become apparent that Deuteronomy served to establish a glorious hope for Israel, but in its far distant future...” “A canonical interpretation of the Deuteronomic narrative should begin by distinguishing the Deuteronomic covenant made on the plains of Moab from the covenant which had been made at Sinai (in Exod 19-24) and which had subsequently been renewed following the golden calf incident (Exod 34-40; Lev 1-26). This distinction is made in Deuteronomy 29:1: ‘These are the words of the covenant which the Lord commanded Moses to make with the people of Israel in the land of Moab, besides the covenant which he made with them at Horeb’. By making a distinction between the *time* and *place* of the Sinaitic and Deuteronomic covenants, the covenants themselves are clearly distinguished.” Hahn, *Kinship by Covenant*, 66, 68 (emphasis added).

9. Deuteronomy is “Another covenant”: in addition to Sinai (Deut 29:1)
  - a. Deuteronomic Law written on tablets at Mt. Ebal (Deut 27:1-8)
  - b. Deuteronomic Covenant Curses and Blessings (Deut 27-28)
  - c. The Deuteronomic Oath: Heaven and Earth as Witness (Deut 30:19)
10. Difference between Deut and 10 Commandments?
  - a. Ten Commandments: kept *inside* the Ark (Deut 10:2-5)
  - b. Book of Deuteronomy: kept *outside* the Ark (Deut 31:24-29)<sup>84</sup>

### **Capital Punishment in Deuteronomy: Which of the 10 Commandments?**

1. False prophecy (Deut 13:1-6; 18:20-22)
2. Individual and Corporate Idolatry (Deut 13:7-18; 17:1-7)
3. Disregard for Priests (Deut 17:12)
4. Murder (Deut 19:11-13)
5. False Witness in Court (Deut 19:15-21)
6. Rebellious Son (Deut 21:18-21)
7. Fornication and Adultery: Why the exceptions? (Deut 22)
8. Kidnapping (Deut 24:7)
9. Sabbath Breaking and origin of *Tzit-tzit* (Num 15;cf. Exod 31)
10. Which two commandments are missing from the list?

### **Concessions in Deuteronomy: Divorce and *Herem* Warfare<sup>85</sup>**

1. Why does God command Joshua and the Israelites to slaughter the Canaanites?
2. Permission to Divorce One’s Wife (Deut 24:1-4)
  - a. Plan A: Marriage is Indissoluble (Adam and Eve;
  - b. Plan B: Moses allows you to divorce (cf. Matt 19:1-10)
3. The Question of *Herem* Warfare:
  - a. Stage 1: Israel to be a “A Kingdom of Priests” (Exod 19:6)
  - b. Stage 2: Destroy Altars and Make No Covenant (Exod 34:11-16; after the Golden Calf)
  - c. Stage 3: Drive out the Inhabitants and Destroy Altars (Num 33:50-56; after the apostasy at Baal-Peor)
  - d. Stage 4: Utterly destroy inhabitants of the land (Deut 7:1-11; 12:29-31; 20:10-18; Josh 6:17)
4. God Gave them “Laws that were not good” (Ezek 20)
  - a. Sinaitic Covenant: “ordinances [by which] man shall live” (Ezek 20:11)
  - a. Deuteronomic Cov: statutes “not good/do not give life” (Ezek 20:25)<sup>86</sup>

<sup>84</sup> Hahn, *Kinship by Covenant*, 68: “Another distinction between these two covenants may be seen by observing where each document was stored. The Sinai covenant law, written on tablets of stone, was to be kept—inaccessibly—inside the ark of the covenant within the Holy of Holies (Deut 10:1-5). ‘The book of the law’ (i.e., the Deuteronomic covenant) was supposed to be kept—more accessibly—by the Levites (Deut 17:8), ‘by the side of the ark’ (Deut 31:25-26).

<sup>85</sup> Certain laws are unique to Deuteronomy: (1) the central sanctuary (Deut 12:5-18); (2) the “Deuteronomic dispensation which allows for profane slaughter” (Deut 12:15-24; contrast Lev 17:1-4); (3) the regulations about the king (Deut 17:14-20); (4) *herem* warfare (Deut 20:16-17); (5) the permission/regulation of divorce and remarriage (Deut 24:1-4); and (6) the allowance to take usury from non-Israelites (Deut 15:3; 23:20).” Hahn, *Kinship by Covenant*, 73.

**The Covenant Renewed Under Joshua**

1. Crossing of the Jordan River (Joshua 3-4)
2. Joshua Renews the Abrahamic and Mosaic Covenants (Joshua 5)
  - a. Circumcision of Israel: “Hill of the Foreskins” (Josh 5:2-9)
  - b. Passover Kept and Manna Ceases (Josh 5:10-12)
3. Completion of Deuteronomic Covenant (Josh 8:30-35; cf. Deut 27:1-14)
  - a. Joshua builds an unhewn altar on Mt. Ebal
  - b. He transcribes the “Law of Moses” on Stone (!)

Mt Gerizim (6 Tribes)  
Blessing

Mt. Ebal (6 Tribes)  
Curse

Ark of the Covenant

4. The “Book of the Law” is Read: The Blessing and the Curse
5. Joshua Renews the Covenant at Shechem (Joshua 24)

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<sup>86</sup> See Hahn, *Kinship by Covenant*, 80-82, following the important article by S. W. Hahn and J. Bergsma, “What Laws were Not Good? A Canonical Approach to the Theological Problem of Ezekiel 20:25-26,” *Journal of Biblical Literature* 123 (2004): 201-18.

## The 3 Stages of the Mosaic Covenant

### 1. Sinaitic Covenant

#### *Priests*

Moses  
Aaron  
12 Tribes of Israel  
(Exod 12, 19-20, 24)

#### *Law*

10 Commandments  
Book of the Covenant  
  
(Exod 20, 21-23)

#### *Sacred Place*

Mt. Sinai (Top)  
Tabernacle  
(Exod 24-27, 37-40)

#### *Sign*

12 Pillars  
2 Tablets  
Ark of the Covenant  
  
(Exod 20, 24-25)

#### *Sacrifices/Sacred Meals*

Passover  
Theophanic Covenant Meal  
General sacrifices  
  
(Exod 12-13, 24, 25)

### 2. Levitical Covenant

Moses  
Aaron and Levites  
(12 Tribes demoted)  
(Exod 32)

10 Commandments  
Book of the Covenant  
Book of Leviticus  
  
(Lev 1-27)

Mt. Sinai (Bottom)  
Tabernacle  
(Exod 34)

2 New Tablets  
Ark of the Covenant  
  
(Exod 34)

Passover  
Bread of Presence  
Levitical Sacrifices  
1. Burnt Offering  
2. Bread Offering  
3. Peace Offering  
4. Sin Offering  
5. Guilt Offering  
Levitical Food Laws  
(Leviticus 1-7, 11)

### 3. Deuteronomic Covenant

Moses  
Aaron and Sons  
(Levites demoted)  
(Num 25)

10 Commandments  
Book of the Covenant  
Book of Leviticus  
Book of Deuteronomy  
(Deut 1-34)

Mt. Ebal and Mt. Gerizim  
Tabernacle  
(Deut 11, 27-29; cf. Exod 15)

2 New Tablets  
Ark of the Covenant  
Tablets of Deuteronomy  
(Deut 27, 31)

Passover  
Bread of the Presence  
Levitical sacrifices  
1. Burnt Offering  
2. Bread Offering  
3. Peace Offering  
4. Sin Offering  
5. Guilt Offering  
Levitical Food laws



## The Mosaic Covenant

### The Covenant Renewed Under Joshua<sup>87</sup>

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  - b. He transcribes the “Law of Moses” on Stone (!)

Mt Gerizim (6 Tribes)  
Blessing

Mt. Ebal (6 Tribes)  
Curse

### Ark of the Covenant

4. The “Book of the Law” is Read: The Blessing and the Curse
5. Joshua Renews the Covenant at Shechem (Joshua 24)

### The Period of the Judges

1. Israel fails to drive out the Canaanites (Judges 1:29-36)
2. The Pattern of Israel’s Disobedience (Judges 2)
  - a. Sin (2:11-13)
  - b. Slavery (2:14)
  - c. Supplication (2:18)
  - d. Salvation (2:16)
  - e. Surplus→ Sin (Cycle begins again)
3. The Judges of Israel
  - a. Othniel: warrior (Judges 3:7-11)
  - b. Ehud: warrior (Judges 3:12-29)
  - c. Shamgar: warrior (Judges 3:31)
  - d. Deborah (and Barak?): Prophetess and Warrior (Judges 4-5)
  - e. Gideon: warrior (Judges 6:11-8:35)
  - f. Tola and Jair: (Judges 10:1-5)
  - g. Jephthah: (Judges 11:1-12:7)
  - h. Ibzan, Elon, and Abdon (Judges 12:8-15)
  - i. Samson: warrior and Levite (Judges 13-16)
4. Priesthood and Spiritual Fatherhood: Micah and the Levite (Judges 17)
5. The Levite’s Concubine and the Crime of the Benjaminites (Judges 19-21)
6. Moral Relativism: “In those days there was no king in Israel; *all the people did what was right in their own eyes*” (Judges 21:25; cf. 17:6; 18:1; 19:1)

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<sup>87</sup> On the historical reliability of the Israelite conquest and the period of the Judges, see especially Kitchen, *On the Reliability of the Old Testament*, 159-239; Kaiser, *The Old Testament Documents*, 109-118. For a Catholic perspective, see Ricciotti, *The History of Israel*, 230-262. For a helpful introduction to the scholarly debate and matters of historiography and historicity, see also Ian Provan, V. Philips Long, and Tremper Longman III, *A Biblical History of Israel* (Louisville: Westminster John Knox, 2003), 138-192.

## The Davidic Covenant

### The Kingship of Saul

1. Samuel, the last of the Judges (1 Samuel 1-7)
2. The Capture of the Ark of the Covenant (1 Samuel 4-7)
  - a. Ichabod: the “glory departs” from Israel (4:21-22)
  - b. God strikes the Philistines with tumors (5:12) and mice (6:4-6)
  - c. The Philistines return the Ark to the Levites (6:1-16)
  - d. 50,070 Men of Beth-Shemesh Die for Looking in the Ark (6:19-21)
3. Israel Demands a King like the Gentiles (1 Sam 8:5-22; cf. 12:17-20)
  - a. What kind of King? “Like the Nations” (8:5)
  - b. A Tyrant they want, a tyrant they will get (8:10-18)
4. The Anointing of Saul as King (1 Samuel 9-10)
  - a. Saul’s Purpose: military (9:16)
  - b. Benjaminite, son of Kish, not a Judahite (9:21; Judg 19-21; Num 24:17)
  - c. Saul made king through sacrifice by all 12 Tribes (11:14-16)
5. Saul Loses the Kingship (1 Sam 13-15)
  - a. Saul’s Unlawful Sacrifice (1 Sam 13:8-15; 14:35)
  - b. Saul fails to destroy the Amalekites (1 Sam 15:3-21; cf. Exod 17:8-14)
  - c. To obey is better than to sacrifice (1 Sam 15:22-23)

### The Kingship of David

1. David Anointed King (1 Sam 16)
  - a. Sacrifice (16:2-5)
  - b. Why David? The LORD looks on the heart (16:7)
  - c. Son of Jesse, a Judahite
  - d. Anointing with Oil (16:13)
  - e. Outpouring of the Spirit (16:13)
2. Saul’s Attempts to Kill David
  - a. Saul’s Demonic Possession (1 Sam 18:10; 19:9; cf. 16:14)
  - b. David’s 200 Foreskins (1 Sam 18:20-29)
  - c. David and Saul in the Cave (1 Sam 24:1-22)
  - d. David finds Saul Asleep (1 Sam 26:1-25)
  - e. Saul and the Witch of Endor (1 Sam 28:3-25)
3. David acts as Priest: the Bread of the Presence (1 Sam 21:1-6)  
(cf. Deut 23:10-11; Lev 15:16-18; Matt 12:1-8)
4. David’s Two Part Royal Installation:
  - a. Anointed King of Judah (2 Sam 2:1-4)
  - b. Anointed King over all 12 Tribes (“All Israel”) (2 Sam 5:1-5)
5. David brings the Ark of the Covenant up to Jerusalem (2 Samuel 6)
  - a. David sacrifices before the Ark (6:13)
  - b. He offers burnt-offerings in the Tabernacle (“tent”) (6:17)
  - c. David: girded “with a linen ephod” (6:14) (cf. 1 Sam 22:18)
  - d. David blesses the people in the name of the LORD (6:19)
  - e. David distributes “bread and a portion of *wine*” (6:19)
  - e. Restoring the priesthood of Melchizedek (Gen 14:18; cf. Psalm 110)

6. Nathan's Oracle and the Davidic Covenant (2 Samuel 7)
  - a. Promise of a "Name" and a "House" (Dynasty)
  - b. Promise to "Raise up" the Seed of David
  - c. Son of David will be Son of God (call God "Father")
  - d. Son of David will build God a "House" (Temple)
  - e. David's Kingdom will be Everlasting
  - f. David sees a Universal Law: "A Law for Mankind" (2 Sam 7:19)

### **Did David and His Kingdom Exist?<sup>88</sup>**

1. The Davidic Controversy: a recent development in OT studies and biblical archaeology
  - a. Maximalists: historical books are accurate descriptions of David and Solomon
  - b. Minimalists: David 'kingdom' was a small tribe, no buildings, no palaces
  - c. Israel Finkelstein: leading historical minimalist and archaeologist<sup>89</sup>
  - b. William G. Dever: leading critic of historical minimalists.<sup>90</sup>
2. Arguments against Historicity of Davidic Kingdom:
  - a. Genre of 1-2 Samuel: "historical novel" rather than "chronicle"<sup>91</sup>
  - b. No 10<sup>th</sup> century references to David and Solomon from surrounding ANE texts
  - d. "Solomonic Gates" at Megiddo, Hazor, and Gezer: King Ahaz (847-852 B.C.)
  - e. No archaeological evidence that David and Solomon built anything.
3. Arguments for the Historicity of Davidic Kingdom:
  - a. Literary genre of 1-2 Samuel and 1-2 Kings: *history*
  - b. Historical claims of books can't be refuted by archaeological 'silence'
  - c. Tel-Dan Stela: mentions Jehoram and the "house of David" (*beth David*) (cf. 2 Kings 9:14-28)
  - d. Mesha Stela: mentions the "house [of D]avid" (9<sup>th</sup> century B.C.)

These references on enemy stelae to the 'house of David', an epithet found many times in the Bible, means that a century after the death of Solomon, David's name was being used as the Dynastic name for the kingdom of Judah. Obviously if David were only a petty chieftan of little significance, it is inconceivable that later monarchs should use his name in such an honorific way.<sup>92</sup>

  - e. Excavations in the City of David: show signs of stone building complexes<sup>93</sup> (cf. 2 Samuel 5:9: David builds fortress in Jerusalem, the 'city of David')
  - f. "Solomonic Gates" at Megiddo, Hazor, and Gezer are from tenth-century B.C. (cf. 1 Kings 9:15-19; Solomon's horses and stables)
  - g. Parallels b/w Solomonic Temple and Ain Dara Temple (Syria, 1300-740)<sup>94</sup> (cf. Exod 24:18-21; Psalm 80:1, where Cherubim on Ark/Throne)

<sup>88</sup> See Hoffmeier, *The Archaeology of the Bible*, 86-98; Kitchen, *On the Reliability of the Old Testament*, 81-158. See also Baruch Halpern, *David's Secret Demons: Messiah, Murderer, Traitor, King* (Grand Rapids: Eerdmans, 2001), 427-80.

<sup>89</sup> Israel Finkelstein and Neil Asher Silberman, *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts* (New York: Free Press, 2001).

<sup>90</sup> William G. Dever, *What Did the Biblical Writers Know and When Did They Know It?* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2001).

<sup>91</sup> Collins, *Introduction to the Hebrew Bible*, 225.

<sup>92</sup> Hoffmeier, *The Archaeology of the Bible*, 88.

<sup>93</sup> See Eilat Mazar, *Preliminary Report on the City of David Excavations* (Jerusalem: Shalem, 2007).

<sup>94</sup> See Hoffmeier, *The Archaeology of the Bible*, 97.

**The Davidic Psalms**

1. The Son of David: the “Anointed”/Messiah (Psalm 2)
2. The Suffering and Persecution of David (Psalm 22)
3. From Sinai to Jerusalem (Psalm 68)
4. From Exodus to Davidic Covenant (Psalm 78)
5. The Covenant with David (Psalm 89; cf. 2 Sam 7)
  - a. A “Covenant” Made with David: Everlasting Kingdom (89:3-4)
  - b. The LORD’s Universal Rule over Creation (89:8-11)
  - c. “David, my servant” is chosen king (89:21)
  - d. He calls God “My Father” (89:26)
  - e. He is the “First-born”: Highest of Kings of the Earth (89:27; Exod 4:22)
  - f. Eternal Covenant made with David (89:28-37)
6. The LORD is worshiped among the Gentiles (Psalm 96)
7. The New Exodus and the New Creation (Psalm 102)

## The Division of the Kingdom And the Assyrian Exile (722 B.C.)

### The Kingdom of David (1000-960 B.C.)<sup>95</sup>

1. In order to understand biblical prophecy, *you must understand the Kingdom of David*
2. The Importance of the Kingdom:
  - a. Adam: king of creation; given “dominion” over all (Gen 1:28-29)
  - b. Noah: *de facto* king of a new creation (Gen 9:2)<sup>96</sup>
  - c. Judah: prophecy of the “scepter” not departing (Gen 49:10)
  - e. David: the king *par excellence*, given an “everlasting” kingdom
3. Key Features of the Davidic Kingdom:
  - a. Kingdom-Covenant: underwritten by a divine covenant (2 Sam 7)
  - b. Son of God: Davidic king is adopted as “son of God”<sup>97</sup>
  - c. Messiah: Davidic king is called “anointed one” (Hb *mashiah*) (1 Sam 16:13)<sup>98</sup>
  - d. Temple: kingdom centered on Temple, built by the Son of David
  - e. Jerusalem: kingdom tied to Jerusalem, the “city of David” (2 Sam 5:9)
  - f. International Empire: Davidic king rules over other kings (Ps 89:27)<sup>99</sup>
  - g. Everlasting Kingdom: kingdom is divinely promised to last forever.<sup>100</sup>
4. Other Features of Davidic Kingdom:
  - a. Queen Mother: mother, not wife of the king, is queen (Hb *gebirah*).<sup>101</sup>
  - b. Royal Steward: second in rank to king, “over the house” (Hb *‘al-habbayith*)<sup>102</sup>
  - c. Twelve Officers: leaders over twelve tribes (1 Kgs 4:7)
5. New Testament Significance of the Davidic Kingdom:
 

The Israelite kingdom under David and his heirs foreshadows the Kingdom of God in the NT—in fact, the Kingdom of God can be understood, in one sense as *the transfiguration of the Davidic kingdom...* As the late Catholic biblical scholar Raymond Brown remarked, ‘*The kingdom established by David... is the closest Old Testament parallel to the New Testament church*’.<sup>103</sup>

### The Rise and Fall of King Solomon (961-922 B.C.)

1. The Reign of Solomon: the “glory days” of the Davidic Kingdom
2. The Son of David becomes King (1 Kgs 1)
  - a. Ruler over all twelve tribes
  - b. Anointed by Zadok the priest and Nathan the prophet
  - c. Rides King David’s mule
  - d. Anointed with oil in the River Gihon
3. The Wisdom of Solomon (1 Kgs 3)

<sup>95</sup> Hahn, *Catholic Bible Dictionary*, 506-514.

<sup>96</sup> Hahn, *Catholic Bible Dictionary*, 506.

<sup>97</sup> 2 Sam 7:14; Ps 2:7; 89:26; 1 Chr 17:13; 28:6.

<sup>98</sup> 1 Sam 16:13; Ps 2:2; 89:20, etc.

<sup>99</sup> 2 Sam 8:11-12; 1 Kgs 3:1; 4:20-21; Ps 89:27; cf. Isa 2:3-4; Mic 4:2-3; Zech 14:6-9.

<sup>100</sup> 2 Sam 7:16; 23:5; Ps 72:5; 89:35-36, etc.

<sup>101</sup> 1 Kgs 2:19-20; 15:13; 2 Kgs 24:12, 14; Jer 13:18, etc.

<sup>102</sup> Isa 22:15-24; 1 Kgs 4:6; 2 Kgs 15:5; 19:2, etc.

<sup>103</sup> Hahn, *Catholic Bible Dictionary*, 506, 512-13.

4. The Glory of Solomon (1 Kgs 4)
  - a. Unified Israel: Twelve tribes under “twelve officers” (1 Kgs 4:7)
  - b. International Kingdom: Solomon rules over Gentiles (1 Kgs 4:20-21)
  - c. *Pax Solomonica*: time of peace; “every man under his fig tree” (1 Kgs 4:25)
  - d. Wisdom of Solomon: “understanding beyond measure”
  - e. High Culture: 3000 “proverbs,” 1005 “songs”; scientific knowledge
  - f. Ingathering of Nations: Gentiles come “from all peoples” to Jerusalem
5. King Solomon builds the Temple of God
  - a. Solomon solicits Hiram of Tyre to help him (1 Kgs 5)
  - b. Solomon builds the Temple (1 Kgs 6)
  - c. Solomon builds his own palace (1 Kgs 7)
  - d. The Dedication of the Temple (1 Kgs 8)
6. God’s warning to Solomon to keep his commandments (1 Kgs 9)
7. The Fall of Solomon:
  - a. Deuteronomic Law for the King (Deut 17:14-17)
  - b. Multiplies Women: 700 wives, 300 concubines (1 Kg 11:3)
  - c. Multiples Weapons: 1400 chariots, 12,000 horsemen (1 Kgs 10:26-29)
  - d. Multiplies Wealth: 666 gold talents (1 Kgs 10:14)
8. The Apostasy of Solomon: his “heart” is turned to “other gods” (1 Kgs 11)

### **The Divided Kingdom: “Israel” vs. “Judah” (922 B.C.)**

1. The Kingdom of Solomon Splits (1 Kings 11-12; 922 B.C.)
2. Israel: 10 Northern Tribes, ruled by Jeroboam (1 Kgs 11:26-40)
3. Judah: 2 Southern Tribes, ruled by Rehoboam, son of Solomon (1 Kgs 12:1-20)
4. “The Sin of Jeroboam”: the Golden Calves (1 Kings 12:29-33)
5. The Prophet Elijah and King Ahab of Israel (1 Kings 17-19; ca. 870 B.C.)
  - a. Elijah and the Widow of Zarephath (1 Kings 17)
  - b. Elijah on Mt. Carmel and the 450 prophets of Baal (1 Kings 18)
  - c. Elijah on Mt. Horeb and the Remnant of Israel (1 Kings 19)
  - d. King Ahab, Jezebel, and Naboth’s vineyard (1 Kings 21)
  - e. The Assumption of Elijah into Heaven (2 Kings 2)
6. The Prophet Elisha (2 Kings 2, 4-8; ca. 850 B.C.)
  - a. Raising the Shunnamite Woman’s Dead Son (2 Kings 4)
  - b. Multiplying the Loaves (2 Kings 4)
  - c. Curing Naaman the Syrian Leper (2 Kings 5)
  - d. The Siege and Deliverance of Samaria (2 Kings 6-7)
  - e. The Death of Elisha and his Bones (2 Kings 13:14-21)

### **The Assyrian Exile: 10 Tribes of Israel (722 B.C.)**

1. Pekah: wicked king of Israel (ca. 737)
2. The Assyrian Exile of the Northern Kingdom of Israel
  - a. Galilee, then Damascus, then Samaria
  - b. References: 2 Kings 15:29-31; 16:1-9; 17:4-6)
3. Reasons for Assyrian Exile: Jeroboam’s sin (2 Kings 17:7-23)
4. Origin of the “Samaritans” (2 Kings 17:34-40)
5. Northern Tribes are scattered among the Gentiles (2 Kings 18:9-1)

## The Davidic Kingdom: Timeline

1020-1000 B.C.      King Saul  
 100-961              King David  
 961-922              King Solomon

<u>Kingdom of Judah</u>		<u>Kingdom of Israel</u>	
922 B.C.	Rehoboam	922 B.C.	Jeroboam I
915	Abijam		
913	Asa		
		901	Nadab
		900	Baasha
		877	Elah
		876	Zimri
		876	Omri
873	Jehoshaphat		
		869	Ahab
		850	Ahaziah
849	Jehoram	849	Jehoram (Joram)
842	Ahaziah	842	Jehu
842	Athaliah		
837	Joash (Jehoash)		
		815	Jehoahaz
		801	Jehoash (Joash)
800	Amaziah		
783	Azariah (Uzziah)	786	Jeroboam II
		746	Zechariah
		745	Shallum
		745	Menahem
742	Jotham		
		738	Pekahiah
		737	Pekah
735	Ahaz		
		732	Hoshea
		722	<i>Fall of Samaria— Assyrian Exile</i>
715	Hezekiah		
687	Manasseh		
642	Amon		
640	Josiah		
609	Jehoahaz		
609	Jehoiakim		
609	Jehoiachin		
597	Zedekiah		
587	<i>Fall of Jerusalem— Babylonian Exile</i>		

## The Book of Isaiah

### Who Was Isaiah the Prophet?<sup>104</sup>

1. Isaiah: Hebrew for “the Lord is Salvation”
  - a. Son of Amoz (Isa 1:1; 2:1)
  - b. Member of Leading Family in Jerusalem.<sup>105</sup>
  - c. Long Prophetic Ministry: from around 742 B.C. to 701 B.C.
2. Married with Two Sons (Isa 7:3-4; 8:3-4)
  - a. Shear-Jashub: “A Remnant will Return”
  - b. Maher-shalal-hash-baz: “Speedy Spoil, Quick Booty”
6. Isaiah and King Uzziah: prophetic commission in the Temple (Isa 6:1-13)
7. Isaiah and King Ahaz: early ministry (Isaiah 7)
  - a. Israelite-Syrian Alliance against Assyria
  - b. Isaiah warns Ahaz against alliances against Assyria
  - c. Ahaz did not listen, and became a vassal to Assyria (2 Kgs 16:7-9)
  - d. Assyrian Vassalage: leads to foreign cults (2 Kgs 16:10-18)
8. Isaiah and King Hezekiah (Isaiah 36-38)
  - a. Isaiah worked with King Hezekiah
  - b. Siege of Jerusalem by Sennacherib in 701 B.C. (2 Kgs 18:13-20:19)
  - c. Slaying of 185,000 Assyrians by the Angel (Isa 37:36; 2 Kgs 18:13-19:37)
9. Isaiah and King Manasseh (2 Kgs 21:1-7; 2 Chron 33:1-10)
  - a. Manasseh repaired relations with Assyria (2 Kgs 20:21; 2 Chron 32:33)
  - b. Isaiah condemned revival of idolatry (cf. above)
  - c. Jewish Tradition: Manasseh had Isaiah put to death in 668 B.C.

“Isaiah, from Jerusalem, died under Manasseh by being *sawn in two*, and was buried underneath the Oak of Rogel...”<sup>106</sup>

### Who Wrote the Book of Isaiah?<sup>107</sup>

1. “The book of Isaiah is arguably the most complicated book in the Hebrew Bible.”<sup>108</sup>
2. The Multiple-Author Theory
  - a. Isaiah 1-39: written by Isaiah, son of Amoz (“First Isaiah”)
  - b. Isaiah 40-55: anonymous prophet, end of Babylonian exile (“Second Isaiah”)
  - c. Isaiah 56-66: anonymous prophet, postexilic period (“Third Isaiah”)
3. Arguments for Multiple Authorship:
  - a. References to Babylon (rather than Assyria) in Isaiah 40-55
  - b. References to Persian King Cyrus by name (Isa 44:28; 45:1)<sup>109</sup>
  - c. Different Subject Matter: Isaiah 1-39 (judgment) vs. Isaiah 40-66 (consolation)

<sup>104</sup> Hahn, *Catholic Bible Dictionary*, 397-98.

<sup>105</sup> Isa 3:1-17, 24; 4:1; 8:2; 31:16.

<sup>106</sup> *Lives of the Prophets*, 1:1.

<sup>107</sup> Hahn, *Catholic Bible Dictionary*, 398-99; Collins, *Introduction to the Hebrew Bible*, 307.

<sup>108</sup> Collins, *Introduction to the Hebrew Bible*, 307.

<sup>109</sup> “With the rise of critical scholarship in the late eighteenth century, scholars were *unwilling to believe* that a prophet who lived in the eighth century would have prophesied so specifically about the sixth.” Collins, *Introduction to the Hebrew Bible*, 308 (emphasis added).



## 4. Arguments for Isaianic Authorship:

- a. External Evidence: Unanimous tradition of Judaism and Christianity
- b. New Testament writers assert Isaianic Authorship.<sup>110</sup>
- c. ‘First Isaiah’ contains prophecies against Babylon! (Isaiah 13-14)<sup>111</sup>
- d. ‘First Isaiah’ envisions the destruction of Jerusalem! (Isaiah 2, 24-27)<sup>112</sup>
- e. ‘First Isaiah’ describes salvation in terms of a ‘new exodus’ (Isaiah 34-35)<sup>113</sup>
- f. Other clear parallels between ‘First’ and ‘Second’ Isaiah.<sup>114</sup>
- g. Implausibility of haphazard chronological editing.<sup>115</sup>
- h. Reality of True Prophecy/Divine Revelation:

“In order that the ‘obedience’ of our faith should be ‘consonant with reason’, *God has willed that to the internal aids of the Holy Spirit there should be joined external proofs of His revelation, namely: divine facts, especially miracles and prophecies* which, because they clearly show forth the omnipotence and infinite knowledge of God, are *most certain signs of a divine revelation*, and are *suited to the intelligence of all...* And again it is written: ‘And we have the more firm prophetic word: whereunto you do well to attend, as to a lamp that shineth in a dark place’ (2 Pet 1:19).”

—Vatican Council I, *Dei Filius*

Dogmatic Constitution concerning the Catholic Faith (1870)

For Hezekiah did what was pleasing to the Lord,  
and he held strongly to the ways of David his father,  
which Isaiah the prophet commanded,  
who was great and faithful in his vision.  
In [Isaiah’s] days the sun went backward,  
and he lengthened the life of a king.  
*By the spirit of might he saw the last things,  
And comforted those who mourned in Zion.  
He revealed what was to occur to the end of time,  
And the hidden things before they came to pass.* (Sirach 48:23-25)

<sup>110</sup> “When NT writers quote from chapters 40-66, they always ascribe them to Isaiah (cf. Matt 3:3; Isa 40:3; Matt 12:17-21, Isa 42:1-4; John 12:38; Rom 10:16; Isa 53:1).”

<sup>111</sup> As John Collins admits: “Not everything in chapters 1-39 can be attributed to the eighth-century prophet, however, and this was clear to Duhm and others before him. The oracles against Babylon in chapters 13-14 are most naturally dated to a time after Babylon had replaced Assyria as the dominant power.” Collins, *Introduction to the Hebrew Bible*, 308.

<sup>112</sup> Collins responds: “The provenance of some of the other oracles against foreign nations is uncertain. Isaiah 24-27, often called the ‘Isaiah apocalypse’, is usually dated to a time after the exile, by analogy with other late prophetic writings.” Collins, *Introduction to the Hebrew Bible*, 308.

<sup>113</sup> Collins admits: “Chapters 34 and 35 are similar to Second Isaiah in tone and theme.” Collins, *Introduction to the Hebrew Bible*, 308. Then on what basis are these separated into two works divided by centuries?

<sup>114</sup> Cf. Isaiah 11 and 65:25 (“the wolf and the lamb will feed together”);

<sup>115</sup> In his explanation of the book, Collins is forced to resort to admitting no clear rationale for how Isaiah is organized, concluding that “the book as a whole is not tightly structured by modern standards.” Collins, *Introduction to the Hebrew Bible*, 309. But is this a plausible assessment of what has always been recognized as one of the greatest works of genius in the Old Testament and ancient literature?

## The Book of Isaiah

### The “Virgin” Shall Conceive “Immanuel” (Isaiah 7)

1. Time frame: ca. 735 B.C., “five years after his prophetic commission.”<sup>116</sup>
2. The Syro-Ephraimite Crisis: Israel and Syria team up against Assyria, threaten Judah
  - a. Judah: ruled by King Ahaz
  - b. Israel: ruled by Pekah
  - c. Syria: ruled by Rezin
  - d. Assyria: ruled by Tiglath-Pileser III
3. Isaiah and King Ahaz
  - a. Isaiah goes to meet King Ahaz: “do not fear” Israel and Syria
  - b. “Ask a sign” (Hb *'oth*) of the Lord: a miracle or portent<sup>117</sup>
  - c. “Signs” in Isaiah refer to *miracles of nature*? (cf. Isa 37:30; 38:7)
  - d. Ahaz refuses, probably because he is already in league with Assyria
4. The “Sign” of “The Virgin” and her Child
  - a. “Virgin” (NAB) or “Young Woman” (RSV)?
  - b. Hebrew: *'almah*, literally a “maiden”
  - c. Greek: *parthenos*, a maiden, with emphasis on sexual inexperience
  - d. *'almah* is never applied to a married woman in the Old Testament.<sup>118</sup>
  - e. Not “a virgin” but “the virgin” (*ha'almah*)<sup>119</sup>
5. Who is the Virgin and who is the Child?<sup>120</sup>
  - a. An unknown son of the Davidic throne (Problem: why so obscure?)
  - b. Isaiah’s wife and his son, Maher-shalal-hash-baz (Problem: different name!)<sup>121</sup>
  - c. Ahaz’s wife and his son, King Hezekiah (Problem: dating issue)<sup>122</sup>
  - d. The Virgin Mary and her son, Jesus
  - e. Both “c” (preliminary fulfillment) and “d” (eschatological fulfillment)?
6. Preliminary Fulfillment and Eschatological Fulfillment:
  - a. “Day of the Lord” → Final Day of Judgment
  - b. Many “antichrists” → Final Antichrist (1 John 2:18; 2 Thess 2)
  - c. Analogical (rather than predictive) Prophecy<sup>123</sup>

<sup>116</sup> Chisholm, *Handbook on the Prophets*, 28.

<sup>117</sup> “A sign might be a predictive word about the future or a miracle.” Kaiser, *The Messiah in the Old Testament*, 159. Cf. Exod 4:8-9; Deut 13:2-5; Judg 6:36-40; 2 Kgs 20:8-11; Isa 38:7.

<sup>118</sup> Cf. Kaiser, *The Messiah in the Old Testament*, 160, who cites *almah* as being used of Rebekah (Gen 24:16, 43), Miriam (Exod 2:8), of the way of a man with a maiden (Prov 30:19), and in the plural several times. Song 1:3; 6:8; Ps 46:1; 68:26; 1 Chron 15:20.

<sup>119</sup> I owe this point, which is consistently overlooked in translations, to Kaiser, *The Messiah in the Old Testament*, 160.

<sup>120</sup> For discussion of options, see Chisholm, *Handbook on the Prophets*, 33-34.

<sup>121</sup> Another problem is that if the promised “child” is Isaiah’s *second* son (Maher-halal-hash-baz), then his wife “the prophetess” (Isa 8:1-2) would *not* be a “maiden” (*almah*) but a “matron,” having already conceived and bore Shear-Jashub, Isaiah’s first son.

<sup>122</sup> However, this interpretation has in its favor that the book of Kings not only calls Hezekiah the greatest of the kings of Israel after David; it also explicitly states “The LORD was with him” (2 Kgs 18:7)—i.e., *Immanuel* (“God is with us”). One even words if Kings is deliberately interpreting him in terms of the Isaianic oracle.

<sup>123</sup> Cf. Chisholm, *Handbook on the Prophets*, 34: “This is not the only passage in which Matthew draws an analogy between events surrounding the birth of Jesus and events from Israel’s history referred to in the

King Hezekiah

Conceived of a “young woman”  
 Greatest King of Judah  
 (2 Kgs 18:1-8)  
 Sign that “God is with Us” (Judah)  
 (Isa 7:14-17)

Jesus

Conceived of a “virgin”  
 King of Kings  
 “God With Us” (Heb *Emmanuel*)

**The Birth of the Divine Messiah (Isaiah 9)**

1. “Book of Immanuel” continues, so that another “Son” is spoken of (Isa 7:1-12:6).<sup>124</sup>
2. The Restoration of Israel from Exile:
  - a. Land of Zebulun and Naphtali: first two tribes taken into exile
  - b. Will be restored: “in the latter days”
  - c. Where? “Galilee of the Gentiles”
2. The Age of Salvation: an era of peace begins
3. The coming of the Messiah:
  - a. “Wonderful Counselor”
  - b. “Mighty God”: both human and divine, man and “God” (*'el*).
  - c. “Everlasting Father” (*'abiad*)
  - d. “Prince of Peace”
4. Restoration of the Davidic Kingdom
5. Jesus’ Ministry: begins in Galilee of the Gentiles (Matt 4:12-22)
  - a. Jesus begins the restoration of Israel in the same place the Exile began
  - b. Jesus calls Twelve disciples to symbolize the Twelve tribes reunited
  - c. Jesus implicitly identifies *himself* as head of the New Israel

**The “Shoot” from the Stump of Jesse (Isaiah 11)**

1. The Stump of Jesse: the house of David’s father
2. The Outpouring of the Spirit upon the Messiah: cf. “gifts of the Holy Spirit”
 

a. Wisdom	d. Knowledge
b. Understanding	e. Piety (not in Hebrew original)
c. Counsel	f. Fear of the Lord
d. Might (Fortitude)	
3. Age of Justice: the Messiah will judge rightly and justly
4. New Creation: the curses of the fall undone
  - a. Wolf lies down with the lamb
  - b. Lion eats straw like the ox (cf. Gen 1:29)
  - c. Child shall play with the asp (cf. Gen 3:15)
5. New Jerusalem: no war or strife “on all my holy mountain” (cf. Ezek 28)

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prophets. The linking of these passages by analogy is termed ‘fulfilment’. In 2:15, God calls Jesus, his perfect Son, out of Egypt, just as he did his son Israel in the days of Moses, a historical event referred to in Hos 11:1... Matthew 2:18 views Herod’s slaughter of the infants as another instance of the oppressive treatment of God’s people by cruel tyrants. Herod’s actions are analogous to those of the Assyrians, who deported the Israelites, causing the personified land to lament as inconsolably as a mother robbed of her little ones (Jer. 31.15). Neither of the prophetic texts in their original context to the events of Jesus’ time, but from Matthew’s perspective these episodes in Israel’s history foreshadowed those of Jesus’ time.”

<sup>124</sup> Kaiser, *The Messiah in the Old Testament*, 162.

6. Conversion of the Gentiles:

- a. “The nations” (*goyim*) shall seek the Messiah
- b. His “tabernacles” shall be glorious

7. The New Exodus:

- a. God will bring back his people “a second time”
- b. The Twelve tribes reunited: “Israel” and “Judah”
- c. “Seven Channels” will cross through the Waters
- d. Recapitulation of the Exodus from Egypt

## The Babylonian Exile (587 B.C.)

### King Hezekiah and Coming Exile (2 Kgs 18-20)

1. Hezekiah: did “what was right” in the Lord’s eyes (2 Kgs 18:3)
2. Restoration of Right Worship (2 Kgs 18:3)
  - a. Removed the “high places”
  - b. Cut down the Asherah
  - c. Broke in pieces the Bronze Serpent (cf. Num 21)
3. *No king like him* among all the kings of Judah (2 Kgs 17:5-6)
  - a. He kept the Law of Moses
  - b. “The LORD was with him” (cf. Isaiah 7, Emmanuel)
4. The Siege of Samarita by Assyria (2 Kgs 18:9-37)
5. Isaiah to Hezekiah: Do not be afraid (2 Kgs 19:1-7)
  - a. Isaiah’s oracle against Assyria (2 Kgs 19:20-34)
  - b. 85,000 Assyrian die by “the angel of the LORD” (2 Kgs 19:35-37)
6. The Death of Hezekiah (2 Kgs 20)
  - a. Hezekiah made well “on the third day” (2 Kgs 20:1-7)
  - b. Isaiah’s Sign: making the sun go back in time (2 Kgs 20:8-11)
  - c. Hezekiah shows Babylon the Temple Treasure (2 Kgs 20:12-15)
  - d. Isaiah’s Prophecy of the Babylonian Exile (2 Kgs 20:16-21)

### The Wickedness of King Manasseh (2 Kgs 21)

1. Manasseh: did “what was evil” in the sight of the LORD (2 Kgs 21:2)
  - a. Followed the abominations of the people of the land
  - b. Rebuilt the high places
  - c. Erected altars for Baal
  - d. Made an Asherah
  - e. Put altars for “all the host of heaven” in the Temple (2 Kgs 21:3-5)
  - f. Child Sacrifice: burned his son (son of David) “as an offering”
  - g. Magic, Sorcery, Divination (cf. CCC 2110-2117)
  - h. Murder and shedding of “innocent blood” (2 Kgs 21:16)
2. Jerusalem: became “more evil” than the Gentile nations (2 Kgs 21:9)
3. Results of Manasseh’s Wickedness (2 Kgs 21:10-15)
  - a. Destruction of Jerusalem
  - b. Babylonian Exile

### King Josiah and the Restoration of Worship (2 Kgs 22)

1. Josiah: did “what was right” in the eyes of the LORD (2 Kgs 22:2)
2. Hilkiyah finds “the book of the Law” in the Temple (2 Kgs 22:8-13)
3. Prophetess Huldah: destruction not in Josiah’s time (2 Kgs 22:14-20)
4. Josiah’s Cultic Reforms (2 Kgs 23)
  - a. Cleansing of the Temple of its idols
  - b. Deposing of idolatrous priests: pagan nature worship (2 Kgs 23:5)
  - c. Broke down the high places
  - d. Defiled “Valley of Sons of Hinnom” (2 Kgs 23:10; cf. Jeremiah 7)
  - e. Executed the priests of the high places upon the altars!

- f. Put away sorcery and wizardry (2 Kgs 23:24-25)
- g. Kept the Passover (2 Kgs 23:21-23)
- 5. The Sin of Manasseh: too great to be undone (2 Kgs 23:26-27)
- 6. Death of Josiah: killed by Pharaoh Neco of Egypt (2 Kgs 23:28-30)

**The Babylonian Exile and Destruction of Jerusalem (2 Kgs 24-25)**

- 1. Wicked Kings after Josiah: 3 kings in one year!
  - a. King Jehoahaz (609 B.C.)
  - b. King Jehoiakim (609 B.C.)
  - c. King Jehoiachin (609 B.C.)
  - d. King Zedekiah (597-587 B.C.)
- 2. King Nebuchadnezzar comes upon Judah to Destroy it (2 Kgs 24:1-7)
  - a. Reason: *“for the sins of Manasseh”* (24:3)
  - b. The Lord would not pardon
- 2. First Siege of Jerusalem and Exile to Babylon (2 Kgs 24:10-20)
  - a. King Jehoiachin taken prisoner
  - b. Treasures of the Temple carried off
  - c. 10,000 Captives taken into Exile
  - d. Nebuchadnezzar sets up Zedekiah as king
- 3. Second Siege of Jerusalem (2 Kgs 25:1-7)
  - a. 3 year siege
  - b. Flight and Capture of King Zedekiah
  - c. They slew Zedekiah’s son’s before him and “put out his eyes”
- 4. Destruction of Jerusalem and Temple (2 Kgs 25)

## The Book of Jeremiah

### The Life of Jeremiah

1. Jeremiah: Hebrew for “The LORD will restore.”
2. More detail about Jeremiah’s life than any other prophet.<sup>125</sup>
3. Time Period: decades leading up to the Babylonian Exile (ca. 627-586 B.C.)
4. A priest: of Anathoth, a Levitical city (Jer 1:1; cf. Josh 21:8)
5. The call of Jeremiah: from the womb (Jer 1)
6. Prophetic Signs:
  - a. The Dirty Underwear (Jer 13)
  - b. The Celibacy of Jeremiah (Jer 16)
  - c. The Yoke on His Shoulders (Jer 27-28)
7. Persecutions:
  - a. No prophet is accepted in his own town (Jer 11:18-23)
  - b. Like a “Lamb led to the Slaughter” (Jer 11:19)
  - c. Imprisoned for prophesying Temple demise (Jer 19:14-20:6)
  - d. Cursing the Day of His Birth (Jer 20:14-18)
  - e. Charged with Blasphemy (Jer 26:1-24)
  - f. Arrested and charged with desertion (Jer 37:11-16)
  - e. Placed in a cistern to starve to death, but released (Jer 38:1-13)
8. End of Life:
  - a. Survived Jerusalem’s destruction and hid the Ark (2 Macc 2:4-8)
  - b. Forced into Exile in Egypt (Jer 40-43)
  - c. Martyrdom: stoned to death by his fellow Jews (Tertullian, *Scorp.* 8)
9. Literary Activity:
  - a. Dictated his prophecies to Baruch (Jer 36:1-10)
  - b. Composed book of Lamentations (2 Chr 35:25)

### The New Exodus (Jer 3)

1. Israel less guilty than Judah (Jer 3:11-14)
2. New Shepherds: after God’s “own heart”
  - a. Feed the people with knowledge
  - b. Feed them with understanding
3. Forgetting of the Old Ark of the Covenant (Jer 3:16)
4. New Jerusalem:
  - a. Called “the throne of the LORD” (Jer 3:15)
  - b. Conversion of the Gentiles: gather to Jerusalem (cf. Heb 12)
  - c. Restoration of Twelve Tribes
5. Return to God: calling him “My Father” (Jer 3:19)

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<sup>125</sup> Hahn, *Catholic Bible Dictionary*, 422.

**The New Exodus and the Messiah (Jer 16, 23)**

1. Jeremiah Commanded to Celibacy (Jer 16:1-9)
2. The wickedness of Jerusalem (Jer 16:10-13)
3. The New Exodus (Jer 16:14-15)
  - a. Not from Egypt
  - b. But from “all the countries” where God drove the people
  - c. “Fishers” will Come (cf. Matt 4)
4. The New David and the New Exodus (Jer 23)
  - a. New Shepherds (cf. John 10)
  - b. The Coming of Messiah: the “Righteous Branch” (23:4)
  - c. All Twelve Tribes saved
  - d. His Name: “The LORD our Righteousness” (23:6)<sup>126</sup>
  - e. The New Exodus (23:7-8)

**The New David and the New Covenant (Jer 30-33)**

1. The Coming of the Messiah (Jer 30)
  - a. Raising up of a new “David”<sup>127</sup>
  - b. Ingathering of Exiles
  - c. Healing of Israel’s “wounds”
  - d. Restoration of Jerusalem
  - e. Coming of the priestly Messiah: he will “draw near” (30:21)
  - f. All this will happen in “the latter days”
2. The New Exodus: the coming home to Jerusalem (Jer 31)
  - a. Restoration of Jerusalem
  - b. The Return of the Exiles
  - c. The New Exodus: “Ephraim is my first-born son” (cf. Exod 4:22)
  - d. The Eschatological Feast
  - e. Rachel Weeping for Her Children (cf. Matt 2:16-18)
3. The Establishment of a New Covenant (Jer 31)
  - a. Made with “Israel” and “Judah”
  - b. Not like the covenant with Israel in first Exodus
  - c. The New Law: “written on their hearts” (cf. Jer 4:4; Deut 30:1-10)
  - d. Interior Knowledge of the LORD
  - f. Forgiveness of Sins

<sup>126</sup> “Jeremiah 23:5-6 adds more to our knowledge of the Messiah than his merely being the Branch that comes out of David, for he is called here, “The LORD Our Righteousness.” The name surely signifies that the Messiah is divine. Many have tried to avoid the force of this argument by inserting the verb *is*, making it a statement about God the Father rather than the coming Messiah (i.e., “The LORD is our righteousness”). But this will not hold up in context...” Kaiser, *The Messiah in the Old Testament*, 187.

<sup>127</sup> “In Jeremiah 30:9 it is clear that the Lord will raise up for Israel ‘David their king’ (v. 9) ‘in that day’ (v. 8). This does not mean that David will be reincarnated as king once again. Instead, the Messiah will come in David’s line and fulfill everything that has been promised to him. He is called the new David (Eze 34:23; 37:24; Hos 3:5). Kaiser, *The Messiah in the Old Testament*, 189.



## The Book of Daniel

### Who was Daniel?<sup>128</sup>

1. Daniel: Hebrew for “God judges” (Dan 1:1-7)
2. Daniel and King Nebuchadnezzar (Dan 1-3)
  - a. A young noble of the royal family of Judah
  - b. Exiled to Babylon in 605 B.C.
  - c. Elevated in the palace of Nebuchadnezzar, king of Babylon
  - d. Becomes interpreter of dreams and “chief of magicians”
  - e. Daniel renamed Beltshazzar (“May Bel protect his life”)
  - e. Saved from death along with Hananiah, Azariah, and Mishael
3. Daniel and King Belshazzar (Dan 5, 7-8)
  - a. Interprets “the writing on the wall”
  - b. Prophecy of impending destruction of Babylonian empire
4. Daniel and King Darius the Mede (Dan 6, 9)
  - a. Distinguished above all “presidents and satraps”
  - b. Persecuted by Darius for praying to the God of Israel
  - c. Thrown into the famous “den of lions”
  - d. Prophecy of tribulation and coming of the “Messiah” (*mashiah*)
5. Daniel and King Cyrus of Persia (Dan 10-12, 14)
  - a. Vision of future tribulation
  - b. Vision of the Resurrection of the dead
6. Significance for the New Testament:
  - a. “Kingdom of God” (Dan 2, 7)
  - b. “Son of Man” (Dan 7; cf. Mark 14:62; Rev 14:14)
  - c. “Abomination of Desolation” (Dan 9; cf. Matthew 24)

### The Book of Daniel

1. Last of the four “major prophets”
2. The *Three* Languages of Daniel:
  - a. Hebrew (Dan 1-2, 8-12)
  - b. Aramaic (Dan 2-7)
  - c. Greek (Dan 3, 13-14)
3. Debate over canonical status of Daniel:
  - a. Catholic Bible: last of four “major prophets”
  - b. Jewish Tanakh: classed among miscellaneous “writings”
  - c. Protestant Bible: views Hebrew as canonical, Greek as apocrypha
4. Outline of the Book:
  - a. Daniel in Babylon (Dan 1)
  - b. Nebuchadnezzar’s Dream of the Kingdom of God (Dan 2)
  - c. The Fiery Furnace and the Song of the Jews (Dan 3)
  - d. Nebuchadnezzar’s Second Dream (Dan 4)
  - e. Belshazzar’s Feast and the Writing on the Wall (Dan 5)
  - f. Daniel in the Lion’s Den (Dan 6)

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<sup>128</sup> Hahn, *Catholic Bible Dictionary*, 188-89.

- g. Daniel's Vision of the Four Beasts and Son of Man (Dan 7)
  - h. Daniel's Vision of the Ram and the Goat (Dan 8)
  - i. Daniel's Prayer and the Coming of the Messiah (Dan 9)
  - j. Daniel's Vision of Future Wars (Dan 10-11)
  - k. Daniel's Vision of the "End" (Dan 12)
  - l. The Story of Suzanna (Dan 13)
  - i. Bel and the Dragon (Dan 14)
5. Genre of the Book:
- a. True Prophecy and Historical Narratives? (Traditional position)
  - b. Apocalyptic *ex eventu* literature?<sup>129</sup>
  - c. Legendary stories?<sup>130</sup>

### Authorship and Date of Daniel<sup>131</sup>

1. Second-Century Theory:
- a. Author: unknown Jew writing around 165 B.C.
  - b. Situation: oppression by Greek king Antiochus IV Epiphanes
  - c. Context: struggle of the Maccabees (cf. 1-2 Maccabees)
  - d. Four Empires: Babylon, Medes, Persia, Greeks
  - e. Ex Eventu "apocalyptic" prophecies<sup>132</sup>
2. Sixth-Century Theory:
- a. Author: traditional authorship by Daniel (or follower)
  - b. Narrator identifies himself with Daniel; 1<sup>st</sup> person (Dan 8:1-4)
  - c. Jesus identifies him as "the prophet Daniel" (Matt 24:15)
  - d. Reveals knowledge of Babylonian empire (e.g., Belshazzar as coruler)
  - e. Aramaic language: similar to fifth-century Babylonian language
  - f. Four Empires: Babylon, Medo-Persia, Greece, Rome

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<sup>129</sup> "Daniel's prophecies do indeed share many of the characteristics of apocalyptic literature, including a long-range eschatological vision emerging out of a historical setting of oppression, revelation mediated through angels, unusual and highly symbolic imagery, and a deterministic view of history." Chisholm, *Handbook on the Prophets*, 292.

<sup>130</sup> "The legendary character of the story is shown by the frequent intrusions of the marvelous: the dream, the voice from heaven, and the miraculous transformation of the king." John Collins, *Daniel: with an Introduction to Apocalyptic Literature* (Grand Rapids: Eerdmans, 1984), 62.

<sup>131</sup> Hahn, *Catholic Bible Dictionary*, 190; Chisholm, *Handbook on the Prophets*, 291-92.

<sup>132</sup> "Most critics understand the 'fulfilled' prophecies as really made after the fact and the 'unfulfilled' prophecies as genuine, albeit inaccurate, predictions." [!] Chisholm, *Handbook on the Prophets*, 292.

## Did Daniel Predict The Time of the Messiah's Coming?

### Biblical Timeline:

B.C.	604	Daniel Deported to Babylon	1. Babylonian Empire
	<b>586</b>	<b>Jerusalem and Temple Destroyed</b> ( <u>2 Kgs 24-25</u> )	(Gold Statue/1 <sup>st</sup> Beast, Lion)
	539	Medo-Persia conquers Babylon	2. Medo-Persian Empire
	<b>538</b>	<b>King Cyrus decree for Return from Exile</b> ( <u>Ezra 1-6</u> )	(Silver Statue/ 2 <sup>nd</sup> Beast, Bear)
	<b>457</b>	<b>King Artaxerxes of Persia's Decree to Rebuild Temple</b> ( <u>Ezra 7:11-26</u> ; compare Daniel 9)	
	444	Nehemiah begins rebuilding of Jerusalem	
	322	Alexander the Great conquers Israel	3. Greek Empire (Bronze Statue/ 3 <sup>rd</sup> Beast, Leopard)
	167 -	King Antiochus IV desecrates Temple	
	164 -	Maccabean Revolt and Rededication of Temple ( <u>1 Maccabees 1-2</u> )	
	54	Pompey of Rome sacks Temple begins Roman occupation of Israel	4. Roman Empire: 4 <sup>th</sup> Beast (Beast/Iron)
	10	King Herod completes Temple reconstruction	
A.D.	?	Birth of Jesus	
	<b>33</b>	<b>Death of Jesus (490 Years)</b> Jesus' prophecy of "Abomination of Desolation" ( <u>Mark 13</u> )	
	33-70	Tribulation and Persecution of the Church	
	67	Jewish-Roman War begins	
	<b>70</b>	<b>Destruction of Jerusalem Temple</b> by Roman General, Titus "Abomination of Desolation" (compare <u>Luke 21</u> )	

### Josephus on the Prophecies of Daniel

"Daniel conversed with God; for he did not only prophesy future events, as did the other prophets, but he also determined the time of their accomplishment.... (Josephus, *Antiquities* 10.267-69)

### Pascal (Mathematician and Philosopher) on Daniel 9

"One must be bold to predict the same thing in so many ways. It was necessary that *the four idolatrous or pagan monarchies, the end of the kingdom of Judah, and the seventy weeks, should happen at the same time, and all this before the second Temple was destroyed....* The time foretold by the state of the Jewish people, by the state of the heathen, by the state of the Temple, by the number of years.... Christ will then be killed...in the last week.... In the seventieth week of Daniel...the heathen should be...brought to the knowledge of the God worshipped by the Jews; that those who loved Him should be delivered from their enemies, and filled with His fear and love.... **And it happened.**" (*Pensees*, XI,708-722)

## What Were the Prophets Waiting For?

**1. The Coming of the Messiah:** according to the prophets, a future Davidic king would one day come and restore the kingdom of David which God had promised to last “forever.” This figure would be an “anointed” king, later known as the “Messiah.”<sup>133</sup>

**2. The New Israel (the Ingathering of the Exiles):** in 722 B.C., the ten northern tribes (“Israel”; “Ephraim”) were scattered in the Assyrian exile. In 587 B.C., the two southern tribes (“Judah”) were exiled and the Temple destroyed. Although the two southern tribes returned from exile in 539 B.C., the “*lost tribes of Israel*” remained scattered among the Gentile nations. According to the prophets, God would one day bring these scattered tribes back to the Promised Land and restore the kingdom of David.<sup>134</sup>

**3. The New Exodus:** according to the prophets, when the Messiah came, God would save his people in much the same as he had in the Exodus from Egypt. In this “new Exodus,” both Israel and the Gentiles would journey to a Promised Land that is sometimes likened to Eden, or Paradise.<sup>135</sup>

**4. The New Law:** according to the prophets, during the last days, a “law” would go forth from Mount Zion in Jerusalem. Unlike the Law of Moses, which was written on stone, this law would be written on the hearts of God’s people, and they would be given the grace to keep it.<sup>136</sup>

**5. The New Temple:** according to the prophets, when the Messiah came, the old Temple in Jerusalem would be destroyed and replaced by a new Temple. This Temple would be greater even than the Temple of Solomon, and both Israel and the Gentile nations would come to worship in it in a new Jerusalem.<sup>137</sup>

**6. The New Covenant:** according to the prophets, when the Messiah came, God would establish a new covenant—a sacred family bond—between himself and his people. This covenant, unlike the covenant with Moses, would never be broken; it would be “everlasting,” and is sometimes compared to a marriage between God and Israel.<sup>138</sup>

**7. The New Creation:** according to the prophets, when God delivered his people in the new Exodus, it would not simply mean the rebuilding of the earthly city of Jerusalem. Instead, it would mean the making of “a new heavens and a new earth,” the undoing of the curses of the Fall of Adam and Even, and even the resurrection of the dead. In this new creation, God’s people would dwell forever with him in bliss and happiness.<sup>139</sup>

<sup>133</sup> See Isaiah 11; Jeremiah 3, 23, 30-31; Ezekiel 36-37; Daniel 9; Micah 5-7; Zechariah 9-10.

<sup>134</sup> See Hosea 1-2; Micah 4; Isaiah 11, 56, 66; Jeremiah 3, 23; Ezekiel 36-37; Tobit 13-14.

<sup>135</sup> See Deuteronomy 30; Hosea 1-2; Isaiah 11, 40; Jeremiah 3, 23; Ezekiel 20; Zechariah 10.

<sup>136</sup> See Micah 4; Isaiah 2; Jeremiah 30-31.

<sup>137</sup> See Micah 3-4; Isaiah 56, 65-66; Ezekiel 40-48.

<sup>138</sup> See Hosea 1-2; Jeremiah 30-31; Ezekiel 36-37; Daniel 9.

<sup>139</sup> See Isaiah 25-27; 65-66; Ezekiel 36-37; Daniel 12.