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# INTRODUCTION

# Reasons for the Study of Old Testament Theology

## Its Place in Biblical Studies

The Bible was not revealed as the New Testament but was revealed as one complete unit. The Old Testament is foundational to the New Testament. Without the foundation of the Old Testament the New Testament cannot be completely understood.

### *The Vital Distinction between Old Testament Theology and Christian Theology*

Old Testament Theology Is Limited to the Old Testament

Old Testament Theology limits itself exclusively to the books of the Old Testament. The New Testament is not used to prove anything in the Old Testament. The Old Testament saints did not have the New Testament so doctrines like holiness, faith, salvation, soul, justification, imputation, sin, Messiah, and the Holy Spirit will be studied from Old Testament passages. Understanding what the Hebrew thought will give us an understanding of what the New Testament writers thought.

The Hebrew Mind Is the Point of Reference

The interpretation and understanding of Old Testament religious and theological concepts will always be from the point of reference of the Hebrew mind in the Old Testament dispensation.

No one can understand the Old Testament theological concepts until he approaches the subject from the Old Testament viewpoint of Law, covenant, election, and theocracy. He must consciously make an effort to avoid reading New Testament

revelation back into the Old Testament. For the purpose of getting a foundation in the Old Testament it must be allowed to speak for itself.

### *The Relationship between Old Testament Theology and New Testament Theology*

Old Testament Theology is by its very nature incomplete. The Old Testament revelation was intended to be foundational and typical. Its full meaning is revealed in Christ. The whole sacrificial system was typical of Him. Christ fulfilled the priesthood. The exodus out of Egypt is typical of our exodus out of sin. All that happened in the Old Testament is written down as examples for us to follow (I Corinthians 10:6; Romans 15:4).

As a theology, all of the necessary elements are there, but they had not attained their maturity in the Old Testament.

The difference between the Old and New Testaments is not that the same truths are not found in both but in the Old Testament they are in a *less degree of development*. There is not a truth in the New Testament that is not revealed in the Old Testament except for the mystery of the Church. The Old Testament is as good an authority for a truth or a doctrine as the New Testament (II Timothy 3:15).

The task of Old Testament Theology is to report what the people of the Old Testament believed solely on the basis of the Old Testament revelation.

## Its Importance

The Old Testament was the Bible of the early Church for at least the first twenty years. The first epistle was the book of James.

The Old Testament is the only religious document in the world that teaches an exclusive monotheism. "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4).

The ethical teachings of the prophets are still the inspiration of the moral life of the Church. That preaching and teaching which neglects the prophets is considerably circumscribed.

The Old Testament was constantly used by Jesus and the disciples. Jesus used the Old Testament to overcome the temptations of Satan; to announce Himself as Messiah; to authenticate His own teaching and authority; and to predict His death and resurrection.

The disciples went to the Old Testament for the way to select a successor to Judas. They used the Old Testament to interpret their experience at Pentecost. They showed that the sufferings,
Death, and resurrection of the Messiah were accordlng to the Scriptures. When the Gospel was extended to the Gentiles, they went to the Old Testament to show that it had been predicted.

There was a constant dependence on the Old Testament in the New Testament. The whole Old Testament is the foundation for the New, the background of all its teachings. The understanding of Jesus as Prophet, King, Messiah, as a sacrifice, is meaningless apart from Old Testament understanding. The book of Revelation builds much of its symbolism on Daniel and Ezekiel, and on Old Testament ideas and types.

Except for the doctrine of the Church, every doctrine in the New Testament was laid out in the Old Testament.

The Old Testament is not old, but *older*. The New Testament is the fulfilment of the revelation God made to Israel. "Think

not that I am come to destroy the law, or the prophets:I am not come to destroy, but to fulfil" (Matthew 5:17).

The Old Testament lays the foundation for the incarnation and the cross. It deals with man's sin and need of redemption. It is a histor] of God's providing for man's need. It is the history of redemption leading up to the cross.

The knowledge of the Old Testament enables the Christian to realize the ideals suggested by Jesus in Matthew 13:51-52: ". . .every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

Most of destructive criticism is directed against the Old Testament. If a person's confidence in the Old Testament can be undermined, then that automatically calls into question the validity of the New Testament since it is built on the Old and a fulfilment of it.

## Definition

Old Testament Theology *is the systematic study of the revelation of God through the religion, life, and history of Israel as it is contained wi thin the books of the Old Testament.* It is a biblical theology of the Old Testament systematically presented.

## Sources of Old Testament Theology

The primary source is the canonical books of the Old Testament. Secondary sources are the Apocrypha of the Old Testament, and the Rabbinic literature of post-exilic Israel.

A lot of the theology of the New Testament developed during the inter-Testamental period and after the exile. For example,

there is no teaching on paradise in the New Testament or the Old. But we can see an understanding developing in the inter-Testamental writings. The Jews knew what Jesus was talking about when He told the thief that he would be with Him in paradise.

## Revelation and Inspiration in the Old Testament

## (See notes on revelation and inspiration in Biblical Theology)

## Revelation in the Old Testament

## The purpose of revelation in the Old Testament.

When the Children of Israel had made their way from Egypt to Mount Sinai there was a revelation given to them and in that revelation God entered into covenant with Israel. In that covenant He revealed the two-fold purpose of that covenant with them.

***To show them who they were: His children (Exodus 19:1-6)***

That they should be a peculiar treasure unto Him, His own possession (Amos 3:2)

That they should be a kingdom of priests

That they should be a holy nation

Though they were to be a holy nation, a nation of priests, they were a sinful, idolatrous nation coming out of Egypt. They needed to be cleansed in order to both have access to God and His forgiveness and for God to dwell among them.

God revealed to them the means, through sacrifice, by which they, a sinful people, could t acceptable to Him, have access to Him, and then He would be able to dwell among them.

He was providing atonement for sin so that this relationship between God and the people could be maintained and perpetuated.

The second purpose of revelation is to show the Israelite how he can remain in fellowship with His God, and how God can remain in their midst.

God is holy, man is unholy. The only way to perpetuate fellowship with Him is through the constant cleansing through blood. There were many rituals of blood for cleansing and none of this was done away under Christ until he fulfilled it all.

## The Media of revelation in the Old Testament.

### *The revelation of God through nature.*

Though God reveals Himself in nature, this is not nature worship, which is forbidden.

Thee God of Israel stands behind the creation as its author, as its sustainer and its controller. He uses nature to reveal something of Himself, His power, His existence, His wisdom, His glory.

The heathen make the mistake of worshipping the creation as the creator. This is forbidden in Deuteronomy 4:15-19; 17;3-5; II Kings 17:16; Jeremiah 8:2; Ezekiel 8:16.

The Old Testament clearly teaches that there is a revelation of God in Nature.

> *The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.* (Psalm 19:1-2).

Nature is designed as an arena for the revelation of God's existence and glory.

> *When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet: all flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas. O LORD, our Lord, how majestic is your name in all the earth!* (Psalm 8:3-9).

Nature reveals God's power (Job 38, Psalm 104).

Romans 1 speaks of man's perversion of the revelation of God through nature. Why does God reveal Himself in nature if man invariably perverts this revelation?

<u>Definition: Natural Revelation</u>

Natural revelation means that God has revealed something of Himself to man in and through nature. This revelation is quite

limited and cannot lead a sinner to salvation. The universe is a revelation.of God's power, wisdom, and existence, but not of His grace.

Man, from his unaided reason, apart from special revelation, can deduce certain things about God. He can look at creation and prove to himself that there is a Creator. He can even understand something of His nature and being: that He is good because He gives him the sun, rain, health, breath, etc. He can see His wisdom in His handiwork.

<u>God has revealed Himself in 4 ways to man:</u>

*In nature - through creation*
*Through His providence (Psalm 104)* He is good to everybody (Acts 14:15-17)
*Through his conscience (Romans 2)*
*Through His written Word, His spoken Word*

The first three methods are inadequate to give a saving knowledge of God. Special revelation is required to give man knowledge of the way of salvation (Romans 10:17). Faith cometh by hearing the Word, not by seeing the glory of God in the heavens.

The sinner sees creation and makes a creator out of the creation (Romans 1).

The prophets spoke against this continually: Isaiah 40:18-20; 26; 28; Jeremiah 2:26-28; Jeremiah 10.

<u>What is the value of natural revelation?</u>

*It is a revelation of His existence (Isaiah 40:18-28).*

*It is a revelation of God's glory (Psalm 19:1; 8:3-4.*

*It is a revelation of His power (Job 38 Psalm 104).*

*Negatively - It leaves the sinner without an excuse He should know that there is excusea God outside of Himself.*

***Through theophanies (manifestations of God)***

Types

*Nature theophanies (appearing in nature forms)*

*The burning bush (Exodus 3)*

*The pillar of fire (Exodus 13:21-11)*

*The pillar of cloud (Exodus 13:21-11)*

*Subjective theophanies*

*Auditory theophanies* - the voice of the Lord manifesting His presence (Exodus 19:1-3, 16-19; 20:18-19; I Kings 19:11-12; Ezekiel 1:24; I Samuel 3:3-10).

*Dreams and visions* (Genesis 20:3; Daniel 7:1; Isaiah 2:1, 5:1; Amos 1:1; Zechariah 1:8ff). Most of the time the prophets got their prophecies by vision.

*Objective theophanies*

Where there was an actual appearance of God in the form of an angel or man.

*The Angel of the Lord* - This was always an appearance of *the pre-incarnate Christ*. The Angel of the Lord appeared to Hagar (Genesis 16:7-13). The context shows that in the Old Testament the Angel of the Lord is Yahweh Himself in a temporary descent into visibility for a special purpose. Without exception, every appearance of the Angel of the Lord is the Lord.

*The Captain of the Lord's Host*

*As a man*

*The sacred lot - Urim and Thummim*

Urim means lights. Thummim means completeness.

These were stones marked in some way. They were worn by the High Priest in pouches in his breastplate.

This means of revelation was reserved to the High Priest only.

Why lights and completeness?

If it's light, it is revelation. If it's complete, it is divine.

It answered yes or no. This was not divination because God forbad divination.

Surmisings:

It would seem that Urim meant *no* and the Thummim meant *yes*.

When the High Priest cast them, if both came up Urim, the answer was no. If they both came up Thummim, the answer was yes. If he got one of each, that was no answer.

These were a method of revelation to Israel in her immature and undeveloped stage. We have much higher revelation now through His Word (Exodus 28:29-30; Numbers 27:18-21).

God would not answer Saul, neither by Urim, dreams or prophets (I Samuel 28:6).

The use of the Urim is implied in I Samuel 30:6-8 as the method by which David sought an answer from the Lord.

There is no mention of the Urim after the exile.

Ezra and Nehemiah were after the exile and they did not have access to the Urim (Ezra 2:61-63; Nehemiah 7:64-65).

d) The sacred writings

e) The prophetic revelation

(See notes on revelation in Biblical Theology)

(See chapter in Introduction to Old Testament Prophets on revelation)

Inspiration

1. The Fact of Inspiration

a) Inspiration of the Old Testament is taught in the New Testament

(1) All Scripture is given by inspiration of God (II Timothy 3:16).
(2) Pet 1: 19-21 But holy men of God spake as they were moved by the Holy Ghost (II Peter 1:19-21).
(3) Jesus came to fulfil Old Testament Scripture. The very fact of His coming to fulfill it implies that it is inspired because He is the fulfillment of it (Matthew 1:22-23; Matthew 8:16-17; Matthew 12:17).

b) The Old Testament itself claims divine inspiration.

(1) Moses wrote all the words of the Lord (Exodus 24:4).
(2) David said the Spirit of the Lord spoke by him (II Samuel 23:2).
(3) The Lord said to Jeremiah: Behold I have put my words in thy mouth (Jeremiah 1:4-9).
(4) The words which the Lord of Hosts hath sent in His Spirit by the former prophets (Zechariah 7:12).
(5) . . .and testifiedst against them by thy Spirit in thy prophets (Nehemiah 9:30).

The prophets never hesitated to speak and tell the people to heed their words because they knew that God had given them their very words.

The usual expression in the historical books indicating inspiration was: *“and the Lord spake saying. . .”*

In the prophets it was: *"the word of the Lord came unto me. . ."*

These two expressions or similar ones are used over 1900 times to indicate that the words following are the words of the Lord.

c) Extra-canonical writings indicate inspiration of the Old Testament

(1) The Apochrapha calls the Old Testament the Holy Book (I Macabees 12:9)
(2) Josephus(called the Old Testament the sacred Scriptures.

2. The divine/human relationship in inspiration is seen

a) God spoke through the prophets (Hebrews 1:1-2).

b) Men spoke from God, moved by the Holy Spirit (II Peter 1:21) c) God sent by the Spirit through the prophets (Zechariah 7:12).
d) God testified by His Spirit througl the prophets (Nehemiah 9:30).

# The Doctrine of God in the Old Testament

## Concepts of Diety and Supernatural Powers

1. Animism

There is no such thing as inaminate object. All the world is alive with spirits, good and bad.

2. Polytheism

The Old Testament world was polytheistic: the belief in and the worship of many gods. Often they were the personification of nature: sun, moon, stars, animals, trees, winds, storms, etc.

3. Henotheism

The belief of one supreme god among many gods.

The Old Testament world believed in a supreme god of each nation. Philistines – Dagon; Babylon – Marduk; Israel - Yahweh

4. Monolatry

The worship of one god among many gods who may or may not have been the supreme god in their thinking.

The worship forms in animism and polythesim express themselves in 2 ways: *idolatry* and *fetishism*.

5. Idolatry

The personification of a god in a man-made object, and worship of it as sacred,

6. Fetishism

A fetish is any object held to be and possessing supernatural powers.

7. Monotheism

The belief in, and worshiip of,  one and only God who as the Creator and Sustainer of all things revelaed Himself as Yahweh to Israel.

## The Divine Nature

1. God's Existence

a) God's existence is assumed by the Old Testament. The Bible makes no attempt to prove the existence of God but declares that only a fool would say that there was no God.

The Israelites in Egypt and her neighbors believed in many gods. So the only question Israel had to resolve was that there was ~ only one God. God's answer is in Deuteronomy 6:4 – “Hear O Israel: The Lord our God is one Lord.”

God's existence is assumed from the beginning of the Bible. “In the beginning God. . .” (Genesis 1:1).

Some important implications from this verse:

(1) It denies atheism - assumes the existence of God.
(2) It denies polytheism - sets forth one eternal God
(3) It denies materialismr: shows the creation of matter.
(4) It denies dualism - both matter and spirit are co-eternal; God created the world but matter was already existent; shows the creation of matter (See also Hebrews 11:3).
(5) It denies pantheism - asserts that God and the universe are one.

b) God reveals His existence in creation itself.

> *The heavens declare the glory of God and the firmanent His handiwork* (Psalm 19:1).

He asserts that the existence of God which can be seen in creation can be acknowledged by men (Psalm 8; Psalm 104; Psalm 29; Psalm 33).

c) God's existence is seen through man's nature, his conscience.

When Adam sinned, the first thing he tried to do was to cover his nakedness. Adam showed by his reaction that there was a power outside of himself telling him to do right.

No man is without any moral light because he is in the image of God.

d) God's existence was revealed through His mighty acts.

(1) In judgment: in the flood; in the destruction of Sodom and Gomorrah; the plagues of Egypt; the Exodus of Israel

(2) In deliverance: the plagues of Egypt; the exodus of Israel

2. The Unicity of God (Monotheism)

The oneness of Israel's God was what set Israel's religion apart from all the other religions. All other religions held to many gods (Deuteronomy 6:4; Isaiah 43:10; Exodus 20:2-3; 22:20).

Questions raised by critics:

a) The critics reject God's revelation as one God. They say that this was of 800 BC prophets. They cite as evidence:

Israel's monotheism developed out of polytheism over the centuries into monotheism

Reply: True religion is never by evolution but by revelation.

b) The use of the plural Elohim in the early narratives of the Old Testament is evidence that this is a relic of their polytheistic background.

Reply:

(a) The plural Elohim was employed by the Israelites not only for their own God but in reference to the individual dieties of other nations:

The Moabite god Chemosh (Judges 11:24}
The Philistine god Dagan (I Samuel 5:7)
The god of Ashtoreth (I Kings 11:5)
The Golden Calf (Exodus 32)
Moses is called elohim (Exodus 4:16 )
Samuel is called elohim (I Samuel 28:13)

The plural is used constantly in a singular sense.

(b) It is unlikely that the Old Testament writers who insisted on the one-ness of God would choose a noun or a name for God that carried with it polytheistic connotations when there were so many nouns to choose from that were exclusively singular.

(c) The explanation has to do with the peculiarities of the Hebrew language. There exist in Hebrew certain nouns that only occur in the plural (heavens, waters-o. youth, old age, and others). These are nouns of indefinite extensior they, are intensive plurals.

Elohim, being a plural noun, is a plural of majesty, of excellence. It describes God as a Being who is infinitely greate in every respec than man.

The word for Lord, Adonai, referring to God, is also a plural noun, a plural of majesty.

Baal is used in the plural, Baalim, in Isaiah 1:3 in intensive form.

(d) Whenever Eldhim is used of God, without exception, the verbs and the modifications are always in the singular.

Ezra and Nehemiah were after the exile and they did not have access to the Urim (Ezra 2:61-63; Nehemiah 7:64-65).

> *And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God. .* .(Joshua 24:19).

(e) The plural is not quantative, it is qualitive. It denotes the unlimited greatness, the inexpressible majesty of God.

(2) Some critics claim that certain texts show that Israel's beliefs were monolotry rather than monotheism.

Their texts: God of gods, Lord of lords (Deuteronomy 10:17); Who is like unto The a Yahweh among the gods (Exodus 15:11)? against all the gods of Egypt (Exodus 12:12)

Reply:

(a) God is referring to what the other nations believe. God is coming against their beliefs.

(b) A distinction has to be made between what individual, idolatrous Israelites believed and what the prophets and the pious Israelites believed.

The history of Israel is a constant struggle with the worship of false gods. But God did no speak;ing through these.

Idolotry and polytheism were found in Israel, but as a sin to be punishe by stoning to death. Israel's religion did not develop from this, but was in constant combat against polytheism and idolotry (Deuteronomy 6:4, 4:35, 32:29, 4:39; Leviticus 19:4; Isaiah 2:8, 18; Jeremiah 2:11, 5:7, 10:3, 8:19,, Isaiah 41:29).

The problem of I Samuel 26:18-19:

> *And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.*

This passage is used in an attempt to prove that David himself believed that God was nationaJ God, and thaat his exile meant that he had been put out from the presence of God.

Reply:

David is citing what his enemies said.

But to be driven out of Palestine seriously circumscribed his worship in a very real way. An Israelite had to make his sacrific at the tabernacle, so while he was in exile he was cut off from part of his worship. Because he was in exile, he could not offer sacrifices of to up to the pilgrimage feasts.

David wrote Psalms 34 while out of the country. The Lord heard him; the Angel of the Lord was with him; the eye of the Lord was on him.

Conclusion:

In the Old Testament to say that God is one means that He is the only God.

To say that God is one is not to say that God is mathematical oneness. But it is to say that there is one divine Spirit. It is a oneness of essence or Spirit. It is a unity of nature or of being. There is one Divine Spirit, eternally manifested as Father, Son, and Holy Spirit.

Father, Son and Holy Spirit was not part of the Old Testament revelation, but it is there in “embroyo.” It was sufficient to wean Israel from her idolotry and polytheism that she had picked up in Egypt, and to stress the oneness of God.

3. The Living God

a) The term - *el chay*

"The Living God" is one of the most unique phrases by which God is characterized in the Old Testament. Unlike heathen gods who had no life and were unable to act, the Hebrew's concept of God was dynamic and living.

*El chay* means that He is a God who:

(1) is able to act and deliver His people (Joshua 3:10).
(2) is a living God who can speak and reveal His will, guide and deliver His people and instruct them (Deuteronomy 5:26).
(3) is a living God who is able to deliver. He is the God that Goliath defied and was therefore destined for defeat (I Samuel 17:26, 36; Joshua 3:10).
(4) is a living God who has existence. God alone is a true God because He alone is a God that *is* (Jeremiah 10:10; Daniel 6:26-27).

The reality of Yahweh's life was so vital and so real to the Israelite that he uttered his oath by the life of Yahweh. (Judges 8:19; Ruth 3:18; I Samuel 19:6). "As Yahweh liveth.”

The true destiny of the Israelit was to be the sons of the living God (Hosea 1:10).

b) The false gods

In contrast to the living God, the false gods are shown to be utterly impotent and unable to help their worshippers (Isaaiah 41:21-24; Jeremiah 10:2-10).

The Philistines captured the ark which contained God's throne and were plagued by God while they had the ark in their possesion (I Samuel 5:1-5). Dagon was cast down by God before His ark on the first day. On the second day, it was cast down again with its head and palms cut off to show the Philistines that He was alive.

Other gods are called *el* or *elohim* at times, but none are ever call *el chay*.

c) Meaning of the Phrase “Living God”

(1) The meaning of the phrase "Living God" signifies that other gods have no life. Conclusion: They have no real existence.
(2) *El chay* means that He is able to hear and answer His people; act savingly on behalf of His people.
(3) It means that God is personal, not simply an idea, influence or power.

4. The Spirit of God

The Old Testament teaches not only that God is Spirit (Isaiah 31:3), but also speaks of the Spirit of God.

What is the Spirit of God conceived to be in Old Testament thought in view of the fact that the Old Testament stresses the oneness of God? (Deuteronomy 6:4)

Would the Spirit of God be conceived to be personc or merely a power that came upon men as on Samson? or merely wisdom of God given to men like Moses? or merely the Life of God bestowed upon living things?

These questions are answered by the des!gnations and activities of the Spirit.

a) The Designations of the Spirit

(1) The Hebrew term: *ruach*

(a) Literal Usage

i) spirit: "...spirit to them that walk therein (Isaiah 42:5);
ii) wind: "The Lord brought up an east wind" (Exodus 10:13). God made awind~to pass over the earth (Genesis 8:1).
iii) Breath: "by the breath of his mouth" (Job 15:30) "the breath of our nostrils" (Lamentations 4:20).

Compare with John 3-5;8: The Greek word *pneuma*. Jesus said that he had to be born aga1n of the spir1t; an the w1nd bloweth where it listeth. The same word is used for Sprit and wind.

(b) Metaphor

i) Anger or fury: "the *ruach* of His nostrils" (II Samuel 22:16).
ii) His voice or His presence: "in the cool of the day (*ruach*)" (Genesis 3:8).

(c) Synonym

i) Breath is synonym for spirit in Genenesis 2:7. It is certainly not merely air for the lungs, but the Spirit of God being breathed into him to make Adam into the image of God.

ii) There is a close relationship between the breath of God and the Word of God - both words used synonymously.

The breath (*ruach*) is equivalent to the words of the mouth (Job 6:26; Isaiah 11:4).

> *By the word of the LORD were the heavens made; and all the host of them by the breath* (ruach) *of his mouth* (Psalm 33:6).

(d) The spirit means the life principle

> *The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (Zechariah 12:1).

> *Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it* (Ecclesiastes 12:7).

(e) In reference to God Himself

> The Spirit (*ruach*) of God (Genesis 1:2)
> The Spirit (*ruach*) of Yahewh (Isaiah 11:2)
> The Spirit (*ruach*) of Adonai Yahewh (Isaiah) 61:1)
> The Holy Spirit of God (Psalm 51:1)
> The Holy Spirit of God (Isaiah 53:10-11)
> My Sprit (Genesis 6:3)
> My Sprit (Ezekiel 16:27)

b) The Activities of the Spirit

(1) In the cosmical sphere: the sphere of creation

(a) God's creative power was expressed through His spirit in bringing order out of chaos (Genesis 1:1-2).

(b) All that lives in the world has its life by the Spirit because God sends forth life by the Spirit (Psalm 104:30).
n the cosmical sphere, the Spirit of God was seen to be the Creator and the Sustainer.

(2) In the sphere of life

The breath of life has a two-fold meaning (Genesis 2:7)..

(a) The life principle - the spirit of life, the vitality in man (Job 33:4; Psalm 104:29-30; Ecclesiastes 12:7)

(b) The image of God – that which makes him spiritual, rational, accountable. What is said of man in Genesis 2:7 is not said of the animals even though God gave life to the (vs 19).

The life principle and the image of God are distinguished.
(Souls = breath in Hebrew)

> *For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made* (Isa 57:16).

(3) In the sphere of human experience (History)

In order to effect deliverance in the Old Testament the Spirit of God often was giver to persons to empower them and equip them to fulfill their calling.

Joseph (Genesis 41:38-39}
From Moses to the 70 elders (Numbers 11:17; Deuteronomy 34:9)

The Judges

Othniel (Judges 3:10)
Gideon (Judges 6:34)
Jephthah (Judges 11:29)
Samson (Judges 14:6, 19:15: 14}

The Kings

Saul (I Samuel 10:6; 11:6; 16:13-14)
David (II Samuel 23:2)

The artesans that built the tabernacle owed their skills to the Spirit of God (Exodus 31; 35:31)

In intellectual powers and understanding (Job 32:8)

What is the Spirit of God conceived to be in this category of human experience?

His presence in Israel as the anointing of God's power, wisdom and understanding.

(4) In the sphere of prophecy

The SpiritJis of God is the agent of God's Word, the revealer of His will. The true prophets were conscious of being filled with the Spirit of God (Micah 3:8; Zechariah 7:12; Nehemiah 9:30).

False prophets are those who followed their own spirit (Ezekiel 13:3).

The Spirit of prophecy might occasionally overcome a rebellious spirit and cause an unregenerate person to prophecy.

Balaam (Numnrtd 24:1-2)
Saul and his servants (I Samuel 19:18-24)

The Spirit could transport a prophet, either bodily, or in spirit. Ezekiel was transported in the spirit (Ezekiel 8:1-3). Elijah (I Kings 18:12; II Kings 2:16).

(5) In the sphere of religion - moral and spiritual life

Religious emotions, and moral and spiritual influence were the results of the work of the Spirit in the hearts of the Israelites (Psalm 51:11; 143:10; Nehemiah 9:20, 30).

The Spirit of God will do His work in Israel as a nation in the Messianic age just as He has done in the hearts of the Israelites (Ezekiel 36:26-27; Zechariah 12:10ff).

c) Conclusion

What then was the Spirit of God conceived to be in Old Testament thought? Was He thought of as a personality equal to God?

(1) They had no difficulty in conceiving spirits as personalities (I Kings 22:16-23).

(2) The Spirit of God was definitely not conceived to be a mere power or influence. The Spirit of God is contrasted with power and might (Zechariah 4:6).

(3) The Spirt of God in Old Testament thought is seen to be God Himself. The Spirit of God in Old Testament thught is not an influence or power exerted by God at a point from which He Himself was absent, but God is always present as tpe Spirit of God (Isaiah 31:3; Psalm 139:7 cf John 14:16-17).

The Old Testament never refers to the Spirit of God as a spirit. It "My Spirit" or "The Spirit" or of God."

Therefore the Old Testament concept of the Spirit of God was that it was God Himself Who as spirit was present when the Spirt of God is spoken of in relationship to the world. (Isaiah 31:3; Psalm 139:7).

## The Divine Attributes of God

1. The Holiness of God

God's holiness is mentioned so often in the Bible that it is generally thought of as His chief attribute.

a) The terms: Hebrew - *qadosh*

The verb means to be set apart; to be consecrated; to be dedicated; to be sanctified. To be holy means to be set apart.

The noun *qodesh* means apartness, separation.

The adjective means separated or consecrated.

(Derived meanings are sacredness and holiness).

To be holy, to be sanctified in the root mean in is *separation* or *apartness*.

The terms are used in both a moral and nonmoral sense in the Bible though we usually think of the word in a moral sense.

b) Non-moral usage

The non-moral usage in heathen cultures outside Israel seemed to have a magical concept and designated certain places, persons and objects as taboo. They were set apart from secular usage. In its pagan meaning, it referred to things that belonged to the gods or to kings that no one else could touch.

*qadesh* is a sodomite

*qadesha* is a prostitute

These are not holy in a moral sense but set apart for their special purpose. This term is translated sodomite and prostitute in the following passages: I Kings 14:44; 15:12; 22:45; Deuteronomy 23:17

Heathen religions had temple prostitutes, both male and female, consecrated or set apart for their service which most certainly was not moral.

Israel had gotten so far away from their Lord that they had sodomites right in their temple (II Kings 23:7).

"A sodomite is *qadesh*, one who practised that unnatural sexual perversion which characterized Sodom, namely, carnal copulation, especially between male persons. (Genesis 19:5ff). The English term translated Sodomite in the Old Testament is from the Latin *Sodomita*, derived from the Hebrew *Sedon - Sodom*. The term sodomite does not occur in all the Old Testament. The word so translated is *qadesh* (there is no such word as *sodomite* in Hebrew. The word was translated sodomite because homosexuality was so prevalent in Sodom and identified with it) which means a male temple prostitute which was attached to heathen sanctuaries and consecrated to the impure rites of pagan worship. The term is from a root meaning to be set apart or consecrated, in this case for immoral purposes.

"Sodomy, universally prevalent (cf. Romans 1: 27), was forbidden in Israel (Deuteronomy 23:17) but was present as early as Rehoboam's reign (I Kings 14:24). Both Asa (I Kings 15:12) and Jehoshaph (I Kings 22:46) temporarily removed the sodomites but by Josiah's time they were found in the temple itself (II Kings 23:70).

"The feminine form *qedesha* signifies a temple prostitue or harlot (Genesis 38:21; Hosea 4:14). (Sodomite - Dr Freeman Wycliffe Bible Encylopedia)

c) Moral Usage

The ceremonial usage is to be distinguished from the strictly moral usage of the term because persons and objects are holy because of their association with the Holy God.

There is a *ceremonial* moral usage and a personal moral usage of the term.

The Nazarite was holy (Numbers 6:5-8), consecrated, separated unto God for a special service.

It must be determined what the term means in reference to Yahweh so that we can see what its derived meaning is regarding us.

With reference to God, holiness means His otherness; His other than what we are; His separateness; His divine transcendence.

God is other than what His creation is: God is Spirit, man is flesh; God is omnipotent, God is infinite, man is finite; God is perfect, man is sinful.

His otherness (I Samuel 2:2)

His transcendence (Job 25:4-6)
His separateness Hosea 11:9

Ezekiel 8-11 speaks of God leaving Israel because He could not stay in that much sin. God will come back to Jerusalem during the millenium but then she will be pure and holy and sinless (Ezekiel 43).

The term holy so exclusively belongs to God that it becomes a synonym in the Old Testament for His name. The Holy One (Isaiah 40:25); the seraphim were calling Him Holy (Isaia 6:3).

Though the root term does not mean morally pure, it is used so often of God Who is pure that the word comes to speak of His Holy character.

> *Yahweh has sworn by His Holiness. He has sworn by His inner character, not by His apartness* (Amos 4:2).

The word does come to have a moral sense in reference to God though the word in itself is not moral.

After God instructs Israel to be holy as He is Holy (Leviticus 19:2), then the rest of the chapter speaks of righteous conduct that God has implied in the word in reference to Him and to His people.

Though the word holiness has no moral meaning in itself, when it is used in reference to God or His people, it does then have a derived moral meaning. Holiness has to do with doing righteously.

Moral holiness in man is a prerequisite for fellowship with the Holy God (Leviticus 9:2; Exodus 19:5-6. This requirement en-

ables us to understand the meaning of the ritual and the ceremony in the Old Testament.

Since divine holiness means separation from all that is sinful (all that is created), then that means that God cannot have communion with man. So this shows the need of education in ceremonial holiness and moral purity. The rituals themselves taught purity and holiness.

For example, the ark was a sacred object, but was a piece of wood covered with gold. It became sacred because of its association with God, and therefore it was holy. The sacrednese of the ark is forcefully illustrated in:

1) The plague on the Philistines when they captured the ark.
2) In the smiting of the men of Beth-Shemish when they impiously looked into the ark.
3) The death of Uzza when he touched the ark to steady it.

The ark which was God's throne was holy. Morally pure? No, it was just a piece of wood the covered with gold, but it was set apart unto the use of God (I Samuel 5, 6; II Samuel 6).

All this teaches that we cannot barge into the presence of God, even now; boldly does not mean barging.

The shewbread was holy and no one could eat it except the priests (I Samuel 21:4).

Holy places were places where God had revealed Himself or where He was to be worshipped.

The burning bush (Exodus 3:5)
Jerusalem (Isaiah 27:13)
Jerusalem (Isaiah 48:2)
Palestine (Zecharah 2:12)
Tabernacle (Exodus 28:43)

The Temple (I Kings 6:16)
Its Altars (Exodus 29:37)
Its furnishings (Numbers 4: 13)

Special seasons are called Holy Seasons:

The Sabbath (Genesis 2:3)
The Sabbath (Exodus 35:2)
The feasts of Israel (Exodus 12:16)
The feasts of Israel (Leviticus 23:4)
The sacrifices of Israel Leviticus 2:3)
Sin offering - most holy (Leviticus 6:18)
The priests (Exodus 29:1)
The priests Levitcus 21:6)
The clothing of the priests (Exodus 29:29)
The first-born Israelite was ceremonially holy though they may have been morally unpure(Exodus 13:3)

Everything about Israel had to be morally pure and righteous because of her association with a morally pure and righteous God. They had to go through the rituals to educate them to the need for holiness. Ceremonial holiness was a type of spiritual holiness.

The Old Testament has a place in the economy of atonement. What God was showing Israel is something the church needs to know because He was teaching them types of spiritual truths. The cross was in the temple. The temple was not a substitute until the cross, but was a type oj the cross.

1) The altar of sacrifice before one could get to the Holy Place.
2) The laver, the washings spoke of purity.
3) The fire spoke of the Baptism of the Holy Spirit.
4) The altar of Incense spoke of prayer.
5) The lamp spoke of the light of revelation.

6) The shewbread spoke of providential substenance; of Jesus, the Bread of life.
7) The ark spoke of God's presence with the veil between.

We cannot ever understand the full meaning of the cross without understanding the Old Testament.

Holiness is to be the goal of God's people (Isaiah 4:3).

A holy seed will survive the judgment (Isaiah 6:13; Isaiah 46:5).

In the millenium, ceremonial holiness will again be restored.

Why is holiness attributed to pagan gods?

Nebuchadnezzar called his gods holy (Daniel 4:8-9; 18;5:11). One of the godesses of Egypt was called holy.

Does the term holiness in other religions mean the same as it did to Israel?

The term holy is used only in its root meaning, that of its separateness. Their gods were separate from man. There is no moral derived meaning attributed to the term for their gods. The heathen gods were guilty of envy, injustice, adultery, fornication, immorality, greed, and lusts. They had the same moral sins attributed to then as their worshippers.

d) Conclusion

With respect to Yahweh, holiness describes His moral purity, His inner character, His

With respect to man, holiness possesses a two-fold aspect:
(1) It implies a separation from sin (Isaiah 6:1-8).

(2) It implies a consecration to Yahweh (Jeremiah 1:4-5) - sanctified, separated.

2. The Righteousness of God

a) The Terms

*sedeq,* sedeeqa - righteousness; justice

*sedeq* - righteous; just

The term speaks of both righteousness and justice.

b) The root meaning of righteousness

The root meaning or righteousness means *to be straight.*

In the moral sense it means uprightness, the state of being right, rectitude, and rightness; and thus becomes a standard to which man's conduct must conform.

God's righteousness is His own moral Holiness and perfection of character which is the standard for all men.

Just and right is He (Deuteronomy 32:4)
The righteous Lord loveth righteousness (Psalm 11:7)
God tells us to be righteous (Amos 5:24)

Any conduct out of conformity to the straight line of God's righteousness is unrighteousness. To say that God demands us to be righteous means that He demands that we are to conform to His righteousness.

c) Righteousness as conformity to a proper standard or norm is the basic Old Testament meaning.

(1) Conformity to acceptable standards

Perfect and righteous measurements, or measurements that adhere to the standard.

> *But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee* (Deuteronomy 25:15).

> *Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh* (Ezekiel 45:10-12).

(2) Sacrifices of righteousness

Those that conform to revealed standards

> *Offer the sacrifices of righteousness, and put your trust in the LORD* (Psalm 4:5).

> *Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them* (Psalm 55:15).

(3) Righteous conduct

Conduct which is according to revealed standards; God counts obedience as righteousness.

> *And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us* (Deuteronomy 6:24-25).

d) Righteousness is not simply an abstract moral principle.

Righteousness in the Bible is something a person does (not works). In the Hebrew's thought, righteousness was dynamic, expressed in activity. The Hebrew conceived of righteousness as a righteous act or event, something that happened. A righteous man performed righteous acts.

Righteousness is what men are to do:

> *Blessed are they that keep judgment, and he that doeth righteousness at all times* (Psalm 106:3).

God knew that Abraham and his seed would do righteously.

> *For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him* (Genesis 18:19)

> *Yet they seek me daily, and delight to know my ways, as a nation that did righteousness* (Isaiah 58:2).

> *. . .in his righteousness that he hath done he shall live* (Ezekiel (18:21-22)

God's deliverance and redemption are called righteous acts (I Samuel 12:7-8; Isaiah 1:27; 46:12-13).

Righteousness is a way of conduct

> *For the Lord knoweth the way of the righteous but the way of the ungodly shall perish* (Psalm 1:6).
>
> *He leadeth me in the paths of righteousness for His name's sake* (Psalm 23:3).

e) Righteousness is also expressed in judgment.

In this sense it has the meaning of justice.

> *Shall not the Judge of all the earth do right?* (Genesis 18:25).
>
> *. . .and He shall judge the world in righteousness, He shall minister judgment to the people in uprightness* (Psalm 9:7-9).

Since righteousness is the standard by which God governs the world, the standard by which He requires us to live by, it is also the standard by which He will judge the world.

f) Righteousness and justice are two sides of God's holiness.

Justice has the idea of absolute fairness based on righteous standards. When God judges He will judge in absolute fairness according to His righteousness. Righteousness demands absolute conformity to His standards and justice visits all nonconformity with punishment.

3. The Love of God

a) Terms:

(1) *ahabah* - love
(2) *hesed* – loving kindness or merch

b) The distinction between the terms.

*Hesed* is always conditioned upon there being a covenant. Without a covenant there would be no *hesed*.

*Ahabah* is unconditioned love. Those who He would love He does, and those He would not love He does not. Thus it becomes the term for election *love*. So it is synonymous with *grace*.

c) Old Testament usage of the terms.

Both terms occur together in Deuteronomy 7:8-9.

> *But because the LORD* loved [ahabah] you*. . . Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and* mercy with them that love him and keep his commandments [hesed] *to a thousand generations;*

The root meaning of *hesed* is steadfastness; then merch and loving-kindness.

*Hesed* is used to denote the attitude of loyalty faithfulness, and moral obligations which both parties of a covenant observed toward one another. *Hesed* was the binding relationship in a covenant. It meant not merely love, but steadfast faithfulness.

The covenant between David and Jonathon was based on *hesed* - translated kindness (I Samuel 20:13-16).

God elected Israel with *ahabah* but tbough she will not be faithful, He will keep His *hesed* forever - faithfulness in the covenant.

Hosea is called "The Prophet of *Hesed*" because of his marriage to an unfaithful woman. God required him to maintain his faithfulness to the covenant of marriage and take her back which would be prophecy acted out showing God's faithfulness to Israel.

> *. . .for your goodness* [hesed] *is as a morning cloud, and as the early dew it goeth away* (Hosea 6:4). *For I desired mercy* [hesed], *and not sacrifice; and the knowledge of God more than burnt offerings* (verse 6).

Israel's faithlessness is descrit as a violation of covenant.

> *But they like men have transgressed the covenant: there have they dealt treacherously against me* (Hosea 6:7).

> *. . .for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy* [hesed], *nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood* (Hosea 4:1-2).

> *And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword*

> *and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness* [hesed], *and in mercies* (Hosea 2:18-19).

Hosea exhorts all through the book that the people do and keep *hesed* (Hosea 10:12; 12:6).

4. The Names of God

a) The Significance of Names in Hebrew.

Among the Hebrews, the name was never merely a title to identify a person, place, or thing, but was descriptive. Names were very important in Hebrew because they often had spiritual significane.

Categories of Names

(1) Names that are descriptive of the nature, character, appearance, or function of a person, place, or thing.

> Appearance: Esau means *hairy* (Genesis 25:25)
> Character: The Dead Sea is called *The Salt Sea* (Genesis 14:3)
> Function: Eve - *Chavvah*, *mother of living* (Genesis 3:20)

(2) Names that represent some relationship

> Human: Simon Barjona - *Son of Jonah*
> Spiritual: Jedidiah (Solomon) - *Beloved of Yahweh*
> Geographical: Zerubbabel - *Born in Babel*

(3) Names that express piety, sorrow, grief, joy, hope, etc.

Piety: Names compounded with God

Joel: *Yahweh is God*
Daniel: *God is my judge*
Elijah: *My God is Yahweh*

Grief and Sorrow:

Ichabod - *inglorious*
Benoni- *son of my sorrow*
Hope: Isaiah - *Salvation is of Yahweh*

(4) Names that are given to express thanks, gratitude and praise.

Ishmael - *God hears*
Samuel - *Asked of God*

(5) Names that are peronomastic - a play on words.

Naomi - *pleasant*
Mara - *bitter*
Nabal - *fool*
Jacob - *supplanter*

(6) Names that are prophetic.

Isaiah's Children
Shear-Jashub - *a remnant shall return*
Maher-shalal-hash-baz - *the spoils speed and the prey hastens*

Hosea's Children
Jezreel - God *sows*
Lo-ruhammah - *not pitied*
Lo-ammi – *not my people*

The term translated Christ in the New Testament is the Hebrew Messiah which literally means *anointed* or *anointed one*. Christ is the title of Jesus but has become personalized to become part of His name.

b) The meaning of the Divine Names.

(1) El

(a) always translated *God*
(b) It was a common name for God among the Semitic people in the Near East.
(c) It was used of the false gods as well as of God. (Psalm 81:9; Deuteonomy 32:12)

El means *the strong one*. It occurs over 300 times in Old Testament, often compounded with other names.

Whenever El is used referring to the true God, it is used with the definite article or with an adjective.

Examples:
El Elyon - *The Most High God*
El Chay - *The Living God*

(2) Elohim

(a) always translated *God* in the Old Testament
(b) It occurs over 2500 times in the Old Testament. It is the plural form of El and has the same meaning, but it is generally translated *the Mighty One*.
(c) The term is also used of false gods.
(d) The term is used with the article when referring to the true God.

(e) When used of the true God, the verb and the modifier, pronouns, and adjectives are always used in the singular which shows that it is referring to the one God.

(f) When elohim is used of the false gods the verbs, modifiers, etc, are in the plural.

> Exodus 12:12 the gods of Egypt
> I Kings 11:4 Solomon turned his heart after other gods.

(g) The term is used in the singular when referring to one false god.

El and Elohim are used of beings other than God.

(a) Exodus 20:23 The false gods, idols
(b) Job 38:7 angels - *sons of Elohim*
(c) Men are sometines called *elohim*.
Why? Because they possess the divinely appointed power or anointing, rank, position and authority.

Examples:

> Moses (Exodus 4:16; 7:1)
> The men who were stoning Jesus were called elohim. (Psalm 82:6 cf John 10:34)

(3) Eloah

The name means *power, might, strength*. It is found almost exclusively in the Poetic books of the Old Testament.

It is used occasionaly of the false gods.

(4) El-Elyon

(a) means *the Most High God*.
(b) Genesis 14:18 used first by Melchizedek.

(c) Elyon is an adjective that means *high* or *most high*.
(d) Numbers 24:16 The term is used by Baalam
(e) Deuteronomy 32:8 The term is used by Moses

(5) EI-Shaddai

(a) means *God Almighty*
(b) EI-Shaddai is the name by which God revealed Himself to Abraham.
(c) This is the name used most frequently by the patriarchs. It is used 31 times in Job.

(6) Adhon

This is the common term of respect for man in the Old Testament.

The term means *master, husband, sir, lord, Lord*.

(a) Used with man:

Master (Exodus 21:5)
Husband (Genesis 18:12)
Prophet (I Kings 18:7)
Prince (Genesis 42:10)
King (I Samuel 22:12)
Father (Genesis 31:35)
Priest (I Samuel 1:15)
Moses (Exodus 32:22)

In modern Hebrew *adhon* is used as *mister*.

(b) Whenever adhon is used of God it is always *adoniah*, the plural of majesty as in Elohim.

Later the Jews would not pronounce *Yahweh* out of a false respect but whenever they saw the word they substituted the pronuciation for *adoniah*.

(c) Man is called *adoni*, but never *adoniah*. God is called *adoniah*, but never *adoni*.

(d) Adoniah is used exclusively of God. It is always translated LORD disregarding the pronoun.

(7) Yahweh

Although many books, versions, songs, etc, use Jehovah, the word is a man-made hybrid.

The Hebrew wrote only in consonants. Vowel were developed in the 6th century A.D. by a group of Hebrew scholars called the Masoretes. Hebrew ceased to be a spoken language after the Roman Empire conquered the world. The common language of the New Testament day was Greek.

The Jews, out of a false respect, stopped pronouncing Yahweh and would always substitute adoniah. When the Hebrew text began to be pointed, the vowel pointing for Adoniah was used to indicate the pronuncciation.

In 1518 A.D., a priest, Petrus Galatinus, confessor to Pope Leo X, proposed to read the vowels and consonants as one word: the vowels of Adoniah, and the consonants of Yahweh, to make up a hybrid name - Jehovah.

Y-H-W-H
a o a

The name was popularized by the ASV and the Anglican Church.

The Jews probably stopped pronouncing Yahweh after the exile.

The question of Exodus 3:13-15 and Exodus 6:3

Although God told Moses that He had revealed Himself to the patriarchs as EI-Shaddai, yet Yahweh is used in Genesis 2:4; 4:26; 15:2 and 21:33.

Suggestions:

(a) Yahweh is God's covenant name. The covenant name was first revealed to Moses. Moses was the author of the Pentateuch. As is often done, words which are anachronisms occur because later editors or writers of Scriptures bring names up to date, and to do that, they put later names on the lips of others before they occur.

Example: Dan was formerly Laish. Dan occurs in passages written long before it was ever heard of. Later editors substituted Dan where Laish appeared.

Moses may have been writing Yahweh because that was the name by which he knew Him.

(b) The statement can be translated as a question, was my name not known? but the context rules this out.

(c) (Probably Correct)

The name Yahweh was known by the patriarchs as far as having heard it, but was given real significance in His revelation to Moses.

Moses asked *what is your name* even though it was grammatically incorrect because the Hebrew would correctly ask *who is your name?*

*What is your name* is tantamount to asking Him what His nature and charactet were and how He was going to manifest Himself.

This could explain the use of the name by the patriarchs.

*To know* in this context means to know in an intimate personal way (Genesis 3:5; 18:21; Exodus 5:2; Psalm 1:6 Amos 3:2).

The sons of Eli did not know Yahweh even though they were His priests (I Sam 2:12). They knew Yahweh, but did not know Him intimately, personally.

Samuel did not yet know Yahweh (I Samuel 3:7). He didn't know Him in a personal way until the Lord spoke to him.

So what God was probably telling Moses was that the patriarchs did not know Yahweh personally, intimately, as a covenant God.

Jochebed, the name of Moses' moter, is an abbreviation of *Yahweh*.

The etymology of the tetragrammatron

God told Moses that Who He was is the Hebre' verb to be, *hayah*. God used the first common singular of hayah, *I am*. Then He told Moses to tell Israel that He sent him using the third masculine, singular Yahweh, *He Is*.

Some translate this as *He that causes to be.*

The Septuagint translators translated this into Greek ln the present tense *ego imi*. Jesus used the term of Himself.

> *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am* (John 8:58).

The Samaratans never stopped using the pronunciation Yah-weh.

Note: This is where the classes were resumed in late 1977 on Wednesday evenings. Dr Freeman began by repeating the teaching on Yahweh.

The form and pronunciation of the English term Jehovah is not the Biblical one.

The Jews wrote in consonants. The tetragrammatron YHWH was the covenant name revealed to Moses. Out of misplaced reverence, the Jews stopped pronouncing it, but substituted the word for Lord Adonaih. Vowels were added when Hebrew stopped being a spoken language to preserve pronunciation. In the 6th century A.D. the Masoretic scribes added vowels to the Hebrew consonants throughout the Old Testament.

Whenever the Masoretes came to a tetragrammatron where the "written text" was not the same as the "reading text" they placed the vowel signs that did not fit it, but were to be read with the consonants of another preferred marginal reading.
Thus, the tetragrammatron YHWH carried the vowels of Ado-naih to show how it had been traditionally pronounced.

Yahweh comes from the verb *to be*. God told Moses to say that *I Am* had sent him meaning *The Eternal One, The One Who Is, The Self-Existent One*.

The Septuagint translated God's name to Moses as *I, I Am The One Who Is.*

Compounds of Yahweh

God revealed Himself by many names. Why? Because He was not revealing Himself by these names, but the different facets of His character.

(a) Yahweh-Elohim - *Yahweh the Mighty One* (Appears first in Genesis 2:4).

This completely destroys the JEDP theory that Moses did not write the Pentateuch claiming that there were at least four authors:

J - always used Yahweh
E - always used Elohim
P - Priestly writings
D - Deuteronomy

Yahweh and Elohim appearing together in compound would have two authors writing the same verse (J and E).

(b) Yawheh-Yireh - *Yahweh Sees*

Used by Abraham when God supplied a ram (Genesis 22:14).

(c) Yahweh-Nissi - Yahweh *Is My Banner*

Used by Moses (Exodus 17:15).

(d) Yahweh-Shalom - *Yahweh Is Peace*

Used by Gideon (Judges 6:24).

(e) Yahweh-Shammah - *Yahweh Is There*

Used in reference to the New Jerusalem (Ezekiel 28:35).

(f) Yahweh-Tsidkenu - *Yahweh Is Our Righteousness*

(g) Yahweh-Sabaoth - The *Lord Of Hosts*

Sacrificed to at Shiloh (I Samuel 1:3)
Joshua met the captain of the Lord of Hosts (Joshua 5:14).
The term is used frequently in the Prophets.

(h) Yawheh-Ropheka - *Yahweh Who Healeth Thee*

(8) Other Names

(a) The Holy One of Israel - used often by Isaiah
(b) The King (Numbers 23:21; Psalm 2; Jeremiah 23; Zechariah 14:9). God was first called King by Baalam, the false prophet.

(c) The God of Heaven (Elohehashamgim) (Genesis 24:7). Used frequently in the Old Testament, especially after the exile.

(d) Infrequent Terms

(1) The Mighty One of Jacob
(2) The Mighty One of Israel
(3) The Rock of Israel
(4) The Living One
(5) The Great One
(6) The Glorious One
(7) The Eternal One

(9) Ba'al

The term designates the Canaanite and Philistine god that corrupted Israel. Elijah was sent to wipe out Ba'al worship.
Ba'al worship was the great sin of Israel.

Ba'al means *owner of something; master;*
*lord; or husband*.

The bird is described as being the ba'al (possesor) of wings (Proverbs 1:17). A man is the ba'al (owner) of a house if he owns it. The husband in the Old Testament is called the ba'al (owner) of his wife.

Used of God in:

(a) I am the Ba'al of you - I am married to you (Jeremiah 3:14).
(b) I was the Ba'al of Israel I was an husband to them (Jeremiah 31:32).
(c) The Northern Kingdom referred to Yahweh as Ba'al and God told them, " Thou shalt call me Ishi (husband); and shalt call me no more Ba'al (My Lord)" (Hosea 2:16-17).

In early times before Israel began to worship Ba'al, than ba'al was compounded with Hebrew names. But after it became a shame to be called by a pagan god, (when the term to Israel was capitalized then the later writers would change the ba'al to the Hebrew word that meant shame, *bosheth*.

*Ish-bosheth* was changed from *Esh-baal* (II Samuel 2:8 cf I Chronicles 8:33).

> *. . . but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved (*Hosea 9:10).

"unto that shame" is referring to Ba'al - <u>*shame*</u> being substituted to avoid mentioning its name.

(See Wycliffe Bible Encyclopedia - *Names - Dr Hobart E. Freeman*)

# Man and His Sin

## The Idea and Nature of Man in the Old Testament

1. The Origin of Man

a) Introduction

Man is given a special place of value and dignity in the Old Testament.

Why? Because in the beginning God created man in His own image and likeness. Even fallen man is created in the image of God. The most beautiful and advanced creature cannot begin to compare with man. Man, even in his fallen state, is still in the image of God (James 3).

The Old Testament from the first has portrayed man with a vivid realism. He failed his moral test in the third chapter and Cain slew his own brother in the next. By chapter 6, man was so wicked that God had to destroy him off of the face of the earth with the flood.

When God chose Israel as His own nation to be His wife and He her husband, He had to destroy all above 20 years old in the wilderness because of rebellion.

Through her continuous rebellion God was compelled to sell them into slavery and send them into exile.

The Old Testament portrays man with a vivid realism although we are created in His likeness and image. The Old Testament shows that man is *not only what God made him, but what he has made himself - a sinner*.

b) The facts of science and the theory of evolutior

(see Biblical Theology notes)

c) Terms

(1) adam - has a generic use meaning *man and mankind*. This term occurs 460 times.

adom - is the root meaning *to be red*.

'adama - is from the same root meaning *land, ground, soil, or earth.*
means red, reddish.

edom - It would seem to suggest that God named man from that which He made him - *red soil*.

(2) ish - *man or husband*
Ishah - *woman or wife*

> *. . .she shall be called Woman* [Ishah]*, because she was taken out of Man* [Ish] (Genesis 2:23).

(3) enosh - means *man and mankind* but man in his mortality; man as weak, frail, mortal.

> *How much less man, that is a worm* [enosh]*? and the son of man, which is a worm?* (Job 25:6).

> *And Cain knew his wife; and she conceived, and bare Enoch* [Enosh] (Genesis 4:17).

Possibly she called him Enosh because man has now been shown to be mortal.

The term is never used in reference to the Messiah with one exception that is not really an exception. Daniel 7:13 uses the term to emphasize His relation to humanity.

(4) gever - *man who is strong and heroic*.

This is a poetic term used chiefly by David.

All of these terms speak of man and each refers to a different aspect of his character.

2. The Psychology of the Hebrews

The Hebrew had a certain way of thinking about man and it is necessary to understand this thinking to understand what they were writing about.

> *I will praise Thee for I am fearfully and wonderfully made* (Psalm 139:14).

Not knowing how man is made physically will cause one to miss much of what the Bible says spiritually. The Bible repeatedly refers to physical members of the body to teach spiritual, moral, ethical truths. The Hebrew used these terms freely to describe their feelings. The word heart occurs over 1000 times.

Most Christians equate the soul and spirit, or at least confuse them. The Hebrew and Greek both have two different terms for them and they are never confused.

The Old Testament is filled with physical terms relating to the body that have spiritual and ethical applications.

The apostles got their concepts from the Old Testament. Paul's central theme is flesh and spirit (Galatians 5:18-25) which camee from the Old Testament. This and many other

passages cannot be fully understood without understanding Old Testament thinking behind these concepts.

a) The body.

Terms

| | |
|---|---|
| *Geviyyah* | living human body (Genesis 47:18<br>dead body (I Samuel 31:10) |

basar - meaning *flesh*.

This is a more common term which become1 a synonym for body in the Old Testament when used in its ethical and moral use. This is where Paul got his terms.

*Basar* is used more frequently than the body because flesh lends itself more readily to figurative use than body.

Usage

(1) Flesh (basar) is equated with the body. Leviticus 14:19 - he shall wash his flesh in water

(2) It refers to blood relatives. *and that thou hide thyself from thine own flesh* (Isiah 58:7)

(3) It is equated with mankind. *the God of spirits of all flesh* (Numbers 16:22)

(4) It is equated with animals. *and of every living thing of all flesh*(Genesis 6:19)

(5) Basar has an ethical and moral usage.

Question: Did the concept of flesh in the Old Testament have a moral or ethical sense as Paul used it in the New Testament or did the Hebrews simply use it in the literal sense?

The moral aspect of *basar* used as a synonym for the body is seen first in the fact that ceremonial defilement resulted from certain diseases; from touching a dead body; from childbearing; and required the offering of a sin offering.

It was not the fact of the flesh becoming literally unclean, but the person became spiritually unclean in the sight of God. Therefore he had to offer a sin offering. This became the basis for the New Testament concept of the flesh and spirit being ethical terms.

External purification was symbolic of internal cleansing.

> *Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow* (Psalm 51:7).

David used the figure of washing his body when asking for inward cleansing from his sin with Bathsheba.

The moral aspect of defilement of the flesh is seen in that sin offerings were required for certain kinds of defilement. God was teaching Israel through ceremonial defilement that man could be defiled inwardly. The fact that God required a sin offering if one became unclean in the flesh shows the moral sense attached to *flesh*.

The whole Old Testament teaches that the moral aspect of the flesh required a sin offering when the flesh was defiled. Because of the blood and after-birth involved in childbearing, a woman was considered unclean until she was cleansed by a sin offering (Leviticus 12:1-6). Any kind of issue of the body

constituted ceremonial defilement which in God's sight constituted sin.

God was teaching the Israelites that all of the organs of flesh are vehicles through which man can sin. Thus He used these as figures to convey spiritual truths. A leper had to be purified through a sin offering before he was allowed back into the community (Leviticus 14). A Nazarite had to offer a sin offering if he touched a dead body during the days of his vow (Numbers 6).

Any kind of ceremonial defilement was called sin because:

()} All disobedience was disobedience to the revealed will of God and thus constituted sin. The Levitical Law was the revealed will of God. The worst kind of uncleanness was disobedience to God's revealed will.

(2) Man as flesh is mortal and creaturely. He is sinful and impure. All manner of disease, sexual issue, touching the dead, etc., tended to emphasize the truth that man is mortal and impure. These things that involved ceremonial defilement of the flesh came to be regarded by the Hebrews in connection with man's natural Corruption and imperfection.

(3} Man as flesh, in contrast to a Holy God, was sinful and impure and could not come into the presence of God. That is why He required a sacrifice. The blood of the sacrifice became a covering over his sin and defilement. If God was to have fellowship with man, man had to offer a sin offering first.

*Flesh* describes man as other than God who is spirit.

Texts where flesh is used in a moral and ethical sense:

(1) who maketh flesh his arm (Jeremiah 17:5)

This is obviously not referring to the literal arm of a man that is made of flesh. God is referring to trusting in man who is flesh, and as flesh, is other than what God is. He is demanding that He be the One who is trusted, not the things of man.

(2l with him is an arm of flesh (II Chronicles 32:7-8)

Flesh is used to demonstrate the contrast between God who is spirit, and man who is flesh.

(3) Isaiah 31:3

> *Now the Egyptians are men, and not God; and their horses flesh, and not spirit.*

God again warns against trusting in the things of the flesh instead of Him who is spirit.

(4) Genesis 6:3

> *My spirit shall not always strive with man, for that he also is flesh.*

The spirit and flesh are contrasted.

(5) Genesis 6;12-13

> *for all flesh had corrupted his way upon the earth. The end of all flesh is come before me;*

Flesh is used morally in verse 12 and literally in verse 13.

(6) Job 10:4

> *Hast thou eyes of flesh?*

Job is asking God if He can see things as man sees them, ethically and morally.

(7) Psalm 78:39

> F*or he remembered that they were hut flesh;*

(8) Psalm 51:5

> *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

*Flesh* itself is not used, but there is the idea of the fleshly birth being corrupt, not physically, but morally and ethically.

(9) Psalm 103:3

> *Who forgiveth all thine iniquitie who healeth all they diseases;*

Man's physical and moral infirmities are coupled together.

(10) Deuteronmy 28 - Proves the direct relationship between the flesh and the spirit.

Sickness of the body is the result of the sin of disobedience of the spirt.

When Jesus told the man He had healed to go and sin no more, He meant if he did, that worse things would befall him, as a result
of sinning.

> *Confess your faults one to another, and pray one for another, that ye may be healed* (James 5:16).

Many were weak and sickly, and some even dead as a result of partaking of communion unworthily (I Corinthians 11:29-30).

(11) Psalm 78:38-39

God forgave their iniquity because He saw that they were but flesh, showing the relationship between flesh and the spirt. The flesh does not sin, but is only an instrument of the spirit. The physical, literal flesh is a piece of meat, powerless to do anything unless directed by the spirit. Sin is not in the flesh, literally, but it is in the "heart" or in the spirit.

It is important to understand the moral and ethical use of flesh here, because the teachings of Paul are based on this concept.

(12) Job 4:17-19

Man's impurity and the flesh are equated.

There are many other passages in the Old Testaml showing the relationship between the flesh and the spirit. God expects us to know what this relationship is so we understand that sin does not posit itself in the flesh, but in the heart

Flesh becomes a synonym, or figure, for the carnal man; the worldy man; the unregenerate; or for normal appetites that can run unchecked and govern the spirit.

Flesh is not the seat of sin, but flesh is the instrument of what is in a person's mind and heart, and of his will. The spirit uses the flesh to commit the sin it desires to do. The flesh will not do anything unless directed by the spirit.

A man's physical weakness, and its liability to death and decay only serves to emphasize the fact of his moral corruption.

The Hebrew concept of the unity of man tended to emphasize the relationship of flesh and spirit.

The Hebrew did not divide man up into three parts in the classic Greek sense. Man *is* body, soul, and spirit - not *has* body, soul, and spirit. The Hebrew saw man as a unit.

> *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul*(Genesis 2:7).

When God breathed into man's nostrils, then the body He had created became a living soul and resulted from the union of body and spirit.

The Hebrew had no problem seeing why Adam's body had to die when he sinned, because he never tried to separate body, soul, and spirit. His concept of the unity of man emphasized the truth that there is an inseparable relationship between the flesh and the spirit. Separation of the two is by definition death.

> *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return* (Genesis 3:19).

God told Adam that his physical body would to partake of the death of the spiritual  Adam died inwardly, he died outwardly.

> *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for the all have sinned* (Romans 5:12).

Paul said that in his flesh dwelt no good thing (Romans 7:18), but he was not talking about his body of flesh, because he also

said that our bodies are holy (I Corinthians 6; Romans 12:1). He was referring to the Hebrew concept of body, the moral and ethical use of flesh. He was speaking of the ethical contrast between the flesh and the spirit. That in the fleshly aspects of man, if he gives in to his appetites there is nothin~ good in that because flesh by itself can do nothing but sin. The flesh must be controlled by a person's will. Flesh has no mind to keep itself in control.

The significance of all this is that sickness in the Old Testament is viewed as a defilement. As a defilement, sickness required a sin offering. The church today teaches that the exact opposite is true: that sickness is a blessing of God and glorifies Him.

The flesh being defiled speaks of the spirit being defiled. Man was, and is, sick because he is a sinner.

There is no reason to be sick because the sin offering for sickness has been made in the atonement of Jesus.

b) *Nephesh* - Translated as soul, life, self, person, emotions, appetite.

Greek term: *pusche*

When the Septuagint translated the Old Testament they translated *nephesh* as *pusche*. When the New Testament speaks of the soul, it is reference to the *nephesh* of the Old Testament, not the Greek philosophical concept of the soul.

The usage of nephesh in the Old Testament is two-fold:

The life, the self, or the person; consequenly, it is the seat of the emotions, appetite and desires.

(1) The soul is not to be thought of as apart from the person himself because in the Old Testament, even at death it was the person or personality that survived as the nephesh.

Usages

(a) The inner being of man: the immortal aspect of man as distinguished from his flesh.

> *And shall consume the glory of his forest, and of his fruitful field,* both soul and body*: and they shall be as when a standardbearer fainteth* (Isaiah 10:18)..
>
> *Only be sure that thou eat not the blood: for the blood is the life* [nephes]*; and thou mayest not eat the life* [nephes] *with the flesh* (Deuteronomy 12:23).

The blood is the life of the animal.

The flesh is what would have pain, but the *nephesh* would mourn (Job 14:22).

It is often desired in the Old Testament that the *nephesh* be delivered from death.

> *For thou wilt not leave my soul* [nephesh] *in hell* [sheol]*; neither wilt thou suffer thine Holy One to see corruption* (Psalm 16:10 cf Acts 2:27) *Because thou wilt not leave my soul* [psuche] *in hell* [hades]*, neither wilt thou suffer thine Holy One to see corruption*.

The desire was to have deliverance from death though the body was in the grave. The soul was the union of the body and

the spirit and the person was incompletr separated from his body.

> *Thou shalt beat him with the rod, and shalt deliver his soul from hell* [sheol] (Proverbs 23:14).

(b) It is equated with the life of the person - the *nephesh* is the life.

Exodus 21:23 - thou shalt give *nephesh* for *nephesh*. (Properly translate( "life for life").

Jonah 1:14 - let us not perish for this man's *nephesh*.

Genesis 37:21 - let us not smite the *nephesh* (kill).

II Samuel 23:17 - at the jeopardy of their *nephesh* (lives).

Leviticus 17:11 - for the *nephesh* of the flesh is in the blood.

Because the blood contains the life process.

(c) It is a synonym for the person, the self, reflexive pronoun, or personal pronoun.

| | |
|---|---|
| oh my soul - me | (Genesis 49:6) |
| his soul – he | (Psalm 25:13) |
| my soul – myself | (Job 9:21) |
| our soul – we | (Psalm 124:7) |
| thy soul – thyself | (Deuteronomy) |
| a living nephesh (person) | (Genesis 2:7) |
| an idle nephesh (person) | (Proverbs 19:15) |
| all the persons of his house | (Genesis 36:6) |

> *And there were certain men, who were defiled by the dead body* [nephesh] *of a man, that they*

> *could not keep the passover on that day: and they came before Moses and before Aaron on that day:* (Numbers 9:6).

(2) The seat of the person's appetites, emotions, desires.

Appetites

> the hungry *nephesh* (Psalm 107:9)
> to a thirsty *nephesh* (Proverbs 25:25)

Emotions

> whatsoever thy *nephesh* longeth after (Deuteronomy 12:20).

Passions

> my soul shall not abhor thee (Leviticus 26:11)
> my soul shall weep (Jeremiah 13:17)
> the anguish of his soul (Genesis 42:21)
> my soul shall be joyful (Psalm 35:9)
> whom my soul loveth (Song of Solomon 1:7)
> his soul hateth (Psalm 11:5)

The *nephesh* is used as one of the functions of rational personality. The soul is said to be capable of mental acts. It is almost synonymou1 with the mind.

> *Also, that the soul* [nephes] *be without knowledge, it is not good; and he that hasteth with his feet sinneth* (Proverbs 19:2).

> *Then Mordecai commanded to answer Esther, Think not with thyself* [nephesh] *that thou shalt escape in the king's house, more than all the Jews* (Esther 4:13).

That the *nephesh* signifies the life of the person is seen in the Old Testament concept of the *nephesh* in the state of the person on or after death.

It is the *nephesh* that leaves the body at death, but it is the life of the person that is leaving. The Hebrew saw that the *nephesh* survived and would someday be restored to the body.

> *And it came to pass, as her soul* [nephesh*] was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin* (Genesis 35:18).

> *And the LORD heard the voice of Elijah; and the soul* [nephesh] *of the child came into him again, and he revived* (I King 17:22).

The Old Testament concept that the nephesh departed at death is founded on the Hebrew's belief of the life of the person continuing after death; his belief in the future life; and his belief in the resurrection of the body.

> *thou wilt not leave his* nephesh *in sheol* (Psalm 16:10).

> *But God will redeem my* nephesh *from the power of the grave* (Psalm 49:15).

*. . .yet in my flesh shall I see God: Whom I shall see for mysel, and mine eyes shall behold, and not another* (Job 19:25-27).

*Why hast thou disquieted me, to bring me up?* (I Sam 28:11-15).

It is the *nephesh*, or the person himself, not the *basar*, that is the source of all emotions, appetites and desires of the person. That means it is not the flesh that sins, it is the *nephesh* that lusts and sins, obeys or disobeys. It is the *nephesh* that is the source of sin or righteousness. The *basar* is the instrument through which emotions and appetites, whether good or bad, can be expressed. (cf Paul's New Testament teachings).

(1) The eyes can express hate, resentment, love and pity; but at death the eyes just stare and see nothing.

(2) The tongue will lie idle until the *nephesh* puts it into operation.

(3) Strong emotions like joy or grief can be felt in the stomach regions and the intestinal area. That's why worry and anxiety can cause ulcers. The stomach will never get an ulcer by itself. The stomach gets the visible expression of what the person has on his mind.

The *basar* is the instrument through which things like hate, resentment, love, pity, compassion, truth, etc., can be expressed by the *nephesh*.

The *basar* is what requires nourishment, but it is the *nephesh* that desires it. The *basar* without the *nephesh* would have no consciousness of these things. The *basar* needs certain things

to continue its vitality and existence (though it can survive a long time on nothing).

That it is the *nephesh*, not the *basar*, that has these desires is seen in the fact that the body loses all interest in these things the moment the *nephesh* leaves the body. So the flesh is not the seat of these things, it is only the instrument.

All of this signifies that we cannot blame sin on the flesh because it is the *nephesh* that lusts and sins.

> Jesus put sin at the point of thE desire in the heart, the *nephesh* (Matthew 5:27-28).
>
> Sin is in the heart, not in the flesh (Proverbs 20:9)
>
> The *nephesh* is cleansed and the *basar* is healed (Psalm 51:6-10).

The flesh cannot lust. It is only an instrumen1 of the desires of the *nephesh*.

> *For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of the flesh is the blood thereof: whosoever eateth it shall be cut off* (Leviticus 17:14).

(1) This is not saying that the life of the person is in the blood, but the life of the flesh of the person is in the blood.

(2) The life of the person is not in the *nephesh*, but the life of the person is in the *spirit*.

(3) The soul, or the person, results from the impartation of the spirit to the flesh. Once the *nephesh*, or person, comes into

existence by the impartation of the spirit, then the *nephesh*, or person, is immortal. Since Adam, this always occurs at conception.

(4) When the New Testament speaks of man's soul the Jews did not think of something inside of man. They knew it was the person himself. It was to the Greek that *soul* had to be explained.

In classical Greek, the soul was something in the body seeking to escape. But to the Jews and Christians, the soul was known to be the person himself.

When Jesus asked “What will a man give in exchange for his soul” He was asking “What will a man give in exchange for his immortal life, himself?”

c) The Spirit

> *God breathed into man the breath of life and man became a living nephesh* (Genesis 2:7).

Terms:

Hebrew - ruah
Greek - pneuma

Translated as spirit, breath, wind

Two Concepts

(1) Disposition, power, courage, temperament, attitudes.
(2) The life principle: the animation of man and animals.

Examples

(1) Disposition

a haughty spirit (Proverbs 16:18)
a humble spirit (Proverbs 29:23)
an impatient spirit (Psalm 24:29)
a contrite spirit (Psalm 51:17)

(2) A synonym for animation.

Jacob's spirit revived (Genesis 45:27}
there was no more spirit in the Queen of Sheba (I Kings 10:5)

(3) Courage

neither was there spirit in them anymore (Joshua 5:1)
neither did there remain any more courage in any man Joshua 2:11)

(4} Strength

his spirit came again (Judges 15:19)
the spirit of the Lord came mightily upon him (Judges 14:6)

(5) Mental endowment

the spirit of wisdom and understanding (Isaiah 11:2}
whom I have filled with the spirit of wisdom (Exodus 28:3)
a prudent spirit (Proverbs 17:27)
an understanding spirit (Job 20:2}

Occasionally the spirit is said to express emotion, but the spirit is not the seat of the emotions. The usage of spirit in reference to emotions speaks of the person's attitude, disposition, or temperament. When spirit is used it is expressing the attitude

of the *nephesh*. It is the person, the *nephesh*, who is angry, but it can be spoken of as the spirit of anger.

The spirit as the life principle of man

The source of the spirit is God.

> *. . .and formeth the spirit of man within him* (Zechariah 12:1)
> *the spirit shall return unto God who gave it* (Eccliastes 12:7)

The spirit is sustained by God.

> *Thou has granted me life and favour, and thy visitation hath preserved my spirit* (Job 10:12)

The spirit can be designated as the spirit of life, and therefore the life principle. Many passages could be translated the *spirit of life* as accurately as the *breath of life*.

> wherein is the breath of life (the ruah of life) (Genesis 6:17; 7:15)

In the vision of the dry bones:

> *I will cause breath to enter into you* (Ezekiel 37:5)
> *I will put breath into you* (Ezekiel 37:6)
> *but there was no breath in them Ez 37:10 the breath came into them* (Ezekiel 37:8)

Such passages speak of the breath of life, but refer literally to the spirit of life.

That it is the life principle, the animation, is seen in that upon death man loses the *ruah*; the spirit is withdrawn.

*his breath goeth forth, he returneth to his earth* (Psalm 146:4)

*and the spirit shall return to God who gave it* 12:7)

*There is no man who has powel over the spirit to retain the spirit* (Eccliastes 8:8)

*Thou takest away their breatl they die, and return to their dust* (Psalm 104:29)

*and her* pneuma came *again and she arose straight-way* (Luke 8:55)

The spirit is the life principle, the animating principle. When a person dies, the ruah departs; because it departs, the person dies.

Thus, the seat of life is in the spirit, not the *nephesh*, though the nephesh will the spirit stay only until departs. The body cannot die as long as the spirit is present.

The spirit and the soul are to be distinguished because they are distinguished in both Old New Testaments. There are different terms used for them.

The uniqueness of man does not lie in the fact that he has a soul. Both man and beast have *nephesh*.

man became a living soul (*nephesh*) (Genesis 2:7)
whatsoever Adam called every living creature (nephesh) (Genesis 2:19)

The distinction is three-fold:

(1) Animals and creatures came into being a1 God's command (Genesis 1:20-25), but man was the workmanship of God's

own hands. God formed man out of the dust of the earth (Genesis 1:26:27).

(2) Man received a personal divine inbreathing (Genesis 2:7 cf Psalm 104:30).

(3) Man alone is created in the image and likeness of God Himself (Genesis 1:26-27 cf Genesis 2:18-20).

The relation between body, soul, and spirit

(1) The similarity of the spirit of man and beast.

Both man and beast have the spirit from God as the source of life, as the life principle.

They both have spirit.

> *Who knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth?* (Eccliastes 3:21).

*Thou takest away their breath* [ruah], *they die* (Psalm 104:29).

(2) The differences of the spirit of man and beast.

(a) The spirit imparted to man as a consequence of the divine inbreathing is not only the animating source of life, but it is the divine image.

(b) The spirit of man is the seat of mental endowments, temperament, courage, moral character, etc.

(c) There are certain passages where the spirit of man, like God who is Spirit, is morally oriented.

> *and renew a right spirit within me* (Psalm 51:10)

> *but my servant Caleb, because he had another spirut with him, and hath followed Me fully* (Numbers 14:24)
>
> *And I will give them one heart and I will put a new spirit within you* (Ezekiel 11:19)
>
> *And I will put my spirit within you and cause you walk in my statutes* (Ezekiel 36:26)
>
> *and the spirits of just men made perfect* (Hebrews 12:23)

The relationship between body, soul, and spirit in man

(1) The soul, or the person, resulted from the impartation of the spirit to the material body (Genesis 2:7).

The spirit came from God, and the soul "belongs" to man. Man is the soul, a living *nephesh*. The soul is the man him-self, his personality.

But the spirit is not his, it is God's. The spirit, the life principle, not the *nephesh,* returns to God who gave it (Eccliastes 12:7).

Man is not spirit, but he is soul, *nephesh*. As long as the spirit and the body are united then it is the person, *nephesh*, spirit, and body. (I Thessalonians 5:3)

(2) The Bible clearly contrasts man who is flesh with God who is Spirit. Man's body is made from the dirt. The man is the soul because the spirit breathed into his body.

> *a spirit hath not flesh and bones as ye see me have* (Luke 24:36-39). Jesus was Spirit, took on

flesh and forever remains Jesus of Nazareth with a spiritual body, glorified.

*it is sown a natural body and raised a spiritual body* (I Corinthians 15:42-44).

*yet Thou hast made Him a little lower than the angels* (Psalm 8:5 cf Heb 2:9).

Angels are spirits and we are a little lower than they.

*Now the Egyptians are men, and not God; and their horses flesh, and not spirit* (Isaiah 31:3).

*God is Spirit* (John 4:24).

(3) Man is not spirit, he has spirit from God. Man is soul, and the soul came into existence by virtue of the union of the spirit of God with the *basar*, the flesh. When God breathed into him His spirit, man took on the personality of a human being, because man is made in God's image.

When this union happens, an immortal personality comes into existence which had no existence prior to its spirit being imparted to the flesh. Adam was not Adam until God breathed into him His spirit.

Through the union of the spirit and the *basar* a *nephesh* comes into existence, which had no existence until God gave it spirit. But once that immortal personality is produced it no longer is dependent on the flesh for its continuance. It will continue to exist without the flesh but in an incomplete state.

*But God will redeem my soul from the power of the grave* (Psalm 49:15).

> *Many of them that sleep in the dust of the earth shall awake* (Daniel 12:2).
>
> *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust* (Isaiah 26:19).

Both resurrection of the dead and the continuance of the *nephesh* after death are shown by these passages.

(4) The spirit is called the spirit of God because it comes from God, but once it is imparted to man or beast, it can be spoken of as man's spirit, or the animal's spirit, though it is God's.

> *Thou takest away their breath and they die* (Psalm 104:29)
>
> *but there is a spirit in man* (Job 32:8)
>
> *the spirit within me constraineth me* (Job 32:18}
>
> *thy visitation hath preserved my spirit* (Job 10:12)
>
> *who knoweth the spirit of man that goeth upward and the spirit of beast that goeth downward to the earth?* (Eccliastes 3:21)

Man needs his spirit both as his life principle and the divine image; he cannot exist without it; therefore, it can be spoken of as his spirit.

The *nephes*h indicates that man is a conscious creature, with personal life, personality, emotions, appetites, drives, etc., but the ruah indicates that man is moral, spiritual rational, an immortal being created in the image of God. That is the significance of the spirit.

Animals have irrational souls. Animals have spirits, but only as the animating force, but with man it is also the image of God.

Note: Man has the spirit of God before he is saved but he is not in communion with God until he is reborn, recreated in Christ.

Even though animal is *nephesh* and has the spirit of God as the life principle, it is still a mortal, irrational creature.

Man, even in his unregenerate state is still a moral and rational creature, and is accountable for his thoughts and deeds, but he does not have *the life of God.*

The Old Testament concept of the *nephesh* as the person is also the meaning in the Greek of the New Testament. This is why the Bible always speaks of salvation of the soul and not of the spirit. Because I am the soul, and I am responsible, I am accountable, I am the one who is saved.

The spirit is generally thought of in the Bible as the life principle, but there are two places in the Bible where spirit is used as a synonym for the person.

> *the spirits of just men made perfect* (Hebrews 12:23)
>
> *to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus* (I Corinthians 5:5)

In both of these passages Paul used spirit as a synonym for the person, the soul. He was not trying to show that it was the spirit that was saved.

Review

The Old Testament uses the physical as figures of the spiritual. Man is body, soul and spirit. What affects his mind, his spirit, his soul, can affect his body for good or ill. So logically God inspired men to use the physical as figures of spiritual realities.

Man was required to offer sin offerings for th, defilement of the flesh. It was not that touching a dead body made him sinful, it spoke of the natural defilement of man. Sickness and death are just a part of man's spiritual defilement.

Body, soul, and spirit: body + soul = *nephesh* = person

The union of the body and spirit makes the soul That is why in the New Testament Paul used *flesh* as the sinful carnal man, or that aspect of him that can be misused.

Questions

(1) What part of man causes him to sin?

(a) Temptation, if not rejected, if entertained, is sin already even though only entertained in the mind.

(b) We are in the process of having the mind renewed (Romans 12:2). Man is all the thoughts and remembrances of his life before he was saved; these surface to tempt him, or the fleshly aspect of him that would still enjoy the sins of the past, although the new inner man, the spirit, would not enjoy it. The thoughts, if not put down, could easily allow the flesh to take control in those areas.

(c) People can lead others astray through deception. This is spiritual error whit is worse than the sins of the flesh.

(2) When a man thinks, where does the thought come from?

From the *nephesh*; it is the person that does the thinking.

(3) What is the difference between the spirit and *nephesh* of man? When man dies, the spirit, the life principle goes back to God and the *nephesh* is immortal: since the spirit is part of the *nephesh*, how can they go separate ways?

Adam was only dust, he was not Adam, until God breathed into him the breath of life which is the impartation of the spirit of life, and then he became a soul. Man is not spirit, but spiritual. The spirit is the life principle, but, in man, also the image of God.

In the case of Jairus' daughter, the spirit returning is synonymous with saying that her life, her person, she, returned to her body. When a person dies, he doesn't die; that is only a figure of speech. The body returns to dust; the person himself is immortal.

The spirit is God's who gave it, but it can be spoken of as the spirit of man once he has received it. When "the spirit returns to God who gave it" it is simply the life principle being removed from the body.

(4) What happens when man is born again in the spirit?

When a person is without Christ he is not dead spiritually in the sense that his soul is dead because he will spend eternity somewhere.

But he is alienated from God; he does not have His spiritual image; therefore, he does not have His spiritual life. When he is born again, the image is recreated. It is the spiritual part of man that God saves; it is the spiritual part of man that He heals.

When Adam sinned, he didn't die immediately because he didn't die as a person. But the life of God that he was receiving (not the life principle), the spiritual life of God, was cut off. He had alienated himself from God so that there was no way for him to maintain that life either in the presence of Goe or physically because the spirit controls the physical.

The difference between the Baptism of the Holy Spirit and regeneration:

In the new birth a person is born again; God recreated his life in being born again.

When a person is baptized in the Spirit, He came and took residence in him.

(5) What is the difference between receiving the spirit of God and the Baptism of the Holy Spirit?

Man received the life principle and the image of God when he received the spirit of God and became a living *nephesh*. When the Holy Spirit comes, it is not the life coming, man already has that; but it is the Person of tl Holy Spirit coming. He takes up residence in us and we become His temples. He indwel:
fully in each one of us that has received Him so that the very Personality of the Godhead dwells within us.

In the new birth, the alienation is removed and man is made alive to God, recreated, once a sinner, but now a new creation.

The Baptism of the Holy Spirit is an entirely different experience: He who does not have power, but *is* power; He who does not have holiness, but is Holy, is now in us as a Personality. The Holy Spirit saturates every cell of our beings, our minds, our spirits, our *nepheshes*, our persons.

(6) What happens to the Holy Spirit on the death of the body?

Although the Holy Spirit indwells the person, He also dwells in the whole universe so He doesn't have to go anywhere with him when he dies. The Holy Spirit will abide with us forever but He doesn't have to go anywhere to be where we are because He is there also.

(7) When we say we have Jesus in our heart are we using a figure of speech that is physio logically incorrect?

These figures of speech are used by God Himself so it is correct to say that Jesus is in our heart as long as it is understood that Jesus as person in a glorified body cannot be standing in a physical heart.

Jesus said that He was going away, but the Holy Spirit would come to dwell in us. But when the Holy Spirit indwells us so do the Father and the Son because God cannot be divided. So when one has the Holy Spirit dwelling in him he can say he has Jesus in his heart.

Does this mean that without the Baptism of the Holy Spirit Christ does not dwell in a person?

In the New Testament there was no such thing as a Christian without the Baptism of the Holy Spirit. As soon as there were some found, the situation was immediately remedied. The whole New Testament after Pentecost is addressed to charismatic Christians.

(8) What was caught up when Ezekiel and Paul were "caught up in the spirit?"

The person, the *nephesh*, but not the *basar*, or they would not have called it being caught up in the spirit.

(9) When one speaks of "the spirit of joy" or "the spirit of anger" does this refer to spirits or to aspects of the spirit of man, or to the fruits of the Spirit?

These are referring to the *nephesh*; the person having these dispositions in him. But giving in to the spirit of anger, for example, can open the door to a demon of anger.

The fruits of the Spirit come in the bearing of fruit. As the fruits develop and grow, they become a part of our character, oour dispositions.

(10) Is there a mingling of the human spirit and the Holy Spirit at any time?

No.

d) The heart

The term heart is used more often than any other term of the physical body - over 1000 times.

The heart is the central organ of the body and as such is the focus of the life of the body. Therefore, it quite naturally came to be used as a figure of the center of all spiritual functions.

Term

*lev* - physical organ heart
– the inner man

(1) *Lev* can signify both the physical organ and the inner man and as such the word *heart* became a synonym for the *nephesh*, the person. The heart is then, the *nephesh*.

--

*create in me a clean heart* (Psalm 51:10)

*and foundest his heart faithful before thee* (Nehemiah 9:8)

*a froward* (perverse) *heart* - an unregenerate person (Psalm 101:4)

*if their uncircumcised heart be humbled* (Leviticus 26:41)

*I will give them one heart* (Jeremiah 32:39-40)

*I will give them one heart* (Ezekiel 11:19)

Judicial blinding as judgment upon the wicked is called hardening of the heart.

*but I will harden his heart that he shall not let the people go* (Exodus 4:21)

*It was of the Lord, to harden their hearts* (Joshua 11:18-20)

(2) *Lev* stands for the feelings and emotions. The *nephesh* is the seat of feelings and emotions; therefore heart is a synonym for the person or the nephesh.

*Thou shalt <u>love</u> the Lord thy God with <u>all thine heart</u>* (Deuteronomy 6:5) - the emotion aspect of man called affections is to be centered on God.

*Thou shalt not <u>hate</u> thy brother <u>in thy heart</u>* (Leviticus 19:17).

*Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart* (Isaiah 30:29)

*The troubles of my heart are enlarged: O bring thou me out of my distresses* (Psalm 25:17).

*Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him* (Deuteronomy 15:10).

*In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see* (Deuteronomy 28:67).

(3) The heart is a synonym for the will. The person, or the *nephesh*, is that which wills; therefore, heart is being used as a synonym for the *nephesh*, the person.D
Do all that you will to do.

*And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart* (I Samuel 14:7.).

Ezra had prepared his heart to seek the law of the Lord.

*For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments* (Ezra 7:10).

It was in David's heart to build God a house.

> *And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart*(I Kings 8:18).

(4) The heart is a synonym for the mind. The mind is the rational consciousness of the *nephesh*.

The Hebrew never depicted the head or the brain as the seat of intelligence, but as in the heart.

> *she communed with him all that was in her heart* (I Kings 10:2-3).
>
> *write them upon the table of thine heart* (Proverbs 3:3)
>
> *and in the hearts of all the are wise-hearted I have put wisdom* (Exodus 31:6)
>
> *for as a man thinketh in his heart* (Proverbs 23:7)
>
> *after the imagination of their evil heart* (Jeremiah 3:17)
>
> *the imagination of their own heart* (Jeremiah 9:14)

There is no word for brain in the Old Testament Hebrew, but there is in modern Hebrew which literally means *gray matter*.

The varied usages of heart as a synonym for the *nephesh* gives more insight into the nature and functions of man as a *nephesh*. The heart is the figure of the inner man, that is, the person; for feelings; the emotions; the desire; the will; for the

rational consciousness of man. Therefore, all these things are simply functions of the nephesh.

Deuteronomy 6:5 cf Luke 10:27

Thou shalt love the Lord thy God with all thine:

(1) soul - the person himself
(2) mind - the rational consciousness of the person
(3) heart - the center of the person's affections
(4) strength - the vitality of the person

The *nephesh*, heart, and mind, are brought together to bring different shades of meaning to the one thing - that with all of the being man is to love God with all the vitality of the person.

Though the heart and mind are synonyms for the *nephesh*, using the different terms shows the different aspects of the person. It is like the different facets of the same diamond.

> *For as he thinketh in his heart* [nephesh], *so is he* (Proverbs 23:7).

Man doesn't think with his *nephesh*, he thinks with his mind. But the mind is a function of the *nephesh*.

Therefore, one could say “that as you think so are you.”

e) The inward parts

Terms:

*Meeh* - inward parts
*qerev* - inward parts
*beten* - belly

The *inward parts* in the Old Testament is used as a synonym for the seat of the emotions; hencE a synonym for the *nephesh*, or for the functions of the *nephesh*.
We actually feel and experience emotions right in the pit of the stomach, the *solar plexus*.

It is from the solar plexus region that a lot of the energy comes forth in seances.

When a person has a heavy anointing it is often felt in the solar plexus.

In some mysterious way the feeling are in our inward parts, not in the mind or heart. Strengt and weaknesses are both felt in the stomach regions (emotional).

Texts

Compassion

> *My bowels* [inward parts] *are troubled for him* (Jeremiah 31:20)

Pity

> *Wherefore my bowels shall sound like an harp for Moab, and my inwparts for Kir-haresh.* (Isaiah 16:10-1

Distress

> *My bowels, my bowels~ I am painel at my very heart* (Jeremiah 4:19)

Expression of Love

*and my bowels were moved for him* (Song of Solomon 5:4)

*If there be any. . .bowels and mercies* (Phillippians 2:1)

The Belly As the Seat of the Emotions

*Surely he shall not feel quietness in his belly, he shall not save of that which he desired* (Job 20:20).

The Belly As a Synonym For Greed

*He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly* (Job 20:15).

The Belly As a Synonym For the *Nephesh*

*The words of a talebearer are as wounds, and they go down into the innermost parts of the belly* (Prov 18:8).

f) The liver

Term: *kaved* - meaning heavy

The same word is also the adjective heavy.

Because the liver is the heaviest organ of the body it was regarded as the seat of the heavy emotions. It signified that part of the person that became weighted down with heavy grief, emotion, anguish, etc.

Sorrow

*Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth. . .* (Lamentations 2:11).

Divination

*For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver* (Ezekial 21:21).

g) The neck

Term: *'oreph*

The neck was a figure of speech to signify obstinancy, stubbornnes, an unyielding will or heart.

It is a characteristic of the human race that when man wants to show stubbornness or obstinancy that he will withdraw the neck. God speaks of Israel as being stiffnecked.

*He that being often reprove, hardeneth his neck* (Proverbs 29:1)

*Notwithstanding they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God* (II Kings 17:14).

*But they and our fathers dealt proudly, and hardenened their necks,. . . and refused to obey. . .but hardened their necks and withdrew the shoulder* (Nehemiah 9:16-17)

*and hardened their neck, and would not hear* (Nehemiah 9:29)

h) Other Parts

Eyes full of adultery
Feet swift to spread destruction
Tongue of a talebearer
Idle hands

Conclusion

The significance of the Bible's use of the physical organs of the flesh to convey moral, spiritual, ethical truth, is that because man is body, soul and spirit in an inseparable bond, emotions affect the body: as *a man thinks so is he.* Anger and worry will cause ulcers, resentments will bring on arthritis.

The psychology of man must be understood from the Old Testament so the whole Word and the New Testament can be better interpreted. The New Testament uses these expressions with no explanation as to their meaning.

3. Man in the Image of God

Term: *tselem elohim* - the image of God

This term is ascribed to no other creature.

a) The purpose.

Man was given this nature because it was called for by the divine purpose for him; and since the central purpose of God for making man in His image was fellowship with Him, then man had to bear some resemblance to His Creator - man and God had to bear some resemblance to one another.

God showed Adam this truth in Geneaia 2 where He brought all the animals that He made for Adam to look at and name. Adam discovered that therE was none that had been created in the same imagE that he had been created; that there was none that he could have fellowship with. So God created Eve as a helpmeet for him.

Man was created in the image of God *so that he could answer to God and God could answer to his needs.*

b) Meaning.

*Tselem elohim* is a synonym for the unique inner nature of man that is unlike any other creature. It means that he is personal, moral, ethical, spiritual, rational.

It is important to see that the image of God does not mean that man is like God, but that he is in God's likeness; His likeness is personal, moral, ethical, spiritual, rational.

The Bible describes man as flesh, and God as Spirit. Man is not spirit, but he is spiritual in his inner nature: that is what makes him like God. Without the spirit from God he would not be like God. The spirit comes from God.

> *the spirit shall return to God who gave it* (Eccliastes 12:7)
>
> *that formeth the spirit of man within him* (Zechariah 12:1)
>
> *the spirit of man is the lamp of the Lord searchin, all the inward parts of the belly* (Proverbs 20:27)

Man is not spirit, he is flesh. He was formed from the dust of the earth and God breathed into his nostrils the spiritual life principle and His image. Before spirit was united with flesh there was no *nephesh*, but once the *nephesh* came into existence it no longer needed the body to exist.

The soul is spiritual in man unlike the animal where the soul is only the life principle. Man is body, soul, and spirit, but not separately. If he doesn't have all of them, he isn't except in the case of the body, and then he is incomplete until the resurrection.

The image of God connotes a special sacredness of personality unlike animals.

> *What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels* [elohim] *and hast crowned him with glory and honour* (Psalm 8:4-5).

## The Doctrine of Sin in the Old Testament

Why the doctrine of sin in the Old Testament must be understood:

Sin was first recorded in the Old Testament (Genesis 3).

The Old Testament shows the consequences of sin: alienation from God and death.

The remedy for sin is recorded in the Old Testamen typified by the system of Levitical sacrifices which pointed to the Lamb of God.

1. Man as a Sinner

a) The Biblical view of man.

(1) Man is portrayed as having a great dignity conferred on him; that is, he is created in the image of God.

(2) He is realistically and vividly portrayed as a sinner. Man is in the image of God but man has marred the image.

Man is what God has made him, but he is also what he has become, a sinner.

b) The Liberal view of man.

Man is not morally depraved, he is just misguided. What man needs is not salvation, but education and re-direction.

Sin is a stumble upwards in man's evolution. It is an imperfection that he will develop out of.

Reply

Sin in the Old Testament is not viewed as a mere imperfection, but it is a willful transgression of God's law, whether written on tables of stone, or on the tables of the heart, one's conscience.

Sin in liberal theology is not so serious. The doctrine of man's depravity is rejected.

Reply

The doctrine of man's depravity in the New Testament is based on the Old Testament because in Romans 3 where Paul sets it forth he quoted Psalms 14.

> *There is none that doeth good. . .they have all be come stinking: there is none that doeth good, no, not one* (Psalm 14:1-3).
>
> *The heart is deceitful abov all things and desparatel wicked* (Jeremiah 17:9).

The liberals ignore the doctrine of man as the Old Testament sets it forth. Most seminaries hold a dim view of Old Testament teaching because they hold that the God of the Old Testame is not the God of the New. The Old Testament is held to be what man thought of God until he became more enlightened.

Since finite man cannot sin infinitely, then infinite punishment in an eternal hell is quite out of the question. Man is held to be inherently good and eternal punisment would be contradictory to God's nature as love.

Universal salvation is a logical necessity to most theology taught today: that God will ultimately reconcile the whole world, all creatures, the wicked, including the Devil and the

demons. Demons are to be lovingly invited out, not bound and cast out.

Hell is heaven temporarily rejected; hell is experienced here on earth. Heaven cannot be heaven until it has emptied hell.

Reply

According to the clear teaching in both the Old and New Testaments, sin is serious and brings man into eternal condemnation.

The relationship between man and God which sin has produced is absolute alienation; a categoric alienation. God is not the Father of all men, He is the Creator of all men. Fatherhood of man
is a deception. God cursed man in Genesis 3 and put him out of the garden.

> *God will not justify the wicked* (Exodus 23:7)
>
> *I will by no means clear the guilty* (Exodus 34:7)
>
> *The wicked are estranged from the womb* (Psalm 58:3)

2. The Nature of Sin and Guilt in the Old Testament

a) The Hebrew concept of sin.

Old Testament Theology deals with terms, concepts, and their usage. To understand sin in the Old Testament one must understand the major terms and their usage.

Terms

| | |
|---|---|
| *(1) chata'* | to miss, to fall short; translated to sin |
| (2) *rasha'* | to be wicked |
| (3) *'avah* | to bend or twist |
| (4) *'asham* | to be guilty, to trespass |
| (5) *pasha'* | to rebel |
| (6) *marad* | to rebel, to revolt |

(1) chata'

The Greek term is . al-Lapl:"a.vw.

The common word for sin in the Old Testament and its literal meaning is to miss the mark or goal.

To fall short of the mark, goal is to fall short of the standard set by God for man. This word includes sin against either God or man.

The butler and the baker sinned against the king of Egypt (Genesis 40).

> *Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law* (Isaiah 42:24).

In this term, God is emphasizing sin as an outward act. It is the objective aspect of sin. One's conduct and action is described as falling short of what God has said to do Sin is seen as disobeying God.

(2) rasha'

Means to be wicked. This emphasizes the inner character of sin, the sinner himself. He is evil, he is wicked, he is unregen-

erate. A saint could sin in the Old Testament but he was never called *rasha'*, a wicked person

The term usually is used to denote one who is guilty of a crime, or who is disobedient and deserves punishment, and the cause of his crime, his disobedience, his sin is *within himself*, his own wicked nature and character. He is *rasha'*, wicked.

. . .but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (Daniel 12:10).

*Rasha'* cannot be forgiven because he is wicked; but a person who commits *ehata'* can be.

(3) *'avah*

To bend or twist; to pervert.

This speaks of the perverted inner characte] of the wicked. This describes the nature of the inner character of the *rasha'*: perverted, twisted. Sin is seen as a perversic of right.

> *he that is perverse of heart* (Proverbs 12:8)
> *for they have perverted their way* (Jeremiah 3:21

(4) *'asham*

Means to be guilty or to trespass and denotes the status of the sinner before the law: guilty. It means that not only had one transgressed the law, but that he was guilty because of it.

(5) *pasha', marad*

To rebel or to revolt.

This denotes sin as willful rejection of God's will and rebellion against Him. In secular usage, it describes one who willfully transgresses a promise or covenant made with another man. In its religious usage, it is the most significant concept of sin among all the others.

Why?

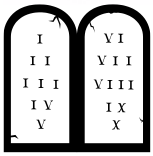
The Hebrew viewed the Law as the revelation of the will of God for man, and sin was not simply a matter of error in judgment or missing the mark, but this term describes sin as an act of defiance against a loving, gracious Father: rebellion against God.
This term is used repeatedly of Israel in Ezekiel 2 (also translated transgress).

Therefore, these terms signify a rebellion against God rather than simply a transgression of His law: open defiance and rebellio1 against the Word of God. It is sin in its most apostate sense. It is personal, selfwilled, conscious, defiance of the will of God.

> *thy teachers have transgressed* [rebelled] *against me* (Isaiah 43:27)
>
> *they have rebelled against me* (Isaiah 1:2)
>
> *ye have all rebelled against me* (Jeremiah 2:29)

It is the basic term in the Old Testament to describe the deep nature of sin as rebellio against the will of God.

<u>Summary</u>

| | | |
|---|---|---|
| *chatah'* | | missing tha mark |
| *rasah'* | | black heart because he has a wicked heart |
| *'avah* | | black heart, bent and twisted |
| *'asham* |  | guilty of transgressing God's holy law |
| *pasha' marad* | | the clenched fist – rebellious defiance, defiant rebellion |

*chatah'* and *'asham* can be forgiven. In the others, God must first deal with the heart.

b) The Hebrew concept of guilt.

The Old Testament concept of guilt is important to the under-standing of the nature of the atone ment. A person who does not have the Old Testament concept of sacrifice and guilt and sin is easy prey to error such as the "Jesus died spiritually" heresy.

The nature of guilt has to be understood to understand the nature of the atonement both as it pertains to Old Testament sacrifices and as it pertains to the atonement of Jesus.

(1) *'asham*

This term stood for: the sin; the guilt of the sin; the sacrifice the sin.

The sacrifice was an *'asham offering*, a trespass or guilt offering.

(2) The nature of guilt in the Old Testament.

An examination of the usage of the terms for sin, guilt, sacrifice, etc., will show that there is an important distinction between the sin offering and the trespass offering.

The sin (*chata'*) offering was to cover sins in general whereas the trespass offering had reference to certain specific violation of the law.

The general nature of the sin offering made it possible to be offered to cover all the sins of the previous year on the Day of Atonement in case someone had neglected to offer, or wasn't able to, at the time the sin was committed. Sin offerings were offered at all sorts of feasts and occasions.

The trespass offering never applied to sin in general but trespasses against Levitical Law, or against one's brother. It was never offered on the Day of Atonement.

Therefore, guilt emphasizes the *condition* of the individual or the nation before the Law as the result of the violation of some specific commandment: that is, the person was guilty before the law and liable to punishment.

Sin, in general, also made the person guilty before the Law or before God. The law of the sin offering had respect to guilt. It is said that sin made one guilty (Leviticus 4:27-28).

But though the guilt offering had reference to specific sins, the law of the trespass offering also had respect to sin. (Leviticus 5:5-6).

N.B.

A *sin offering* has respect to *guilt*. A *guilt* offering has respect to *sin*.

Contrary to the liberal view of man, that is that God does not look on His creation as a judge, the solemn nature of guilt in God' sight is to be seen from two aspects:

(a) There is some guilt that there is no sacrifice for and the person had to die For example, there was no sacrifice for wil-ful murder (Numbers 35:31).

(b) In the Old Testament God emphasizes the terrible nature of sin and guilt because He says that not only do individuals become guilty, but there is collective, or community guilt, that He charges against a people, family or a nation. The prophets repeatedly stated that the exile represented national punish-ment and tha1 the innocent would suffer with the guilty. This is seen in the fact that the exile did not exclude children.

God also said that the consequences of the sins of the parent would go on the children to the third and fourth generation (Jeremiah 9:21-22).

> *The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of*

> *the fathers upon the children unto the third and fourth generation* (Numbers 14:18).

(3) The relation between sin, its guilt, and its punishment.

Guilt in the Old Testament always signified the relation of the sin with respect to its punishment; that is to say that there was no such thing as being quilty of a sin and not being punished.

Therefore, when in Isaiah 53 Christ is called a *guilt offering* (*'asham*), that meant that He was made *legally guilty* on behalf of sinners in respect to their punishment. This why He could not have become a sinner on the cross, why He could not have died spiritually, because then He would have *become* guilty and could not have paid the penalty for our guilt.

He did offer Himself for our sins but as an *'asham*, guilt offering, not *chatat*, sin offering. In the Old Testament type, the animal was not actually guilty, he was legally guilty. He was a substitute to pay the penalty for the guilt of the sinner - that is why the priest took its life. Likewise, the animal could not become sinful or it could not have been an acceptable substitute for man's guilt.

It is significant that those who teach the heresy that Jesus became a sinner, that He had to be born again, don't know their Bible because Jesus, in the classic passage on the atonement (Isaiah 53) is called an *'asham*, a guilt offering.

> *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin* (Isaiah 53:10).

He, Himself, was the guilt offering.

Why is Jesus called a guilt offering and not a sin offering?

Because we have transgressed God's law and before the law we stand guilty (Romans 5:12).

Our sin made us guilty and as our substitute, Jesus paid the legal penalty for our guilt of sin, so we are free from the guilt and the punishment of it. God could not make an innocent person guilty. A guilty person has violated God's Law.

But, because Jesus was sinless and guiltless He could:

(a) offer Himself as guilt offering in our behalf.
(b) accept and bear the punishment for our guilt.

We are not condemned just because we were born of the world, unregenerate: we are condemned because we are guilty.

> *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned* (Romans 5:12)
>
> *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies* (Psalm 58:3).

Jesus is called a guilt offering because we were guilty. Guilt is never spoken of in the Old Testament apart from its punishment Therefore, He is a guilt offering.

Animals could also be considered guilty in the Old Testament.

> *all flesh had Corrupted his way* (Genesis 6:12).

If an ox was known to be prone to goring and it killed a man, it was considered guilty, and was stoned to death with its master (Exodus 21:28-29).

But the animal that was offered as a substitute had to be pure and spotless, and without guilt *itself*, or it could not be offered for a guilt offering.

If God would not accept a guilty animal as a guilt offering, how much less could God accept Jesus if He was guilty. The animal had to die for its own guilt.

The JDS heresy makes Jesus, the innocent Son of God guilty, but God calls the guilt offering <u>most</u> holy to God. Jesus was an *'asham*, MOST HOLY!

# Salvation in the Old Testament

## The Hebrew Idea of Salvation

Old Testament history is the story of man's failure and God's judgment upon him. But there is another side to man's sin, that is God's grace.

Salvation in the Old Testament is viewed as a twofold deliverance: temporal deliverance, and spiritual deliverance.

The word *salvation* means either salvation or deliverance, and can be translated either way, depending on the context.

Temporal deliverance is deliverance from one's enemie disease, fear, adversity, etc.

Spiritual deliverance was seen as life in the future with God in the Messianic Kingdom.

1. The Hebrew Terms

| | |
|---|---|
| *yeshu'* - | salvation |
| *yeshu'ah* - | saviour (Jesus; Joshua) |
| *teshu'ah* - | deliverance |

2. General Usage

Two Aspects:

a) Deliverance from human enemies.

> *Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore* (Exodus 14:30).
>
> *And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies* (Numbers 10:9).

b) The Old Testament implies, either by using the term for salvation, or in the context, that Yahweh also delivered His people from natural enemies: draught, disease, pestilence, famine, fire, flood, etc. Salvation of the whole man is taught in the Old Testament, especially in Isaiah 53.

This term is translated in Job 30:15 as welfare

It means to save from physical death in Jonah 2:9

Psalm 91 promises deliverance from disease, pestilence, adversity, fear and evil; and promises long life as a result of this deliverance

Isaiah 53 teaches salvation of the whole man. Jesus said that His healing and deliverance of the people was in fulfillment of that prophecy (Matthew 8:16-17). Salvation of the soul is not even mentioned here although it is assumed.

The Greek term for salvation means both to heal and to save.

3. Spiritual Usage

God is our salvation.

*Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake* (Psalm 79:9).

*Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God. . .(*Isaiah 59:1-2)

*The Lord their God shall save them* (Zechariah 9:16).

Ezekiel's commission was to warn the wicked from his way to save himself (Ezekiel 3:18ff).

It is said of the Messiah that God is giving Him as a light to the Gentiles that He may show salvation to the earth (Is 49:6).

Conclusion

Salvation in the Old Testament is of the whole man, both temporal and spiritual, and since the New Testament concept is based on the Old, then the two concepts, temporal and spiritual, should not be divorced.

## The Wrath of God

Apart from the reality of the wrath of God against sin, Old Testament sacrifice has no real meaning or purpose. Yet the Old Testament is filled with the system of sacrifices. Literally millions of animals were slaughtered for sacrifices.

The close relationship between the wrath of God and the doctrine of the atonement is clearly set forth in Numbers 16:46. In the rebellion of Korah, Aaron made an atonement for the re-

bellion because the wrath of the Lord had gone out and the plague had begun. He made an appeasement for God's wrath.

1. The Liberal View

One of the major tenets of liberal theology is to deny the wrath of God, and as a consequence, deny the need of a penal substitutionary atonement by Jesus Christ. When they deny the wrath of God they are really trying to get at the atonement, because if there is no wrath, then there is no need to appease.

While most liberals deny outright the reality of the wrath of God, there are others who limit or change the meaning of wrath.

C. H. Dodd, in his *Commentary on Romans*, seeks to avoid what to him is a contradiction between the wrath and the love of God. He says "that the wrath of God is not active in the sense of direct punishment, but the operation of the law of cause and effect. Then the wrath of God is to be forsaken by God and His grace, and left to one's own evil inclinations.

"The progress of evil in human society is a natural process of cause and effect. Man has rejected God’s revelation of His everlasting power and divinity. As the natural consequence they are receiving the due recompense of their perversity and the wrath of God is the abstention by God from interference with their own choices and their consequences."

God isn't going to punish anybody, hell is on earth, the person who rejects God is rejected by God. The wrath of God is to be forsaken by God and left to the consequences of sin.

This view is based on Romans 1.

Conclusion: The liberal view is to either deny the wrath of God or limit its meaning

Reply

Wrath means *wrath*: divine anger and hot displeasure.

While Paul does say that God did give them up and that the wrath of God is to be forsaken of God and left to one's own evil inclination, yet that is not all that the wrath of God means. That is only one of the consequences of sin.

But there is an active side to the wrath of God that manifests itself in judgment and direct eternal punishment.

> *The day of the Lord cometh, cruel both with wrath and fierce anger* (Isaiah 13:9).
>
> *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation* (Isaiah 10:5}.

2. The Biblical View

a) The Hebrew terms

> *'aph* - anger
> *qetseph* - wrath

b) Usage

Usage of wrath in the Old Testament indicates that it is a *reality*, not just a theological term.

In the Pentateuch:

> *There is wrath gone out from the Lord. . .* (Numbers 16:46)

> For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you. . . (Deuteronomy 9: 18-22)

In the Psalms:

> *Thou shalt make them as a fiery oven in the time of thine anger the Lord shall swallow them up in His wrath* (Psalm 21:8-9)

In the Prophets:

> *I was wroth with my people, I hav polluted mine inheritance, and given them into thine hand* [Babylon] (Isaiah 47:6).
>
> *the rod of mine anger, and the staff in their hand is mine indignation. . .and against the people of my wrath will I give him a charge* (Isaiah 10:5-6)
>
> *Therefore I will pour out my wrath upon them like water* (Hosea 5:10).

The day of the Lord is called a day of cruel wrath, a day of trouble (Isaiah 13:9; Zephaniah 1:15).

The wrath of God against sin occurs over 580 times in the Old Testament. The doctrine of wrath has to be accepted, or the Bible that teaches it has to be rejected.

People try to defend God's nature as love by shielding Him from the implications of the wrath of God. Since there is nothing good in human anger and wrath, they try to protect God from this kind of display.

People who try to shield God from the implications of His wrath are really trying to shield themselves from the Word of God and the implications it has on them. They try to make God over in their concept so that He won't judge them for not meeting the standards He has set.

But He is a God of wrath as well as a God of love. The fear of the Lord is the beginning of wisdom.

c) The nature of God's wrath.

The effect of sin upon God is to immediately arouse divine displeasure expressed as divine anger or wrath. There is no way that this can be avoided.

The divine wrath is not, however, an attribute of God like His righteousness and holiness, but His wrath is a disposition. It is an expressiol of His holy displeasure against sin and rebellion. This means that His wrath is transient. It can be removed when conditions are met.

His wrath is as holy as His love, for to understand the wrath of God one must first have a Biblical view of His absolute holiness. His wrath is as holy as His love. For where ever holiness meets unholiness, there is conflict, it is inevitable. Divine wrath is as natural a consequence against unholiness as divine love is toward the repentant, the obedient. Although His wrath can be appeased by repentance and sacrifice, yet toward the unrepentant, His wrath is abiding and does not lift (Zechariah 5:1-4 cf John 3:36).

> *For their heart was not right with him, neither were they stedfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, <u>many a time turned he his anger away, and did not stir up all</u>*

*his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again* (Psalm 78:37-39).

# The Doctrine of Propitiation

Understanding propitiation, which means to appease God's wrath against sin, is absolutely essential to understanding the Biblical meaning of atonement.

1. Introduction

Having established the reality of the wrath of God it necessarily follows that one needs to know how to get the divine wrath appeased. This is where the Levitical system of sacrifice comes into prominence as a type which was fulfilled in the New Testament by Jesus.

Those who deny the wrath of God also deny the propiation of that wrath. They hold that neither the original or intended meaning of the sacrifices had any thing to do with penal or substitutionary atonement.

The answer to that is that the death of the sacrificial animal was meaningless if it was not to appease God's wrath as a penal and substitutional sacrifice.

2. The Linguistice Basis of Propitiation

The effects of Old Testament sacrifice, including the death of Christ, is three-fold: (1) it is designated in Scripture as a covering for sin which (2) propitiates (appeases, pacifies) the wrath of God and which (3) results in a reconciliation between God and the (former) sinner man.

a) Greek and Hebrew terms.

Hebrew

*kipper* - to cover

the derived meaning is to propitiate: to cover over the sin and appease the anger of God. The idea of covering is uppermost. It is translated in King James as *to "atone."*

*kippurim* - a covering; a propiation

It is translated in King James as "*atonement."*

Greek:

*hilaskomai* - to appease; to propitiat,

*hilasmos* - propitiation

*katallage* - reconciliation

*Yon Kipper* was the day of covering, by the blood of the slain animal, of the sin of Israel: an annual day of covering, of propiation.

The covering is the Hebrew way of propitiating the anger of another person. He said that he would give a present to another to cover his eyes against what had made him angry.

The covering is the basic idea, but since the covering propitiates God's anger against sin, then it can be properly translated propitiate.

In the Greek, the classical use of *hilasmos* meant to propitiate an offended diety by means of sacrifice.

The classical use of *katallage* was to change or to reconcile; to change a person's enmity to friendship.

When the Israelite offered a sacrifice he propitiated God's wrath and changed His wrath to love.

These are the terms selected by the Septuagint to translate the Hebrew into Greek.

When one was dealing with a person who was angry, he gave him a present which covered his eyes; that is, he no longer saw him in anger. That is the way that Jacob pacified Esau.

This is what happens with God. The sacrifice covers our sins from God by covering His eyes to our sin.

In the ASV and the NASV the terms are properly translated.

> *Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation* [hilaskomai] *for the sins of the people* (Hebrews 2:17) - NAS.
>
> *and he is the propitiation* [hilasmos] *for our sins; and not for ours only, but also for the whole world* (I John 2:2) - ASV
>
> *In this is love, not that we loved God, but that He loved us and sent His Son {to be} the propitiation* [hilasmos] *for our sins* (I John 4:10) - NAS
>
> *whom God set forth (to be) a propitiation* [hilasterion]*, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God* (Romans 3:25) - ASV

b) Significance of the Hebrew term.

The Hebrew term *kipper* is used by God to describe the effect on God accomplished by the Levitical sacrifices:

with respect to sin, it was a covering
with respect to God, it was a propitiation
with respect to man, it was the means of reconciliation

God chose a word that describes a covering of reconciliation.

The significance of the term propitiation is further seen in that on the annual Day of Atonement, *yon kipper*, the blood of the sin offering was brought into the Holy of Holies and sprinkled on the covering, the lid of the ark, called in King James the mercy seat. It is literally called the covering, or the *propitiatory*, in Hebrew: the place where reconciliation was effected; where God's wrath was appeased.

How important was this seat, or covering, of the ark, the seat of God's throne? The Holy of Holies is sometimes called the House of the Propitiatory (I Chronicles 28:11).

The word *kipper*, basically meaning to cover, expresses the effect of the sacrifice, covering the guilt of sin, propitiating the wrath of God against it.

The popular word atonement occurs only once in the New Testament (Romans 5:11), but it is the Greek word *hilasterion* meaning reconciliation. The word atonement is trying to express the meaning of reconciliation. Atonement has reference to reconciliation, but the term propitiation in the Old Testament expresses a covering of sin from the wrath of God. Atonement is trying to express the blessings that we derive through faith in Christ; propitiation has reference to God.

3. The Old Testament Concept of Propitiation and the Vicarious Sacrifice of Christ

a) The emendation of the term *propitiation* to *expiation* by the critical interpreters.

The Liberals, and the RSV which reflects libera theology, ignore the Septuagint, the classical meaning of the Greek terms, and the Hebrew; and translate the term *propitiate* every time in the New Testament as *expiate* which means something else.

Definitions

*Propitiation* means to appease the wrath of God by sacrifice.

*Expiation* means to cleanse, to remove defilemen.

Certainly the blood of Jesus does cleanse and remove defilement, but the Old Testament sacrifices didn't. God promised forgiveness if they followed the Levitical regulations to the letter. But the blood of bulls and goats can never take away the sins nor cleanse them away (Hebrews 10:4).

Therefore, what the sacrifices did cannot be translated expiation because that is not what they did. The term *hilasmos* is the Greek word meaning the same as *kipper*: to propitiate God' wrath, and is the word used by the Septuagint to translate *kipper*.

The Liberals hold that God is not angry with His children. He is disappointed sometimes, but He would never express wrath; and He would never in wrath send His children to an eternal hell. He wants fellowship with us. They say that animal sacrifice could not take away sins, but neither could the sacrifice of Christ. He was an example of God's love to man and what would happen to anyone who is moral and ethical, a good per-

son. The sacrifice, by obeying it, just forgave the sin in the sense that it cleansed it.

b) Weaknesses of the Liberal view.

The Liberals try to erase the meaning and purpose of the atonement of Christ and to make it something far less - just a cleansing that God gives if one obeys the ritual.

They deny that there was an appeasement of God's wrath which requires life for life.

The Lamb of God propitiates our sins. The word propitiation does not mean to cleanse or expiate sins, it means to propitiate the wrath of God against sin.

# The Doctrine of Atonement in the Old Testament

1. The Necessity for a Re-examination of the Doctrine of Substitutionary Atonement

Contempory theology, most of the seminaries, and a lot of the churches are influenced by neo-orthodox thought. They deny the substitutionary atonement of Christ.

The emphasis today is the same as in Liberalism. That is, upon the incarnation of Jesus, rather than upon His vicarious, substitutionary death.

Neo-orthodox thought minimizes the death of Christ and emphsizes His incarnation; therefore, they hold that God redeems man by identification with man. He identified with man on earth by birth, and that is what they call redemption. They, with the liberals, deny the essentials of the faith:

a) the virgin birth
b) penal substitutionary atonement
c) the Diety of Jesus Christ
d) bodily resurrection
e) the literal return of Christ
f) inspiration of the Bible.

While a Liberal will deny outright the Diety of Christ, the neo-orthodox will not make a direct statement. They use Biblical terminology, but give it different meanings, making it difficult or even impossible to determine what they mean by what they are saying. For example: "Jesus Christ of heaven is not the Jesus of history."

Neo-orthodoxy is simply disappointed Liberalism. The Liberals say that Jesus was just a son in a larger sense as we are

sons; we are all sons of God. They are saying the same things that the
Liberals taught, but are cloaking it in Biblical terminology.

Some then began to say that Jesus was a sinner. He was a sinner and the Logos was the Christ. The Logos mystically became united with Jesus of Nazareth who was just another human like we are. The Logos couldn't sin, that was God's extension of Himself, but Jesus, the man was a sinner.

"In the incarnation, the pre-existent Christ was united with human nature and by His obedience and dependence on God while in this human nature, all men are restored to union with God." This writer put redemption in the incarnation.

Another writer repudiating the above: "We are told repeatedly by Barth and Brunner that the revelatior is the reconciliation, and sometimes it seems as if they regard the incarnation in itself as already the reconciliation."

Another neo-orthodox writer says "according to the New Testament teaching Christ redeemed human naturE by assuming it."

Christ, in this view, redeems man by identificatiol of Himself with humanity. It is not substitutiona1 death on the cross. He was simply required to taste the meaning of death like we must taste of it. As He emerged triumphant, we will taste of death and emerge triumphant.

Jesus had to identify with man at all points including death. He didn't die on our behalf, but as man identifying with man. "Another tendency is that of treating Paul as a theologian of Christ who satisfies the judgment of God upon sinners and provides an atonement in order that some might escape punishment. It is obvious that Paul believes, not in substitutionary atonement, but in a participation with Christ. He emphasizes the necessity

of being crucified with Christ and presenting oneself as a sacrifice. He took on humanity; we are to take on His sacrificial life. Only as we personally are related to God in the living person Jesus Christ are we in the faith. We are always tempted to allow a doctrine of substitutionary atonement to take the place of a personal relationship."

Reply

Paul's whole teaching is based on substitutionary atonement.

> *Christ hath redeemed us from the curse of the law, being made a curse for us* (Galatians 3:13)
>
> *Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood. . .(*Romans 3:24-25)
>
> *Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour* (Ephesians 5:1-2).
>
> *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time* (I Timothy 2:4-5).
>
> *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through*

*him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement* (Romans 5:8-11).

*For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation* (Hebrews 9:25-28).

*By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified* (Hebrews 10:10-14).

*To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye*

*reconciled to God. For he hath made him to be sin* [offering] *for us, who knew no sin; that we might be made the righteousness of God in him* (II Corinthians 5:19-21).

2. Historical Theories of the Atonement

(see notes in Biblical Theology)

a) The Patristic Period.

(1) The Recapitulation Theory.

Christ recapitulated, that is summed up, all of man's experience. He was an infant, a youth, an adult, etc., like we are, so He experienced everything we experience. He recapitulated our whole life, identified with us perfectly, and then died on our behalf. (Iraeneus)

(2) The Ransom Theory.

Christ was a ransom paid to buy us back from the devil.

Reply: Though Jesus' life was given a ransom for many (Matthew 20:28) there is no hint that He paid anything to the devil. His death propitiated God's wrath and redeemed us from sin and slavery to the devil, but did not pay ransom to the devil.

b) The Medieval Period.

(1) The Satisfaction Theory.

The atonement is the satisfying of God's pronouncement against sin. (Anselm)

Though not a Biblical term, satisfaction is a good term to use if one knows what is meant by it.

(2) The Moral Influence Theory.

Christ's death on the cross influences us morally. His incarnation, His death are expressions of the love of God and that has an effect of us and we in turn love God because He gave Jesus. (Abellard)

Reply: In actual fact no one ever loved God because of being influenced by the incarnation and death of Christ. We love God because He first loved us. He gives us the grace, the faith, and we believe and we are saved because we are fleeing the wrath of God to come.

(3) The Merit Theory.

Jesus didn't need the benefits of atonement for Himself so He started a treasury of merit. The saints can also do works above that which is required. These are called works of supererrogation and go into the treasurey of merit, and the Church can dispense it at will. (Aquines)

c) The Reformation Period.

(1) The Socinian or Example Theory.

Christ was not divine, but just a good, moral, and ethical man and teacher and His death on the cross was just an example of what happens to any good man that speaks out against sin. He is an example of what we should do if we are called upon not to compromise our convictions.

(2) The Government Theory.

The atonement satisfies the laws of the Divine government which have been violated by sinners and the atonement satisfies God's

judgment against the violation of His government of the universe. Forgiveness would come anyway: that is given freely if one believi on Jesus.

Reply: This theory is too legalistic. Jesus died for the person, me.

(3) The Penal Substitutionary Theory.

The Bible, Paul, all the reformers taught that atonement was by death in substitution for sinners.

d) The Modern Period.

(1) The Mystical Theory.

Liberalism and Neo-orthodoxy is combined. Christ is held to be a good person, but not divine. He was not God but had the consciousness of the presence in Him more than any other man so we should strive to have that presence and consciousness in our lives. (Slahermacher)

(2) The Vicarious Penitence Theory.

Christ repented for us. By His death on the cross He was acknowledging to God that He (God) was just and righteous in punishing sin, so He repented for us by dying for us.

The problem with this theory is that one person cannot repent for another, and if it were possible, it would not change the person's heart.

Man gets a change of heart and that is expressed in repentance. Repentance is a gift of God.

(3) The Vicarious Sacrificial Theory of Horace Bushnell.

Liberalism.

3. The Theological Meaning of the Word Atonement

a) The English term *atonement*

The meaning of the English term is not known but it has been suggested that it is derived from at one signifying the restoration of the broken relationship between God and man. We are reconciled, at one with God.

b) The Intended meaning.

The intended meaning is reconciliation (*katallage*) and to cover man's sin, to propitiate God's wrath *(kipper)*.

Propitiation results in reconciliation.

1. The Subject and Object of Atonement

a) The object.

(1) Sin.

> *And the priest shall make a covering for his sin that he has committed* (Leviticus 4:22-25).
>
> *Thou wilt cast all their sins in the depths of the sea* (Micah 7:19).
>
> *Thou has cast all my sins behind Thy back* (Isaiah 38:17).

(2) The nephesh.

> *and I have given it to you upon the altar to make covering for your souls* (Leviticus 17:11).

b) The subject - God.

God's eyes are covered. It is He who covers the sin, and it is He who needs to have it covered because it is His wrath that needs to be propitiated.

God is also the object in that it is His eyes that are covered to our sins. God foreordained Jesus to be a propitiation in His blood (Romans 3:25).

5. The Concept of Imputation

a) The Old Testament terms for imputation.

(1) The terms.

(a) *chashav* - to think, to reckon, to impute (Genesis 15:6)
(b) *saval* - to bear (Isaiah 53:4)
(c) *nasa'* - to carry (Isaiah 53:4) (2) Usage

Definition:

*Imputation* means that which is placed or charged to one's account.

With respect to theology, it means to attribute vicariously something to another.

Theologically, imputation means 3 things:

(a) To charge the consequences of Adam's sin to his posterity, his descendants.
(b) To charge the righteousness of Christ to believers, to their account.
(c) To charge the guilt and punishment of sinners to Christ.

This does not imply that the transfer of moral qualities but rather legal merit and demerit: demerit in the case of Adam; merit in the case of Christ.

We cannot be charged in some abstract way with Adam's sin, but by the sin of one man death entered the world, and death is passed to all men.

Why? Because all have sinned. We are constituted sinners not because we are charged directly with Adam's guilt, but we are charged with being in Adam when he sinned. We do inherit the consequence of Adam's guilt, sin and punishment. But we all die because we all have sinned as Adam sinned.

b) The nature of imputation.

Imputation means to charge to the account of persons things that properly belong to them. To impute sins in this sense is to charge guilt upon the guilty.

> *blood shall be imputed unto that man* (Leviticus 17:1-4)
> *unto whom the Lord imputeth not iniquity* (Psalm 32:2)

But it also means to charge to the account of a person things which do not properly belong to him. That is the sense in which our guilt and punishment were charged to Christ. He cannot be made sinful or guilty, but God can impute our guilt to Him as well as the punishment of it.

The doctrine of the imputation of guilt in both the Old and New Testaments does not imply a transfer of moral qualities but a transfer of legal guilt and punishment. That is what the Apostle Paul had in mind in II Corinthians 5:21 when he said that *He hath made Him to be sin for us Who knew no sin; that we might be made the righi eousness of God in Him.*

Since righteousness in II Corinthians 5:21 cannot mean intrinsic purity (the Bible clearly states that we are not (Romans 3:10)), then for Christ to be made sin cannot mean that He was made intrinsically unholy on the cross.

The Scriptures do not refer to an actual transfer of sin whereby Christ became sinful, but a transfer of the legal guilt and punishment for man's sin.

"The imputation of our sins to Christ has reference exclusively to their legal liabilities. It implies no such thing as a transference to Him of their inherent sinfulness or moral qualities. Indeed, such a transference is impossible in the nature of things. Our sin, as regards their moral qualities, are our sins, and cannot by imputation become another's. Their legal liabilities may be laid to the account of another party who undertakes, with the sanction of the Supreme Judge, to bear legal liabibilities in their stead. And this, by a metonyn of cause for effect, the apostle figuratively speaks of the transference of the sins themselve but there can be no literal transference of sin to the effect of making Him who has not committed them, a sinful person, and of rendering us who have committed them, pure and sinless.

"But the imputation of our sins to Jesus Christ implies only that He was made liable to endure their penalties."

Sin is moral in quality. Sin is disobedience to the will of God. It is an act of one's own will. But, Jesus being sinless as the Old Testament type prefigured, the unblemished animal, He could therefore by an act of His own willingness accept the punishment for the guilt of those sins on our behalf.

The Scriptures set forth 3 aspects of imputation.

(1) The imputation of the consequences of Adam' guilt to the human race. (Romans 5; I Corinthians 15:22)

(2) Imputation of the penalty for our guilt and punishment upon Christ.

> *and the Lord hath laid on Him the iniquity of us al*l (Isaiah 53:5-6)
>
> *Who His own self bare our sins in His own body* (II Peter 2:24)

Jesus died physically, not spiritually. The animal could not become sinful, but it could die physically for the sins of Israel which is what it did; which is what Jesus did for our sins - He bore our sins in His body by giving up His life in death for us. The sin offering in Leviticus 6 is not only called a sin offering, but it is also called most holy. It was not acceptable unless it was and remained most holy.

(3) It is the inputation of the righteousness to the believer. Since no man is righteous in the sight of God (Romans 3: 10), our only hope of acceptance is through faith in Christ to receive righteousness charged to our account, that is, imputed to us.

No man is righteous. God can't make us righteous, but He can count us as righteous

The nature of I John 3 that cannot sin comes to us after we are born again. We are the righteous in the sight of God because He sees us only in His Son Jesus Christ. But the only hope we have of this is to have the righteousness of Jesus Christ imputed to our accounts (Romans 3:10 cf 20-22) and Romans 4.

According to one Greek scholar, never in all of Greek literature is *dikaios*, which means to be righteous, used to mean to

make one righteous. God is righteous, so it cannot be said to make Him righteous. Man is not righteous and cannot be made righteous. But the verb means to count as righteous, so that it is the way it is referred to regarding man.

Romans 5:19 *by the obedience of one shall many be made righteous* sounds like a contradiction, but the verb here is not to make righteous, but is *kathistemi - to constitute, to set, to appoint.* The verb should not be translated to be made, but should be translated as constituted as sinners and *constituted* as righteous.

The Biblical usage is not to make righteous but to declare, or count as righteous by faith in Jesus.

The declarative meaning of righteousness is seen in:

a) *justified in the Spirit* (I Timothy 3:16) was seen to be righteous in Spirit; He proven to be righteous in Spirit.

(b) *all the people that heard him justified God* (Luke 7:29). By responding to the message of John they showed God to be right in His evaluation of them as sinners, who needed to repent.

Once God's righteousness is imputed to us by faith in Jesus, He counts us as righteous and declares us as righteous (Genesis 15:6). This imputed righteousness which He charges to our accounts, or to us, is not simply a figure of speech, but by a judicial act of God it becomes legally and forever ours.

Christ is our righteousness (I Corinthians 1:30).

Because of the faithfulness of Phinehas, it was accounted to him for righteousness forever (Psalm 104:30-31).

God looks at us as being righteous. He no longer sees our sins because He has put them behind His back. He does not remember our past.

We have fulfilled the righteousness of the law through faith; and a person who can fulfill the righteousness of the law is righteous (Romans 8:4).

The major question of the Bible is how can a Holy God who cannot bear to have sin in His universe, justify sinners?

Answering that shows the inseparable relationship between imputation and the doctrinl of atonement. To justify a sinner, God cannot ignore the fact that man is guilty. Therefore, He had to provide a way to:

(a) not to overlook his sin, but
(b) at the same time satisfy the demands of the law.

Since man is a sinner and guilty, then the method that God devised could not say that a man who believes on Jesus is not a sinner and not guilty, because of his faith. But what He does say about faith in Jesus Christ is *I will treat him as though he has fulfilled My law and was never guilty*.

God says:

(a) I will not impute his guilt to him.
(b) I will impute righteousness to him.
(c) I will imput the guilt and punishment of his sin on Myself.

The law has to be satisfied. Either God destroys the race or He Himself takes it upon Himself so He doesn't have to.

This means our justification is valid only if Jesus fulfilled the Old Testament type: a sinless substitute. The whole purpose and meaning of Levitical sacrifice was to teach us that all have

sinned, but that God would accept a sinless substitute to die in the place of the sinner (Leviticus 6).

God, being holy and righteous, cannot justify sinners arbitrarily without violating His own Holy character (Exodus 23:7). The idea of arbitrarily calling Jesus a sinner or us sinless is so repugnant to God, so contrary to His nature, that He says that He is personally offended by anyone that tries to justify the wicked (Proverbs 17:15).

God is only going to justify us by the meanE appointed - the substitutionary sacrifice.

6. The Necessity of Blood atonement

Was the substitutionary atonement, that is the sacrificial death of Christ, necessary for us to be reconciled and redeemed or could God have found another way?

a) The historical views.

(See notes in Biblical Theology)

Early church fathers, the reformers, etc., all held to the necessity of a substitutionary atonement.

b) The critical argument.

The essential sacrifice feature of the Levitical law was of the shedding of the blood and sprinkling it on the altar. This points to Jesus and the shedding of His blood.

> *for it is the blood that maketh an atonement for the soul* (Leviticus 17:11).

> *without the shedding of blood there is no remission of sins* (Hebrews 9:22).

The critical and liberal scholars and many who claim to be neither, are not at all sure that Jesus was a substitutionary atonement.

Some Scriptures used by critics to prove atonement can be made without the shedding of blood:

(1) Exodus 30:16 - A census was taken of Israel and every man over 20 had to give atonement money for the atonement of their souls.

(2) Numbers 31:48-54 - After the Israelites defeatec the Midianites they numbered their forces and they gave of their spoils to the Lord to make atonement for their souls: atonement with jewelry.

(3) Numbers 16:46 - After the rebellion of Korah, Moses told Aaron to put fire from the altar in the censor and make an atonement for them: atonement by fire.

(4) Exodus 32:30 - Moses, when the children of IsraE made the golden calf, made atonement by intercession.

c) Reply.

The facts that the critics cite on these four instances are correct, but their inferences are incorrect.

> *and <u>almost</u> all things are by the law purged by blood; and without the shedding of blood there is no remission of sin* (Hebrews 9:22).

Paul said almost all things were atoned for by blood because he knew his Old Testament and he knew about these cases.

The law itself did not in itself forbid God to make a provision for the atonement in some other way when He wanted to.

Two of these are exceptional instances that God Himself designated: the money and the jewelry. In these two cases they were not making atonement for sin. It was a covering for their soul their *nepheshes*, themselves, to stay in fellowship with God.

It was not an offering to atone for sins that they had committed, but God in His Holiness required part of the spoils of war for the service of His priests in the sanctuary. It was the same reason money was collected when the census was allowed.

In the other two instances, in neither case could there have been a sacrifice offered that God would have accepted. There is no sacrifice for wilful sin or for rebellion. If Israel was to survive as a nation, then somebody that God would accept, like Aaron with the fire from the altar or Moses with his intercession, had to make a special kind of covering for the people. God accepted these and did not destroy the nation, but He did not forgive them these sins; He punished them. This atonement was not in any sense a sin offering, but an atonement in the sense that it was a covering from God's wrath at their wilful sins.

It must be seen to understand the necessity of the shedding of blood:

(1) There is no efficacy in blood itself. But the blood was the life of the person or animal (Leviticus 17:11), and the shedding of blood symbolized giving up the life in death. The life is in the blood. Not only does the blood symbolize life, it is life.

The shedding of blood and putting a part of that blood on the altar said to God that a life had been exacted for the sinner.

If there was atoning power in the literal physical blood, then why kill the animal? Why not just bleed it and sprinkle some on the altar?

The efficacy is in the death of the victim, not in the physical blood of the offering, except Jesus.

(2) The blood of Jesus has infinite value, but because of *Whose blood it is*. It has infinite value because He is the sinless Son of God Who is of infinite value in the sight 0 God. That is not diminishing the power or value of His precious blood, but is showing why it has power and value: because the shedding of His life's blood gave evidence that He had given up His sinless life in death for sinners.

(3) The efficacy of the Old Testament atonement, the sacrifice, was in the method appointed by God. It did not lie merely in the blood apart from giving up the life, or Jesus could have simply donated some of His blood. The whole message of both the Old and New Testaments is that the penalty of sin is death, and man must die; but God loves man. He has made a way to save man. He Himself took on flesh because as Spirit He could not die. He died in His body.

God said that the soul that sinned would die, so God, when He came in the flesh, came to die in the flesh. The giving of the blood signified the giving of life.

When we speak of Christ who was the Son of God, the Logos, in human flesh, we can't look on His blood the same way as a sacrificial animal, because this is God in the flesh offering perfect, sinless, even physically sinless, blood up to God.

His blood is infinite in value because He who offered it is infinite in value.

Understanding what the sacrifice implied is required to understand the nature of the atonement - that God requires life for life. The animal was bled to death. The Roman soldier pierced His side, and he knew that Jesus was dead when the blood gushed out. To us, He had made atonement.

Understanding that it is the life that God is referring to which the blood symbolizes (which really the blood is), then we don't have to hesitate to plead the blood of Jesus.

What we are to see is the life of Jesus Christ which is evidenced by the shedding of His life's blood. An infinite God gave His life and the shedding of His blood is what gave evidence that He was dead when He gave His life on our behalf.

7. The Doctrine of Regeneration in the Old Testament

(See Pneumatology in Biblical Theology)

# The Spirit World in Old Testament Thought

## Angels

1. The Hebrew Terms

a) *mal'ak* - angel; messensger
b) *bene elohim* - the sons of God (Job 1:6)
c) *'abbir* - the mighty; the might ones

Mal'ak is the basic term and is used not only of angels, but occasionally of man and of the Lord Himself.

In Malachi 2:7 it is properly translated *messenger* since it is referring to a man, the priest.

Malachi 3:1 speaks of John the Baptist and calls him a *messenger*.

Exodus 23:20-21 refers to the Lord Himself. It cannot be referring to an angel because an angel could not do what was done here.

2. The Origin of Angels

Yahweh has a royal court and its members are made up of angels, cherubims, seraphims, and other living creatures. They are created spiritual beings that minister before Him.

> *I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left* (I Kings 22:19).

*Praise ye Him, all His angels: praise ye Him, all His hosts* (Psalm 148:1-5).

3. The Old Testament Idea of Angels

The Old Testament gives an extensive treatment of spiritual beings, much more so than the New Testament. For example, cherubim are mentioned only once in the New Testament, and that in reference to the cherubim over the Ark of the Covenant.

a) Angels are mediators of revelation.

All the instructions to Zechariah were through the mediation of angels (Zecharaih 1:9).

Gabriel came to give Daniel insight with understanding (Daniel 9:21-22).

b) Angels protect and deliver.

They minister on our behalf (Hebrews 1:14). They can minsiter revelation. Angels have been seen ministering healing.

The angels shut the mouths of the lions (Daniel 6:22).

Michael will stand guard over Israel in the last days (Daniel 12:1).

The Angel of the Lord fought Israel's battles for her(Exodus 23:20ff).

c) Angels are personalities.

Michael and Gabriel are both called by name in the Old Testament.

d) Angels have orders and rank.

(1) Gabriel has the ministry of special revelation from God to man (Daniel 8:15-16). Gabriel appeared to Zacharias (Luke 1:11,19). Gabriel appeared to Mary (Luke 1:26).

(2) Michael is the head of the armies of heaven,

He is called one of the chief princes (Daniel 10:13, 21).

Michael will stand guard over Israel in the last days (Daniel 12:1).

Michael and his angels fought the dragon and his angels, and Michael won (Revelation 12:7).

Yet Michael durst not bring against Satan a railing accusation (Jude 9).

(3) There are six angels and a difference in order and function is suggested (Ezekiel 9:2-5).

(4) The angel that talked with me is seen to be a servant of the Angel of the Lord. The angel who interpreted for Zecheriah was subservient to him (Zechariah 2:1-3).

(5) Angels rank higher than man (Psalm 8:4-5).

e) The characteristics of angels.

(1) They have supernatural wisdom (II Samuel 4:17, 20).
(2) They have supernatural powers.

(a) They ate when Abraham fed them (Genesis 18:1)
(b) Gideon prepared a meal for the Angel of the Lord and He did not eat; He touched it with the end of His staff and it was consumed with fire (Judges 6:19-21).

(c) They have power over the forces of nature (Genesis 19:12-13).
(d) They have power over man (Genesis 19:11).

(3) They are spiritual beings (Psalm 104:4).

(4) Their features.

(a) They seem to have human form (Genesis 18:2)
(b) They are invisible to ordinary sight but can be seen by donkeys (Numbers 22:22ff) and prophets (II Kings 6:13-17).
(c) They are supernatural in their strength (Psalm 103:20; Matthew 28:2).
(d) They are numerous (Daniel 7:10).
(e) They are created beings (Psalm 104:4;
Job 38:4-7).
They were created before our universe.

Cherubim

1. The Hebrew Term

*ceruvim*

2. Etymology

Views:

a) The word is a compound of 2 words made up of the preposition *like* or *as* and the word for *mulitude* or many. Therefore, the meaning of the word is *like a multitude*.

b) The word is a transposition for the word for chariot. This view contends that the transposition was intentional. The words for chariot and cherub are so similiar because throughout the Old Testament chariots and cherubim are seen together. Thus, cherubim are the chariots of the Lord. (Psalm 104:3;

Psalm 18:10; I Chronicles 28:18) The Lord rides the chariot of the cherubim.

The first view is probably the correct one.

3. Usage in the Old Testament

a) They guarded the Garden of Eden (Genesis 3:24).
b) They are figures of gold on the Ark of the Covenant (Exodus 25:18).
c) They were great carved figures for Solomon's Temple (I Kings 6:23).
d) They appeared on the laver (I Kings 7:29).

e) They bear the chariots of the Lord (Psalm 18:10).

f) They are designated as living creatures and therefore not just imaginary symbols (Ezekiel 1 and 20).
g) Satan was an anointed cherub in God's holy mountain before sin was discovered in him (which indicates the importance and rank of cherubim in the sight of God) (Ezekiel 28:14).
h) Cherubim appear as part of the decoration of the millenial temple (Ezekiel 41:8-20).

4. Description

a) The Old Testament suggests that basically the cherubim are human in form with wings (Ezekiel 1:5 cf 10:15). *And this was their appearance: they had human form* (NASV). Ezekiel called them cherubim.

b) They have hands under their wings (Ezekiel 1:8). They held a flaming sword (Genesis 3:24).

c) They have faces (Exodus 25:20).

d) They have unusual heads.

(1) They have four faces (Ezekiel 1).
(2) They have two faces (Ezekiel 41).

e) They have eyes covering their bodies (Ezekiel 1).

f) The four faces of Ezekiel's one cherub become four cherubim and each has six wings (Revelations 4).

Cherubim can refer to a variety of creatures among the various kinds.

5. Their Meaning and Function

a) They always appear in the closest relationship to God's presence. They covered the Ark of the Covenant where God sat enthroned.

b) They are bearers of the manifestations of God when He appears in His glory (Ezekiel 1, 10; I Chronicles 28; Psalm 18:11).

c) They are guardians making inaccessible anything that is unholy in the presence of God. They guard the entrance to the paradise of God's presence (Genesis 3:24).

They overshadowed the throne of God with their wings (Exodus 25).

Why does God need guarding if He is God? He guards His holiness. He Himself doesn't need anything to guard Him, but He chose to create beings to function in this way.

They have a very privileged and exalted position. They seem to have the highest position.

d) The significance of the four faces -

It has been suggested that they signify:

(1) man - wisdom or *omniscience* because man is the only rational creature of the four faces.
(2) ox - power and strength, or *omnipotence*
(3) eagle -*omnipresence*: he sees everything
(4) lion - *sovereignity*

It has also been suggested that they symbolize the whole created order in service to God.

e) The two faces in Ezekiel 41, the face of a man and a lion, may suggest the Messiah who is both Man and the lion of Judah.

## Seraphim

1. The Hebrew Term

*saraph*

2. Etymology

a) The verb *saraph* means to burn.
b) The term is also used of the fiery serpants that bit the Israelites.

3. Usage in the Old Testament

Isaiah 6 is the only place they are mentioned.

4. Meaning and Function of the Seraphim

The ministry of the seraphim appears in connection with divine fire from the altar for the purification of the prophet's sin, and cleanses his unholiness (verse 7).

Their appearance seems to be divinely intended to symbolize certain spiritual truths:

a) Two wings covered their faces - indicates that no created being, however exalted, can bear the full vision of divine glory.

b) Two wings covered their feet - symbolize their reverence and submission.

c) With two wings they flew - indicating swiftnes in obeying the divine commands.

Their function:

a) They have the office and privilege of continually praising God and declaring His absolute Holines.

b) They are His ministers to perform His will.

## Demonology in the Old Testament

Most Christians deal with the subject of demonology, the Devil, evil spirits, and deliverance, from the New Testament standpoint only. But the Old Testament is filled with teaching on demonology, even more so than the New. The New Testament assumes a knowledge of demonology. Jesus told His disciples to cast out demons, He didn't give them a course on demonology.

1. That the Old Testament is filled with this teaching is shown by:

a) The Israelites were quite knowledgeable about demonology. The apostate Israelite in Egypt, in the wilderness wanderings, and in the later kingdom periods, actually worshipped demons and knew he was worshipping demons. They sacrificed unto demons (Deuteronomy 32:16-17 cf I Corinthians 10:20).

b) Evil spirits and their activities are mentioned in many passages:

(1) Lying spirits - I Kings 22:20-23
(2) Oppressing spirits - I Samuel 16:14-16, 23; 18:10; 19:9
(3) Occult contact with spirits - Deuteronomy 18:9ff
(4) The sacrifice to, and the worship of, demons - Deuteronmy 32:16-17; Leviticus 17:7; Psalm 106:37
(5) The habitations of demons are mentioned in Isaiah 13:21 and 34:14.
(6) Saul consulted the dead through a medium - I Samuel 28.
(7) Occultism is severely punished in the Old Testament.

(a) *Thou shalt not suffer a witch to live* (Exodus 22:18).
(b) Occultism defiles (Leviticus 19:26, 31).
(c) *I will even set my face against that soul* (Leviticus 20:6).

(d) Saul died for his transgression of consulting a medium instead of the Lord (I Chronicles 10:13ff).

c) In a real sense the Old Testament dispensation continued to the cross. Certain passages in the New Testament before Calvary give evidence that the Jews were familiar with deliverance and the need for exorcism.

(1) Matthew 12:24-27 shows that the Jews knew and practised exorcism.

(2) Acts 19:13 - Certain of the vagabond Jews were exorcists.

(3) Matthew 10:8 - Jesus commissioned the disciples to cast out demons without explanation of their reality or their presence in people.

The New Testament, written by Jews, makes absolutely no attempt at explanation or teaching on demons: their existence is taken for granted. Jesus simply told them to go and cast them out.

d) Many of the commands in the Mosaic law have reference to the prohibition of former occult practices of Israelites.

(1) *Thou shalt not seethe a kid in his mother's milk* (a sacrifice to fertility gods) (Exodus 23:19; 34:26).

(2) Leviticus 19:27-28

Pagan funeral practices

(a) rounding the corners of the hair
(b) marring the corners of the beard
(c) cutting the flesh
(d) tatooing

(3) Leviticus 20:15-16 - Bestiality (cohabitation with animals)

(4) Prohibitions against certain foods which are often found in close connection with the occult.

(a) snakes
(b) swine
(c) stork
(d) frogs
(e) various kinds of birds that dwell in ruins because ruins are habitats of demons.

These animals are appearing yet today in connection with occult literature. They were considered unclean because of this connection with the demons.

2. Origin of Demons

If God had wanted us to know He probably would have told us in the Old Testament, but He hasn't told us.

Theories:

a) Demons are fallen angels - from the book of Enoch in the Apoachrapha.

Problems:
(1) There are both fallen angels and demons in the Bible.
(2) Fallen angels are doubtless of the highest order in Satan's kingdom and rule as his lieutenants.
(3) There is no record of Jesus casting out a fallen angel; it is always a demon.
(4) Fallen angels are never said to possess people.

b) They are a fallen pre-Adamic race of man.

Problem:

There were two falls - Why didn't Adam become a demon?

c) They are spirits of the wicked dead - Josephus

Problem:

The dead do not return.

e) The Jewish tradition holds that they are the offspring of Adam and Lilith, a female demon.

3. The Sphere of Existence of Demons

a) The present.

(1) In the heavenly regions, that is, in Satan's kingdom.

In Leviticus 17:7 and Deuteronomy 32:17 it is shown that the worship of demons is the worship of the Devil. The Devil is called the god of this world, so where ever he is, there will also be some demons.

In Ephesians 6:12, they are called principalities powers, rulers of the darkness of this worle spirits of wickedness in the heavenly. Satan is called the "prince of the power of the air" in Ephesians 2:2. By implication, we can assume that where Satan is, at least part of his army will be there also. They "come down" against the world.

(2) They are present powers behind all the secular governments.

When Satan, in Luke 4, offered the governments and kingdoms of this world to Jesus, he told Jesus that they belonged to him and could give them to whomsoever he would. If they

had not been Satan's to give, it would not have been a real temptation.

An angel coming to Daniel had to get help from Michael the archangel when the Prince of Persia withstood him (Daniel 10:12-14).

They are the rulers of the darkness of this world (Ephesians 6:12).

(3) Desolated ruins and the desert - called by Jesus *the dry places*.

> *Satyrs shall dance there and owls shall dwell there* (Isaiah 13:19-21).
>
> *When an unclean spirit is cast out it walks the dry places until it finds another place to live* (Matthew 12:43).

*Owl* in King James is a mistranslation of a night demon.

(4) In people or in close connection with people to oppress, bind, influence, and control.

A man with an unclean spirit - (Mark 1:23). Jesus rebuked a fever and it left (Luke 4:38).

(5) Possibly in the pit.

Luke 8:30-31 cf Rev 9:1-11 - The implicatio1 is that Jesus could have cast those demons into the pit. They will start coming out of the pit at the start of the tribulation.

b) In the future.

In the millenium they will be in the abyss with Satan.

Isaiah 14:12-15 - Satan will be cast into the depth:
of the pit.

Revelation 20:1-2 - Satan is to be bound in the bottom.
less pit during the 1000 years.
c) Eternity.

The demons will spend eternity with the Devil in the lake of fire (Revelation 20:7-10).

4. Old Testament Exorcism

a) New Testament passages before the cross imply that exorcism was commonly practiced.

b) Josephus records Solomon practicing exorcism.

c) The Rabbinical literature deals with exorcism.

d) The fact that Jesus didn't teach them how to practice exorcism but just told them to, is evidence that it was not uncommon.

e) Protection against Satan and evil spirits is implied in the use of the blood in the Old Testament. When they put the blood on the door posts, it was for protection against an evil spirit. *He cast on them the fierceness of His anger. . .by sending evil angels among them* (Psalm 78:48-51 cf Exodus 12).

The Old Testament shows the distinction between the methods the heathen used to protect themselves from evil spirits and what God allowed to do.

The Old Testament had laws against any sort of incantation or magic rites to appease the demons or the other gods. But heathenism then and today, uses certain magical rites to invoke

the demons to leave them alone or to protect themselves from them.

5. Classes of Demons in the Old Testament

a) *se'irim* - translated demon, satyr, or he-goat.

(1) They were worshipped and sacrificed to in the Old Testament in the pre-Mosaic period (Leviticus 17:7; Deuteronomy 32:16-17).

(2) When Jeroboam fled to Egypt, he brought back the worship of demons with him (II Chronicles 11-15).

(3) The goat is very prominent in occultism. It is a class of demons and Satan himself often appears as a he-goat in black sabats, etc. He has and still does, receive worshi] as a goat. The head and features of a goat are still very prominent in occultism today. When the Devil appears, he often has three horns instead of two.

It is a fact of history that Satan appears as a goat and sometines engages in sex with the witches as a goat. In witchcraft, literal goats are trained to have sex with humans. The prohibition of bestiality in Leviticus 20:16-17 is striking at this form of witchcraft.

Demons may also appear as human bodies with animal heads for the purpose of gratifying their sex.

(4) In astrology, the goat is the tenth sign of the zodiac, Capricorn. It is considered by the ancient as the most important of the twelve because it represents the Devil.

b) *shedim* - translated demon

The word comes from a root which means *mighty one; to devastate* or *to ruin*.

In Aramaic and Arabaic it means the same thing.

Israelites sacrificed to the *shedim* in Deuteronomy 32:17 and Psalm 106:37.

In occultism this demon always appears with claws like a rooster. The demon may have animal form, but can appear in different forms.

c) *lilith* - a female night creature mistranslated screech owl.

Its is the Babylonian *lilitu*.

In Jewish folklore, not tradition, *lilith* was Adam's first wife before Eve and the offspring of that marriage was the origin of demons.

In Jewish thought, as well as occult thought, she is the female demon that seduces men at night. They don't always have to materialize to take on the functions of a person with a body.

*Incubus* takes on the characteristics of a male attack women.

*Succubus* takes on female characteristics to attack men.

This doesn't mean these demons have sex or gender. They take on these, but there are some like *lilith* that are always female.

*Lilith* is mentioned in Isaiah 34:14 as the demon that will haunt desolated Edom.

This demon is so prominent in occultism that she is mentioned by name in the Scriptures.

## Spiritism in the Old Testament

Text: Deuteronomy 18:9-14

divination - *fortune-telling*
observer of times - *soothsayer*
enchanter - *magician*
witch - *sorcerer, or sorceress*
charmer - *hypnotist*
consulter with familiar spirits - *a medium possessed by a spirit guide*
wizard - *claryvoiant, or psychic*
necromancer - *a medium who consults the dead*

(See Every Wind of Doctrine, Page 161)

Spiritism is the modern term for all these practices described in the Old Testament. Man has always been facinated by the idea of being able to uncover the secrets of the hidden, or spiritual realm, and of seeing into the unknown future. Satan has always been ready to supply substitutes for true religion and the revelation of the Word of God.

To avoid confusion, one must keep in mind that some occult functions will overlap. A fortune-teller may also be a palm reader; a water witcher may also be a psychometrist.

A wizard in the Old Testament is always in the same context with a necromancer. They are not the same thing, but their functions overlap.

1. Witchcraft of Sorcery

a) The Hebrew Terms.

*kesheph* - sorcery

*akashaph* -sorcerer, or sorceress

The forms in Syriac and Arabic mean *to cut* and *to pray*.

To cut referred to disfiguring one's body with knives and needles as is still done in pagan worship and some forms of occultism.

To pray would be the idea of communication with demons.

b) Etymology.

The term *witch* can refer to either male or female, but through common usage, it usually refers to the female, and a male witch is called a *warlock*.

When one hears the term witch, he usually thinkf of the female because sorcery has always been largely carried on by the female sex.

The King James version translates the "sorceress of Endor" as the "witch of Endor."

The witch's covens are headed by a high priestess. If a coven has both a warlock and a high priestess, it is the high priestess that leads. She is the most powerful in a coven.

The significance of the emphasis upon sorceress, the female, is the concept of fertility in witcl craft. The concept of the mother goddess predominates in witchcraft, in all occultism, even today.

The witch is thought of as a woman because most of them are. In the occult this is not necessarily true; the male and female are probably evenly divided.

c) Its practice.

(1) Sorcerers practiced consultation with the dead (I Samuel 28).

(2) They practiced magic (Exodus 7:11).

(3) They interpreted dreams (Daniel 2:2).

(4) They practiced divination; that is, the predicting of the future (Jeremiag 27:9-10).

(5) There is implied usage of drugs by sorcerers throughout the Old Testament.

There is no place in the Old Testament where it is said that the drugs of the sorcerers are to be avoided, but from a study of occultism it is seen that drugs play a prominent part: they always have and always will.

The Septuagint gives evidence that drug usage was part of the Old Testament sorcery. It translated the word for sorcery as *pharmakia*, pharmacy.

Witchcraft is translated as sorcery in the NASV (Galatians 5:20).

Drugs are still part of the ritual of occultism and sorcery. Sometimes it is taken internally as a part of the ritual and to heighten the sexual drive.

There is the magical use of drugs to ward off evil, to insure fertility, to get someone to love another.

Medical science has its origins in witchcraft and witch doctors. They are still pharmacists; that is to say, they still make the same use of drugs for both mental and physical ills as did the sorcerers. They also use hypnosis which comes right out of

witchcraft. That is why Israel and the New Testament church never had remedies, drugs, or physicians.

That is why it is not just a lack of faith when one goes to a doctor and takes drugs, it is a lack of discernment as to the source of where one gets his treatment. That is why God hates it when man turns to medical treatment. Medical treatment opens one to occult oppression and one should take himself through occult deliverance. The craft comes out of witchcraft.

2. Divination

a) The Hebrew Term.

*qesem* - divination
*kosem* - diviner

The original meaning of the verb is *to divide*.

b) Meaning.

The connection between the root *to divide* and a *diviner* is probably the idea of the astrologer who divides the heavens up into twelve sections, the signs of the Zodiac, and divines and predicts on the basis of the relationship of the stars and the planets within that particular constellation.

Divination is a more comprehensive term than astrology. An astrologer will divine with his horoscope, charts, etc, but divination includes everything that predicts or foretells the future.

c) Usage.

In the Old Testament, the diviner was a soothsayer, false prophet, fortune-teller, or anyone who predicted the future.

The diviner looked for the outcome of future events in various ways:

(1) in the entrails of sacrificed animals
(2) in the flight of birds
(3) reading signs in a cup
(4) the way arrows would fall to the ground when cast
(5) consulting the teraphim
(6) by the inspection of animal livers

Nebuchadnezzar used three of these methods: arrows, consulting the teraphim, and looking in the liver (Ezekiel 21:21).

The practice of consulting the liver was so widespread that excavations in the Near East have uncovered clay models of divination livers.

The Philistines had their diviners (I Samuel 6:2).

The witch of Endor was told to divine (I Samuel 28).

It was common among the Canaanites and condemned by God (Deuteronomy 18:10, 14).

d) The problem of Joseph's divinig cup (Genesis 44:1-7, 15).

(1) Joseph did what he did to confuse his brothers by having his servants suggest that it was used for divining, because it was his personal cup and every ruler had a divining cup. It was the most valuable possession of a ruler and was a very serious offense for someone to take it. Joseph had all the things and symbols of authority including a divining cup, but it is certain he didn't use it.

(2) Joseph himself said that he got his revelations from the Lord. His predictions, his interpretation of dreams, are all said

to be from the Lord. Not once is it said that he used his divining cup.

(3) It is entirely out of harmony with the whole Old Testament teaching to suggest that Joseph literally used his cup for divining.

(4) In the final analysis, it doesn't matter how one chooses to interpret the passage, God still forbids and condemns the practice of divining (Deuteronomy 18). There is no way one anybody could use this passage to justify divining.

3. The Necromancer ("Familiar spirit")

a) The Hebrew Term.

*'ov* - a bottle

A medium who consulted the dead was called a bottle.

The English terms comes from:

*nekros* - dead body
*manteia* - divination

Necromancer: a diviner who consults the dead.

b) Meaning.

The concept of a necromancer being called a bottle is perhaps a reference to the hollow, haunting sound that the wind or one's breath makes in an empty bottle. It suggests that haunted sound and the hollow, disembodied sound of demons speaking through trumpets in seances and the vocal chords of a medium who is in a trance.

Demons, when they come into the physical realm, need a vocal apparatus. It takes a tremendous amount of energy to speak. That is why the medium goes into a trance. Powerful spirits can create their own vocal chords, but they need something to magnify their voice, and that would give them a hollow sound.

When the demons don't show up at a seance, the medium will impersonate a demon through ventriloquism.

The Septuagint translates *'ov* to the Greek word for ventriloquist.

Isaiah 8:19 speaks of necromancers as those who chirp and mutter.

> *and thy speech whall be low out of the dust, and thy voice shall be as of one that hath a familliar spirit* (Isaiah 29:4).

c) Usage.

*'ov* appears in: Leviticus 19:31; 20:6; 20:17; Deuteronomy 18:11; II Kings 21:6; 23:24; I Chronicles 10:13; II Chronicles 35:6; Isaiah 19:3

The most complete account of what an *'ov* does is in I Samuel 28. Saul told her to divine for him, and call up whomsoever he asked her to. She is called there a *mistress of necromancing* - literally the possessor of the bottle, Saul died for this act.

d) "Familiar spirit" is an inaccurate translation.

The reason the King James translators used that term is because that the medium is possessed with a spirit of divination. It is a familiar spirit in the sense that it is the same spirit that manifests itself at every seance.

What actually happened in Saul's day and what actually happens in a seance?

The *'ov* is a trance medium. Some mediums don't go into trances, but a trance medium does. The demon takes total possession while the medium is in a trance. The medium cannot be touched. Ectoplasm comes out of the orifices of the body: especially the sexual ones. Ectoplasm can be touched when the manifesting demon permits it. Otherwise, if touched uninvited, the ectoplasm will rush back into the body of the medium. Because of its solid state it will seriously injure or kill the medium.

Some mediums have spirit guides. They are always allegedly the spirits of deceased celebrities. They act as intermediary between the living and the dead. When the medium goes into a trance, the guide speaking through the medium acts like he goes to get the spirit of dead persons, and impersonates them.

4. The Wizard

a) The Hebrew Term.

*yiddeoni* - to know

Wizard is from the old English term *wyzard*, meaning a wise one.

A wizard is a knower; someone who is wise in occult knowledge, in the ways of the spirit world.

b) Usage.

The wizard is always mentioned in the Old Testament in connection with necromancers. Apparently the two functions overlap.

The source of their knowledge is not of God (Isaiah 8:19).

The wizard's knowledge will defile those who seek it. Occult knowledge of any kind defiles the person who seeks it (Leviticus 19:31).

Wizards are forbidden along with other occult practioners (Deuteronomy 18:11).

Saul had put away those that had familiar spirits, and the wizards (I Samuel 28:13).

Manasseh dealt with a familiar spirit and with wizards (II Chronicles 33:6).

A wizard is a knower, a knowing one, with respect to occult knowledge.

5. Magician

1) The Hebrew Term.

*chartim* - an engraver, a scribe, writer; and so to draw magical lines or circles through derived meaning.

It is the art of working wonders beyond the ordinary powers of man.

The engraver was skilled in the use of his hands, and so the term was applied to the ones who were skilled in creating an illusion with their hands.

b) Usage.

(1) Magicians were in Egypt.

Pharoah called for his magicians and wise men to interpret his dreams and they could not (Genesis 41:8).

Pharoah's magicians did the same miracles as Moses up to a point, but with the power of Satan. But they were limited (Exodus 8:18).

(2) Magicians were in Babylon.

Daniel and his three friends were found to be ten times better than all the magicians and astrologers (Daniel 1:20).

All the magicians and astrologers could not interpret Nebuchadnezzar's dreams (Daniel 2:2ff).

(3) Magicians held high positions in the courts of both Pharoah and Nebuchadnezzer.

4) Israel was severely condemned for practicin@ magic, sorcery and divination (Isaiah 47:10ff).

Did Pharaoh's magicians actually duplicate Moses miracles or was it slight of hand?

There is a difference between a genuine magician and today's counterpart who is an entertainer of vaudeville.

A magician throughout history was one who could cast spells, work magic, work charms, but like the mediums, when the spirits don't show up, they faked it.

The stage entertainers of today, even though they are involved in the occult, practice slight of hand. But Pharaoh's magicians were duplicating the miracles of Moses up to a point. God said He would harden Pharoah's heart, and He did it by allowing his magicians to do these wonders.

II Thessalonians 2:9 tells of the signs and lying wonders that the anti-Christ will do, by the power of Satan. Though they are called lying wonders it doesn't mean that they aren't real. They are real wonders that lie to deceive.

Jesus warns of many who will deceive in the latter days (Matthew 24:6 ff).

Anti-Christ and the false prophet will work miracles (Revelation 13:11-15).

The attitude of the Bible is always hostile toward magicians.

Simon, a magician, was said to have been in the bondage of iniquity (Acts 8:9-24).

Elymus, a magician, is said to have been an instrument of the devil (Acts 14:6-12).

Magic is forbidden to the Childret of Israel (Deuteronoomy 18:10, 11).

Manasseh's wickedness included consulting with magicians (II Kings 21:6).

Those who practiced magic brought their books to be burned when they were converted (Acts 19:19).

6. Soothsayer

a) The Hebrew Term.

*anan* - cloud

b) Usage.

Why a cloud?

Regarding the heavens: a soothsayer is looking up, he is divining. He is predicting future events by observing the movements of the stars and planets.

They are called stargazers, so cloudgazer is not surprising. They may have divined by the movement of the clouds.

7. Enchanter

a) The Hebrew Term.

*nachash* - to murmur; to his; to divine

b) Usage.

The same term means a serpent. The serpent can charm or enchant a bird. The bird is hypnotized through the eyegate until the snake can get close enough to kill it.

It is condemned by God (Deuteronomy 18:10).

Israel was exhorted not to listen to her enchanters (Jeremiah 27:9).

The use of enchantments is forbidden (Leviticus 19:26).

The fact that God brought Israel out of Egypt without the use of enchantments is to the glory of the Lord (Numbers 23:23).

8. Charmers

a) The Hebrew Term.

*cheber* - to spell; to charm

b) Usage.

Enchanter and charmer are very similar but the distinction is:

The enchanter emphasized the casting of spells on people. The charmer was a hypnotist, working through the eyegate to reach the mind and spirit.

## Satan

1. His existence and Personality

a) His existence is confirmed because he is mentioned in six different books in the Old Testament: Genesis, Job, Isaiah, Ezekiel, Zechariah, and I Chronicles.

He is mentioned in every book of the New Testament.

b) He is a personality.

(1) Personal pronouns are used of him.

(2) He has the marks of personality.

(a) He can speak (Job 1, 2; Genesis 3; Zechariah 3).
(b) He has a will and purpose to perform (Isaiah 14:12-14).

2. His Nature

a) He is a created being. He is not co-eternal with God (Ezekiel 28:15).

b) He is of the order of beings of cherubim, the highest order of beings in heaven (Jude 8-9).

3. Names Applied to Satan in the Old Testament

a) Satan

b) Serpent (Genesis 3 cf Rev 12:9)

c) Baalzebub

In the New Testament he is called the devil; dragon; tempter; the prince of demons; the god of this world; prince of the power of the air; and the accuser.

4. His Career

a) Before his fall he was in the Holy Mountain of God (Ezekiel 28:14; Isaiah 14:12-13).

b) At present he is:

(1) In the heavenly regions

(2) In the throne room of God when permitted (Job 1:7; Zechariah 3:1).

(3) On the earth.

c) In the future (Revelation 20):

(1) He will be in the pit for a 1000 years.

(2) He will then be released for a short period.

(3) He will be in the lake of fire for eternity.

His relationship all through his ever increasingly degrading, degenerating destiny with this world system:

a) He excercises general control over the entire world (I John 5:19).

Because of the victory of Jesus at Calvary, and through faith, we are not part of the world ever though we are in it, so his control is not over Christians.

b) He excercises political control; he is in charge of world governments (Luke 4; John 12:31). God is in control of everything, but under that Satan has political control. He is the ruler of darkness of this world. They are his by usurption and he will have to release them, but they are nevertheless his now.

c) He has ecclesiastical control over the apostate system of religion. He is behind all the errors cults, false doctrines.

There are many other places where he has influence even though he doesn't have absolute control.

He is called the world's god, the god of this age (II Corinthians 4:4).

d) He has his own ministry (II Corinthians 11:13-15).

e) He exercises spiritual control over the whole world (Matthew 13:38).

f) He is the father of sinners (John 8:44).

5. The Meaning of the Term

Satan means *adversary*

6. Usage of the Term in the Old Testament

a) adversary.

(1) refers to one's enemies (I Kings 5:4).

(2) lest he (David) be an adversar) to us (I Samuel 29:4).

(3) David asked the sons of Zeruiah why they should be adversaries to him (II Samuel 19:22).

(4) *They also that render good for evil are mine adversaries* (Psalm 38:20).

(5) *and the Angel of the Lord stood in the way for an adversary against him* (Numbers 22:22).

b) Adversary - Satan

(1) *and Satan standing at his right hand to resist him* (to be his adversary) (Zechariah 3:1).

(2) *Satan presented himself before God* (Job 1:6).

(3) *and Satan stood up against Israel, and provoked David to number Israel*(I Chronicles 21:1).

7. Problem Passages

a) The serpent.

Question: Is Satan a serpent?

He is called a serpent, not Satan, in Genesis 3.

He is called the serpent in Revelation 12:9.

The serpent appears repeatedly in occultism as representing the Devil.

Ezekiel 28 shows that he was not a serpent, but one of the cherubim.

Conclusion: He is not a literal serpent.

Serpent is used to describe his evil personage because it describes his deceptive, poisonous nature. He charms, he deceives. His teachings poison man with illnes and the pollution of sin.

Satan isn't a serpent, but he has the serpentinE nature: deceptive, sly, subtle, poisonous.

Satan as an evil spirit possessed a serpent in the Garden, and then spoke through it.

Prior to Satan's possession of the reptile, he was invisible so Eve could neither hear him or see him. He had to possess something in order to communicate.

Why a serpent?

(1) There were no other humans that he could speak through, and apparently Adam and Eve could communicate with the beasts.

(2) The serpent was the most wise and intelligeI of all the beasts, and apparently could talk. Eve didn't express any surprise to hear it talking.

The curse was on the serpent, and it was to crawl on its belly. We don't know what form the serpent had before then.

(3) The serpent was a rational creature engaging in a theological discussion with Eve.

The serpent was used by Satan: Satan was not the serpent.

The serpent beguiled Eve (II Corinthians 11:3).

The serpent, the Devil, Satan, and the dragon are said to be all the same personality (Revelation 16:20).

It appears that the serpent was a rational creature just below the level of man who could communicate with man.

Between the Testaments, the Jews made this connection between Satan and the serpent (Wisdom 2:24).

Romans 16:20 connects Satan with the serpent of of Genesis 3.

b) The spirit of evil.

(1) *then God sent an evil spirit between Abimelech and the men of Shechem* (Judges 9:23).

(2) an evil spirit from God troubled Saul (I Samuel 16:14-16).

(3) The Lord sent a lying spirit to Ahab (I Kings 22:22).

Although it is said that God sent these evil spirits, the full revelation of the New Testamen shows that all these evil spirits and demons are under the direct control of the Devil. This is no contradiction since God is in sovereign control of everything including Satan.

c) Baalzebub.

Ahaziah sent to enquire of Baalzebub whether or not he would recover (II Kings 1:2).

This is the only mention of him in the Old Testament.

The name is supposed to mean *the lord of the flies*. Archeologists excavating Philistine cities have uncovered golden images of flies. These were probably worshipped since the "lord of the flies" was the god of Ekron.

The Philistines often made images of pestilences as an appeasement to the gods. These images could have been kept as a sacred appeasement of the pestilence of flies that plagued them.

The Philistines made golden images of their emerods and mice as an appeasement to God for having His ark in their possession (I Samuel 5:9; 6:2ff).

In the New Testament:

(1) Jesus identifies Beelzebub with the kingdom of Satan (Matthew 12:26).

(2) Jesus calls Beelzebub the prince of demons (Mark 3:22).

Through the development of theology between the Testaments, Beelzebub came to mean more than the god of the Philistines, but came to be a name for Satan himself.

Why? Some suggestions:

(1) The Philistines were worshipping the god of Ekron, who was the Devil, and this was his name.

(2) The Jews believed that all heathen gods were demons (I Corinthians 10:20).

(3) Since a king of Israel bypassed Yahweh, their God, to go to the Philistine god, then the implication was that it was a very important god. They knew him as the chief of heathen gods, or Satan.

d) The king of Babylon and the king of Tyre.

Conservatives have always believed that both refer to Satan.

(1) The king of Babylon (Is 14:1-20).

Three views:

(a) This passage refers to the historical king of Babylon alone.

(b) It refers to Satan alone who is addressed as the King of Babylon.

(c) The correct view: This passage refers to both Anti-Christ and to Satan, and not to the king of Babylon at all.

That the third view is Corinthians rect is seen by:

(a) The passage is primarily prophetic and refers to the future king of the final Babylon which is Anti-Christ.

(b) The language moves beyond Anti-Christ and refers directly to Satan himself (verses 12-14), by whose authority Anti-Christ will rule.

(c) In verses 15 and following, the passage turns back to the future king of Babylon: Anti-Christ.

(d) The validity of this view is indicated in that the passage refers to Israel's day of rest and triumph over her oppressors which has not been fulfilled yet. *and it shall come to pass in the day that the Lord shall give Israel her rest* (verse 3).

(e) The Bible clearly teaches a Babylon yet to come and its ruler will be Anti-Chri (Revelation 17 & 18). Anti-Christ will rule over the future kingdom (Revelation 13 & 17).

When Anti-Christ comes he will be empowered by Satan (Revelation 13:4).

There are several passages where Satan is addressed through others that he influences and possesses.

(a) God addressed Satan through the serpent (Genesis 3).

(b) Jesus addressed Satan through Peter (Matthew 16:22-23).

(c) Jesus addressed Satan through Judas (John 13: 27).

The language of Isaiah 14 cannot be limited to addressing a mere man. God is referring to Satan himself through the king of the future Bablyon, Ant-Christ.

(2) The king of Tyre (Ezekiel 28:1-19).

The same things are said of Anti-Christ in II Thessalonians 2.

From the Introduction to Old Testament Prophets, pp 307-308:

(a) He is called the perfect number; he is perfect and complete as far as wisdom and beauty are concerned (verse 12).

(b) Thou hast been in Eden the garden of God (verses 13 & 14). This was not the garden of Adam and Eve, but in the garden of God where he was covered with every imaginable splendor.

(c) He is twice referred to as being createc but Adam was the only man created. All others have been born (verses 13 & 15).

(d) Verse 14 - He was (past tense) the anointed cherub that covered the mercy seat. No amount of spiritualizing can deal with this in any other way than of referring to a spiritual being.

The cherub always appears in the closest relationship to God, bearing the throne when God manifests Himself in His glory (Ezekiel 1:9-11; Psalm 18:11).

They appear as guardians of the inaccessibility of His holy presence (Exodus 25:20; I Chronicles 28:18; Genesis 3:24).

(e) Verse 14 - God appointed him to a position at His eternal throne, the holy mountain, signifying the center of His divine rule and government (Joel 3:17; Isiah 2:2; 13:13).

(f) Verse 14 - walking "in the midst of the stones of fire" doubtless signifies the divine presence of God and His glory around whose feet Ezekiel beheld the appearance of fire.

(g) Verse 15 - He was perfect in all his way from the day he was created. The king of Tyre was neither perfect nor created.

(h) Verse 17 - He made a fool out of himself over his beauty. I Timothy 3:6 says that Satan fell into condemnation because of his pride.

(i) Verses 16-19 - describes precisely the fate for Satan in Revelation 12:7-9; 20:10; Isaiah 14:12, 15-20.

## The Angel of The Lord

1. The Hebrew Term

*Malak Yahweh*

There are over 200 titles and designations of the Messiah in the Bible and this is the most often used.

2. Usage in the Old Testament

a) Zechariah 1:8-11 - The man on the red horse in verse 8 who stood among the trees in verse 10 is called the Angel of the Lord in verse 11. This is more than an angel, He is Diety, the preincarnate Christ.

b) Genesis 16:9-13 - He appeared to Hagar. She called the name Yahweh that spoke to her "Thou God seest me."

c) Genesis 18:1-3 - He appeared as a man to Abraham. Yahweh appeared to him, but Abraham saw three men, one of which was Yahweh. He called Him *Adonai*, the term for Diety.

d) Genesis 21:11-12, 18 - The Angel of the Lord who spoke to Abraham at the time of the sacrifice of Isaac called Himself Yahweh.

e) Genesis 19:24 - The Lord rained down fire and brimstone from the Lord.

f) Genesis 31:11-13 - The Angel of God appeared to Jacob and said "I am the God of Bethel."

g) Genesis 32:24-30 - Jacob wrestled with a man and called Him God.

h) Exodus 3:2-6 - The Angel of the Lord appeared unto Moses in the flame of the burning bush and said, "I am the God of they father, Abraham, Isaac and Jacob."

i) Exodus 23:20-21 - The Angel that was sent before them in the wilderness was no ordinary angel because:

(1) They were commanded to obey Him.

(2) They were to abstain from provoking this Angel to anger because He had the power to forgive or withhold forgiveness.

(3) The presence of God was within this Angel (within His inward parts).

j) Exodus 13:21; 14:19 The Angel in the pillar of fire and the cloud was called the *Malak Yahweh*.

k) Joshua 5:13-15 - The Captain of the host of the Lord: Joshua fell on his face and worshipped Him. Joshua was told to take off his shoes as Moses had been told. This was the God of Moses telling Joshua that He was the same God.

In Exodus 23 and 33 God promised the Israelites that He would send His Angel before them when they got ready to enter into the promised land. The Angel was telling Joshua that He had now come.

The early church fathers generally agreed that all of these appearances of the Angel of the Lord were appearances of the pre-incarnate Christ.

Clement in the second century said:

"To Him did Moses bear witness; and the Lord received fire from the Lord, and rained it down. Him did Jacob see as a man and said, 'I have seen God face to face and my soul is preserved.' Him did Abraham entertain and acknowledge Him to be the Judge and his Lord. Him did Moses see in the bush. Him did Joshua, the son of Nun see as the Captain of the Lord's host, for assistance against the host of Jericho."

3. Other Theophanies

a) Judges 2 - To Israel
b) Judges 6:11 - To Gideon

c) Judges 13 - To the parents of Samson
d) II Samuel 24 - To Israel when God sent the great pestilence as a result of David's sin of numbering Israel.
e) I Kings 19 - He fed Elijah
f) Malachi 3:1 - As a messenger
g) Psalm 34:7 - As the deliverer of those who fear Him.

Students of the Bible have generally concluded that *Malak Yahweh* is Diety, a theophany, a temporary manifestation of the pre-incarnate Christ in the Old Testament.

In the New Testament, after the incarnation, howevi the angels are never *Malak Yahweh*. They are alway, ordinary angels.

After His incarnation, when Jesus appears, He appeaars as Jesus of Nazareth in His glorified body.

# Worship

## Mosaism

1. Essential Character of this Worship

a) Ritualism.

Old Testament rituals are patterns of spiritual realities. The New Testament is based on the assumption that one understands these symbols.

Rituals are outward signs of internal truths. That is why they are given in such detail.

The law was the shadow of good things to come (Hebrews 9:1-12; 10:1).

We can now enter into the Holy of Holies (Hebrews 10:18-21).

The covenant relationship between God and Israel was expressed in ritual worship. Since the aim of the covenant was to express in a graphic manner the need of cleansing from sin and holiness before God, the Mosaic ritual was intended as a visible conscious symbol of this truth.

However, the ritual was not simply a system of outward signs of internal truths, but from the standpoint of the law, it was the necessary vehicle for the actual realization of obtaining forgiveness and having fellowhsip with God.

For example, sacrifice did not symbolize forgiveness of sins and the propiation of God's wrath apart from the actual realization of its effects. It was not merely a symbol.

b) The place of the Scriptures in public worship.

The place of the Word in public worship seems to be subordinate to the ritual in the Old Testament. The proclamation of the Word does not appear as the central aspect of Old Testament worship as it is in the New Testament church.

The liturgical church systems have identified themselves with the Old Testament ritual and not with the New Testament church. The altar is still central and the pulpit is to one side.

A church emphasizes what they have placed in the center - the pulpit indicates the Word over ritual; the altar indicates emphasis on ritual over the Word.

It is not clear how, yet the Word was to be taught by the priests. There is no mention of services being held to teach the Word, yet they were required to teach. *They shall teach Jacob thy judgments, and Israel thy law* (Deuteronomy 33:10). The priest somehow communicated the Word to the people.

In Deuteronomy 31:10-11, the law was to be read to all Israel every seven years in connection with the Feast of Tabernacles.

The major responsibility for teaching the Word was in the home. Parents were commanded to teach their children the law.

The parents were to teach their children diligently (Deuteronomy 6:1-15). They were to talk about the Word as they sat in the house, walked by the way; when they got up, when they went to bed. Their communication of the Word of God was to be Israel's bread. The law, the Word, was to be the subject of their conversation. They didn't need someone else to do their teaching. They were commanded to live and speak the law.

The rise of the synagogue and the teaching of the Word and the weekly exhortations of the Word came with the exile in 586 B.C. The synagogue just appeared. There was no place for ritual because their temple was destroyed. The emphasis was on the public teaching of the Word.

2. The Place of Worship

a) The requisites for a place of worship.

God was very concerned about the place of worship. Because the heathen worshipped and sacrificed under every green tree and on every hill, God was concerned that His people did not do the same.

(1) The patriarchal period.

The places of worship were altars that the patriarchs would set up. They would set up altars where:

(a) God appeared to them (Genesis 12:7).
(b) Where the patriarchs would call upon the Lord (Genesis 12:8).

The most ancient and simplest place of worship then, was the alter, first mentioned in Genesis 8:20 where-Noah builded an altar after the flood, and sacrificed to God.

It is implied in Genesis 4:4 in the sacrifice of Abel. There is no mention of an altar here, but it was forbidden to sacrifice on the ground.

The height of an altar signified that the person was lifting up the sacrifice in offering it up to God.

The word for altar is taken from the word for sacrifice.

sacrifice - *zabah*
altar - *mizbeah*

The patriarchs had no place set aside for meeting for worship, but the head of the family acted as priest for his family.

(2) The Mosaic period.

God became very strict about the place of worship. The only place where they were allowed to worship was in the place where God Himself designated (Deuteronomy 12:1-14).

The Lord commanded them that they could only sacrifice in the place that He would choose which was going to be Jerusalem.

The sanctuary was to be one for two reasons

(a) to avoid idolatry
(b) to keep the people in theocratic and spiritual unity.

As soon as the Israelites started sacrificil in more than one place, they started worshiping in their own way and fell into idolatry.

(3) The problem of Exodus 20 and Deuteronomy 12.

The critics try to take these passages to prove that Deuteronomy was written much later and not by Moses.

Exodus 20:24 says that they could offer in many places and Deuteronomy 12 commands them to worship in one place specifically.

Exodus 20:24 is referring to the many places where they stopped and set up their tabernacle during their wilderness wanderings.

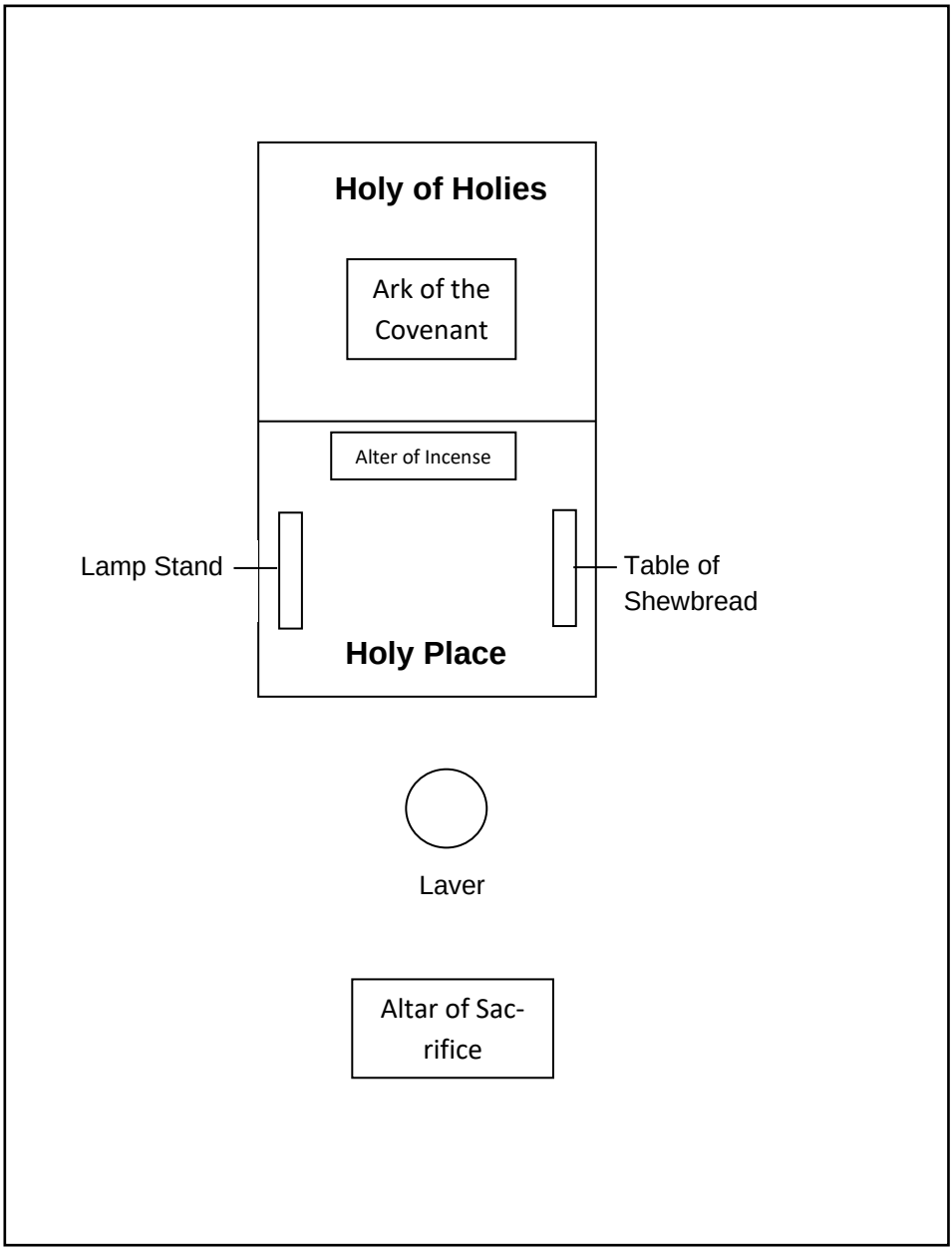
God commanded that all offerings were to be brought to the door of the tabernacle (Leviticus 17:1-5) giving the same restrictions as in Deuteronomy 12.

The one place were they were allowed to worship was at the door of the tabernacle which moved to many places.

(4) The locations of the tabernacle.

(a) Gilgal (Joshua 4:19)
(b) Ebal (Josh 8:30-35)
(c) Shiloh (Joshua 18:1) (it remained het during the time of the Judges)
(d) Nob (I Samuel 21:1-9)
(e) Gibeon (I Chronicles 16:39) (reign of David)
(f) Jerusalem (I Kings 5) (Solomon's temp] started - it remained here permanently)

b) The arrangement of the Mosaic sanctuary the tabernacle.



(1) General description.

The Mosaic sanctuary was a tent called the "Tent of Meeting" or sometimes called the "Tent of Testimony."

The tabernacle proper was made of planks of acacia wood. The tent over the tabernacle was to protect it from the weather.
There were three tents covering the tabernacle.

The tabernacle was divided into two rooms. The Holy Place was 15' by 30' and 15' high. The Holy of Holies was a perfect cube containing only the Ark of the Covenant.

(2) The furnishings of the tabernacle.

(a) The altar of burnt offering.

Dimensions: 7½ by 7½ and 4½ feet high

It was made of acacia boards covered with bronze to protect it from the heat. It was hollow and surrounded the altar inside which was of stone, or was sometimes made of earth in the wilderness wanderings.

There were steps up to the altar and it was on a raised platform. The priests walked up an incline to the altar so that their robes would not flutter and expose their nakedness.

(b) Laver.

The laver was a great bronze (or copper) bowl where the priests washed before they ministered before the altar or in the Holy Place.

(c) Table of shewbread.

Dimensions: 3 by 1½ and 2 feet high

The Hebrew called it the Table of the Presence (Numbers 4:7). There were twelve loaves placed on the table. Each Sabbath the priests ate the bread and replaced it with a fresh supply. It was made of fine flour with no leaven.

(d) The Golden lampstand.

It had seven branches. At the top of each was an almond-shaped bowl filled with pure olive oil. It was trimmed and lit daily at the time of the morning and evening sacrifice. It was about 5½ feet high and 3½ feet wide.

(e) The altar of incense.

Dimensions: 1½ by 1½ and 3 feet high.

It was sometimes called the Golden Altar. It was made of acacia wood overlaid with pure gold. It was right before the veil that hid God's presence.

(f) Ark of the Covenant.

The Ark of the Covenant was also called the Ark of the Testimony. It contained the two tables of law. On the top of the ark was a solid gold plate called in King James the "mercy seat" but is called the propitiatory.

The Hebrew word was *kapporeth* from *kipper* - to cover. This was the place where God's wrath is propitiated. The mercy seat was covered by two cherubim's outstretched wings.

Dimensions: 3.75' by 2.25' and 2.25' high.

The most important part of the ark was the slab of pure gold on top. Not only was it the lid, but it was also the seat of the throne of God. He was actually enthroned on this seat.

Poles for bearing the ark stayed in the ark's carrying rings because no one was allowed to touch the ark, not even the High Priest. It stayed in the Holy of Holies, hidden in darkness. Even when the High Priest went in once a year, and even though it was totally dark, he had to take a censor of incense ahead of him to fill the room with smoke so he could not see the ark. When the ark was transported, it was always carried covered.

(g) Veil.

It was made of the finest of linen embroidered with cherubim. It separated the Holy of Holies from the eyes of everyone.

c) The meaning and symbolism of the sanctuary.

All of this typifies Christ and points to Him and His redemptive work.

(1) Its three divisions.

(a) The outer court - the covenant people were allowed here, but no Gentile.

(b) The Holy Place - was veiled but lit. Only the anointed priesthood was allowec to enter here.

(c) The Holy of Holies - was veiled and in darkness. The High Priest alone was allowed to enter with the blood of atonement for Israel.

The basic meaning:

The sanctuary was called the "tent of meeting" - that is the meeting place -between God and His people. Here God literally dwelt in the midst of His people, but by virtue of the veil between Him and the people and by virtue of the fact that only the priesthood could minister to Him for the people, then the people were made conscious that though He condescended to dwell in their midst, yet because of their sinfulnesE this communion could not be realized directly. But only through the consecrated mediators, the priesthood. So the people were limited to the outer court.

Lest the priests forget that they were only symbolically holy, they were limited to the Holy Place to minister on behalf of the people. Only the High Priest, after a special ritual, could enter the Holy of Holies, and that only once a year. The High Priest entering the Holy of Holies typified what Christ did when He brought His blood for an atonement to God (Hebrews 9 and 10).

These three divisions emphasized the separation between a holy God and a sinful people and the need of mediators and intercessors to minister on their behalf.

But the significance of this is that the very fact that God condescended to dwell among them and instituted a system of sacrifice in which a substitute's blood could be accepted in the place of the sinner's blood; instituted an altar which was the way into His forgiveness and grace and held out the hope that there would eventually be a way made into His presence permanently.

(2) The sacred furnishings.

(a) The altar of burnt offering.

This alone was available to the congregation. Here was the Jew's communion with God. He had to come to the altar by the

way of blood sacrifice and then only by faith. This altar stood betweeI him and God.

The four horns on the altar symbolized divine power for salvation and help.

(b) The laver.

This is where the priest had to symbolically purify himself. It signified that he was to carry out the ministry of reconcilliation on behalf of the people and was required to sanctify his own life first. So he washed to show that he was symbolically clean before he served at the altar on behalf of the people.

(c) The altar of incense.

The incense burned perpetually there and it signified the prayers and intercessions of the priests on behalf of the people.

In Numbers 16:46 the priest took fire from the altar of incense and stopped the plague of God against the people for their sins. This was an emblem of High Priestly intercession.

Jesus became our High Priest before the throne, and offers His prayer on our behalf (Hebrews 7:25).

(d) The table of shewbread.

This is also called the table of the Presence. The twelve loaves on the table represented the twelve tribes of Israel. It signified the presence of God in the midst of Israel to provide their daily bread for them; that Israel owed her provisions to God.

(e) The golden 1ampstand.

The light of the burning of the pure olive oil signified the pure light of revelation that only Israel had. It was perfect revelation because the number seven symbolizes perfection.

God showed His word unto Jacob, His statutes and His judgments unto Israel and not to any other nation (Psalm 147:19-20).

The seven branches of the 1ampstand signified the completeness of revelation.

(f) The Ark of the Covenant.

This was the throne for Israel's King and His presence among His people.

> *And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat* (Leviticus 16:2).
>
> *This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee* (Exodus 29:42-46).
>
> *And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel* (Exodus 25:22).

The propitiatory was the most important part of the ark because He said that this was where He would manifest Himself, between the cherubim. That is why the highest act of atonement in the Old Testament was for the High Priest, who typified Christ, to take the blood of atonement once a year and sprinkle it on the propitiatory.

The significance of the ark is to be seen in its three parts:

i) In the ark were the two tables of the Law that God gave Moses. That meant that God sat enthroned in Israel on the basis of the Law Covenant made with them. He sat on the Law. That is why the Law could not be violated without affecting God.

ii) It was a continual testimony against their sins and the need of propitiating God's wrath.

iii) The mercy seat covered the broken Law. It was a covering and that is why it was sprinkled with blood. God's grace even provided the blood of atonement. By the blood of atonement given by God's grace, then the wrath of God was covered over.

The mercy seat was the meeting place of mercy and justice.

(2) The deeper meaning of the tabernacle.

The book of Hebrews was written to show that the divine plan now unfolding at this end of the age was revealed in shadow and in type in the Old Testament.

The three divisions suggest three realms of the Christian's spiritual experience.

(a) The outer court which is *salvation* (Ephesians 1:4-12).

(b) The Holy Place is the realm of the Baptism of the Holy Spirit - *the anointing* (Ephesians 1:13-14).

(c) The Holy of Holies is the realm of the *fullness of God* (Ephesians 3:19; 4:13).

The veil separated God from the people in the tabernacle and Christ (Hebrews 10) separated part of the veil so that through His blood on the altar we can get into the throne room or the presence of God. All Christians havE access by faith to the presence of God.

But, it is one thing to have access, but it is another thing to abide there. Very few are abiding in the presence of God.

How do these three divisions suggest the spiritual experience?

(a) The outer court suggests the *Kingdom realm*: the place of life. The IsraelitE could come in here but no farther.

This suggests the place where a Christian receives life. This is where all Christians are. When one believes, he is ushered into the Kingdom realm. When a person believes he is ushered into the Kingdom of Heaven (Ephesians 1:4-12).

(b) The Holy Place suggets the *spiritual realm*. This is the place of anointing and ministry. It speaks of those who are anointed with the Baptism of the Holy Spirit. Without the anointing no priest could enter here. The priests were especially anointed with oil, symbolic of the Holy Spirit, and they ministered in the Holy Place on behalf of the people.

We are all now priests with the anointing of the Holy Spirit and we minister to one another in body ministry (Ephesians 4:13-14).

But ye are a chosen generation a royal priesthood, an holy nation, a peculiar people (I Peter 2:9)

Peter was writing to charismatic Christians. Every Christian is a priest, but not every priest is anointed. Not every priest and Levite was anointed in the Old Testament.

All Christians in the New Testament had the anointing so they could minister. In Acts 8 they all went out and preached the Word. Philip, who was a deacon, had a great miracle and deliverance ministry.

(c) The Holy of Holies is the *realm of the Spirit* - that is, God.

No one could get in here except the High Priest with the blood of atonement and that only once a year. This is the place of the presence of God: the fulness of God (Ephessians 3:19; 4:13).

This is a growth. To get to this realm and stay there is something one grows into: His fullness.

One can have life in the Kingdom realm and not have the power, the anointing. One can have the anointing, but not be mature. One can have the power and not know what it is for.

Being born of the Spirit puts us in the Kingdom realm.

Being baptized of the Spirit puts us in the power, or anointed, realm, the ministry realm.

Being perfected by the Spirit puts us in the Realm of the Spirit, the fullness of God.

No Christian who stops with John 3:16 will know the power of God; no Christia1 who doesn't pick up the cross will ever abide in the fullness of God.

All Christians are *admitted* to the presence of God through faith, but it is quite another matter to *abide* there.

Psalms 91 speaks of abiding in the presence of God. It is not God's will for us to stop with the Kingdom experience, or with the anointing, but to pick up the cross and follow Jesus (Ephesians 3 & 4).

Faith in Christ gives us the right of access. The crucified life and a life of faith gives us the right of abiding. If we abide in Him and His words abide in us, we can ask what we will and it shall be done (John 15:7). That implies that this isn't true of all Christians. Psalms 91 promises many things on the condition that Psalms 91 is true: that one is abiding in the presence of God.

In Revelations 7 the saved out of the tribulation stand *before* the throne of God. But in Revelations 3:21, overcomers are sitting *on* the throne with Jesus.

Not only will overcomers si1 on the trhone with Christ, but they will rule with Christ.

We will not get into the realm of the Spirit, the fullness of God, without picking up our cross. Our standing is already there through faith, but we can't abide there without picking up our cross.

In Psalm 103:7, Moses is contrasted with Israel. Israel saw His miracles. That is the anointed realm and that is where most charismatics stay. But to Moses He revealed the deeper things: His ways; the revelation of His will. All Israel constituted the people of God, but only Moses was allowed into His presence.

Everything in the tabernacle speaks of Jesus and only Jesus. Everything that God has said to the world has been through Christ.

But that doesn't mean some spiritual significance should be attached to every board, every socket. If that happens you can be led into all sorts of deception.

But every concept of the tabernacle is the work of Christ symbolized.

The revelation is of the cross. The only way to walk is the bread of life. We have to feed on it. That gives us the faith. Faith cometh by hearing the Word.

Believing has to be supplement by prayer and intercession: faith being objectified in words.

Summary of the Ritualism

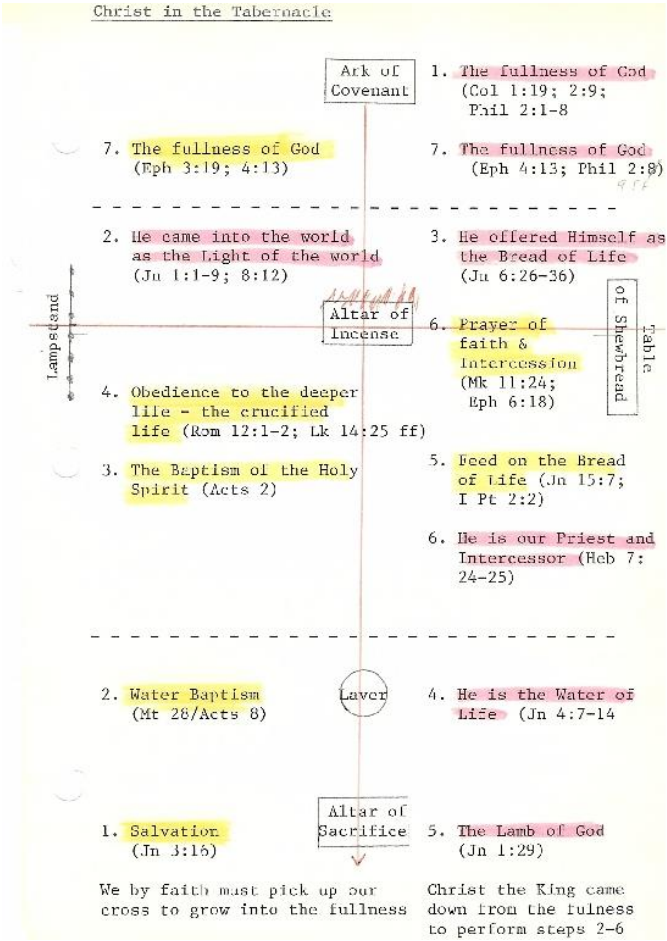
Old Testament ritual is not just meaningless form but the rituals are patterns of spiritual realities.

There was a first tabernacle that was only typical, that is, a figure of things to come, as was the sacrifice, the office of the High Priest and the Holy Place (Hebrews 9:1-12).

These were not just types of spiritual truths, but spiritual truths. The New Testament is based on the assumption that we understand these outward signs of internal truths and realities.

The covenant relationship between God and Israel was expressed in ritual worship (Jesus in John 4:24 said that the time was coming when one did not worship God in form, but in truth and spirit), because He was teaching them by type the spiritual realities. Since the aim of the covenant was the same as the aim of teaching the Word, the aim of the covenant was to ex-

press in a graphic manner the need of cleansing and holiness before God, then the Mosaic covenant was intended to be a conscious symbol of this fact.




The Old Testament becomes meaningful and significant in the light of the fact that the sacrifices and the ritual were not meaningless things to them but was adequate for the dispensation God intended it should serve. They were the necessary vehicles by which they got into fellowship with God.

Sacrifice is required to get into fellowship with God and in our case, it is through faith in the once-offered sacrifice of Jesus Christ.

Sacrifice did not symbolize forgiveness from sin apart from the actual realization of forgiveness. While the blood of bulls and goats could not take away sins, yet God forgave sin when they offered a sacrifice. It was the way to be forgiven.

Understanding the doctrine of Christ's sacrifice requires understanding of the Old Testament sacrifice.

3. The Content of Mosaic Worship

a) The doctrine of sacrifice.

(1) The origin of sacrifice.

(a) Critical theories of origin.

Critics of the Old Testament hold that sacrifice is of human origin.

i) The gift theory.

Sacrifices were originally just presents offered to the god to establish good relations or get some favor from their god.

ii) The magic theory.

Through the offering of the blood of the substitution the altar, then the disease, or the evil, or the sin of the people would be magically transferred to the animal. (This is the teaching of Jesus died spiritually)

Reply Sin is a moral act. Jesus cannot be made a sinner with the sins of others. But He can bear the penalty of my guilt (Isiaiah 53).

A person cannot be made sinful, he has to perform sin.

iii) The table-bond theory.

Sacrifices were meals in which the worshipper and the god participated. This establish a bond of fellowship between man and his god.

iv) The sacramental-communion theory.

This is a modification of the tablebond theory. The animal represented the god; so when one ate the totum, or the god, the worshipper incorporatE in himself the power and the life of their god. (Roman Catholic doctrine of transubstantiation).

v) The homage theory.

Sacrifice originated in the desire to pay homage to the diety.

vi) The religious-instinct theory.

The idea of sacrifice rose out of the religious instincts in the human heart not by revelation. Man is by nature religious so he desired to give something of himself, something he owned, to his diety.

vii) The Canaanite theory.

Israel picked up her religious worship in Egypt and then added to her religious beliefs the practices of her Canaanite neighbors when she went into the Promised Land.

(b) Reply: Divine origin.

Sacrifice is of divine origin. This is seen for several reasons.

i) The contrast between Israel's worship and her neighbor's.

Every culture has had sacrifice, ritual, priesthood, temples, and worship, but the purity of Israel's worship compared with the worship of the heathen nations around her, with their cruelties, licentiousness, their ideas of magic, bribing their gods with sacrifices, fornication and sex, makes it obvious that their sources are not the same.

Examples

Fertility rituals are found in a lot of the heathen worship which is forbidden in the worship of Israel. The Canaanites would act out sexually as part of their worship what they wanted to happen in the physical, visible dimension. Their impure rites were tied right in with their nature worship.

Human sacrifices have been quite prevalent in much heathen religion.

Yet the Hebrew sacrifices were completely free from the contamination of human sacrifice.

Abraham's sacrifice of Isaac was simply a test of his faithfulness, allegiance, and loyalty, and God stoppee it.

In the case of Jephthah, it doesn't say that he really did sacrifice her life. It may mean that he devoted her to the Lord. At any rate, even if he did sacrifice her, it was still forbidden in the Old Testament (Deuteronomy 18:10).

ii) Biblical considerations.

Sacrifice did not originate in Israel, Egypt, or Canaan, but back to the Garden. It is evident that sacrifices were the accepted method of worship by the patriarchs long before Israel ever came into existence. Israel got it from the patriarchs who got it by revelation from God.

It is obvious that after the fall, Goe revealed the necessity of offering blood sacrifice in order to receive forgiveness.

Noah offered a burnt offering which had an appeasing effect on God (Genesis 8:20-21). Sacrifice appeased the wrath of God which the flood could not do. Judgment does not appease the wrath of God but is the consequence of wrath. The only thing that appeases His wrath is that which pays the penalty of man's guilt.

Job reflects the customs of the patriarchal period, and Job offered burnt offerings for sin. If the idea of sacrifice was just a gift to God, that would never appease the wrath of God against sinful humanity. Sacririfice had to signify the need of substitutionary blood atonement from the beginning (Job 1:4-5).

Central in the idea of all sacrifice was the need for cleansing from sin. The only kind of offering mentioned in the book of Genesis was the whole burnt offering and signified that it was for sin.

Abraham: Isaac expressed surprise that his father had not taken a whole burnt offering (Genesis 22:7).

In the histories of Abel, Noah, Abraham, Isaac, Jacob, Job, we have evidence that the rite of sacrifice was familiar to the patriarchs before the time of Moses and their bondage in Egypt.

Where ever the patriarchs pitched their tents, there they built an altar.

The relationship between sacrifice and altar is shown by the fact that both words are from the same root.

*zebach* - sacrifice
*mizbeah* - altar

There is one instance of *zebach* not being called a whole burnt offering in the case of Jacob and Laban in order to ratify the covenant between them (Genesis 31:54).

When Moses came on the scene, the books of Leviticus and Exodus presuppose the knowledge of sacrifice. They came into Egypt already knowing the concept and practice of sacrifice

The book of Leviticus has a positive prohibition against the adopting of any forms of worship of their heathen neighbors, and Egypt and Canaan are specifically mentioned by name (Leviticus 18:2-3).

Since no animals were permitted to be slain for food prior to the flood, then all of those sacrifices before that time could not have been for food. It is implied, therefore, that whenever an animal was killed, it was for sacrifice.

The obvious conclusion:

Sacrifice was the acceptable form of worship by the patriarchs centuries before Israel came on the scene. So Israel could not have gotten her ideas on blood sacrifice from Egypt or Canaan because it is seen from Genesis 4 on. Leviticus forbids the ideas of worship from Egypt and Canaan to be used.

(2) The essential idea in sacrifice.

(a) Incorrect ideas.

i) A sacrificial meal.

The communion of the god with the person who offers the sacrifice.

The peace offering is that, but this is only one of many offerings of Israel.

Communion with God as the essential idea would not explain the variety of many sacrifices found in Israel. All the other types would not be necessary.

If the essential idea was a meal with God, it would leave unexplained the whole burnt offerings which were burned leaving nothing to eat.

ii) Self-surrender.

This idea does come up in the burnt offering: it is consecration. But it does not explain all of the other offerings.

To make sacrifice merely to note self-surrender is to confound, or to confuse, the feeling of the person making the offering with the purpose of the offering because it is not self-surrender of the person making the offering, it is surrender of the victim. It is not self-surrender, it is substitution.

iii) Self-interest.

By surrendering some material possession to the god, one would get a blessing in return.

The motivation for giving is never to get, it is giving out of love. He does bless those who give out of love. It pays to serve God, but one doesn't serve God because it pays.

But the vow offering permitted the Israelite to make a vow in return for a blessing.

iv) A fine.

Paying a fine, or penalty, for committing a sin.

But God isn't fining us.

v) A gift.

This is based on the fact that the earliest offering recorded, that of Cain and Abel, is called a gift, or a present (*minchah*). Thus the central idea has to be that of offering a gift to God.

But:

The sacrifice in the book of Genesis does not have the later technical terms found in Leviticus. The term *minchah* is a generic term that can include blood sacrifices, vegetable sacrifices, etc.

Genesis - 4 Cain and Abel both offered sacrifices to God, but Cain's was rejected while Abel's was received.

Some think this is because of the value of the offerings, that Cain's had no intrinsic value. But that doesn't hold because Cain was a gardener, Abel was a shepherd, and they both brought of their respective occupations. So what Cain brought was as valuable to him as Abel's was to him.

Another view is that Abel offered his in faith and Cain didn't. What is said in Hebrews is that because of his Abel made a *certain kind of offering*. His faith resulted in a kind of action that did not result on Cain's part.

Abel received witness that he was righteous by offering a more excellent sacrifice, God testifying to his gifts (Hebrews 11:4).

Abel was justified by faith because he offered a sacrifice that God had set forth the requirements for by some previous revelation.

What distinguished Abel's offering as an act of faith from Cain's which was not?

Cain had some kind of faith, or he would not have offered anything, but he did not obey the Lord in the kind of sacrifice he offered.

Abel's: a living creature; a life taken away in substitution for his sin; a *blood* sacrifice in harmony with some previous revelation from God.

Cain's: inaminate object a gift merely presened to God as an offering

(b) The essential idea in sacrifice is blood atonement.

> *it is the blood that maketh an atonement for the soul* (Leviticus 17:11).
>
> *and it shall be accepted for him to make an atonement for him* (Leviticus 1:4).
>
> *The priest shall make an atonement for his sin that he hath committed and it shall be forgiven him* (Leviticus 4:33-35).

(3) The definition of sacrifice.

Sacrifice is defined as a substitutionary blood offering made to God by His appointed ministers upon His altar with the object

of covering sin and appeasing or propiating the wrath of God, restoring those upon whose behalf it is offered to fellowship and communion with God and expressing either penitence, homage, gratitude, thanksgiving, dedication and consecration, communion, or entreaty for divine blessings.

(4) Hebrew sacrificial terminology.

(a) The generic terms.

i) *minchah* - a gift or offering, from a word that means to give, to lend.

ii) *zevach* - sacrifice, from a word that means to slaughter, either for food or for sacrifice.

iii) *'ishsheh* - an offering made by fire, from the word for fire.

iv) *qorban* - an offering or gift. It is used to designate all the kinds of sacrifices and offerings (Mark 7:11).

(b) The specific terms.

i) *'olah* - the whole burnt offering, from a word which means to go up, or to ascend. The whole burnt offering went up in smoke.

Since the Whole burnt offering was offered up every morning and every evening on behalf of Israel, it is also called the *continual burnt offering.*

ii) *zevach shelamim* - peace offering, from the word *shalem*, meaning to be complete or whole.

The peace offering meant that one was at peace with God, that is, in a peaceful relationship with God.

Literally, this was the sacrifice of completeness. It shows that one is in harmonious relationship with God. The person who offered it ate it in a common meal with God in the precincts of the temple. It is a fellowship meal. It was something on the order of, but not the same as, communion.

iii) *chatath* - the sin offering, from the word *chatta* meaning to miss the mark.

iv) *'asham* - the guilt, or the trespass offering (used of Jesus in Isaiah 53).

v) *minchah* - the meal offering (called the meat offering in King James Version).

vi) *nesek* - the drink offering, from the word that means to pour out.

vii) *shemen* - the word for oil which was burned in the lamp in the Holy Place

viii) Libation of water - this is not a part of the sacrificial terminology that was given to Moses.

Samuel gathered together Israel and in repentance poured out water before the Lord (I Samuel 7:6).

David poured out the wal er from the well of Bethleham to the Lord (II Samuel 23:16).

The beginnings of this practice is not known. Israel observed it with the feast of tabernacles except that it was poured on the altar. The Jewish writers interpreted this as pouring out their hearts in repentance like water before the Lord.

(c) The prominent Old Testament sacrificial term: *kipper*.

This is the term translated as atonemen in the King James Version.
The word literally means to cover over the sin with blood, or to make propitiation.

The animal by itself did not signify anything. But its blood signified its death, a life for a life; a pure life for a guilty life. When it was sprinkle on the altar, that was symbolic of offering a life to God.

The word is used in its literal sense in Genesis 6:14 - God told Noah to pitch *(kipper)* the ark with pitch. Jacob said I will apease him (cover his eyes - *kipper*), referring to Esau (Genesis 32:20).

The word atonement can be used if one understands that it means the covering over of sins and being reconciled to God (Romans 5:11).

(5) The classification of the Levitical Sacrifices.

Why was there not just one sacrifice?

Because all that God was trying to teach us could not be said with one sacrifice: the awfulness of sin requires death of an innocent substitute.

In certain cases the priest would become unclean where an ordinary person would not. Rulers required special sacrifices, because their sins were greater crimes agains God.

God would not have required all of this in the Old Testament, with all the complicated ritual, unless He was teaching us something

(a) The national sacrifices.

i) The serial offerings.

Daily morning and evening on behalf of Israel: a lamb a year old with meal and drink offerings.

*Weekly* on the Sabbath, in the morning, and in the evening: a whole burnt offering, but doubled.

Monthly on the New Moon Sabbath: 2 bullocks, a ram, and 7 lambs with meal and drink offerings; the daily burnt offerings; a sin offeing of a kid goat.

*New Moon* of the 7th Month.

ii) The festal offerings.

The Passover cycle - the Lord's Passover on the 14th of Ni-san, the first month of the religious New Year.

The Feast of Unleavened Bread on the 15th of Nisan which lasted 7 days: the daily burnt offerings; 2 bullocks, a ram, and 7 lambs with meal and drink offerings; a kid for a sin offering.

Pentecost - 50 days after Passover lasting 1 day. It was also called the Feast of Harvest, the Feast of First-fruits; the Feast of Weeks.

A daily burnt offering- a peace offering; a sin offering; and a meal offering.

The cycle of the seventh month

*The Feast of the Ram's Horn*, or the Feast of the Trumpets, or Hanukkah.

This falls in the month of Tisri on the civil New Year which is the New Moon of the 7th month. The offerings: the daily burnt

offering; the New Moon offering; a bullock, a ram, and seven lambs.

The Day of Atonement - *Yon Kipper*

The 10th day of the 7th month, it was a day of fasting and repentance, and the offering of sacrifices: the offering by the priest for himself, a bullock and a ram for a sin offering; for the people, two goats and a ram.

The Feast of Tabernacles, also called the Feasts of Booths, or the Feast of the Ingathering.

This was the big feast of joy. They built booths of leaves and branches (palm leaves if they cou get them) and had their feast in them.

This fell of the 15th day of the 7th month. The booths commerated the wilderness wandering where they had to live in tents, or tabernacles, or booths.

The sins of Israel had been removed by the Day of Atonement, and this was the last and greatest festival lasting an entire week.

The offerings: 70 bullocks were offered in an ascending scale; the daily burnt offerings.

This is the only feast of which it is said that it will be celebrated during the millenium (Zechariach 14:16-19).

iii) The offerings for the service of the Holy Place.

The Holy Oil - pure olive oil brought by the people to burn in the lampstand in the Holy Place (Leviticus 14:1-4).

Incense for the daily burning on the Golden Altar.

*The shewbread* for the table of His Presence (Leviticus 24:4-9). Only the priest could eat that bread.

iv) The extraordinary offerings.

These are exceptional national sacrifices: at the erection of the tabernacle; at the erection of the temple; at the consecration of Aaron; the offerings of the mirrors by the Hebrew women to make the Brazen Lave;, a sin offering at the sin of Achan; at the rebellion of Korah.

(b) The official sacrifices.

i) The priestly offerings.

1. A special sin offering for a priest who had accidentally erred in the discharge of his duty (Leviticus 4:3).

2. Daily offering of meal (Leviticus 6:14).

3. The Day of Atonement began with the priest offering a sin offering for himself and all the priests (Leviticus 16).

4. When a priest was consecrated, offerings were made.

ii) The offerings for rulers.

1. Sin offerings (Leviticus 4:22-26).

2. The dedication of the temple, or of the tabernacle.

3. When David returned the Ark to Jerusalem.

(c) The personal sacrifices for the individual.

i) The blood sacrifices.

1. The burnt offering.

2. The peace offering.

3. The sin offering.

4. The trespass offering.

ii) The bloodless sacrifices.

1. The grain offerings.

2. The unleavened cakes.

(d) The 5 kinds of offerings.

i) The burnt offering

ii) The meal offering, the only bloodless offering.

iii) The peace offering.

iv) The sin offering.

v) The trespass offering.

(e) The sixfold ritual of the blood sacrifice for the offering to be acceptable:

i) The presentation of the substitute

ii) The laying on of hands on the head of the substitute by the sinner or the person making the substitute.

iii) The slaying of the animal

iv) The sprinkling of the blood on the altar for a covering of the sin.

v) The burning of the sacrifice on the great altar after the blood was manipulated on the horns and the sides of the altar.

vi) If it was to be part of it, the sacrificial meal as in the peace offering.

(6) The material of the offerings.

(a) Material of the animal or blood offerings.

i) Classification of clean and unclean animals.

If it was unclean for food, then it was also unclean for sacrifices.

1. Large animals: the clean were those who chew the cud and had cloven hoofs.

2. Water animals: only those with scales and fins were clean.

3. Birds: there is no general classification given of what constitutes a clean or unclean bird, but there are 20 named in Leviticus, and 21 named in Deuteronomy that are unclean.

The ones that are unclean are generally those that are birds of prey, or waders that eat living things.

4. Small animals that crawl and creep: the grasshopper alone was clean to be eaten.

ii) The reason for this distinction.

The principle is not that anything is clean or unclean in itself (Leviticus 20:23-26). The principle is that Israel was to impress

on every sphere of life the fact that she was a people separated from the world unto God. God, in every way, even in their dress, wanted them to be visibly separated from the world.

It is the flesh-eating animals that would seem to be unclean, although God doesn't spell it out that way; and the birds of prey are unclean. Of the small animals, anything that had a repulsive look to it was unclean.

iii) Animals acceptable for sacrifice.

The clean animals fit for sacrifice were domesticated cattle, sheep, and goats; or for the poor, doves and pigeons. No animal taken in hunting could be offered. No fish were allowed (Dagon was a fish-god).

The animal had to be at least 8 days old.

There are no more religious distinctions between clean and unclean in the New Testament.

Mark 7:14ff - Jesus in verse 19 says that meat goes into the belly and out in waste thereby *declaring all goods clean* (NASV).

Commanding to abstain from meat is a doctrine of demons. (I Timothy 4:1-5 cf Col 2:14; 20-22).

(b) Materials of the vegatable or bloodless offerings.

i) Grain roasted in fire.

ii) Flour with oil and incense mixed

iii) Unleavened cakes.

(c) The principle upon which the material of the offerings was fixed.

They were chosen with regard to the ordinary nourishment earned by the people: clean, domesticated animals that they raised, and the produce from their fields.

The people, in offering their sacrifices and offerings, in bringing an offering to God on His altar of food produced by their hands (1) sanctified themselves; (2) sanctified their calling - shepherds and farmers; and (3) testified to God's blessing on the labor of their hands.

Leviticus

An understanding of the meaning of sacrifice in the book of Leviticus, as well as the ritual there, is essential to understanding the significance of Christ's atonement in the New Testament. This book is probably the most neglected book in the Bible because most think it is too hard to understand, and/or they think it is not for the New Testament dispensation. But the whole book speaks of Jesus Christ.

The key verse:

> *For the life of the flesh is in the blood. It is the blood that maketh an atonement for the soul* (Leviticus 17:11).

The purpose of the book:

> To make holy (Leviticus 19:2 cf I Pet 1:16).

The book of Leviticus is as current as the sacrifice of Jesus for sin. Without an understanding of Leviticus it will be difficult to have an understanding of the sacrifice of Jesus as the Lamb of God.

Of all the books of the Bible, Leviticus bears the most witness of divine inspiration. In no other book is so much stress laid upon God speaking directly. God opens the book by speaking directly to Moses. Sacrifice is the heart of the Gospel, and God is making sure that they got it right so He didn't speak through an angel or intermediary, but spoke to Moses mouth to mouth.

In this book God decreed the way to Him for worship, fellowship, through the blood of an innocent substitute, blood victim. Jesus declared that He was God's Lamb.

The book of Leviticus reminds us of three thingf

(1) That man is essentially sinful
(2) That God is holy
(3) That man must have a way provided to God if he is to have fellowship and communion and that means is through the cleansing of sin by substitutionary atonement on his behalf.

Much of the New Testament assumes that we know these things. The Old Testament was taught in the early church for the first three centuries.
Many books of the New Testament are based on the teachings of Leviticus.
The book of Hebrews has the priesthood, the Levites, the High Priest, the altar, the temple, sacrifice, atonement. To understand Hebrews requires an understanding of Leviticus.

*Behold the Lamb of God which taketh away the sin of the world* (John 1:29). Those who heard this understood what was meant without any explanation.

Jesus gave Himself for us as an offerin and a sacrifice for a sweetsmelling savour (Ephesians 5:2). Three of the offerings in Leviticus are called sweetsmelling savours.

(7) The offerings.

All rituals and offerings fall into one of five categories: the burnt offering; meal offering; peace offering; sin offering; or tresspass offering.

(a) Burnt-offering.

i) Text: Leviticus 1:1-17; 6:8-13

ii) Hebrew term.

*'olah* - from the verb that means to up, or ascend.

*kalil* - complete; alluding to the fact with the exception of the skin it was wholly and entirely burned.

iii) The ritual of the burnt offering.

The presentation of the sacrifice (verse 3).

This had three aspects: the person the purpose; and the place.

1. The person: God required that the sinner himself had to bring the substitute.

Why? Because no one else could lay his hands on the animal and confess his sins for him.

2. The purpose: The purpose of the offering determined the ritual that the priest used. It also determined the manipulation of the blood on the altar, and it determined who got what. God got it all in the whole burnt offering. The priest got most of it in some others. In the peace offering, the priest got part of it and the offerer got a part.

3. The place: at the door of the tabernacle of the Lord (Leviticus 17;
Deuteronomy 12).

Why? Because Israel was subject to idolatry having picked it up in Egypt. She lived among people who sacrificed under every gree tree. By publicly laying hands on the sacrifice a person was telling the world that he was a sinner.

In every sacrifice they had to lay hands on the head and the blood of sacrifice had to be sprinkled on the altar before God could accept the offering.

*The laying on of hands* (verse 4).

The laying on of hands has thre, essential purposes:

It is an act of designation as to an office.

to apostalic ministry (Acts 13:3)
Moses laid hands on Joshua to appoint him as his successor (Numbers 27:18-23).

Secondly, it is the communication of something spiritual or intangible symbolized by the outward act of the laying on of hands: in receiving the Holy Spirit; for healing; deliverance; blessing children.

Thirdly, it symbolizes the transfer of the liability for punish.ment from the sinner to the substitute.

> *and it shall be accepted for him to make atonement for him* (Leviticus 1:4).

> *And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing* (Leviticus 5:5)
>
> *Aaron shall lay both his hands upon the head of the live goat, and confess over him all the sins of Israel, . . .putting them upon the head of the goat* (Leviticus 16:21).

Numbers 5:6-7 shows the confession with respect to the trespass offering.

*The killing of the victim* (verse 5)

The sacrifice for an individual had to be killed by the individual himself. He had to skin it, cut it up, and wash it before he presented it to the priest.

Why did the offerer have to kill it? Because God had to impress upon him that death, nothing less was the penalty of sin. The only exception was the dove, and the priest killed that so he could catch the blood to put it on the altar (Leviticus 17:11).

The first three steps of the ritual were done by the individual making the offering, the next two were done by the priests.

*The sprinkling of the blood on top of the altar by the* priest (verse 5).

*The burning of the sacrifice* (verse 13).

The whole burnt offering was completely burned except for the offal and the skin. Parts of the other offerings were burned.

*The sacrificial meal*

In all other offerings, part of it was eaten by someone.

iv) The spiritual significance.

The significance of the burning: the ascending of the whole burnt offering up to the Lord signified consecration. From God's side it was His gracious acceptance of the offering which is to be seen in that the initial fire on the altar came from God in heaven.

It taught the Israelite that complete consecration was essential to right worship and fellowship with God.

The whole-burnt offering spoke typically of Jesus Christ.

1. It was complete consecration. The whole burnt offering, unlike any others, all went to God.

> *the priest shall burn all on the altar. . .a sweet savour tc the Lord* (Leviticus 1:9).

Jesus consecrated Himself totally (John 17).

2. Because it had to be a pure, spotless, clean offerring, a male without blemish (Leviticus 1:3, 9 cf I Peter 1:19; Hebrews 9:14).

Jesus offered Himself without spot.

3. Because it was an offering of sweetsmelling savour (Leviticus 1:9 cf Ephesians 5:2).

The reason it is called an offering of sweet smelling savour is because it is not being offered specifically for sin or trespass.

While the blood had to go on the altar (Leviticus 1:4) to make an atonement, that wasn't the most prominent aspect: it was consecration.

4. Because it was a substitutionary blood sacrifice.

> *that it may be accepted for him to make atonement on his behalf* (Leviticus 1:3-4).

v) The continual burnt-offering.

This was the daily burnt offering offered up every morning and every evening. It symbolized that every day was dedicated to God and had to be atoned for.

(b) The Meal-Offering.

i) Text: Leviticus 2; 6:14-23

ii) Hebrew term.

*minchah*

This term originally was a generic term meaning offering, but it came to mean specifically the meal offering.

The *minchah* was a grain offering and was always preceded by some form of blood sacrifice, either a peace offering, or a whole-burnt offering.

iii) Ingredients.

(i) Grain roasted by fire to which salt had been added (Leviticus 2:13), called the "salt of the covenant of God."
(ii) Fine flour to which oil and frankencense had been added.
(iii) Unleavened cakes (wafers).

iv) The ritual (only two of the six aspects).

(i) The meal offering was brought and the priest took a pinch of it as a memorial of the whole and burned it on the altar.
(ii) The priest took the rest home.

v) The daily meal-offering.

This was offered by the priest with the burnt offering, every morning and evening of every day. It was the tenth part of an ephah of fine flour, half in the morning, half in the evening. In the case of the individual, the priest got all of the sacrifice except the pinch for a memorial.

But in the burnt offering, the priest could not eat any of it, it had to be entirely consumed by fire.

The reason: The person who made the offering could not eat of it. When the priest made an offering for himself, he could not eat of it. This principle prevailed for all of the sacrifices; that he who made an offering and sacrifice could not eat of it

This kept any selfish motives from influencing the offering.

vi) The spiritual significance.

This offering symbolized the consecration to God of the work of man's hands.

As the burnt offering represented consecration of one's life, the meal offering represented the consecration of the fruits of one's life, or his labor, and the recognition that it all belonged to God.

The grain offering was made of that which was nourishment to man, that which was produced by his own hands. So as he consecrated his life in the whole burnt offering, he consecrated the labour of his life, that which gave him life, to God.

The addition of the frankencense, on analogy with Scripture, is the mingling of his prayers with his offerings. (In Revelations the incense rising up represented the prayers of the saints. It taught the Israelites that complete consecration of all that he was and had was essential to right relationsl with God.

Leaven was prohibited from the meal offering because the offering had to be unleavened (*motsot*). Honey was also forbidden. Honey and leaven were both symbols of corruption and fermentation.

On the other hand, salt was required because it symbolizes incorruption and preservation. It was called the "salt of the covenant" (Leviticus 2: 13). In the Old Testament whenever a covenant was made between parties, salt was added to the sacrifice that was used to seal that covenant. The addition of the salt meant that the covenant would be preserved, that it would endure.

The entire meal offering speaks of Christ (John 6:51) as the Bread of Life. Jesus is speaking of Himself as the meal offering.

The absence of leaven and honey which are symbols of curruption, and the addition of frankencense and salt, symbols of purity and preservation, all speak of Christ who was free fron corruption and pure.

This was an offering of sweet smelling savour. Jesus is called this in Ephesians 5:2. . . *and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

The grain offering was most holy because it speaks of Him who is and remains most holy (Leviticus 2:3).

(c) The peace-offering.

i) Text: Leviticus 3

ii) Hebrew term.

*zevach shelamim* - from a word that means *to be complete, entire, whole*.
It meant that they were at peace, in fellowship with God.

(i) Thank-offering.

This was an offering presented in gratitude for some benefit already received, but which wasn't asked for, or promised.

(ii) Vow-offering.

This was an offering the Israelit promised, and generally offered after he received his answer to his prayers.

(iii) Free-will offering.

It was an offering not made for any particular benefit, but just out of the heart for all of the blessings given by God.

iv) The ritual.

(i) The presentation of the animal.
(ii) The laying on of hands and confession of sins.
(iii) The killing of the victim.
(iv) The sprinkling of the blood.

For blood sacrifices:

(v) The burning of the fat, unless it was a whole burnt offering where it all was burned.
(vi) The priest and the person who offered the sacrifice ate it. This was the only sacrifice where the offerer partook in the eating of it.

*The wave-offering* (Leviticus 7:29-34).

The breast was waved toward the altar, presenting it to God, and then brought back and given to the priest.

The heave offering was the same thing using the right shoulder.

The peace-offering consisted of cattle, sheep, or goats, either male or female.

Turtle doves and pigeons were not allowE as they were in the sin offering, because they would not provide enough to eat a meal.

v) Meaning and significance.

After he heaved the right shoulder and waved the breast, the remainder of the animal was cooked and eaten within the sacred precincts of the tabernacle before the Lord. It was to be eaten by the worshipper and his family. It had to be eaten there because it was to represent communion between him and God. The ritual required that it be not eaten at home but by the whole family before the Lord.

If it was a thank offering, it had the be eaten the same day. If it was a vow or free-will offering, it could also be eaten the second day but if any remained until the third day, it had to be burned by fire.

The reasons:

(i) It prevented any selfishness on the part of the worshipper. He could not fulfil his religious obligation and still provide for his family at home with the meat of the sacrifice.

(ii) The ritual required that it be not carried over to the third day because it was to sumbolize Jesus He was in the grave three days without seeing corruption.

> *For The wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption* (Psalm 16:10 cf Acts 2:27, 31).

The peace-offering is symbolic of Christ in that His sacrifice is always mentioned in connection with peace with God. The peace offering symbolizes our fellowship, friendship, harmonious relationship, the peace we have with God.

> *we have peace wit God through our Lord Jesus Christ . we were reconciled to God by the death of His Son. . .* (Romans 5:1-2; 8-11)

> *And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself* (Colossians 1:20)

> *He is our peace (offering) making peace; through Him we have access by one Spirit unte the Father* (Ephesians 2:13-18).

The peace offering represents thE blessedness of communion between God and man which results from peace between God and man; which results from the sacrifice, or atonement.

In the Old Testament the peace offering was communion between the family and God. In the New Testament, it is called communion (the bread and cup) between God and His family, the whole church (I Corinthians 10).

As we partake of communion, so the Old Testament Israelite showed his peace and communion with the Lord through eating his meal of peace before the Lord.

In every sacrifice, blood had to be sprinkled on the altar. If a person was going to offer a sin offering and another offering, the sin offering always had to be made first.

In every sacrifice, blood had to go on the altar first to cover sin.

(d) The sin-offering.

i) Text: Leviiticus 4:1 - 5:13

If the individual sinned then the fat was to be offered on God's altar, and the priest got the rest and ate it.

If a priest sinned, he couldn't eat his offering. He couldn't offer it on the altar. He had to take it out to a clean place outside the camp (substitute altar) and burn it there.

Why? So it wouldn't be confused with the whole burnt offering. Because the priest's sin offering was burned in its entirety, it had to be identified as a sin offering and distinguished from the whole burnt offering.

ii) Hebrew term.

*chattat* - sin, or sin offering

iii) Purpose.

Like the trespass offering, it was to abolish any interruption in the covenant relationship between the Israeite and His God. The main central idea in a sin offering is propiation of God's wrath through the covering over of the sin of the sinner by the shedding of the innocent blood of the substitute.

In all the offerings blood is manipulated on the altar because of sin, but in the sin offering it is central. It is not only sprinkled on

the altar, but it is applied to the horns of the altar, the most conspicuous and impotand part of the altar, symbolizing power and strength.

iv) Limitation.

The sin offering was limited to certain acts of sin, because if a man sinned wilfully, or presumptiously, in certain serious matters there was
no sacrifice provided in the law. So he was either stoned or banished from his people.

This is called *sin with a high hand*.

There is no sacrifice for wilful sin after having received the knowledge of the truth (Hebrews 10:26).

*Sins covered by the sin offering:*

sins of ignorance
touching something holy
unintentional sins
unpremeditated sin
errors of weakness and rashness

*Sins <u>not</u> covered by the sin offering:*

murder
blasphemy
cursing one's parents
fortune telling
adultery
serious and wilful crimes

The reason that they had to die, or in some cases, be banished from the community, is because God had to make man aware of the wickedness of rebellious sin. Paul called it des-

pising Moses' law (Hebrews 10:28). God was emphasizing the wickedness of rebellion against His Word.

v) The Law of the sin-offering.

1. For the anointed priest
2. For the whole congregation
3. For a ruler
4. For the individual Israelite

The choice of the sacrificial animal was determined by two factors: the rank of the sinner; and his ability to make an offering.

The guilt was the heaviest on those who were the leaders.

The High Priest - a bullock
A civil ruler - a he-goat
The whole congregation - a bullock
The individual - a lamb, or
a she-goat, or
a pair of turtledoves or pigeons, or
the tenth part of a of fine flour without oil or frankincense.

Without the shedding of blood there is no remission of sin. God provided for this in His own provision for an offering once a year on the great Day of Atonement for the whole nation making provision for those who were too poor to make a blood offering, or for sin unknown or forgotten.

vi) The ritual.

1. The presentation of the victim.
2. The laying on of hands and confessing of sins (Leviticus 5:5; 16:21;
Numbers 5:6-7).
3. The slaying of the animal.

4. The fat is offered on the altar.
5. Blood was not only sprinkled on the altar but was also applied to the horns of the altar.

If the priest had sinned or if it was for the whole congregation, the blood was also taken into the sanctuary and applied to the altar of incense, then sprinkled seven times before the veil.

On the Day of Atonement, in addition to all this, the High Priest went into the Holy of Holies and sprinkled the blood seven times on the throne of God.

For the individual, only tbe fat was burned on the altar, and the priest
got the rest.

Jesus is shown as the type of the sin-offering burned without the camp for the congregation (Hebrews 13:11-13).

Paul was challenging the Jews to hold fast to their confession because many were apostatizing. He was saying that as Christ was rejected and put outside the city to be crucified, so should they be willing to be rejected for Christ and bear the same reproach for Christ. Paul used the same analogy in Romans 7.

vii) The sanctity of the sin-offering.

> *It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the tresspass offering* (Leviticus 6:17).

The meal offering, the sin offering, and the tresspass offering are most
holy to God.

The sin offering is most holy (Leviticus 6:24-29). The priest who ate it was hol it was eaten in a holy place. Even after it was killed it remained holy. Anything that touched the flesh became holy. If any blood got on the priest's garment it had to be washed in the Holy Place.

The sin offering was so sacred to God that everything that touched it had to be washed and cleansed, or broken

The blood that was shed for the remission of sin was so holy to God that nothing unclean could touch it. If anything not sanctified or not cleansed touched it, it too was considered to be holy.

The Hebrew term *chattat* is also the word for sin. This word is used for either sin or sin offering, and the context shows clearly which is being referred to.

This is why the Old Testament sin offering, or the sacrifice for sin, can be called "sin" with the word fo sin, the same way that Christ was called sin in II Corinthians 5:21. It doesn mean that He became sinful, but the context shows that He became a sin offering.

*The sin offering is a type of Christ.*

Jesus Christ is depicted as God's Lamb in Scripture:

1. He is typefied as God's Lamb in the Passover lamb (Exodus 12).
2. He was prophesied as God's Lamb (Isaiah 53:5-7).
3. He was identified as the Lamb of God (John 1:29).
4. He is magnified as God's Lamb wit the voices of the heavenly hosts (Revelation 5:11-12).
5. He is glorified as God's Lamb (Revelation 22:1-5).

Jesus Christ is always seen as the sacrificial Lamb:

1. He was made to be a sin offering for us, reconciling us to God (II Corinthians 5:21 cf 19).
2. *. . .ye were not redeemed with corruptible things, . . .but with the precious blood of Christ as a lamb without blemish and without spot:* (I Peter 1:18-19).
3. *. . .that the righteousness of th law might be fulfilled in us* (Romans 8:3-4).
4. He bore our sins in His own body (I Peter 2:24).
5. Who offered himself without spot to God, purge your conscience from dead works to serve the living Go (Hebrews 9:14).
6. ONCE FOR ALL (Hebrews 10:10-12).

The animal type and Jesus Christ compared:

The sin offering was ordained by God to teach a great moral lesson: the terrible nature of sin in the sight of a Holy God which can only be forgiven by the death of an innocent, substitute victim.

Sin is so terrible that someone has to die and it would do no good for the sinner to die. An innocent, pure substitute is required by God. The only Person in the universe who could qualify was the second, or last, Adam. He alone was free from any taint of previous sin so He had to come from heaven.

From God's side the terrible nature of sin required His own death. He had to come to do for us what we couldn't do for ourselves.

Both the animal type and the death of Christ signify the terrible nature of sin.

Unlike the animal sacrifice which had to be repeatedly offered, the offering of God's Lamb was once for all (Hebrews 10:10-12).

Although He could only offer that sacrifice once, whereas the Old Testament sacrifices had to be offered repeatedly, nevertheless the effects continue down to the present hour (John 3:16), and its benefits can be appropriated any time we have a need (I John 2).

In fulfillment of the Old Testament type, then Jesus Christ remained pure and most holy unto God (II Corinthians 5:19)

This means that if Jesus died spiritually as taught by the heretics, we all would still be in our sins, because then a sinner would have died for us.

Jesus was without spot, without blemish. Even His body never saw corruption.

The significance of II Corinthians 5:21 is to be understood in the light of the Old Testament type, which is the context in which Paul was writing. Christ could be called sin by Paul in the same sense that the Old Testament *sin offering* was called *si*n and stil remained most holy.

As the Old Testament animal bore the penalty of sin without becoming sinful, so did Jesus bear the penalty for all sin without becoming sinful.

(e) Trespass-offering.

i) Text.

Leviticus 5:14-19; 6:1-5; 6:17; 7:1-7

The trespass offering is often confused with the sin offering, but if they were the same, it wouldn't have required two.

ii) The Hebrew term.

*Washam* - meaning guilt; trespass; trespass offering

The sins committed under this category are trespasses on the rights of others, either God or man, with respect to ownership, which could be estimated in value and covered by compensation because restitution had to be made.

The fundamental idea in the sin offering is expiation, appeasing God's wrath by the covering over of sin symbolized in the sprinkling of blood on the altar.

The fundamental idea in the trespass offering is satisfaction.

iii) The ritual.

1. The presentation of the victim.
2. The laying on of hands and the confession of trespasses.
3. The slaying of the animal.
4. The fat is offered on the altar.
5. The blood was manipulated on the altar, but differently then in the sin offering.

In the sin offering, the blood wa, sprinkled on the altar and applied to the horns of the altar.

In the trespass offering, it was sprinkled on the altar only. The reason that blood was not put on the horns of the altar is because the guilt was not fully expiated at the altar unless restitution of the wronged person had been taken care of.

The person had to show that he was repentant by making restitution, because by trespassing the rights of another person he had sinned.

iv) Kinds of trespasses.

1. Trespasses against God.

a. Those in which the value could be determined, where a man had trespassed in holy things.

b. Those where the value of the trespass could not be precisely measured.

If a man unwittingly ate the first-born; or he ate of the sin offering; or used the tithe for himself.

Reguired

The sacrifice of a ram.
Restitution.
An additional fifth part of the value, as estimated by the priest. This could be omitted if the value could not be de termined.

2. Trespasses against man.

a. Trespassing against a neighbor's property in the matter of a deposit; that is, the misuse of a deposit.

b. Fraud in a bargain.

c. Robbery.

d. Oppression.

e. Finding a lost object, but denying it to the owner.

3. General.

a. A leper that was cured. In his disease he had trespassed the cleanliness of the holy nation of Israel.

b. A Nazarite who had broken his vow by drinking wine, touching a dead body, or by cutting his hair.

c. Unchastity with the slave of another: an infraction of the rights of ownership of another.

v) The trespass offering as a type of Christ.

> *And you hath he quickened, who were dead in trespasses and sins* (Ephesians 2:1)
>
> *And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together wi Him, having forgiven you all trespasses* (Colossoans 2:13)
>
> *Behold the Lamb of God, which taketh away the sin of the world* (John 1:29
>
> *When Thou shalt make His soul an offering for sin* (trespass offering) (Isaiah 53:10).

vi) The same limitations that applied to the sin offering also applied to the trespass offering.

1. Presumptuous sins.

> *But the soul that doeth ought presumptuously (*with a high hand, *beyad ramah) shall be cut off from among his people* (Numbers 15:29-36).

Presumptuous sin is defiance of the Word of God, of His prophets, of God Himself.

> *And the man that will presumptuously, and will not hear en unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die* (Deuteronomy 17:8-12)

God judged the house of Eli forever because he didn't restrain his sons. His house could never again do any sacrifice to purge themselves (I Samuel 2:22-25; 3:11-14).

David's sin of adultery: There was no forgiveness by sacrifice. God in His grace sent Nath with forgiveness, but he was chastized for the rest of his life (II Samuel 12).

It was the great moral offences that were punished by death or ex-communication, not sins of weakness (Leviticus 22:9, 14-16):

a. Despising the Word of the Lord in the heart (Hebreeews 10)
b. The golden calf (Exodus 32:19-25)
c. Premeditated murder (Exodus 21:11)
d. Defiling the Sabbath (Exodus 31:12 15)
e. A false prophet (Deuteronomy 13:1-9)
f. The sin of Achan (Joshua 6:17-19
g. The rebellious son

2. Sins of ignorance.

Sins of ignorance included eating the first-born lamb, misusing the tithe, and others (Leviticus 4:2, 22, 27).

David was praying for cleansing from secret sins, the sins of ignorance, and to be kept from presumptuous sin (Psalm 19:12-14).

3. Misdemeanors (Leviticus 6).

a. Finding a stray lamb and not returning it.
b. Misusing a security deposit.
c. Oppression.
d. Sins of carelessness.
e. Sins of weakness of the flesh.
f. Not controlling the tongue.
g. Wrong thoughts.

Degrees of guilt and punishment in the sight of God are shown in the New Testament.

He that delivered Jesus t Pilate had the greater sin, implying that Pilate had the lesser sin (John 19:11).

The same sin is dealt with in two different ways (I Timothy 1:13 cf Hebrews 6:4-6): Paul obtained mercy because he did it in ignorance. But after a person has been enligtened and then does the same thing, then there is no forgiveness.

> *If any man see his broth sin a sin which is not unto death, h shall ask, and he shall give him lif for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it* (I John 5:16).

> *And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more* (Luke 12:47-48).

The lesson:

While there are many sins that God will forgive upon repentance, yet He says in both the Old and New Test aments that wilful and presumptuous sins in certain matters have no sacrifice, thus no forgiveness.

The blasphemy of the Holy Spirit has no forgiveness (Matthew 12:31-32).

There is no repentance for the sin of falling away after enlightenment (Hebrews 6 cf Hebrews 10).

> *The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesin the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities* (II Peter 2:9-10).

We need to give heed to what we are taught; walk in faith; walk in the fear of the Lord; walk in total obedience; lest Satan ensnare us and we find ourselves in rebellion against God.

(8) The moral and ethical nature of Levitical sacrifices.

(a) The problem.

Did the Levitical sacrifices atone for moral and ethical sins or just ceremonial defilements?

The Liberals hold to the view that the blood of bulls and goats could not be effective with respect to moral or spiritual transgression; that sacrifice was really only effective for ceremonial defilement.

(b) The Biblical viewpoint.

It is one thing to contend that sacrifice was typical and a shadow of things to come, but it is another thing to say that sacrifice was effective only with respect to ritual defilement, because that would be to rob the greater part of the Old Testament of any meaning at all.

To say that the sacrifice only pertaine to ritual or ceremonial defilement would make the sin and trespass offerings superfluous, because why would there be a need of blood atonement if sacrifice only had to do with external judgment?

The ritual of atonement in the sin and trespass offerings certainly speaks of moral and ethical considerations. The very fact that it required death speaks of more than ritual defilement that God required this for.

The sprinkling of the blood on the alta spoke of the same thing.

Too often there is an unwarranted distinction bewteen the Levitical, or the ceremonial, and the prophetic, or the spiritual. But this is a failure to see that God taught spiritual truth through ceremonial ritual. The ritual was the necessary instrument, or vehicle, through which God taught Israel the spiritual. The whole New Testament takes up the spiritual meanings of sacrifice, and all of the ritual, and even the history of the Old Testament, and applies spiritual lessons to the Church. Not to understand the Old Testament and the ritual is to miss God's purpose.

The Israelite understood this according to the light he had. He understood the ritual not as mere ritual, but that he obtained right relationship with God and forgiveness of sins through the ritual.

The typical nature of much of the Old Testament itself shows that sacrifice and ritual is dealing with more than just ceremo-

nial defilement when a person defiled himself in a ritualistic way.

Another factor often overlooked with respect to Old Testament sacrifices is that the sacrifice was not looked upon by the Hebrew as something temporary, passing away (or typical), but sacrific was then the only sufficient means by which he could stay in right relationship with God. He had no other choice. It was not some meaningless ritual, but it was the only way to stay in harmonious relationship with God. Therefore, it was sufficient for the dispensation it was intended to serve.

That it is not the same as saying that the Levitical sacrifices were sufficient to take away sins, or that they were on an equal with the sacrifice of Christ, or that the blood of bulls and goats can take away sins, but it is recognizing the Divine institution of the means to remain in harmonious relationship with God.

Sacrifice to the pious Hebrew was not something unimportant but it was the way he gave obedience to the revealed will of God, and to disobey would have meant moral disobedience. Even though it was the ritual that was required, it was not the ritual that was important, but obedience to the revealed will of God.

In the New Testament, when Jesus healed, He would require the person to go through some ritual to establish a moral relationship to Jesus. It showed a willingness to obey the Lord in whatever He said. It was a moral or spiritual obedience.

So the ritual of the sacrifice was obedience to the revealed will of God. It was sufficient for that dispensation and intended to serve until Jesus Christ came.

It is at this point that the so-called prophetic assaults upon ceremonial ritual can find explanation.

The Liberal view is that the primitive revelation was given to Moses, *sacrifice and ritual*. But later down through history God gave a more perfect or deeper revelation in the prophets and they came preaching against mere ritual.

Of course they speak many times against mere ritual:

> *Sacrifice and offering thou didst not desire. . .I delight to do Thy will, O my God. . .* (Psalm 40:6-10)

God rejected the oblations and offerings, the prayers of Israel, demanding repentance of their evil (Isaiah 1).

> *Wherewith shall I come befre. the Lord, and bow myself before the high God? . . .will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? . . .and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God* (Micah 6:6-8)?
>
> *I hate, I despise your feast days. . .take thou away from me the noise of thy songs. . .but let judgment run down as waters, and righteousness as a mighty stream* (Amos 5:21-24).
>
> *Behold, to obey is better than sacrifice, and to hearken than the fat of rams* (I Samuel 15:22).
>
> *Obey my voice, and I will be your God, and ye shall be my people:*
> *and walk ye in all the ways that I have commanded you, that it may be well unto you* (Jereemiah 7:23).

The critics use this condemnation of mere sacrifice as a basis to claim that sacrifice was mere ritual, and as such not sufficient for them.

But the Old Testament itself brings both of these together: the ceremonial and the spiritual.

> *For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. . . then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering. . .* (Psalm 51:16-19)

Objective evidence:

Sin offerings were offered for the following:

1. When a High Priest had sinned.
2. When the whole nation had sinned.
3. On the Day of Atonement for the sins of the entire nation.
4. When a civil leader had committed a sin.
5. When an individual sinned.
6. Purification after child-birth.
7. When a Nazarite touched a corpse.
8. On the consecration of a priest or Levite.
9. On the purification of a leper.
10. For any offense not covered by the trespass offering.

Even though some of these seem to be ritualistic offenses, the reason they required a sin offering is because God looks upon sexual uncleanness, leprosy, disease, or death in connection with man's natural sinfulness. In that sense, even those were not really ritualistic offenses, but God viewed them in connection with the natural sinfulness of the human race.

Trespass offerings were offered for the following:

1. When a person didn't inform of a crime committed by another.
2. When a person defiled himself by touching an unclean object.
3. When a person swore rashly to do something and forgot to do it.
4. When a person by mistake applied something to common use that was dedicated to holy use.
5. When a person refused to give back a deposit.
6. When a person had done something through ignorance that was forbidden by Old Testament law and later learned of it.
7. When a man had illicit relations wit a female slave.
8. When a Nazarite who contracted defilement by touching something that made him unclean.

All except the second and the eight are concerned with moral and ethical defilement.

Sin and trespass offerings themselves are objective evidence that sacrifice in the Old Testament was not just some meaningless ritual for transgressions against Old Testament law concerning holy things, but most sacrifices of sin and trespass offerings were for moral and ethical sins.

The Pentateuch itself clearly demonstrates that effective, or acceptable worship was in no slight degree dependant upon the attitude of the worshipper.

Even in the ritual, the spiritual had to be there. For example, with respect to individual sacrifices, many were voluntary; like the whole burnt offerings, peace offerings, free-will offerings reflecting the spiritual attitude of the heart.

In the sin and trespass offerings themselves: when the knowledge came to the Israelite that he had transgressed in some way, then it was required that he bring a trespass offering. But as often as not, no one else would have known. The very fact that they brought an offering proved that they were doing it from the heart.

The priest was forbidden to minister if he had been drinking any wine, because he had to have all of his faculties.

Every time that the Jew offered a sin or trespass offering he was witnessing to the whole nation that he was a sinner.

There was no sacrifice unless the heart was right that was acceptable to God. Willful sin and presumptious sin had no sacrifice.

The sacrifice that God did accept implied that the heart of the worshipper was right with God because there was no sacrifice for willful or premeditated sin. A rebel was an unregenerate.

The Pentateuch is filled with moral and ethical requirements that are as clearly spiritual as anything found in the New Testament.

> *Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child* (Exodus 22:21-22).
>
> *Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause to decline after many to wrest judgment* (Exodus 23:2).
>
> *Ye shall be holy: for I the Lord your God am holy* (Leviticus 19:2).

> *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord* (Leviticus 19:18).

(9) The problem of the efficacy of Old Testament sacrifices.

(a) Views as to the efficacy.

i) Ceremonial efficacy.

ii) Temporary efficacy.

Sin was not removed except from one day of atonement to another.

This is true, but this view does not deal with the nature of sacrifices.

iii) Complete (Real) atonement.

The sin and trespass offerings made a real atonement for all sins, moral as well as ceremonial, as long as the sacrifices were presented in humble faith and repentance.

(b) The Biblical view.

i) The Divine promises.

When the Law itself is consulted, the effects of the sacrifices are said by God to be that it covered sin, made an atonement, and forgiveness was granted.

> *and it shall be accepted for him to make atonement for him* (Leviticus 1:4).

*and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him* (Leviticus 4: 35).

When the Israelite offered his sacrifices in humble faith and repentance he knew that he was forgiven and could go home with his burden of sin lifted.

But this is not the same as saying that he had a permanent peace, which he did not, like we have. The Old Testament sacrifices were not intend to give a permanent peace or they would have stopped offering them (Hebrews 10:2). Animal sacrifices could not do what only Christ's sacrifice could do, but he got peace for the moment, because it was genuine forgiveness, real and true atonement.

Therefore, in some sense the Levitical sacrifices had an efficacy ascribed to them by the Law itself. It is evident that the Old Testament sacrifices had an *atoning efficacy* related with it by Divine appointment.

ii) The problem of the Epistle to the Hebrews.

Hebrews 9:9-14

*Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;* (verse 10) *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.* (verse 11) *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;* (verse 12) *Neither by the blood of goats and calves, but by his own blood he entered in once*

*into the holy place, having obtained eternal redemption for us.* (verse 13) *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:* (verse 14) *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

*Which was a figure for th time then present, in which were off ered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the co science. . . For the law having a sh dow of good things to come, and not the very image of the things can nev with those sacrifices which they off ered year by year continually make th comers thereunto perfect. . . . For it is not possible that the blood of bulls and of goats should take away sins* (Hebrews 10:1-4).

iii) Reconciliation of the problem.

(i) The two-fold efficacy of the Old Testament sacrifice.

a. From the worshipper's standpoint the Levitical sacrifice restored him to fellowship with God, or to covenant relationship with God.

b. The sacrifices, where offered in faith and repentance, effected actual forgiveness of sins.

(ii) The two-fold Divine purpose in sacrifice.

How could God promise the pious repentant Israelite actual forgiveness if he followed the ritual? The solution lies in the

eternal purpose of God: one revealed and realized in the Old Testament, and the other hidden to be revealed in the New Testament dispensation.

a. The revealed purpose.

The covenant relationship between God and Israel was sustained by ritual worship and sacrifice. It was the necessary vehicle by which the Israelite could maintain a right standing and realize forgiveness. Which means that sacrifice did not symbolize forgiveness and right standing with God apart from the actual realization of it. Sacrifice in the Old Testament was not merely a symbol or type, because this would rob it of all its immediate meaning to the Israeite.

Sacrifice signified the transference of the guilt or punishment for guilt to the innocent substitute, and the forgiveness was obtained through the act of sacrifice.

b. The hidden and future purpose

Every sacrifice that God accepted was validated in the mind of the Father on the basis of what He knew that He would do through the all-sufficient
sacrifice of His own Lamb.

He is called the Lamb slain from the foundation of the world (I Peter 1:20).

It is absolutely true that the blood of bulls and goats cannot take away sin, but then the Old Testament never said that it did. What He promised was forgiveness and restoration to covenant standing.

It must never be forgotten that it is God Himself in the Old Testament who promised forgiveness.

The apparent contradiction between Leviticus and Hebrews is reconciled in the fact that the Bible shows us that Old Testament sacrifices were efficacious or effective only with respect to forgiveness, not with respect to purging away sins.

By offering Himself as the sacrifice, Jesus declared the righteousness of God who was passing over those sins, the sins being expiated by His sacrifice (Romans 3:24-26).

Through the all-sufficient sacrifice of Christ for sins, God's righteousness was at last vindicated. While the Old Testa ment sacrifices provided forgiveness for sins, yet those sins were never purged away by the blood of bulls and goats. Hence, they were passed over by the forebearing grace of God until purged away by the sacrifice of Christ.

On account of the eternal purpose of God to punish sin and to provide an atonement in His Son, God pardoned the sins of His people under the Old Testament dispensation, but they were not actually purged away until covered by the blood of Jesus. Owing to the forebearance of His grace God accepted animal substitutes to cover sin, and propiate His wrath until in the fulness of times through His own Lamb He would validate all the forgiveness granted through the animal types. This means that Christ's atonement was accepted in the counsels of God and His foreknowledge before the foundati of the world (I Peter 1:19-20; Revelation 13:8).

b) The vow

The idea of the vow is a type of peace offering

There are two types of vows: positive and negative vows. The positive vow is a promise to dedicate something to God. It could be a sacrifice which would be the peace offering, or it could be some other object.

The negative vow was a promise to renounce some act or enjoyment for the glory of God.

(1) The positive vow.

The positive vow is called a *korban*, meanin an offering.

> *If any man of you bring an offering* (korban) *unto the Lord . . .* (Leviticus 1:2)
>
> *And his offering* (korban) *was one silver charger. . .* (Numbers 7:13)
>
> *And we cast the lots . . . for the wood offering (korban) . . .* (Nehemiah 10:34)

Jesus shows how the intended meaning of this had been misapplied (Mark 7:5-13).

*Korban* was something vowed to God, and the unregenerate Jew, rather than pay a debt he owed, or meet an obligation, or the need of his parents, dedicated everything to God. He would continue using it until he died, but it would be unavailable to be given to anyone else.

Types of positive vows:

(a) Possessions.

Jacob vowed one tenth of whatever God would prosper him with so that God's presence would stay with him. The word *korban* doesn't appear here, but this is the first instance of the positive vow (Genesis 28:20-22).

A man could vow anything he had to God: himself, his houses, lands, cattle, sheep, or family.

(b) Persons.

> *And she vowed a vow, and said. . . I will give him unto the Lord all the days of his life, and there shall no razor come upon his head* (I Samuel 1:11).

> *And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the door of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering* (Judges 11:30-31).

(c) The vow of devotion.

The vow of devotion meant to be devoted to judgment.

The term is *cherem*, meaning a devoted thing, or a ban.

Anything that incurred God's wrath or judgment could be vowed to the Lord by this vow of devotion. This meant that it was to be exterminated.

> *And the city shall be accursed* (cherem)*, even it, and all that are therein, to the Lord: only Rahab the harlot shall live. . .and ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it* (Joshua 6:17-18).

> *But the children of Israel committed a trespass in the accursed thing; for Achan . . . took of the accursed thing: and the anger of the Lord was*

> *kindled against the children of Israel* (Joshua 7:1).

If the *cherem* was material it was burned and destroyed; if it was living, it was put to death.

> *And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities* (Numbers 21:1-2).

(d) Special vows.

This is devoting something for God's use. It became unsaleable (*korban*), and if it was lands or animals, they became the possessions of the priests. (Leviticus 27:21, 18; Numbers 18:14 cf 8)

(2) The negative vow.

(a) Fasting.

Fasting was the most common of all the vows of abstinence. While fasting was commanded on the great Day of Atonement (Leviticus 16), it was not commanded at any other time of the year.

It was not legalistic, but the pious Israelites fasted often.

> *And Abraham came to mourn for Sarah, and to weep for* her (Genesis 23:2).

> *And Jacob rent his clothes, a put sackcloth upon his loins, and mourn ed for his son many days* (Genesis 37:34).

> *And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads* (Joshua 7:6).
>
> *Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD* (Judges 20:26).
>
> *And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord* (I Samuel 7:6).

(b) Nazaritism.

The Nazarite's vow required him to deny himself specific things.

(c) Conclusion.

The purpose of the vow was an expressio of devotion to God. The vow had no necessary merit. The Israelite was under no obligation to fast, or to vow any of his property.

> *But if thou shalt forbear to vow, it shall be no sin in thee* (Deuteronoy 23:22).

It was an act of worship, of devotion, to God.

In the Old Testament, the vow of a wife or daughter was not valid unless the husband or father, by his silence, approved of it (Numbers 30).

c) Nazaritism.

(1) Text: Numbers 6:1-27

(a) A Nazarite could eat or drink nothing pertaining to the vine.

(b) His hair could not be cut.

(c) He could not touch any body.

Any infraction required a sin offering, and he had to start his period of separation over again.

(2) Hebrew term.

*nazer* - one who is consecrated.

The word for crown is taken from the same word: *nezer*.

(3) Types of Nazaritism.

(a) Temporary.

This is where a person vowed himself for a definite period, a minimum of thirty days.

(b) Permanent.

This is when one was vowed from the womb.

The law in Numbers 6 dealt with the temporary type only.

The permanent vow was made at birth. Samson was set apart by God Himself, but Samuel was vowed by his mother. John the Baptist was set apart by God.

(4) Requirements.

(a) To renounce all fruit of the vine.
(b) To let his hair grow during his period of separation.
(c) He could touch no dead thing.

(5) Breaking the vow.

If the Nazarite broke his vow, or became unclean by contact with death, then he had to shave his head and start over again.

(6) Meaning.

It signified the consecration of the whole life unto God, separation from the things of the world. It was the most stringent of all vows. He was holy unto the Lord all the days of his separation.

The significance is that the same restrictions that were placed on the Nazarite during the period of his vow was placed on the priesthood of Israel. He was a priest unto God during his separation, holy and separat.

A priest could not drink wine while he was serving at the tabernacle (Leviticus 10:9).

The High Priest could never touch a corpse (Leviticus 21: 11).

The growth of the hair signified the High Priest's diadem or crown. The word for the High Priest's crown is from the same word from which comes the term Nazarite.

*And thou shalt put the mitre upon his head, and put the holy crown* (nezer) *upon the mitre* (Exodus 29:6).

The whole body of Christ is a priesthood, all separated unto God (I Peter 2:5).

d) Purifications

(1) Ceremonial defilement.

The Israelites were to be a holy people unto God and whenever they did something that made them ritually unclean, they had to perform a ritual act to restore themselves to cleanliness.

(a) Death.

The Israelite defiled himself by touching something dead.

i) Touching an unclean animal that had died.
ii) Touching a clean animal that had died by unnatural circumstances.
iii) Touching a corpse.

The uncleanness incurred from contact with a dead body was cleansed in a spe cial way.

There was a water of sprinkling which was to be applied to anything unclean by reason of death (Numbers 19).

The water was prepared by slaying a red heifer without blemish, and burning it in the fire until it was reduced to ashes. The ashes were put in water.

Anyone defiling himself by reason of death had this water sprinkled on him with hyssop to cleanse him. The same was done to a house that had been defiled by death.

In the Old Testament there are different types of water, each having
two aspects to it:

i) Anyone who was clean and touched the water, or anything pertaining to the heifer that was sacrificed, became unclean.

Why?

To express the infectious character of death. Death is a result of sin and God was graphically holding before Israel (and us) the awful natur of death. Anything pertaining to death, even to the cleansing from defilement with death, became unclean. Death was the ultimate expression of God's judgment against sin.

ii) The waters of purification were themselves clean and holy. The waters sprinkled on an unclean person made him clean.

The ashes were clean because it required a clean person to remove themto a clean place.

The ashes that were given unto death for the cleansing from defilement fr death were identified with death. Anyone who was clean and participated in death became unclean.

But the waters themselves made an unclean person clean.

The water that was used to cleanse a Levite was called the waters of sin (Leviticus 8:6).

The waters of jealousy were called *holy water*. The holy water became a curse to the woman who drank it if she was guilty (Numbers 5:17).

(b) Childbirth.

The woman was ceremonially unclean because of the issue of blood connected with childbirth (Leviticus 12:1-8). During her menstrual cycle, the woman was also unclean (Leviticus 15:19-28).

The idea of childbirth being unclean is the issue of blood which was unclean as it was in the menstrual cycle. God was showing that any sexual issue could not come into the temple precincts. These were all the result of the fall and a result of sin.

Anything abnormal with respect to the sexual organs was not to come into the presence of God until it was cleansed or purified ceremonially. All these would have been abnormal before the fall.

The woman's separation for a girl-child was twice as long as for a boy because the uncleanness was being doubled potentially. The girl would herself begin her menstrual cycles. A boy-child would not add to the ritual uncleanness.

The offering was two-fold:

i) a burnt offering for consecration
ii) a sin offering for cleansing from ceremonial uncleanness (verse 7).

Mary offered a sin offering for her cleansing at the birth of Jesus (Luke 2:22-24).

(c) Leprosy.

Leprosy was singled out to be treated in a special way because it is a type of living death. There was more ritual in connection with cleansing from leprosy than with anything else.

Leviticus 14:1-8 - This ritual restored the leper to the nation of Israel.

Leviticus 14:9-32 This ritual restored the leper to the worship community.

The sacrifice was two birds. Unlike tb others, one was released, the other was a sin offering.

The releasing of the bird carried the idea of the releasing of the disease as in the washing in running water.

The leprosy that clung to a house or to clothes required the same ritual (Leviticus 14:33 ff).

(d) Sexual issues (Leviticus 15)

(e) Nazarite defilement (Numbers 6)

(2) Moral defilement

(a) The trial of jealousy.

If a husband was suspicious that his wife had been unfaithful, he took his wife with an offering to the priest. The offering was barley meal without oil or incense (Numbers 5:11-31).

The priest took holy water, probably from the laver which had been consecrat and mixed into it dust from the floor of the tabernacle. He uncovered the woman head, removing from her her symbol of protection.

The priest wrote the curses on a piece of parchment. He took the water and washed the curses away. He offered the offering to the Lord and then he made the woman drink the water. If the woman was guilty, her stomach would swell and her thigh would rot.

The significance of the dust in the water was that eating dust was the general mark of a curse, or of the deepest shame and humility in the Scriptures.

The serpent was cursed to eat dust (Genesis 3:14).

*. . .and his enemies shall lick the dust* (Psalm 72:9).

*They shall lick the dust lik a serpent* (Micah 7:17).

*They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait fOI me* (Isaiah 49:23).

Mixing the dust with the holy water signified the entrance into the innermost parts of the suspected person of the divine curse upon infidelity and sin.

(b) Suspicion of bloodguiltiness.

If a slain person was found in a field and the murderer was unknown, then the law prescribed that the elders of the city that was closest would take a young heifer to a brook and behead it. They washed their hands over the slain animal declaring they had not committed the murder or seen it done (Deuteronomy 21:1-9).

The purpose of this transaction is not an atonment or a sacrifice.

i) The priests did not touch the animal but were only there as judges. Only the priests could offer sacrifices.

ii) There was no blood offered.

This was capital punishment. The heife was beheaded. It was punishment for a crime, not a sacrifice for sin.

The elders, in the act of washing their hands, denied that they had anything to do with it. The running brook implied that the guilt was washed away from that city.

The reason that God added these two things was because these two instances signify that God required even secret sins be dealt with if He was to dwell in the midst of Israel.

God dealt with the sins of the heart, sins hidden, as well as blood shed upon innocent people. He will not dwell where there is unrequited or unpunished sin present.

e) The oath

While we are forbidden to take the oath in the New Testament, it was commanded in the Old Testament.

(1) Its nature.

The nature of the oath in Israel, unlike the oath today, which is a legal act, was a religious act.

> *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name* (Deuteronomy 6:13).

(2) Hebrew term.

*shebuah* from the same root as the sacred number 7. The number seven implies completeness. The oath would imply that if a persc took it, his word would be seven times as important as it was without the oath.

(3) Kinds of oaths.

(a) The assertion of a truth: "as the Lore lives" - *chay Yahweh*.

(b) The oath of imprecation or curse.

An appeal was made to God's penal judgment or justice against the wicked or an enemy.

(4) Usage.

(a) Formal oaths.

The oath as a promise (Genesis 24:2 ff)

An oath to seal a covenant (Genesis 21:23 ff)

An oath of friendship (Nehemiah 6:18)

An oath of innocence (Numbers 5:19 ff)

An oath of puragation before a court of law (Exodus 22:11)

The oath as part of a vow (Numbers 30:3)

The reason God commanded oaths in His name was to wean Israel from her idolatry picked up in Egypt whereby they swore by the gods and everything. God was training them that whatever Israel said, or did, would be with reference t Him. Therefore, since God was holy, righteous, pure, and true, swearing by Him demanded the same of them.

The form of this oath was always *chay Yahweh*, as the Lord lives.

(b) Informal oaths.

This oath was not commanded by God.

As thy soul liveth (II Kings 2:22).

As I live.

May the Lord do so to me.

(5) Signs of the oath.

(a) The pledge.

Seven lambs were presented as a pledge of the oath (Genesis 21:28 ff).

(b) The laying of the hand under the thigh of him who is sworn to  Genesis 24:1-4).

The thigh was reverenced as a source of physical life, one's posterity. It is the most personal private part of a person. The thigh also signified the most powerful part of the body.

(c) Raising the hand in invocation and swearing "*chay Yah-weh*." (Genesis 14:22)

(d) Before the altar (I Kings 8:31).

(6) The sanctity of the oath.

The oath was very sacred in Israel because it was a religious act. Breaking an oath was a heavy sin and required the offering of a sin offering (Leviticus 5:4; 6:3).

The sanctity of the oath is shown by the sparing of the Gentiles because Joshua and the leaders of Israel had sworn by an oath that they would not harm them even though they had been deceived.

The oath and the vow in the Old Testament are to be distinguished. The oath went with the vow. A person could vow that

he would do something and take an oath that he would keep his vow.

The New Testament absolutely forbids the Christian from taking an oath.

> *But I say unto you, swear not at all; neither by heaven. . .nor by the earth. . .neither by Jerusalem. . .neither shalt thou swear by thy head. . .But let your communication be Yes, yea; Nay nay: for whatsoever is more than these cometh of evil* (Matthew 5:33-37).

> *But above all things, my brethre swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation* (James 5:12).

The Christian is forbidden the oath because it implies that without it he would lie. In him dwells the Spirit of truth and He will keep him from lying, not the oath.

f) Theocratic taxes.

The fundamental idea in the tithes and in all of the obligations that the Israelites had to pay was based upon the fact that the people, their possessions, and the Holy Land all belonged to God and they were just His stewards.

It was a testimony, their acknowledgement that it all belonged to God. By a surrender of a portion of it they were substituting that portion for the whole which was all God's.

(1) The male first-born.

Every first-born male of man or beast belonged to God. This applied only to the male (Exodus 13:1-2).

If it was a man-child it was to be redeemec by 5 shekels of silver (Exodus 13:13). If it was an animal, then it was sacrificed and given to the priesthood.

The redemption of the firstborn went to the priesthood. The tribe of Levi was given to God in substitution for every male first-born (Numbers 18:15 ff).

If it was an unclean animal, it was to be redeemed at whatever the priest evaluated it, plus one fifth (Leviticus 27:27).

If it was a clean animal:

If it was without blemish, it had to be sacrificed within the year beginning from the eighth day. The breast and the right shoulder went to the priesthood to support them, and the rest was eaten as a peace offering before the Lord.

If it had any blemish whatsoever, then the owner could not sacrifice it to the Lord, but he had to kill it and eat it at home (Deuteronomy 15:21).

Every first-born, clean and unclean, belonged to the Lord. If it was unclean it was redeemed with money plus a fifth. If it was clean, it was sacrificed. If it had a blemish, God would not accept it, but the owner had to eat it. He could not keep it to use for himself. God was still getting it in the sense that it couldn't be used by the owner for his own gain.

If the first-born was a donkey, it had to be redeemed by a lamb. If it was not redeemed, its neck had to be broken (Exodus 13:13; Deuteronomy 16:2; Numbers 3:13).

All of this was based on Israel's experienc in Egypt when God slew the first-born of the Egyptians and claimed the first-born of Israel for Himself.

(2) First-fruits.

The first-fruits of all the produce which would include grain, wine, oil, and the fruit of the trees. Everything reminded them that it was God's.

The amount of the offering depended on the person's heart. There was no specific; amount. It had to be enough for the priesthood to live on.

Any food that had not been sanctifi by offering first-fruits was unclean (Hosea 9:3).

(3) Tithes.

The tenth of all the increase of flocks, herds, produce of the land, the fruit of tb trees was given to the Levites (Leviticus 27:30-3

From the herd, he had to mark every tenth one, without checking if it was good or bad. If he tried to substitute one, then both belonged to the Lord. The flock and herd could not be redeemed like the crops and fruits.

A tenth part of what the Levites received had to be tithed to the priests (Numbers 17:26)

The Deuteronomic Tithe

This was a tenth of the nine-tenths that was left.

This had to be used in eating religious feasts (Deuteronomy 14:22-27). If it was too far to go to the place of feasting, then it

could be sold, the money taken to the feast, where it was to be used to buy food.

Every third year the tenth was left at home for a feast of tithes to which would be invited Levites, strangers, foreigners, widows and orphans (Deuteronomy 14:28-29).

It is not certain whether this is a third tithe or the usage of the Deuteronomic titl on the third year.

(4) The tax for the service of the sanctuary (Exodus 30:12-16; Numbers 3:12-13; II Chronicles 24:5)

It appeared to be an annual tax for temple upkeep (II Chronicles 24:5).

> *Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God* (Nehemiah 10:32)

The five shekels for redeeming the first-born male went for the service of the temple (Exodus 13:13).

*Tithing and the New Testament*

Since Abraham paid tithes to Melchizedec before the law was given to Moses, some argue that the principle of tithing is a timeless principle.

But if that be so, and the Christian is obligated to tithe, then he is obligated to tithe all of his increase, not merely his net take-home pay.

The New Testament does not prescribe legalism in any form including the tithe. If the tithe was part of grace, it would be

clearly taught. It isn't even mentioned except in rebuking the Pharisees.

Instead of teaching tithing, it repeatedly teaches that everything belongs to God and that we are to give to support His ministry His work, as we purpose in our own hearts cheerfully, bountifully, regularly (I Corinthians 1; II Corinthians 9:6-7; Galatians 6:10; I Corinthians 9:7-14).

g) Sacred seasons

(1) Designations of the sacred times and season

(a) Weekly Sabbath - *shabbat*
Lesser Sabbaths.

(b) New Moons - Seventh month New Moon

(c) Pilgrimage feasts.

i) Passover
ii) Pentecost
iii) Feast of Tabernacles

(d) The Seventh Month.

i) The Feast of Trumpets
ii) The Day of Atonement
iii) The Feast of Tabernacles

(e) The sabbitical year.

(f) The Year of Jubilee.

(2) Biblical texts.

Exodus 23

Leviticus 23 through 25
Leviticus 27
Numbers 28 through 29
Deuteronomy 15 and 16

(3) Their significance.

The general designation of the sacred seasons is "an appointed time - *moed*" (Numbers 28:2). They have a two-fold purpose:

(a) To preserve by these seasons a remembrance of Israel's election and deliveI ance.

(b) To be a constant reminder of their constant dependence upon God for all earthly blessings and prosperity.

(4) Celebration of the holy days.

On the annual feast days, rest from all labor was commanded as well as on the weekly Sabbath. All of the yearly feast days were Sabbaths.

Two feasts lasted a week:

The Feast of Tabernacles.
The Feast of Unleaven Bread - The Passover.

These feasts began and ended with the Sabbath.

On the weekly Sabbath, and on the Day of Atonement, all work was prohibited under the threat of death. On all of the other Sabbaths rest only was required. They were permitted to cook and do whatever work was necessary between the weekly Sabbaths.

The weekly Sabbath and the Day of Atonement are called High Sabbaths - *shabbat shabbaton*

The celebration of the weekly sabbaths and the sabbitical feast days were called *holy convocations*.

On the three festivals all males were required to go up to appear before Yahweh (Exodus 23:14, 17; Deuteronomy 16:16). They could not appear before the Lord empty-handed. They had to bring their offerings and Deuteronon tithes.

(5) The Sabbitical seasons.

(a) The weekly Sabbath.

i) The origin of the Sabbath.

In Genesis 2:1-3 God hallowed the day as a day of rest, but not as a legalistic requirement of the law.

The word *rested* is the Hebrew verb from which *shabbot* is taken. It means to rest or to cease.

The word "sabbath" does not occur until Exodus when Moses gave the law. But this was certainly the basis for the legal Sabbath.

The reason for the Sabbath was to provide a blessing of rest tc both man and beast (Exodus 20:8-11). God hallowed it and blessed it. It was never meant to be a burden.

There are other mentions of seven-day periods in Genesis which are obvious references to a seven-day week: Genesis 7:4-10; 8:10-12; 29:27 ff.

The Sabbath is a part of the law. When the law was nailed to the cross it included holy days and sabbath days (Colossians

2:14-16). He did not nail the need for rest on the cross, but the legalism attached to the day.

ii) The Sabbath in the Mosaic period.

The Sabbath was first mentioned in Exodus 16:21-30, before the law.
This is in connection with the giving of manna from heaven. Moses instructed the people to lay up enough on tt sixth day to use on the Sabbath day. They were forbidden to gather food on the Sabbath.

> *And the Lord said to Moses, How long refuse ye to keep my commandments and my laws* (Verse 28)?

Does this suggest that the Sabbath was already known as a legal require ment of the law?

The Seventh Day Adventists use this to contend that the Sabbath was already known before the law, and thus not part of the law.

But the Israelites had been disobedient and complaining, and this was adding to it. The Lord was asking how long will you not obey me? not how long will you not keep my Sabbath?

The purpose of the Sabbath was to provide a day set aside for rest and worship. God ceased from His work on the sixth day and rested on the seventh. He didn't need rest, but it was a figure or type of man's need for rest.

There is not a hint in the Old Testament that this was intended to be some legalistic burden, but was intended to be a blessing.

Jesus, still before the cross, stated the purpose of the Sabbath: it was made for man, not man for the Sabbath ((Mark 2:23-27). Jesus, who gave the law to Moses, gave the Sabbath to man as a blessing, a time for rest and worship.

iii) The Sabbath in the post-Mosaic period.

After Moses, the pre-exilic prophets and historians frequently mentioned the Sabbath (II Kings 4:23; Amos 8:5; Hosea 2:11; Isaiah 1:13; Ezekiel 46:3).

Jeremiah, Isaiah, and Ezekiel attach many promises to the faithful observance of the Sabbath (Jeremiah 17:21-27; Isaiah 56:2-4; Ezekiel 20:12-24).

iv) The Sabbath in the post-exilic period.

The rise of the synagogue began during the period of the exile. With the development of the synagogue, then the Sabbath took on additional meaning. It was not only a special day of worship and rest as it always had been, but now there was a study of the Scriptures. Up to then, the stress had been on ritual. There was a reading of the entire law on certain feast days, but no real teaching of the law.

It was this same period (from Ezra and Nehemiah to the time of Christ) that gave rise to all the legalistic regulations that governed Jewish life and worship. It was during this time that the day of Sabbath ceased being a blessing and became a legalistic burden. It destroyed the very purpose for which the Sabbath was given.

Outside of His claims to being the Messiah, there was nothing that aroused the wrath of the Jews against Jesus more than His observance of the Sabbath.

Jesus healed on the Sabbath, and the Jews sought to kill Him for it (John 5:8-18).

God didn't make the man for the law, but the law for man. Therefore when a person had a need, then the law was to take precedence, but the need of the person was to be met.

v) The eschatological Sabbath.

There is a Sabbath in prophecy and it seems to have two aspects:

(i) The cessation of the Sabbath for Israel in this age of grace and her rejection. There are Jews still observing the Sabbath, but God isn't listening because they are outside of Christ. This is part of the punishment of Israel (Hosea 2:11).

(ii) The Sabbath will be re-established for Israel during the Millenniun after the Church age (Isaiah 66:23).

(b) The sabbitical year.

i) Introduction.

As the Sabbath was the seventh day so was the sabbitical the seventh year. After the land had been cultivated it was and harvested for six years, to rest on the seventh year.

ii) Meaning and purpose.

(i) That the poor might eat (Exodus 23:10-11). What the poor didn't eat the beasts of the field could eat.

(ii) It was a rest for the land itself. God knew that the land had to rest or it wouldn't continue to produce abundantly (Leviticus 25:1-7).

If the people didn't sow the seventh year, there would be no harvest until the ninth year. So the Lord commanded a blessing on the land on the sixth year, so that it would bring forth tnough food for three years (verses 20-22).

(iii) It would give the people time to do other things. God did not prohibit working at other things. They could keep their herds and flocks, and do maintenance to their houses, barns, fences, etc.

(iv) All debts were cancelled (Deuteronomy 15:1-6). This was called the Lord's release.

If a person asked to borrow during the sixth year, expecially toward the end of the year: what was God's commandment regarding their attitude?

The Lord would count as sin against him if someone refused to lend to someone who needed it, but promised to bless him if he did (Deuteronomy 15:9-10).

(v) They read the entire law during the Feast of Tabernacles.

(c) The Year of Jubilee.

i) The Hebrew term:

*yobel* - the year of the ram's horn.

ii) Observance.

It was observed every fiftieth year after the seventh sabbitical year (Leviticus 25, 27; Numbers 36:4).

Everything was returned to its owner. All slaves were given their freedom. There was no sowing or reaping this year as well as the preceding sabbitical year.

iii) Reasons for the Jubilee year.

(1) It tended to abolish poverty because it gave unfortunate families and the poor an opportunity to start over.

(ii) It prevented large, permanent accumulations of wealth and property. The Bible speaks against those Jews who joined field to field and house to house. It discouraged people from getting rich at the expense of his brother.

(iii) It prevented any true slavery fr existing in Israel. Everyone who had sold himself into slaver was set free and could return tc his family unless he chose to st with his master. Then he could have his ear punctured with an awl at the doorpost.

(iv) It gave Israel time to do other things.

(v) It preserved the tribes and families the way God intended. In this way the same family would keep the property and any servant or slave could return to his family. Then every 50 years everything was restored. The families then never lost their property permanently.

(6) The Pilgrimage feasts.

These were called pilgrimage feasts because every male that was physically able was required to go up to these feasts.

According to Josephus, only those within fifteen miles of Jerusalem were required to go, but this is not what God commanded.

(a) The Passover – 14th through the 21st of Nisan.

i) Origin and celebration.

Terms:

*pesach* - the passover
*pasach* - to pass over
*paschal* - the passover meal

*Paschal* is from the Greek word *pascha* meaning the *passover meal* (Matthew 26:1

The Septuagint used the same term to translate passover.

The Passover marks the beginning of the religious New Year in Israel (Exodus 12:1-2).

The purpose of the Passover:

(i) It commemorated their deliveranc from bondage in Egypt.

(ii) It commemorated the sparing of their first-born when God slew all the first-born of Egypt.

(iii) It signified the beginning of the religious New Year.

(iv) This deliverance was the beginning of the nation of Israel as a theocracy.

(v) It typefied the sacrifice of Christ.

Texts: Exodus 12; Exodus 13:3-9; Exodus 23:15; Leviticus 23:5; Numbers 28:16-26; Deuteronomy 16:1ff

The Passover and the Feast of Unleavened Bread are not the same, and yet a Jew could use either term and mean the same thing by it. The Passover was one day followed by the feast which lasted seven days.

ii) The first celebration of the Passover

On the 10th day of Nisan, the head of the house took an unblemished lamb or goat and kept it penned up for four days while he could observe it to make sure that he had selected a perfect animal.

On the 14th day of Nisan, he slew the animal and took hyssop and sprinkled the blood on the two door-posts and on the lintel. He then went into the house and stayed there.

He roasted the lamb. They ate it with bitter herbs and unleavened bread. If the family was too small to eat the whole thing the neighbors could be invited to eat with them.

The lamb was to be eaten fully clothed signifying haste, while standing on their feet, with their sandals on and their staffs in their hands. The unleavened bread also signified haste.

iii) The celebration of the Passover in later times.

In later times the Passover was quite different in its celebration, but not in its meaning.

After the tabernacle was built, and later in the temple:

(i) The lamb was killed at the sanct uary, not at the home as it was in Egypt (Deuteronomy 16:5-6).

(ii) The blood was sprinkled on the altar, not on the door-posts and lintel.

(iii) The meaning of the Passover was recited each year (Exodus 12:24-27).

(iv) The fat was burned on the altar.

(v) They sang the Hallel - Psalms 113 through 118.

(vi) Beside the Passover lamb that was sacrificed, there were many public and national sacrifices offered after they were in their land.

(vii) There was a second, or little, Passover on the 14th day of the second month. This was to be kept by those who were cermonial unclean or away on a journey at the time of its regular celebration on the 14th of Nisan (Numbers 9:1-12).

iv) Mode and order of the Paschal meal.

From Josephus:

It was not lawful to partake of ordinary food after midday on the 14th of Nisam.

No uncircumcised person could partake of the Passover.

The customary number was between 10 and 20.

When the lamb had been killed and roasted by fire, it was set aside.

The meal started with one cup of wine and the blessing was asked.

The bitter herbs were tasted, and some of the unleavened bread was eaten.

The lamb was placed before the head of the house on the table.

A second cup of wine was drunk.

The oldest son asked "What meaneth this service?"

The father would recite how God had delivered them from Egypt.

They sang the first part of the Hallel Psalms 113 and 114.

The lamb was then carved and eaten, followed by the third and fourth cup of wine.

They sang the second part of the Hallel - Psalms 115 through 118.

Sometimes they had a fifth cup of wine and sang all of the Hallel, and on through Psalms 120 through 139.

The Israelites who lived elsewhere throughout Palestime would be taken into the homes of the citizens of Jerusalem as far as possible. The others set up tents all around Jerusalem.

v) The Passover as a "type"

The Passover was typical of Jesus Christ, the Lamb of God who would one
day be His Passover (John 1:36).

> *For even Christ our passover is sacrificed for us*
> (I Corinthians 5:7).

Where the Passover lamb was not to have a bone broken it typified Chris where not a bone was broken when He was crucified (John 19:31-36).

Why was the lamb roasted, not boiled?

(i) It could not be broken up. It would have been nearly impossibl to boil a whole lamb.

(ii) It was to distinguish it from aD other type of sacrifice. It was not to be confused with the peace offering which was also eaten by the offerer.

The unleavened bread depicted the need of haste. There would have been no time for the yeast to rise.

But it also typically symbolized purity. No corrupting element could be present at this feast which was a fitting emblem of Christ and His crucifixion, His sacrifice.

The bitter herbs were a sign of the bitterness of the bondage that God had delivered them out of. It was typically a sign of the bitterness of death, of crucifixion.

The sprinkling of the blood:

The blood always signifies deliveran from death in a sacrifice. In Egypt by putting it on the door-posts, and getting into the house under the blood, it signified deliverance and protection from death.

Later, the blood was sprinkled on the altar which signified the covering of their sins and deliverance from the death that comes from sins uncovered.

The covering signifies the covering of the believer for protection and deliverance from the power of Satan who holds death in his grasp (Hebrews 2:14; Psalm 78:49). The blood of Jesus Christ has power over Satan and the powers of darkness, and we cover ourselves with this just as the Israelites did. Our sacrifice has been offered for us, once and for all. We appropriate that blood as we need it by our faith in its power, for cleansing and deliverance.

vi) The Passover as a sacrifice.

The Passover is seen as a sacrifice for the following reasons:

(i) God called it a sacrifice (Exodus 1:27).

(ii) The New Testament calls it a sacrifice (I Corinthians 5:7).

(iii) After the first Passover in Egypt it had to be slain at the temple like every sacrifice.

(iv) The fat was burned on the altar like every sacrifice.

(v) The blood was sprinkled on the altar as an atonement.

To which class of sacrifice did the Passover belong to?

It was not a sin offering because:

(i) The sin offering was never touched by the person who offered it. It was most holy to God and only the priests could eat it. The Passover was eaten by the person who offered it.

(ii) In the sin offering, the animal was always cut up, certain parts going to the priest and certain parts to the altar. The Passov€ sacrifice was not to be cut, ane it had to be eaten without breaking a bone.

(iii) In a sin offering, the breast and the thigh went to the priest.

In the Passover, it all went to the family who offered it.

The Passover belongs to the class of peace offerings. Like the peace offering, the offerer ate it all. Since the Passover gave one peace with God then that it is the class it belongs to. The sprinkling of the blood on the altar was in all sacrifices, including the peace offering.

(b) Pentecost.

The term is from the Greek meaning 50th

i) Hebrew Term.

*chag hashshabuot* - literally the "feast of sevens"

It was called the feast of weeks because it occurred 7 weeks after Passover.

It is also called "the Feast of Harvests" and "the Day of First-fruits" because this closed the summer harvest season as Pentecost had opened it (Exodus 23:16).

ii) Observance.

This was a one-day feast on the sixth day of the month Sivan (about the middIe of May).

The central feature was the ceremony of presenting two loaves of bread made from the first-fruits of the wheat harvest. No one could eat of the harvest until those loaves had been presented to the Lord at the altar.

iii) Meaning of the Day of Pentecost.

For Israel, Pentecost signified the dedicating of the whole harvest to God who had given it to them in the first place.

To the Jew, Pentecost was intended to be a constant reminder that God was the giver of all things.

To the Church, Pentecost marks its beginning. There could be no church until there was a gospel to be preached; there could be no gospel preached until there was an empowering that came from above. The Gospel cannot be presented without the power of the Holy Spirit.

Passover provided the message.

Pentecost provided the power to present that message.

Later Jewish tradition holds that Israel had her beginning as a nation on Pentecost. The technical beginning of the nation of Israel was at the giving of the law at Mount Sinai. Tradition holds this to be fifty days after Passover. This is possible, but there is no Biblical evidence of it.

(c) The Feast of Tabernacles (Booths)

Text: Leviticus 23:34-36

i) Hebrew Term.

*sukkot* - meaning booth.

ii) Observance.

The feast was observed for seven days beginning the 15th day of the 7th month. This was the greatest feast of rejoicing in Israel.

This feast was not celebrated from the time of Joshua until Nehemiah (Nehemiah 8: 17).

iii) Later observance.

This feast alone will be clebrated the Millennium (Zechariah 14:16-19).

This feast is mentioned in John 7:1-7.

Jesus called Himself the light of the world (John 8:12), and water (John 7:37-38).

Two ceremonies were added to the Feast of Tabernacles by the time of Jesus: the libation of water and the lights.

Some think Jesus based His declarations in reference to these ceremonies.

(d) The Day of Atonement.

i) Introduction.

This was a day of fasting, confessing one's sins, and atonement (Leviticus 16:2-22, 29).

Today the day is called *Yon Kipper*, but in the Old Testament it was called *Yon Hag Kipperim*.

The Day of Atonement was celebrated on the 10th day of the 7th month.
Fasting was commanded from the evening of the 9th day until the evening of the 10th day.

Atonement on that day was three-fold:

(i) It was for the priesthood.
(ii) Then atonement was made for the people.
(iii) It was made for the tabernacle and the altar because it "remained in the midst of their uncleannef (verse 16).

ii) The ritual.

(i) The High Priest layed aside his priestly garments and put on holy linen garments, after having washeded himself.

(ii) He offered a sacrifice for himslf and his household with the blood of a young bullock sprinkled 7 times on the mercy seat.

(iii) Unlike all other sacrifices where the priests made the offerings for the people every priest except the High Priest had to take his place with the people as a part of the sinful congregation. The High Priest alone was allowed into the tabernacle, the Holy Place and the Holy of Holies (Leviticus 16:17).

(iv) The two goats were brought before the Lord. Lots were cast on the goats, one marked for the Lord, the other marked for Azazel.

(v) The goat that was marked for thE Lord was sacrificed. The blood was taken into the Holy of Holies by the High Priest and sprinklec on the mercy seat 7 times.

(vi) The altar in the Holy Place was cleansed with the blood of the goat, and with the blood of the bullock that he had offered for himself.

iii) The "goat for Azazel”

(i) Text.

Leviticus 16:7-10; 20-22.

(ii) Interpretations.

a. A place.

1. The goat was banished to a lonely region in the wilderness.

2. The term designated a precipitous place in the mountains over which the goat was cast to its death.

Reply

This instruction was given to Israel prior to her forty years of wandering in the wilderness. Had it been a place, they would have left it behind in their constant wanderings.

b. A person.

It is held that the language in verse 8 suggests a person, either the Devil, or to all evil spirits.

Azazel was an evil spirit whose abode was in the wilderness, and the act of sending the goat to him was the means by which the kingdom of darkness was renounced. The sins were being sent back to the prince of this kingdom who by them had hoped to enslave Israel.

Reply

The name Azazel occurs nowhere else in the Bible. This would not seem to be the case if he was so important a person to divide the sin offering with the Lord on the most significant day of the year.

The Seventh Day Adventists hold that the goat for the Lord symbolized Christ, and the goat for Azazel symbolized Satan. The atonement of Christ is not yet finished. Satan, as Azazel, has yet to bear away our iniquities.

Reply:

*Behold the Lamb of God which taketh* (beareth) *away the sin of the world* (John 1:29).

Both goats were presented to the Lord. Both goats are said to make an atonement. The Devil cannot make an atonement.

c. A verb used as an abstract noun.

Azazel is an abstract noun meaning *complete removal*.

This view holds that the term Azazel is from the verb *azal* which does not occur in Hebrew but does occur in its sister language, Arabic.

Reply:

The cognate language Arabic does have this verb *azal* which means to remove. Azazel is held to be a reduplicated for of that verb.

Many Hebrew nouns are created from verbs. Some nouns are reduplicated for intensity.

d. The goat itself.

The proponents of this view also hold that the word Azazel is a reduplicated form. But rather than being an abstract noun, it is a *noun of agent* and refers to the goat itself.

This view has been held by many respected Hebrew scholars: Josephus, the Septuagint translators, the Latin Vulgate, the King James translators.

There are three fundamental ideas that impress the concept of Azazel being the goat:

1. Both goats are called an atonement.
2. Both goats were presented the Lord as one sin offering, not two.
3. The death of the one was a covering for sin. In the lot for Azazel, there was the removing of sins from the presence of God and Israel forever.

It was physically impossible to depict the two ideas with one goat. The two goats were necessary for a single sin offering.

The first goat, by its death, provided the means for forgiveness. The second goat, by sending it away, depicted the effect of death of the first one.

On Jesus was laid the iniquity of us all. He bore away our diseases, our pains, and our iniquities (Isaiah 53).

Jesus bore the penalty for our sins vicariously in His own body. He bore that part of the curse upon Himself. All the consequences of sin were laid upon Him and He bore them away. His body remained healthy and did not see corruption, not even in death (Psalm 16:10).

He was acquainted with sickness and disease in the sense that He bore ours away, but not in the sense of literally being sick and diseased.

The effects of both goats were in Christ. The first, suffering and death while hply and unblemished. Then the bearing away of sins, diseases, and pains, by remaining pure and holy. All the consequence of sin were laid on Him.

But not a cell of His perfect body was tainted in any way. His body was like Adam's before He sinned.

## Judaism

Judaism must be studied to understand many things in the New Testament that arose between the Testaments. Many things just appeared in the New Testament without having been in the Old Testament historical record.

For example: the synagogue, the Sanhedrin, Pharisees and the Saducees.

There is much Jewish literature still extant from that period like the Apocrypha, the Talmud, and others.

1. The origin and Meaning of the Term

The term occurs in the book of II Macabees 2:21 and 14:38. Here the term signifies the religion of the Jews as contrasted to Greek Hellenism.

The term is used in the New Testament to contrast non-Christian Jewish religion with Christianity.

> *For ye have heard of my conversation in time past in the Jews' religion* (Judaism) (Galatians 1:13)

Greek term: *loudaikos*

The term occurs in:

Titus 1:14 - Jewish fables
Galatians 2:14 - Jewish customs
Acts 10:28 - A Jew

In the Hebrew there is no term that can be translated Judaism, but there is a Hebrew word *yehudi* which means Jewish, or Jew (II Kings 16:6; Esther 5: 13 Nehemiah 1:2).

The term comes from the southern Kingdom of Judah. A Jew was originally a Judean. After the Exile, *yehudi* came to designate anyone who was a Jew.

2. The Background of Post-Exilic Judaism

Most writers believe that legalistic Judaism arose after Ezra and Nehemiah and sometime between the Testaments. Jesus was continually confronted by the legalists in Israel's religion.

A distinction has to be made between legalistic and classical Judaism. Ezra and Nehemiah called the people back to the Law of Moses, to worship, ritual and sacrifice after the Exile. Legalistic Judaism is not seen here or in any of the Prophets.

Legalism arose when prophecy had ceased while Israel was without a King. She was being ruled over by priestly families. During this period the various parties arose like the Pharisees, Essenes, etc.

a) The political background

(1) The Biblical period.

(a) The Babylonian Period: 586 - 536 B.C.

(b) The Persian Period.

The Persians conquered Babylon in 536 B.C. and allowed the Jews to return and rebuild their city and temple. Zerubbabel was the governor under King Cyrus' permission. The altar of the burnt offering was restored at this time (Ezra 3:1-7).

In 535 B.C. the foundation of the new temple was laid (Ezra 3:8-13). The work was interrupted for 15 years (Ezra 4) because the Samaratans wrote their Persian overlords to get the work stopped.

In 520 B.C. the work was resumed under the ministries of Haggai and Zechariah.

In 515 B.C. the temple was finished, but the work of restoring the city and its walls was delayed until the coming of Ezra and Nehemiah almost a century later.

In 478 B.C. Esther became queen over Persia. She is significant for Judaism because she preserved the nation of Israel and its worship through her intercessic (Esther 3:12-13).

In 458 B.C. Ezra came to Jerusalem as a teacher/priest and led in reforms (Ezra 7-10).

In 455 B.C. Nehemiah came to Jerusalem as governor. He began rebuilding the walls of the city amidst much oppositio (Nehemiah 1-7).

In 433 B.C. Nehemiah went back to Babylon (Nehemiah 13:6).

In 432 B.C. Malachi began to preach hif reforms.

In 425 B.C. Nehemiah returned from Babylon and found abuses among the people and initiated reforms.

(c) The nature of post-exilic worship during this period.

The temple was restored. The walls of the city were restored. Worship was resumed and the sacrificial rituals re-established. People were being taught the Word of God, and exhorted to faithfulness.

Up to this point, there was no sign of legalistic Judaism.

(2) The interbiblical period

(a) The Persion Period - 400-333 B.C.

(b) The Greek Period - 333-167 B.C.

i) The Macedonian Supremacy - 333-320 B.C
ii) The Ptolemaic Supremacy - 320-198 B.C
iii) The Seleucid Supremacy - 198-167 B.C.

Antiochus Epiphanes was the worst oppressor of Israel up to the time of Hitler. He ruled over the Syrian part of Alexander's kingdom after he died.

He tried to Hellenize the Jews by taking away their religion. He made them sacrifice to idols.

I Maccabees speaks of the abomination of desolation which Jesus spoke of
later which means that it is not fulfilled yet. It is mentioned in Maccabees as Antiochus Epiphanes sacrificing a pig on the great altar.

(c) The Maccabean Period - 167-37 B.C.

The Jews, under the Maccabees, revolted against Syrian overlords. The Jews actually ruled their own land for that shory period, but under the Syrian's permission. There was no king, but the priest ruled.

In 63 B.C., the Roman general Pompey took Palestine bringing it under Roman rule. Herod the Great began to rule in 37 B.C.

b) The religious background: The rise of the Jewish sects and the development of legalistic Judais.

(1) The names of the sects.

The Hasmonaeans
The Maccabeans
The Hasideans
The Essenes
The Pharisees
The Saducees
The Zealots

(2) The Maccabean revolt.

The Maccabeans had been called the Hasmonaeans. The Hasmonaeans were a priestly faD ily from Modin in Judah. They were faithful followers of the God of Israel and the laws of Moses. That name was derived from *Hasmon* who was a priest in the Maccabean family.

When Antiochus Epiphanes required the priests to start sacrificing to Greek gods, Mattathias a priest, was so zealous for true worship, true sacrifice and the law, that he told tt Syrian officer that he and his sons would not even though all the nation did.

When Mattathias saw one of the Jews sacrificing according to the king's commandments, he was so inflamed with zeal that he killed him and the king's commissioner. He and his sons fled to the wilderness and multitudes with him (167 B.C.).

He raised an army, and actually took Jerusalem from the Syrian overlords.
One of the sons of Mattathias was called Judas Maccabeus (hammer).

In 165 B.C., Maccabeus led in the capture of Jerusalem. They kept Jerusalem from then until the time of Herod.

This is the origin of *chanukkah*, the Feast of Dedication. This is still celebrated to this day.

It was celebrated for 8 days in commemoration of the cleansing and dedication of the temple and the rebuilt altar under Judas Maccabeus. He re-captured Jerusalem in 165 B.C. from the Syrian Greeks who had defiled the temple and altar. Refer to I Macabees 4:38-61 an II Macabees 10:6-7.

The Feast of Dedication is celebrated in December. It is also called the Feast of Lights because of the use of candles and lights in its celebration. Josephus explains the significance of the lights as being like the unexpectedness of the success of the revolt being like a great light shining on Israel.

*Chanukkah* is a community holiday celebrated with entertainments, the exchange of gifts, parties, just like Christmas. Some synagogues display large menoras (lampstands).

In Israel today there is an emphasis upon the patriotic aspect of *Chanakkah.* They have processions, songs about freedom, and plays in the schools depicting the bravery of Judas Maccabeus and the Jews.

(3) The Jewish sects.

(a) The Hasideans or Hasidim.

i) The name.

The name is from the word *chasid* which means *pious*.

This was the name given to those orthodox Jews who opposed the Hellenization of Palestine (I Macabees 2:42; 7:13).

The sect still exists today.

ii) Their origin.

Their origin is uncertain. But they existed as a religious group before the Maccabean period. It is suggested that they arose soon after Alexander the Great's conquest of the world, including Palestine. The strict religionists withdrew from the superimposition of the Greek culture on the Jewish state.

They are described in: I Macabees 1:63; II Macabees 6:18ff; Judith 12:2; Josephus, Book 14, Chapter 4, verse 3.

They were active supporters of the Maccabees religiously, but they had little interest in politics and later separated from them when the emphasis became more political than religious.

(b) The Essenes.

i) The name.

The name seems to mean *pious ones*.

ii) Their origin.

The Qumram Community, where the Dead Sea Scrolls were found, is believed by most scholars to have been a community of Essenes.

The origin of the Essenes is uncertain, but it is believed that they were descendants of that portion of the Hasidaeans who, rather than fight, flee to the wilderness during Antiochus Epiphanes' persecution. They refused to fight with the Maccabees.

The Essenes were a brotherhood, a monastic community, that devoted themselves to the ascetic life. They were self-supporting, zealous for the law and apparently copied it. It is thought that the Dead Sea Scrools were produced by them. These give us manuscripts of the Old Testament dating to 200 B.C.

There is a new theology based on a claim that Jesus and John were Essenes.

The problem with this is that the Essenes were ascetic, monastic, excluded women, and they did not go to the temple to worship.

Jesus taught against ascetism. He costantly rebuked legalism. He ate with sinners, and He worshipped at the temple.

As all monastic communities disappear, they disappeared by the second centu A.D.

(c) The Pharisees.

i) The name.

The term is from a Hebrew word meaning to separate:

*parash*, or *parashim* - to separate or to make distinct.

ii) Their origin.

They are believed to be successors to the Hasidim.

As the Maccabean rulers became more involved in secular politics than in religion, the strict Hasidim separated from them. It is believed that about this time they changed their name from Hasidim to the Separatists, or Pharisees.

An anology would be the Puritans who later became known as Separatists.

The earliest mention of the Pharisees is in Josephus, Book 13, Chapter 10, verse 5.

iii) The beginning of legalistic Judaism.

Legalism in Judaism started with the Pharisees. Before that, obeying thE law was simply obeying the commandments of God.

The Pharisees arose as a religious party in the period of the Maccabees (first and second century B.C.).

The nature of the Pharisees as a religious party is shown:

(i) They were very zealous for the law; that is, for its exact precise fulfilment, unlike most other Jews who had become impressed with Hellenism.

(ii) They took vows to observe in the strictest manner, ceremonial rit ual and purity.

(iii) The Pharisaical party was called brotherhood: *chaverim*. A brother
was a *chaber*.

(iv) They took vows whereby they would never buy food, or sell food, to an unclean person whether Jew or Gentile. An unnclean person was one who did not keep the ritual law, or who was ceremonially unclean.

(v) A Pharisee could not eat in a sinner's house.

(vi) A Pharisee was so strict that hE separated himself from common Jews. They considered them religiously ignorant as well as unclean (John 7:49).

(vii) They not only observed the laws of Moses, but included in their observance the "oral law" which is all the munificance of spoken law and tradition passed down over the centuries. It had accumulated in 40 volumes of the Talmud.

An act would be considered right or wrong on the basis of some external condition.

Examples

a. If a beggar put his hand inside a house to beg on the Sabbatt it was permissible to put the alms in his hands. But if a person put his hand outside the house, then he was breaking t Sabbath.
(viii)

b. A man did not break the Sabbath if he rode his donkey. But if he picked up a switch to make it go a little faster, he violated the law because he was carrying a burden and the law forbad one to lay a burden on a beast on the Sabbath.

They developed methods of interpretation of the Word of God thay required a strict adherence to the letter of the law. They dissect the law into separate words and phrases and gave them all sorts ridiculous meanings.

In the time of Christ, there wet two schools of interpretation:

Hillel A Jewish scribe who had been born in Babylon in 110 B.C. He founded a school in Jerusalen teaching the rigid, strict dissecting of the law.

*Shammai* A contempory, and rival, of Hillel. He was an extreme formalist, and founded a school legalistic Judaism. He complete disregarded the spirit of the law.

Examples

a. In Genesis 3, the making of fig-leaf aprons and a coat of skins for Adam and Eve was required by God to teach the Jews that they were to wear phylacteries and borders on their garments.

b. In Psalm 130:1 "out of the depths I have cried unto God" means that when a person prays he is never to be in an elevated position.

c. Deuteronomy 6:7 - speaking of the law day and night meant that one is to recite the *shama* the first thing in the morning and the last thing at night.

d. Jeremiah 26:1 begins with the same word as Genesis 1:1. This is taken to prove that Genesis 1:1 is refeerring to Jehoikim's reign.

Jesus rebuked the Pharisees for adding to the Word of God:

a. Praying to be heard (Matthew 6:5)

b. Giving alms to be seen (Matthew 6:1).

c. Self-righteousness was their chief characteristic (Luke 18(

d. Tithing the smallest of herbs while ignoring justice and mercy (Matthew 23).

e. They piously enlarged the borders of their garments and widened their phylacteries to be seen of men (Matthew 23).

f. They dedicated their gifts to their parents to avoid supporting them when they had a need (Matthew 15).

g) They so completely separated themselves from everyone else that they criticized the Son of God for eating with sinner (Luke 15).

By the time Jesus arrived on the scene the schools of Hillel and Shammai, and their teaching which the Pharisees followed, had taken the place of the Word of God.

The Talmud sets forth seven kind of Pharisees:

a. The "shoulder" Pharisee: he paraded his good works on his shoulder just to be seen.

b. The "wait a little" Pharisee: he begged for time to perform another good deed.

c. The "bleeding" Phariseee: he was so pious that when he saw a woman, he closed his eyes, ran into the wall, and bled.

d. The "painted" Pharisee: he advertised his holiness so that no one would touch him and defile him.

e. The "reckoning" Pharisee: he was always reckoning what gool deed he had to do to balance that which he had left undone

f. The "fearing" Pharisee: he served God because he was afraid not to.

g. The Pharisee of "love" who served God and was righteous because of love for God.

(d) The Saducees.

i) The name.

From *tsiddiq*, or *tsaddiqim*, to be righteous.

Some scholars believe that the term may have come from Zadok, the faithful High Priest under David and Solomon.

ii) Their origin.

They are a product of the Maccabean period, arising about the same time the Pharisees as a religious group.

By the time of Jesus, the Saducees had gained control of the temple, its ritual and worship. The Pharisees had gained control of all the synagogues with their worship and teaching.

Every High Priest was a Sadducee. They were few in number compared to the Pharisees. They consisted of nobles, important persons, priests, Levites, and the High Priestly family. The Pharisees included all who could meet the rigid requirements.

The Sadducees, unlike the Pharisess who took the whole Old Testament and taught it, took only the written law in the Torah, never oral traditions.

They denied basic doctrines of the Old Testament which became basic doc trines of the New Testament (Mark 12 18; Luke 20:27; Acts 23:8).

They denied the existence of angels and spirits. They denied the resurrection of the body.

Throughout the Gospels Jesus was confronted with the legalism of the Pharisees, but the Saducees believed in too little to challenge Him with it.

In the trial of Jesus, the High Priest and the Sanhedrin were dominated by Sadducees.

3. Other Institutions of Judaism.

a) Scribes.

(1) The term.

The word means to scribe, or to write.

The scribe was found in all ancient culture including that of Israel.

(2) Their origin.

The very existence of the law depended on it being copied by hand. They had an elaborat method of proof reading the copy to insure its exact duplication.

They were copyists of the Law. But at time they would interpret the Law.

They were called *sopherim* in the Old Testament. The term is from a word meaning book or writing.

*Sopher* is translated as scribe, secratary, and sometimes enumerator.

The Scribes appear as a professional class of learned men in Jeremiah 36, and II Samueuel 8:17. Ezra was called a priest/scribe (Ezra 7:6; Nehemiah 8:1).

Jesus did not condemn all Scribes though the Scribes and Pharisees received much tongue lashing from Him. Some Scribes were put to death with the prophets for teaching God's Word (Matthew 23:34).

The Scribes, like Ezra, seem to be from the priestly caste, who would be trained in the Scriptures. By the time of the New Testament, the priestly Scribes had been replace by "laymen" who taught the Law as well as copied it.

Scribes were also called students of the Law, lawyers (Matthew 22:35; Luke 7:30; 10:25), doctors of law (Luke 5:17; Acts 5:34) meaning rabbi, lord, master.

The Scribes were a very important group that became quite prominent with the Pharisaical party between the Testaments.

b) Zealots.

They were the extreme nationalists who were the successors to the Maccabees. They arose after Rome took Palestine in 63 B.C. They opposed Roman rule, refused to pay taxes, and paid no allegiance to any King but God.

Simon, one of the disciples, was a Zealot (Luke 6:15; Acts 1:13).

Zealots were very important to New Testament and Jewish history because they led the revolt in 70 A.D. (predicted by Jesus in Matthew 23:24 and Luke 21) which resulted in the destruction of Jerusalem, the destruction of the temple, and the scattering of the Jews.

Josephus called the Zealots the fourth philosophy of Judaism, the others being the Pharisees, the Sadducees, and the Essenes.

c) The Sanhedrin.

This was the supreme court of the Jews. It was the highest judicial council. They had the power of life and death.

(1) Origin.

According to Jewish tradition, Moses is the author and founder of the Sanhedrin, the court of the Jews, in his selection of the seventy elders to help him lead Israel. Then Ezra re-organized it after the Exile. There is no basis in Scripture or in history to support this.

During the period when Israel was under Greek and Roman rule they had a large measure of home-rule. The High Priest and council of elders had considerable authority in Israel

It is believed that the origin of the Sanhedrin came during the intertestamental period from a type of organization that prececed it.

According to II Chronicles 19:5-11, King Jehoshaphat extab-lished a religious body that looked like the Sanhedrin in Jesus' time. The Sanhedrin was made up of Levites and priests, chief fathers or elders, all under the presidency of the High Priest. The same pattrn and functions are described in this passage.

(2) Its function.

It exercised some civil, but mostly religic authority. It had its own police that could make arrests (Matthew 26:47; Mark 14:43; Acts 4:3; 5:17ff; 9:2).

It could pronounce capital punishment in major violation of Jewish law such as adultery blasphemy, etc.

While they could pronounce the death sentence , they couldn't carry it out without permission. In John 18 they went to Pilate to get
permission to kill Jesus.

d) The Synagogue.

(1) Origin.

(a) Term: *sunagoge* meaning gathering.

(b) The background of the synagogue.

Before there was a temple or even a tabernacle there were sacred places of worship throughout Palestine. The patriarchs would come to a place, build an altar, and there worship God.

Under Moses, during the wilderness wanderings, there was a portable tabernacle where they sacrificed and worshipped the Lord. This was the first place of public worship for the Jews.

When the Jews settled in Palestine, the tabernacle, which was portable, was set up at Shiloh during the periods of Joshua, Judges, Samuel and David.

During the time of Samuel there were other places called "high places" where thl prophets and Samuel would gather to sacrifice and worship.

The tabernacle at Shiloh was replaced by the temple built by Solomon.

After Solomon's death, when the kingdom was divided, there were three places of worship. There was the temple at Jerusalem which Solomon built. There were two places in the Northern Kingdom, one at Bethel, the other at Dan. These were built so that the people would not go to Jerusalem to worship. Rehoboam was concerned that the pilgrimages to Jerusalem would cost him the allegiance of the people.

There were also unauthorized high places at which some people worshipped Baal.

(c) The beginning of the synagogue.

When the temple was destroyed in 586 B.C., there was no place to worship. The people had been carried off into capitivity. Their religious life was unable to continue as they had been accustomed to. They came out of the Exile with a synagogue.

According to Jewish tradition, while they were in Exile, gradually they began to meet together on the Sabbath and on the festival days. The interested Jews began to gather in the homes of the leaders and the prophets and the priests. They would sing the songs, and the more learned would read the Word of God. Sometimes the prophets would prophesy.

This type of gathering is recorded in Ezekiel 8:1 and in Ezekiel 20:1-3. Ezekiel was in Babylon. As he sat in his home, the elders sat before him while he prophesied.

It is on the basis of these two references that it can be assumed that the Jewish tradition is correct.

(d) The synagogue after the Exile.

Even though a second temple had been built, the synagogue continued.

i) The synagogue had become a vital part of their way of life. It helped preserve Jewish worship and religious solidarity.

ii) The synagogue as it still is today, became a place of social gatherings as well as a place for worship. The Jew's religion was his life. Thus, the synagogue became his second home.

iii) The synagogue was from the beginning a place where the Jew could go to hear the Word of God read and taught. When the ritual of the Temple was not available, the Jews began to

stress the Word. They continued this stress after they returned to Palestine.

When Jesus established His Church, it was patterned after the synagogue:
meeting in homes, the Word central.

Jewish historians record that in the first century A.D. there were synagogues in every town, hamlet, and city of Palestine and all over the diaspora as well. In Jerusalem alone, there were 500 synagogues. Each was a gathering in a home.

Most of the Jews didn't come back after the Exile. They stayed and became merchants in Babylon. In Acts 2, Luke records that there were Jews there from every nation under heaven. For these the synagogue continued to be place of worship, prayer, and study of the Word.

After the destruction of Herod's Temple by the Romans while fighting a rebellion by the Zealots, the Jews no longer had a temple. They had only the synagogue for worship.

(2) Organization.

A synagogue could be organized in any community that had 10 Jewish males. The head of the synagogue was called the Ruler, or sometimes called the President. His responibility was to rule over the synagogue services. He would select the reader and the speakers.

(3) Function.

(a) Worship.

(b) Instruction of the Word for adults and children.

Later, there were synagogue schools where Hebrew and the Scriptures were taught. Every Jewish boy aged 6 through 16 was required to attend. The girls were permitted to, but it was not compulsory.

(c) It was a social center. It was a place where community affairs were discussed. Legal transactions of interest to the community would take place in the synagogue. Alms for the poor were carried here.

(d) It was a place of trial and punishment (Matthew 10:17). Peter and John were beaten in the synagogue.

(4) Services.

The services were held on the morning of the Sabbath. Morning service attendance was compulsory, but was optional at the evening services.

The order of the service:

(a) Recitation of the *Shama* (Deuteronomy 6:4-8).

(b) Blessings were pronounced.

(c) *Shemoneh 'esreh* - a cycle of eighteen prayers was recited.

(d) Readings from the Law and the Prophets.

(e) Teaching or preaching.

(f) The benediction.

4. Literary Productions of the Post-Exilic Judaism

a) The Canonical books.

Those written in this period: Esther, Ezra, Nehemiah, I Chronicles, II Chronicles

b) The Septuagint.

About 250 B.C., 70 Jewish scholars translated the Old Testament from Hebrew into Greek. The Jews began to speak Greek after the Alexandrian conquest. To keep from losing the study of the Scriptures, they translated the Old Testament into Greek.

Some New Testament quotations are out of the Septuagint rather than out of the Hebrew Old Testament.

c) The Apocrypha of the Old Testament

The Apocrypha is an important body of literatur because of the influence it has had on the Catholics, and it is an important source of Jewish history.

There are four bodies of religious literature outside of the Canon of Scripture that are significant to know about:

(1) The Apocrypha of the Old Testament.

(2) The Pseudopigrapha (books purporting to be written by somebody other than by whom they were written, bearing the name of the purported author).

(3) The Apocrypha of the New Testament.

(4) The writings of the Apostolic Fathers.

The Old Testament Apocrypha is quite important to Jewish history. It contains 14 books:

I Esdras

II Esdras
Tobit
Judith
The Rest of Esther
Wisdom of Solomon
Ecclesiasticus (Sirach)
The Epistle of Jeremiah
The Song of the Three Holy Children
The History of Susanna
The History of the Destruction of Bel and the Dragon
The Prayer of Manasses
I Maccabees
II Maccabees

The term apocrypha means *hidden*, or *spurious*. It refers to those 14 books which originated between the first and third centuries B.C. None of the authors are known except for Ecclesiasticus which bears the name of Sirach as its author.

These books were never in the Old Testament Caron although they were in some versions of the Septuagint. They came to be translated into Latin which is how they got into the Vulgate. The Vulgate was the Bible of the Catholics down to the Reformation. In the 16th century, the Catholic Church declared eleven of these books to be Scripture.

The Jews rejected the Apocrypha in 90 A.D. at the Council of Jamnia because:

(1) These books were written after Malachi, and the Jews would accept nothing after Malachi as Scripture. There was no prophet talked about until John the Baptist.

(2) The books were either not written in Hebrew or there were no extant Hebrew copies.

(3) They contained sufficient teaching that did not line up with the Scriptures. They did not have the inspirational tones to them that the scriptural books have.

The value of the Apocrypha:

(1) Positively.

(a) Historically, they fill the gap between the Testaments.

The Feast of Dedication, for example, in John 10:22 was not an Old Testament feast, but a celebration of the cleansing of the temple after the Maccabean victory.

(b) Religiously, the Apocrypha gives insigh into some of the spiritual, philosophical, and theological ideas that developed between the Testaments. The concepts of hell and paradise, resurrection, judgment, the Messiah, and the Kingdom God all came into focus between the Testaments.

(2) Negatively.

It shows where the Roman Catholics get some of their errors.

Other errors in the Apocrypha:

Judith 1:1 states that Nebudchednezzar reigned over Ninevah, but he reigned over Babylon.

II Maccabees 14:41-46 Indicates a justification for suicide.

II Maccabees 12:41-45 Prayers and offerings are made for the dead.

Ecclesiasticus 3:30 Alms giving is said to make an atonement for sin.

Ecclesiasticus 33:26-28 Cruelty to disobedient slaves is condoned.

Wisdom of Solomon 8:19-20 speaks of the pre-existance of souls.

Tobith, and Bel and the Dragon are fanciful legends.

Though Judith purports to be a historical story, it is also legend.

d) The Psuedopigrapha of the Old Testament

These were written about the second century B.C. through the first century A.D. There are many of them, but the most famous books are:

(1) Testaments of the Twelve Patriarchs
(2) The Psalms of Solomon
(3) The Lives of the Prophets
(4) The Book of Jubilees
(5) The Testament of Job
(6) The Book of Enoch
(7) The Martyrdom of Isaiah
(8) The Life of Adam and Eve
(9) The Assumption of Moses
(10) The Apocalypse of Abraham
(ll) III and IV Maccabees

e) The New Testament Apocrypha

These were never seriously considered for bein~ part of the Scriptures. They include:

(1) The Gospel of Nicodemus
(2) The Gospel of Peter
(3) The Gospel of Thomas

(4) The Nativity of Mary (600 A.D.)
(5) The Gospel of Jesus' Father
(6) The Acts of Paul
(7) The Acts of Peter
(8) The Acts of John
(9) The Letter of Peter to James

f) The writings of the early church fathers

Some of these men were acquainted with the Apostles. Their epistles were not inspired Scriptures though there is nothing wrong in the content of most of them.

(1) The Epistle of Clement to the Corinthians (95 A.D.)
(2) The Epistle of Polycart to the Philippians (110 A.D.).
(3) The Epistle of Ignatius
(4) The Epistle of Barnabus

These were letters to the churches to be read to the churches, but there was certain criteria that these books didn't meet to be included in the canon of the New Testament.

g) The Targums

These are Aramaic translations of parts of the Old Testament, and interpretations and paraphrases. They were written about 100 A.D. The Jews were speaking Aramaic by this time.

h) The Talmud

The term *talmud* means to study; to learn; instruction.

The Talmud is simply a collection of books. There were two Talmuds: The Palestinian Talmud completed about 275 A.D.; and the Babylonian Talmud completed about 500 A.D.

The Talmud is a collection of oral traditions and interpretations of the Old Testament.

The Talmud is divided into two parts:

(1) The Mishnah - a collection of oral traditio and interpretation from the time of Ezra/Nehemiah through 500 A.D.

(2) The Gemara - a commentary on the Mishnah.

By the time of Jesus, Jewish legalism had developed to where they quoted the Talmud instead of the Scriptures because they said it was based on Scriptures.

f) The Midrash - a body of Jewish literature that embraces the exegesis, exposition, and homiletical interpretations of Scriptures.

## Idolatry In Israel

1. Baalism

a) Introduction

Baalism is the form of idolatry studied because

(1) It typifies idolatry in Israel in a way no other form does.

(2) Baalism was the greatest threat to the survival of Israel that ever was. There was a time when Baalism had reduced the number of believers in Israel to 7000.

There were two times in the history of Israel when she was almost extinguished. One was at the time of Esther when Haman decreed that all Jews throughout the world would be

destroyed. The second time was during the ministry of Elijah when the whole nation had turned to Baalism except for the 7000 that God had reserved for Himself.

The influence of Baalism is to be seen in the fact that over six chapters of I Kings is devoted to the reign of Ahab and his wife Jezebel, and all the other kings only got a half of a chapter each (except for David and Solomon).

Baalism was not just another religion with which Israel came into contact, but under the influence of Ahab and Jezebel, it became the state religion.

This helps to explain the presence of such dominant, strong personalities as Elijah and Elish who were great prophets of faith. It also explains the presence of good kings like Asa and Jehoshaphat in Judah although as a rule Judah's kings were also wicked.

b) The meaning and origin of the name - Baal

Baal means: (1) owner, (2) husband, (3) lord, both in the sense of master (Sarah called Abraham lord), and in the sense of a diety.

It is in the latter sense that the word came to be applied to the Canaanite diety. It was the nature god of Canaan. By learning the agriculture of Palestine, Israel also learned its religion.

Baal was equated with the Babylonian god Bel. It was also one of the Philistine dieties.

c) Asherah and Ashtoreth

Asherah was the mother of Baal.

Ashtarot (Ashtoreth) was the consort of Baal.

Ashtarot is the same as Ishtar in Babylon, Astarte, and Venus. The names all refer to the sexual goddess because they worshipped her with sexual excesses.

d) Baalism in the religious life of Israel.

Four hundred and fifty prophets of Baal and four hundred prophets of Asherah were supported by Jezebel (I Kings 18:19).

Jezebel brought Baalism to Israel from Phoenicia and made it the state religion. She killed all the prophets of God except for the hundred that were hidden by Obadiah in caves.

The temples of Baal are mentioned in I Kings 16:32 and II Kings 11:18.

Baalism had two main aspects: one was sacrific and the other was its festivals.

The sacrifices included all the sacrifices that the pagans usually made to their dieties, but it also included human sacrifice which is one reason it was such an abomination to God and to His true worshippers.

There were three festivals: in the spring, early summer, and in the fall. It was at these festivals that the worship of the goddesses came into prominence. They were fertility goddesse~ and were worshipped through singing, dancing, and all sorts of sexual uncleanness.

The evergreen tree was the symbol for the goddess Ashtoreth. It was a sumbol for immortality.The worship of Ashtoreth and Asherah took place in the groves of evergreen trees.

In connection with the worship of Asherah there were the temple prostitutes, both male and female. This was another reason why Israel was to have wiped out the Canaanites completely.

In the worship of Baal, Asherah, and Ashtoreth, the plant cycle became a typical presentation, or duplication, of the so-called birth, life, and death of Baal himself.

When vegetation withered and died in the fall it signified the death of Baal. It was thought that vegetation died because Baal died.

When the new growth appeared in the spring, it signified his re-birth. While it was growing, it signified life.

e) The danger of Baalism to Israel came from two sources.

(1) Its appeal to their lustful nature.

Baalism appealed to their flesh. They could gratify their flesh and worship their god at the same time.

(2) In their transition from a nomadic to urban life.

They didn't destroy the wicked Canaanites as they had been commanded to. So when the came into Palestine they learned the method of farming from the Canaanites which included the magic of their religion, because their religion was a fertility cult.

# Prophetism

The notes in this section are drawn from Introduction to Old Testament Prophets, by Dr. Hobart E. Freeman.

## Introduction: The Nature of Old Testament Prophecy

1. The Biblical Concept

In the Old Testament history and prophecy are closely related inasmuch as the great events of history called forth the prophetic messages and revelation. Prophecy, by divine inspiration, arose from Israel historical experiences and was to find its fulfillment in history.

The Word of God is the prophetic testimony to what God has said and done and what He will yet do in history. Prophetic thought, therefore, includes a philosophy of history which interprets its course and predicts its ultimate outcome.

All history is an arena to the demonstration of His wisdom, power, and glory. The God of Israel is also the omnipotent Master of the destinies of all men, nations, and events, and is, in a word, Lord of history.

However the divine purpose of God in history most clearly delineates its prophetic character. There was a prophetic awareness of this over-ruling divine providence directing all events of history toward one central purpose, and that purpose is redemption.

With one voice the prophets declare that this purpose, toward which all history is being directed, is the establishment of the

*Kingdom of God* - the sovereign rule of God on earth (Zechariah 14:9).

Prophecy is not limited to the disclosure of the future, but can refer to the past and the present as well. To their contemporaries, the prophets were, in a very real sense, the moral and ethical preachers of spiritual religion.

The prophets rebuked, preached righteousness. As prophets of future judgment or blessing they were reformers and revivalists of spiritual religion. But interwoven with their moral and ethical teaching are to be found numerous predictions of future events.

The source of the prophetic message was supernatural and it was the result of divine revelation.

2. The Critical View

Higher critics maintain:

a) The meaning of the present was taken primarily from the understanding and interpretation of the past.

b) The predictive element in prophecy must either be rejected entirely or reduced to the absolute minimum.

c) Prophets are to be thought of simply as keen observers of their day.

Reply:

Such a view cannot explain:

a) Ezekiel's prediction, while in Babylon, the precise fate of Zedekiah in Jerusalem (Ezekiel 12:8f)

b) Ezekiel's knowledge of the precise day when the siege of Jerusalem began (Ezekiel 24:2).

c) Jeremiah's prediction of the death of Hananiah (Jer 28:16-17).

d) Amos' prediction of the fall of Israel (Amos 5E 27).

e) Micaiah's prediction of the violent death of Ahab (I Kings 22).

f) Isaiah's forecast of Jerusalem's unique deliverance from Sennacherib (Isaiah 37:26-36).

g) Isaiah's naming of Cyrus long before his birth (Isaiah 45:1).

h) Jeremiah's prediction of the 70 years' capitivity and return (Jeremiah 25:11-12).

i) Micah's naming of the birth place of the Messiah (Micah 5:2).

There can be no satisfactory explanation apart from divine revelation.

Moreover, prophecy of the future is never an isolated utterance, but is to find meaning in its bearing upon the future Kingdom of God and the Messiab

## The Historical Development of Old Testament Prophecy

1. The Origin of the Prophetic Institution in Israel

a) Biblical text

Deuteronomy 18:9-22

The reason and basis for the origin of Israel's prophetic institution: *thou shalt not learn to do after the abominations of those nations* (verse 9).

A list of terms by which the heathen soothsayers sought to unveil hidden knowledge, ascertain future events and uncover secret wisdom are given in verses 10 and 11. The two most prominent are emphasized in verse 14: soothsayers and diviners.

Israel was to learn the things she needed to know by revelation, which would come unsought at the sovereign discretion of Yahweh by the word of His prophets (verses 15-22).

The method of distinguishing between true and false prophets is set forth in verses 21 and 22.

b) Moses and the prophetic institution

The divine origin of the prophetic institution is set forth by Moses himself. Moses declared that there was to be an institution of prophets raised up who would declare the messages of God and would one day culminate in one great Prophe like unto himself.

Moses was the type of the antitype, Christ.

Moses was the greatest prophet that there ever was until Jesus. He talked with God "mouth to mouth."

2. The Literary and Non-Literary Prophets

a) The Pre-Canonical prophets

(1) The pre-Mosaic period.

Prophecy began with the protevangelium in the Garden of Eden subsequent to the fall (Gensis 3:15).

Oral, or nonliterary prophets have existed from the very beginning (Luke 11:49-51). Abel's blood would be required with the blood of the other prophets.

Other pre-Mosaic prophets:

Enoch who foretold the coming of the Lord with ten thousand of his saints (Jude 14).

Noah prophesied concerning the approaching flood, and afterward, concerning the future destinies of his descendants (Hebrews 11:7; I Peter 3:20; Genesis 9:25-27).

Abraham, Isaac, Jacob, and Joseph are considered prophets of the Old Testament era (Genesis 20:7; Psalm 105:15).

(2) The Mosaic period.

With the work of Moses, preaching and teaching were emphasized above prediction. Moses' ministry was largely didactic; he was Israel's lawgiver. Moses was Israel's first great prophet.

Other prophets of this period:

Miriam - Exodus 15:20
Aaron - Exodus 7:1
Deborah - Jude 4:4
Anonymous prophet - Jude 6:8

(3) The period of Samuel.

The prophetic movement did not really become and *organized institution* until the time of Samuel. Moses was the founder of the prophetic institution which was to be formally organized later by Samuel.

(4) The period of the early monarchy.

Nathan - both prophet and royal advisor of David and Solomon (II Samuel 7:2-17; I Kings 1:8-45).

Gad - the prophet (I Samuel 22:5; I Chronicles 21:5-19).

(5) The period of the divided monarchy.

Ahijah prophesied with respect to Jeroboam and the division of Solomon's Kingdom (I Kings 11).

Shemiah was sent to Rehoboam (I Kings 12).

A young prophet who forecast judgment upon Jeroboam's house (I Kings 13).

An older prophet in Bethel (I Kings 13).

Jehu denounced Baasha (I Kings 16).

Hanani rebuked Asa for his lack of faith (II Chronicles 16:7).

Micaiah ben Imlah denounced the proposed campaign of Ahab against Syria (I Kings 22)

Elijah and Elisha combatted the idolatry hnder Ahab and Jezebel (I Kings 17; II Kings 8).

(6) The "sons of the prophets

(a) Introduction.

Prophecy as an institution was divided into two classes. In one were the outstanding individuals such as Samuel, Elijah, Elisha, etc. The other was a group composed of those called "sons of the prophets" whose work was undertaken in bands or companies.

(b) Origin.

Views:

i) That the Rechabites and Nazarites were forerunners of these prophetic bands. The religious ideals gave them a true affinity with the prophetic tradition.

Reply:

Amos 2:11-12, Numbers 6, and Jeremiah 35:6-10 would seem to indicate that in ancient Israel these three institutions were similar in many respects. They appear to have existed side by side.

ii) There were many prophets in Israel and Samuel simply organized them and made himself their head.

Reply:

The word of the Lord was precious in those days; there was no frequent vision (I Samuel 3:1).

iii) It seems correct to assume that the bands of the prophets arose in the life time of Samuel, being raised up by God to stem the spiritual and moral declension and prevent further apostasy.

(c) Meaning of the term.

The term is not a hereditary designation, but indicates discipleship. It does not necessarily imply extreme youth since they were married. As they were called sons, so their instructor or head was called father.

(d) Characteristics of these groups.

i) Means of support.

Apparently it was the custom to give offerings to the seers for their services.

Saul gave a gift to Samuel (I Samuel 9:8).

Balak carried a fee to Balaam (Numbers 22:7).

Naaman intended to make a generous payment for the cure of his leprosy (II Kings 5:15).

When they needed larger quarters they had to build it with borrowed tools.

It appears that the maintenance of the sons of the prophets came from their private means and personal efforts and from the alms of the people.

ii) Dwellings.

There probably were common dwellingE at Bethel, Gilgal, Mizpah, and Ramar (I Samuel 7:5-17).

If the term Naioth (I Samuel 19:18-19) means dwellings, this may have signified the huts or dwellings of a college.

150 Years after Samuel the sons of t prophets appear again. They lived in community buildings where they sharrd common

meals (II Kings 2-6). Some were married and maintained their own houses (II Kings 4:1-2).

(e) Function and purpose.

i) They are depicted as residing together at religious centers before a great prophet, probably for spiritual instruction.

ii) The groups would prophesy jointly in a body at various places in public praise and worship.

iii) Part of their prophesying seems to have been singing and chanting praises to God, accompanied by musical instruments.

iv) They acted as spiritual messengers in important matters pertaining to Israel.

They were sent by Elisha to anoint Jehu King of Israel (II Kings 9:11).
Another was sent by God as a messenger of judgment to King Ahab (I Kings 20:35-43).

In the midst of religious and moral declension "it would appear that God raised up the sons of the prophets to ministe1 with them in the instruction of the people in the law of God and to promoteligious and spiritual revival to the er that the nation might survive."

b) The Canonical prophets

The canonical period began with the prophet Obadiah (845 B.C.), but the lengthy period of Elisha overlapped both the ministries of Obadia and Joel, extending almost to the time of Jonat (782 B.C.).

(1) The prophetic books.

The Major Prophets: Isaiah, Jeremiah (Lamentations), Ezekiel, Daniel

The Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

(2) Their arrangement in the Hebrew Bible.

(a) The Former Prophets: Joshua, Judges, Samuel, Kings

(b) The Latter Prophets: Isaiah, Jeremiah, Ezekiel, The Twelve (the 12 Minor Prophets)

c) The proPhess in Israel

(1) Their appearance in the Scriptures.

Miriam (Exodus 15:20)
Deborah (Judges 5:2-31)
Hannah (I Samuel 2:1-10)
Isaiah's wife (Isaiah 8:2-3)
Noadiah (Nehemiah 6:14)
False prophetesses *Ezekiel 13:17-18)
Anna (Luke 2:36-38)
Elizabeth and Mary (Luke 1:41-45; 46-55)
The daughters of Philip (Acts 21:9)
The women in the Corinthian Church (I Corinthians 11:5)
Jezebel, a false prophetess (Revelations 2:20)

(2) Their function.

Speaking or singing by inspiration.

## The Meaning of the Terms "Prophet" and "Prophesy"

1. The Basic Term for Prophet

a) *nabhi'*

b) Etymology

(1) From the verb root: *nabha'*, "to flow, or bubble forth."

This view holds that the Hebrew verb *nabha'* "to prophesy" is a softened form of the Hebrew verb *nabha'*, "to flow, boil up, bubble forth" hence, "to pour forth words."

(2) From the Accadian, "to speak."

*Nabu* means "call" or "speak" and this to view takes the active force of the word on the basis that usage of the word confirms its meaning.

(3) From *nabha'* translated "to rave."

This view is based on its usage in Proverbs 15: 28: "The mouth of the wicked poureth out evil things" (cf 15:2; Psalm 28:2; 119:171).

(4) The noun taken in a passive sense as, "one who is called."

This view holds that the passive usage of *nabu* means "one who is called (by God), one who has a vocation (from God)." Thus, on analogy with the Akkadian, "the prophet was a man who felt himself called by God for a special mission."

(5) The verb *nabha'* is a denominative from the noun *nabhi'*.

It would be difficult to determine the precise meaning of the verb on philQlogical grounds alone, since the root from which *nabhi'* is derived does not itself occur in the Old Testament. Usage alone, therefore, can determine the meaning of the term.

c) Old Testament usage determines its meaning

Exodus 7:1-2 clarifies the meaning of *nabhi'* as one who speaks for God. Thus the prophet is a speaker, a mouthpiece, or spokesman for God (cf Exodus 4:16). The Septuagint translators translate the word by the Greek npoq, a noun deriv from the preposition npo, "for, on behalf of" and the verb OTJ1J.L, "to speak." Hence, "to speak for another."

> *But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak (*Jeremiah 1:7).
>
> *Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them* (Jeremiah 15:19).
>
> *But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it* (Isaiah 1:20).
>
> *Yea, they made their hearts as an adamant stone, lest they should hear the law, and words which the Lord of hosts hath sent in His spirit by the former prophets. . .*(Zechariah 7:12)

> *The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?* (Amos 3:8)

> *And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord. . .*(Amos 7:15-16)

The primary function of the prophet was to prophesy, that is, to speak the message which God had revealed unto him.

2. Other terms.

a) *ro'eh*

*Ro'eh*, translated a seer, is from a verbal root meaning "to see."

> *(Before time in Israel, when a man went to inquire of God, thus he said, Come and let us go to the seer: for he that is now called a Prophet* (nab hi') *was before time called a Seer* (ro'eh)) (I Samuel 9:9).

b) hozeh

Hozeh is translated a seer.

> *Also Amaziah said unto Amos, O thou seer (hozeh), go, flee thee away into the land of Judah, and there eat bread, and prophesy there:* (Amos 7:12)

3. The Distinction Between the Three Terms

> *Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer* (ro'eh), *and in the book of Nathan the prophet* (nabhi'), *and in the book of Gad the seer* (rozeh) (I Chronicles 29:29).

*Nabhi'*, the prophet, stressed the objective or active work of the messenger of the Lord.

*Ro'eh* and *hozeh* emphasized the subjective element, namely, the mode of receiving divine revelation~ by "seeing."

The term for "seer" speaks of the receptive aspect whereas the term for "prophet" points up the communicative function.

## The Prophet and His Relation to the Priesthood In Israel

1. The Earlier Liberal Viewpoint: The Prophets as Antagonists of the Priests

This viewpoint was based on I Samuel 15:22; Isaial 1:10-15; Hosea 6:6; Micah 1:6-8; Amos 5:21-25; ane the classic passages in Jeremiah 6:20 and 7:22-23.

The critics state that "the pre-Exilic prophets, who represent. . .the older traditions of nomadic Israel, seem without a dissentient voice to deny that sacrifice was enjoined on Israel in the wilderness."

2. The Biblical View.

a) The liberal viewpoint based upon misunderstanding

It is a misunderstanding of the prophet's meaning to imply a contrast between the prophetic view of acceptable worship and the Levitical system. It is because the subjective and spiritual element of Levitical worship had been ignored that the prophets were constrained to emphasize the true meaning of acceptable worship - it was inward and spiritual, not a mere outward and perfunctory conformity to Mosaic ritual.

b) The critical view is not in harmony with the Book of Jeremiah

God promises Israel that her sacrifices will be acceptable to Him if they obey Him (Jeremiah 17:24-26). There is an inseparable relationship between obedience (v 24) and acceptable worship (v 26).

Jeremiah 31:14 The restoration is depicted in which the priesthood is portrayed as being provided with abundance, which results from the people's sacrifices. Sacrifices are said to be offered continually in Jeremiah 33:17-24.

c) The critical view is not in harmony with Hebre~ history

At no period in their history did the IsraelitE neglect the offering of sacrifices, which were divinely appointed means of making atonement for their sins and for remaining in a harmonious relationship with God.

d) The inner spiritual meaning of sacrifice

Sacrifice was then the only sufficient means of remaining in harmonious relationship with God.

No Hebrew dared neglect this obligation. It was adequate for the period in which God intended it should serve.

Sacrifice, to the pious Hebrew, was an important element in his moral obedience to the revealed will of God. Sacrifice was by its very nature intensely personal, ethical, moral, and spiritual, because it was intended to reflect the attitude of the heart and will toward God.

Historically, the Levitical element was as essential to the religious life and development of Israel as the prophetic. Each was divinely instituted by the God of Israel to serve its purpose in the religious life in Israel.

The prophets insisted that the people unite day-to-day moral conduct with their religious observances. The Israelites had come to believe that punctilious attention to sacrificial ritual and ceremony could atone for sins, however great.

e) Other factors indicating a harmonious relation between the prophet and priest

(1) The prophet Moses established the LeviticaJ priesthood and its ritual.

(2) Samuel the prophet officiated in the sacrificial ritual.

(3) Jeremiah, Ezekiel, and Zechariah were from priestly families.

(4) Isaiah denounced prayer as well as sacrifices (Isiah 1).

(5) Micah and Jeremiah condemn the sins of the iniquitous priest and the deceitful prophet.

## The Function of the Prophet

1. The Later Critical Theory: The Prophets as Temple Personnel

The critics hold that the prophets were cultic officials or temple functionaries alongside the priests. The prophet would speak in the first person on God's behalf to the worshipping congregation. Many believe that the prophets composed certain of the Psalms (e.g. 50, 75, 81, 95) to accompany the ritual, and that liturgies are to be found in Joel, Nahum, and Habakkuk.

2. The Biblical View

a) Guardians of the Theocracy

The prophets were the divinely appointed moral and ethical preachers and teachers of true religion as revealed to Israel. The prophet was to speak the moral and ethical message God had revealed to him.

b) Messengers of Divine revelation

The prophets expounded and interpreted the Mosaic revelation to the nation.

But interwoven in their preaching are to be found numerous predictions of future events concerning the nation of Israel, the Gentiles, and the Messianic age to come. There was always a definite, purposeful revelation in connection with the prophecy. It was concerned with judgment, salvation, the Messiah, and His Kingdom.

3. The Historical Situation Out of Which the Propheti Institution Arose

The historical event that called forth the work of the prophets in a definite and uninterrupted ministry was the division of the

Kingdom and the consequent apostasy of the ten northern tribes under Jeroboam.

The prophets' mission was to warn and to turn the nation from its sin and idolatry as a result of the failure of the established priesthood.

## The Prophetic Consciousness

1. Introduction

a) Meaning of prophetic consciousness

It was the unqualified conviction on the part of the prophets of a divine call and commission to proclaim the very words of God. This conviction was expressed by the formula "thus saith the Lord."

b) The Critical view

The whole prophetic institution belonged to Canaan and was closely connected with Canaanite culture. In the course of time Israel brought forth an especially Israelitish type of prophet, produced by the friction between the two cultures. The critics stress that the prophets of Israel were ecstatics, as were the prophets of Canaan and those throughout the Near East.

2. The Nature of the Hebrew Prophetic Consciousness

a) The distinction between the *nebhi'im* and the Canonical prophets

According to the critics the primary distinction between the two groups would be that the *nebhi'im* were ecstatics who were Spirit-possessed and the canonical prophets were rational re-

ligious thinkers who were stimulated by the "word of the Lord which came to them.

(1) An argument from silence.

According to critics of the Old Testament the canonical prophets do not connect their ministry with the Spirit (*ruach*) of Yahweh, but claim to be the recipients of the word (*dabhar*) of Yahweh. It was this possession by the Spirit of the Lord that is said to have produced the ecstatic behaviour in the early, pre-canonical prophets, and because of this the later canonical prophets repudiated them and deny Spirit-possession as the medium of inspiration.

(2) The Canonical prophets were possessed of the Spirit.

Amos speaks of his "visions" (8:1) and of the "words which he saw" (1:1), as does Isaiah (1:1; 6:1), which clearly implies a spiritual means of revelation and inspiration. Isaiah prophesies the Spirit of the Lord shall rest on the Messiah.

Jeremiah interpreted his call by saying "Now the word of Yahweh came unto me" indicating revelation and inspiration through the Spirit.

Ezekiel speaks of the Spirit "entering" into him. The Spirit lifted him up and conveyed him by vision to Jerusalem.

(3) The pre-canonical prophets' use of the phrase: "the Word of the Lord"

In the days of Samuel's childhood it was said that "the Word of Yahweh was precious in those days; there was no frequent vision" (I Samuel 3:1), implying this to be the usual method of prophetic revelation.

Micaiah declared "the Word of Yahweh" to King Ahab (I Kings 22:14, 19). A man of God came out of Judah by the Word of Yahweh unto Bethel (I Kings 13:1-12). The same is true with respect to revelations made to Moses, Nathan, Gad, and other pre-canonical prophets: they were recipients of the Word of the Lord.

The true prophets of Israel,
whether pre-canonical or canonical, possessed both the Word and the Spirit of the Lord.

b) Were the Hebrew prophets ecstatics?

(1) The nature of the problem.

Some critics contend that the Hebrew prophets placed themselves through self-induced means in heightened physical ecstatic states. Others contend ecstasy did not induce prophecy, but the divine Word may cause ecstasy

Another critic seeks to differentiate between ecstasy where the personality is mystically fused into that of the divine being ("absorption" ecstasy) and concentration ecstasy where the distinction between the individual and Diety was maintained.

(2) The solution.

There is a real danger in mistaking *superficial and outward resemblance as indicative of the same prophetic psychology*.

Nothing can be proved from the instances of Saul and Balaam because in both cases they were not in sympathy, nor their minds in harmony, with the divine revelation given them. There was of necessity a complete suppression of their rebellious wills.

It is contended that to "act the prophet" is to behave in a mad or extremely abnormaJ manner (I Samuel 18:10). At times the behaviour of the prophet was unusual or abnormal, but a careful consideration of each of thesq instances will reveal some divine purpose or spiritual significance.

The very fact that the prophetic call came in the form of a supernatural vision, dream, theophony, or by audible voice, was abnormal. We should not expect man's response to the spiritual dimension to be on a plane comparable to that in the natural sphere.

The symbolic acts of the prophets were not their normal behaviour. The prophets themselves admit to divine motivation and purpose in their behaviour.

Inspiration and revelation imply a dynamic state of mind. The prophet may at times experience a spiritually heightened and rapturous, or trance-like state of mental exaltation. On such occasions he would find himself "in the Spirit" under the influence and power of the divine Presence, where by consciousness of the mundane and temporal might be suspended.

"The Scriptures do not deny the reality of some form of an ecstatic experience to the Hebrew prophets, but describe it as a divinely induced revelatory condition of a more or less restrained nature which was not in a continuum with pagan prophetism."

(3) Problem passages.

(a) I Samuel 10:5

The critics contend that the band of prophets coming down from the hill of God playing upon the psaltery, timbrel, pipe, and harp, is an example of the ecstatic dance induced by the musical instruments.

But the text does not state that the prophesying was brought on by the music but the musical instruments were carrie before the prophets and were probably employed merely as an accompaniment.

(b) I Kings 20:35

In this passage one of the sons of the prophets commanded his companion to smite him. This is supposed to be an example of a self-inflicted wound in order to bring upon oneself the ecstati rapture conducive to prophesying.

But the contention is absurd. The prophet was wounded after he had already received his revelation. Besides this was not a matter of self-afflicted wounding, but God had revealed that another should smite him. God intended by this symbolic act to rebuke Ahab for his leniencey in releasing Ben-hadad and to show him what would be his own fate.

(c) II Kings 3:15

The hand of Yahweh came upn Elisha when the minstrel played.

The music is harmoniously related to the poetic element in prophecy; and the prophet prepared himself for the divine revelation by elevating his mind and freeing himself from the mundane. The prophet was in full possession of his rational faculties and proceeded to utter an intelligible and comprehensive message from the Lord.

(d) I Samuel 19:19-24

Three times Saul sent messengers to sieze David and each time they met a company of prophets who were prophesying, and the Spirit of the Lord came upon them, and they also

prophesied. When Saul went, he "stripped off his clothes" and he also prophesied before Samuel, and lay down naked all that day and all that night. It has been contended by some that this kind of behavior was characteristic of the bands of prophets and proof of their similar ecstatic condition when prophesying.

But Saul was not identified with the prophets by the fact that he took off his clothes, but by the fact that he was prophesying. Saul's behavior was unique in Scripture and was no doubt intended by God to be the means of humbling this proud, rebellious king.

3. The Inspiration of the Hebrew Prophets

a) The diffused consciousness theory

H. Wheeler Robinson proposed this view, that according to Hebrew psychology, the prophet believed that an external influence could take possession of any of the organs of the body and use and control them. Diffused consciousness would explain the spiritual vision given their eyes, the supernatural audition of their ears, and the control of their mouths by the Spirit of God.

b) The corporate personality theory

The strong sense of solidarity that prevailed in ancient Israel has been called the concept of corporate personality. The prophet's peculiar relationship to his people is expressed by this concept. He could feel not only that he represented the nation, but that he actually was Israel before God and the actual voice of God to Israel.

c) The extension of personality theory

A. R. Johnson proposed the theory of the "extension of personality" in which the prophet regarded himself as an extension of the divine Personality for the "personality (on what we may call its human side) has been absorbed, as it were, in that of the Godhead; the prophet has become temporarily, at least, an important 'extension' of Yahweh's Personality."

d) The Biblical concept of the prophetic conscious ness: Divine Inspiration

Most of these theories contain elements of truth, but are inadequate expressions of the prophetic consciousness.

(1) Biblical description of Divine Inspiration.

The divine power which came upon certain Old Testament figures was the Spirit of God which came upon them for the express purpose of opening their spiritual eyes and speaking into their inner ear revelations of truth that were otherwise unknown.

*Inspiration is that divine influence of the Holy Spirit upon the writers of Scriptures whereby their writings were made verbally infallible.*

(2) Inspiration not a suppression of the human consciousness.

The prophet was ever conscious of divine transcendence, and any suggestion of a kind of mystical absorption was foreign to Hebrew thought. But so conscious was he that he was anointed by God's Spirit and not speaking out of his own heart that he coule not keep silent.

(3) Inspiration not a suppression of the personality.

God used the personalities of the writers as well as their persons: this is why their individualism is seen as clearly as their

inspiration. The Holy Spirit moved upon the hearts of the writers in a dynamic way that was in harmony with their own personalities, not completely suppressing their own peculiar temperament, style, education and culture.

(4) Apparent exceptions.

(a) I Samuel 10:11; 19:24 - Saul

(b) Numbers 23 - Balaam

(c) John 11:51 - Caiaphas, the High Priest

(5) Inspiration included the words of the prophet.

The Scriptures themselves declare that inspiration extends to the very words themselves. Plenary verbal inspiration means that the Scriptures in their entirety are the very words of God and are, therefore, infallible and inerrant in the original autographs.

Some have postulated the theory that the Holy Spirit merely inspired the thoughts of the writers, but left the actual choice of the words to the individual. But the obvious and most elementary question is: How can the communication of thoughts be separated from the communication of words?

(6) Apparent exception - II Samuel 7:3ff.

Nathan, the prophet, with sincere motive, gave David encouragement to proceed with the building of the temple, saying "Go, do all that is in thy heart; for Yahweh is with thee." However, in this case Nathan had not spoken by inspiration and was commanded by God the same night to correct his incorrect advice.

## The Predictive Element in Old Testament Prophecy

1. The Rationalistic View

Fulfillment is related to prophecy rather as the plant with all its beauty of leaf and flower and fruit is related to the seed from which it sprung. The inner idea, and not the form in which the idea is conveyed, is the essential idea of prophecy. Theu fulfillment, which is the evolution of the essential idea, is greater than the prophecy.

2. Reply

In their eagerness to discredit biblical prophecy the critics willfully ignore the hundreds of fulfilled prophecies attested to by history.

3. The Place of Fulfillment in Prophecy

The nature of predictive prophecy is threefold: prophecy may either be literally fulfilled, essentially fulfilled, or conditionally fulfilled.

The prophecy may be intended by God to accomplish only an essential fulfillment; the details are not necessarily to be pressed. Examples may be Elijah’s prophecy concerning Ahab and his murder of Naboth (I Kings 21:19); and Isaiah's prediction of the destruction of Dasmascus (Isaiah 17:1), and Ezekiel's prediction of the overthrow of Tyrus by Nebuchad nezzar (Ezekiel 26:1-14).

4. The Conditional Element in Old Testament Prophecy

Some prophecies are seen to be morally and ethically conditioned. God could, and sometimes did, revoke a threatened

judgment upon repentance. A clear example of this is Ninevah. His threats ane promises may be conditioned by the conduct and response of the people concerned. In the same way the prediction of blessings can be recalled if thE people prove themselves undeserving (cf Jeremiah 18;910; Deuteronomy 28).

The prophecies of Scripture which present alternatives are conditional.

## The Distinction Between the True and False Prophets

1. Incorrect Ideas

a) Ecstatic versus canonical prophets

The difference did not lie in the premise that the so-called ecstatic prophets who possessed the "Spirit" were set over against the canonical prophets who possessed the "Word." This view is disproved by the fact that both groups claimed to possess the Spirit and to speak Yahweh's word.

b) True prophecy an outgrowth of false

Some consider true prophecy to be an outgrowth of the false in which some men, such as Isaiah and Jeremiah, by means of keen spiritual perception, rose above their contemporaries and emerged as the great prophets of Israel.

2. Biblical Tests

a) The true prophet spoke only in the name of Yahweh

If a prophet spoke in the name of any god other than Yahweh, even though he substantiated his claims with the prediction of a sign which came to pass or through the performance of some miracle, he was not to be believed, but to be put to death as a false or lying prophet (Deuteronomy 13:15 and 18:20).

It does not suggest that the signs are not authentic because the Scriptures show that Satan can perform signs and miracles (e.g. II Thessalonians 2:9; Revelation 13:13-15). Also, God might even allow a false prophet to be self-deceived and in turn deceive the sinful and unfaithful nation as a punishment.

Thus, this single test is not in itself sufficient to prove unmistakably the genuineness of the prophet for the false prophets also often spoke in the name of Yahweh (Jeremiah 29:8-9).

b) The true prophet spoke only be revelation

A true prophet never sought revelation through any means. When God chose to speak His word to Israel, it would come through His prophets unsolicited, apart from divination and augury; moreover, they were to speak only when He spoke to them. This appears as one of the greatest distinctions between the religion of Israel and the heathen religions. The nations sought to discover truth by means of divination and sorcery, whereas Israel received it by revelation

However, there might be times when a false prophet would prophesy in the name of the Lord and claim to speak a message from the Lord which he had received by dream or vision. This too is not a sufficient single test to authenticate the claims of a prophet.

c) The extrinsic test

No test is more significant than the test of the moral quality of the prophet's message itself. The message of the false prophets were motivated by two things: their overzealous sense of nationalism, and their desire for personal advantage. On one hand their message appealed to the people's patriotism causing them to trust in her own strength rather than the Lord. On the other hand, their desire for popular acceptance caused them to approve of the sins of the people and their moral wickedness. In addition, they stole their words from true prophets to suit their own purposes.

True prophets would have called the people to repentance and turned them from their wickedness. The true prophet proclaimed things completely contradictory to outward appearances and contrary to the popular religious convictions of the people.

d) The intrinsic test

False prophets were characterized by their low morality; hence true and false prophets could be distinguished by a personal or intrinsic test.

The false prophets were mercenary (Micah 3:5, 11); a drunkard (Isaiah 28:7); profane and wicked (Jeremiah 23:11); conspired to deceive and defraud (Ezekiel 22:25); light and treacherous (Zephaniah 3:4); committed adultery, walked in lies, and supported evil-doers (Jeremiah 23:14); and were generally immoral in life and conduct (Jeremiah 23:15).

He who professed a divine commission from the holy God of Israel must reflect conduct and character consistent with that claim (cf Matthew 7:15-20).

e) The subjective test

There is an inner witness in the believer's heart by the same Spirit who inspired the prophetic Word that enables him to discern it as truth and the Word of God. The moral ability of the people to discriminate between false and true prophets in any age gives evidence of their spiritual condition.

## The Langugage of Prophecy

1. The Forms of Prophetic Language

a) Plain language

Some prophecies were clearly stated without thE use of symbolism, figures of speech, etc. For example:

(1) Jeremiah's prediction of Hananiah's death (Jeremiah 28).

(2) The actual naming of the future King Josial (I Kings 13:1-2).

(3) The forewarning of Israel's exile of seventy years' duration (Jer 25:11-14).

b) Symbolic language

(1) The parable as in Nathan's parable of the poor man's ewe lamb (II Samuel 12:1-14), and Isaiah's parable of the vineyard (Isaiah 5:1-7).

(2) The allegory as in the worthless vine in Ezekiel 14:1-8, and the foundling child in Ezekiel 16:1-43).

c) Figures of speech

Metaphor was frequently employed as in Isaiah's prophecy concerning Assyria - "the rod of mine anger, the staff in whose hand is mine indig nation."

The prophets made extensive use of simile, metonym, synedoche, hyperbole, personification, etc.

d) Typical language

Typical language is where persons, things, and events depict some future fulfillment. The marked prophetic element of the Old Testament establishes the principle that the New Testamer is latent in the Old, and that the Old is patet in the New.

The type foreshadows a future event which is the antitype. That which is interpreted as typical in the Old Testament is not something foreign to or super-imposed upon the text, but arises from the divinely intended unity betweer the two Testaments.

2. The Hebrew Concepts of
   "the Word of the Lord"
   "the Symbolic Act"
   "the Prophetic Perfect"

a) The Word of the Lord

In Hebrew thought *the Word of the Lord* was itself dynamic and efficacious once it was uttered. Once the prophetic word was pronounced upon another, it began its work and could not be recalled. So effective was the word of the prophets that when uttered over nations and kingdoms they had the power of destruction and restoration.

There was nothing magical in the Hebrew conception of the Word of the Lord, but a recognition of the divine source of prophetic utterance. Never in the course of his utterances did the

prophet fail to distinguish the boundry line between the divine and human elements in prophecy. This stress upon the divine source of the prophetic message helps explain the stress placed upon the objectivity of the spoken word by the Hebrews. This concept was further strengthened by the belief that the divine word was creative. With its utterance the desired result was invariably achieved.

The divine efficacious word is said to be put into the mouth of the prophet. Hence, the prophet's word is likewise unfailing in its effectiveness. Thus when the Old Testament prophet spoke, he was heeded, because his word was the Word of the Lord, and being of divine origin, unfailingly initiated and effected what it predicted.

b) The symbolic act

The symbolic acts of the prophet were a significant form of the prophetic method for expressing the Word of the Lord. The symbolic act of the prophet was a prophetic act which was itself as much a method of divine revelation as the spoken word of the prophet. They were numerous and each was intended by God as a vehicle for divine revelation. Furthermore, the prophets were sometimes commanded to give symbolic names to their children, thus prophetically symbolizing God's intentions toward Israel.

c) The prophetic perfect

In classical Hebrew, the perfect could be used in future time when the speaker or writer wished to express confidence in the certainty of an event which was yet to take place. This use of the perfect state occurs most frequently in prophetic language, and is called the prophetic perfect. From the standpoint of the unfailing divine purposes, the fulfillment of these events was regarded as so certain that it could be spoken of by the

prophet as perfected, or completed as surely as if it had already occurred.

J. The Cessation of Old Testament Prophecy and its Beginnings in the New Testament Era

1. Cessation in the Old Testament Dispensation

Malachi was regarded by the Hebrews as the last genuine prophet in Israel. According to Maccabees 4:46, 9:27, and 14:41, there were no canonical prophets in the Hebrew nation during the intertestimental period. It was believed that Ezra brought together the Old Testament canon and that after his work, prophecy ceased and no sacred Scripture was written. Hence, no book later than Ezra could be included in the canon of Scriptures.

On the other hand, it was firmly believed among the Hebrews during the period between the Testaments that prophecy would be revived in the Messianic Age (Joel 2:28-29; Malachi 4:5-6; Deuteronomy 19:15-19). The way was prepared by such prophecies for the ministry of John the Baptist as the forerunner of Christ as well as for Christ Himself.

2. The beginnings in the New Testament Dispensation

In the church the office of prophet continues (I Corinthians 12:28; Ephesians 4:8-11). The purpose of the gift of prophecy in the church is for:

a) Edification and exhortation, and consolation (I Corinthians 14:3-4).

b) Learning (I Corinthians 14:19, 31).

c) Conviction of the unbelievers and convincing the unlearned (I Corinthians 14:23-25).

d) Special communication of revelation from God (Acts 13:1; I Corinthians 14:29-30).

e) Ocassional predictions of future events (Acts 21:10-11; I Timothy 4:1).

Warnings against false prophets occur frequently in the New Testament as well as in the Old. The false prophet will play a significant role in the end-time events (Revelation 16:13; 19:20; 20:10).

# Typology

## Typological Interpretation - Its Justification

Many spiritualize, typify, allegorize, making things mean whatever they want. Ezekiel 40 through 48, for example, is filled with details. Those who give it the allegorical interpretation spiriualize every detail because they don't want to take it literally because that would make them pre-millennialists.

There is a justification for typological and symbolic interpretation because the Bible itself enters into it.

1. Reasons for the Typological Interpretations of the Old Testament.

a) The inseparable relationship between the two Testaments. The Old is the foundation of the New. Much of the Old Testament was fulfilled in the New.

b) Christ's own use of the Old Testament and His invitation to find Himself predicted there.

(1) Moses spoke of Me (John 5:46).

(2) Abraham saw my day (John 8:58).

(3) After He was resurrected, Jesus appealed to the Law, the Psalms, and the Prophets, saying they spoke of Him, His death, His suffering, and resurrection as typified by Jonah in the fish for three days and nights (Luke 24:27).

c) The vocabulary of the New Testament with reference to the Old shows type and antitype.

d) The apostles' typological use of the Old Testament: they pointed out types in the Old Testament.

e) Type is a species of prophecy

The strong prophetic element in the Old Testament justifies the principle that the New is latent in the Old, and the Old is patent in the New.

Prophecy can take two forms: verbally predictive or typically predictive. Verbally predictive prophecies are those obvious prophecies like Zechariah that is 99% future. Isaiah 53 is predictive speaking of the atonement.

Typically predictive prophecies are those typical persons, places, things, events that picture something in the future. The sacrifices meant to the Israelites that they were forgiven. But everyone of those sacrifices pointed to the Lamb of God and said something distinctive about His death on the cross. The High Priest typified the great High Priest. Moses was a type of Christ's prophetic ministry. David was a type of Christ's kingship.

The Old Testament types were fulfilled in the New. The Passover, for example, was a type of the antitype Passover, Jesus Christ. The Book of Hebrews repeatedly shows the types of which Jesus was the antitype. These things in the Old Testament were shadows of the better things to come in the New.

2. The Distinction Between Allegorical and Typological Interpretation

a) Allegory

Definition: An allegory is a symbolical narrative in which every detail has a figurative meaning.

Pilgrim's Progress is a good example of an allegory.

The Book of Ezekiel contains allegories. For example, chapter 16 is the allegory of the foundling child, symbolizing Israel.

A common error of a lot of teachers and interpreters is the attempt to allegorize the paralbes of Jesus, and make every detail have a meaning, when the parables really only teach one central lesson.

Ezekiel's style is quite unique because it is filled with allegories. He portrays nations under the personification of animals, plants, and other people.

Jerusalem and Samaria are called two prostitutes (Ezekiel 23:4).

The House of David is compared to a lion's den (Ezekiel 19:1), and a vine (19:10, 17:6).

Egypt is called a crocidile (Ezekiel 32:1).

The Chaldeans are depicted as an eagle (Ezekiel 17:3).

Israel in exile is depicted as a valley full of dead bones.

Old Testament Theology

b) Allegorical interpretation

Allegorical interpretaion of the Old Testament can be valid if it is done properly, when the interpreter makes it clear that he is using a passage allegorically to bring a deeper spiritual meaning. Paul used this method in Galatians 4:21-26 using Hagar and Sarah to teach the meanings of the two covenants. But Paul didn't imply that the Genesis narrative was an allegory:

that is, not to be taken literally as history. He made an allegory out of historical narrativE

The allegorical method does get misused. Allegorical interpreters, especially in the second century, believed that everything in the Old Testament had a figurative meaning. They ende< up with some strange results:

The garden of Eden is a type of the Church.

The 6 days of creation typified that there would only be 6000 years of history.

The number of Abraham's servants constitute the numerical equivalent of the first two Greek letters for Jesus. The *tau* signified the cross. Thus the number of Abraham's servants typified Jesus and His cross.

c) Typological interpretation

Definition: Typological interpretation is based on the theological unity that exists between the two Testaments whereby something in the Old shadows, or prefigures, something in the New. It is not something super-imposed on the Old Testament, but it is the result of divine intention.

Hosea was referring to Israel: "Out of Egypt I have called my son" (Hosea 1:11), but Matthew referred to this prophecy in the return of Joseph with Jesus from Egypt (Matthew 2:15).

## Objections to the Typical Nature of Old Testament Sacrifice and Institutions

1. The Objection

Why is not their typical and symbolical character taught in the Pentateuch?

Reply:

That would defeat the purpose of the type whicl was to obtain forgiveness for the Israelite who offered his sacrifice.

2. The Objection

a) What meaning could Mosaic worship have for the people of its own day if the institutions were merely typical and symbolical?

Reply:

They were not merely typical and symbolic. The institutions were adequate for the dispensation they were intended to serve. The animal sacrifices provided forgiveness and enabled them to stay in covenant standing.

c. Arguments for the Symbolic and Typical Nature of the Old Testament

1. The Mosaic rites were incomplete and preparatory. They were just shadows of things to come (Hebrews 10).

2. The correspondence between the Levitical Ordinances and the Sacrifice of Christ

The sacrifice had to be a pure unblemished animal which alone could typify Christ's holines because it became a substitute for sin like Jesus did. The penal sufferings and death that the animal had to suffer spoke of Christ suffering the penalty for our guilt.

3. The Prophetic Testimony

The prophets spoke of an age to come that would complete the one that they were in. Threading throughout the prophets references to the fact that what Israel received was incomplete.

Psalm 110:4 - *Thou art a priest for ever after the order of Melchizedek*. They knew this referred to the Messiah.

4. The New Testament Evidence

Jesus invites us to find Him in the Old Testament (Luke 24; Colossians 2:17; Hebrews 10).

5. Conclusion

Typological interpretation of the Old Testament is valid when there is a type and an antitype. But spiritualizing is not valid and is not to be confused with typology.

# The Kingdom of God in the Old Testament

## The Sovereintyof God

1. Introduction

God is sovereign over all things. The Scriptures claim that God is king over this earth. It is the sovereignty of God that establishes His right to make that claim (Zechariah 14:9).

> *. . .the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. . .and I blessed the most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion. . .and none can stay His hand, or say unto Him, What doest thou?* (Daniel 4:25, 34-35)

2. The Nature of God's Sovereignty in the Old Testament

a) The meaning of God's sovereignty to the Old Testament writers

The sovereignty of God was synonymous with the fact that God is God. God is the cause of all things. They considered the affirmation of the existence of the God of Israel as an affirmation of His sovereignty, of His supremacy, of His absolute Kingship.

Since He is the living God, then there are no other gods. He created all things; then He is sovereign and can do all things. The Old Testament writers considered God's sovereignty the right to govern His universe, which He created, for His glory the way He pleases. He is sovereign in the exercise of His power, as well as the bestowal of His love, grace, and mercy.

b) The Biblical testimony

The Biblical testimony shows that God is considered in the Old Testament to be Lord over everything, even controlling history.

(1) The God of Israel is the God who inhabits eternity. Heaven is His throne and there is no temple that can house Him. *For thus saith the high and lofty One that inhabitetl eternity, whose name is Holy; I dwell in the high and holy place* (Isaiah 57:15). *The heaven is my throne, and the earth is my footstool* (Isiaiah 66:1).

(2) The God of Israel is the first and the last - He is the only God.

> *I am the Lord, the first, and with the last; I am He* (Isaiah 41:4).
>
> *To whom then will ye like me, or shall I be equal?* (Isaiah 40:25)
>
> *Before Me there was no God formed, and neither shall there be after me* (Isaiah 43:10).
>
> *I am the first, and I am the last, and beside me there is no God* (Isaiah 44:6).
>
> *. . .and there is no God else beside me; a just God and a Saviour; there is none else. . .for I am God and there is none else* (Isaiah 45:20-22).

(3) The God of Israel is the Creator of all things, as well as the Sustainer of all things.

> *For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else (*Isaiah 45:18).
>
> *Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that giveth breath unto the people upon it, and spirit to them that walk therein* (Isaiah 42:5).
>
> *. . .that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it* (Isiah 41:18-20).

(4) Whatever He does is according to His own will and He doesn't ask anyone else's opinion.

> *Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?* (Isaiah 40:13-14).

(5) Nothing is hidden from God, past or present

> *Why sayest thou. . .my way is hid from the Lord. . .?* (Isaiah 40:27-28).
>
> *Behold, the former things do I declare: before they spring forth I tell you of them (isaiah 42:9).*
>
> *I have shewed thee new things from this time, even hidden things, and thou didst not know them* (Isaiah 48:6-7).

(6) He is absolutely sovereign over all nations and people, and rulers.

> *All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity* (Isaiah 40:15-18).
>
> *It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing* (Isaiah 40:20-23).

3. The Ground of God's Sovereignty in the Old Testament

a) The omnipotence of God

*Omnipotence* is the most frequently mentioned attribute of God in all the Old Testament.

God's power is seen demonstrated in:
(1) His name: God Almighty; The Lord of Hosts
(2) The Old Songs of the Old Testament: The song of Deborah and Barak (Judges 5); The song of Moses (Exodus 15); Hannah's song (I Samuel 2).

(3) His power is declared to be greater than all the no-gods.

(4) Creation.

(5) The deliverance and the Exodus from Egypt.

(6) The Exile.

(7) Delivering the Canaanites into Israel's hands.

(8) Ezekiel's vision of the four wheels is a picture of God's absolute sovereignty over everything.

(9) The heathen nations acknowledged His power (Daniel 4:34-35).

What is the significance of God's omnipotence?

(1) Because God is all-powerful, He is able to fulfil all the promises of His Word. His Word, unlike ours, invariably has the power to accomplish what He wills (Isaiah 55:11).

Man is able to will more than he has the power to perform. But God can produce anything He wills. His will and His power are co-equal. He cannot will more than He can perform.

(2) God has the power to protect and deliver His people from anything or anyone.

(a) The plagues that God sent against Egypt were a demonstration of His power (Exodus 9:12-16).

(b) God delivering Daniel from the lion's den caused Darius to declare God the living God able to deliver and rescue (Daniel 6:26-27).

(c) Isaiah prophesied Israel's deliverance from exile through Cyrus. God delivere Israel out of Babylon because He purposed it, and did it (Isaiah 46:8-11).

b) The omnipresence of God

This means that God has neither bounds or limitations; He is everywhere present at every moment in time. God is infinite, and we cannot comprehend it.

This is not pantheism, but God's sovereignty expressed as His omnipresence means that there is no time or place where God is not present. He is imminent, everywhere at once.

The significance of God's omnipresence:

(1) In speaking of His omnipresence, God says that He fills heaven and earth (Jeremiah 23:2324). He doesn't fill heaven and earth as smoke fills the room, or as water fills the bottle, but as Spirit, there is no place that God is not.

(2) Because He is everywhere, then He sees everything. That is the basis for Him judging everything, for good or worse (Proverbs 15:3).

There is no place that a person can hide from God because His eyes are everywhere. Therefore He is able to make right judgments because of that (Amos 9:2-4).

(3) God's omnipresence means that He is present here and now, not afar off. He is present with His people at all moments of time.

Before Pentecost, God was present in the sense that He was *with* His people. After Pentecost, He is present *in* His people. God is omnipresent in us in the Baptism of the Holy Spirit.

Psalm 139:7-12 –

> *Whither shall I go from the spirit? or whither shall I flee from thy presence?*
>
> *If I ascend up into heaven, thou are there: if I make my bed in sheol, behold, thou are there.*
>
> *If I take the wings of the morning, and dwell in the uttermost parts of the sea:*

*Even there shall thy hand lead me, and thy right hand shall hold me.*

*If I say, Surely the darkness shall cover me; even the night shall be light about me.*

*Yea, the darkness hideth not f~om thee;*
*but the night shineth as the day: the darkness and the light are both alike to thee.*

God's omnipresence is synonymous with His Spirit.

In the New Testament, God said that He dwells in His people and they are His temple.

c) The omniscience of God

The omniscience of God speaks of His wisdom and knowledge. It means that He has perfect and eternal knowledge of all things: past, present, and future.

The significance of His omniscience:

(1) He is in control of all that He created. God, having infinite knowledge and wisdom, can control and fix anything He made, including us.

He promises to control and fix His people, to restore them. He is not only able, but He is willing.

(2) God can control inaminate creation. Somebody has to control the billions of stars and planets. Some divine cause is behind every movement of nature. Not only has God numbered the hairs of everyone's head, He has numbered and named every star (Psalm 147:4).

There is no limit to what God knows. His understanding is infinite (Psalm 147:5). Anything that is possible to know, He knows.

(3) He has perfect knowledge of His animate creation.

"I know all the fowls of the mountains: and the wild beasts of the field are mine" (Psalm 50:11). He knows the thoughts of man (Psalm 94:4). He tries his reins (Jeremiah 17:10).

He knows all our thoughts, both good and bad. It is only by yielding to Him that we can control our thoughts.

(4) Since He knows all things, the future to Him is like the past.

He is the God that inhabits eternity. God showed what He was going to do ahead of time so that they could not say it was their idol that had done it (Isaiah 48:5-7).

> *Behold, the former things are come to pass, and the new things do I declare: before they spring forth I tell you of them* (Isiah 42:9).

Remember the former things of old: for I am God, and there is none else;
I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46:9-10).

The predictions of the prophets were ground in God's sovereign omniscience (Amos 3:7).

4. God's Sovereignty Expressed in Creation and Providence

a) The Sovereign Creator

The very act of creation, since God created everything, proves that God is sovereign. He dwelt alone before there was a universe. God was complete within the triune Godhead.

God created for a purpose: the revelation of Himself. Salvation is the self-revelation of God in Jesus Christ. The world serves to reveal His divine purpose. The things created declare the glory and power of God (Romans 1).

God demonstrates that He is sovereign by creating; saving; raising up nations to be instruments in His hand. Creation is an instrument in God's hand to reveal His glory, His power, His mercy, His grace.

*The heavens declare the glory of God; and the firmament sheweth His handywork* (Psalm 19:1). *What is man, that thou are mindful of him?* (Psalm 8:4). *For I have created him for my glory I have formed him; yea, I have made him* (Isaiah 43:7).

b) God's sovereignty over nature.

All of Psalms 104 shows His sovereignty over nature. Chapters 38-41 of Job also show this.

God uses nature in judgment or deliverance thereby showing His sovereignty.

(1) The great plagues in Egypt.

(2) The sun standing still at Joshua's word.

(3) The parting of the Red Sea.

(4) The great flood.

(5) Fire and brimstone at Sodom and Gommorah.

The Old Testament never sees secondary causes, but declares that God did it. God either did it or permitted it.

c) God's sovereignty expressed in miracles

Old Testament miracles fall basically into three time periods calling for unusualy activity on the part of the sovereign God.

(1) In the creation of Israel as a nation in the Exodus.

(2) When the threat of Baalism almost destroyed the nation of Israel, bringing the great miracle ministries of Elijah and Elisha.

(3) The fall of Israel, the destruction of Jerusalem, the Exile, and their restoration.

d) God's sovereignty over history

(1) The prophetic philosophy of history.

The prophets saw all history as a drama. The strings controlling this drama were in the hands of an Individual, Yahweh, the God of Israel. They saw history actually being made by God.

God has already designed history, and now He is working it out. He has a purpose. The Old Testament writers recognized that God could, and did, create nations to use it for His purpose. The events of other nations of Israel were under the control of God. He used some of them as chastisement for Israel.

The historical events of history of other nations are not mere incidental happenings or fate, but God creating nations as instru ments in His hands (Isaiah 10). God created Egypt and Pharoah to show His power.

Proof that God is Lord of history is seen in the fact that He alone can predict history before it is history (Isaiah 42:9; 41:22-24), which the no-gods could not do.

Israel was to be God's witness that He declares things before they come to pass, showing that all history is an arena for His glory.

(2) God's sovereignty over Israel's history.

(a) He proved His sovereignty over Israel because He delivered her in the Exodus. She didn't have a history until God created her and delivered her.

(b) He made an independent nation out of a group of slaves.

> But now thus saith the Lord that created thee, 0 Jacob, and He that formed thee, 0 Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. (Isaiah 43:1).

(c) He foretold Israel's exile and return.

God is in control of Israel's destiny. He is bringing her back to her land in these last days.

(3) God's universal sovereignty over history.

He creates nations (Amos 9:7). He controls nations (Daniel 4:17).
He destroys nations if they disobey Him (Nah 3:7-10).

The very fact that God pronounced judgment over all the nations means that He is in control of them.

> *I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet to me. (*Jeremiah 27:5).

(4) The purpose of God in history.

> *That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.*
>
> *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else* (Isaiah 45:6, 22).

The purpose of God's sovereignty reveals the key to history itself: that is that God is going to one day fully reveal Himself and establish His Kingdom on this earth through Jesus Christ glorified.

The prophets viewed God as the Lord of history. God created history. God destroyed history (Jeremiah 1:9-10). The kingdoms of the world go through the deadly cycle of sin, judgment, and destruction which is graphically depicted in the Book of Judges.

God alone, as the Lord of history, can break that deadly cycle by bringing in a kingdom which will supercede all other kingdoms and will last beyond them (Daniel 2:44).

## The Old Testament Theocracy

The Old Testament theocracy typifies what the millenial kingdom one day will be.

1. Origin of the Term "Theocracy"

The term sees to have been originated by Josephus.

"Some have entrusted the government of their state to monarchies; others to oligarchies (ruled by a party); others to democracies; but our Lawgiver would have none of these systems, but He established a theocracy as a form of government assign ing the rule and Power to Himself." (Contra Apion 11.16)

The nation of Israel had as its head, not a party, not the people, not a human king, but God Himself.

Theocracy means that the state was established upon true religion and that God was not only the King of the nation, but the God that they worshipped. All the laws and affairs of state came ultimately through Him. They came through human representatives sometimes, but came from Him, not man.

2. The Theocracy

a) Origin of the conception - Yahweh as King.

The beginning of God's rule as king over Israel was the day that He bound Israel to Him in covenant.

The earliest reference to God as king is in Exodus 15:18: "The Lord shall reign for ever and ever." The beginning of His kingship is referred to in Deuteronomy 33:5: "And He was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together."

> *I am the Lord, your Holy One, the Creator of Israel, your king* (Isaiah 43:15).

> *For the Lord is our judge, the Lord is our law-giver, the Lord is our king; He will save us* (Isaiah 33:22).

Many names of the early period were linked with the fact that God is King.

Ruth 1:2 Elimelech: Eli (my God) melech (is king)

Genesis 46:17 Malchiel

After the Exodus, the concept of God as king is found more and more.

Gideon would not accept the people's request to rule over them, but declared that God would rule over them (Judges 8:22-23).

When the people wanted a king, they were told that God was their King. When God permitted them to have a king, it was made very plain that the king would only rule as God's representative. He was judged on a religious basis.

God is often called King in the Psalms and in the Prophets.

> *I have set my king upon my holy hill of Zion* (Psalm 2:6).
>
> *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.*
>
> *Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.*

*Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*

*Who is this King of glory? The Lord of hosts, he is the King of glory* (Psalms 24:7-10

God as King is not a figure of speech. God entered into covenant with Israel to be her King and to rule over her. The Ark of the Covenant was His throne. To touch it was to die. He sat there and communed with them there.

God was King of Israel, but will become the King of all nations (Zechariah 14:9).

God was recognized as Israel's King among the heathen (Malachi 1:14; Daniel 4:34-35).

b) The vice-regency - Yahweh's representative The Judge

The vice-regent is one who represents the Lord on the earth.

God as invisible Spirit ruled through selected representatives. The judge was the earthly representative of divine sovereignty, power, and presence.

The judges while mere men, were more than that when they were caught up by the Spirit. They were given God's sovereign power, His authority.

Samson was an ordinary man, but when the Spirit of the Lord came upon Him he had strength to perform supernatural acts of strength. But he could only do this when anointed by the Spirit. He was a representative of the power of God.

Gideon was a representative of God's supernatural deliverance. Gideon, as God's representative, was able to overcome the innumerable host of the Midianites with only 300 men.

The fact that the judge was nothing more than an outward embodiment of God's Kingship, or rule, is constantly emphasized in the Book of Judges. He never acted on his own initiative. Israel's battle cry against the Midianites was "the sword of the Lord and of Gideon!" This emphasized the point that it wasn't Gideon who was doing this, but the Lord.

When Israel demanded a King to be like other nations, God said that it was nothing less than rejection of Him as King.

c) The vice-regencey - Yahweh's representative - The King

Through the Lord's permission, He allowed Saul to be appointed king. When Saul failed, then God appointed David, the choice of His own heart.

The king was anointed with oil which represente the same anointing of the Spirit upon him as came on the judges. Because he was Yahweh's representative, then one dared not speak or work against him. Any harm to him was almost sacrilege and generally resulted in death.

When Saul was out to kill David, David would not raise his hand against his person when he had the opportunity because Samuel had anointed him as king (I Samuel 24:6; 26:9ff).

David destroyed the Amalekite who told him that he had slain Saul, even though Saul was dying and asked him to (II Samuel 1:14-16).

In a special way, the king represented the Lord to such an extent that people dared not touch him, because that was sinning against the Lord.

d) The vice-regency - Yahweh's representative - The Ideal King

The Messiah will someday rule as the ideal King (Micah 4:5-2; Isaiah 2; Zechariah 14). The things that are said about the Son that is going to be born show Him to be divine, and the government shall be upon His shoulder (Isaiah 9:6-7).

> *Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS* (Jeremiah 23:5-6).

Ezekiel 20 and 34:34 speak of the time when the ideal King will reign and rule over Israel. Th sovereign and eternal nature of the King that will come and establish His Kingdom is seen in that He shall destroy all other kingdoms in the world and His Kingdom shall abide forever.

e) The vice-regency - Yahweh's representative - The prophet

God created Israel intending to remain her King. He intended to talk to the people through His special anointed representative or spokesman the prophet. He spoke to the prophets through vision, dream, or in an audible voice. Whatever He wanted done, God would speak through the prophet.

The Lord nominated Saul as king through Samuel the prophet. When Saul disobeyed, Samuel took the kingship out of his

hand because he could act for God. God then sent Samuel to anoint David.

The prophet would make or break kingdoms throug the Word of God. He was the spokesman through which God's Word came. The prophetic participation in the kingdom's affairs was an indication of the subordination of the earthly kingship to the Divine. Any king that did not believe that it was God Himself who was king over Israel was removed by God through His prophets. They merely ruled as earthly representatives of the Lord

The prophet was so uniquely related to God that he could do what David wouldn't do. He could speak against the king and be approved by God.
Nathan rebuked David for his adultery (II Samuel 12). He also participated in the appointment of Solomon when Adonijah tried to usurp the kingship before David died (I Kings 1).

Ahajah encouraged the revolt against Solomon when he later became disobedient (I Kings 11). Elijah and Micaiah rebuked Ahab. Amos rebuked Jeroboam II (Amos 7). Jeremiah rebuked Zedekiah, the last king of Judah.

Thus, in Israel, the king did not dispossess God and His Kingship. He merely represented Him and since he ruled by God's permission, when he disobeyed, God removed him.

3. The Purpose of the Theocracy

The prophets were convinced that all of history was moving toward a certain purpose: the establishment of the ideal kingdom, what we now know as the Millennial Kingdom: the ideal Kingdom of God on earth with God Himself ruling over it (Zechariah 14; Daniel 2; Is 2; Micah 4).

## The Election of Israel

The election of Israel is inseparably related to the establishment of the Theocracy. There could be no Theocracy until there was a nation to rule over becasue all the world had rejected God (cf Romans 1).

The election of Israel which was for the purpose of creating a nation who would serve God resulted in the Theocracy.

1. The Ground for Israel's Election - Grace and Unconditioned Love

a) God is sovereign in His exercise of grace.

God is sovereign in His bestowal of His saving grace. Grace reigns (Romans 5:21) which means it is sovereign.

Nebuchadnezzar was the most sovereign ruler ever to reign on earth. Yet he was forced to confess that there was none that could ask God what He was doing (Daniel 4:34-35). Everything on earth is counted as nothing (cf Romans 9:18-20).

God elected one nation out of all nations of the world. Grace has to be sovereign of necessity or else it can't be called grace. It is bestowed on those who least deserve it, those who are not entitled to it (Romans 4). If grace is sovereign, unearned, unmerited favour, then none is entitled to it, none can demand it, and God can bestow it on whomsoever He pleases. Usually it is on the most undeserving.

b) God's love is unconditioned.

(1) Israel was not chosen because she was more righteous, but because God loved her (Deuteronomy 9:4-5).

(2) Israel was not elected because she was a great people, because they were the fewest in number (Deuteronomy 7:6-8).

Election was bestowed on the unrighteous, on the least deserving, so that it would magnify the grace of God.

2. The Hebrew Terms for Election

a) The term: *bachar*

The term means to choose in the sense of election.

This is the most common term which occurs over 150 times.

> *Yet now hear, 0 Jacob my servant; and Israel, whom I have chosen. . .*(Isaiah 44:1)
>
> *. . .and my servant whom I have chosen* (Isaiah 43: 10)

b) The term *yadha'*

The term means to know intimately.

> *You only have I known of all the families of the earth* (intimately, savingly known) (Amos 3:2)

c) The term *qanah*

The term means to acquire, to buy.

> *. . .is he not thy father that hath bought thee?* (Deuteronomy 32:6)
>
> *Remember the congregation which thou hast purchased of old;* (Psalm 74:2)

God chose Israel. He has known her intimately because He bought her.

d) Occurrences of the term "election" in the Old Testament

*Bachar* is used more than 30 times in Deuteronomy alone. But it came into prominence in the Exilic Period. God reminded Israel before He punished her that He had chosen her. He chose her and promised not to forget her.

Jeremiah 33:34 *The two families that* the Lord hath *chosen*.
Ezekiel 20:5 *In the day when I chose Israel. .*
Isaiah 41:8 *Jacob, whom I have chosen. . .*
Isaiah 41:9 *I have chosen thee, and not cast thee away.*

Isaiah 44:1 *Yet now hear, a Jacob my servant, and Israel, whom I have chosen. . .*
Isaiah 44:2 *Fear thou not, O Jacob, my servant, and thou Jesurun, whom I have chosen.*
Isaiah 49:7 *. . .and the Holy One of Israel, and He shall choose thee*.

3. The Meaning of Israel's Election

a) Why was special revelation limited to Israel?

> *He shewed His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealth so with any nation: as for His judg ments, they have not known them. Praise ye the Lord* (Psalm 147:19-20).
>
> You only have I known of all the families of the earth (Amos 3:2).

(1) When God chose Israel she wasn't a nation; she was nothing but an undeserving slave people. They were nothing (cf I

Corinthians 1:2629) so that they could not glory in themselves, but that God would get the glory.

(2) The nations that God did not choose were responsible for departing from the light that they already had been given so God didn't owe them anything. They willfully gave up their knowledge of God (Romans 1).

God didn't pick a nation that had rejected the knowledge of Him, but created a new nation out of twelve tribes of loosely knit Israelites (Deuteronomy 9:4-6).

(3) It was necessary to begin somewhere to restore the true knowledge and revelation of God.

God's wisdom is to be found in election. His choice of an individual, Abraham (Genesis 12), then a nation, resulted in His bestowing His mercy, grace, and love on the whole world.

Genesis 12:1-3:

God chose Abraham (verse 1).
God chose Israel (verse 2).
God extended His blessing to the world (verse 3).

Through a particular choice there is universal blessing.

(4) The heathen nations already had a secular culture, their arts, and sciences, laws, philosophies, and religions.

God was going to create a new nation based upon true religion and have true religion as its basis. Its culture was to be religion, not the arts and sciences. Heathenism already had their gods. So God created a new nation and gave her the true revelation. He showed them that God was one (Deuteronomy 6:4). He was to prove this through His mighty works and was

to prove this through signs. This God, unlike all the other gods, required absolute righteousness and holiness from His people.

God was to leave the heathen world to itself for a while because their iniquity was not yet ripe (Genesis 15:16). He was to allow their