

20030304 Pentateuch Class Notes

MIMESIS: Re-Presentation

Scripture is written in past, and is read in the present. **The past is always re-presented** (there is no knowing the actual past). The bible is part of this; it is not an obvious, objective, minute-by-minute account. History is not “What really happened.”

Example:

- Dave’s cross: made of nails. But there are lots of crosses. Ink, stone, wood; crucifix, roman, swastika. But what does it refer to? Jesus death? Or Christ’s Death. Or is it atonement? What would those who were there say it was? All Art re-presents things in medium. Cross is tool for execution. Is Dave pro-capital punishment? Words, song, pictures. The art itself has a physicality, but refers to a reality far beyond itself. Even a novel clearly has themes and archetypes. So why would we read it like a laundry list?
- A Pharaoh plate showing victory. Specific battle, but theme of Egyptian greatness. Much larger than it’s own concreteness.
- 1 Sam 2:1, 10;
- Ps 75:4: Women’s horn is lifted up. What horn? She has horn? Or animal horn? Or just figure of speech referring to brute strength?
- Psalm 137:6 : Dash the sucklings against the rock. Kill the enemies children to stop the growth of the enemy. It’s not about children, it’s about the future of the kingdom. Expression of those who are under oppression. How long? A great day when the kingdom comes. Bible speaks in concrete terms, but implication goes way beyond the immediate. It is re-presentation, and we need tools for understanding.

2. **Tendency in ANE to group aspects, and to juxtapose a variety of** (different) elements rather than give a comprehensive, systematic picture.

a. ANE pictures #379 and 32

Egyptian picture: **Reality is made of Gods, fertility is key**, Water above the sky, with sun as ship. We have to learn how these images tell the story of Cosmos.

b. Genesis: 2 creation accounts. Two sources? They don’t flow as we expect. They are juxtaposed. (Think non-sequential film narrative). Art moved from realism to cubism. Cannot say these stupid Egyptians didn’t know better is cultural arrogance.

We feel need to harmonize. 4 gospels. David and Goliath comes after David’s service in Saul court. Flashback?

3. Art is not for it’s own sake, but **intended to draw you in to a particular view of reality**. Oliver Stone’s JFK. Always ideological element. Civil War from Southern perspective? A Fight over sources and how you read them.

Arbach: The **bible is tyrannical**—insists on it's world view, whereas homer is “just a story.”

Scripture: Deut 6:20-25. Switch from 3rd to first person. We are the people in the story.

All art has an agenda. Bible wants to convince you of the mighty acts of God through Israel that the Kingdon might come.

20030306 Pentateuch Class Notes

Cosmos and History

- I. The Cosmos in ANE
 - a. It's **all one basic substance**, which is divined and interconnected
 - i. Everything touches divine. Most ancient religions, continues today. All of **life is essentially the same**. We're all made of the same thing, life is provisional.
 - b. **Cosmogony comes from theogony**.
 - c. Ontological harmony.
 - i. **Everything must work together in Order**. Disorder, disharmony is cause for all bad things.
 - ii. Mayans confess abuse of pots, pans, roads, trees; must be in harmony with these things or they will respond in badness.
 - iii. This is in current, new age, eastern religions. This is not part of the history, this is NOW.
 - iv. We observe patterns in life, to achieve harmonious structures. We must be in harmony and flow with life or we will be experience violence.
 - v. Micro-macro cosmos
 - d. Ominous Revelation.
 - i. Because **all things are divine**, all things are part of revelation. Read the divine in nature. **Look for omens**, chicken entrails, things out of the ordinary.
 - ii. In this context **leaders** emerge, and become symbols of order. King beating enemies means order and peace for us. Not obeying king is disorder.
 - iii. **If you are out of order, doing your own thing, you are threat to all**.
 - iv. **God vs Pharaoh is a divine battle**. King not handling plagues shows his weakness, that he is chaos, and he is swallowed by Sea.
 - v. Human Life is dependent on knowing will of divine, but not independent of nature. Pray before hunting, digging. **Be in sympathy with reality**. (Read Hillerman on native American religion). Human Life is bound to nature, and cycles of nature.
 - vi. Sexual intercourse is part of religion, cultic prostitution, fertility harmony.
 - vii. Life is like military drill. All in order, moving in synch
 - viii. **Salvation is getting into step**, a drought is evidence of a disharmony.
 - ix. **Religion is ritual, doing the right things at right times in order to get in harmony and step with divine nature**.
 - II. Israel's view of the Cosmos
 - a. **YHWH is distinct from nature**:
 - i. Israel has **different** approach: God is outside of nature. Not bound to rhythms of nature. They are related to him, but they do not control him. He has greater will.

1. God is Father, not Mothers. In fertility religious context, with seeds into goddess. God doesn't get pregnant, but commands things.
2. Did YHWH have more continuity? Did he have Asherah consort? What is canon? Final bible has no goddesses.
3. Creation receives fertility by blessing.
4. There is abyss between us and God; he is not internal to nature. How is he related? Not pantheism of being all of nature, but panentheism wants God at least in all. (Deism is opposite). So how close is God?
5. But in any case, radically different from other pantheist structures.
6. We are creatures, and are in similar stuff of nature.
- ii. (Evangelism creates disorder, it commands a reordering).
 - b. Harmony and Will.
 - i. If there is an abyss, **how do we get close to him?** Revelation, General and Special. **Revealed at Sinai in speech as creator.**
 - ii. Do not act as Egyptians nor Canaanites.
 - iii. Tent of Meeting is portable Mt Sinai. The same God who creates speaks to us in redemption, bringing us back to harmony
 - iv. Autochthonous: self-earth theology. Cannot get religion from place, from self. Must be rooted in Word, not place. They are people on the way. Destroy temple, raise body.
 - v. Harmony & Will, revelation and law. Leviticus is mostly speech, voice of God. Harmony is with Voice, or person, or leader, not nature. Source of law is not nature, but Word.
 - vi. **This is scandal of gospel: Only One Way.** Divine is within you. It is particular: from particular mountain, people, book, person.
 - vii. We do not cross abyss, but God comes to us, into situation of disorder, to reach us.
 - viii. We remember not cycles, but particular events in history. We are obedient to divine will.

III. Three Aspects of creation theology

- i. **Order is the point:**
 1. the Creation Stories are concerned not with Origins, but the Order obtained. The structure of reality is more important.
 2. Our origins conception is very modern, much different. Who is where, who belongs where. This is story about us now more than timeline of activity. Not How, but What.
 3. John 1:1 explains order, not how Logos came to be.
- ii. **Analogical relationship between orders of creation and society.**
 1. What is ordering? Mere social construct? God's ordination? Scripture gives foundations upon which we must develop.
 2. Sexual orders: man and woman is basic:
- iii. **Legal order**
 1. Law is about harmony and orderliness of creation.
 2. Is there natural Law? Or is it merely social construct?
 3. Hammurabi, Sinai gives law from God. **9 of 10 commandments are culturally universal.** (not sabbath).

4. **Reciprocity:** Live well, do well.
 5. **Act-Consequence:** As you sow, so you will reap.
 6. What is God's relationship? Is famine God's act?
 7. God does not will evil, but allows it; it is a part of life. We trust God will use it to our gain.
 8. Is order of creation direct: Gravity makes things fall. Sin breaks marriages? This is not a physical law, but social.
 9. We have to factor in the big questions and pain in discipleship. We should not be too happy in worship.
- IV. Gen 1:1 – 2:3
- a. **Evil is bad response to the blueprint**
 - b. We are responsible for our bad response
 - c. Ministry is messy, and not short-term or patterned.
 - d. Justification is center of pastoral care.

20030311 Pentateuch Class Notes

Re-presentation

- 1) Introduction. **The Shape of Narrative:** how to tell what you know.
 - a) How does Law and narrative relate? Law is not plot based, textual criticism cannot deduce it's sources so easily
 - b) Law often is studied as separate from narrative, comparative law codes.
 - c) How do we handle this juxtapositional genre? Rather than 19th century textual source criticism or deconstructionalism, we take it on its face with law as part of story. **Non-narrative genre segments are inserted into the story. So law is embedded in narrative.** Note the 10 commandments are embedded in "I am the Lord, who brought you out of Egypt." Shows not only relationship between parties, but that Grace comes before law. Law is sanctification.
 - d) **Narrative forces a sequential reading**, though most do not read it this way. Begin at Beginning. You need the story to understand the law.
- 2) The **five characteristics of historical (mimetic) discourse.**
 - a) **Selection:** Historical discourse **selects material** from the phenomena of events.
 - i) Not everything is important. Genealogy with some generations not included. Point is not full list of everyone, but groups of ten suggest symbolic meaning. Author does not have our assumptions about what purpose of list is.
 - ii) Gospels have parables in some, not in others. Gatekeeping is basic authorship task.
 - b) **Organization:** Historical discourse **arranges this selected material.**
 - i) Narrator arrange issues for own purposes. Flashback, look-ahead, summaries, footnotes.
 - (1) Exclude some material that isn't as important just here (Bathsheba in Chronicles is germane to the author's point). More info is available elsewhere.
 - (2) Juxtaposition may be more important than sequence. John's "Lamb of God" passion
 - (3) **Must ask "Why is this here?"**
 - (4) Israel as nation isn't brought up until Gen 11. If this is Israel's book, why aren't they there at beginning? Why not start at Exodus? Israel is not the ultimate point of Bible or God's work.
 - (5) Note that all reading is interpretation, done in community, and must be substantiated with the text itself, not our presuppositions.
 - ii) This is nature of RE-PRESENTATION. Things are presented as a composition, with intention and meaning. I tell you this now because it's important now.

- c) **Agenda:** Historical discourse employs a language or idiom which **metaphorically discloses the interest** of the discourse.
- i) As poetry, there is a point embedded in the words. What words and vocabulary are used to give sense of author's idea of importance? How does Author convey his point?
- ii) Kingship language is dominant, major theme: There is one Lord, and all others are vassals, who serve the King. We are Royal tools, and covenants define our relationship and rules. God is boss, others are not.
- (1) We hardly have modern metaphor for such absolute authority; elected president, accountable CEO,
- (2) But even then there was always a scandal to God's Absolute Authority. Every smaller king rebels; You're not really chief, chief. These are fighting words. (Echoes NTY Wright: Christ is Lord and Caesar is not). Minor kings must know and align themselves to Torah, or they will be wiped out. Church offices are expression of Christ's authority, not those in pew.
- (3) Our absolute king demands absolute loyalty, but is also just, patient, kind, loving. Our King is kind to those who rebel.
- iii) **What does this metaphor teach?** We must learn to hear how agenda of scripture is expressed.
- d) **Coherence:** Historical discourse employs culturally relevant patterns of coherence within which the narrated events receive their meaning.
- i) What gives fundamental coherence and shape? In our lives it is gospel of OT and NT. This is foundation for our life.
- ii) **Kingship Pattern:** When there is rebellion, the king deals with it and fixes it. Destroy problem, heal the wound. Order fights disorder and conflict. Armies parade when returning from war.
- (1) **Order (Creation)**
- (2) **Disorder/conflict (Fall)**
- (3) **Victory (Redemption)**
- (4) **Building (Consummation)**
- iii) Gives order to books as well as all Pentateuch.
- iv) Where are we now, given past mighty acts that brought us here, and what direction have we been given? Kingship pattern is roadmap.
- v) What is Building? Memorial? Arch/parade/etc. The King is coming again to finish what he started, back in Egypt, exile, the cross.
- e) **Audience:** Historical discourse summons a particular audience to participate in the moral universe it re-presents.
- i) Scripture is calling a particular audience to a particular response. A Summons.
- ii) This pattern shows us the way the world is, and how we are in it. This is the way your life hangs together.
- iii) Our world is understood this way, and not that. More fighting words. The Bible Re-Presents the past so that we can know our present, with hope for today and tomorrow.

- 3)** After this class presentation you will be able:
- a)** to identify five (5) characteristics of historical (mimetic) discourse.
 - b)** to explain each characteristic and illustrate it with an example from OT biblical historical discourse.

20030313 Pentateuch Class Notes

Pentateuch as Torah

- I. Introduction
 - A. Nehemiah: After exile, Hebrews set themselves apart and read from Torah, renewing the covenant.
 - B. But Torah is too easily translated as “law,” which we think of as “Law Code” and impose “Law Righteousness” and pelagianism.
- II. **Definitions**
 - A. Torah and *yrh*: **Verb** means to **point or throw**, noun means “**instruction, guidance**” There are other words, like Mitzvah (command) and Mishpat (judgment). So the idea is the pointing of a finger.
 - B. Use of torah in the OT:
 1. Can mean instruction of priest, it is central to life of priest to teach.
 2. Also used in opening and closing of smaller literary units, particularly in instruction on ceremonial cleanliness. “Torah” also is used as simple pointing, as God’s pointing to the wood at the bitter spring.
 3. **All of OT can be viewed as Torah**, for all of it discloses what God wants and what he has done for his people, his instruction.
 - C. Use of “law” in the NT: It is in a sense the **same as “Gospel.”**
 - D. Jewish interpretation:
 1. Torah refers to Pentateuch,
 2. Called “Law” because of Greek use of *nomos*.
 3. But Jewish view is that instructions refer to a greater divine reality, it is instruction, lore, advice, includes History. Not a legal code, but story and instruction.
 4. History discloses instruction in the way the history is told. Law codes are not exhaustive.
 5. It is an Encounter, mediated by torah (narrative and law), to enable Israel to live and experience God and themselves in the Land (though Land is not determinative). The Torah shapes life in any land. Torah is normative for bodily and
- III. **Pentateuch: Torah or history? (Narrative + Instruction = Relationship)**
 - A. The problem delimited:
 1. Questions of history: historicity and historical documents
 - a. 19th century didn’t accept variance in genre, was not a clean narrative history. Lists of blessing and curses, and gifts, and names, and laws.
 2. Modern scholarship's reaction to the narrative-instruction admixture
 - a. Modern criticism has focuses almost exclusively on genres, separating books into segments that are not related.
 - B. The Pentateuch as History
 1. The Pentateuch as narrative and instruction.
 - a. But our view of historical Discourse (the 5 points) should allow us

to view the overall idiom or language that is determinative for the manner in which the genre is developed.

2. An ANE example: Assyria
 3. Genre or idiom?
 4. The kingship pattern
 - a. **The language discloses its interest: KINGSHIP.** Torah models the relationship as a Mighty King and his Vassals. This is closely related to other literature and fits in the historical context.
 5. **The story-line of the Pentateuch and the kingship pattern**
 - a. Kingship pattern is throughout;
 - b. **order, rebellion, action to maintain order**
 - c. Finally calls Abraham: Leave the disorder where you are and go to a new land, calls for obedience.
 - d. Series of treaties follow, royal documents, defining relationship and giving instructions, providing order.
 6. The historical prologue of the Pentateuch:
 - a. Given shape of Narrative as Kingship pattern, Genesis 1-18 can be seen as a prologue,
 - b. The historical relationship is reviewed, showing power and mercy of Suzerain King.
 - c. This would be standard element in royal administration, (e.g. ex 20:1).
 - d. The treaty forms part of the covenant relationship itself. A second generation who has not seen Egypt, but has seen their fathers in the desert. Deuteronomy also has some of the same structure, mimicking shape of first four books.
 7. Conclusion: **Pentateuch has storyline shape of a Kingship pattern.** The first part is historical prologue to king-vassal treaty. Recalls the mighty acts of king in treaty format. The narrative is part of the instruction, not just the law codes. Prologue is instruction by defining relationship in recalling past acts. Torah and Covenant coincide.
- C. **The Pentateuch as Covenant Instruction**
1. The nature and goal of the Pentateuchal instruction
 - a. Brugg: Torah is subset of covenant, but Leder feels this focuses too much on Torah as Law Code, doesn't account enough for instructional purpose of Narrative.
 - b. Rather, the **entire Pentateuch is instruction**, including the narrative. **Pentateuch is Torah.** A covenant community was formed at a particular time in a particular relationship, disclosing God's Power and Grace.
 2. The historical prologue: part one
 3. The historical prologue: part two
 - a. ?
 - b. God goes on instructing his People on building a community and a building from which he will rule Israel and the whole world. A throne room, from which he speaks and

4. The nature of covenant instruction: As Adam and Eve, so Israel is called upon in that space to live by instruction and embody in its submission what it means to live in Blessing and Holiness.

5. Leviticus and covenant instruction. **Leviticus is climax.** Gen & Ex are narrative prologue that set the picture of how we came to be here, a historical prologue which shows Good creation, corrupted by sin, restored by God with Abraham, delivered out of Egypt, given particular instructions, for people on the way to Promised Land, living in the presence of a God who is living fire. The second generations receive the instructions again, reviewing history, blessing and curses, move forward to live in Promised land.

IV. After this class presentation and a study of the related readings you will be able to:

- a) define "torah" and give examples of its use in the OT and NT.
- b) explain the Jewish understanding of the Torah.
- c) define the problem modern scholarship has with the admixture of genres in the Pentateuch, and name at least two such scholars and their objections.
- d) describe the Pentateuch as history and give two reasons why it fits this genre.
- e) explain how the kingship pattern shapes the Pentateuch.
- f) explain how the treaty element "historical prologue" aids in understanding the Pentateuch as instruction.
- g) describe the Pentateuch as Torah, that is, as covenant instruction.
- h) identify the nature and goal of the pentateuchal instruction.

20030318 Covenants/Treaties in the Old Testament

Mary Vanden Berg

Definitions of the universe of discourse

What is a covenant?

It's a **treaty, but not a contract**. This is not mutual arrangement, is usually not an offer you can't refuse. It's a greater power stipulating what the lesser power's relationship will be.

If you are not loyal, you will be destroyed.

Loyalty is shown by agreeing to the covenant. To refuse it is an act of mutiny. Is usually a

It is finally validated when signed, as is any legal agreement, (mortgage or nuclear disarmament, not valid till signed). The ANE **signature is sacrifice**, not as offering but **as a self-maledictory oath**. May it be to me if I fail as it is to this slaughtered animal (e.g. circumcision—being cut off).

The point here is an acknowledgment of lack of trust. People don't keep their promises. So these are often founded in difficult situation, in the face of chaos.

Does it establish a relationship or confirm an existing one?

It does not establish a new relationship, something already exists. Confirms it in terms of problems that could hamper the relationship.

Three kinds of covenant

Royal grant: (gift)

King's grant of land or such to servant for loyal service

A gift to **one righteous** servant

Is perpetual, is grounded in very nature of king.

Descendents will benefit only as long as they emulate the servants loyalty. They may be removed from land, but land still belongs to them. They cannot participate until they repent

Focus is on the King. The giver is freely giving of himself to the recipient.

Generally given to sustain kingdom and show graciousness.

Confirms relationship

Suzerain-vassal (ultimatum)

Between great king and subject king, demanding total faithfulness in exchange for protection.

Focus is on Vassal, with vassal binding himself to king. Stipulates what vassal will do

King has absolute authority, and vassal will be subordinate and do what is called.

Love is Duty, loyalty, faithfulness, obedience, trust; not so much warm feelings

King promises protection for vassal

Father/son,

Parity

Between equals, binding them to respect for mutual boundaries
Call each other brothers

The basic elements of the suzerain-vassal covenant

See Format of Ancient Treaties handout: Six elements

Format

Introduction of the Speaker: Emphasizes his greatness and his right to outline the treaty. Who are you and why should I listen?

Historical Prologue: (most important) What the king has done lately. King's power (fear) and kindness (gratitude), redemption and power.

Stipulations: obligations imposed

No relationships to other kings

No fighting with other vassals

Must answer call to arms

Must hold lasting trust, not allowing evil words against king

No asylum to refugees

Vassal must appear once a year (with tribute) (Day of Atonement)

All inter-vassal controversies must be presented to king

Statement Concerning the document: periodic review of the treaty so all may remember; Public Readings. (Preaching!)

Witnesses: usually the gods of both parties, who will enforce the treaty if needed. Otherwise mountains, stones, or waters.

Curses and Blessings: (second most important) Curses are key.

Curses show not unfaithfulness, but faithfulness of God to the covenant. He promised to do these things.

Selected covenants in the OT

Their location (See Chart: memorize list)

Specifics:

Type

Participants

Description

The significance of the basic elements of the suzerain-vassal covenant

The covenants/treaties of the Bible and the kingship pattern

Covenants as royal administrative instruments

Establishes structure of kingdom, vassals in service

Prevents internal and external disorder

Allows for trust of king by vassal

The Noahic, Abrahamic, and Sinaitic treaties

Royal Grant with Abraham is the basis for all the later covenants.

Abraham is corporate personality of all Israel

Is followed by Sinai's Suzerain-Vassal, where God outlines **new administration of the old relationship**. These are both the OLD covenant

NEW: Jesus is the one righteous vassal, who brings in the new covenant

God is binding himself to his people, this is God's work.

Sacrifice is Christ himself

Righteousness is still valid (descendants must participate)

Israel couldn't keep Law so God did for them, he is corporate personality

This is still a re-stipulation of existing relationship.

Characterized by Paul's living in Spirit rather than Flesh

Both Old and New ask for obedience, loyalty. Power of spirit makes it possible. Works of Love show that we are who we say we are. Only one people of God, a new administration of the old covenant.

The unity of the covenants/treaties

The purpose of the covenants/treaties

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THE COVENANTS

ANCIENT NEAR EASTERN AND BIBLICAL

After the class presentation on, and your reading of, the covenants you will be able to:

1. define covenant/treaty;
2. define and distinguish the following kinds of treaties (See p. 19 from NIV Study Bible):
 - a. royal grant treaty (unconditional)
 - b. suzerain-vassal treaty (conditional)
 - c. parity treaty;
3. list **seven** royal grant and suzerain-vassal treaties in the Old Testament;
4. identify, define, and give a biblical example of the following elements of a suzerain-vassal treaty (See Walton, pp. 101-104, attached):
 - a. introduction of the speaker
 - b. historical prologue
 - c. stipulations
 - d. statement concerning the document
 - e. divine witnesses
 - f. curses and blessings;
5. explain the theological significance of these elements, except the divine witnesses, as they occur in:
 - a. Ex. 19:1-8
 - b. Ex. 20:1-2
 - c. Ex. 19:5; 20:1-17
 - d. Deut. 31:10-13
 - e. Lev. 26; Deut. 27-28;
6. recognize and account for the different order of these elements in Exodus-Leviticus, Deuteronomy and Joshua 24 (Walton, p. 105);
7. define the unity of the covenants in the Bible; and
8. identify and explain two purposes of the covenants.

20030320: Seven Steps to a close reading

Mary Vanden Berg

[Note: See CTS Journal April 1999 for Dr Leder's analysis of Exodus]

- I. A brief statement that defends the limits of the pericope. The limits of the pericope will take account of the external and internal indicators.
 - a. External indicators (before and after; contrasts)
 - i. Toladots "This is the account of"
 - ii. Change of topic (from genealogy to narrative)
 - iii. Disjunctive clauses
 - b. Internal indicators (inside, unity)
 - i. Repetition of key words or ideas
 1. all the earth (at beginning and end: *inclusio*)
 2. language, speech topic
 3. Change or progress of topic (one to many)
- II. A brief statement describing the beginning and ending of the narrative.
- III. A clausal analysis/flow chart of the pericope.
 - a. -Where are divisions
 - b. -Watch for first speech as expression of problem
- IV. A list of stylistic devices: Key words/phrases and their location (verses), and other important stylistic devices you may have observed.
 - a. Repeated words
 - i. "All the Earth" people vs. land
 - ii. "language"
 - iii. "scatter"
 - b. Key images
 - i. "City" Is it tower or city? Why build? Bricks made themselves, technology, make a name for themselves. Cities were city-states, their own kingdom (vs. God as king).
 - ii. Tower: ziggurat, figurative mountain where god dwells, where king consults with gods (but God comes down! "what's up doc?")
 - c. Play on words
 - i. Name and there ("Sham" and "Shem") The name they get is not great but "confused."
 - d. Assonance (Same consonant used)
 - i. La-ban (bricks) Ballal (scatter)
 - e. Irony, build to not scatter, but result is scattering
- V. An outline of the text, i.e. its organization, with a brief explanation. This outline must be based on your clausal analysis on the text
 - a. Chiasm? Act structure?
- VI. A statement of the argument/summary of the text (no more than 35-40 words).
 - a. A simple summary of narrative structure, Reduced Narration
 - b. Use the narrative sequence, use the vocabulary
 - c. Is not a theological interpretation
 - d. Example: ???
- VII. The theme (one-sentence summary) of the text, with a brief explanation.

- a. From the argument, do not theologize
- b. Remove the details, use language from text
- c. One sentence of what author is trying to communicate
- d. Example: The lord scatters the descendents of Adam over the whole earth by confusing their language at Babel

20030325 The Shape of the Pentateuch

- I. The beginning and ending of the Pentateuch: Beginning defines a problem; if you can see problem and have some idea of resolution of the problem, you can follow progression throughout.
 - A. The beginning of the Pentateuch:
 1. A distinction between two narrative interests; **dual focus**
 1. **The creation narrative:** Adam and Eve, their descendants, all the nations, and what happens to them. The Flood, Babel. But then the focus on the nations drops from narrative. 11:26 Terah, Abraham
 2. **The Abram narrative:** A singular focus on one nation. Certainly the other nations continue, but narrator drops it from our story. We see gentiles occasionally, but the story is about this community. Doesn't switch back to gentiles until NT. Yet there is a connections with nations, otherwise story would start with Abraham. Hebrews are connected to man.
 3. At end of Pentateuch the Hebrews re in exile, they can't keep presence of God either
 4. Christ in Matthew's genealogy connects to Abraham, David, exile.
 5. As much as Pentateuch is teaching catechism of exilic folks on who they are and why they're there.
 - B. The ending of the Pentateuch: Deuteronomy (works toward resolution of problem)
 1. The second pair and Israel (with thanks to the first)
 1. **Descendants of Adam & Eve and Abram and Sarah, on the plains of Moab just outside the Land (like outside garden) but here God is with them.**
 2. (redemptive history runs through Hebrews)
 3. Deut 4:4: Land promised to Abraham (the land I will show you), is what you're seeing now, but you're not in the land yet.
 2. The second pair and Moses
 1. Moses could SEE the land, but not enter it
 3. An ongoing journey
 1. We are near the land, but not in it, yet God is with us.
 2. The Pentateuch never allows them into the land.
 - a. Abram gets a grave
 - b. Exodus stops in the desert
 - c. Exile is in moab
 - d.
 - C. The frame/inclusion of the Pentateuch
 - D. Reading the Pentateuch forwards and backwards
 1. Also, Abram gets to land, goes to Egypt, has trouble, but leaves rich.
 2. allusions of foreshadowing
 3. Word repetition for calling allusions
- II. The development of the narrative
 - A. Genesis:
 1. Human Babel can't solve problem,
 2. Abraham wanders to land, Egypt, as does sons

3. You don't have a place, you have only Sinai, At Sinai they get instructions on how to live in God's presence. Wandering, but do these and live.
 4. Tabernacle tent so I can follow with you. A portable holy mountain. No temple
 5. SO when they finally enter land, they should be Adam and Eve in Garden again
 6. Wandering to exile
 7. **Partial fulfillment, partial non-fulfillment.** By nature we are wanderers, and only God can give you rest, land, permanence
 8. All people are called to be in presence, but we cannot rely on our own resources.
- B. Exodus:
 - C. Leviticus:
 - D. Numbers:
 - E. Deuteronomy
 - F. Geographically
- III. The key words of the Pentateuch
 - A. Genesis: Repeated verbs or nouns
 1. Blessing (Berakah)
 2. Seed (Zerah)
 3. Land (eretz)
 4. Younger/Older
 - B. Exodus: see the group report
 - C. Leviticus: see the group report
 - D. Numbers: see the group report
 - E. Deuteronomy: see the group report
 - IV. The structure/organization of the Pentateuch
 - A. The traditional segmentation
 1. Five books, each unit, each with own structure
 2. Textual Criticism: history of composition
 1. JEDP sources
 2. Redactions
 - B. The **geographical** segmentation (Chiastic)
 1. Sinai (ex19-N10) [Instructions: failure to heed instructions]
 2. Desert on each side
 1. Ex 15-18
 2. N11-21 [here fully instructed and they fail and die]
 3. Plains of Moab
 1. Gn 46-ex18
 2. N22-D4 [exile?]
 4. Land of Canaan
 1. G12-45
 2. ??
 - C. The internal segmentation of each book
 - D. A Pentateuch, Hexateuch or Tetrateuch?
 1. Number of books

1. Joshua is receipt of the land, so it should be included as fulfillment (hexateuch)
2. Or Dt. Is intro to prophets, and should be tetrateuch
3. Dt is transition
4. Closes Pentateuch, provides lens for following books
2. Continuity between Deuteronomy and Joshua
 1. Land?
 2. Law continues to be decisive
 3. Law of MOSES (closest to God)
 4. Joshua is present in Ex, Nm, Dt,
 3. Discontinuity between Deuteronomy and Joshua
 1. Joshua is not Moses, finishes task
 2. Geographic location: move into the land in Joshua
 3. In Dt Land is future reality; Joshua is present reality
 4. Moses dies; end of first generation, epoch of journey moves to epoch of the Land
5. IF you look through Kings, two volumes of five books, wandering, land, end in exile.
 6. Death continues to be result of disobedience
 4. There is both continuity and discontinuity
 - E. The two epochs of Gen-Kings.
 - V. The image of the text
 - A. ???
 - VI. The argument of the Pentateuch:
 - A. 100 word summary, using language of book
 - B. Must let text speak for itself, not interpret
 - C. Put in all the essentials
 - VII. The theme of the Pentateuch: (boil down to “theme” subject verb object)
 - A. God instructs on his presence to his people?
 - B.

After this class you will be able:

1. to understand these seven aspects of a close reading of the text.
2. to explain, with some knowledge and in reference to the Pentateuch, each one of the words printed in bold.

20030327 Pentateuch Class Notes: Genesis 1:1-2:3

- I. The Location of the text
 - A. With respect to Genesis
 1. Often Exodus has been held at key event, so genesis is read in light of exodus, rather than the other way around.
 2. So note that this is at the beginning
 3. Source division
 - 4. Toledot (ten of them)**
 1. From Yalad, to bear or generate. This is what became of the Heavens and Earth.
 2. Function as introduction
 3. So 1:1-2:3 id unit, 2:4 is new unit
 4. 2:4-50:26 has ten toledot: ten episodes
 5. So structure:
 - a. 1:1-2:3 is introduction: Explains where all this takes place
 - b. 2:4 to 11:26 talks about the Nations: Adam to Sons of Adam/Men in five episodes
 - c. 11:27-50:26 is specifically about Hebrews: Abraham and sons of Abraham (in Egypt)
 - B. With respect to the all nations narrative
 1. First five toledot
 1. What adam and descendents did, or generated
 2. The begining
 3. The end
 4. From Adam to the bny h' dm
 5. Conclusion:
- II. Genesis 1:1-2:3 and the rest of the story
- III. Reading Genesis 1:1-2:3: We want to see what Israel is hearing in its context.
 - A. Narrator:
 1. Writes from 3rd person, probably some priestly type to be literate, certainly not a modern scientific type, known world was middle east
 - 2. POV: Declarative, 3rd person, as if observing God creating, idiom is royalty, God is sovereign, kingly throne-room language, Standing in heavenly court, as prophets do. Celestial perspective is a royal idiom, as throne room is center of reality. This is Structure of the Empire, upheld by the word of my mouth, all of creation is a construct and is a throne room.**
 3. Note 2:4 creation story is on the earth. Man is instructed to work, as in priestly work in God's sanctuary. 2:15 Work and guard against. Human community is priestly community
 4. This is not history, but foundations, Human history is the response to creation.
 - B. Actors:

1. God, he does everything, speaks everything. (Obvious answer comes from text.)
- C. What happens in the text:
 1. God speaks, and order and things are created.
 2. God sees that is good: assigns value
 3. Order from Chaos
- D. The organization of the text
 1. By 7 days: 6 of work, 1 of rest
 2. maybe organized by speaking creative acts
 3. Simple to complex
 4. Light comes without sun (polemic to other myths)
 5. Parallel structure light-sky-land, sun-birds-animals
 6. From perspective of created reality as a royal sanctuary, with command-fulfillment repeated, this is construction of building, a temple. Cf. Exodus tabernacle and Noah's Ark, building instructions.
 7. Building/Creation-caretakers-failure-recreation. Creation, Ark, Tabernacle,
 8. Building is inhabitable because it is complete, People can't add anything to make it more complete.
 9. Ends with Blessing and Hollowing, the giving of power
- E. The text and its background (Keel)
 1. Theo/cosmogony
 2. Juxtaposition of aspects
 3. Chronological/topical
 4. Genre
- F. What did Israel hear?
 1. In context of all cosmos being self-generated and divine, **Israel hears polemic that world is created not divine**, as sanctuary for God with us as priests.
 2. **Human culture can never solve human problems**, only returning to sanctuary, tabernacle; babel teaches that no human endeavor will give you the solution, don't think temple will give you satisfaction.
 3. Science can never go beyond Creation.
 4. From good creation, sanctuary for God, we move to murder, violence, vengeance,
- G. Theme
 1. Subject: God
 2. Verb: creates
 3. Object: heaven & earth
 4. By speech

20030401 THE SHAPE OF GENESIS

- I. The **beginning** and **ending** of Genesis
- A. The beginning of Genesis: Dual focus adam and abraham
- B. The ending of Genesis:
 1. Gen.
 1. 12:1-3 go to the land, God's speech, which is programmatic for all biblical history
 2. 50:24 be in the land (but God has been busy in the middle with sons)
 3. The ending recalls the beginning
 2. **The famine** (Gen. 12:10-20/Egypt): Why go to Egypt? Famine both for Abe and Joseph
 3. Joseph ben Abraham: descendent of Abe, direct connection.
 1. In v.20 you meant it bad but God meant it good for great people.
 - a. Joe's family?
 - b. Post-exilic Israel?
 2. 45:07: preserve a remnant and your lives for deliverance: the sons of Abe.
 3. vs: on famine
 - a. Famine wqas on all the face of the earth
 - i. So was people scattered over all the face of the earth
 - ii. Even Gen 1:1 face of the water
 - b. The all the earth came to Joseph for food
 - c. Promise and fulfillment: to Abraham is promised blessing to all the world, through Joseph all are blessed with food. The nations have not been forgotten.
 4. ARR and BRK said five times curse and bless those who curse and bless you; **Second five toledot (Abe story) is response to first five.** Joseph begins to undo curse to all nations. Fundamentally **defines who and what it is to be God's people.**
 1. The nations and the curse (rr: 3:14, 17; 4:11; 5:29; 9:25) Beginning to undo the curse.
 2. the nation and blessing (brk: 5 x in Gen. 12:1-3)
 5. Josph and echoes from Gen. 1-11
 1. 1:1-2:3 Prologue
 2. 2:4-11:26: First five toledot
 - a. Cain kills Abel
 - b. Worldwide crisis in Flood, solved by Noah. A righteous man used to save world. One from the Nations.
 3. 11:27-50:26: second five toledot
 - a. Joseph's bros want to kill him but don't; at end he speaks kindly to brothers in reconciliation. (Also Jacob and Esau). Note later division between North and South Israel as context for hearing this story. Also Joshua at Jordan split across river of East and West. Israel has problem of fratricide.
 - b. Worldwide crisis in famine, solved by Joseph. Joseph is an upright person who winds up in jail, suffers unjustly, a righteous sufferer. One from the Nation.
 6. The frame of Genesis:

- II. The **development** of Genesis (the story line; see D/L pp. 51-55)
- A. Narrative and genealogy: alternating, with compressed people lists to move narrative along, a Fast Forward, and a narrowing focus
- B. The *toledoth* of Genesis:
1. From Yalad: This is what became of what I just told you about
 2. transition from last to next, 5 on each side of Abe
 1. First one of Heaven and Earth: Adam
 2. Adam to Babel, ending badly
 3. 6:2 Sons of God/Daughters of men: Abel, Royalty, Angels (see Wehham)
 4. 6:9 Noah:
 5. 11: Babel
- C. Themes of development center on **fertility/generation**
1. Yalad/Toledot is about growth, blessing and become something, development is key characteristic of creation. In spite of fall we grow: music, farming, cities, babies.
 2. First five show growth but also age and dying.
 3. Stops at Sarai, when she is barren. All are fertile but Israel. But my Grandma can't be barren.
 4. If you live by my word, you will be fertile.
 5. Regeneration is not NT, but is OT. The Church is our barren mother, unable to grow on her own; thus our ecclesiology is different from others groups
 - 6.

III. The **structure** of Genesis

- A. Based on generation (yld)
- i. -A 1:1-11:26 disorder among the **nations**
 - ii. -B 11:27-37:1 increasing order among Abraham's descendants
 - iii. -A¹ 37:2-50:26 order among the **nations**

B. Based on the *toledoth*

- iv. -Narrative of creation of heavens and earth 1:1-2:3
- v. -What became of them among the nations 2:4-11:26 (5 *toledoth*)
- vi. -What became of them among Abraham
1. and his descendants 11:27-50:26 (5 *toledoth*)

IV. The **key words** of Genesis: Blessing, curse; Multiply, fill, land, bear, speak

V. The **image** of Genesis: a homiletical device: a concrete image that is hook: **fertility** gets directly to stuff of this chapter. Babel: City

VI. The **argument** of Genesis: After God created, he expels Adam from garden. Descendants become wicked. God begins again, but must scatter again.

VII. The **theme** of Genesis: The Creator God blesses the nation of Abraham in order to be a blessing to all nations (See 12:1-3)

After this class presentation you should be able:

1. to define the seven aspects of a close reading of the text, and
2. to explain, with some knowledge and reference to Genesis, each one of these aspects (cf. words in bold print).

20030403 Abraham Our Father

- I. Introduction
- A. The problem of diversity:
 1. It's all about my history; all meta-narratives are rejected; particularly the Christian one since it has been dominant.
 2. All communities require some kind of story as identity, a past, a tradition.
 3. In all the western world, the Christian story has been dominant for centuries
 4. So diversity, rejecting all metanarratives, has implications for ministry. The church says it is unique, incorporating all cultures, but over all them. Church becomes an ethnic-esque community.
 5. What is particular to my community, and what is universal to all church?
- B. The scandal of the particular and the universal
 1. **Church claims it is the one community through which all will have future.**
 1. If you are not part of this community, you will be exiled from God's presence forever.
 2. This is severely counter-cultural.
 2. The supreme good is not diversity, but how all groups can come together in unity.
 3. All communities contribute, but they are relative to the biblical narrative.
 4. We have seen this in genesis. All one nation comes to Babel, but God works through Abe. God likes peculiarity, and it working through one to bless all.
 5. Abe is changed in walking with God, and all descendents are shaped by our walk with God.
 6. Gen 11:27-12:9 is transitional, connecting all with Abe.
 7. **Missions comes down to telling folks, your culture does not have the resources to solve your problem. This is a scandal.**
 8. Liberation Theology: Israel is paradigm for all cultures to be liberated. You don't have to become part of Abe, but have Abe-like things in your own culture and within yourself. This is same as Babel!
 - C. A brief review of biblical antecedents:
 1. What is common for true unity? Creation, land and progeny,
 2. **from where will you get you identity? Royal grant to Abraham. This is where the future of all human communities are grounded.**
- II. From the creation to (this) land; from the descendants of Eve to our ancestors
 - A. From the creation to the land of our ancestors
 1. Eretz to Ha'erezt: all to this land
 2. The Land of YHWH's kingship
 3. The land of OUR ancestors
 4. The place where we live in God's presence, also where humans tried to solve their own problem and were scattered. Note that there were nations before Babel, so diversity is not issue, it's the arrogance of seeking to create our own solution

5. And Abraham is separated from the Nations. Pulls him out and directs him to THE land.
6. This is where Abe and family could live in obedience to Lord's word and in presence.
7. Again, this is scandal of particularity. The whole world must now pass through Abe's loins.
8. **Homer vs. Abe: Abe is fanatically tyrannical: there is no other narrative, you submit or are dead.**
9. Deut 26: a rehearsal of history in first person terms: The Egyptians mistreated US.
10. **A Kerygmatic Plural:** it pulls you in to the story
11. Joshua 5:6 God promised their fathers the land to US.
12. Recognize your roots in the story you're reading
13. You read the story and can be brought in as immigrant: Civil war becomes part of Received past of naturalized citizen.
14. This is conversion: You assume the past of God's people. Yet we must fight between our received past and our actual past.
15. We inherit the identity: Galatians 3:
16. Why read about a dead Jew?
- B. The descendants of Eve and Abraham: the case of the collective noun
 1. Abe blesses and begets many nations; see handout
- III. From the land to the inheritors of the cosmos
 - A. The ancestors of Abraham: Galatians and Romans
 1. Gal 3:8: God gave gospel in advance to Abe: all nations will be blessed in you.
 2. gal 3:7 This matter of faith: By faith you're are descendents
 - B. The ancestors of Abraham and the promise of land: Romans
 1. Rom 4: 12-13: By faith we are given righteousness and have Abe as father
 2. Abe inherits the WHOLE world, not just palestine
 - C. Two **rehearsals of history**
 1. Preaching: we recite the history of God, and we assume it's about us. And we get to a point in the rehearsal where we say, "what does it mean for us now?"
- IV. What we learn from this for our understanding of the community
 - A. The **basis of the community**
 1. Not based on physical or ethnic descent. **It has to do with loyalty to the promise, the identity given.**
 - B. The **gifts for the community**
 1. **"Land"** In OT Palestine, in NT: the Cosmos. It's not My Land, it is a gift. We don't have a land, but are **pilgrims who never arrive**
 2. **Identity** of community: Hagar, Ishmael. Can't force way in to it, but must be adopted. It is unlike other organizations, not a business, or an army, etc. God will build the church, and 5-year-plans are just aids, not the building blocks.
 3. These are gifts in Royal grant covenant, given to righteous, worthy servants.
 4. God will take you as you are, but you won't stay this way.
 - C. **Participation** in the community

1. Given irrevocably, always there, but cannot enjoy benefits without remaining in righteous relationship. An assumption of loyalty and history of loyalty. This is profession of faith, a change of citizenship.
 2. Requires a **faithful living out** of this loyalty in the land. Cannot say I don't need the church.
 3. Baptism into covenant, profession to live it faithfully, and this is the beginning.
 4. Spiritual authority is given. We might be able to judge, but only office-bearers can pass judgment.
- D. The **unity** of the community
1. Diversity of nations is a good thing, but they do not have the power to create human community. All have people on the other side of the tracks.
 2. Race, gender, culture, language, none of these can solve problem of sin, none can build true community.
 3. There is only one community, even if church isn't perfect.
 4. We must constantly recite the overarching narrative. Church History should be reviewed, recited, used as examples.
 5. In secular frame, ethnic difference receives greater authority than they should. Abe is lost in diversity.
- E. Some **hermeneutical keys**
1. **Kerygmatic plural narrative**
 1. It is US, our story, it happened to US
 2. **Organic unity** of the narrated history of revelation
 1. All the recitations of history in different generations are reciting the same history
 3. **Corporate personality**
 1. God teaches everything depended upon Adam, and Noah, and Abe, and Jesus. One person is symbolic and determinative of all. GW Bush leads the nation.
 4. **Christocentric** nature of the narrative
 1. So ultimate turning point is through Jesus.
 5. Unity of the Abraham covenant
 1. Begins with Royal grant in Gen 15, and is still valid and is being fulfilled.
 2. Sinai is first administration
 3. Christ is new administration of same covenant.

20030414 Genesis 11:27-12:9 Clausal Analysis

- I. Beginning And Ending
 - a. Beginning:
 - i. External: outside: Previous ends with X lived years and had sons. So form changes here.
 - ii. Internal: Begins with Toledot, Gen 2:4, 5:1, 6:9; Isaac in 25:19
 - iii. Narrative begins with Death
 - b. Ending:
 - i. External: 12:10 begins with VayHi, and new topic of famine
 - ii. Internal:
 - c. Continuity with previous:
 - i. Land of Birth in 28 is connected to 12:1
 - ii. Death-wives-Barrenness ends with disjunctive
 - iii. They Begin Journey to Charan
 - iv. Abram could possibly have left his father before he died, maybe echoes of children dying/leaving Terah; Also from the House of your father (cf. he who does not hate family)
 - v. God instructs “Go,” and Abe “Went” (cf. calling of Disciples; roots are here—leave your circle) This is beginning of Israel and redemptive history: Leave it behind.
 - vi. V 31 Terah purpose to goto canna, v 5, Abe’s purpose to go to canaan
 - vii. Speech: Go that I may bless you
 - viii. When Abe enters land, he Builds There (like Babel) but builds altar
- II. Divisions:
 - a. Narrative-speech-narrative
 - b. QTL background in Ur
 - c. Speech has thematic content: (Question on this). This programmatic speech, the first speech of God to Israel, after Babel.