



# Reconstruction

The Deep Roots of Early Christian Theology

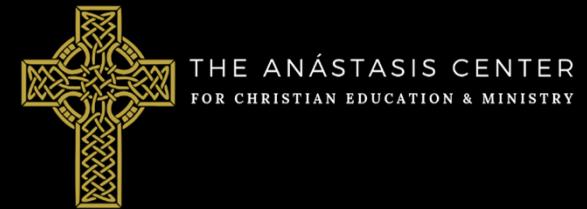
The background of the title section is a dark, atmospheric photograph of a large tree. The tree's trunk is thick and textured, with many roots exposed at the base, some of which are quite long and spread out. The lighting is low, creating deep shadows and highlighting the rough bark and the intricate patterns of the roots. The overall mood is one of ancient history and depth.



# Reconstruction

## The Deep Roots of Early Christian Theology

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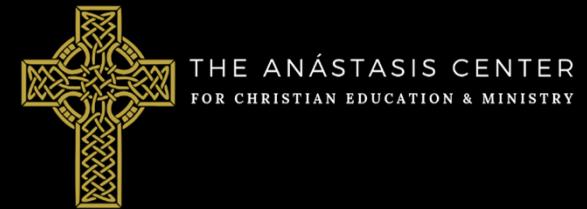


# Qumran: A Proto-Christian Sect and What It Means for Jewish- Christian Relations

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# Qumran: A Proto-Messianic Sect and What It Means for Mosaic- Messianic Relations

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# Outline

- One or Two Covenants?
- The Dead Sea Scrolls and Qumran
- The Sinai Covenant as Medical Treatment
- The Sinai Covenant and the Sanctuary

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# One or Two Covenants?

- Post-Holocaust sensitivity
- Two covenants
  - Christianity = saving Gentiles
  - Judaism = saving Jews (as an ethnicity)
- One covenant
  - Sequential, closed supercessionism?
  - Open supercessionism?

# One or Two Covenants?

- Two Covenants?
- Paul as missionary in Romans 9 – 11
  - “The irony of [the two covenant theory] is that the late twentieth century, in order to avoid antisemitism, has advocated a position (the non-evangelization of Jews) *which Paul regards precisely as antisemitic.*”
  - N.T. Wright, *The Climax of the Covenant*, p.253

# One or Two Covenants?

- Land of Israel = for Jews only?
- State of Israel = Biblical Israel?
- Palestinians = no land rights?
- Temple = ?
- Muslim Dome of the Rock = ?

# One or Two Covenants?

- See:
  - Sarah Eekloff Zylstra, “How Should Christians Disagree? Messianic Jews and Palestinian Christians Try a New Model,” *Christianity Today*, Feb 25, 2016
  - Christopher Wright, *Introducing the Larnaca Statement*, Feb 25, 2016

# One or Two Covenants?

- Supercessionism: The church “replaces” or “displaces” Israel?
  - How we speak, preach, etc.
    - Jesus vs. the Pharisees
    - Paul vs. the Judaizers
    - Luther vs. the Catholics
    - Grace vs. works? What about election?
  - Does “new covenant” mean “replacement”?
  - Must Jewish people be landless?
  - Is the church now Gentile?
  - In the reading of the Old Testament?
  - In the reading of the New Testament?

# One or Two Covenants?

- Supercessionism?
  - Paul contrasts Sinai covenant and faith in Jesus in some sense (Rom.1 – 8)
    - Not as works vs. mercy
    - But as clinic vs. cure
  - Paul makes care for those in Judaism a matter of Christian ethics (Rom.9 – 11)
    - Outreach to Jew and Gentile alike continues
    - God may have ongoing work through Judaism's history and revelation but not through a Zionist ethno-state
  - Paul gives Jewish Christian tradition a place of honor in the church (Rom.14 – 15)

# Outline

- One or Two Covenants?
- The Dead Sea Scrolls and Qumran
- The Sinai Covenant as Medical Treatment
- The Sinai Covenant and the Sanctuary

# The Dead Sea Scrolls and Qumran

- Hebrew manuscripts dating to 335 BCE – 100 AD
  - Multiple caves
- Apparently from more than one community
  - Essenes at Qumran Community
  - Jews fleeing Jerusalem, deposited scrolls 66 – 70 AD

# The Dead Sea Scrolls and Qumran

- Hebrew Isaiah manuscript dating back to 335 – 122 BCE
- Among scrolls discovered in 1947 by Bedouin shepherds
- 7.34 meters long; one of two complete copies in Cave 1
- Affirms the Hebrew Masoretic (and Greek Septuagint mostly)

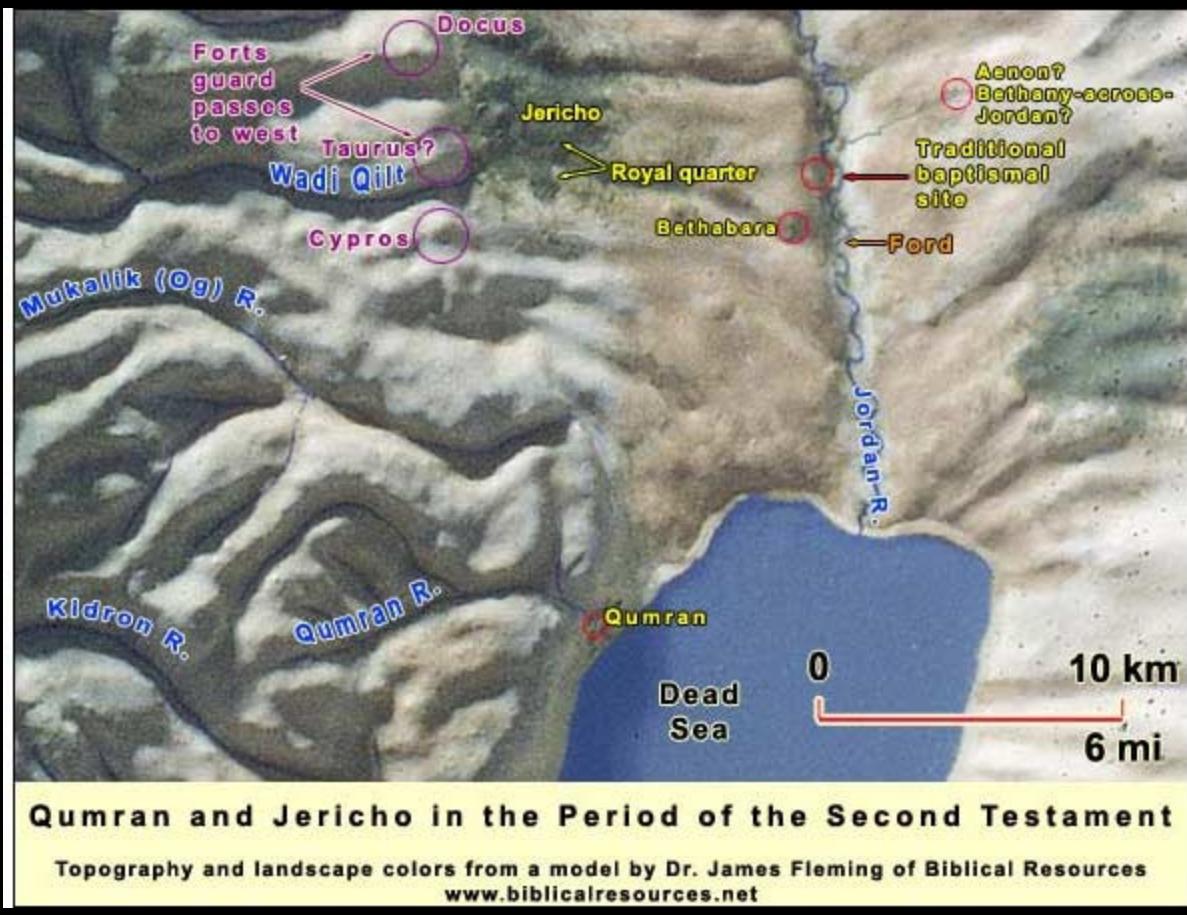


# Qumran Caves 4 and 5



# The Qumran Community

- Defensible
- Access to fresh water and places to store water runoff

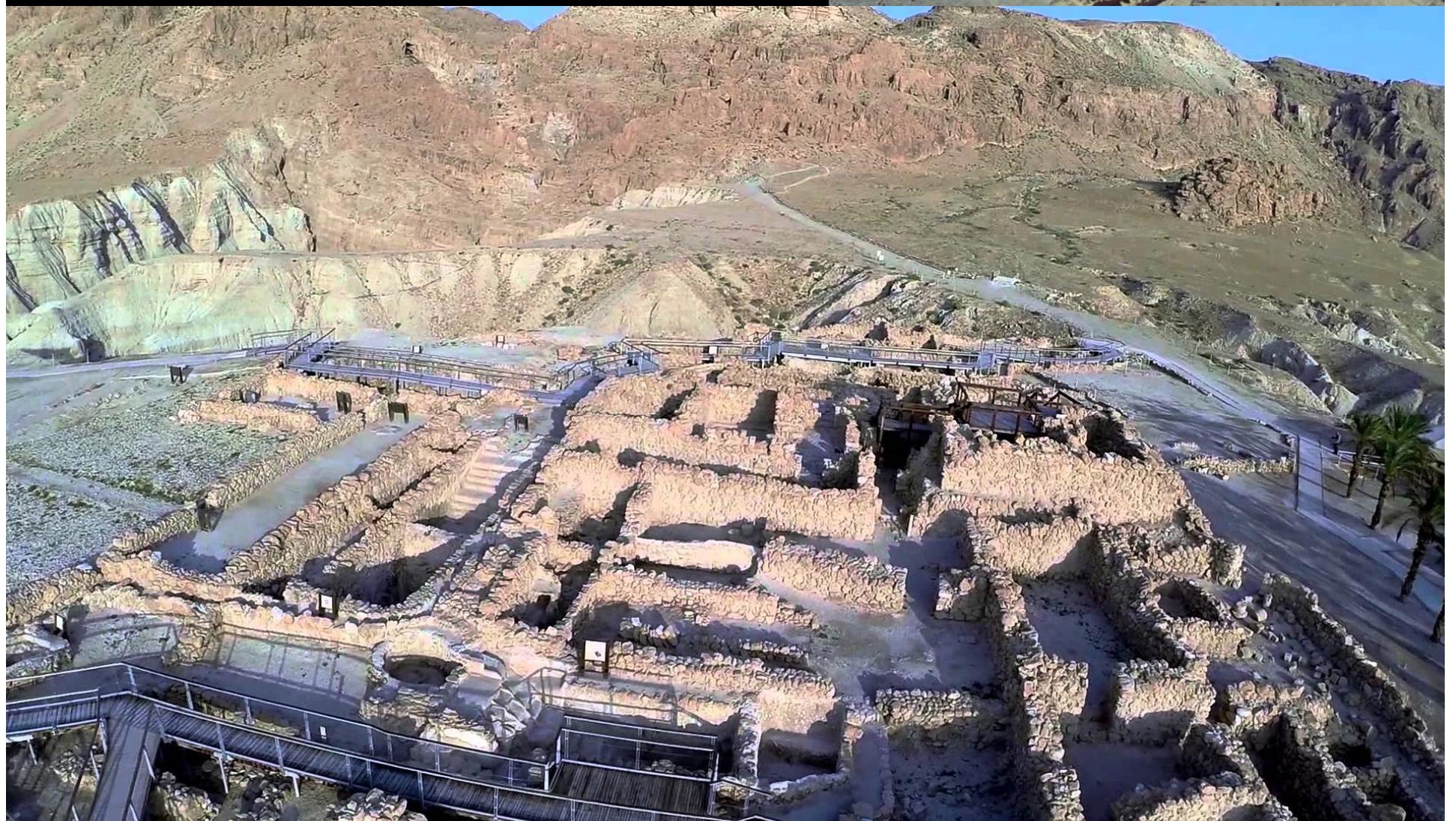


# The Qumran Community

- Essenes moved there between 130 – 100 BCE?
- Population: 4,000 (*Josephus, Apion 2:108*)
- Previously occupied before that



# The Qumran Community



# The Qumran Community



# The Community Rule

- “The community described in the Community Rule (as opposed to that in the Damascus Document) offered no animal sacrifices... Building on this, and piecing together the ideology of the movement from hints and statements, we reach the clear conclusion that at least one branch regarded itself not just as the true Israel but as the true Temple.”
  - N.T. Wright, *The New Testament and the People of God*, p.205 citing Josephus, *Antiquities* 18:18 – 19

# The Community Rule

- “And when these become members of the Community in Israel according to all these rules, they shall separate from the habitation of ungodly men and shall go into the wilderness to prepare the way of Him; as it is written, prepare in the wilderness the way of [the Lord], make straight in the desert a path for our God.”
  - 1QS 8:12 – 14

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  - 1QS 8:12 – 14

Isaiah 40:3

# The Community Rule

- “For it is by the Spirit of the true counsel of God that are atoned the paths of man, all his iniquities, so that he can look at the light of life. And it is by the holy Spirit of the community, in its truth, that he is cleansed of all his iniquities. And by the Spirit of uprightness and of humility his sin is atoned. And by the compliance of his soul with all the laws of God his flesh is cleansed by being sprinkled with cleansing waters and being made holy with the waters of repentance.”
  - 1QS 3:6 – 9

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**Isaiah 11:2; 59:20 – 21**

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Jeremiah 31:31 – 34

# The Community Rule

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  - 1QS 3:6 – 9

Ezekiel 36:26 – 36

# The Community Rule

- “No man shall walk in the stubbornness of his heart so that he strays after his heart and eyes and evil inclination, but he shall **circumcise in the Community the foreskin of evil inclination** and of stiffness of neck that they may lay a foundation of truth for Israel, for the Community of the everlasting Covenant.”
  - 1QS 5:4 – 6

Deuteronomy 30:6

# The Community Rule

- Qumran (1QS) attests to one covenant in earlier and later modes
  - Representational, for the sake of the rest of Israel: “that they may lay a foundation of truth for Israel”
  - Fulfillment of God’s covenant promises for a cure for the corruption of sin
  - Covenant narrowed
  - Open, not closed
  - “Supercessionist” in an open sense?

# Biblical Israel

- Historical development of “covenant narrowing” for the sake of others: The chosen family of Genesis
  - Abraham and Sarah, but for the sake of Adam and Eve and therefore Pharaoh (Gen.12), Lot (Gen.14), Hagar (Gen.16), Abimelech (Gen.21), etc.
  - Isaac, not Ishmael, but for Ishmael (Gen.25) and Abimelech (Gen.26)
  - Jacob, not Esau, but for Esau (Gen.33)
  - Jacob’s twelve sons
    - Judah as “inclusive father”, for Canaanites like Tamar (Gen.38)
    - Joseph as “gardener of Eden,” for the sake of “the whole world” (i.e. region; Gen.41:57), and “the little ones” of both Israel (Gen.47:12) and Egypt (Gen.47:24)

# Biblical Israel

- Historical development of “covenant narrowing” for the sake of others: Exodus and the Passover Lamb
  - Passover Lamb represented “firstborn son of Israel and firstborn son of God” (Ex.4:22; 12:1 – 13)
  - “Mixed multitude” joined Israel for the Exodus (Ex.12:38)
    - Caleb was a Canaanite, a Kenizzite (Num.\*\*)
    - Anticipated by Moses’ wife Zipporah, and her father Jethro, who were Midianites

# Biblical Israel

- Historical development of “covenant narrowing” for the sake of others: Moses and the Sinai covenant
  - Moses mediated the Sinai covenant (Ex.32 – 34)
  - Israel commanded to be good neighbors to non-Israelites (Lev.19:33 – 37; 24:17 – 22; Dt.15:11; 24:14 – 22)
  - Midianite girls joined Israel after a Midianite attack (Num.31:18; cf.25:1 – 18)
  - Rahab the Canaanite and her household joined Israel (Josh.2, 6)
  - The Gibeonites joined Israel as “servants of the sanctuary” (Josh.9 – 11)
  - Ruth the Moabitess joined Israel as “mother” of David (Ruth 4:18 – 22)

# Biblical Israel

- Historical development of “covenant narrowing” for the sake of others: David and the Davidic covenant
  - David was anointed king (1 Sam.16) during the reign of King Saul
  - David gathered a following (1 Sam.21 – 22)
  - David won the tribe of Judah (2 Sam.2:1 – 7)
  - David won all the tribes (2 Sam.5:1 – 5)
  - God committed to David’s lineage (2 Sam.7)
  - The Northern Kingdom of Israel left the Southern Kingdom of Judah and the Davidic monarchy (1 Ki.12), eventually became the Samaritans (2 Ki.17)
  - Southern Kingdom of Judah exiled to Babylon (2 Ki.24 – 25)

# Biblical Israel

- Historical development of “covenant narrowing” for the sake of others: The heir of David
  - Promised Israel and the world (Ps.2, 8, 72, 110, 144)
  - Promised the restoration of Israel and the world (Isa.9:1 – 6; 11:1 – 10), including the conversion of Egypt and Assyria (Isa.19), and the Gentiles along with their kings (Isa.60 – 66) even changing Moses’ limits (Isa.56:3 – 8)
  - Promised the restoration of Israel, including the Edomites (Am.9:11 – 15)
  - Israel will share the land with foreigners (Ezk.47:21 – 23); some Gentiles will become priests and Levites (Isa.66:21)
  - Will God Himself be David’s heir (Ps.110, Isa.9 – 11, 53, 59, 61; Dan.7; Zech.9 – 14)?

# Outline

- One or Two Covenants?
- The Dead Sea Scrolls and Qumran
- The Sinai Covenant as Medical Treatment
- The Sinai Covenant and the Sanctuary

# The Sinai Covenant as Medical Treatment

- God was “accustoming man to bear His Spirit and to hold communion with Him... He adjusted the human race to an agreement with salvation.”
  - Irenaeus of Lyons (130 – 202), *Against Heresies* 4.14.2

# The Sinai Covenant as Medical Treatment

- “Place and time and age and season and the like are the subjects of a physician's scrutiny; he will prescribe medicines and diet, and guard against things injurious, that the desires of the sick may not be a hindrance to his art. Sometimes, and in certain cases, he will make use of the cautery or the knife or the severer remedies; but none of these, laborious and hard as they may seem, is so difficult as the diagnosis and cure of our habits, passions, lives, wills, and whatever else is within us, by banishing from our compound nature everything brutal and fierce, and introducing and establishing in their stead what is gentle and dear to God...

# The Sinai Covenant as Medical Treatment

- “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law... All these are a training from God for us, and a healing for our weakness, restoring the old Adam to the place whence he fell, and conducting us to the tree of life, from which the tree of knowledge estranged us, when partaken of unseasonably, and improperly.”
  - Gregory of Nazianzus (329 – 389), *Oration 2.18, 23, 25*

# The Sinai Covenant as Medical Treatment

- “In visible things, where a prince goes to stay, if it should happen that that house contains anything that is not clean, it is put to rights, and much cleaning takes place, and sweet odours are poured out; how much more does the house of the soul, in which the Lord rests require cleaning, that He may be able to enter in and rest there, who is without spot or blemish! In such a heart God and the whole church of heaven rests.”
  - Macarius of Egypt (4<sup>th</sup> or 5<sup>th</sup> century), *Homily 15.45*

# The Sinai Covenant as Medical Treatment

- “Moses came, but he could not bestow a complete cure. Priests, gifts, tithes, sabbaths, new-moons, washings, sacrifices, burnt offerings, and every other righteousness, was performed under the law, and the soul could not get cured and cleansed from the unclean issue of bad thoughts. Every righteousness of the soul was unavailing to heal man, until the Saviour came, the true Physician, who cures without cost, who gave Himself a ransom for mankind. He alone accomplished the great, saving deliverance and cure of the soul. He set it free from bondage, and brought it out of darkness, glorifying it with His own light. He dried up the fountain of unclean thoughts that was in it. Behold, it says, the Lamb of God, that taketh away the sin of the world.”
  - Macarius of Egypt (4th or 5th century), *Homily 20.6*

# The Sinai Covenant as Medical Treatment

- “After Moses, Prophets were sent to cure Israel, but in their healing office they lamented that they were not able to overcome the disease... The wounds of man’s nature pass our healing... The evil is irretrievable by us, and needs thee to retrieve it. The Lord heard the prayer of the Prophets. The Father disregarded not the perishing of our race; He sent forth His Son, the Lord from heaven, as healer...”
  - Cyril of Alexandria (376 – 444), *Lecture 12.6 – 8*

# The Sinai Covenant as Medical Treatment

- Is this the correct way to look at the Sinai covenant?
- Penal substitution advocates:
  - View the Sinai covenant as God demonstrating retributive justice for violations of His law, prior to showing mercy through Christ
  - Assert that Israel's role was to receive the commandments and absorb divine punishment
  - Tend to be suspicious of good works and human effort as if that was Jewish
  - Assume God's relation to Israel in the Sinai covenant (Ex.19ff.) demonstrated God's character more than God's relation to people in Genesis

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: Moses
  - Human beings as uncooperative patients: corrupted and further corruptible (Gen.3 – 4; 6:5 – 6; 8:21)
  - Abraham and Sarah as a “new Adam and Eve”
    - Creational blessing, garden land, mountain of worship
    - Restoration of brotherhood: Lot and Abram
    - Restoration of marriage: oneness of body and belief; circumcision as cutting away male privilege; new creation
    - Restoration of parenting: releasing children to God
  - Israel and God’s wisdom (Dt.4:1 – 8; Pr.1:8)
  - Israel as scribe of the heart (Dt.6:4 – 8; Pr.3:3; 7:3)
  - Israel and “circumcision of heart” (Dt.10:16)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: Moses
  - Israel, too, will fail (Lev.26 – 27; Dt.28 – 29)
  - God needs to remove the venom from human nature
    - Ancient serpent in the garden who infected humanity with lies in Gen.3:1 – 7
    - Serpent as the power of Pharaoh over the first generation of Israelites in Ex.7:8 – 13
    - Serpent as the power within the second generation of Israelites in Num.21:4 – 7
  - God needs to provide the “circumcised heart” (Dt.30:6) to restore Israel’s human nature (Lev.26:41) and restore Israel from exile (Dt.30)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: The Prophets
  - Israel will fail and is failing (Josh.24; Jdg.21; 2 Sam.22 – 24; 2 Ki.24 – 25)
  - Israel needs the new heart and spirit (Ps.51:9 – 11; Isa.59:20 – 21; Jer.4:4; 9:25 – 26; 17:1 – 10; 31:31 – 34; Ezk.11:18; 36:26 – 36; 37:1 – 14)
  - The commandments of Sinai are failing (Hab.1:4) but God's people will nevertheless live by faith (Hab.2:4)
  - God will send sin away (Isa.53:10 – 12; 59:20 – 21; Mic.7:19)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: The Writings
  - The heir of David will bring healing (Ps.107:20) by producing the new heart and spirit (Ps.51:9 – 11; 119:32)
  - The heir of David will be the true scribe of the heart (Pr.1:8; 3:3; 7:3) and write faithfulness there when no one else succeeded (Pr.20:9)
  - The heir of David will remove our uncleanness and be faithful to God (Job 25:4; cf.Gal.4:4)
  - The heir of David will transfigure his human nature through ordeal (e.g. Dan.6) and rise above the beasts (Dan.7:1 – 14)
  - The heir of David will sit on “the throne of the Lord” (1 Chr.29:23) and restore Israel from exile (2 Chr.36)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group
- Consequences: Slow for humanity
  - Mortality and exile for Adam and Eve was a mercy (Gen.3:21 – 24); God condemned sinfulness through mortality (Rom.5:12 – 21; 8:3)
  - Cain further corrupted his humanity (Gen.4:11)
  - Humanity's pollution of the land (Gen.4:8 – 16)
- Consequences: Accelerated under Sinai covenant
  - "A covenant of death" accelerated consequences (Ex.32; Isa.45:7; 2 Cor.3:7)
  - Death penalty for forsaking the covenant
  - Rebellious sons alienated from the land (Dt.21:22 – 23)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: Paul
  - *The Sinai covenant helped Jews diagnose human nature (Rom.7:14 – 25) and document the condition as “the oracles of God” (3:2; 9:4 – 5)*
  - Jesus’ faithfulness is God’s covenant righteousness as Israel and for Israel (Rom.3:21 – 26), because Jesus alone killed the corruption of sin (6:6), condemning it (8:3 – 4), circumcising his heart by the Spirit (2:28 – 29) and fulfilling the covenant (10:4)
  - Jesus is the true Passover, because he cleansed his personal body and cleanses his corporate body (1 Cor.5)
  - Jesus is the true scribe of the heart, who writes on our hearts (2 Cor.3 – 5)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: Matthew
  - Jesus saves his people from sin (Mt.1:21), which is Israel's hope
  - Jesus retold Israel's origin story, succeeding where they failed
    - Out of Egypt (Mt.2)
    - Water (Mt.3:13 – 17)
    - Wilderness temptation (Mt.4:1 – 11)
    - Comes to a mountain (Mt.5 – 7)
    - Ten words of deliverance (Mt.8 – 9)
    - Starts claiming the inheritance, gathers Israel (Mt.10 – 12)
  - *Thus, Israel's partnership with God was important and they cooperated partially, and hoped for more*

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: Matthew
  - Jesus, heir of David, succeeded where David failed (Mt.14 – 28)
    - Anointed king, then defeated a Goliath in the wilderness (Mt.3:13 – 4:11) by not lustng from high places
    - Formed a new kingdom under another's reign (Mt.12:1 – 6)
    - Took 5 loaves and gave back 12 baskets, reversing and surpassing David's act in the sanctuary (Mt.14:13 – 21)
    - Took 7 loaves and gave back 7 baskets, completely overwhelming king and temple imagery (Mt.15:29 – 39)
  - Jesus is building the new temple-people as the new cornerstone (Mt.21:1 – 42; cf. 5:13 – 16; 24:1 – 25:46)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: Matthew
  - Jesus, heir of David, delivered people out of sin like the Passover lamb out of bondage (Mt.26 – 28)
    - King David, pre-enthronement, already saw himself in “Passover lamb” imagery because he was delivering people into a new kingdom (Ps.34:6 – 7, 19 – 22)
    - Jesus diagnosed the heart (Mt.15:18 – 20; 19:4, 8) like David did (Ps.51:9 – 11)
    - Jesus transfigured his human nature more fully than what Moses and Elijah experienced with God (Mt.17:1 – 13), as David spoke of faces not being ashamed (Ps.34:5)
    - Jesus produced the new heart (Mt.19:4, 8) as the re-genesis (19:28) in his own body (26:26 – 46) for all (28:16 – 20)
    - *Jesus “filled to the full” the stories of Israel and David*

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: Peter
  - Jesus makes us partakers of the divine nature (2 Pet.1:4), cleansing us from sinful desires (1:4) and sin itself (1:9)
  - Jesus cleansed his own human nature, as exemplified by his transfiguration (1:16 – 18)
  - *Jesus secures the Spirit's prophetic words [i.e. the Hebrew prophets] even more surely (1:19 – 21)*
  - Beware corrupt desires and those who indulge them (2:1 – 22) who “are slaves of corruption, for whatever overcomes a person, to that he is enslaved” (2:19)
  - Jesus’ return will set creation free through fire (3:1 – 13), except those who scoff and follow sinful desires (3:3)

# The Sinai Covenant as Medical Treatment

- Israel as Clinic, Medical Focus Group: John
  - Jesus delivers (“behold the lamb of God”) and sends sin away (“who takes away the sin of the world”) (Jn.1:29)
    - God provided calendar rhythm (Passover, scapegoat) for Israel
  - Jesus judged the serpent’s venom in his own human nature (Jn.3:13 – 14) *with* the Father (5:26; 16:32 – 33)
    - God provided healing for Israel (Num.21:4 – 7), to also diagnose all human beings, since defeating the Egyptian serpents (Pharaoh’s external authority) was not enough
    - *Jesus held Nicodemus accountable for knowing this was coming*
  - Jesus shares the Spirit of his new humanity after killing the corruption of sin and rising new (Jn.20:21)
    - Jesus retells God’s role in the creation story (Gen.1 – 2)
  - *God’s patterned Israel’s history for hope in the future cure*

# Outline

- One or Two Covenants?
- The Dead Sea Scrolls and Qumran
- The Sinai Covenant as Medical Treatment
- **The Sinai Covenant and the Sanctuary**

# The Sinai Covenant and the Sanctuary

- Is Christianity:
  - Anti-Semitic?
  - Anti-Judaic?
  - Anti-Temple?

# The Sinai Covenant and the Sanctuary

- Is Christianity:
  - Anti-Semitic?
  - Anti-Judaic?
  - Anti-Temple?

# The Sinai Covenant and the Sanctuary

- “And the two goats which were ordered to be offered during the fast, of which one was sent away as the scapegoat, and the other sacrificed, were similarly declarative... of Christ: the first, in which the elders of your people, and the priests, having laid hands on Him and put Him to death, sent Him away as the scapegoat... and second... you shall recognize him whom you have dishonored, and who was an offering for all sinners willing to repent...”
  - Justin Martyr of Rome (c.100 – c.165), *Dialogue with Trypho the Jew* 40

# The Sinai Covenant and the Sanctuary

- “But not yet perhaps is there formed upon your soul any writing good or bad; and you want to be written upon today, and formed by us unto perfection. Let us go within the cloud. Give me the tables of your heart; I will be your Moses, though this be a bold thing to say; I will write on them with the finger of God a new Decalogue. I will write on them a shorter method of salvation.”
  - Gregory of Nazianzus (329 – 389), *Oration 40.45*

# The Sinai Covenant and the Sanctuary

- “Moses carried the tables of stone  
Which the Lord wrote,
- And Joseph bare about the pure Tablet  
In whom the Son of the Creator was dwelling.”
  - Ephrem the Syrian (c.306 – 373), *Hymns of the Nativity*  
11.16

# The Sinai Covenant and the Sanctuary

- “For if they that offered the sacrifices of old were bid to look on every side, and were not permitted to offer an animal that has anything superfluous or lacking, or is scurvy, or scabbed [Leviticus 22:22 – 23], much more must we, who offer not senseless animals, but ourselves, exhibit more strictness, and be pure in all respects, that we also may be able to say as did Paul, I am now ready to be offered, and the time of my departure is at hand. [2 Timothy 4:6] For he was purer than any sacrifice, and so he speaks of himself as ready to be offered. But this will be brought about if we kill the old man, if we mortify our members that are upon the earth, if we crucify the world unto ourselves. In this way we shall not need the knife any more, nor altar, nor fire, or rather we shall want all these, but not made with the hands, but all of them will come to us from above, fire from above, and knife also, and our altar will the breadth of Heaven be.”
  - John Chrysostom of Constantinople (c.349 – 407), *Homily 20 on Romans, Romans 12:1*

# The Sinai Covenant and the Sanctuary

- “Propose to yourself to distinguish what rules were from the law of nature, and what were added afterwards, or were such additional rules as were introduced and given in the wilderness to the Israelites after the making of the calf; for the law contains those precepts which were spoken by the Lord God before the people fell into idolatry, and made a calf like the Egyptian Apis — that is, the ten commandments. **But as to those bonds which were further laid upon them after they had sinned, do not draw them upon yourself:** for our Saviour came for no other reason but that He might deliver those that were obnoxious thereto from the wrath which was reserved for them, that He might fulfil the Law and the Prophets, and **that He might abrogate or change those secondary bonds which were superadded to the rest of the law.** For therefore did He call to us and say, Come unto me, all you that labour and are heavy laden, and I will give you rest. [Matthew 11:28]”
  - *Apostolic Constitutions 1.6* (Syriac, ~400 AD)

# The Sinai Covenant and the Sanctuary

- “21 But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, if a man observes them, he will live; they profaned My sabbaths. So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness. 22 But I withdrew My hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out. 23 Also I swore to them in the wilderness that I would scatter them among the nations and disperse them among the lands, 24 because they had not observed My ordinances, but had rejected My statutes and had profaned My sabbaths, and their eyes were on the idols of their fathers. 25 I also gave them **statutes that were not good and ordinances by which they could not live**; 26 and I pronounced them unclean because of their gifts, in that they caused all their firstborn to pass through the fire so that I might make them desolate, in order that they might know that I am the LORD.”
  - Ezekiel 22:21 – 26

# The Sinai Covenant and the Sanctuary

- “22 For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. 23 But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.’ 24 Yet they did not obey or incline their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward. 25 Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending them. 26 Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers. 27 You shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you. 28 You shall say to them, ‘This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth.’”
  - Jeremiah 7:22 – 28; cf. 31:31 – 34; 32:37 – 41; 33:17 – 22

# The Sinai Covenant and the Sanctuary

- The Literary Structure of the Pentateuch: God wanted a temple people, not a people with a temple
  - A. Introduction (Gen.1:1 – 2:3)
  - B. Ten Genealogies of Israel (Gen.2:4 – 50:24)
  - C. God Delivers First Generation of Israelites, Teaches Wilderness Lessons (Ex.1 – 18)
  - D. God Calls Israel Up to Be Purified, Israel Fails in Response (Ex.19:1 – 24:11)
    - E. God Centers the Covenant on Moses; Moses Purified, Bears God's Glory (Ex.24:12 – 40:38)
    - D'. God Provides Purification for Israel Through Sanctuary, Israel Will Fail (Lev.1 – 27)
  - C'. God Delivers Second Generation of Israelites, Teaches Wilderness Lessons (Num.1 – 36)
  - B'. Ten Commandments for Israel (Deut.1 – 31)
  - A'. Epilogue (Deut.32:1 – 34:12)

# The Sinai Covenant and the Sanctuary

- The Literary Structure of the Pentateuch: God wanted a temple people, not a people with a temple

D. God Calls Israel Up to Be Purified, Israel Fails in Response (Ex.19:1 – 24:11)

E. God Centers the Covenant on Moses; Moses Purified, Bears God's Glory (Ex.24:12 – 40:38)

D'. God Provides Purification for Israel Through Sanctuary, Israel Will Fail (Lev.1 – 27)

God calls Israel to approach (Ex.19:1 – 15; Lev.1:1 – 9:24)

Failure: People (Ex.19:16 – 23); Priests (Lev.10:1 – 7)

God resumes with two: Moses, Aaron (Ex.19:24 – 25); Aaron's two other sons (Lev.10:8 – 20)

God gives commandments: Ten Commandments (Ex.20:1 – 17); Priestly Code (Lev.11:1 – 16:34)

Failure: People afraid of God (Ex.20:18 – 20); worship of goat idols (Lev.17:1 – 9)

God gives commandments: 49 laws (7x7, Ex.20:21 – 23:19); Holiness Code (Lev.17:10 – 25:55)

God and Israel agree to a covenant (Ex.23:20 – 24:11; Lev.26:1 – 27:34)

# The Sinai Covenant and the Sanctuary

- The Literary Structure of the Pentateuch: God wanted a temple people, not a people with a temple

E. God Centers the Covenant on Moses; Moses Purified, Bears God's Glory (Ex.24:12 – 40:38)

Tabernacle instructions given to house the veiled presence of God (Ex.24:12 – 31:11)

God commands Israel to observe the Sabbath to imitate God's original creation Sabbath, and writes the covenant on stone tablets (Ex.31:12 – 18)

Covenant broken; Israel worships Aaron's golden calves (Ex.32:1 – 29)

Moses mediates for Israel, sees God's glory, restores the covenant (Ex.32:30 – 33:23)

Covenant affirmed (Ex.34:1 – 17)

God commands Israel to observe three annual feasts and writes the covenant on stone tablets again; Moses is partially purified and transfigured but veils his face as a sign of judgment, hiding God's glory from the nation (Ex.34:18 – 35)

Tabernacle built to instructions; presence of God comes veiled (Ex.35:1 – 40:38)

# The Sinai Covenant and the Sanctuary

- God made the Sinai covenant
  - Not with “Israel” as a community
  - With Moses, who mediated but also failed later
  - Renewed via the annual sacrifices, priests, and high priest
- The Pentateuch itself expects
  - The Sinai covenant to be “superceded” and fulfilled
  - Moses as mediator to be “superceded”

# The Sinai Covenant and the Sanctuary

- Qumran 1QS
  - Claimed to fulfill Israel, *without* animal sacrifices
  - Claimed to be a temple-people, not a people with a temple
  - Recognized a new mediator, “the Teacher of Righteousness”
  - Operated by an “open supercessionism” because there is one covenant with earlier and later forms

# The Sinai Covenant and the Sanctuary

- Jesus' Messianic Movement
  - Claimed to fulfill Israel, *without* animal sacrifices (Hebrews, Acts)
  - Claimed to be a temple-people, not a people with a temple (Matthew, John, 1 Corinthians 3, 6; Ephesians 2; 1 Peter 2)
  - Recognized a new mediator, Jesus
  - Operated by an “open supercessionism” because there is one covenant with earlier and later forms (*evolving covenant*)
  - Vision of Jews and non-Jews sharing the land
  - Not categorically suspicious of virtue ethics, good works in general, or human effort (as if that was all Jewish)