

Genesis and the Books of Moses: Unlocking the Mysteries of the Pentateuch

I. Course Description

This course will introduce the student to the literature, history, and theology of the first five books of the Bible. After addressing the question of the sources and authorship, students will read through the Pentateuch in its entirety, with an emphasis on the major covenants of salvation history in Genesis and Exodus, the meaning of ancient Israelite sacrifice, priesthood, and the liturgical calendar in Exodus, Leviticus, and Numbers, and the legal material in Deuteronomy. Historical questions surrounding the patriarchs, Moses, and the exodus from Egypt will also be addressed with help from biblical archeology. In addition, we will draw on modern biblical scholarship in order to guide us in the task of close exegesis of the actual text of the Pentateuch, with a particular focus on the theological claims of the various books. In so doing, the course will set out to impart a working familiarity with the five books which are still revered by both Jews and Christians alike as the foundational documents of the biblical canon and the inspired Word of God.

II. Course Goals/Intended Outcomes

By the end of this course, students should be able to demonstrate familiarity with:

1. The literary forms and contents of the Pentateuch.
2. Ancient and modern beliefs about how the Pentateuch and its sources were compiled.
3. The major figures and events of salvation history as recorded in the Pentateuch.
4. The meaning of ancient Israelite sacrifice and priesthood described in the Pentateuch.
5. The ancient Israelite liturgical calendar; the significance of the various annual feasts.
6. Historical questions surrounding the patriarchs, Moses, the exodus from Egypt, and the conquest of the land of Canaan by the Israelite peoples.
7. The theological vision of God embodied and revealed in the Pentateuch.

III. Course Rationale

“Do not think that I have come to abolish the Law and the Prophets; I have come not to abolish but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”

—Matthew 5:17-18

“Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?”

—John 5:45-46

V. Texts (Required and/or Recommended)

Required:

1. Scott Hahn, ed. *Catholic Bible Dictionary*.
New York: Doubleday, 2009
ISBN: 978-0-385-51229-9
2. John Collins. *Introduction to the Hebrew Bible*.
Minneapolis: Fortress, 2004.
ISBN: 9780800629915
3. Walter C. Kaiser. *The Old Testament Documents: Are They Reliable and Relevant?*
Downers Grove: InterVarsity, 2001.
ISBN: 0-8308-1975-4
4. Victor P. Hamilton. *Handbook on the Pentateuch*. Second Edition.
Grand Rapids: Baker Academic, 2005.
ISBN: 9780801027161
5. James K. Hoffmeier. *The Archaeology of the Bible*.
Oxford: Lion Hudson, 2008.
ISBN 978-0745952260
6. *Rose Guide to the Tabernacle*.
Rose Publishing, 2008.
ISBN: 9781596362765

VI. Reading Schedule

CD 1-3	<p>Introduction</p> <p>CBD: "Pentateuch," 690-93</p> <p>Collins: <i>Introduction to the Hebrew Bible</i>, 47-65</p> <p>PBC: "On the Mosaic Authorship of Pentateuch," 188-89 (Handout)</p>
CD 4-5	<p>Genesis</p> <p>Scripture: Genesis 1</p> <p>Catechism: CCC 279-354 (Creation of the World)</p> <p>Card. Ruffini: "Origin of the World," 65-89 (Handout)</p> <p>PBC: "Historicity of Genesis 1-3" (Handout)</p>
CD 6-8	<p>Genesis</p> <p>Scripture: Genesis 2-3</p> <p>Catechism: CCC 355-421 (Creation and Fall of Man)</p> <p>Pius XII: <i>Humane Generis</i> 35-45 (Handout)</p> <p>Hamilton: <i>Handbook</i>, 19-47</p> <p>St. Thomas: <i>Summa Theologica</i>, I, 102, 1 (Is Paradise a Place?)</p>
CD 9	<p>Genesis</p> <p>Scripture: Genesis 4-5</p> <p>Kaiser: <i>Old Testament Documents</i>, 53-83</p>

- CD 10 **Genesis**
 Scripture: Genesis 6-11
 Augustine: *City of God*, book 15 (Handout)
 St. Thomas: *Summa Theol.* I, 19, 7 (Does God’s Will Change?)
- CD 11-13 **Genesis**
 Scripture: Genesis 12-50
 Hoerth: *Bible Archaeology*, 69-94
- CD 14-15 **Exodus**
 Scripture: Exodus 1-20
 Hamilton: *Handbook on the Pentateuch*, 157-73, 184-198
- CD 16-17 **Exodus**
 Scripture: Exodus 24-40
 Rose: *The Tabernacle*, 28-69 (The Holy Place)
 St. Thomas: *Summa Theologica* I-II, 102, 4 (OT Tabernacle)
- CD 18-19 **Leviticus**
 Scripture: Leviticus 1-15
 CBD: “Sacrifice,” 791-802
 St. Thomas: *Summa Theologica* I-II, 102, 3 (OT Sacrifices)
- CD 20-21 **Leviticus**
 Scripture: Leviticus 16-27
 Rose: *The Tabernacle*, 98-115
 St. Thomas: *Summa Theologica* I-II, 102, 6 (OT Sacraments)
- CD 22 **Numbers**
 Hamilton: *Handbook*, 259-268
 Scripture: Numbers 1-21
- CD 23 **Numbers**
 Scripture: Numbers 23-36
- CD 24 **Deuteronomy**
 Scripture: Deuteronomy 1-21
 CBD: “Deuteronomy,” 214-218
 Hamilton: *Handbook*, 402-405
- CD 25 **Deuteronomy**
 Scripture: Deuteronomy 22-34
 St. Thomas: *Summa Theologica*, I-II, 105, 3 (Foreigners)
 Summa Theologica, I-II, 98, 1-6 (The Old Law)

VII. CDs and Outline Notes

CD 1	Introduction
CD 2-3	Who Wrote the Pentateuch?
CD 3	Do Genesis 1 and 2 Contradict One Another
CD 4	The Interpretation of the <i>Hexaemeron</i>
CD 5	Church Teaching on the Creation of the World
CD 6	Pope Pius XII on Evolution and Genesis 1-11; Disputed Questions; The Catechism on Adam, Eve, and the Fall of Man
CD 7-8	The Book of Genesis
CD 9-10	The Book of Genesis (cont.)
CD 11-13	The History of the Patriarchs
CD 13-18	The Book of Exodus
CD 18-21	The Book of Leviticus
CD 22-23	The Book of Numbers
CD 24-25	The Book of Leviticus

The Pentateuch: An Introduction

What is the Pentateuch?

1. The Torah: Hebrew for “instruction,” “teaching,” or “law” (Greek *nomos*)
2. Pentateuch: Greek for “five volumes
3. Names taken from Greek Septuagint: first translation of the Pentateuch (ca. 250 B.C.)

Greek Names

Genesis (“beginning”)
 Exodus (“departure”)
 Leviticus (“book of the Levites”)
 Numbers (“numbers”)
 Deuteronomy (“Second Law”)

Hebrew Names

Bereshith (“In the Beginning”)
Shemuoth (“Names”)
Wayiqra (“And he said”)
Bamidbar (“In the desert”)
Debarim (“Words”)

Overview of the Pentateuch

1. Genesis:
 - a. From Adam to Abraham (Genesis 1-11)
 - b. The Life of Abraham (Genesis 12-22)
 - c. The Life of Isaac (Genesis 23-26)
 - d. The Life of Jacob (Genesis 27-36)
 - e. The Life of Joseph (Genesis 37-50)
2. Exodus
 - a. Moses and the Exodus (Exodus 1-18)
 - b. Mount Sinai and the Ten Commandments (Exodus 19-20)
 - c. The Making of the Covenant (Exodus 21-24)
 - d. The Building of the Tabernacle (Exodus 25-40)
3. Leviticus
 - a. Priestly Sacrifice and Priestly Ordination (Leviticus 1-10)
 - c. The Laws of Purity (Leviticus 11-15)
 - d. The Day of Atonement (Leviticus 16)
 - e. The Holiness Code (Leviticus 17-25)
 - f. The Covenant Blessings and Curses (Leviticus 26-27)
4. Numbers:
 - a. The Twelve Tribes at Mount Sinai (Numbers 1-10)
 - b. The Journey from Sinai to Kadesh (Numbers 10-12)
 - c. The Twelve Tribes at Kadesh (Numbers 13-20)
 - d. The Journey from Kadesh to Moab (Numbers 20-21)
 - e. On the Plains of Moab (Numbers 22-36)
5. Deuteronomy
 - a. Moses’ Sermon to the Israelites (Deuteronomy 1-4)
 - b. Recapitulation of the Law of Sinai (Deuteronomy 5-11)
 - c. The Constitution of the Nation of Israel (Deuteronomy 12-26)
 - d. The Ratification of the Deuteronomic Covenant (Deuteronomy 27)
 - e. Moses’ Prophecies of the Future (Deuteronomy 28-30)
 - f. Moses’ Last Words and Death (Deuteronomy 31-34)

Who Wrote the Pentateuch?

1. Arguments for Mosaic Authorship

Internal Biblical Evidence for Mosaic Authorship¹

1. Moses' wrote about the battle with the Amalekites (Exod 17:14)
2. Moses' wrote down the stages of the exodus journey (Num 33:2)
3. Moses' wrote the "the words of the covenant" on tablets (Exod 24:4; 34:27)
4. Moses' wrote the book of Deuteronomy (Deut 1:1)

And Moses wrote this law, and gave it to the priests the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. And Moses commanded them, "At the end of every seven years, at the set time of the year of release, at the feast of booths, when all Israel comes to appear before the LORD your God at the place which he will choose, you shall read this law before all Israel in their hearing. Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land which you are going over the Jordan to possess... When Moses had finished writing the words of this law in a book, to the very end, Moses commanded the Levites who carried the ark of the covenant of the LORD, "Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you." (Deuteronomy 31:9-13, 24-26)

5. Absence of references to any author but Moses in Pentateuch.

External Biblical Evidence for Mosaic Authorship

1. Repeated references to "The Law of Moses" or "Book of Moses."²
2. Explicit testimony that Joshua copied the Law onto tablets (cf. Josh 23:6)

Then Joshua built an altar in Mount Ebal to the LORD, the God of Israel, as Moses the servant of the LORD had commanded the people of Israel, as it is written in the book of the law of Moses... *And there, in the presence of the people of Israel, he wrote upon the stones a copy of the law of Moses, which he had written.* (Joshua 8:31-32)

3. Jesus says Moses wrote the Ten Commandments:

For Moses said, "Honor your father and your mother," and "He who speaks evil of father or mother, let him die." (Mark 7:10)

¹ Scott Hahn, ed., *Catholic Bible Dictionary* (New York: Doubleday, 2009), 690-93; M. H. Segal, *The Pentateuch: Its Composition and Its Authorship* (Jerusalem: Magnes/The Hebrew University, 1967), 95-102; Augustin Cardinal Bea, *De Pentateucho* (Rome: Biblicum, 1933); Archbishop Smith, *Mosaic Authorship of the Pentateuch* (London: Sands, 1913).

² Law of Moses: 1 Kgs 2:3; 14:6; 23:5; Ezra 3:2; 6:18; Neh 8:1, 13-18; Book of Moses: 2 Chron 25:4; 35:12; Neh 13:1.

4. Jesus identifies Moses as the author of the Law:

Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. *If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?* (John 5:45-47)

5. Sadducees identify Moses as author of Deuteronomy:

Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the wife, and raise up children for his brother." (Mark 12:19; citing Gen 38; Deut 25:5-10)

6. Paul speaks of Moses "writing" Leviticus:

Moses writes that the man who practices the righteousness which is based on the law shall live by it. (Rom 10:5, citing Lev 18:5)

External Evidence from Jewish Writings Outside the Bible

1. Josephus, first century Jewish historian, attributes the whole Pentateuch to Moses:

As [Moses] was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, *although he wrote in the holy books that he died*, which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God.³

2. The Mishnah:

"Moses received the Law from Sinai and committed it to Joshua."⁴

3. Ancient Jewish Tradition: Moses wrote the Pentateuch; Joshua wrote the ending:

Who wrote the Scriptures?—*Moses wrote his own book* and the portion of Balaam and Job. *Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch*. Samuel wrote the book which bears his name and the Book of Judges and Ruth. David wrote the book of Psalms, including in it the work of ten elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph, and the three sons of Korah. Jeremiah wrote the book which bears his name, the Book of Kings, and Lamentations. Hezekiah and his colleagues wrote [i.e., edited/published] Isaiah, Proverbs, the Song of Songs and Ecclesiastes. The Men of the Great Assembly wrote Ezekiel, the Twelve Minor Prophets, Daniel, and the Scroll of Esther. Ezra wrote the book that bears his name and the genealogies of the Book of Chronicles up to his own time... Who then finished it [the Book of Chronicles]?—Nehemiah the son of Hachaliah.⁵

³ Josephus, *Antiquities* 4:326; cf. *Against Apion* 1:37-43.

⁴ Mishnah, *Aboth*, 1:1.

⁵ Babylonian Talmud, *Baba Bathra* 14b.

2. Arguments against Mosaic Authorship

Objections to Mosaic Authorship⁶

1. Moses could not have narrated his own death (post-Mosaica)
So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, and he buried him in the valley in the land of Moab opposite Beth-peor; but no man knows the place of his burial to this day. . . (Deuteronomy 34:5-6)
2. Moses could not have narrated the succession of Joshua (Deut 34:9-12)
3. Moses would not have stated that he was the “most meek” man alive.
 Now the man Moses was very meek, more than all men that were on the face of the earth. (Num 12:3)
4. Chronological References reflect a later time (Ibn Ezra; 12th Cent. A.D.)
 - a. Reference to Canaanites (Gen 12:6)
 - b. Reference to Kings of Israel (Gen 36:31)
5. Apparent Contradictions point to Multiple Authors (Gen 1 vs. 2; Gen 6-9)
6. Presence of Doublets points to Multiple Authors:
 - a. Two creation stories (Gen 1 and 2)
 - b. Patriarch lying about his wife being his sister (Gen 12, 20, 26)
7. Objections to Mosaic authorship have a long history.
 - a. Ehiphianus: heretics rejected Mosaic authorship in 2nd century⁷
 - b. Thomas Hobbes: Moses antedated Pentateuch (1651).⁸

The Origins of the Documentary Hypothesis⁹

1. Richard Simon: French Catholic priest (17th century)
 - a. Pentateuch could not have been written by Moses; composed centuries later
 - b. Simon’s work was suppressed in France, and he was expelled from his order
2. Baruch (Benedict) Spinoza: Jewish scholar (17th century)
 - a. Repetitions and Contradictions point to multiple authors
3. Jean Astruc: French Catholic physician; argued multiple authors (18th century; 1735)
 - a. God is given different names: Elohim and Yahweh (“Astruc’s clue”)
 - b. Presence of “Doublets”: stories recorded more than once.
 - c. Moses placed four columns (ABCD) side by side; later editor confused them
4. Julius Wellhausen: German biblical scholar; foremost proponent (19th cent.; 1880s)
 - a. Moses did not author Pentateuch at all; pieced together at later times
 - b. The 4 Sources are abbreviated “J,” “E,” “D,” and “P.”
 - c. Espoused an Evolutionary view of Religion (from simple ‘J’ to cultic ‘P’)
 - d. Combined it with anti-Semitism and anti-Catholicism.¹⁰

⁶ John Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 47-65; Lawrence H. Boadt, *Reading the Old Testament: An Introduction* (Mahweh: Paulist, 1984), 89-108.

⁷ E.g., Nazarites and Gnostic Ebionites; Ehiphianus, *Against Heresies* 34:4.

⁸ Hobbes, *Leviathan*, III, 33.

⁹ T. D. Alexander, *From Paradise to the Promised Land: An Introduction to the Pentateuch* (Grand Rapids: Baker, 2002), 7-13; Collins, *Introduction to the Hebrew Bible*, 48-49.

¹⁰ See Joseph Blenkinsopp, *Prophecy and Canon* (Notre Dame, IN: University of Notre Dame Press, 1977), 20–22; Jon D. Levenson, *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies* (Louisville: Westminster John Knox, 1993), 41–43. Alexander, *From Paradise to the Promised Land*, 14-15.

3. The Documentary Hypothesis¹¹

Five “Pillars” of the Documentary Hypothesis¹²

1. The use of different names for the Deity (‘Astruc’s clue’)¹³
2. Variations of language and style.
3. Contradictions and divergences of view.
4. Duplications and repetitions.
5. Signs of composite structure in various sections.

J: The Yahwist Source

1. Date: 10th century B.C. (oldest of the four sources)
2. Provenance: Judah
3. Style: simple, using YHWH for the name of God
4. Theology: anthropomorphic view of God (e.g., Genesis 2)

E: The Elohist Source

1. Date: 9th century B.C.
2. Provenance: northern kingdom of Israel
3. Style: moralistic, using name Elohim for God
4. Theology: viewed God as transcendent (e.g., Genesis 1)
5. History: after 722 B.C., northerners fled south with E document; later joined to J by an unknown redactor

D: The Deuteronomist Source

1. Date: 7th century B.C.
2. Provenance: Levitical circles in Israel
3. Style: concerned with preaching Mosaic religion
4. Theology: emphasized centralization of worship in Jerusalem Temple
5. History: early form of Deuteronomy planted in Temple by Josiah (2 Kgs 22:8)
6. Later on, D was joined to J and E by an unknown redactor

P: The Priestly Source

1. Date: 6th century B.C. (time of Babylonian Exile)
2. Provenance: Jewish priests in exile
3. Focus: genealogies, priestly rubrics of worship, holiness (e.g., Leviticus)
4. History: authored by final editors of the Pentateuch; 4th-5th centuries B.C.

¹¹ Alexander, *From Paradise to the Promised Land*, 14-30; Collins, *Introduction to the Hebrew Bible*, 49-64. For the classic formulation, see Julius Wellhausen, *Prolegomena to the History of Israel* (Edinburgh: A. & C. Black, 1885).

¹² Umberto Cassuto, *The Documentary Hypothesis* (trans. Israel Abrahams; Jerusalem: Magness, 1983), 14.

¹³ “[Astruc’s clue] has become virtually an article of faith among biblical scholars.” D. B. Redford, *A Study of the Biblical Story of Joseph (Genesis 37-50)* (Leiden: Brill, 1970), 108, cited in Kaiser, *The Old Testament Documents*, 134.

4. The Pontifical Biblical Commission “On the Mosaic Authorship of the Pentateuch” (1906)

The PBC Decree on Mosaic Authorship¹⁴

1. Affirmed the Mosaic Authorship of the Pentateuch for four reasons:
 - a. Biblical Testimonies to Mosaic Authorship in Old and New Testaments.
 - b. Persistent consensus of the Jewish People.
 - c. Constant tradition of the Church.
 - d. Internal evidence derived from the text itself.

Qualifications of the PBC Position

1. Mosaic authorship does *not* require that he wrote everything with his own hand
 - a. Whether the Mosaic authorship of the Pentateuch necessarily demands that the whole work was so produced that it is absolutely necessary to hold that everything in it was written by Moses with his own hand or dictated to secretaries?
 - b. Or whether the hypothesis is admissible according to which he conceived the work itself under the influence of divine inspiration, but entrusted to another person or persons to write it down; in such a way, however, that they faithfully produced his thoughts, wrote nothing against his will, or omitted anything; and finally, the work produced was approved by Moses, as the principal and inspired author, and made public under his name?
 Reply: Negative to the first part. Affirmative to the second part.¹⁵

2. Allows that Moses made use of *sources*, whether written or oral:

Whether, without prejudicing the Mosaic authorship of the Pentateuch, it can be granted that Moses made use of sources in producing his work, namely written documents or oral traditions from which he took some things and inserted them in the work, either word for word or substantially, abridged or amplified, as suited his special purpose and under the influence of divine inspiration?

Reply: Affirmative.

3. Any theory must allow for “the influence of divine inspiration.”
4. Allows that over time “certain alterations” have been introduced to the text, e.g.:
 - a. The account of Moses’ death (e.g., Deut 34)
 - b. Glosses (e.g., Num 12:3)
 - c. Explanations
 - d. Words or Forms translated from ancient into more current languages
 - e. Faulty Readings attributed to the errors of copyists

¹⁴ See Pontifical Biblical Commission, “On the Mosaic Authorship of the Pentateuch,” in Dean P. Bécard, *The Scripture Documents: An Anthology of Official Catholic Teachings* (Collegeville: Liturgical Press, 2002), 188-89; ASS 39 (1906): 377-78; DS 3394-3397; EB 181-84; Charles A. Briggs and Friedrich von Hügel, *The Papal Commission and the Pentateuch* (London: Longmans, Green, & Co., 1906).

¹⁵ Translation in Murphy, *The Church and the Bible*, 99.

4. Recent Critiques of the Documentary Hypothesis¹⁶

No External Evidence

1. The existence of J, E, D, and P is *purely hypothetical*.
 - a. No one has ever found a manuscript of J
 - b. No one has ever found a manuscript of E
 - c. No one has ever found a manuscript of D
 - d. No one has ever found a manuscript of p
2. The Bible *never* alludes to the J, E, D, or P documents, *even though it frequently and refers to other literary sources*.
 - a. “The book of generations of Adam” (Gen 5:1)
 - b. “The book of the Wars of the LORD” (Num 21:14)
 - c. “The book of Jashar” (Josh 10:13; 2 Sam 1:18)
 - d. “The book of the annals of Solomon” (1 Kgs 11:41)
 - e. “The book of the annals of the Kings of Israel”
(1 Kgs 14:19, 35 times in Kings and Chronicles!)
 - f. “The book of the kings of Judah and Israel” (2 Chron 16:11; 20:34; 24:27)
 - g. “The book of the annals of the kings of Media” (Esth 10:2)

Other Problems

1. Highly Speculative nature of the Theory:¹⁷
 - a. Compare Synoptic Problem, where we actually *have* multiple sources
 - b. Is it really possible to unravel the sources of the Pentateuch?
 - c. We only have *one* text; not multiple copies
 - d. The text is written in *ancient* language, not our native tongue
 - e. Over two millennia separate us from the *culture* of the text
2. No Real Consensus among Scholars, despite textbook simplifications:
 - a. There is no actual consensus about the *contents* of J, E, D, and P
 - b. There is no actual consensus about the *dating* of J, E, D, and P
 - c. Every scholar’s reconstructed “source” differs from every other
 - d. Hypothetical dates differ sometimes by 500 years or more!¹⁸
3. Positive Signs of Antiquity in the Pentateuch:
 - a. Cross-Cultural Parallels with ancient Egypt in Second Millennium B.C.¹⁹

¹⁶ See esp. Cassuto, *The Documentary Hypothesis*; see also Walter Kaiser, *The Old Testament Documents: Are They Reliable and Relevant?* (Downers Grove: InterVarsity, 2001), 137-38; R. N. Whybray, *The Making of the Pentateuch: A Methodological Study* (JSOT Supplement Series 53; Sheffield: JSOT, 1987).

¹⁷ Alexander, *From Paradise to the Promised Land*, 80.

¹⁸ “There is at the present moment *no consensus whatever* about when, why, how, and through whom the Pentateuch reached its present form, and opinions about the dates of composition of its various points *differ by more than five hundred years.*” R. N. Whybray, *Introduction to the Pentateuch* (Grand Rapids: Eerdmans, 1995), 12-13, cited in Alexander, *From Paradise to the Promised Land*, 61 (emphasis added).

¹⁹ See esp. Kenneth Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003), 241-500; James K. Hoffmeier, *Ancient Israel in Sinai: The Evidence for the Authenticity of the Wilderness Tradition* (Oxford: Oxford University Press, 2005); idem, *Israel in Egypt: the Evidence for the Authenticity of the Exodus Tradition* (Oxford: Oxford University Press, 1996).

b. Deuteronomy parallels Hittite treaties from *second millennium B.C.*
(*not* literature from the 6th cent. B.C.)²⁰

Ancient Hittite Treaties (2000-1000 B.C.)

1. Prelude: (“These are the words of X”)
2. Historical Prologue (history of relations)
3. Obligations of the Vassal toward Suzerain
4. Provision for Deposit and Public Reading
5. List of Divine Witnesses to Treaty
6. Curses and Blessings (obedience or failure)

Book of Deuteronomy

1. Prelude (Deut 1:1-5)
2. Historical Prologue (Duet 1-4)
3. Obligations (Deut 4-26)
4. Deposit/Public Reading (Deut 27, 31)
5. Witnesses for Renewal (Deut 29-34)
6. Curses and Blessings (Deut 27-28)

Testing the Five Pillars

1. Different ‘Names’ for God: can be explained by their *different meanings*:²¹
 - a. “God” (*elohim*) is not a name but a common noun; used in universal contexts
 - b. “LORD” (*YHWH*) is a personal name used in covenantal contexts
 - c. Gen 1 emphasizes God’s universal sovereignty over creation
 - d. Gen 2 emphasizes God’s covenantal relationship with Adam
2. Differences in language and style are *not necessarily signs of independent sources*.
 - a. Differences of subject matter
 - b. Alterations of vocabulary for literary, theological, customary reasons
3. Apparent Contradictions can be *reconciled* through close analysis:
 - a. See below: “Do Genesis 1-2 contradict one another?”
 - b. Contradictions in the Flood Accounts? (Gen 6-11)
4. Repetitions and doublets are *not necessarily signs of independent sources*.
 - a. Ancient parallels use doublets as literary artistry²²
 - b. Abraham lied about his wife
 - c. Isaac lied about his wife
5. Arguments from composite structure are often “illogical” and “self-contradictory.”
[T]he theory is illogical, self-contradictory, and deficient in the very areas it sets out to explain. For example, the theory begins... by assuming that the original sources were noncontradictory and without repetition. But when the sources were combined together, a repetitious and contradictory account resulted. If the early writers could not, and did not, tolerate contradiction and repetition, what changed to make the redactors who combined the sources to suddenly glory in what had been unacceptable? Or put the other way around, if the later writers did not mind such features, why should we suppose that the composers of the alleged original sources did?²³

²⁰ Kaiser, *The Old Testament Documents*, 143-44, following Meredith G. Kline, *Treaty of the Great King* (Grand Rapids: Eerdmans, 1963), 44.

²¹ See the devastating arguments in Cassuto, *The Documentary Hypothesis*, 15-41. Contrast that with the fact that “[Astruc’s clue] has become virtually an article of faith among biblical scholars.” D. B. Redford, *A Study of the Biblical Story of Joseph (Genesis 37-50)* (Leiden: Brill, 1970), 108, cited in Kaiser, *The Old Testament Documents*, 134.

²² Ancient parallels abound in repetitions. Moreover, ancient parallels use doublets as a form of literary artistry. See Alexander, *From Paradise to the Promised Land*, 22-23.

²³ Kaiser, *The Old Testament Documents*, 137, paraphrasing the study by Whybray.

Do Genesis 1 and 2 Contradict One Another?

The Apparent Contradiction: Two Opposing Creation Stories?

1. Genesis 1: Order of Creation

- | | |
|---|--|
| a. Light and Darkness (1 st Day) | d. Sun, Moon, and Stars (4 th Day) |
| b. Sea and Sky (2 nd Day) | e. Water Animals and Birds (5 th Day) |
| c. Plants (3 rd Day) | f. Land Animals and Man (6 th Day) |

2. Genesis 2: Order of Creation

In the day when that the LORD God made the earth and the heavens, *when no plant of the field was yet in the earth and no herb of the field had yet sprung up...* then the LORD God formed man of dust from the ground... And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food... (Genesis 2:4-9)

Then the LORD God said, "It is not good that the man should be alone, I will make a helper fit for him. *So out of the ground the LORD God formed every beast of the field and every bird of the air*, and brought them to the man to see what he would call them...

So the LORD God caused a deep sleep to fall upon the man, and while he slept he took one of his ribs and closed up its place with flesh; and *the rib which the LORD God had taken from the man he made into a woman...* (Genesis 2:18-22)

3. The Apparent Contradiction:

Genesis 1

1. Plants (3rd Day)
2. Animals (5th and 6th Days)
3. Man and Woman (6th Day)

Genesis 2

1. Man
2. Plants
3. Animals
4. Woman

4. Scholarly Skepticism:

"It is *impossible* to reconcile the account [of creation] given here [in Genesis 1] with that which follows in Genesis 2-3, which suggests that *even for ancient readers the two accounts of creation were not taken as literally true.*"²⁴

Pope Benedict XV: No Real Contradictions in Scripture

Again, "Scripture cannot lie"; it is wrong to say Scripture lies, nay, *it is impious even to admit the very notion of error where the Bible is concerned.* "The Apostles," [Saint Jerome] says, "are one thing; other writers" - that is, profane writers - "are another; the former always tell the truth; the latter - as being mere men - sometimes err," and though many things are said in the Bible which seem incredible, yet they are true; in this "word of truth" *you cannot find things or statements which are contradictory*, "there is nothing discordant nor conflicting"; *consequently*, "*when Scripture seems to be in conflict with itself both passages are true despite their diversity.*" (Benedict XV, *Spiritus Paraclitus* 5)

Saint Augustine's Rule: "And if in these Books I meet anything that seems contrary to truth, I shall not hesitate to conclude that

- (1) the text is faulty, or
- (2) that the translator has not expressed the meaning of the passage, or
- (3) that *I myself do not understand.*" (*Letters* 82, to St. Jerome)

²⁴ Michael Coogan, *A Brief Introduction to the Old Testament*, (Oxford: Oxford University Press, 2009), 31

Genesis 1: Order of Creation

3rd Day: And God said, “Let the earth put forth vegetation (*deshe*) plants yielding seed, and fruit trees bearing fruit in which is their seed...” And it was so. *The earth brought forth vegetation*, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed... And there was evening and there was morning, a third day. (Genesis 1:11-13)

5th Day: And God said, “Let the waters bring forth swarms of living creatures (*sheretz nephesh hayah*), and let flying creatures (*’oph*) fly above the earth...” So God created the great sea monsters (*taninim*) and *every living creature that moves with which the waters swarm..* and *every flying creature* (*kol ’oph kanaph*) according to its kind... An God blessed them, saying, “...Fill the waters in the seas, and let flying creatures multiply on the earth.” And there was evening and there was morning, a fifth day. (Genesis 1:20-23) [note: cf. Ezek 39:4, which refers to “winged creatures” and “wild beasts.”]

6th Day: And God said, “Let the earth bring forth living creatures according to their kinds: cattle (*behemah*) and creeping things (*remesh*) and beasts of the earth (*hayto erez*) according to their kinds.” And it was so... Then God said, “Let us make man (*’adam*) in our image... So God created man in his own image, in the image of God he created him; male and female he created them... And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. (Genesis 1:26-31)

Genesis 2: Order of Creation

In the day when that the LORD God made the earth and the heavens, when no plant of the field (*siah hasadeh*) was yet in the earth and no herb of the field (*’eseb hasadeh*) had yet sprung up—for the LORD God had not caused it to rain upon the earth, and *there was no man to till the ground*; but a mist went up from the earth and watered the whole face of the ground—*then the LORD God formed man* (*ha’adam*) of dust from the ground, and breathed into his nostrils the breath of life... And the LORD God planted a *garden* in Eden... And out of the ground the LORD God made to grow every tree (*’etz*) *that is pleasant to the sight and good for food...* (Genesis 2:4-9)

Then the LORD God said, “It is not good that the man should be alone, I will make a *helper* fit for him. So out of the ground the LORD God formed every beast of the field (*hayath hasadeh*) and every bird of the heavens (*’oph hashamayim*), and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all *cattle*, and to *birds of the air*, and to every *beast of the field*; but for the man there was not found a helper fit for him. So the LORD God caused a deep sleep to fall upon the man, and while he slept he took one of his ribs... and *the rib which the LORD God had taken from the man he made into a woman* (Heb *’ishah*) and brought her to the man. (Genesis 2:18-22)

Genesis 1-2 are Compatible

Genesis 1: 1st-7th Days; Panorama

1. *Wild Plants* (3rd Day)
 - Vegetation, Plants Yielding Seed,
 - Fruit trees bearing fruit
2. *Wild Animals* (5th and 6th Day)
 - Swarms, Sea Monsters,
 - Flying Things, Creeping Things,
 - Cattle, Beasts of the Earth
3. *Man and Woman* (6th Day)

Genesis 2: 6th Day; Close-Up

1. *Man*
2. *Domestic Plants*
 - Plants of the field
 - Herb of the field; Trees for Food
3. *Domestic Animals*
 - Beasts of the field
 - Birds of the Air; Cattle
4. *Woman*

Modern Commentators on Genesis 1-2: An Irreconcilable Contradiction?

1. Umberto Cassuto:

“What is meant by the “plant of the field” and the “herb of the field” mentioned here [in Genesis 2]? Modern commentators usually consider the terms to connote *the vegetable kingdom as a whole*; thence it follows that our section *contradicts the preceding chapter* [Genesis 1], according to which vegetation came into being on the third day... All interpretations of this kind introduce something into the text which is not there, *in order to create the inconsistency*. When the verse declares that these species were missing, the meaning is simply that *these kinds* were wanting, but *no others*...

Now we might be able to understand why the Torah emphasized in the previous section “the seed” and the “yielding of seed” in connection with the plants [in Genesis 1]. The purpose was to remove the discrepancy that might have been felt to exist between the account of creation given by the ancient poetic tradition and the story of the garden of Eden as recorded by the same tradition. To this end Scripture stressed again and again that the world of vegetation, as it was formed on the third day, was composed of those trees and herbs that naturally reproduce themselves by seed alone. Those plants that needed something else, in addition to seed, were excluded...²⁵

2. Victor Hamilton:

“In regard to the creation narrative, *is it necessary to posit two mutually exclusive, antithetical accounts?* Could 2:4-5 be a continuation of rather than a break in the creation story, “*a close-up after the panorama of Genesis 1,*” or even simply an extended commentary on the sixth day of creation? The order of events in ch. 1 is chronological; the order of events in ch. 2 is logical and topical, from humankind to the environment... Most of the information in 2:4-25 is an amplification of 1:26-29. *Chapter 1 is concerned with the world, while ch. 2 is concerned with a garden; one is cosmic, the other localized.* God’s relationship to the world is in his capacity as Elohim, while his relationship to a couple in a garden is in his capacity as Yahweh Elohim; the first suggests his majesty and transcendence, the second his intimacy and involvement with his creation. Exactly why we must not posit a unity in Genesis 1-2 escapes me.²⁶

²⁵ Umberto Cassuto, *A Commentary on the Book of Genesis*, 2 vols. (Jerusalem: Magnes, 1989), 1:101-103.

²⁶ Victor Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker Academic, 2005), 22-23.

The Pontifical Biblical Commission ***On the Historical Nature of Genesis 1-3 (1909)***²⁷

I. Whether the various methods of exegesis that have been thought up and defended under the guise of science and that exclude the literal historical meaning of the first three chapters of Genesis have a solid foundation?

Reply: *Negative*.

II. Whether it can be taught that the three first chapters of Genesis do not contain narratives of things that happened, or, in other words, that respond to objective reality and historical truth, notwithstanding

- the nature and historical form of the Book of Genesis;
- the particular connection of the first three chapters among themselves and with the following chapters
- the many testimonies of the Scriptures, both Old and New Testament;
- the almost unanimous opinion of the holy Fathers and the traditional meaning handed on by the people of Israel and always held by the Church?

But whether, on the contrary, these chapters:

- contain fables taken from mythologies and cosmogonies of ancient peoples adapted by the sacred author to monotheism by eliminating every polytheistic error;
- or they are allegories and symbols without any foundation in objective reality, put forward in the form of history to bring home religious and philosophical truths;
- or finally, legends partly historical and partly fictitious that have been freely composed for the instruction and edification of souls?

Reply: *Negative*, to both parts.

III. Whether, in particular, the literal historical meaning can be called into question where these chapters narrate facts which touch on the foundations of the Christian religion: among others, for example,

- the creation of all things by God at the beginning of time;
- the special creation of man;
- the formation of the first woman from the first man;
- the unity of the human race;
- the original happiness of our first parents in a state of justice, integrity, and immortality;
- the command given by God to human beings to test their obedience;
- the transgression of this divine precept at the instigation of the devil under the appearance of a serpent;
- the fall of the first parents from that primitive state of innocence;
- and the promise of a future Redeemer.

Reply: *Negative*.

²⁷ Text taken from *The Church and the Bible: Official Documents of the Catholic Church* (trans. and ed. Dennis J. Murphy, MSC; Boston: St. Pauls, 2007), 131-133.

IV. Whether, in interpreting those passages in these chapters which the Fathers and Doctors have understood in different ways, without having made anything definite or handed on anything certain, it is permissible to follow and defend that opinion for which each considers he has proof?

Reply: *Affirmative*.

V. Whether each and every word and phrase that occur in the above mentioned chapters are to be accepted always and necessarily in a literal sense, so that it is never permitted to deviate from it, even when the expressions are obviously used figuratively, i.e., metaphorically or anthropomorphically, and either reason rules out holding the literal sense, or necessity compels us to abandon it?

Reply: *Negative*.

VI. Whether one can wisely and usefully apply allegorical and prophetic interpretation to several passages in these chapters [Genesis 1-3] following the shining example of the holy Fathers and of the Church itself, while presupposing the literal and historical meaning?

Reply: *Affirmative*.

VII. Whether it is always necessary to search out meticulously a scientific way of speaking in the interpretation of these chapters, granted that the sacred author did not intend to teach scientifically the inner nature of visible things when writing the first chapter of Genesis or to present a complete order of creation, but rather to give his people a popular account in keeping with the common way of speaking of his contemporaries, or adapted to human sentiment and understanding?

Reply: *Negative*.

VIII. Whether in the description and distinction of the six days spoken of in the first chapter of Genesis, one can take the word *yom* (day) either in its strict meaning of a natural day, or in its figurative meaning of a certain period of time, and whether it is permissible for everyone to discuss this question freely?

Reply: *Affirmative*.

On 30 June 1909 in an audience kindly granted to the two secretary consultors, his Holiness [Pope Saint Pius X] ratified the above replies and ordered them to be published.

F. Vigoroux, PSS
L. Janssens, OSB
Secretary Consultors,
Pontifical Biblical Commission.

The Interpretation of the *Hexaemeron* (Genesis 1)²⁸

1. The Literal-Historical Interpretation

1. God created the world successively in six natural days (24 hour periods)
2. Proponents of the literal-historical interpretation:
 - a. Josephus, the first-century Jewish historian
 - b. St. Ambrose
 - c. St. Jerome
 - d. St. John Chrysostom
 - e. Pope St. Gregory the Great
 - f. “The majority of ancient interpreters.”²⁹
 - g. St. Thomas Aquinas (in his later *Summa Theologica*, Pt. I, Q. 74, Art. 2)
 - h. Victor Warkulwiz, M.S.S (priest physicist).³⁰
3. Arguments for the literal-historical interpretation:
 - a. Primacy of the *literal sense* in interpretation³¹
 - b. *Yom* clearly means “day” in Gen 1:14-16
 - c. “And there was *evening*, and there was *morning*” = ordinary ‘day’³²
 - d. The Ten Commandments: interpret Gen 1 *literally* (Exod 20:11; 31:17)
4. Arguments against the literal-historical interpretation:
 - a. The six days cannot be literal, since the sun is not created until Day 4.
 - b. The “work” and “rest” of God is undeniably symbolic, not literal
 - c. Scientific arguments: geological uniformitarianism, evolution, distant starlight

2. The Day-Age Interpretation

1. God created the world over many “ages,” symbolized by the “days” of Genesis
2. Proponents of day-age interpretation: modern view; Ruffini leans this way
3. Arguments for the Day-Age Interpretation:
 - a. Hebrew word “day” (*yom*) sometimes means an indefinite period³³
 - b. Days 1-3 cannot be literal, since the sun is not created until Day 4
 - c. The succession of biblical “days” corresponds to the geological periods³⁴
4. Arguments against the Day-Age Interpretation:
 - a. See arguments for the literal-historical interpretation above
 - b. “The unanimous interpretation of the fathers” is for ordinary days, not periods³⁵
 - c. Scientific arguments: doubt about geological periods corresponding to Genesis

²⁸ For an excellent overview of the history of interpretation of Genesis 1, see Cardinal Ernesto Ruffini, *The Theory of Evolution Judged by Reason and Faith* (trans. Francis O’Hanlon; New York: Joseph A. Wagner, 1959), 65-89.

²⁹ Ruffini, *The Theory of Evolution*, 69.

³⁰ Victor Warkulwiz, M.S.S., *The Doctrines of Genesis 1-11* (New York: IUniverse, 2007).

³¹ “In the interpretation of Holy Scripture it is not lawful to depart from the obvious literal sense unless reason prohibits it or some necessity forces us to leave it.” Pope Leo XIII, *Providentissimus Deus*, following St. Augustine, *On Genesis* 8.7.13.

³² See Ruffini, *The Theory of Evolution*, 77-78 for an excellent statement of this point.

³³ E.g., Isa 49:8; Ezek 7:7; Ps 2:7.

³⁴ Ruffini, *The Theory of Evolution*, 70 (this is called ‘Concordant Periodism’)

³⁵ Ruffini, *The Theory of Evolution*, 79.

3. The Symbolic Interpretation

1. The six days are a purely *symbolic*; does not correspond to *how* the world was created³⁶
2. Proponents of symbolic interpretation(s): (not all identical)
 - a. Philo of Alexandria, the Jewish philosopher
 - b. Origen and St. Clement of Alexandria
 - c. St. Augustine, followed by St. Thomas Aquinas³⁷
 - d. Most modern Catholic theologians: Baglow, Schoenborn, Ratzinger, Ruffini³⁸
3. Arguments for the Symbolic Interpretation
 - a. The “work” and “rest” of God is undeniably symbolic
 - b. Days 1-3 take place before the creation of the sun on Day 4
 - c. The object of the biblical author is purely religious, not ‘scientific’ (“The Bible tells us how to go to heaven, not how the heavens go.”)
 - d. Genesis 1 is not part of the book, but an “exordium”/prologue³⁹
4. Arguments against the Symbolic Interpretation
 - a. See arguments for the literal-historical interpretation
 - b. Sabbath rest (and punishment) rests on God’s *example* in creating
 - c. Literary genre: the *rest* of Genesis is history; so is Genesis 1⁴⁰
 - d. False dichotomy: why can’t Gen 1 be historical *and* theological?

4. The Mythological Interpretation

1. The six days are a “mythical cosmogony,” deriving from pagan myths of origins
2. Proponents of this interpretation:
 - a. Alfred Loisy (“father of the heresy of Modernism”)
 - b. John Collins⁴¹ and most modern historical-critics
3. Arguments for the Mythological Interpretation:
 - a. Parallels between Genesis and Babylonian myths show pagan origin of Gen
 - b. Late-dating of Genesis (5th cent. B.C.); early dating of pagan myths
4. Arguments against the Mythological Interpretation:
 - a. Similarities between Genesis and pagan myths outweighed by differences⁴²
 - b. Genesis not rooted in myth; pagan myths rooted in “primitive tradition”

³⁶ Cf. Ruffini, *The Theory of Evolution*, 71.

³⁷ “Moses, when instructing an unlearned people about the creation of the world, divided up into several steps what was done all at once. However, Ambrose and other saints hold that there was an order of time by which things were distinguished. This opinion is indeed more generally held, and seems to accord better with the apparent literal sense [of Scripture]. Still, the previous theory [that of Augustine] is the more reasonable, and ensures a better defense of Holy Scripture against the derision of unbelievers... his theory is the one that appeals to me.” St. Thomas Aquinas, *Commentary on the Sentences* II, XII. q. 1., art. 2., citing Augustine, *On Genesis*, 1.19. Cited in Ruffini, *The Theory of Evolution*, 73.

³⁸ E.g., Christopher Baglow, *Faith, Science, and Reason* (Woodridge: Midwest Theological Forum, 2009); Christoph Cardinal Schoenborn, *Chance or Purpose? Creation, Evolution, and a Rational Faith* (trans. H. Taylor; San Francisco: Ignatius, 2007); Cardinal Joseph Ratzinger, *“In the Beginning”: A Catholic Understanding of Creation and the Fall* (trans. B. Ramsey; Grand Rapids: Eerdmans, 1990 [orig. 1986]); Ruffini, *The Theory of Evolution*, 82-89 (esp. 87).

³⁹ Ruffini, *The Theory of Evolution*, 87, n. 31.

⁴⁰ “It offends against the historical character of Genesis.” Ruffini, *The Theory of Evolution*, 80.

⁴¹ Collins, *Introduction to the Hebrew Bible*, 67-77.

⁴² E.g., number 7, chaos, upper/lower waters, sun and moon, etc. Ruffini, *The Theory of Evolution*, 81.

Church Teaching on the Creation of the World (Genesis 1)⁴³

The *Catechism* on Catechesis on Creation⁴⁴

1. The beginning of Scripture and an article of faith (CCC 279)
 - a. “Creator of Heaven and Earth” (Apostles’ Creed)
 - b. “Of all that is, seen and unseen” (Nicene Creed)
2. The “foundation of all God’s saving plans” (280)
3. Liturgical Year: Climaxes with the reading of Genesis 1 (Easter Liturgy) (281)
4. “Catechesis on creation is of major importance” (282)
 - a. Where do we come from?
 - b. Where are we going?
 - c. What is origin?
 - d. What is our end?
5. The “truth about creation is so important for all of human life” (287)
 - a. Natural knowledge of the creator
 - b. Revelation of “the mystery of creation”
6. Creation is “inseparable” for the “forging of the covenant” (288)
7. “The First three chapters of Genesis”: a unique place (289)
 - a. May have had diverse sources
 - b. Teach “the truths of creation”
 - c. “*The principal source for catechesis on the mysteries of the ‘beginning’*”
 - d. Must be read in the light of Christ, the Bible, and the living Church Tradition

Fundamental Catholic Doctrines on Creation

1. Creation is a work of the holy Trinity (CCC 290-92)
2. The World was created for the glory of God (293)
3. God created the world from his free will and divine love (295)
4. God created the world *ex nihilo* (“out of nothing”) (296-99)
5. God created an ordered and good world (299)
6. God transcends creation and is present to it (300)
7. God upholds and sustains creation at every moment (301)
8. God’s providence guides creation towards its perfection (302-305)
9. God gives his creatures free will to share in his providence (306-308)
10. If Creation is good, why does evil exist? (309)
 - a. Reality of *physical evil* (310)
 - b. Reality of *moral evil* (311)
 - c. God can bring good out of an evil (312-314)

⁴³ “I must draw attention to the almost total disappearance of the theology of the doctrine of creation. In this connection, it is symptomatic that in the two Summas of modern theology, teaching of creation as contained in the faith is omitted and replaced by vague considerations of existential philosophy... The decline in metaphysics has accompanied the decline in the doctrine of creation.” Cardinal Joseph Ratzinger, Address to the presidents of the European doctrinal commissions in Vienna, Austria (May, 1989); cited in Warkulwiz, *The Doctrines of Genesis 1-11*, 1.

⁴⁴ All parenthetical numbers in these sections are references to paragraph numbers in the *Catechism of the Catholic Church*.

The Catechism on Genesis 1

1. Prologue:
 - a. Meaning of “Heaven and Earth” (CCC 325-327)
 - b. Fourth Lateran Council (1215): profession of faith in God’s creation (327)

2. The Creation of the Angels:
 - a. Existence of the angels a “truth of faith” (*de fide*) (328)
 - b. Dwell in “heaven” place of the spiritual creatures, the “angelic world” (331)
 - c. Created at the beginning of time and active in salvation history (332)
 - d. Every human being has a guardian angel (336)⁴⁵

3. God created *the visible world* in its richness, diversity, and order (337)
 - a. “Symbolic succession” of six days of divine “work” and “rest” (Gen 1:1-2:4)
 - b. Scripture teaches truths revealed by God for our salvation
 - c. The inner nature, value, and ordering of creation to the praise of God

4. God created *all things that exist*; nothing comes into being without him (338)

5. God gave creature its own particular *goodness and perfection* (339)
 - a. “And God saw that it was good” (Gen 1:4, 10, 18, 21, 25)
 - b. “And God saw that it was very good” (Gen 1:31)

6. God made all creatures *interdependent* on one another (340)

7. God created *a beautiful world*: it reflects the “infinite beauty of the Creator” (341)

8. God ordained a *hierarchy of creatures*: some are “less perfect/more perfect” (342)
 - a. The “six days” signify the hierarchy of creation
 - b. God “loves all his creatures,” but they are not all of equal value
 - d. Jesus: “You are of more value than many sparrows” (Luke 12:6-7)

9. God made Man *the summit of creation*: he alone in God’s “image and likeness” (343)

10. God ordained *solidarity* among all creatures: all are ordered to God (344)

11. Creation climaxes in *the Sabbath* (the ‘seventh’ day) (345)
 - a. Creation has ‘laws’ of nature built into it
 - b. Creation was made “with a view to the Sabbath”
 - c. “*Worship is inscribed into the order of creation*”

12. The *eighth day*: begins “the new creation” (349)
 - a. Old Creation → New Creation
 - b. Order of Creation → Order of Redemption
 - c. New Creation “surpasses” that of the first creation

⁴⁵ Cf. St. Thomas, *Summa Theologica*, Pt. I, Q. 113, Art. 2.

Pope Pius XII on Evolution and Genesis 1-11 Encyclical, *Humani Generis* (1950)⁴⁶

Caution with regard to the Positive Sciences

35 It remains for Us now to speak about those questions which, although they pertain to the positive sciences, are nevertheless more or less connected with the truths of the Christian faith. In fact, not a few now insistently demand that the Catholic religion take these sciences into account as much as possible. *This certainly would be praiseworthy in the case of clearly proved facts; but caution must be used when there is rather a question of hypotheses, having some sort of scientific foundation, in which the doctrine contained in Sacred Scripture or Tradition is involved.* If such conjectural opinions are directly or indirectly opposed to the doctrine revealed by God, then the demand that they be recognized can in no way be admitted.

Discussion of Evolution Permitted with Provisos

36 For these reasons *the teaching authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of people experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for the Catholic faith obliges us to hold that souls are immediately created by God. However, this must be done in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation, and measure; and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of the faithful.* Some however rashly transgress this liberty of discussion, when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by the fact which have been discovered up to now and by reasoning on those facts, and as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.

Polygenism Forbidden

37 When, however, there is question of another conjectural opinion, namely *polygenism*, the children of the Church by no means enjoy such liberty. *For the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents.* Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Magisterium of the Church propose with regard to original sin, which proceeds from *a sin actually committed by an individual Adam* and which, through generation, is passed on to all and is in everyone as his own.

⁴⁶ Text in Dennis J. Murphy, MSC, *The Church and the Bible: Official Documents of the Catholic Church* (rev. ed.; Boston: St Pauls/Alba House, 2007), 296-98 (emphasis added).

Errors Regarding the Historicity of Genesis 1-11

38 Just as in the biological and anthropological sciences, so also in the historical sciences there are those who boldly transgress the limits and safeguards established by the Church. In a particular way must be deplored a certain too free interpretation of the historical books of the Old Testament. Those who favor this system, in order to defend their cause, wrongly refer to the Letter which was sent not long ago to the Archbishop of Paris by the Pontifical Commission on Biblical Studies.⁴⁷ *This letter, in fact, clearly points out that the first eleven chapters of Genesis, although properly speaking not conforming to the historical method used by the best Greek and Latin writers or by competent authors of our time, do nevertheless pertain to history in a true sense, which however must be further studied and determined by exegetes; the same chapters, (the Letter points out), in simple and metaphorical language adapted to the mentality of a people but little cultured, both state the principal truths which are fundamental for our salvation, and also give a popular description of the origin of the human race and the chosen people. If, however, the ancient sacred writers have taken anything from popular narrations (and this may be conceded), it must never be forgotten that they did so with the help of divine inspiration, through which they were rendered immune from any error in selecting and evaluating those documents.*

Scripture not on par with “Myths”

39 Therefore, *whatever of the popular narrations have been inserted into the Sacred Scriptures must in no way be considered on a par with myths or other such things, which are more the product of an extravagant imagination than of that striving for truth and simplicity which in the Sacred Books, also of the Old Testament, is so apparent that our ancient sacred writers must be admitted to be clearly superior to the ancient profane writers.*

--Pope Pius XII,
Encyclical Letter On Some False Teachings Which
Threaten To Undermine Catholic Doctrine,
Humani Generis (1950)

⁴⁷ See Pontifical Biblical Commission, Letter to Cardinal Suhard, Archbishop of Paris, Concerning the Sources of the Pentateuch and the Historicity of the First Eleven Chapters of Genesis (April, 1948). Text in Murphy, *The Church and the Bible*, 273-76.

Disputed Questions: The Scientific Theory of Evolution

Pope John Paul II, “More Than a Hypothesis” (1996)

Taking into account the state of scientific research at the time as well as of the requirements of theology, the encyclical *Humani Generis* considered the doctrine of “evolutionism” a serious hypothesis, worthy of investigation and in-depth study equal to that of the opposing hypotheses. Pius XII added two methodological conditions: that his opinion should not be adopted as though it were certain, proven doctrine and as though one could totally prescind from revelation with regard to the questions it raises. He also spelled out the condition on which this opinion would be compatible to the Christian faith, a point to which I will return. *Today, nearly half a century after the publication of the encyclical, new knowledge leads to the recognition of the theory of evolution as more than a hypothesis.* It is indeed remarkable that this theory has been progressively accepted by researchers following a series of discoveries in various fields of knowledge. The convergence, neither sought nor provoked, of the results of work that was conducted independently is in itself a significant argument in favor of this theory.⁴⁸

Pope Benedict XVI:

“The Theory Evolution is Not a Complete, Scientifically Verified Theory” (2007)

*In particular, to me it is important, first of all, that to a great extent the theory of evolution cannot be proved experimentally, quite simply because we cannot bring 10,000 generations into the laboratory. That means that there are considerable gaps in its experimental verifiability and falsifiability due to the enormous span of time to which the theory has reference. A second thing that was important to me was your statement that the probability is not zero, but not one, either. And so the question arises: How high is the probability now? This is especially important if we want to interpret correctly the remark made by Pope John Paul II: “The theory of evolution is more than a hypothesis.” When the Pope said that, he had his reasons. But at the same time it is true that the theory of evolution is still not a complete, scientifically verified theory.*⁴⁹

⁴⁸ John Paul II, Message to the Pontifical Academy of Sciences (1996), in Dennis Murphy MSC, *The Church and the Bible* (Boston: St Pauls/Alba House, 2007), 786-87.

⁴⁹ Pope Benedict XVI, in *Creation and Evolution: A Conference with Pope Benedict XVI in Castel Gandolfo* (trans. Michael J. Miller; San Francisco: Ignatius, 2007), 162 (emphasis added). Compare his earlier statements in Cardinal Joseph Ratzinger, *Truth and Tolerance: Christian Belief and World Religions* (trans. Henry Taylor; San Francisco: Ignatius Press, 2004), 179-180 (emphasis added): “There is at any rate no getting around the dispute about the extent of the claims of the doctrine of evolution... This dispute has therefore to be approached objectively and with willingness to listen, by both sides—something that has hitherto been undertaken only to a limited extent. *No one will be able to cast serious doubt upon the scientific evidence for micro-evolutionary processes.* R. Junker and S. Scherer, in their “critical reader” on evolution, have this to say: “Many examples of such developmental steps [micro-evolutionary processes] are known to us from natural processes of variation and development. The research done on them by evolutionary biologists produced significant knowledge of the adaptive capacity of living systems, which seems ingenious...” *Within the teaching about evolution itself, the problem emerges at the point of transition from micro- to macro-evolution, on which point Szathmáry and Maynard Smith, both convinced supporters of all all-embracing theory of evolution, nonetheless declare that “There is no theoretical basis for believing that evolutionary lines become more complex with time; and there is also no empirical evidence that this happens.”*

The Catechism on Adam, Eve, and the Fall of Man (1992)

Original Sin—an essential truth of the faith

With the progress of Revelation, the reality of sin is also illuminated. Although to some extent the People of God in the Old Testament had tried to understand the pathos of the human condition in the light of *the history of the fall narrated in Genesis*, they could not grasp the story's ultimate meaning, which is revealed only in the light of the death and Resurrection of Jesus Christ. *The doctrine of original sin* is, so to speak, the "reverse side" of the Good News that Jesus is the Saviour of all men, that all need salvation and that salvation is offered to all through Christ. *The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ.* (Catechism no. 388)

How to read the account of the Fall:

The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents. (Catechism no. 390)

Footnotes to Catechism no. 390

Council of Trent: [T]his sin of Adam... is one in origin and transmitted *to all* is in each one as his own *by propagation*, not by imitation. (Decree on Original Sin, Session V, 1546)

Pope Pius XII: When, however, there is question of another conjectural opinion, namely *polygenism*, the children of the Church by no means enjoy such liberty. For *the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents.* Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Magisterium of the Church propose with regard to original sin, which proceeds from *a sin actually committed by an individual Adam* and which, through generation, is passed on to all and is in everyone as his own. (Encyclical, *Humani Generis* 37, 1950)

Vatican II: Although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at *the very start of history.* (Constitution, *Gaudium et spes*, 13:1, 1965)

Pope Paul VI (1966): [Y]ou will regard the explanations of original sin given by some modern authors as irreconcilable with genuine Catholic doctrine. *Starting out from the undemonstrated hypothesis of polygenism, they deny, more or less clearly, that the sin from which this great trash heap of ills in mankind is derived, was first of all the disobedience of Adam, "the first man," a figure of the man to come—a sin that was committed at the beginning of history.* As a consequence, such explanations do not agree with the teaching of Sacred Scripture, Sacred Tradition, and the Church's magisterium, according to which the sin of the first man is transmitted to all his descendants not through imitation but through propagation... (Allocution of 11 July, 1966)

The Creation and Fall of Man (Genesis 2-3)

Man is Created “In the Image of God”

1. Of all “visible creatures,” man is unique:
 - a. He is created in the “image and likeness” of God (Gen 1:28)
 - b. Only man is able “to know and love his creator” (CCC 356)
2. Man is the only creature God “willed for its own sake” (356).
3. “Image of God”: Man is a “person”; i.e., “*not just something, but someone*” (357)
4. Man is created to serve and love God and offer creation back to him (358)
5. The “Mystery of Man”: only clarified by the mystery of Christ (359)
6. The *unity of the human race*: from “one ancestor” (360; Acts 17:25; Tob 8:6)

Man is Created “Body and Soul”

1. Man is both corporeal and spiritual (362; Gen 2:7)
 - a. God “formed man of dust from the ground” (body)
 - b. God “breathed into his nostrils the breath of life” (soul)
2. Body and Soul are not two natures united; they are a single nature (365)
3. Every spiritual soul is created immediately by God; the soul is immortal (366)

Man is Created “Male and Female”

1. Man and woman are *equal in dignity*: both in the “image” of God (Gen 1:27)
2. Man and woman created *for one another*: “not good for man to be alone” (Gen 2:18)
3. The institution of Marriage:
 - a. Procreation: “be fruitful and multiply” (Gen 1:28)
 - b. Unity/Communion: “This at last is flesh of my flesh” (Gen 2:23-24)
4. Man and woman: the vocation of “subduing” the earth (373)

Man in Paradise: Original Holiness

1. Adam and Eve in the state of “Original Holiness/Original Justice” (374-76)
 - a. Perfect Harmony with God
 - b. Perfect Harmony within himself
 - c. Perfect Harmony with woman
 - d. Perfect Harmony with creation
2. The Immortality of Adam and Eve (376)
 - a. As long as they remained “in the divine intimacy,”
 - b. “*Man would not have to suffer and die.*”
3. Original Holiness: freedom from the “triple concupiscence” (377)
 - a. Lust of the Flesh
 - b. Lust of the Eyes
 - c. Pride of Life
4. Sign of Original Holiness: God places man “in the garden” (Gen 2:8)

The Fall of Man

1. The Problem of Moral Evil:
 - a. Where does evil come from? (CCC 385)
 - b. Sin: human's rejection to god and opposition to him (386)
 - c. *Only Divine Revelation clarifies the reality of sin, esp. the first sin* (387)
2. Doctrine of Original Sin:
 - a. The "reverse side of the Good News" (389)
 - b. We "cannot tamper" with the revelation of Original Sin (389)
3. How to read the account of the Fall (390)
 - a. Uses "*figurative language*"
 - b. Affirms "*a deed that took place at the beginning of the history of man.*"
4. The Fall of the Angels (391-95)
 - a. Satan's "seductive voice" lies behind the Fall
 - b. The "Fall" of the Angels: "You will be like God" (cf. Gen 3:5)
 - c. Satan: "a murderer from the beginning" (John 8:44)
 - d. God permits diabolical evil to bring good out of it

Original Sin

1. The Tree of Knowledge: test of man's "free submission" to God (396)
2. Man's first sin (397-98)
 - a. Disobedience
 - b. Lack of trust in God's goodness
 - c. Divinization: *to be "like God," but "without God"*
3. Results of the Fall: Adam and Eve (399)
 - a. Lose the grace of original holiness
 - b. Become afraid of God
 - c. A distorted image of God: "jealous" of his prerogatives
 - d. "*Death makes its entrance into human history*" (400)
 - e. After this, "the world is virtually inundated by sin" (401)
4. Original Sin:
 - a. Spiritual Death: Transmission of a "death of the soul" (403)
 - b. Unity of the Human Race: human nature now in a "fallen state" (404)
 - c. Fallen Nature: "transmitted by propagation to all mankind" (404)
 - d. Human Nature: "deprived of original holiness and justice" (404)
 - e. A Sin "contracted, not committed"; a "state," not an "act" (404)
5. Other aspects of Original Sin:
 - a. Does *not* mean "Total Depravity" (405; cf. Protestant Reformers)
 - b. Concupiscence: remains after Baptism (405)
 - c. "The Whole World" is in Bondage to the Devil (407, 409)

The "First Gospel" (*Protoevangelium*)

1. The "First Gospel" (Gen 3:15) (410)
 - a. Coming of Messiah and Redeemer
 - b. Battle between the serpent and the Woman
 - c. Victory of her seed over the serpent's seed
2. Christian Tradition: new Adam, new Eve, and defeat of Satan (410-411)

The Book of Genesis

1. The History of Adam (Genesis 1-5)

The Interpretation of the *Hexaemeron* (Six Days)⁵⁰

1. The Literal-Historical Interpretation
 - a. Josephus
 - b. Majority of Church Fathers (Ambrose, Jerome, Ephraim, Chrysostom)
 - c. Thomas Aquinas (in later work, *Summa Theologica*, I, 74, 2)
 - d. Minority of modern Catholics (Fr. Victor Warkulwiz, Ph.D. physics)⁵¹
2. The Day-Age Interpretation
 - a. Hebrew word “day” (*yom*) means an long “age” (cf. Ps 90:5)
 - b. Modern hypothesis; not widely held today
3. The Symbolic Interpretation
 - a. Philo of Alexandria
 - b. Minority of Church Fathers (Origen, Clement of Alexandria, Augustine)
 - c. Thomas Aquinas (in earlier work, *On Sentences*)
 - d. Majority of modern Catholic Theologians (Baglow, Schoenborn, Ratzinger, Ruffini)⁵²
4. Mythological Interpretation:
 - a. Majority of modern biblical scholars: Alfredy Loisy, John Collins, etc.⁵³
 - b. Based on ostensible parallels with Mesopotamian/Babylonian myths

The Creation of the World (Gen 1:1-2:4)

1. Creation: a Work of the Trinity:⁵⁴
 - a. Father: “God” (*Elohim*) the Creator
 - b. Son: the Word of God; “and God *said*”
 - c. Spirit: “the Spirit (*ruah*) of God” hovering over the face of the waters
2. The Problem of Creation:
 - a. “Formless” (*tohu*): without order
 - b. “Void” (*bohu*): empty
 - c. God fixes the ‘problem’ by filling up creation
3. The Six Days of Creation: the Realms and the Rulers

⁵⁰ For an excellent overview of the history of interpretation of Genesis 1, see Cardinal Ernesto Ruffini, *The Theory of Evolution Judged by Reason and Faith* (trans. Francis O’Hanlon; New York: Joseph A. Wagner, 1959), 65-89

⁵¹ E.g., Victor Warkulwiz, M.S.S., *The Doctrines of Genesis 1-11* (New York: IUniverse, 2007).

⁵² E.g., Christopher Baglow, *Faith, Science, and Reason* (Woodridge: Midwest Theological Forum, 2009); Christoph Cardinal Schoenborn, *Chance or Purpose? Creation, Evolution, and a Rational Faith* (trans. H. Taylor; San Francisco: Ignatius, 2007); Cardinal Joseph Ratzinger, *“In the Beginning”: A Catholic Understanding of Creation and the Fall* (trans. B. Ramsey; Grand Rapids: Eerdmans, 1990 [orig. 1986]); Ruffini, *The Theory of Evolution*, 82-89 (esp. 87)

⁵³ John Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 67-77.

⁵⁴ Cf. CCC 290-92.

Sabbath
(Climax of Time)
Day 7

<u>Void</u> (Rulers)	Sun, Moon, Stars Day 4	Fish and Birds Day 5	Animals and <i>Adam</i> Day 6
<u>Formless</u> (Realms)	Day and Night Day 1	Sea and Sky Day 2	Land and Vegetation Day 3

4. The Meaning of the Sabbath

- a. “Seven” (*sheba*) is *the number of the covenant*
- b. Example: The “Well of the Seven/Oath” (Gen 21:35-34)
- c. To Swear an Oath: literally, to “seven oneself” (*sheba*)
- d. Sabbath: Sign of the Covenant with Creation (Exod 20:11; 31:12-17)⁵⁵

5. The Creation of Man (Gen 1:27-28)

- a. Man is created in the “image” and “likeness” of God (Gen 1:27)
- b. “*Image and Likeness*”: idiom for father/son relations (Gen 5:1-3)
- c. Human Beings: God’s *children*, not merely his *creatures* (like animals)
- d. Dignity of Persons: “not just *something*, but *someone*”⁵⁶
- e. King and queen over creation (“Have dominion”)
- f. Man and Woman are co-creators (“Be fruitful and multiply”)
- g. Equal Dignity of Man and Woman: *both* created in image of God

The Creation and Fall of Man and Woman (Gen 2-3)

1. The Creation of Man

- a. The Man (*Adam*) is formed from the Soil (*Adamah*) (Gen 2:7)
- b. The “Spirit/Wind/Breath” (*ruah*) is Breathed into Man (Gen 2:7)

2. The Creation of the Woman (Gen 2:18-25)

- a. Original Solitude: “not good” for the man to be alone (Gen 2:18)
- b. Woman: a “help-mate”

3. The Marital Covenant (Gen 2:21-25)

- a. The Setting: on Mt. Eden
- b. The Sacrifice: Adam’s flesh and blood (his rib)
- c. The Oath: “This at last is bone of my bones and flesh of my flesh”
- d. The Sign: “they become one flesh”
- e. Nakedness without Shame: they are family

4. The “Serpent” (*nahash*): a snake or a “dragon”?

- a. Leviathan, the serpent/sea dragon (Isa 27:1)
- b. The “Dragon,” that ancient “serpent” (Rev 12:9)

5. Two Kinds of Death: Does the Serpent Lie?

- a. Spiritual Death: God says, “You shall *die die*” (Gen 2:17)
- b. Physical Death: Eve says, “We shall not *die*” (Gen 3:3)
- c. “You will be like God”? (They are *already* like God! Gen 1:26)

⁵⁵ Cf. CCC 345.

⁵⁶ CCC 357.

6. The Threefold Temptation (cf. 1 John 2:16-17)
 - a. The Lust of the Flesh: “Good for food” (Pleasure/Sex)
 - b. The Lust of the Eyes: “delight to the eyes” (Possession/Money)
 - c. The Pride of Life: “desirable to make one wise” (Pride/Power)
7. The Curse of the Serpent (Gen 3:15):
 - a. Most Cursed among beasts
 - b. Must go on his “belly” (cannot be a ‘snake’)
 - c. Eats dust (cf. Gen 3:19; man is “dust”)
8. The Protoevangelium (“First Gospel”) (Gen 3:15)⁵⁷
 - a. The “Woman”: at war with the Serpent
 - b. The Serpent: at war with the Woman
 - c. The Woman’s Seed: will crush the Serpent’s head
 - d. The Serpent’s Seed: will strike the Woman’s Seed’s “heel”
9. The Curse of the Woman:
 - a. Pain in Childbirth
 - b. Desire for Husband, but “He Shall rule over you”
10. The Curse of the Man:
 - a. Fruitless Toil: the Ground (*adamah*) is cursed
 - b. Death: return to dust
11. Ultimate Curse: Exile from Eden
 - a. Man may no longer eat of “the tree of life”
 - b. Driven out of Garden of Eden: Cherubim Guardian (cf. Ezekiel 28)
12. St. Thomas Aquinas: Was Eden a Physical Place? (*Summa Theol.* I, Q. 102, A. 1)
 - a. Corporeal Place:
 - b. Spiritual Place: considered permissible, as long as holding to “historical truth”
 - c. Both Corporeal and Spiritual: Augustine’s position

⁵⁷ CCC 410-411.

Creation as a Cosmic Temple⁵⁸

God Creates the World

God saw everything that he had
Made, and behold, it was very good
(Gen 1:31)

The heavens and the earth were finished,
And all the host of them (Gen 2:1)

God finished his work which He
Had done (Gen 2:2)

So God blessed... it (Gen 2:3)

...and hallowed it (Gen 2:3)

Moses' Erects the Tabernacle

Moses saw the work, and behold
they had done it as the Lord
commanded (Exod 39:43)

All the work of the tabernacle of the
tent of meeting was finished
(Exod 39:32)

So Moses finished the work
(Exod 40:33)

And Moses blessed... (Exod 39:43)

You shall... consecrate it (Exod 40:9)

⁵⁸ See, e.g., Scott W. Hahn, *A Father Who Keeps His Promises* (Ann Arbor, Mich: Charis, 1998), 52-53.

The Temple of Eden⁵⁹

The Temple of Eden

1. Presence of God
“Walks back and forth”
(Hb *mithallek*) (Gen 3:8)
2. Tripartite Structure
 - a. Eden (God’s dwelling)
 - b. Garden (Tree in midst)
 - c. Outside Garden (Land and Sea)
3. Tree of Life
In “center of the Garden” (Gen 2:9)
4. Garden
God plants “garden” (Lat *paradiso*)
(Gen 2:8-9)
5. River of Water
Flows “out of Eden”
(Gen 2:10; Ps 36:8-9)
6. Precious Stones
Gold, bdellium, onyx
(Gen 2:12)
7. The Eastern Entrance
Entrance to Eden (Gen 3:24)
8. Presence of Cherubim
“Guard” Way into Eden (Gen 3:24)
9. Adam
“Guard/keep” the Garden
(Hb *shamar*)
“Work/serve” in the Garden
(Hb *abodah*)
“Made to rest” in Garden
(Hb *nuach*) (Gen 2:15-16)

The Tabernacle of Moses

1. Presence of God
“Walking about”
(Hb *mithallek*) (2 Sam 7:6-7)
2. Tripartite Structure
Holy of Holies (God’s dwelling)
Holy Place (Place of Worship)
Outer Court (Golden Sea)
3. Menorah (Golden Lampstand)
Looks like a tree (Exod 25:31-36)
4. Garden Decorations
Tree with “flower”
and “almond blossoms”
(Exod 25:31-36)
5. The Bronze Laver?
(Exod 30:17-21)
6. Precious Stones
Gold and onyx in Tabernacle
(Exod 25:7, 11-39; 28:9-12)
7. The Eastern Entrance
8. Presence of Cherubim
Statues atop the Ark
(Exod 25:18-22)
9. Priests
“Guard/keep” the Tabernacle
(Hb *shamar*)
“Minster” in Tabernacle
(Hb *abodah*)
(Num 3:7-8)

The Temple of Solomon

1. Presence of God
Dwelling Place of God
(2 Chr 6:1-2)
2. Tripartite Structure
Holy of Holies
Holy Place
Outer Court
3. 10 Menorahs
with Flowers (1 Kgs 7:49)
4. Garden Decorations
Lilies, gourds, flowers
Palm-Trees, Fruit-Trees
Orchard of Trees (1Kgs 6-7)
(Ezek 41:18; Isa 60:13,21)
5. River of Water
Flows out of Temple
(Ezek 47:1-12; Zech 14:8-9)
6. Precious Stones
Gold and onyx in Temple
(1 Kgs 6:20-22; 1 Chr 29:2)
7. The Entrance to Temple
On the East (Ezek 40:6)
8. Presence of Cherubim
“Carvings of Cherubim”
(2 Chr 3:7, 10-14)
9. Priests
“Guard/keep” the Temple
(Hb *shamar*) (2 Chr 23:19)
“Work”: offering sacrifice
(Hb *abodah*) (cf. 1 Kgs 9:6-7)
God “rests” in Temple
(Hb *nuach*) (Ps 132:7-14)

⁵⁹ See G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove: IVP Academic, 2004).

The Book of Genesis (Continued)

The Descendants of Adam (Gen 4-5)

1. Cain and Abel (Gen 4:1-16): Why does God accept Abel's offering?
 - a. Cain gives "an offering of the fruit of the ground"
 - b. Abel gives "the *firstlings* of his flock"
 - c. The battle with sin: "couching at the door" like a beast
 - d. The first murder: rooted in the sin of Envy
2. Who Was Cain's Wife? (Gen 4:17)
 - a. Monogenism: all humans descend from one man (Adam)
 - b. Polygenism: humans descended from many parents; condemned by Pius XII⁶⁰
 - c. St. Augustine: marriage among siblings permitted in first generation.⁶¹
3. The City of Man: the descendants of Cain (Gen 4:17-24)⁶²
 - a. Urban: builds first "city"
 - b. Polygamous: Lamech takes multiple wives
 - c. Nomadic: people live in "tents"; on the move
 - d. Entertainment: all those who play "lyre" and "pipe"
 - e. Technological: forged "instruments of bronze and iron" (weaponry?)
 - f. Violent: killing a man for striking him; vengeance
3. The City of God: descendants of Seth (Gen 4:25)
 - a. Liturgical: "call upon the name of the LORD"
4. The Genealogy of Adam (Gen 5:1-32)
 - a. The "Book of the Generations (*sepher toledoth*) of Adam"= history⁶³
 - b. Seth: in Adam's "image" and "likeness"
 - c. Adam: *had "others sons and daughters"* (genealogies incomplete)
 - d. Enoch: "walked with God; and he was not" (Gen 5:24)
 - e. Methuselah: the oldest man in Scripture; *969 years* (Gen 5:27)
 - f. Noah: righteous descendant of Adam/Seth's line

⁶⁰ See Pope Pius XII, Encyclical Letter on Some False Teachings that Threaten to Undermine the Foundations of Catholic Doctrine, *Humani Generis* (1950), 37-40, as cited in CCC 390.

⁶¹ Augustine, *City of God*, 15:16: "Therefore, the human race, subsequently to the first marriage of the man who was made of dust, and his wife who was made out of his side, required the union of males and females in order that it might multiply, and *as there were no human beings except those that had been born of these two, men took their sisters for wives,—an act which was a certainly dictated by necessity in these ancient days as afterwards it was condemned by the prohibitions of religion.*" Augustine goes on to point that this would have only required one generation: "the grandchildren of the first pair" would have been "able to choose their cousins for wives," so that what was briefly permitted was no longer necessary. See also St. Thomas Aquinas, *Summa Theologica*, II-II, Q. 154, a. 9, which follows Augustine in recognizing that the "union of brothers and sisters goes back to olden times," but that it was eventually deemed "unbecoming" by "custom, and human or Divine Law."

⁶² Cf. Augustine, *City of God*, Book 15, on the origins of the "City of Man" in Cain's descendants.

⁶³ The expression *toledoth* seems to mean "history" or "genealogy" in numerous passages; see Gen 2:4 (heaven and earth); 5:1 (Adam); 10:1 (sons of Noah); 11:10 (Shem); 11:27 (Terah); 25:12 (Ishmael); 25:19 (Isaac); 36:1, 9 (Esau); 37:1 (Jacob). In Gen 37:1, the meaning is clearly "historical genealogy," and is usually translated as "the history of the family of Jacob" (RSV), even though the expression is identical to that used, say, in Gen 1-2. Cf. Kenneth Kitchen, *On the Historical Reliability of the Old Testament*, 427-28.

5. Antediluvian Lifespan: How should we interpret the accounts?
 - a. Historical Years: human life-spans actually longer before the Flood⁶⁴
 - b. Shorter “Years”: “years” meant a shorter timeframe⁶⁵
 - c. Symbolic Years: the years are intended merely to symbolize decline
 - d. Mythical Interpretation: “these genealogies are fictional.”⁶⁶

2. The History of Noah (Genesis 6-11)

The Sons of God and the Daughters of Men (Gen 6:1-4)⁶⁷

1. Creation falls into Sin and Violence
 - a. Wickedness of Humanity is great (Gen 6:5)
 - b. “All flesh” had corrupted their way with violence (Gen 6:11; cf. 7:15-16, 21)
2. Who are the “Sons of God” and the “Daughters of Men”? (Gen 6:1-4)
3. The Sethite Interpretation
 - a. Descendants of Seth = “sons of God” (cf. Gen 5:3; Ps 2:7; 82:6)
 - b. Descendants of Cain = “daughters of men”
 - c. Sin in Question: Intermarriage between the godly Sethites and ungodly Cainites
4. The Ancient Rulers Interpretation
 - a. Ancient Dynastic Rulers = “sons of God”
 - b. Royal Harems = “daughters of men”
 - c. Sin in Question: Sexual lust and polygamy
5. The Angelic Interpretation
 - a. Angelic Beings = “sons of God” (cf. Job 1-2; Ps 29:1; 89:6)
 - b. Human Women = “daughters of men”
 - c. Sin in Question: unnatural sexual relations between angels and women

⁶⁴ Augustine, *City of God*, 15:9, notes that “some skeptic[s] take exception to this very length of years which our authors ascribe to the antediluvians and deny that this is credible.” Nevertheless, he holds that “we are not on this account to withhold our faith from the sacred history, whose statements of past fact we are the more inexcusable in discrediting, as we see the accuracy of its prediction of what was future.”

⁶⁵ Augustine, *City of God*, 15:12, refutes this position when he says: “For they are by no means to be listened to who suppose that in those times years were differently reckoned, and were so short that one of our years may be supposed to be equal to ten of theirs. So that they say, when we read or hear that some man lived 900 years, we should understand ninety, ten of those years making but one of ours, and ten of ours equaling 100 of theirs....” Augustine goes on to point out that such plausible arguments are given by “certain persons, with no desire to weaken the credit of this sacred history, but rather to facilitate belief in it by removing the difficulty of such incredible longevity...” Nevertheless, he concludes that “there is the plainest evidence to show that this is quite false,” since in the Hebrew manuscript Kenan begat his son Mahalalel when he was 70 years old. “If seventy years in those times meant only seven of our years, what man of seven years old begets children?” Moreover, Augustine goes on to show that the text of Genesis itself describes the length of the flood by breaking up the year into the segments known to an ordinary year (Gen 7:10-11); hence, “[I]n the enormously protracted lives of those men the years were not so short that ten of their years were equal to only one of ours, but were of as great length as our own, which are measured by the course of the sun.” Significantly, Augustine critiques this view with a timely warning: “Far be this error from us—an error which seeks to build up our faith in the divine Scriptures on false conjecture only to demolish our faith at another point.” See also Kaiser, *The Old Testament Documents*, 67-75.

⁶⁶ Collins, *Introduction to the Hebrew Bible*, 81.

⁶⁷ See Hamilton, *Handbook to the Pentateuch*, 61-64; Augustine, *City of God*, 15:23; Thomas, *Summa Theologica*, I, Q. 51, Art. 3 (“Whether Angels Exercise Functions of Life in the Bodies Assumed?”)

Noah and the Flood (Gen 6:5-9:29)

1. How Should We Interpret the Biblical Account of the Great Flood?⁶⁸
 - a. Historical Interpretation: Jesus, NT writers, Church fathers, majority of interpreters throughout history⁶⁹
 - b. Local Flood Interpretation: recent proposals (cf. Gen 7:19-21)⁷⁰
 - c. Mythical Interpretation: Genesis is drawing on myths,⁷¹ especially Ancient Near Eastern Flood Stories: e.g., *Epic of Gilgamesh*, *Enuma Elish*.⁷²
2. The Reason for the Flood: Mankind's *Sin*
 - a. The "wickedness of man"
 - b. The thoughts of man's heart: "only evil continually"
3. Can God Change his mind?
 - a. "The LORD was sorry he had made man" (Gen 6:7)
 - b. See St. Thomas Aquinas, "Whether the Will of God is Changeable?"⁷³
4. Does Gen 6-9 contradict?
 - a. Noah brings "two of every sort" (Gen 6:29)
 - b. Noah takes "seven pairs" of clean animals, birds of the air (Gen 7:3)
 - c. Rain fell "40 Days and 40 nights" (Gen 7:12)
 - d. Waters prevailed "150 days" (Gen 7:24)
5. The Everlasting Covenant with Noah
 - a. First explicit use of the word "Covenant" (*berith*) (Gen 6:18)
 - b. Sign of the Covenant: the Rainbow (Gen 9:14)
6. After the Flood: a changed creation
 - a. Fear of humans upon the animals (Gen 9:2)
 - b. Meat-Eating: Humans can eat animals (Gen 9:3; cf. 1:29)
 - c. Death-Penalty for Murder (Gen 9:5-6)
7. Noah and His Wife as New Adam and New Eve
 - a. "Be fruitful and multiply, fill the earth" (Gen 9:1, 7; cf. 1:28)
 - b. Power over all animals: but "fear" and "dread" (Gen 9:2; cf. 1:28-30)
 - c. Animals given for food "just as I gave you" plants (Gen 9:3; cf. 1:29-30)

⁶⁸ See Hahn, *Catholic Bible Dictionary*, 290-92, on "the Flood."

⁶⁹ E.g., Matt 24:37-44; Luke 17:26-27; 1 Pet 3:20-22; 2 Pet 3:1-13; Augustine, *City of God*, 15:27: "Not even the most audacious will presume to assert that these things [i.e., the events of Noah's flood]... did not really happen, but are only allegory." Cf. Walt Brown, *In the Beginning: Compelling Evidence for Creation and the Flood* (8th ed.; Phoenix: Center for Scientific Creation, 2008); Alfred Rehwinkel, *The Flood: In light of the Bible, Geology, and Archaeology* (Concordia: Concordia College, 1957).

⁷⁰ Cf. Ian Wilson, *Before the Flood: the Biblical Flood as a Real Event and How it Changed the Course of Civilization* (New York: St. Martin's Press, 2004); William Ryan and Walter Pitman, *Noah's Flood: New Scientific Discoveries about the Event that Changed History* (New York: Simon & Schuster, 2000).

⁷¹ Cf. Collins, *Introduction to the Hebrew Bible*, 79.

⁷² Cf. Collins, *Introduction to the Hebrew Bible*, 29-37.

⁷³ St. Thomas, *Summa Theologica*, I, Q. 19, Art. 7: "The will of God is entirely unchangeable... These words of the LORD are to be understood metaphorically, and according to the likeness of our nature. For when we repent, we destroy what we have made... Therefore God is said to have repented, by way of comparison with our mode of acting, insofar as by the Deluge he destroyed from the face of the earth man whom He had made." And: "His words must be understood metaphorically. For men seem to repent, when they do not fulfill what they have threatened."

9. The Ark as a kind of Temple (Gen 6:11-22)

<u>Cosmos</u>	<u>Ark</u>	<u>Temple</u>
1. Upper Heaven	Third Deck	Holy of Holies
2. Lower Heaven	Second Deck	Inner Court
3. Earth	Lower Deck	Outer Court
4. The Sea	The Sea	The Bronze "Sea"

10. Adamic Creation and Noahic Re-Creation

Adamic Creation

1. "Wind/Spirit" from God moves over waters. (Gen 1:2)
2. "The Land" emerges from the waters. (Gen 1:9-10)
3. God "rests" on "seventh day." (Gen 2:1-3).
4. Birds and sea creatures: "be fruitful and multiply" (Gen 1:22)
5. God says to Man and Woman: "Be fruitful and multiply, "Fill the earth and subdue it" (Gen 1:28)
6. God makes *adam* "in his own image" (Gen 1:27)

Noahic Re-Creation

1. "Wind/Spirit" from God moves over waters. (Gen 8:1)
2. "The Land" emerges from the waters. (Gen 8:1-14)
3. After "seven days," dove returns with sign of life. (Gen 8:10-11)
4. Birds, animals, and insects: "be fruitful and multiply" (Gen 8:17)
5. God says to Noah and fly. "Be fruitful and multiply, fill the earth." (Gen 9:1-2, 7)
6. Prohibition of Murder: For "God made man "in his own image" (Gen 9:6)

The Tower of Babel (Gen 11)

1. Before Babel: "one language and few words"
2. The Sin of Babel: "let us make a name (*shem*) for ourselves" (11:4)
3. The Confusion of "Tongues/Languages":
 - a. Tower of *Babel*
 - b. Because the LORD "confused" (*balal*) their languages
4. Where is Babel located? In the land of Shinar (=Babylon/Iraq) (Gen 10:9-11)

The History of the Patriarchs (Genesis 12-50)

Historical Question: Are the Patriarchs Historical?

1. Historical Interpretation⁷⁴

- a. Literary Genre: Gen 12-50 is a work of *history*
- b. Internal Evidence: geography, place names, dates abound
- c. External Evidence: treated as history by OT, NT, Jewish tradition
- d. Biblical Archeology: cannot expect much of *nomads* like patriarchs.⁷⁵
- e. *Contextual Plausibility*: parallels b/w patriarchs and 2nd millennium⁷⁶
(Slave prices; covenant forms, Haran desolate after 1800 BC, etc.)⁷⁷

2. Legendary Interpretation:

- a. No external confirmation “from other sources”
- b. No explicit archaeological evidence for patriarchs
- c. Cultural Parallels are ambiguous; can be applied to other eras
- e. Literary Genre: stories of patriarchs belong to “genre... of *legend*”⁷⁸

<u>History</u>	vs.	<u>Legend</u>
1. Written Form		1. Oral Tradition
2. Prose		2. Poetry
3. Public Occurrences		3. Personal/Private matters
4. What actually happened		4. Narrates the “incredible” ⁷⁹

3. Church Teaching: assumes the historicity of Abraham and covenant:

In order to gather together scattered humanity, *God calls Abram from his country, his kindred, his father’s house, and makes him Abraham*, that is, ‘the father of a multitude of nations...’ *The people descended from Abraham* would be the trustees of *the promise made to the patriarchs*, the chosen people, called to prepare for that date when God would gather all his children into the unity of the Church... *After the patriarchs, God formed Israel as his people...* (Catechism nos. 59-60, 62)

⁷⁴ For discussion, see esp. Kenneth A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003), 313-372; Roland de Vaux, *The Early History of Israel* (trans. D. Smith; Philadelphia: Westminster, 1978), 1:200; Giuseppe Ricciotti, *The History of Israel* (2 vols.; Milwaukee: Bruce, 1955), 115-166.

⁷⁵ “We should not expect people living such a lifestyle between 3,500 and 4,000 years ago to have left any archaeological evidence of their existence, and ancient texts from urban centers are unlikely to specifically document their presence.” James K. Hoffmeier, *The Archaeology of the Bible* (London: Lion, 2008)

⁷⁶ See esp. Hoffmeier, *The Archaeology of the Bible*, 40 (quote). See also Kaiser, *The Old Testament Documents*, 85-89, following John Bright, *A History of Israel* (2d ed.; Philadelphia: Westminster, 1972), 91.

⁷⁷ Hoffmeier, *The Archaeology of the Bible*, 45-48.

⁷⁸ John J. Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 86, following Hermann Gunkel, *The Stories of Genesis* (Trans. J. J. Scullion; Vallejo: Bibal, 1994).

⁷⁹ According to Collins, Gunkel saw this last criterion as “the clearest criterion of legend.” Collins, *Introduction to the Hebrew Bible*, 86.

The Threefold Promise and Threefold Covenant (Gen 12:1-3)⁸⁰

1. The Call of Abram (12:1-3): God promises:
 - a. Land
 - b. Dynasty (“a great nation”)
 - c. Universal Blessing for the Gentiles (“all the families of the earth”)
2. These Correspond to Three Covenants:
 - a. Abraham’s Deep Sleep: The Land (Gen 15)
 - b. Circumcision of Abraham: the Dynasty (Gen 17)
 - c. The Sacrifice of Isaac: Universal Blessing (Gen 22)

Abram and Melchizedek (Gen 14)

1. Abram the warrior (14:1-16)
2. Who is *Melchizedek*? (14:17-18)
 - a. King: Salem: compare Ps 76:1, Salem=Jerusalem
 - b. Priest: first man to be called “Priest” (*kohen*) in the OT
 - c. Sacrifice: an offering of “bread and wine”
 - d. Abram’s superior: Abram gave him “a tenth of everything”
3. Prefiguration of Christ’s Priesthood: see Hebrews 7:1-13
4. Ancient Interpretive Tradition: Melchizedek = Shem, firstborn of Noah⁸¹

Promise 1: The Land and the Dream of Abram (Genesis 15)

1. The threat to the promise: Abram’s childlessness (15:1-6)
2. Abram’s Faith:
 - a. Abram believes in God’s power
 - b. As a result, it is “reckoned to him as righteousness” (15:6)
3. Abram wants to “know” he will possess the land:
4. Result: God makes a covenant (*berith*) (15:8)
 - a. Covenant Sacrifice: heifer, she-goat, ram, turtledove, and pigeon
 - b. A “Deep Sleep” falls on Abram (cf. Adam! Gen 2:21)
 - c. Prophecy of Exile in Egypt (15:12-16)
 - d. The Covenant of the Holy Land (15:17-21)

Promise 2: The Dynasty and the Circumcision of Abraham (Genesis 17)

1. Abram’s Faith in God’s Promise Falters:
 - a. Abram takes Hagar as a Concubine (Genesis 16)
 - b. How long has Abram waited? 11 years! (17:1; cf. Gen 12:4)
2. The Circumcision Covenant:
 - a. The Promise: to “multiply you exceedingly” (17:2)
 - b. Abram’s Name changed to “Abraham”:
 1. Abram: “Exalted father”
 2. Abraham: “Father of a multitude”
 - c. An “everlasting covenant” (17:7)

⁸⁰ For what follows, see esp. Scott Hahn, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God’s Saving Promises* (Anchor Yale Bible Reference Library; New Haven: Yale University Press, 2009), 101-135.

⁸¹ Hahn, *Kinship by Covenant*, 97-100.

- d. Covenant Sign: circumcision (17:9-14)
- e. Covenant Mother: Sarah (“exalted princess/queen”)
- f. Covenant Heir: Isaac, not Ishmael (17:17-21)

Sodom and Gomorrah (Gen 18-19)

1. Abraham and the Three Men (18:1-8)
2. The Prophecy of Sarah’s Child (18:9-14)
3. What is the Sin of Sodom and Gomorrah?⁸²
 - a. Grave Sin: “Their sin is *very grave*” (18:20)
 - b. Homosexual Sin: “Bring them...that we may *know (yada’)* them” (19:5)
4. The *Catechism of the Catholic Church* on Homosexual Acts and Sodom:

“Basing itself on *Sacred Scripture*, which *presents homosexual acts as acts of grave depravity* [footnote cites Gen 19:1-29], tradition has always declared that ‘homosexual acts are intrinsically disordered’. They are contrary to the natural law. (CCC 2357)

The catechetical tradition also recalls that there are “*sins that cry to heaven*”: the blood of Abel, *the sin of the Sodomites* [citing Gen 18:20; 19:13] the cry of the people oppressed in Egypt, the cry of the foreigner, the widow, and the orphan, injustice to the wage earner. (CCC 1867)

Promise 3: The Sacrifice of Isaac (Genesis 22)

1. Father Abraham
2. Sacrifice his “only beloved son”
3. On the mount of Moriah (cf. 2 Chron 3:1)
4. Abraham expects Isaac to return (cf. Heb 11:17-19)
5. The Son “carries the wood” of his own sacrifice up the mountain
6. Abraham’s prophecy “God will provide himself the lamb”
7. Abraham calls the mountain:
 - a. “The LORD will provide” (*YHWH yireh*)
 - b. Compare Jeru-salem (“The Lord will provide peace”)
8. God’s Sworn Oath: Universal Blessing for the Nations (22:15-18)

⁸² Modern biblical scholarship tends to cast doubt on whether the sin of the Sodomites was in fact homosexual actions. See, e.g., the footnote to the New American Bible: “Israelite tradition was unanimous in ascribing the destruction of Sodom and Gomorrah to the wickedness of these cities, but tradition varied in regard to the nature of the wickedness. According to the present account of the Yahwist, the sin of Sodom was homosexuality (Gn 19, 4f), which is therefore also known as sodomy; but according to Isaiah (1, 9f; 3, 9), it was a lack of social justice; Ezekiel (16, 46-51) described it as disregard for the poor, whereas Jeremiah (23, 14), saw it as general immorality.” See *The Catholic Study Bible: New American Bible* (New York: Oxford University Press, 1990), p. 21. This position is, to say the least, exegetically dubious, since it misinterprets the prophetic *applications* of the depravity of Sodom (as a proverbial example) to contemporary Jerusalem by figures such as Isaiah, Ezekiel, and Jeremiah as *redefinitions* of the sin of Sodom. It also ignores that the New Testament explicitly identifies the sin of Sodom as sexual “licentiousness” (2 Pet :6-8). For an exhaustive study, see Robert Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville: Abingdon, 2002), 71-91.

Isaac and the Renewal of the Covenant (Gen 23-26)

1. Period of the Patriarchs: fathers who lead a family or tribe
2. Finding a Wife from Abraham's kin: Rebekah (Genesis 24)
3. The Death of Abraham (Genesis 25:7-11)
4. The Birth of Jacob and Esau (Genesis 25:19-26)
 - a. The Elder Shall Serve the Younger (Gen 25:23)
 - b. Esau sells his birthright as first-born son (Gen 25:29-34)
5. Isaac at Gerar: First Promise to Fulfill the "Oath" to Abraham (Gen 26:1-5)
 - a. Land
 - b. Dynasty
 - c. Universal Blessing for the Gentiles

Jacob and the Renewal of the Covenant (Gen 27-36)

1. Jacob and Esau (Genesis 27)
 - a. Blessing of the first-born Son
 - d. Stolen from Esau who is "first-born" (cf. Gen 27:32)
2. Isaac Blesses Jacob (Gen 28:1-5)
 - a. Adamic Blessing
 - b. Abrahamic Blessing
3. In Flight: Jacob "Ladder" and The "Gate of Heaven" (Gen 28:10-17)
 - a. The "Ladder"—a Temple Staircase on a *Ziggurat*
 - b. Angels Descending and Ascending
 - c. Abrahamic Promises Renewed by God:
 - d. The "House of God": Bethel (later associated with Jerusalem)
4. Jacob, Laban, Rachel and Leah (Genesis 29)
 - a. Laban's Deception
 - b. Polygamy, Deceit, and Marital Strife (Gen 30:14-24)
5. Jacob Wrestles with God: becomes "Israel" (Gen 32:22-32; cf. Hos 12:1-4)
6. God Reiterates Promise to Jacob: renaming "Israel" (Gen 35:9-15)

Jacob's Favored Son: Joseph (Gen 37-48)

1. Why is Joseph Jacob's Favorite Son? (Gen 35:22-26)
2. Joseph's Brothers Sell Him as a Slave (Genesis 37)
3. Onan, Judah, and Tamar (Genesis 38)
 - a. What is Onanism? Compare Levirate Marriage (Deut 25:5-10)
 - b. The Righteousness of Tamar
4. God brings Good out of Evil: Joseph reveals his identity (Genesis 45, 50)

Jacob/Israel and the Renewal of the Covenant (Gen 49-50)

1. Jacob Blesses Joseph's 2 Sons: Ephraim and Manasseh: Why? (Gen 48:1-22)
 - a. Remembrance of Covenant Renewal at Bethel
 - b. Jacob "adopts" Joseph's Egyptian Sons: Ephraim and Manasseh
 - c. Israel blesses the Younger Son, Ephraim, instead of Manasseh

2. Jacob Blesses The 12 Tribes of Israel (Gen 49:1-28)
- a. Reuben: loses his status as first-born son (cf. Gen 35:22)
 - b. Simeon and Levi: cursed for their anger (cf. Genesis 34)
 - c. Judah: shall be king; from him shall come the Messiah (Gen 49:8-12)
 - 1. Kingdom belongs to Judah
 - 2. Until “He Comes to whom it Belongs”
 - 3. Peoples shall pay homage to him
 - 4. Riding a foal and an ass’s colt (cf. 1 Kings 1; Micah 5)
 - 5. Washes his garments in wine
 - d. Zebulun: by the sea
 - e. Issachar: shall become a slave
 - f. Dan: shall be a judge and a serpent
 - g. Gad: shall be raided and raid
 - h. Asher: shall be rich
 - i. Naphtali: shall be fruitful
 - j. Joseph: shall be fruitful and richly blessed
 - 1. Fertility
 - 2. Protection from enemies
 - 3. Blessings of Heaven and Earth
 - 4. But why no kingdom? Why does it go to Judah? (2 Reasons)
 - k. Benjamin: a ravenous wolf

[[Tip: In order to complete Genesis, take students through the Genesis Family Tree from Abraham to the Twelve Sons of Jacob, using Gen 29-30 as the key text from tracing out the story of fathers, first-born sons, and covenant blessings.]]

The Book of Exodus

Is the Exodus Historical?

1. Historical Interpretation⁸³

- a. Literary Genre: Exodus is a work of *history*
- b. Internal Evidence: geography, place names, dates abound
- c. External Evidence: treated as history by OT, NT, Jewish tradition
- d. Manetho, Egyptian historian, affirms Exodus as history (4th cent. BC)⁸⁴
- e. Biblical Archeology: provides cultural support for exodus accounts
- f. *Contextual Plausibility*: parallels b/w Israelites and Egyptian culture (Moses an Egyptian name; evidence for Semitic slaves, 'Apiru, etc.)⁸⁵

2. Legendary Interpretation:⁸⁶

- a. Exodus is “not attested in any ancient nonbiblical source” (except Egyptian historian Manetho; identifies Israelites with the Hyksos!)
- b. Pharaoh is never named; like a “character in a folktale”
- c. Cultural parallels/contextual plausibility do not establish historicity
- d. “*Genre of the stories is legendary and folkloristic*” not “historiography”
- e. Reason: they are “replete with *miraculous incidents*”⁸⁷

3. Catholic Church Teaching: assumes the historicity of Moses and Exodus:

*After the patriarchs, God formed Israel his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognize him and serve him as the one living and true God, the provident Father and just judge, and so that they would look for the promised savior.*⁸⁸

The Call of Moses (Exodus 1-4)⁸⁹

1. All 12 Tribes have descendants in Egypt (1:1)
2. Exodus and Abrahamic Covenant: God “remembers” his covenant (2:23-24)
3. The Theophany on Mount Sinai (3:1-22)
 - a. Location Mt. Sinai: “Horeb, the mountain of God” (Exod 3:1; cf. 3:12)
 - b. The Burning Bush: Fire and the presence of the Spirit of God
 - c. Moses hides his face: he is afraid to look upon God
4. Purpose of Exodus:
 - a. To *worship* God (Hb *abad*; Gk *latreuo*) (Exod 3:12)
 - b. To enter into promised *land* of “milk and honey” (Exod 3:17)

⁸³ See especially James K. Hoffmeier, *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition* (Oxford: Oxford University Press, 1996); idem, *Ancient Israel in Sinai: The Evidence for the Authenticity of the Wilderness Tradition* (Oxford: Oxford University Press, 2005); Kenneth A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003), 241-312; Giuseppe Ricciotti, *The History of Israel* (2 vols.; Milwaukee: Bruce, 1955), 167-229.

⁸⁴ See Josephus, *Against Apion* 1:228-52.

⁸⁵ See esp. Hoffmeier, *Israel in Egypt* and *Ancient Israel in Sinai*.

⁸⁶ John J. Collins, *Introduction to the Hebrew Bible* (Minneapolis: Fortress, 2004), 108-110

⁸⁷ Collins, *Introduction to the Hebrew Bible*, 109.

⁸⁸ *Catechism of the Catholic Church*, no. 62.

⁸⁹ See Victor Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker Academic, 2005), 135-156.

3. The Name of the LORD (Exod 3:14):
 - a. Eternal God: “I AM WHO I AM” (Hb *ehyeh asher ehyeh*; Gk *ego eimi ho on*)⁹⁰
(Revelation of God *in Se*; Greek *theologia*)
 - b. God of the Covenant: “God of Abraham, Isaac, and Jacob”
(Revelation of God *pro nobis*; Greek *oikonomia*)
4. The Reluctance of Moses (Exod 4:1-20)
 - a. Moses’ speech impediment
 - b. Aaron: the voice of Moses, a “mouth for you”
5. Why does God attempt to Kill Moses? (Exod 4:24-26)

The Exodus Plagues (Exodus 5-11)

1. God’s Message to Pharaoh: “Israel is my *first-born son*” (4:22)
 - a. First-born sons are “consecrated” to God as priests⁹¹
 - b. If Israel is First-born son, then Gentiles are also God’s *children*
2. Request for Israel to Go and Sacrifice in the Wilderness (5:1-3)
 - a. Reason: “Lest God fall upon us with pestilence and sword” (Exod 5:3)
 - b. Why would God do this? Israel has been in idolatry (cf. Ezek 20:6-8)
3. The Plagues of Egypt (Exodus 5-11)⁹²

The Plagues of Egypt

1. Nile turned to Blood⁹³
2. Frogs⁹⁴
3. Gnats⁹⁵
4. Flies⁹⁶
5. Cattle⁹⁷
6. Boils⁹⁸
7. Hail (kills remainder of crops)⁹⁹
8. Locusts¹⁰⁰
9. Darkness¹⁰¹

The Gods of Egypt

1. Hapi, god of the Nile, fertility
2. Heket, frog goddess of fruitfulness
3. Kepher, beetle god; symbol of sun
5. Amon, Hathor, etc.
(male and female cow-gods)
6. Sekhmet, goddess of healing
7. Nut, sky-goddess fails
8. Serapia, protector from locusts
9. Re the Sun god

4. Purpose of Plagues: “On all *the gods of Egypt* I will execute judgment” (Exod 12:12)
5. Moses insists on going to desert; sacrifices are “abominable” to Egyptians (Exod 8:26)

⁹⁰ The shorter version is simply “I AM” (Hb *ehyeh*; Gk *ego eimi*)

⁹¹ cf. Exod 13:1-2, 11-16; 22:29-30; 34:19-20.

⁹² Cf. Hamilton, *Handbook on the Pentateuch*, 159-60; Howard F. Vos, *New Illustrated Bible Manners & Customs* (Nashville: Thomas Nelson, 1999), 55-57; John J. Davis, *Moses and the Gods of Egypt* (Grand Rapids: Baker 1971).

⁹³ Exod 7:14-24.

⁹⁴ Exod 8:1-15.

⁹⁵ Exod 8:16-19; this is the first sign that cannot be duplicated by Pharaoh’s magicians; it is the one they refer to as “the finger of God” (Exod 8:19; cf. Luke 11:20).

⁹⁶ Exod 8:20-32.

⁹⁷ Exod 9:1-7.

⁹⁸ Exod 9:8-13.

⁹⁹ Exod 9:13-35.

¹⁰⁰ Exod 10:1-20.

¹⁰¹ Exod 10:21-29.

The Passover of Egypt (Exodus 12-13)¹⁰²

1. The Passover (Heb *pesach*) (12:1-14)
 - a. Kill an unblemished, male Lamb: not a bone to be broken
 - b. Dip a Hyssop Branch in the Blood of the Lamb
 - c. Sprinkle the blood on the doorposts
 - d. Eat the “flesh” of the Lamb
2. The Feast of Unleavened Bread (Heb *mazzot*) (13:1-10)
 - a. 7 Day Feast immediately following Passover
 - b. Memorial of the haste with which Israelites left Egypt

From the Red Sea to Mount Sinai (Exodus 14-18)

1. The Pillar of Cloud by Day and Fire by Night (14:17-22)
2. The Crossing of the Red Sea and The Song of Moses (14-15)
3. The Manna and Quail from Heaven (16:1-31)
 - a. “Bread” from Heaven
 - b. “Flesh” from Heaven
4. The Water from the Rock at Horeb (17:1-7)

The Ten Commandments (Exod 19-20)¹⁰³

1. Israel’s Vocation:
 - a. “A Kingdom of Priests”
 - b. “A Holy Nation” (Hebrew *qadosh* = ‘set apart’)
2. Debate Over How to Order the Decalogue
 - a. Judaism: “I am the LORD your God” = 1st Commandment (20:2)
 - b. Protestantism: “No other gods” and “no graven images” = 1st and 2nd Coms.¹⁰⁴
 - c. Catholicism: “No graven images” = 1st Com.; Coveting wife vs. property (9-10)

Tablet 1: Love of God

1. Idolatry: sanctity of God¹⁰⁵
2. Blasphemy: sanctity of God’s name¹⁰⁷
3. Irreligion: sanctity of worship

Tablet 2: Love of Neighbor

4. Honor Parents: sanctity of Family¹⁰⁶
5. Murder: Sanctity of Life¹⁰⁸
6. Adultery: Sanctity of Marriage
7. Theft: Sanctity of Private Property
8. False Witness: Sanctity of Truth
9. Coveting Neighbor’s Wife
10. Coveting Neighbor’s Property

3. Any violation of the Decalogue: punishable by death.¹⁰⁹

¹⁰² See Brant Pitre, *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper* (New York: Doubleday Religion, 2011); George B. Gray, *Sacrifice in the Old Testament: Its Theory and Practice* (reprint; New York: KTAV, 1971) 337-382.

¹⁰³ See Hamilton, *Handbook on the Pentateuch*, 184-213.

¹⁰⁴ Cf. Hamilton, *Handbook on the Pentateuch*, 192, for the self-refuting claim that the religion of the OT is “aniconic.” Compare the golden images of cherubim in Exodus 25.

¹⁰⁵ God alone is “set apart” for worship.

¹⁰⁶ Hebrew word for “honor” (*kabod*) literally means “glorify”; cf. Ps 22:23; Isa 24:15.

¹⁰⁷ Hebrew word for “vain” means “to be empty, to be worthless.” Hamilton, *Handbook*, 193.

¹⁰⁸ Hebrew does not read “kill” (*mut*) but “slay” or “murder” (*ratzah*); cf. Num 35:16-28.

The Book of the Covenant (Exod 21-23)

1. Laws concerning slaves (21:1-11)¹¹⁰
2. Laws concerning violence and harm (21:12-36)
3. Laws of restitution (22:1-31)
4. Laws concerning justice (23:1-9)
 - a. The Sabbatical Year (23:10-11)
 - b. The Sabbath day rest (23:12-13)
5. The Liturgical Year: Annual Feasts (23:13-17)
6. Conquest of the Promised Land (23:20-33)

The Covenant Liturgy at Mount Sinai (Exod 24)¹¹¹

1. Covenant Mediators:
 - a. The 1: Moses goes “alone”
 - b. The 3: Aaron, Nadab, Abihu
 - c. The 12: “young men” from the “tribes of Israel”
 - d. The 70 Elders (Greek *presbyteroi*) of Israel
2. Moses builds an Altar
3. Covenant Law: “The Book of the Covenant” (24:7)
4. Covenant Sacrifice: the “Blood of the Covenant” (24:8)
 - a. Moses splashes the blood on the altar
 - b. Moses throws the blood on the people
5. Theophanic Covenant Meal: “they *beheld* God” and “ate and drank” (24:9)
6. Moses alone enters the Cloud of Fire (40 Days and 40 Nights) (24:15)

The Tabernacle of Moses (Exod 25-31)¹¹²

1. Moses receives instructions for the Tabernacle *while in the Glory Cloud* (cf. 25:31)
2. The Ark of the Covenant (25:10-22)
3. The Golden Table: the Bread of the Presence (*lehem ha panim*) (25:23-30)
4. The Golden Lampstand: the Menorah (25:31-40)
5. The Tabernacle: the portable tent (Exod 26-27)
 - a. Cherubim on the Curtains (26:1)
 - b. The Veil—with Cherubim (26:31)
 - c. Separation from the Holy Place
6. The Bronze Altar of Sacrifice (27:1-8)
7. The Court of Sacrifice: bronze utensils (27:9-19)

¹⁰⁹ See Hamilton, *Handbook on the Pentateuch*, 196-97.

¹¹⁰ For discussion, see the article on “Slavery,” in Hahn, *Catholic Bible Dictionary*, 856-59.

¹¹¹ For discussion, see Scott W. Hahn, *Kinship by Covenant: A Canonical Approach to God’s Saving Promises* (Anchor Yale Bible Reference Library; Cambridge: Yale University Press, 2009), 37-48.

¹¹² For a lavishly illustrated tour of the biblical Tabernacle from an evangelical perspective, see *Rose Guide to the Tabernacle* (Torrance, CA: Bristol Works, 2008); from a Jewish perspective, see Israel Ariel and Chaim Richman, *Carta’s Illustrated Encyclopedia of the Holy Temple in Jerusalem* (Jerusalem: Carta, 2005). For scholarly treatments, see Menahem Haran, *Temples and Temple-Service in Ancient Israel* (Oxford: Oxford University Press, 1978); Craig S. Koester, *The Dwelling of God: the Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament* (Washington, D.C.: Catholic Biblical Association, 1989).

8. The Lamp: lit with oil; burns continuously (27:20-21)
9. The Aaronic High Priesthood (Exod 28)
 - a. Priestly Vestments: “for glory and beauty” (28:40)
 - b. High Priest: Bell rings when he enters (28:34-35)
 - c. The Priestly Turban (Greek *mitre*) (28:36-39)
 - d. The “Holy Crown” (29:6)
10. Golden Altar of Incense (30:1-10)
11. Bronze Laver of Water (30:17-21)
12. Holy Oil: anoint Temple priests (30:22-33)
13. Incense: for offering sacrifice (30:34-38)

The Golden Calf and the Levitical Priesthood (Exodus 32-33)¹¹³

1. The Golden Calf: enter into a covenant with Apis, bull god
2. Covenant Ceremony
 - a. Aaron acts as anti-Priest
 - b. Israelites offer sacrifices to Apis (not YHWH)
 - c. They “rose up to play” (cultic orgy)¹¹⁴
3. The Fall of the Israelites:

Fall of Adam:

Forbidden Fruit

1. Pleasure
2. Possessions
3. Pride/Power

Fall of Israel:

Golden Calf: symbolizes

1. Sex (male organ of bull)
2. Money (golden bull)
3. Power (strength of bull)

4. God now speaks of Israel to Moses as “your people” (32:7)
5. Covenant Idolatry triggers Covenant Curses (32:9-10)
6. The Levites “Ordain” Themselves Priests (32:25-29)
 - a. Who do they kill? Probably Fathers and First-borns Sons
 - b. Levites Replace First-born Sons of 12 Tribes as Priests (Num 3:11-13; 8:5-18)
7. Moses offers himself as Sacrifice for People’s Sin (32:30-34)
8. Men of Israel “de-frocked”: from Horeb, they take off priestly “ornaments” (33:4-6)
10. Moses requests to See God’s “Glory/Face” of God (33:17-23)

The Renewed Covenant and Building of the Tabernacle (Exod 34-40)

1. New Tablets of Decalogue: Moses ascends the mountain *alone* this time (34:1)
2. God of the OT: a God of *Love and Forgiveness* (34:6-7)
 - a. Forgiveness ≠ No temporal punishment for sin
3. God makes “a covenant” with Israel (34:11)
4. New Laws added to covenant
 - a. Ransoming of first-born sons (34:19-20)
 - b. Moses adds “words of the covenant” to the “ten words” (34:27-28)
5. The Shining Face of Moses (34:29-35)
6. The Building of the Tabernacle: coming of the Glory Cloud (Exod 35-40)

¹¹³ See Hahn, *Kinship by Covenant*, 136-75.

¹¹⁴ Cf. the sexual use of “fondling” (*tsaheq*) in Gen 26:8.

The Book of Leviticus

The Kinds of Sacrifice (Lev 1-7)¹¹⁵

1. Sacrifice: ritualized *self-offering*¹¹⁶
2. Sacrifices that *express* communion with God
 - a. Burnt Offering (*'olah*; Lat *holocaust*) (1:1-17)
 - b. Cereal Offering (*minhah*) (2:1-16)
 - c. Peace Offering (*shelamim*) (3:1-17)
3. Sacrifices that *restore* communion with God:
 - a. Sin Offering (*hattah*) (4:1-35)
 - b. Guilt Offering (*asham*) (5:1-19)
4. *Confession of Sins* before Sacrifice (Lev 5:1-7)
5. Laws of Sacrifices (6:8-7:38)
6. Peace Offering: as a “Thanksgiving” (*todah*) with unleavened bread

The Rites of Priestly Ordination (Lev 8)¹¹⁷

1. Ordination: performed “at the door of the tent of meeting” (8:1-4)
2. Washing with Water (8:5-6)
3. The Vesting of the High Priest, Aaron (8:7-9)
 - a. The Coat
 - b. The Sash
 - c. The Robe
 - d. The Ephod
 - e. The Skillfully wove band of the Ephod
 - f. The Breastpiece
 - g. The Urim and Thummim
 - h. The Turban (Gk *mitre*)
 - i. The Golden Plate: “the holy crown”
4. The Anointing with Oil: the priests are “consecrated” () (8:10-14)
 - a. The Tabernacle anointed
 - b. The Altar and Utensils anointed
 - d. Aaron anointed with oil
5. The Vesting of Aaron’s Sons (8:10-13)
6. The Ordination Sacrifices:
 - a. Bull of the sin offering (8:14-17)
 - b. Ram of the burnt offering (8:18-21)

¹¹⁵ See Hamilton, *Handbook on the Pentateuch*, 231-250; Gary A. Anderson, *Sacrifices and Offerings in Ancient Israel: Studies in Their Social and Political Importance* (HSM 41; Atlanta: Scholars Press, 1987); George Buchanan Gray, *Sacrifice in the Old Testament: Its Theory and Practice* (repr.; New York: KTAV, 1970 [orig. 1925]); D. J. McCarthy, “The Symbolism of Blood and Sacrifice,” *JBL* 90 (1971): 149-156; Roland de Vaux, *Ancient Israel* (trans. J. McHugh; 2 vols.; New York: McGraw-Hill, 1965), 2:415-56.

¹¹⁶ For an excellent introduction to the meaning of sacrifice, see Hahn, “Sacrifice,” *Catholic Bible Dictionary*, 791-802; Thomas Aquinas, *Summa Theologica*, I-II, Q. 102, Art. 3.

¹¹⁷ See Hamilton, *Handbook on the Pentateuch*, 251-58; Albert Vanhoye, S.J., *Old Testament Priests and the New Priest* (trans. J. Bernard Orchard, O.S.B.; Petersham: St. Bede’s, 1986 [orig. 1980]), 1-59; Aelred Cody, *A History of the Old Testament Priesthood* (AnBib 35; Rome: Pontifical Biblical Institute, 1969); de Vaux, *Ancient Israel*, 345-57.

- c. Ram of Ordination (8:22-25)
 - d. Basket of “Unleavened Bread” (8:26-27)
 - e. Wave Offering: before the Lord (8:28-29)
 - f. Sprinkling of Blood and Oil (8:30-31)
7. The Ordination Meal: they eat “*the flesh and the bread*” (8:31-35)

Inauguration of Aaronic High Priesthood (Lev 9-10)

1. First Sacrifices of Aaron and Sons (9:1-24)
2. Priestly Blessing: “Lifting up of hands” (9:22)
3. The “Fire” of Glory Cloud: acceptance of sacrifice (9:23-24)
4. The Revolt of Nadab and Abihu (10:1-3)
5. Rules for Priests (10:4-20)
 - a. “Rending” Vestments: priest dies/brings wrath upon the people (10:6)
 - b. Against Drinking “wine nor strong drink” while ministering (10:9)
6. Purpose of Priests:
 - a. Liturgy: to “distinguish between the holy and the common” (10:10)
 - b. Torah: to “teach” Israel the statutes of God (10:8-11)
7. The Priests as Sin Bearers: they “eat” the “sin [offering]” (10:16-20)

Laws of Cleanness and Uncleanness (Lev 11-15)¹¹⁸

1. Food Laws (kosher): Clean and Unclean Animals (11:1-47)¹¹⁹
 - a. Ethical: abstention from blood and violence
 - b. Aesthetic: appearance of unclean animals is repugnant
 - c. Theological: unclean animals associated with pagan cults are taboo
 - d. Hygienic: unclean animals are bad for human health
 - e. Morphological: unclean animals are anomalous/mixed categories
 - f. *Ecclesiological*: food laws separate Israel from Gentiles (cf. Acts 10)
2. Purification of Women (12:1-8; cf. Luke 2:22-24)
3. Skin Diseases (13:1-59)
4. The Cleansing of Leprosy (14:1-56)
5. Bodily Discharges (15:1-31)
 - a. Men’s Discharges (15:1-18)
 - b. Women’s Discharges (15:19-31)
6. Rationale for Laws: *liturgical*, not *moral* impurity (15:31)¹²⁰
 - a. Separation of Sons of Israel from “uncleanness”
 - b. Lest they die “*by defiling my Tabernacle*”

¹¹⁸ See Hamilton, *Handbook on the Pentateuch*, 259-70; cf. Jonathan Klawans, *Impurity and Sin in Ancient Judaism* (New York: Oxford University Press, 2000); Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* (London: Routledge & Kegan Paul, 1966); idem, “The Forbidden Animals in Leviticus,” *JSOT* 59 (1993): 3-23; Jacob Milgrom, “The Rationale for Biblical Impurity,” *Journal of Ancient Near Eastern Studies* 22 (1993): 107-111.

¹¹⁹ For a summary of suggested explanations, see Hamilton, *Handbook on the Pentateuch*, 261-63.

¹²⁰ Jacob Neusner, *The Idea of Purity in Ancient Judaism: With a Critique and Commentary by Mary Douglas* (Leiden: Brill, 1973), 20.

The Day of Atonement (Lev 16)¹²¹

1. The High Priest: only enters the Holy of Holies once a year (16:1-4)
 - a. He must wear the “holy linen coat”
 - b. He must wash with water
2. The Offering of the Bull as a Sin Offering, for “himself” (16:6)
3. The Two Goats: origin of the ‘Scapegoat’ (16:6-10)
 - a. One Goat “For the LORD” = a Sin offering
 - b. One Goat “For Azazel” = “sent away into the wilderness”
4. Aaron enters the Holy Place “in the cloud” of Incense (16:11-14)
5. Sacrifice of the Goat of the Sin Offering: to “make atonement” (16:15-19)
6. The Scapegoat: shall “bear all their iniquities” upon his “head” (16:20-22)
7. Second Washing and Offering of Burnt Offering for the People (16:23-28)
8. Day of Atonement: “you shall afflict yourselves” = do penance (16:29)

Later Jewish Tradition: The Miracle of the Scarlet Thread

1. The Priest tied “a thread of crimson wool” to the head of the Scapegoat.
2. The Priest tied a thread around the “throat” of the goat to be sacrificed.¹²²
3. The Goat was “delivered” to a Gentile (non-Israelite) to be ‘led away’;
4. Scarlet Thread: one half tied to rock before Goat is pushed over a cliff into valley.¹²³
5. How did they know the Goat had died?

Rabbi Ishmael says: Had they not another sign also?—*a thread of crimson wool was tied to the door of the Sanctuary and when the he-goat reached the wilderness the thread turned white*; for it is written, “*Though your sins be as scarlet they shall be white as snow*” (Isa 1:18).¹²⁴

[Jewish] tradition has it that when the sacrifice was fully accepted the scarlet-mark which the scape-goat had borne became white, to symbolise the gracious promise in Isa. 1:18 [“*Though your sins be as scarlet they shall be white as snow.*”], but *it adds that this miracle did not take place for forty years before the destruction of the Temple!*¹²⁵

Later Jewish Tradition: the Blood of Atonement

1. The priest did this quickly so as not to cause “terror” in the people.¹²⁶
2. Time of Jesus: there was no Ark, so blood sprinkled on “Foundation Stone.”¹²⁷
3. Blood “poured out” at the base of Altar; ran out side of mount into the river Kidron.¹²⁸

¹²¹ See Hamilton, *Handbook on the Pentateuch*, 271-280; Calum Carmichael, “The Origin of the Scapegoat Ritual,” *Vetus Testamentum* 50 (2000): 167-182; Gordan Wenham, *The Book of Leviticus* (NICTO: Grand Rapids: Eerdmans, 1979); de Vaux, *Ancient Israel*, 507-510.

¹²² Mishnah, *Yoma* 4:2.

¹²³ Mishnah, *Yoma*, 6:3-6.

¹²⁴ Mishnah, *Yoma* 6:8.

¹²⁵ Edersheim, *The Temple*, 249.

¹²⁶ Mishnah, *Yoma*, 5:1.

¹²⁷ Mishnah, *Yoma*, 5:2.

¹²⁸ Mishnah, *Yoma* 5:6.

The Holiness Code (Lev 17-27)¹²⁹

1. Laws of Sacrifice (Lev 17)
 - a. All sacrifices must be brought to the Tabernacle to be offered (17:-9)
 - b. You shall not eat the Blood: “the life (*nephesh*)... is in the blood” (17:10-16)
 - c. “It is *the blood* that makes atonement, by reason of the life”
2. Laws of Sexual Relations: these “defile” both the People and the Land (Lev 18)
 - a. Prohibition of Canaanite Sexual Practices
 - b. Incest
 - c. Sex during Menstruation
 - d. Adultery
 - e. Infant Sacrifice
 - f. Homosexual Intercourse
 - g. Bestiality
3. Ritual and Moral Holiness (Lev 19)
 - a. Leave something for “the poor and the sojourner” (19:9-10)
 - b. Just wages: shall not “remain with you all night” (19:13)
 - c. “*You shall love your neighbor as yourself*” (19:18)
 - d. Prohibition of augury and witchcraft (19:26)
 - e. Prohibition of Self-Mutilation and Tattoos (19:27-28)
 - f. Honor for the Elderly (19:32)
 - g. Gentleness towards “Strangers”; “*you shall love him as yourself*” (19:34)
4. Penalties for Violations of Laws (Lev 20)
 - a. Cursing Father or Mother: death penalty (20:9)
 - b. Adultery: death penalty (20:10)
 - c. Homosexual Intercourse: death penalty (20:13)
 - d. Bestiality: death penalty (20:15-16)
 - e. Sibling Incest: excommunication (20:17)
5. The Holiness of Priests (Lev 21)
6. The Holiness of Liturgical Utensils (Lev 22)
7. The Liturgical Year (Lev 23)¹³⁰
 - a. Sabbath: weekly feast (*Shabbath*)¹³¹
 - b. Passover: annual memorial of exodus (*Pesah*)
 - c. Unleavened Bread: memorial of exodus (*Mazzot*)
 - d. First Fruits: the first “sheaf” (*Omer*)
 - e. Pentecost: seven weeks after first fruits (Hb *Shebuoth*, “Weeks”; Gk *Pentecost*)
 - f. Trumpets: a day of rest, proclaimed with “trumpets” (*Shoferim*)
 - g. Day of Atonement: day of “covering” of sins (*Yom Kippur*)
 - h. Booths: memorial of life in the desert, living in “Tabernacles” (*Succoth*)

¹²⁹ See Hamilton, *Handbook on the Pentateuch*, 281-294; Menahem Haran, “Holiness Code,” *Encyclopedia Judaica* (16 vols.; ed. Cecil Roth; Jerusalem: Keter, 1971), 8:820-25; Yehezkel Kaufmann, *The Religion of Israel* (trans. M. Greenberg; Chicago: University of Chicago Press, 1960); Jacob Milgrom, “Blood,” *Encyclopedia Judaica* 4:1115-1116; de Vaux, *Ancient Israel*, 475-83; Moshe Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East* (Minneapolis: Fortress, 1995);

¹³⁰ See Alfred Edersheim, *The Temple: Its Ministry and Services* (repr.; Peabody: Hendrickson, 1994), 151-264; de Vaux, *Ancient Israel*, 475-483.

¹³¹ Sacrifice of the Bread of the Presence (Lev 24:5-8).

8. The Tabernacle (Lev 24)
 - a. The Perpetual Lampstand (24:-14)
 - b. The Golden Table of the Bread of the Presence (24:5-9)
9. Death Penalty for Blasphemy (24:10-23)
10. The Sabbatical Year and the Year of Jubilee (Lev 25)
11. Covenant Blessings for Obedience and Curses for Disobedience (Lev 26)
12. Votive Offerings (Lev 27)

The Liturgical Calendar

Regular Feasts

The Daily Sacrifice (*Tamid*) _____ Every Morning and Evening
 1. Old Testament:
 Morning and Evening Sacrifice
 (Exod 29:38-46; Num 28:1-8)

The Sabbath (*Shabbat*) _____ Friday Eve-Saturday Eve
 1. Day of Rest and Worship
 (Gen 1; Exod 20; 31:12-17; Lev 23:1-3; Num 28:9-10)

Spring Feasts

Passover (*Pesah*) _____ 14 Nisan
 1. Memorial of Passover
 (Exodus 12-13; Lev 23:4-5; Num 28:16; Deut 16:1-7)
 (March-April)

Unleavened Bread (*Hamazzot*) _____ 15-21 Nisan
 1. 7 Day Festival Following Passover
 (Exod 12-13; Lev 23:6-8; Num 28:17-25; Deut 16:8)
 (March-April)

First Fruits (*Bikkurim*) _____ 16 Nisan or
 1. Very First Sheaf of Ripe Barley
 (Lev 23:9-14; Deut 16:9-12; cf. Deut 26)
 1st Sunday after Sabbath

Pentecost (*Shebuoth*) _____ 6 Sivan (May-June)
 1. First Fruits of Grain Harvest
 (Exod 23:16; Lev 23:15-22; Num 28:26-31; Deut 16:9-12)
 (7 Weeks from First Fruits)

Fall Feasts

Trumpets (*Shoferim*) _____ 1 Tishri (Sept-October)
 1. Festival of New Moon
 (Lev 23:23-25; Num 29:1-6)

Day of Atonement (*Yom Kippur*) _____ 10 Tishri (Sept-October)
 1. Annual Atonement for Sin
 (Lev 16; 23:26-32; Num 29:7-11)

Tabernacles (*Sukkoth*) _____ 15-22 Tishri (Sep-October)
 1. Final Fall Harvest: Grapes, Olives
 (Exod 23:17; Lev 23:33-43; Num 29:12-39; Deut 16:13-15)

The Book of Numbers

Israel at Mount Sinai (Num 1-10)¹³²

1. The Census of the First Israelite Generation (Num 1)
2. The Order of the Twelve Tribal Camps (Num 2)
3. The Levitical Priesthood (Num 3-4)
 - a. Aaron: High Priest
 - b. Sons of Aaron: “priests” (*kohanim*)
 - c. Other Levites: ministers of the Tabernacle
 - d. Levites and “first-born sons” (3:11-13)
 - e. Exclusive nature of priestly ministry (3:10, 38)
5. Confession of Sins (Num 5:1-15)
6. The Trial of the Adulterous Woman (Num 5:11-29)
7. The Law of the Nazirite Vow (Num 6)
 - a. No drinking of wine
 - b. No cutting of hair
 - c. No defilement with a corpse
8. The Aaronic Benediction (Num 6:22-26)
9. The Offerings of the Twelve Tribes for the Tabernacle (Num 7)
10. The Consecration of the Levites (Num 8)
 - a. Laying of Hands on the Levites
 - b. Laying of Hands on the Sacrifices
 - c. Purpose: “to make atonement for the sons of Israel” (8:19)
 - d. Levitical ministry: from 25-50 years of age (8:23-25)
11. The Passover at Mount Sinai (Num 9)
12. The Departure from Mount Sinai (Num 10)

The Journey from Sinai to Kadesh (Num 11-12)¹³³

1. Complaining about the Manna; the Quail and the plague (Num 11:1-15, 31-35)
2. The Seventy Elders of Israel (Num 11:16-29; cf. Luke 10)
3. The Rebellion of Aaron and Miriam (Num 12)
 - a. The Humility of Moses (12:3)
 - b. Leprosy: akin to death; Miriam is “as one dead” (12:12)

Israel at Kadesh (Num 13-19)

1. The Spies sent into Canaan (Num 13)
2. The Rebellion of the Wilderness Generation (Num 14)
 - a. The Desire to “Go Back to Egypt” (14:3)
 - b. The Sentence of Death in the Wilderness (14:26-35; cf. 1 Cor 10)
3. Sacrificial Offerings (Num 15)
 - a. No Atonement for Deliberate Mortal Sin (15:27-31)
 - b. Tassels (*Tzit-tzit*): reminders of the commandments (15:37-41)
4. Korah’s Rebellion (Num 16)

¹³² See Hamilton, *Handbook on the Pentateuch*, 303-321; de Vaux, *Ancient Israel*, 358-71.

¹³³ See Hamilton, *Handbook on the Pentateuch*, 322-40.

- a. Levites desire “the priesthood” (16:10)
- b. The priestly privilege of offering Incense (16:18, 40)
- c. Aaron’s Censer and the power of the Priest (16:46-50; cf. Wis 18:20-29)
- 5. Aaron’s Staff the Sign of the Priesthood (Num 17)
- 6. The Priesthood: Duty and Privilege (Num 18)
 - a. The Priest shall “bear iniquity”; he is the ‘sin-bearer’ (cf. Isaiah 52-53)
 - b. The Priesthood as a gift: “I give your priesthood as a gift” (18:7)
 - c. The Privilege to eat of the Sacrifices
 - d. The Priest has “no portion” or “inheritance” (Num 18:20; cf. John 13; Acts 8)
- 7. The Ceremony of the Red Heifer (Num 19)

The Journey from Kadesh to Moab (Num 20-21)¹³⁴

- 1. The Waters of Meribah: Moses strikes the Rock (Num 20)
 - a. Moses sentenced to die outside the Promised Land: Why?
 - b. The Death of Aaron
- 2. The Bronze Serpent (Num 21; cf. John 3)
- 3. The Journey to Moab (Num 21)

Israel at Moab (Num 22-36)

- 1. Balaam’s First Oracle (Num 22)
- 2. Balaam’s Second Oracle (Num 23)
- 3. Balaam’s Third Oracle (Num 24)
 - a. The Star shall Rise out of Jacob (24:17)
 - b. The king shall “crush the head” of Moab
- 4. Israel’s Sin at Baal-Peor (Num 25)
 - a. Priesthood of Phinehas, son of Aaron
 - b. What was the Sin of Zimri and Cozbi?¹³⁵
- 5. Another Census of Israel (Num 26)
- 6. The Daughters of Zelophehad (Num 27)
- 7. The Liturgical Feasts (Num 28-29)
- 8. The Keeping of Vows (Num 30)
- 9. War against Midian (Num 31)
- 10. Conquest and Division of Trans-Jordan lands (Num 32)
- 11. Stages of Israel’s Journey from Egypt (Num 33)
- 12. Borders of the Land of Canaan (Num 34)
- 13. Cities for Levites, Cities of Refuge (Num 35)
- 14. The Inheritance of Married Women (Num 36)

¹³⁴ Hamilton, *Handbook on the Pentateuch*, 341-64; Roland de Vaux, *The Early History of Israel* (Philadelphia: Westminster, 1978), 551-67;

¹³⁵ See Hamilton, *Handbook on the Pentateuch*, 350-52, following Jacob Milgrom, *Studies in Levitical Terminology*, Vol. 1, *The Encroacher and the Levite: the Term ‘Aboda* (Berkeley: University of California Press, 1970), 48-49; cf. also de Vaux, *The Early History of Israel*, 569.

The Book of Deuteronomy

Moses Introductory Sermon on Plains of Moab (Deut 1-4)¹³⁶

1. Deuteronomy: based on the Greek title of the book in the Septuagint¹³⁷
 - a. “Second” (*deuteros*)
 - b. “Law” (*nomos*)
2. Setting of Deuteronomy:
 - a. On the plains of Moab, before crossing the Jordan River (1:1)
 - b. Moses “undertook to explain this law” (1:5)
3. Remembering Mount Horeb and Israel’s Refusal to Enter the Land (1)
 - a. Appointment of Heads of Tribes
 - b. Selection of Twelve Spies for Twelve Tribes (1:23)
 - c. “The LORD God bore you, as a man bears his son” (1:31)
4. Remembering the Years in the Wilderness (2)
 - a. Moses’ Prohibition from Entering the Land
5. Moses’ Commands to Remember the Law (4)
 - a. The Commands and Remembering Baal-peor (4:1-8)
 - b. The “Ten Words”: God’s “Covenant” at Horeb (4:13)
 - c. Prophecy of Idolatry, Exile, and Redemption (4:25-30)

Recapitulation of the Sinai Law (Deut 5-11)¹³⁸

1. The Ten Commandments (5)
2. The Shema: “Hear, O Israel” (6:1-4)
 - a. Monotheism: “the LORD is One”
 - b. Covenantal: “you shall *love* the LORD your God”
3. The Seven Nations of the Promised Land and the Threat of Idolatry (7:1-11)
4. The Testing in the Wilderness and the Temptation os of Wealth (8)
 - a. Purpose of Wilderness: to “humble” and “test” Israel
 - b. To teach Israel: “*Man does not live by bread alone*” (8:3)
 - c. Divine Pedagogy: “as a man disciplines his son, so God disciplines you” (8:5)
 - d. Consequences of being “Rebellious against the LORD” (9)
5. The Two New Tables (10:1-11)
6. The Essence of the Law (10:17-22; cf. Exod 34:6-9)
 - a. What does God require? Fear, love, and serve the LORD
 - b. The “Love” of God for his People
 - c. Circumcision of the Heart: “circumcise the foreskin of your heart” (10:16)
7. Deuteronomic Covenant: sealed on two mountains (11:26-32; cf. 27:1-8)
 - a. Mt. Gerizim: blessing (6 tribes)
 - b. Mt. Ebal: curse (6 tribes)

¹³⁶ See Hamilton, *Handbook on the Pentateuch*, 367-89; cf. de Vaux, *The Early History of Israel*, 555-60; R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), 635-62; D. J. McCarthy, *Treaty and Covenant* (Analecta Biblica 21; Rome: Pontifical Biblical Institute, 1978); Gary J. Millar, *Now Choose Life: Theology and Ethics in Deuteronomy* (New Studies in Biblical Theology; Downer’s Grove: InterVarsity, 1999).

¹³⁷ See Hahn, “Deuteronomy,” *Catholic Bible Dictionary*, 214-18.

¹³⁸ See Hamilton, *Handbook on the Pentateuch*, 390-401.

The Deuteronomic Laws (12-26)

1. Establishment of One Central Sanctuary (12:1-14)
 - a. All Sacrifices to be carried out in One Place
 - b. Note: *no explicit mention of Jerusalem by name*
2. Dealing with False Prophets (13)
3. Food Laws and Tithing (14)
4. The Sabbatical Year (15)
 - a. “The poor will never cease out of the land” (15:11)
 - b. Seventh Year Release of Hebrew Slaves (15:12-18)
5. The Israelite Liturgical Feasts (16)
6. The Mosaic ‘Inquisition’ (17:1-13)
7. Laws for the King (17:14-20)
8. The Levites: the LORD is their inheritance (18:1-8)
9. The New Moses: prophet “like Moses” (18:15-22)
10. Cities of Refuge (19)
11. Concerning Herem Warfare (20:1-20)
12. Various Laws (21-22)
 - a. Execution of the Rebellious Son (21:18-21)
 - b. Cursed is he who hangs on a Tree (21:22-23)
 - c. Against Transvestitism (22:5)
 - d. Penalty for Adultery (22:22-23)
 - e. Penalty for Fornication (22:28-29)
13. Usury Prohibited for Israelites, Permitted for Gentiles (23:19-20)
14. Permission to Divorce (24:1-4; cf. Matt 19:1-10)
15. Care for the Orphan, Widow, and Stranger (24:17-22)
16. Laws of Levirate Marriage: duty to a brother’s widow (24:5-10)
17. First fruits and Tithes (26)

Blessings and Curses (Deut 27-30)

1. The Covenant Ceremony (27)
2. Covenant Blessings and Curses (27)
3. Deuteronomic Law written on tablets at Mt. Ebal (27:1-8)
4. Blessings for Obedience (28)
5. Curses for Disobedience (28-29)
6. Deuteronomy is “*another covenant*”: in addition to Sinai (Deut 29:1)
7. Exhortation to Choose Life (30:1-4)
 - a. The Exile and Restoration of Israel
 - b. Two Choices: “Life” and “Death”; “*choose life!*”

Moses’ Farewell (Deut 31-34)

1. Deuteronomy: a “witness against” Israel; placed “beside” the Ark (31:24-29)
2. The Commissioning of Joshua (31:1-23)
3. The Song of Moses (31-32)
4. The Final Blessing of Moses (33)
5. The Death of Moses (34)

Capital Punishment in Deuteronomy: Which of the 10 Commandments?

1. False prophecy (Deut 13:1-6; 18:20-22)
2. Individual and Corporate Idolatry (Deut 13:7-18; 17:1-7)
3. Disregard for Priests (Deut 17:12)
4. Murder (Deut 19:11-13)
5. False Witness in Court (Deut 19:15-21)
6. Rebellious Son (Deut 21:18-21)
7. Fornication and Adultery: Why the exceptions? (Deut 22)
8. Kidnapping (Deut 24:7)
9. Sabbath Breaking and origin of *Tzit-tzit* (Num 15; cf. Exod 31)
10. Which two commandments are missing from the list?

The Question of *Herem* War and Deuteronomical Concessions ¹³⁹

1. Why does God command the Israelites to slaughter the Canaanites?
 - a. *Herem* Warfare
 - b. Also known as the “ban” (*herem*)
2. Divine Condescension:
 - a. Original Plan: “A Kingdom of Priests” (Exod 4:22; 19:6)
 - b. After the Golden Calf: Destroy Altars and Make No Covenant (Exod 34:11-16)
 - c. After the Plains of Moab: Drive out the Inhabitants and Destroy Altars (Num 33:50-56)
 - d. Deuteronomy: utterly destroy inhabitants of the land (Deut 7:1-11; 12:29-31; 20:10-18; Josh 6:17)
3. Why the Ban? Idolatry.
 - a. Ban *could be applied to Israelite idolators* as well (Deut 13:12-18)

The Israelites practiced *herem* warfare, in which whole cities and their inhabitants were devoted to destruction... This holy war was a concession of the Deuteronomical covenant, announced after the Israelites had twice lapsed into idolatrous worship during the wilderness period; its stern provisions were necessary because God knew that otherwise his people were too weak to resist the attraction of Canaanite idolatry.¹⁴⁰

4. Deuteronomy as a Concessionary Covenant
 - a. Laws that are “not good” and which “do not give life” (Ezekiel 20)
 - b. Divorce and Hardness of Heart (Deut 24:1-4; cf. Matt 19:1-10)

¹³⁹ For further reading, see esp. Hahn, *Kinship by Covenant*, 62-92, on the nature of the Deuteronomical Covenant. On *herem* war, see also Hamilton, *Handbook on the Pentateuch*, 421-23; T. Longman and D. G. Reid, *God is a Warrior* (Studies in Old Testament Biblical Theology; Grand Rapids: Zondervan, 1995); P. C. Craigie, *The Problem of War in the Old Testament* (Grand Rapids: Eerdmans, 1976). On the particular precept regarding holy war, see also St. Thomas, *Summa Theologica*, I-II, Q. 105, Art. 3., “Whether the Judicial Precepts Regarding Foreigners were Framed in a Suitable Manner?”

¹⁴⁰ “War and Warfare,” *Catholic Bible Dictionary*, 946-47.

Old Testament Timeline¹⁴¹

Creation to the Patriarchs

Creation-2000 B.C.	Primeval History (Genesis 1-11)
ca. 2000	Abraham
ca. 1900	Isaac
ca. 1850	Jacob and Twelve Sons

Exodus to the Judges

ca. 1446	Moses and Exodus from Egypt (cf. 1 Kgs 6:1)
ca. 1406	Joshua and 12 Tribes arrive in Promised Land
ca. 1350-1050	Time of Judges (Samson, Gideon, etc.)

The United Kingdom

1050-1010	King Saul
1010-970	King David
970-930	King Solomon
966	Solomon begins building the Temple (1 Kgs 6:1)

The Divided Kingdom

930	Kingdom Divided: <ul style="list-style-type: none"> a. Southern Kingdom: 'Judah' b. Northern Kingdom: 'Israel'
722	Assyrian Exile: 10 Northern Tribes of Israel
586	Babylonian Exile: <ul style="list-style-type: none"> a. 2 Southern Tribes of Judah b. Destruction of Jerusalem Temple

Return from Exile

538	Edict of Cyrus: Judean Exiles Return
520-515	Rebuilding of Jerusalem Temple (Second Temple period)
445	Rebuilding of Jerusalem Walls

Maccabean Period

167	Antiochus IV Epiphanes outlaws Judaism
164	Judah Maccabee rededicates Temple
63	Romans seize control of the Holy Land

¹⁴¹ Adapted from *Catholic Bible Dictionary* (ed. Scott Hahn; New York: Doubleday, 2009), 981.

The 3 Stages of the Mosaic Covenant

1. Sinaitic Covenant

Priests

Moses
Aaron
12 Tribes of Israel
(Exod 12, 19-20, 24)

Law

10 Commandments
Book of the Covenant

(Exod 20, 21-23)

Sacred Place

Mt. Sinai (Top)
Tabernacle
(Exod 24-27, 37-40)

Sign

12 Pillars
2 Tablets
Ark of the Covenant

(Exod 20, 24-25)

Sacrifices/Sacred Meals

Passover
Theophanic Covenant Meal
General sacrifices

(Exod 12-13, 24, 25)

2. Levitical Covenant

Moses
Aaron and Levites
(12 Tribes demoted)
(Exod 32)

10 Commandments
Book of the Covenant
Book of Leviticus

(Lev 1-27)

Mt. Sinai (Bottom)
Tabernacle
(Exod 34)

2 New Tablets
Ark of the Covenant

(Exod 34)

Passover
Bread of Presence
Levitical Sacrifices
1. Burnt Offering
2. Bread Offering
3. Peace Offering
4. Sin Offering
5. Guilt Offering
Levitical Food Laws
(Leviticus 1-7, 11)

3. Deuteronomistic Covenant

Moses
Aaron and Sons
(Levites demoted)
(Num 25)

10 Commandments
Book of the Covenant
Book of Leviticus
Book of Deuteronomy
(Deut 1-34)

Mt. Ebal and Mt. Gerizim
Tabernacle
(Deut 11, 27-29; cf. Exod 15)

2 New Tablets
Ark of the Covenant
Tablets of Deuteronomy
(Deut 27, 31)

Passover
Bread of the Presence
Levitical sacrifices
1. Burnt Offering
2. Bread Offering
3. Peace Offering
4. Sin Offering
5. Guilt Offering
Levitical Food laws