

SESSION #15 (2 Mar 10)

**NOTE: no class 9 & 16 Mar 10**

**I. INTRODUCTION & REVIEW**

**1:1-5 Introduction to God's spokesman, the 1<sup>st</sup> Prophet Moses**

**1:6-4:40 1<sup>st</sup> Exposition of the Torah** = motivation to obey from (1) past gracious actions of Yahweh *and* (2) sovereign destiny of the nation

1:6-3:29 Historical analysis of Israel from Sinai to the Transjordanian victories

4:1-40 Implications for the future of the nation

**4:41-49 Editorial comment on context of 2<sup>nd</sup> Exposition of the Torah**

Review Moses' model motivational argument for 2<sup>nd</sup> generation to carry out the plan of God. Application to us "our examples" because we, too, need motivation. Moses' motivation doesn't appeal to our emotional temperature directly but to objective history.

**PRINCIPLE: 2 Cor 10:4-5** "*the weapons of our warfare are not carnal, but mighty in God for the pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, and being ready to punish all disobedience when your obedience is fulfilled.*"

A. Past Gracious Actions of Yahweh → His historically-demonstrated faithfulness

1. **1:6-18** from Sinai to Kadesh

///// SLIDE #1 ///// [aseity & condescension]

**1:6 God spoke** = historical revelation in words that could be heard and understood

God's *aseity* "I AM" → God exists; therefore all else exists

Contra: impersonal universe (meaningless) that accidentally brought us into existence as the most recent link in a casual evolutionary process (Fate, Tables of Destiny, Mother Nature, etc).

Therefore: fundamental distinction from the origin mythology of contemporary culture—meaning and purpose pre-exist you and me, so we don't have to try and gin up meaning and purpose via "operation bootstrap"

God's *condescension* → God "comes down" to the creature level to converse with man made in his image and engages in binding contracts with him.

Contra: abstract monotheistic deity absolutely separated by essence from ever having any personal contact with man (Islam, some forms of rabbinic Judaism and liberal Christian theology); existential loneliness.

Therefore: we have a personal confrontation with our Creator, Judge, and Savior that forces us into some sort of response—either withdrawal or looking for His grace and a personal, confidence-based relationship knowing that truth and justice pre-exist you and me so we don't become seduced by the temptation to invent truth and "rights."

**1:8 I have set the land before you.**

///// SLIDE #2 ///// [Ab Cov]

History is controlled by specific contracts between God and man that are inter-generational → history is linear and progressing toward a culmination when good and evil are eternally separated

////// SLIDE #3 //// [good and evil]

Contra: pagan eternal cycles (seasonal, sociological, cosmological) with no resolution of good & evil because they are merely equal and opposite sides of the same thing—both equally meaningless from an ethical point of view.

Therefore: we have hope with specific content knowing that our environment is providentially controlled, is ultimately predictable, and rational.

**1:9 I alone am not able to bear you.**

2<sup>nd</sup> specific historic evidence that God is faithful (“land,” “seed”)

2. 1:19-46 Kadesh and the wasted years

**1:21 set the land before you, go in and possess it**

**1:26 nevertheless you would not go up but rebelled against the command of the LORD**

**1:45 you returned and wept before the LORD, but the LORD would not listen to your voice.**

3. 2:1-23 Negotiating already-allocated lands—honoring the Ab Cov “land grants”  
Honoring the land grants to Esau, Moab, and Ammon

4. 2:24-3:11 “Holy War” surprise victories

Extra blessing for Israel because of the extra rebelliousness toward Yahweh by these peoples (Transjordanian possessions)

5. 3:12-29 Settling Transjordan and Moses’ exclusion

Details of God’s gracious acts but also of His disciplinary acts

Each section emphasizes *specific interpretations of history* within the covenant context.

Can we write a short essay of our **past** life with a divine viewpoint interpretation of it—utilizing a creationist and providential view of our personal history, specific references to biblical revelation, and a sense of a real personal relationship with the Lord?? Before conversion, after conversion, means of conversion, lessons learned in sanctification, blessings/answered prayers.

B. Implications for the future of the nation → motivation from God’s control of future history and Israel’s destiny (holy nation so discipline to get it in shape that will be as certain as His past acts)

**4:1-40 Israel is unique among all the nations because of its relationship to Yahweh**

Can we write a short outlook on our **future** life—utilizing eschatological truths as well as a creationist and providential view of our personal history. A sense of our specific calling in life and our spouse’s role in that calling, plans for “passing the baton” to the next generation, our eventual death and transport into the presence of the Lord, our evaluation at the BEMA seat and our future life in resurrection.

This is how biblical motivation is done—encompasses all of life, not just an isolated “religious” part of life.

## II EDITORIAL COMMENT ON CONTEXT OF THE 2<sup>ND</sup> EXPOSITION OF THE TORAH (4:41-49)

### A. Cities of Refuge 4:41-43

#### Moses set apart

See Deut 19:1-10

- Capital punishment was common in the Mosaic law (to be discussed later).
- However the laws of evidence were very strict—\_\_\_\_\_ needed (no conviction based upon circumstantial evidence)
- Accidental homicide could have been witnessed so the question was: is the perpetrator to be subjected to capital punishment?
- Answer: No, based upon intent → understanding of what “murder” in Scripture really is (19:6 “*not deserving of death since he had not hated the victim in time past*” = Cain/Abel; See 1 John 3:11-12: hatred directed at someone who somehow reminds the murderer of \_\_\_\_\_ and claims on his life).
- Problem: danger of “family advocate” thinking that capital punishment is justifiable and taking matters into his own hand.
- Protection in “cities of refuge”: required safe (expedient) access (19:3)

PRINCIPLE: God’s rule of the ancient nation of Israel centered upon the *protection of life*; it wasn’t to be destroyed without direct command from God. Note 19:10—murder primarily concerns God’s passion for life which is carried in the blood; thus spilled blood defiles a land AND MUST BE ATONED FOR BY CIVIL AUTHORITIES.

#### 4:42 that he might live

1<sup>st</sup> action of the judicial process was to ensure the process didn’t contribute to unnecessary deaths.

### B. Formal Introduction to the 2<sup>nd</sup> Exposition 4:44-49

#### 4:44 Moses set before the sons of Israel

Cf. 1:1-5 the introduction to the 1<sup>st</sup> Exposition and the entire book.

Why are these time and location details summarized at this point?

Emphasis upon the connection between God’s words and His acts.

////// SLIDE #5 //// [Yahweh vs Baal]

////// SLIDE #6 //// [Liberal view of revelation]

Accuracy of geographical descriptions → authentic revelation occurred in time-space history

Contra: “revelation” is the religious upwelling from man’s subconscious mind under conditions of environmental or chemical stress; no information actually comes into man’s mind from an external personal god.

Therefore: Because biblical revelation is rooted in the same history that we live in, we can have absolute confidence that it is true not only in an abstract sense but in an immediate, personal, and realistic sense.

**“aseity” of God**

Independent, Self-contained (vs. *derivative, dependent creature*)

יהוה = Yahweh

ויאמר אלהים אל־משה ואהיה אשר אהיה

**“condescension” of God**

He “comes down” (to our creature level) in conversation and contract-making

Abrahamic Covenant	Royal Grant
Gen. 12:1-3 the call	Unconditional blessing by a superior to an inferior merely on the basis of the benefactor’s good will and loyalty of the beneficiary
Gen. 15:5-21 the signing	
Gen. 17:1-14 the symbol	
Gen. 22:15-18 confirmation	

**Who Has the REAL “Evil Problem”?**

**Christian:** Good/Evil Mix is “Abnormal” & Temporary

Creator: ∞ ← Good → ∞

creation: Cr → F → J

Good  
Evil

Good  
Evil

**Pagan:** Good/Evil Mix is Forever “Normal”

∞ ← Good → ∞

Evil




**“What distinguishes Yahweh so sharply from Baal is His *intimate association with history*. He was not bound to the cycle of the seasons but guided his people through history toward a goal. The decisive event was not the victory over the primeval dragon [of chaos] but the victory over the Egyptians. . . .”**

A. S. Kapelrud, *The Ras Shamra Discoveries and the Old Testament*, p52.

**“There is no such thing as revealed truth. There are truths of revelation, that is to say, propositions which express the results of correct thinking concerning revelation; but they are not themselves directly revealed.” –**

Liberal theologian William Temple