

OLD TESTAMENT



GOD'S SAVING PLAN

GA-S5

CONQUEST
JUDGES
KINGDOM

RETURN

Esther

Malachi

Ezra

The GREAT ADVENTURE

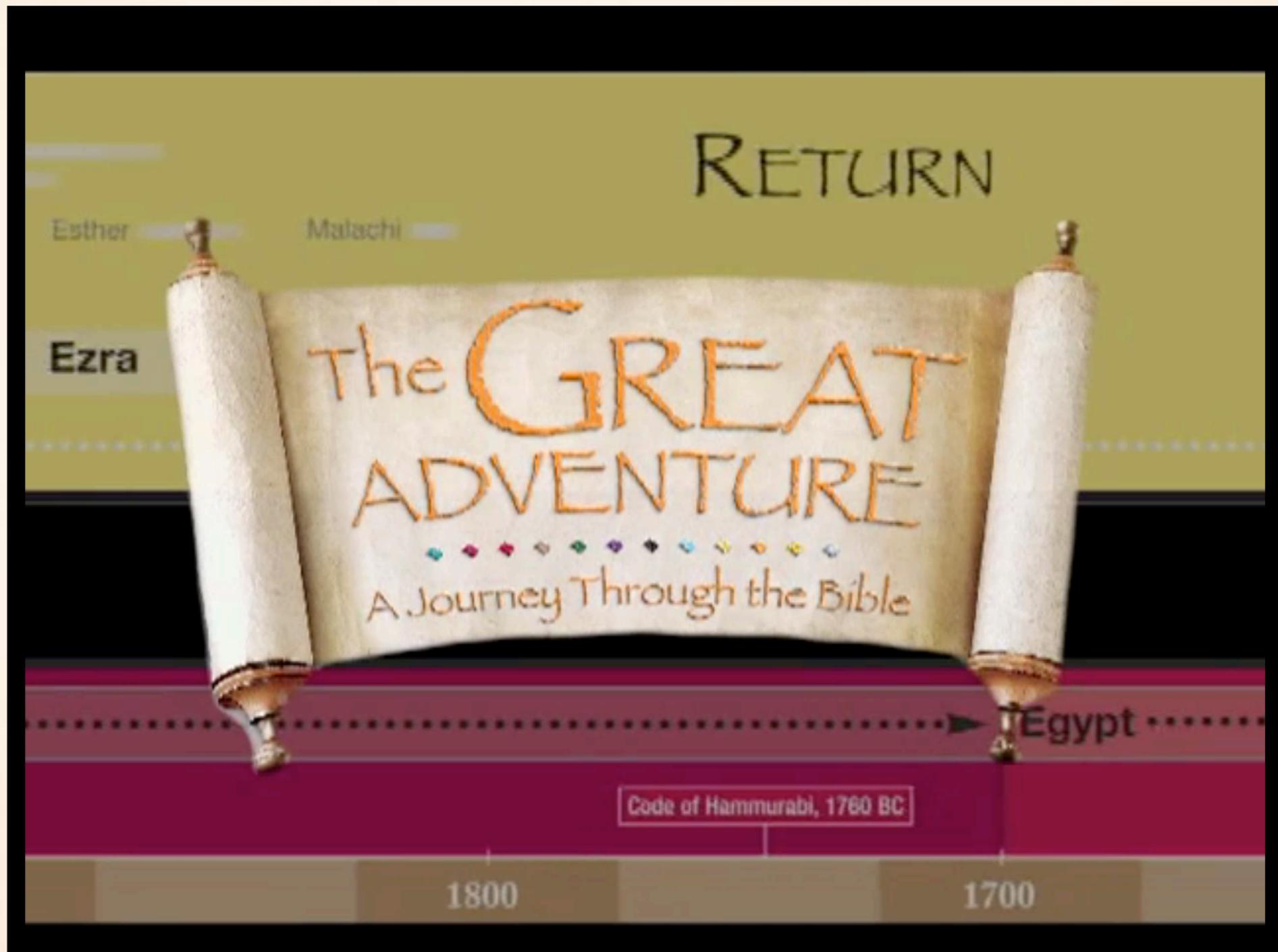
A Journey Through the Bible

Egypt

Code of Hammurabi, 1760 BC

1800

1700



RETURN

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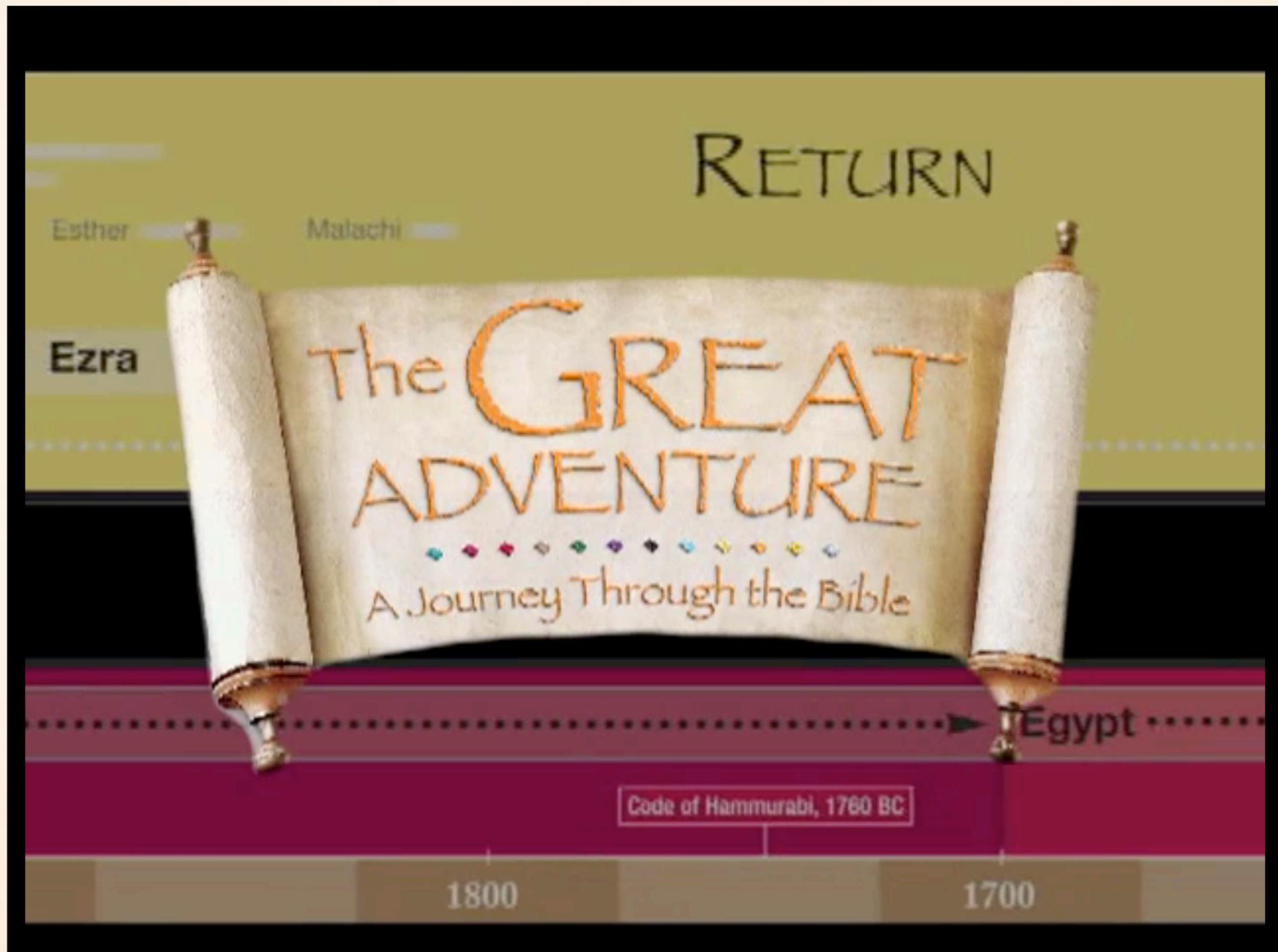
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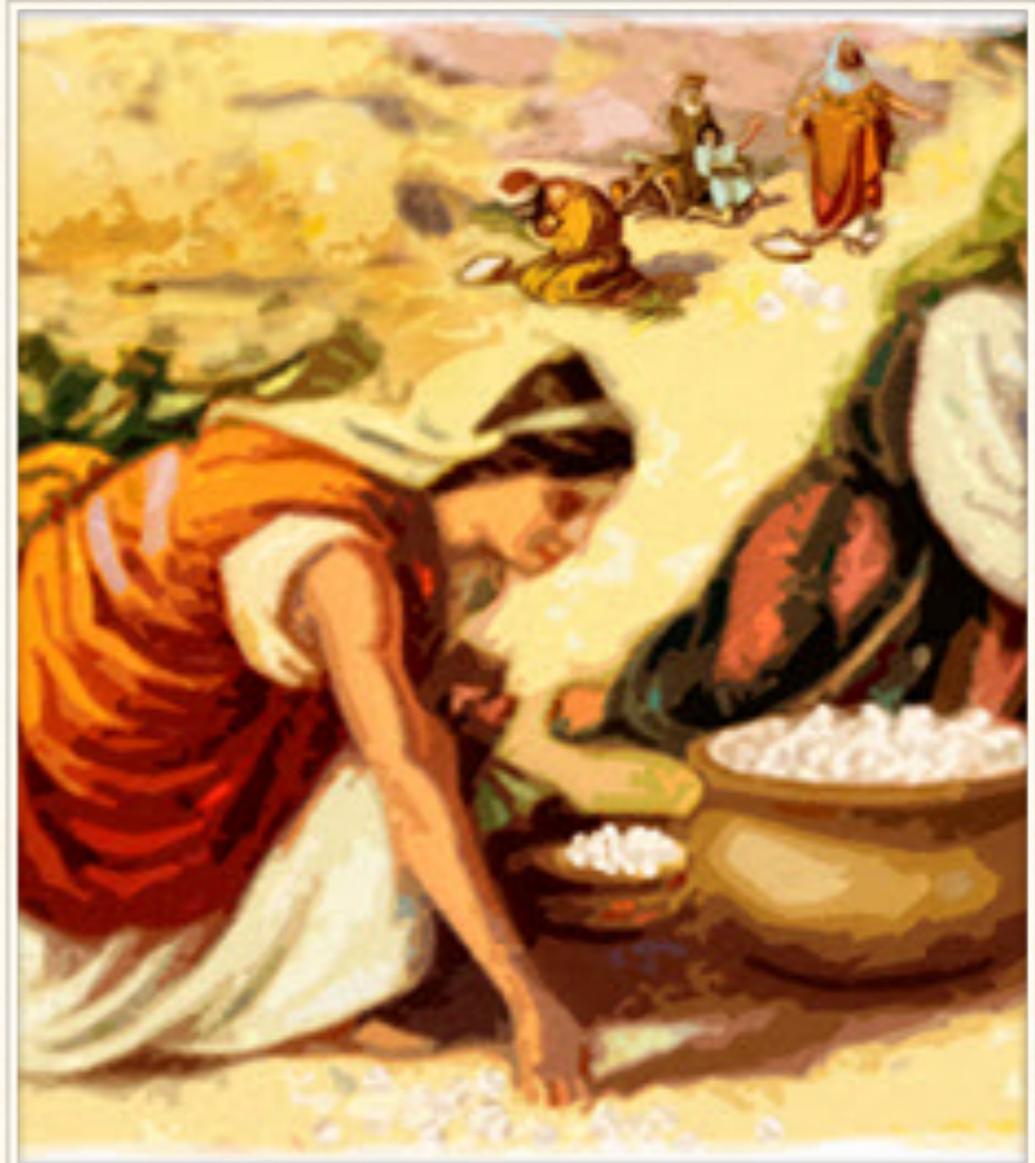
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SYMBOLISM

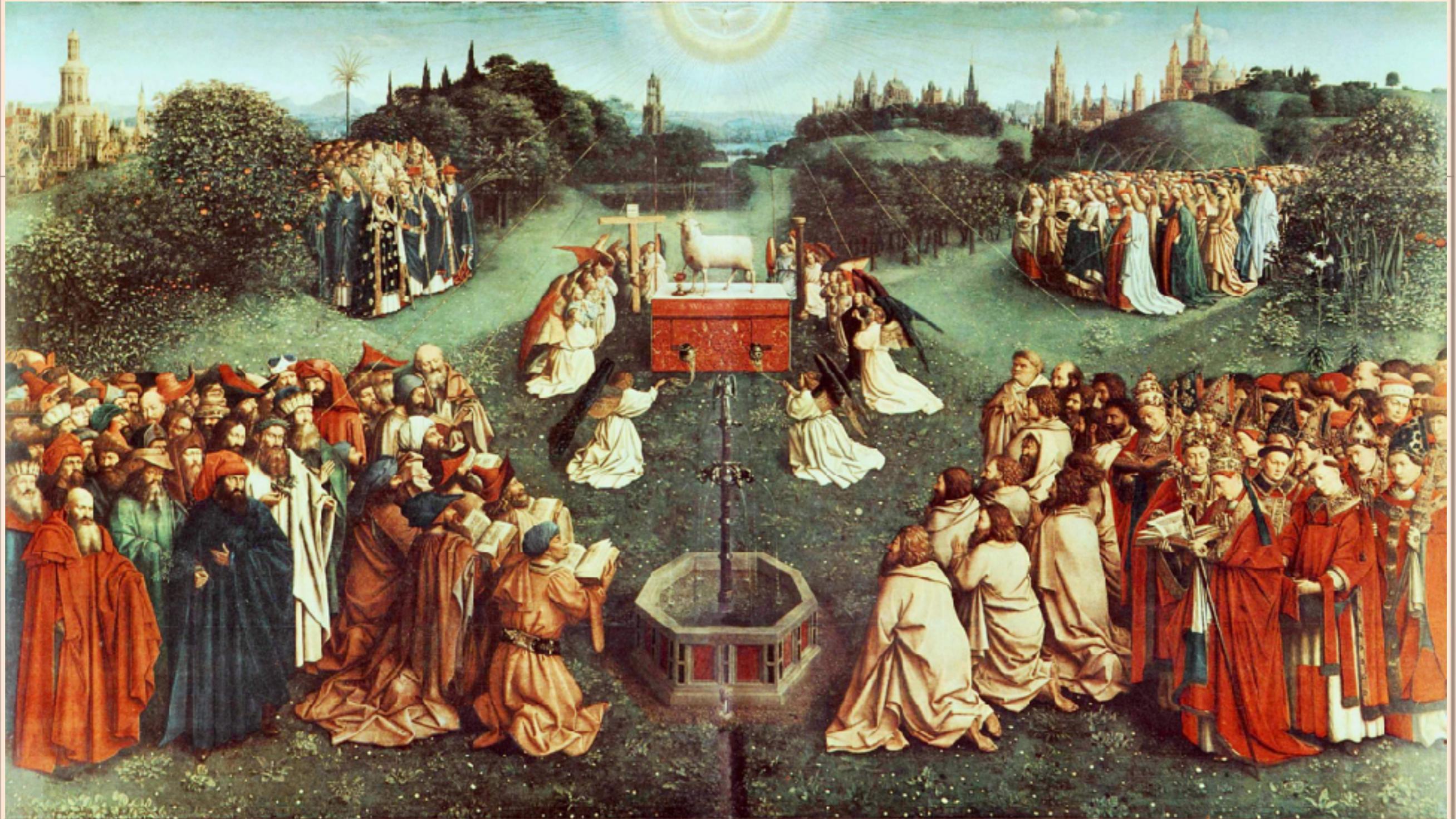
- ❖ At the Passover, when the Israelites reached the Promised Land, the manna stopped.
- ❖ What might this point to as an allegory?



SYMBOLISM

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The Marriage Supper of the Lamb

BY FAITH



RAHAB ACTS TO
SUPPORT THE
CONQUEST OF JERICHO



RAHAB



- ❖ Genealogy of Jesus according to **St Matthew**:
- ❖ Ch 1:4-6 ... Nahshon the father of Salmon,
 - ★ Salmon the father of Boaz, *whose mother was Rahab*, Boaz the father of Obed, *whose mother was Ruth*,
 - ★ Obed *the father of* Jesse, and Jesse *the father of King* David.

RAHAB

- ❖ Hebrews Chapter 11 - Old Testament Hall of Fame for those who *By Faith* did great things:
- ❖ Ch 11: 29-31 **By faith** they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned. **By faith** the walls of Jericho fell down after they were encircled for seven days. **By faith** the harlot Rahab did not perish with those who did not believe, for she had received the spies in peace.

RAHAB

- ❖ Jos 2: 8-11 and [Rahab] said to the men [spies]:
“I know that the Lord has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, *Sihon and Og*, whom you utterly destroyed.

RAHAB

❖ Jos 2: 8-11 *continued*

“... And as soon as we heard these things, our hearts melted; neither did there remain any more courage in anyone because of you, for the Lord your God, He is God in heaven above and on earth beneath.”

❖ Note: *See how this fits last month's discussion that the God of Israel is not a God of location, (locale) but of persons (personale).*

Rahab sees the God of Israel as the God above all the gods.

RAHAB

❖ Yet, her status is not memorialized in the book of Hebrews only because of her Faith.

❖ She acts on her faith.

Her faith responds in acts that she see as consistent with the will of God: She observes that *it is God's will that Jericho fall* to the Israelites, so she *protects* the spies, gives the spies *refuge* against the orders of the King of Jericho. She even *misleads* about the whereabouts of the spies and risks certain death. (Jos 2:2-5)

ACHAN - SOCIAL SIN

- ❖ In Jos 6: 18-19 - God warns the victors against the greed of taking spoils from Jericho, else misery would come to all of Israel. *God commanded that all the silver and gold and all bronze and iron, were sacred to the Lord and to be put in the Treasury of the Lord.*



ACHAN - SOCIAL SIN

❖ Jos 7: 1

But the Israelites violated the ban, for **Achan**, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, **took goods that were under the ban**, therefore the anger of the Lord flared up against the sons of Israel.

❖ The sin of one, affected many.



ACHAN - SOCIAL SIN



- ❖ Achan took Gold, Silver and a beautiful mantle. The Israelites lost at Ai. Achan thereafter confessed, admitted his guilt and yet his whole family was stoned.

ACHAN - SOCIAL SIN

- ❖ Does this seem harsh?
 - ❖ *What about the sin of Adam? Spiritual death.*
- ❖ Is the God of the “New Testament” less harsh?
 - ❖ What does St Paul teach in 1 Cor 12?
 - ❖ *v. 26 - If one part suffers, all the parts suffer with it ...*

COMMUNION OF SIN

- ❖ Sin, in the proper sense, is always a personal act, since it is an act of freedom on the part of an individual person and not properly of a group or community.

Reconciliation and Penance 16, 1984



COMMUNION OF SIN

16. To speak of social sin means in the first place to recognize that, by virtue of human solidarity which is as mysterious and intangible as it is real and concrete, each individual's sin in some way affects others.

This is the other aspect of that solidarity which on the religious level is developed in the profound and magnificent mystery of the communion of saints, thanks to which it has been possible to say that "every soul that rises above itself, raises up the world."

To this law of ascent there unfortunately corresponds the law of descent. Consequently one can speak

of a communion of sin, whereby a soul that lowers itself through sin drags down with itself the church and, in some way, the whole world. In other words, there is no sin, not even the most intimate and secret one, the most strictly individual one, that exclusively concerns the person committing it.

With greater or lesser violence, with greater or lesser harm, every sin has repercussions on the entire ecclesial body and the whole human family.

According to this first meaning of the term, every sin can undoubtedly be considered as social sin.



“The good side of the social aspect of sin and holiness, is that **our acts of holiness done in accordance with God’s will, even when done in isolation - also advance the mission of the Church.**”

HARSH JUDGMENT

- ❖ Yet, distinguish that our sins affect others as a natural consequence of our actions, with the actions of the God of the Old Testament which *seem* to punish more harshly, than the guilt for sin seems to call for!
 - ❖ In the Old Testament: eye for an eye, a rule of proportionality, but ...
 - Sticks - Nu 16:32-36*
 - Adultery punishable by death.
- ❖ Compare *Proportionality requirement* of CCC 2264
 - ❖ Are we held to a different standard than God?

GOD OF THE OLD TESTAMENT

- ❖ Are the Gnostics right such that ...
- ❖ ... the God of the Old Testament a different God than the Father of Jesus?



GOD OF THE OLD TESTAMENT

❖ CCC271 - God's almighty power is in no way arbitrary:

"In God, power, essence, will, intellect, wisdom, and justice are all identical. Nothing therefore can be in God's power which could not be in his just will or his wise intellect."

❖ St. Thomas Aquinas, *STh* I,25,5, ad I.

GOD OF THE OLD TESTAMENT

- ❖ How do we explain the **God of the Old Testament**, in contrast with a **God of the New Testament** who loves us and forgives our every indiscretion?
 - ❖ Do we expect to be liable to death for picking up sticks on a Saturday or Sunday?
 - ❖ Are today's standards different ?
 - ❖ Does God change His mind?
Nu 23:19* Js 1:17*

GOD OF THE OLD TESTAMENT

- ❖ If God does not change, how do we understand the command of **Genesis 9:6*** ...in light of the Catechism teaching on **Capital Punishment found at CCC 2267***?
- ❖ How do we reconcile that what was appropriate for God's justice in the OT, as no longer appropriate in the NT?
Has God changed?

POSSIBLE ANSWER

- ❖ Does God continue to speak in the era after New Testament was written? If so, how?
- ❖ Does the Church have the ability to change the effect of conduct?
 - ❖ Mt 16:18 and Mt 18:18*



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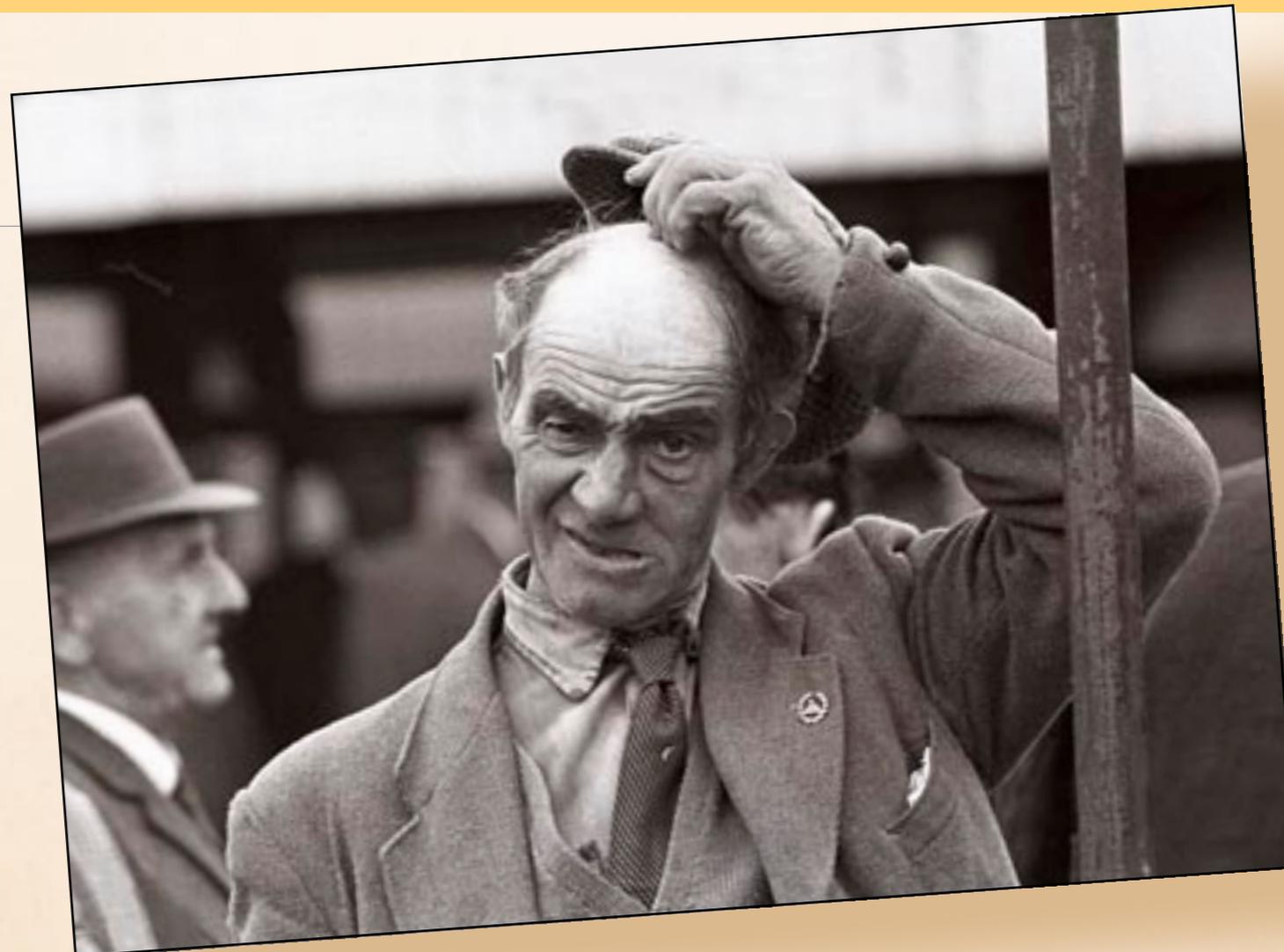
POSSIBLE ANSWER

◆ D Are there limitations to this ability? after
N w?

◆ Does the Church have the ability to change the effect of conduct?

◆ Mt 16:18 and Mt 18:18*

QUESTIONS?



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