

## Torah

Genesis [in Hebrew, *bereshith* = in the beginning]  
 Exodus [in Hebrew, *shamoth* = names]  
 Leviticus [in Hebrew, *wayyiqra'* = and he called]  
 Numbers [in Hebrew, *bammidbar* = in the wilderness]  
 Deuteronomy [in Hebrew, *debarim* = words]

- Lens of Time

Leviticus  
 Gen 1-11 // 12-50 \ \ Exodus → Numbers \ Deuteronomy

Sailhamer gives an example of seams in the Torah by looking at where poetry intersperses with narrative (1992, 35). Sections in the Torah often move from narrative to poetry to epilogue. It sets up like this:

<u>Narrative</u>	<u>Poetry</u>	<u>Epilogue</u>
Gen 1-2	2:23	2:24
Gen 3	3:14-19	3:20-24
Gen 4	4:23	4:24-26
Gen 12-48	Gen 49	Gen 50
Gen 37-48	Gen 48:15-16, 20	
Ex 1-14	Ex 15	
Numbers	23-24	
Torah as whole	Deut 32-33	Deut 34

Other patterns may include specific legal sections, including the Ten Words (Ex 20:1-17), the Covenant Code (20:22-23:33), the Priestly Code (Ex 25-31 and Ex 35-Lev 16), and the Holiness Code (Lev 17-26).

The unfolding of Genesis revolves around the “generations” formula (*toledoth*) and the divine promises. *Toledoth* occurs eleven times in Genesis, serving to conclude a section or introduce a following section (Mann 1991, 343). Introducing narratives occurs in 2:4, 6:9, 11:27, 25:19, and 37:2.

### A. Primeval Highlights, Genesis 1-11

## 1. Creation, 1:1-2:4a

*Genesis Rabbah 1:10* (on 1:1) observes the creation begins with a *bet* which opens only one direction. We are not supposed to ask about a “before” – it is closed (quoted in Goldingay 2003, 1:43).

### a. 1:1

- בראשית

(*bereshith*)

(1) In construct state?

- Thus dependent clause with main clause in (a) v. 2 (Ibn Ezra) or (b) v. 3 (most widely accepted; see most translations; BHK).
- If with verse 2, then we would expect no “to be” verb in v. 2 (Cassuto).
- If with verse 3, then verse 2 is a parenthetical (which I think it is).
- “At the beginning, when God created . . .”

(2) In absolute state?

- Then an independent clause, “In the beginning God created . . .”

(3) Evidence:

- ראשית occurs 50 times, 5 times as בראשית (Jer 26:1; 27:1; 28:1; 49:34).
- Most occurrences are construct, but some are absolute.
- Massoretic accent, a *tiphcha* disjunctive indicates an absolute.
- Versions read as an absolute.
- Context favors absolute with Pf. ברא

- ברא

(*bara'*)

(1) If dependent clause you perhaps would want to point it as an inf. construct.

(2) God is always the subject in OT usage.

(3) Used at beginning, end, and in creation of man and woman and the sea creatures.

- “the heavens and earth”

(1) Hendiadys meaning “the cosmos” or the “universe.”

(2) Cf. 2:4a to 2:4b.

Conclusion: I believe v. 1 is independent and thus summarizes the creation.

### b. 1:2

Verse two stands as a circumstantial clause setting up the creative activity that begins in verse 3.

- והארץ  
(*weha'aretz*)
  - (1) Usually understood as “and the earth.”
  - (2) Sailhamer 1996 understands this word to mean “the Land.” Thus he reads ch. 1 as a preparation for Israel, not the whole world.
  
- תוהו ובוהו  
(*tohu wabohu*)
  - (1) It is a hendiadys (two words mean one thing). We should translate as “formless and empty,” or “formless and unfilled” to keep it as indicative of the pattern of creation. Note LXX rendering as “nothing” in Isaiah 34:11.
  - (2) Some interpret the phrase as indicating not only “chaos” but also condemnation. They try to find the fall of Satan before the verse (gap theory).
  - (3) Jer 4:23-26 and Isa 34:11 provide parallels, it is argued. Jeremiah and Isaiah are contexts where judgment is involved, but there are no such indicators in Genesis.
  
- תהום  
(*tehom*)
  - (1) “Deep” may connect with Tiamat, the goddess killed by Marduk whose body is cut, divided into the upper sky and the earth, with water from her blood forming the seas.
  - (2) If the words connect (which they probably don't), it is a demythologization of the Mesopotamian version in *enuma elish*.
  
- ורוח אלהים  
(*weruach 'elohim*)
  - (1) “and a wind of Elohim” may also be rendered “the spirit of Elohim” or “a mighty wind.”
  - (2) No grammatical argument wins one translation versus another.
  
- מרחפת  
(*merachephet*)
  - (1) “Moving” or perhaps “hovering.”
  - (2) Does it require the spirit to be an animate being as Young argues? No convincing reason to say yes from grammar.

Conclusion: Three circumstantial clauses appear in v. 2 and can be construed with verse 1 or verse 3. I would propose it makes most sense as a precursor to the

following main clause of v. 3. Cf. Gen 38:25; Num 12:14; Josh 2:18; 1 Sam 9:11; 1 Kings 14:17; 2 Kings 2:23; 6:5, 26; 9:25; Job 1:16; Isa 37:38.

c. 1:3

- Creation begins in verse 3.
- Sternberg 1985, 105-110 notes and supports the viewpoint provided by the word of the Lord speaking light into existence. It is designed to rule out any naturalistic explanation. It says the world has a prime mover. The narrator confirms the deity’s verbal statement and enactment.

d. Pattern

- Sternberg 1985, 109 states, “the psychology of faith operates by an algebra that quantifies the qualitative. In the hands of the narrator, therefore, God gives advance notice, then performs, then (often) comments on the performance; and then repeats the sequence all over again.”
- Announcement: “And God said . . .”
- Command: “let there be . . . let it be gathered . . . let it bring forth . . .”
- Report: “And it was so.”
- Evaluation: “And God saw that it was good.”
- Temporal framework: “And there was evening, and there was morning, the . . . day.
- **Model of creation** in Genesis 1:

Formless תוהו

Day

- 1 Light
- 2 Water  
Sky
- 3 Land  
Vegetation

Empty בוהו

Day

- 4 Luminaries
- 5 Fish  
Birds
- 6 Beasts  
Humanity

- 1:27 serves as the capstone.
- 2:1-3 provides the rationale for Sabbath observance by humans.

e. Theological reflections:

- (1) God’s activity as creator.

- Verbs for God's creative activity include:
  - ✓ "create" (sea creatures, birds, humanity)
  - ✓ "make" עשה
  - ✓ "separate" or "divide" הבדיל
  - ✓ "placed" or "gave" or "set" נתן

(2) God's activity as savior.

- God moves to change the original condition in verse 2, a salvific act.
- Rahab and Leviathon are overcome in language the neighbors would understand.

(3) God's activity as ruler, sovereign.

- His "word" brings about creation.
- There is order to his creation

(4) God's divine greatness.

(5) God's wisdom (see also Ps 104, Job 38:4-11, Prov 8:22-31).

### Other "Creation" Passages

1. Genesis 2:4b-25

2. Genesis 14:18-20

- אל עליון  
= God Most-High (*'el 'elyon*)
- creator or begetter, perhaps shows ownership and property rights (Brueggemann 147).

3. Isaiah

- ✓ Isa 37:16 עשה
- ✓ Isa 40:26, 28-31
- ✓ Isa 42:5-7
- ✓ Isa 43:1-3, 5-7
- ✓ Isa 43:15-21
- ✓ Isa 44:2, 21, 24-28
- ✓ Isa 45:7-8, 12-13, 18 [יצר 2X]
- ✓ Isa 51:9, 10 Was it not you who cut Rahab in pieces,  
Who pierced the dragon?

4. Amos 4:13; 5:8-9; 9:5-6
  - See James Crenshaw, *Hymnic Affirmations of Divine Justice: The Doxologies of Amos and Related Texts in the Old Testament* (SBLDS 24; Missoula: SP, 1975).
  - Note 5 participles – forms, creates, reveals, makes, treads
  
5. Psalm 8
  - What is man?
  
6. Psalm 19
  
7. Psalm 33:4, 6, 9
  - Word//breath
  - Made; spoke//commanded
  
8. Psalm 74
  - Vv. 13-17
  
9. Psalm 89
  - Rahab, 1-11
  - Vv. 12f God had founded and created north and south.
  
10. Psalm 90:2
  
11. Psalm 102
  
12. Psalm 104
  - 1-23 inventory of creation
  - 24-35 meditation on creation leads to four elements of awareness (Brueggemann 1997, 156).
  - Note: v. 26 says Leviathan is for play (not chaos).
  
13. Psalm 136
  
14. Psalm 148:3-4
  
15. Psalm 146:6
  - He who creates is the one who governs (Brueggemann 1997, 155).

16. Job 38:1-42:6

17. Qoheleth

**Theological Reflections:**

[See Goldingay]

1. God thinks
2. God speaks
3. God birthed
4. God prevailed
5. God created
6. God built
7. God arranged
8. God shaped
9. God delegated
10. God planted
11. God relaxed

## 2. Eden to Babel, 2:4b- ch. 11

- 2:4
  - Each section presents a crime, a punishment, and an example of grace until chapter 11 where no grace surfaces because the unfolding of grace comes in chapter 12 and following in the stories of promise to the ancient fathers.
- a. Creation of humanity, 2:4b-25
- Genesis 2 appears connected with chapter 3 and following chapters much more than with chapter 1. Although we have looked at it in relation to creation in chapter 1, it fits better with the rest of the Bible than with chapter 1.
  - G. von Rad observes, “Admittedly in Gen ii. 4bff man is the mid-point around which God constructs his work, whereas in Gen. i. 1ff he is the apex of a cosmological pyramid” (1962, I: 141).
  - “Story” becomes the means to communicate.
  - Great themes that persist even to today in media [books, TV, movies]: creation; idyllic state of Eden; conflict with perfection (ch. 3) and resultant consequences (chs. 3-4) [and rest of Bible]. Salvation or resolution of sin emerges from the grace of God in interaction with humanity, eventually through one family [Abram], which leads to the Levitical sacrifice system for a temporary fix and eventually to the gift of a perfect sacrifice in Jesus, God’s only-begotten son, a more permanent resolution.
- b. Expulsion from garden, 3:1-24
- Theology of the “Fall” [theological term]?
  - Theology of the “Curse”?
    - ✓ 3:14
    - ✓ 3:17
    - ✓ Woman?
    - ✓ Man?
- c. Cain and Abel, 4:1-16
- Why such a “soft” punishment?
- d. Sons of God and daughters of men, 6:1-4

e. Noah and flood, 6:5-8:22

f. Noah's vineyard, 9:20-27

g. Tower of Babel, 11:1-9

**Fragments** of Cain's and Seth's genealogies occur (4:17-24; 4:25-26; 5:28) and parts of a "table of nations" may be found (ch. 10).

**Lists** of genealogies also occur and focus on Adam (5:1-27, 30-32), Noah (6:9-10), the sons of Noah (10:1-7, 20, 22, 23, 31, 32), and from Shem through Arpachshad, Terah (11:10-26, 27, 31-32). Wilson finds two types of genealogies: vertical and segmented.

**Themes** that are evident:

1. Land
2. Community
3. Knowledge of God
4. Deliverance

**Theological Conclusions:**

Starting with the universal Adam and woman, these chapters in the primeval history focus on the whole world.

Questions are profound and persist, asked by people in every generation – how did the creation take place? Why don't people live in the Garden of Eden now? What is the origin of sin? What is the origin of murder? Will God punish humanity if they go far enough in sin? Why language divisions?

Through it all, God is sovereign, gracious, involved with humanity.

## B. Patriarchal Stories, Genesis 12-50

### 1. Overview

#### a. Cycles of stories

- Abram-Isaac, 12-25 – “promise”
- Jacob-Esau, 25-36 – “blessing”
- Joseph, 37-50 – “peace”

#### b. Focus of each cycle

- Abram cycle focuses on “promise.”
  - ✓ Short, disconnected stories.
  - ✓ The plot tension comes from the attitude of human characters toward the God who promises. Radical obedience is seen in the Akedah (ch. 22) where Abraham must be willing to sacrifice the son of promise, thus recognizing that he must be loyal to the God of the promise, not the promise itself (Mann 1991, 348).
- Jacob cycle focuses on conflict and reconciliation (Jacob/ Esau/ Laban/ wives/God/children).
  - ✓ Short, but connected stories.
  - ✓ A key chapter must be seen in the pinnacle of the wrestling match in chapters 32-33.
- Joseph cycle focuses on the tension in the whole family of Jacob/Israel.
  - ✓ Long, connected story (novella?) with a few chapter sidetrips (.
  - ✓ Jacob must be willing to give up his son, Benjamin (42:36-38 and 43:13-15).
  - ✓ Joseph must forgive his brothers and their jealousy of him.
  - ✓ The real tension is between human rule and the rule or sovereignty of God. Joseph’s rule does not exhibit the real power, but the sovereignty of God in keeping people alive (including the Egyptians and others who come to them for help; 50:19-20; cf. 45:5-8).
- The resolution in each cycle involves something like conversion.
  - ✓ Abraham – 22:12
  - ✓ Jacob – 32:10; 33:10

✓ Joseph – 50:19; cf. 41:38

## 2. Specific Cycles

### a. Abram cycle, 12-25

- 12:1-4 provides the transition from the whole world to the one family that God chooses to work with. God's promise includes (1) promises to Abraham personally, (2) promises to those who come in contact with the patriarch, and (3) promise to all the families of the earth. Three "blessings" are noted: a blessing to Abram, a blessing to those who bless Abram, and a blessing to all families through Abram. It can be argued convincingly that v. 3b breaks sequence in Hebrew because "the curse of God is not the purpose of the divine command" (Miller 1984, 474); it is subordinate to blessing. However, the text includes it.
- Westermann argues that the cleanest form of promise may be found in 18:1-15 (11-12). A son is born (21:1-7) and the promises are kept (12:1-3; 15:1-6).
- Isaac receives the same promise (26:3-4).

### b. Jacob cycle, 26-36

- Jacob also receives the promise (28:13-15). It includes land, accompaniment, and blessing to the nations.
- Chs. 32-33

### c. Joseph cycle, 37-50

- Joseph does not receive the promise as his ancestors. But his sons, Ephraim and Manasseh, do (48:13-14, 20). Notice the surprises in verses 15-16.
- Ch. 49

See Brueggemann 1997, 168, for a definition of "blessing," "the bestowal of life-force, as energy, prosperity, abundance, well-being."

## 3. Beyond Genesis (see Brueggemann 1997, 169-173)

1. Joshua 21:43-45 looking back at promises to fathers.
2. New promises: 2 Sam 7:15-16; Ps 89:35-37 to David.
3. Prophetic promises: Amos 9:11-15; Isa 2:2-4; Mic 4:1-5; Isa 11-1-5; 11:6-9; Jer 31:27-30.

4. Exilic promises: esp. dealing with presence, Jer 11:4; 24:7; 30:22; 31:33; 32:38; Ezek 11:20; 14:11; 36:28; 37:23, 27.

### **C. Exodus-Deuteronomy**

Exodus to Deuteronomy differs markedly from Genesis. Where the number of characters and chronological time narrow down from the Primeval highlights to the patriarchs, the story in Exodus to Deuteronomy shrinks even more and will focus on one human, Moses, and one God, Yhwh.

Timewise – 120 years, but really the last 40, and even then the year of confrontation with Pharaoh, the two years at Mt. Sinai, and the last few months of wilderness wandering.

Rolf Knierim has proposed the theory that these books provide the biography of Moses. Like a biography we have Moses' birth at the beginning and his death at the end. His interaction with Yhwh and his intermediary role with the people of Israel takes precedence over mention of Israel. And when Israel is presented it is often negative (grumbings, whinings, lack of faith, idolatry).

Moses establishes the foundation for faith and relationship with God. In time it is called the Torah of Moses more often than anything else when references are specific. However, parts of the books do not fit so neatly into a biography, such as instructions on the Tabernacle or Leviticus.

It is still helpful to remember how much these four books spotlight Moses.

#### **1. Book of Exodus**

##### **a. Exodus Overview**

Genesis 50:24 and Exodus 33:1

(1) Chs. 1-15 Exodus from Egypt

Ch. 1

Ch. 2

Chs. 3-4

- 4:24-26

Chs. 7:1-13:16

- 3 cycles of plagues + 10<sup>th</sup> death of first-born
- Plagues 1, 4, 7 announced in morning by riverside.
- Plagues 2, 5, 8 announced in afternoon in palace.

- Plagues 3, 6, 9 unannounced.
- Some matched by Egyptians

Chs. 13:17-14:31

Ch. 15:1-18 (19-21)

- Note that many texts move from the exodus to entry into the promised land. Deut. 26:5-9; 6:20-25; cf. 1 Sam. 12:8; Ex 15:12f; Ps. 135:8-12
- Some texts mention the wanderings. See Josh. 14:7b; Ps. 78:52b; 136:16; 105:40f; Jer. 2:6; Amos 2:10.
- However, there is no mention of Mt. Sinai.

(2) Chs. 15:22-18:27 Wilderness journey to Sinai

- Only ch. 18 does not display an example of “murmuring.”
- Links with patriarchal history: 2:23-25; 6:2-8 and Gen 17:1 (and also Ex 31:12-17).

(3) Chs. 19:1-[Num. 10:10] Sinai traditions

Chs. 19-24

- 20:1-17 Decalogue (cf. Deut 5)
- 20:22-23:19 Book of the Covenant
- 19:4 prepares for ch. 20.
- 20:18-21 Moses as mediator
- ch. 24 Making of covenant

Ch. 34:10-26 Cultic decalogue

Chs. 32-34 Breaking and renewal of covenant

Chs. 25-31; 35-40 Tabernacle (sanctuary)

- Leviticus continues explanation of the use of sanctuary (cf. ch. 29).
- Links: 24:15-18 and 40:34f (*kabod* = glory)
- Also see links with cloud/pillar of fire: 13:21f; 14:19f, 24; Num 9:15-22; 10:11ff, etc.
- History and archaeology questions
  - 1445/46-1405 BCE?

- 1290-1250 BCE?
- Migration/immigration in slow waves?
- No exodus or conquest in a biblical sense?

b. "Theology of Exodus"

Gerhard von Rad proposed that the earliest creedal statements in the OT rehearsed the deliverance from Egypt (Deut 26:5-9; Josh 24:2ff; von Rad 1962, I:176). He argued that redemption becomes the key concept, using the verbs *pdh* and *g'l*.

The Credo links creation with liberation in the overcoming of Chaos. Von Rad proposed that "election" (*bhr*) came later, something that does not bear up to canonical order (see Gen 12:1-3). But it is clear that the great act of God's power is the exodus deliverance, especially the parting of the Reed Sea and the death of pharaoh's army, like resurrection in the NT.

▪ **Literary Development of the Theology in Exodus**

Chapters 1-15 show "God, the Liberator"

1. Chs. 1-2
  - distant God
  - 1:1-2:9
  - 2:10-25, esp. 2:23-25
2. Chs. 3-6
  - narrows down to a deliverer, Moses
  - chs. 3-4 and the revelation of the Name
  - 3:7-15 especially = Yhwh as a God who will act
  - ch. 6 reassurance speech clarifies the revelation of the Name
3. Chs. 7-11
  - displays the power of God, especially against the gods of Egypt
  - 7:1-6;
4. Chs. 12-19
  - 12:12, cf. 14:4 against the gods of Egypt
  - liberation/deliverance
  - "warrior" (14:30; 15:3)
  - victory song (ch. 15)
  - Yhwh is a Warrior (see Wright), cf. 14:14, 17, 25, 30; (1) feared Yhwh; (2) believed in Yhwh and Moses.

Cf. Amos 2:9; Ps 78:53-55; Ps 80:8-11  
v. 18 – proclaims the King and his reign

- God of provision

Chapters 20-40 reveal “God, the Lawgiver”

- Law preceded by terrific display (19:1-25)

[Sidenote: possible origin of worship of Yhwh in ch. 18, so-called Kenite Hypothesis]

1. Chs. 20-24, 32-34

a. 20:1-17 Ten Words

Mediator: Moses

- responsible to covenant God
- punishes sinners
- grace and goodness of God

b. 20:22-23:33 Book of Covenant

- note different genre

c. Ceremony of Blood, 24:3-8

d. Second law-giving, 34:11-26

2. Chs. 25-31, 35-40

- Mishkan, Tabernacle/ Tent of Meeting

a. 24:15-28:43, 30:1-31:18

- Note blood and priests, 29:1-46

- presence of Yahweh

- glory of Yahweh, 40:38

#### ▪ Theological Reflections

1. “Name” Theology: Yhwh/Yahweh

a. 3:14

b. 6:2-8

c. 20:7

d. 34:6

2. “God’s Power” Theology

a. Plagues

- b. Reed Sea
  - c. Provision of manna, water, and protection
3. "Holiness" Theology
    - a. Holy ground, 3:5
    - b. Ex 15:11
    - c. 19:6
    - d. Chs. 21-23
  4. "Faithfulness" Theology
    - a. "Remembrance", 2:24, 3:6, 6:3
    - b. Failure leads to judgment, 32:10, 28, 35
    - c. Blood satisfaction, 4:24-26; 29:10-14; 29:35-37; 37:6
    - d. Pss 78 and 106
  5. "Salvation/Redemption" Theology
    - a. Initiates, 3:7
    - b. Delivers, 15:13
    - c. Remembrance, ch. 13 and the Passover
    - d. Election, 6:7; 20:2
  6. "Presence" Theology
    - a. Moves from distant to close presence
    - b. Tabernacle
    - c. Distance still part of holiness and fierceness, 20:18-21
  7. Violent-God-toward-Disobedience Theology
    - a. 32:1-35 Plague
    - b. 33:12-34:8 Glory or goodness?

▪ **Theological Conclusions**

1. God expects obedience. It leads to joy and goodwill.
2. God meets Israel (humanity) in presence – fearful and glorious.
3. Moses as mediator covers the Law as well as the deliverance.

1<sup>st</sup> giving is to Moses and the people.

2<sup>nd</sup> giving is to Moses.

## 2. Book of Leviticus

Even though laws and some details of the sacrificial system are expounded in Leviticus, the book is set in a narrative framework (Wenham 1979, 5), each chapter or section beginning with the words, “the LORD spoke to Moses.” Actual narrative only occurs in chapters 8-10 and 24. But its setting is the wilderness in the years before entering the promised land.

The first section unfolds in a logical sequence with a lot of continuity (chs. 1-16). In the second part (chs. 17-24) the logic of the chapters is not as evident.

### a. Leviticus Literary Overview

1. Laws on sacrifice, 1:1-7:38
  - a. Instructions for the People, 1:1-5:26 (6:7)
    - (1) Burnt offering, ch. 1
    - (2) Cereal offering, ch. 2
    - (3) Peace offering, ch. 3
      - well-being offering is explained in 7:11-17.
    - (4) Purification offering, 4:1-5:13
      - sin may affect the central sanctuary; the reason given does not come from the demonic, but from human wrongdoing.
    - (5) Reparation offering, 5:14-26 (6:7)
  - b. Instructions for the Priests, 6:1 (8)-7:38
    - (1) Burnt offering, 6:1-6 (8-13)
    - (2) Cereal offering, 6:7-11 (14-18)
    - (3) Priest’s cereal offering, 6:12-16 (19-23)
    - (4) Purification offering, 6:17-23 (24-30)
    - (5) Reparation offering, 7:1-10
    - (6) Peace offering, 7:11-36
  - c. Summary, 7:37-38
2. Institution of the priesthood, 8:1-10:20
  - a. Ordination of Aaron and his sons, ch. 8
  - b. Aaron’s first sacrifices, ch. 9
  - c. Judgment of Nadab and Abihu, ch. 10

### Excursus on the theological role of priesthood:

#### 1. Hebrew word = *kohen*

- Ugaritic, Phoenician, Nabataean usage. [*kmr* = priests of foreign gods]. Root of word is unknown as to origin. No help understanding role.
- Ex 28, Lev 8-10.

#### 2. Critical Discussion

**J. Wellhausen** (*Prolegomena*, 121ff) decided that the biblical picture made no sense. He pointed out that Deuteronomy shows no distinction between priests and Levites and in fact uses the term, Levitical priests. In Judges and Samuel signs of a professional clergy of Aaronites disappear. Instead, he said, we find Eli who is an Ephraimite (actually not given, see Ithamar [Jos Antiq V xi 5; cf. 1 Chron 24:3] and Eleazar [2 Esdras 1:2-3; cf. Ex 6:23, 25]). Levites are mentioned in Judges 19.

David plays a priestly role at times. Samuel and Kings should be compared with Chronicles where the priests and Levites are separated again. In Josiah's reform (2 K 23) the king plays an important role.

In Ezekiel 44 we learn of Zadok's priestly line.

Wellhausen concluded that priestly material was late, probably post-exilic (Ex 25-40; Lev; Num). Deuteronomy was late monarchy (Josiah's reform). It set the stage for disenfranchising other non-Jerusalem priests. P(riestly) source in the Torah and Chronicles are the last view of priests. **F. M. Cross** addressed the consensus of Wellhausen with an adjustment proposing a long struggle between Mushite [Moses] priesthood and Aaronite priesthood in the early stages. So **Gunneweg**, *Leviten und Priester*.

**Childs, B. S.** viewed the question from a canonical perspective. Moses is the founder (Ex 33:7-11; Lev 8:1ff; Deut 33:8, cf. Ex 17:2-7; see Lev 10:10-11, cf. Ezek 44:23). Aaron the priest led the people astray (Ex 32:26-29; Lev 10:1-7; Num 12:6-8; 16:1-40; 25:6-15, cf. 1 Sam 2:22-25). Judges shows continued decline and retrogression from Moses (Judges 17:1ff; 1 Sam 4:1ff; Eli's judgment, 1 Sam 2:22ff).

David and Solomon play a part (1 K 2:26, cf. 2 Sam 8:17 with 1 Chron 5:27-41 and 1 Sam 22:21).

Josiah gets involved (see 2 K 23:9).

In prophecy, Zadok's line is highlighted (Ezek 44).

Theologically, Childs concludes that God's priests are to be holy (Lev 10), are Israel's teachers, and are the worship leaders (sacrifices on occasions, incense constantly).

**Conclusion:** we may never be able to sort out the lineage questions.

### 3. Laws on impurity, 11:1-16:34

- a. Diet laws, ch. 11
- b. Childbirth, ch. 12
- c. Scale disease, ch. 13
- d. Purification after scale disease, ch. 14
- e. Genital discharges, ch. 15
- f. Purification of the tabernacle (Day of Atonement), ch. 16
  - All Israel purified.
  - Center of book theologically!

### 4. Prescriptions for holiness, 17:1-27:34

- a. Principles for sacrifice and food, ch. 17
- b. Principles of sexual behavior, ch. 18
- c. Principles of neighborliness, ch. 19
  - 19:1-18 – 21 laws broken by 7 “I am Yhwh” (7 X 3).
  - 19:19-37 – 21 laws introduced (19a) and concluded (37a) with “You shall keep my statutes” and divided with 7 “I am Yhwh.”
- d. Capital and other major crimes, ch. 20
  - 2 laws, “be holy,” 14 laws (7 X 2), “be holy,” repeat of 2<sup>nd</sup> law.
- e. Rules for priests, ch. 21
  - 2 lists, each 14 laws (7 X 2).
- f. Rules about eating sacrifices, ch. 22
  - 3<sup>rd</sup> list for priests, 4 sets of 7 laws.
- g. Religious festivals, ch. 23
  - 7 feasts
- h. Rules for the tabernacle, 24:1-9
- i. A case of blasphemy, 24:10-23
- j. Sabbatical and jubilee years, ch. 25
- k. Exhortation to obedience, ch. 26
- l. Redemption of votive gifts, ch. 27

#### **b. “Theological reflections”**

God is “holy.” He is completely “other,” so pure and perfect we have difficulty comparing our finiteness and his perfect, infinite holiness. This speech of the Lord in Leviticus to Moses revolves around this profound characteristic of God. No other rationale for obedience is given. The many rituals provide a distinctly serene and idealized picture of national life, showing that for every misstep an answer in ritual would restore the person to purity (see Miles 129).

1. General remarks

[See comments in Milgrom 1991, 42-51]

Jacob Milgrom proposed that Leviticus is full of theology. It occurs not in words, but in rituals. The priestly part of Leviticus gives expression to the theology in the holiness code (17-27). But we should understand that underlying the rituals is also holiness theology (see also Balantine).

Leviticus presents one supreme God who contends neither with a higher realm nor with competing peers. It is an evisceration of the demonic (Milgrom 1991, 43). The theology that emerges is symbolic for Israel. Holiness and the equation of blood and life merge (11:43-45; 17:10-14; cf. Gen 9:4). Life and holiness are or should be equated.

2. Specific areas

[See comments in Wenham 1979, 15-32]

a. Presence of God

The presence of God is not reserved to worship only, but involves every area of life, including the messy parts.

b. Holiness

See 11:44-45; 19:2; 20:26.

The opposite of holiness is commonness or uncleanness. The basic meaning of "cleanness" is purity.

c. Role of sacrifice

Sacrifice restores fellowship with God and humanity on one level, but on another level it cleanses and sanctifies. The word, *kipper*, "make atonement," may be understood as paying a ransom for one's life (Wenham 1979, 28). Milgrom argues that it is impossible to translate. Although difficult, we need to wrestle with some way to explain life in relationship with a holy God.

d. Covenant

Though seldom mentioned in the book (see ch. 26) covenant underlies the whole book since the center of covenant is relationship.

### 3. Book of Numbers

The book of Numbers does not provide a nice, neat outline. Only a few time references are given. Topographical and geographical references occur but do not seem to carry a theme. The overall itinerary is Sinai to the plains of Moab with stops in between. Perhaps Rolf Knierim is correct when he proposes it gives two parts, one explaining preparation for the migration campaign and the second the execution of the campaign. Numbers 33 summarizes the migration with 40 encampments (= 40 years?).

God “grumbles” in answer to the seven “grumbings” of the people of Israel. We also find a God of order with two censuses (one to the original generation and one for the new generation), specific instructions on marching order, and specific instructions for setting up and tearing down camp.

#### a. Numbers Literary Overview

- ✓ 55 literary units, with 51 mentions of Moses’ name.
- ✓ 66 Yhwh speeches reported.
- ✓ 4 chronological markers (1:1, 7:1, 10:11, 33:38).
- ✓ 7 parts geographically through 7 territories.

#### (1) Preparation for Migration Campaign, 1:1-10:10

- (a) Census, 1:1-54
- (b) Arrangement of the camp, 2:1-34
- (c) Aaron and the Levites, 3:1-4:49
- (d) Laws for camp issues, 5:1-31
- (e) Nazirite laws, 6:1-21
- (f) Priestly blessing, 6:22-27
- (g) Dedication of the Tabernacle, 7:1-9:23
- (h) Silver trumpets, 10:1-10

#### (2) Migration to Promised Land, 10:11-33:56

- (a) Israel leaves Sinai, 10:11-36
- (b) Israel complains, 11:1-35
  - Complain, 11:1-15
  - Administrative help, 11:16-30
  - Quail and a plague, 11:31-35
- (c) Miriam and Aaron oppose Moses, 12:1-16
- (d) Defeat of the 1<sup>st</sup> Generation, 13:1-14:45
- (e) Laws reiterated in preparation to enter the Land, 15:1-19:22
- (f) Darkness before entrance, 20:1-29
  - Miriam dies, Moses fails, Aaron dies

- (g) Battles while entering Moab, 21:1-35
- (h) Balaam, 22:1-24:25
- (i) Last failure of old generation, 25:1-18
- (j) Census of new generation, 26:1-65
- (k) New leadership, 27:1-23
- (l) Regular celebrations, 28:1-29:40 [MT, 30:1]
- (m) Vows, 30:1-16
- (n) Battle with Midianites, 31:1-54
- (o) Transjordan tribes, 32:1-42
- (p) Summary of camps in wilderness, 33:1-56

(3) Appendices of instructions before entering the Land, 34:1-36:13

## **b. "Theology of Numbers"**

### (1) War

- Chs. 1-4
- 14:39-45
- Ch. 31
- Book of Joshua

### (2) Holy Spirit

- 11:16-30

### (3) Leadership

- Delegation, ch. 11
- Leader intercessions
- Failure for Miriam, Aaron, Moses
- Transition to Joshua

#### 4. Book of Deuteronomy

Deuteronomy is a book of theological reflection by Moses on the historical actions and instructions of God. The book presents four speeches of Moses to Israel. It clarifies obedience and disobedience on the part of Israel in relationship with God.

##### a. Literary development of Deuteronomy

- (1) Address 1: Historical Look, 1:1-4:43
  - (a) The historical perspective, 1:6-3:29
  - (b) The call to obedience, 4:1-40
  
- (2) Address 2: Basic Covenant Faith – 4:44-11:32
  - (a) Introduction, 4:44-49
  - (b) Basic covenant faith, 5:1-11:32
    - 1) The heart of covenant faith, 5:1-33
    - 2) The persons of covenant faith, 6:1-25
    - 3) The actions in conquest of covenant faith, 7:1-26
    - 4) The lessons of covenant faith, 8:1-10:11
    - 5) The commitment of covenant faith, 10:12-11:32
  
- (3) Address 3: Reflections on Law, 12:1-26:19
  
- (4) Address 4 (?): Final charges, 27:1-30:20
  
- (5) Written conclusions: Continuity of the Covenant, 31:1-34:12

##### b. Theological reflections

- (1) Yhwh, Lord of the Covenant
  
- (2) Yhwh, Lord of history
  
- (3) Israel, people of the Covenant
  - Election plays a key role: *bahar*
  
- (4) Worship of the God of the Covenant
  - Jealousy of God
  - Love of God