

## SESSION #4 (3 Nov 09)

### 1. INTRODUCTION & REVIEW:

1. **Deut 1:1-5** is the preamble that introduces the historical prologue—what Yahweh has done for Israel = divine viewpoint interpretation of their early failure and God’s faithfulness *to prepare the 2<sup>nd</sup> generation for the covenant renewal ceremony*. **Deut 1:1-5** is the “prophetic” version of the direct theophany in **Exod 20:3 [Moses as the 1<sup>st</sup> Prophet]**.

2. Historical model of the how 2 men faced down well over a million people, a mob in emotional revolt from fear.

REALITY CHECK: **Josh 2:8-13** Rahab cuts a deal = earlier Egyptian episode & recent Transjordanian campaign!!  
The “mob” focused on the threat → fear → emotional revolt against mind → blocked memories of God’s revelation  
Caleb & Joshua focused on the King—His essence revealed in past history (Exodus & Transjordanian campaigns) → put circumstances in divine perspective → courage

Principle: *Unbelief* ultimately is arrogance, self-centeredness, and can go in one of 2 ways—rationalism & legalism arrogance or irrational emotionalism & licentiousness = fantasy land and reaping suffering. Faith requires an object = God’s revelation of Himself in history = events & His explanation of them that trump all speculation & all historical revisionism = reality and enjoying the peace of God

3. Model of an interceding priest. **[Moses as Priest]** Ultimate fulfillment in LJC.

Principle: Unbelief & disobedience of Israel → suffering consequences = responsibility; even Moses will be excluded from inheriting the land = discipline upon believers isn’t excluded by “eternal security”. FREEDOM & RESPONSIBILITY DO NOT GUARANTEE ULTIMATE EQUALITY.

4. **Deut 1:1-5** shows the supreme importance of understanding the Lord through His Word by Moses modeling the role of a “prophetic voice.”

## II. FROM SINAI TO KADESH (1:6-18)

///// SLIDES #3E-6E /////

<b>1:6-4:40</b>	1 <sup>st</sup> Exposition of the Torah = <b>motivation</b> to obey from past gracious actions of Yahweh (“remember” = biblical admonition = Communion → Cnty a historical religion with a inconstant revelation → reliance upon Scripture, not mysticism)
<b>1:6-3:29</b>	Historical analysis of Israel from Sinai to the Transjordanian victories
<b>1:6-18</b>	From Sinai to Kadesh
<b>1:6-8</b>	Command to depart Sinai

### A. Yahweh’s command to depart Sinai (1:6-8)

**1:6 Yahweh Elohim spoke. . .**

Yahweh = proper name (see **Ex 3:14** – central incident in history 2<sup>nd</sup> only to the Incarnation).

**Exod 3:2 burning bush. . .not consumed. . .**

Visual, objective, historical revelation of the very nature of God Himself.

Fire = Presence of God throughout the Bible (e.g., pillar of fire)

UNburning bush → fire isn’t dependent upon fuel!! YET the fire is WITH the bush = Presence of God with His people

Doctrine:

(1) **aseity** = absolute independence of God from everything, even from the act of creating. Some theologians instead of referring to the C/c distinction, refer to the *eimi/eikon* meaning *eimi* = I AM and *eikon* = an image, a revelation of Him (e.g., photograph: photo reveals something about the original but never IS the original---Auca Indian massacre—paganism—**Acts 17:25**).

“God exists, therefore all else exists” (only option is to start with everything exists = continuity of being)

(2) **condescension** = God comes down to our level & engages in a personal relationship

**3:4-5 God called. . .this is holy ground**

God’s holy integrity can never be compromised

YET God enters into a personal relationship with Moses!

**God of Abraham, Issac, Jacob**

Basis is the prior Abrahamic Covenant

**3:7 surely seen**

Intensity of feeling → interaction at creature level is genuine

aseity + condescension = the *basis of biblical faith* vs. all paganism—ancient and modern

- denies that human language is incapable of expressing divine revelation
- denies that knowledge of God is impossible
- denies the absolute authority of man's finite intellect
- therefore denies the validity of human speculation, particularly from Immanuel Kant down to present-day post-modernism [no secular thinker can give a coherent metaphysic, epistemology, or ethic to support their views in sociology, law, politics, or any other field]

### **Deut 1:6-8**

**1:8 I have set the land before you. . .go in and possess it. . .which I swore to your fathers.**

God “could” have killed them—were it not for Moses' intercession & the need to preserve His glory so these verses express His grace toward the nation's 2<sup>nd</sup> generation. God sovereignly gives real estate to people groups throughout history in quietness (**Deut 32:8-9; Acts 17:26-27**)

God sovereignly gives real estate to Israel with specific contractual boundaries

### **Abrahamic Covenant:**

(1) Call of Abraham awaits his response (**Gen. 12:1-3**)

- God, not man, defines the meaning of this nation's existence (contra Babel)
- Promises—land, seed, worldwide blessing (Heb 'goy', 'ham'—different words with different meanings; not a nation until Sinai)

(2) Signing of the Covenant with an Oath of Malediction (**Gen. 15:5-21**)

Parallel with the “royal grant” contract:

”It is now agreed that the Old Testament gives evidence of the ‘royal grant’ model based upon ancient Assyrian prototypes and the ‘suzerain-vassal’ model based analogous to Late Bronze Hittite and Neo-Assyrian exemplars. . . .The Abraham Covenant is akin to the royal grant model in that it is . . .unconditional in form and intent and consists of the awarding of a . . .blessing by a superior to an inferior merely on the basis of the benefactor's good will and the loyalty of the beneficiary.” Eugene Merrill, Everlasting Dominion: A Theology of the Old Testament, p 239.

Walking between the carcasses = oath of malediction!!

“The one who passed through was binding himself by the symbolism, under punishment of death, to fulfill the oath or promise” Allen Ross, Creation and Blessing, p 312.

(3) Symbol of the Covenant = circumcision (**Gen. 17:1-14**)

Covenant “hovers” over Abraham's relationship with God

**17:1-2 be blameless and I will confirm**

- Circumcision makes every male realize that he has the responsibility to raise a godly seed.
- Unconditional covenant ultimately, but enjoyment and participation in its ongoing history was conditioned upon each individual's faithful obedience to it.

(4) Confirmation of the Covenant to Abraham (**Gen. 22:15-18**)

**22:12 now I know**

NOT a denial of omniscience as “open theologians” seem to imply.

Expression of God interacting at the creature-level (condescension again)

**22:15 I have sworn = Gen 15**

**22:17 bless you and your descendents**

Covenant blessings immediately begin with Abraham, not some distant descendent.

### **III CONCLUSION**

**Deut 1:6-8** shows the result of a personal relationship between Yahweh and Israel

- Relationship between the Independent, Self-Contained God (I AM) and the derivative, dependent creature
- The supposedly infinite, uncrossable “gap” between God and man is crossed by God’s “coming down” to our creature level and interacting with us as a man (foreview of the Incarnation!)
- This relationship is shaped and controlled by personal agreements or contracts that go beyond making such a relationship possible but making it stable and orderly

