

OT Theology In-Class Worksheet: Yahweh as the Holy One
(Work Completed in Conjunction with the OT Theology Worksheet 5:
Salvation, the Name Yahweh, and God as Holy)

- *Traditional View of Holiness*

- Read the following quote from John Stott:

That God is holy is foundational to biblical religion. So is the corollary that sin is incompatible with his holiness. His eyes are ‘too pure to look on evil’ and he ‘cannot tolerate wrong.’ Therefore our sins effectively separate us from him, so that his face is hidden from us and he refuses to listen to our prayers (Hab 1:13; Is. 59:1ff). . . . Closely related to God’s holiness is his wrath, which is in fact his holy reaction to evil. . . . What is common to the biblical concepts of the holiness and the wrath of God is the truth that they cannot coexist with sin. God’s holiness exposes sin; his wrath opposes it. So sin cannot approach God, and God cannot tolerate sin (*The Cross of Christ*, 104, 105, 107)

- Read Habakkuk 1:1-17 and Isaiah 59:1-3 (identify % of reading accomplished)
- Describe the concerns of Habakkuk and Isaiah and the overall context of their words and how this analysis provides for understanding the meaning and intent of their descriptions of sin and God (cite ch/vv)
- Assess the legitimacy of Stott's use of Habakkuk and Isaiah

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- ***Exploring the Biblical Description of Yahweh as the Holy One***

- Review Ex 3:1-5; 15:11; Lev 10; Pss 22 (cf. vv 1-4); 71 (cf. vv 17-24); 77:11-15 (cf. v 13); Isa 1 (cf. v 4); 5 (cf. vv 18-25); 6; 28:21; 41:10-16; 43 (cf. vv 3, 14-21); Hosea 11:1-11 (cf. vv 8-9)
- Based on the above texts and your reading in Goldingay and Hartley, construct a theology of Yahweh as the Holy One (cite source/pgs and ch/vv)

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O/FT Theology In-Class Worksheet:
Exploring the Nature of Prayer and the Nature of God
(Work Completed in Conjunction with O/FT Theology Worksheet 10)

Initial Exploration

- With the texts below, carefully note the use of **נָחַם** “to grieve,” “to change one’s mind,” “repent”
- Review Gen 6:1-7; 18:22-33; 32:11-14; Ex 32:1-14; Num 11; 14; Jud 2; 3; 10, 1 Sam 15; Jer 15; 18:1-11; Amos 7:1-9; Hos 11:8-9; Jonah 3:3-4:2
- In light of the above texts, describe how the O/FT depicts God’s response to humanity and their actions and/or prayers (cite book/ch/vv)

Prayer

Derived from the above texts and your secondary research in Worksheet 10, describe the nature of prayer: What does prayer do and for whom? What does prayer tell us about the nature of God? What does prayer tell us about the divine/human relationship? (cite book/ch/vv)

Initial Exploration

- However, we have said enough on this head; let us now connect what follows with It: "the Lord God, therefore," says Moses, "seeing that the wickedness of man was multiplied upon the earth, and that every one of them was carefully studying wickedness in his heart all his days; God considered in his mind that he had made man upon the earth, and he thought upon it; and God said, I will destroy man whom I have made from off the face of the earth." Perhaps some very wicked persons will suspect that the lawgiver is here speaking enigmatically, when he says that the Creator repented of having created man, when he beheld their wickedness; on which account he determined to destroy the whole race. But let those who adopt such opinions as these know, that they are making light of and extenuating the offences of these men of old time, by reason of their own excessive impiety; for what can be a greater act of wickedness than to think that the unchangeable God can be changed? And this, too, while some persons think that even those who are really men do never hesitate in their opinions, for that those, who have studied philosophy in a sincere and pure spirit, have derived as the greatest good arising from their knowledge, the absence of any inclination to change with the changes of affairs, and the disposition, with all immovable firmness and sure stability, to labor at every thing that it becomes them to pursue.

- In light of the biblical text and your secondary research, critique Philo and Packer's conclusions

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Conclusions

- Does the O/FT depict God as “changing his mind” (נִחַן)? If so, describe *how* the O/FT does this (cite book/ch/vv)
- If God does נִחַן, why does Num 23:19 and 1 Sam 15:29 assert that he does not (keep in mind the use of נִחַן in 1 Sam 15:11, 35)
- If God does נִחַן according to the O/FT, can we therefore maintain the classical theistic assertion that God is immutable along the same lines as Philo and Packer? If so, how do you deal with the above texts that clearly claim and/or show God נִחַן? If not, present your understanding of the nature of God as either immutable that includes the biblical depiction that God does נִחַן or present your understanding that the *nature* of God changes along with the theological and practical implications of such a position (cite book/ch/vv and sources/pgs).

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O/FT Theology Worksheet 5 – Salvation, the name Yahweh, and God as Holy

Part I - Salvation

Discussion Questions: What is the nature of salvation in the OT? What is the purpose of salvation? How does Yahweh's saving acts relate to the NT?

Step A – Salvation

Step 1

Read Exodus 1-15 (15 pgs; identify % of reading accomplished; 15 pts)

Step 2

Read Goldingay, *Israel's Gospel*, 288-332 (43 pgs; identify % of reading accomplished; 40 pts)

Extra Credit (must complete entire assignment to receive extra credit points)

- Read Rikki E. Watts. "The New Exodus/New Creational Restoration of the Image of God: A Biblical-Theological Perspective on Salvation." Pages 15-41 in *What Does it Mean to be Saved?* Edited by J. G. Stackhouse, Jr. Grand Rapids: Baker Academic, 2002 (library reserve; identify % of reading accomplished) and in 3-4 typed bullet statements, present what you find significant and/or have questions about Watts' conclusions on salvation (cite source/pgs and book/ch/vv; 25 pts)

Step B – The Name Yahweh

Discussion Questions: What is the meaning of the divine name Yahweh? How does the divine name relate to Yahweh's person? How does the divine name related to salvation and judgment?

Step 1

Complete the First and Second Observations of the *Six-Step Observation Procedure* for Ex 3:10-15 and 6:2-8 (30 min [identify hours spent]; 10 pts)

Step 2

Read Goldingay, *Israel's Gospel*, 332-43 (10 pgs; identify % of reading accomplished; 10 pts)

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Part II – Yahweh as Holy

Key Questions: How is God holy and how is that demonstrated in deliverance and judgment?

Step A

Read Exodus 3:1-5; 15:11; Lev 10; Pss 22 (cf. vv 1-4); 71 (cf. vv 17-24); 77:11-15 (cf. v 13); Isa 1 (cf. v 4); 5 (cf. vv 18-25); 6; 28:21; 41:10-16; 43 (cf. vv 3, 14-21); Hosea 11:1-11 (cf. vv 8-9) (3 pgs; identify % of reading accomplished; 5 pts)

Step B

1. Read Goldingay, *Israel's Faith*, 22-26 (identify % of reading accomplished; 5 pts).
2. Read John E. Hartley. "Holy and Holiness, Clean and Unclean." Pages 420-31 in *Dictionary of the Old Testament: Pentateuch* (= DOTP) Edited by T. D. Alexander and D. W. Baker. Downers Grove: InterVarsity, 2009 (10 pgs; library reference; identify % of reading accomplished; 20 pts)

Step C

In light of the above texts as well as Goldingay and Hartley, describe in 3-4 typed bullet statements what it means that God is holy (30 min; cite book/ch/vv and sources/pgs; 15 pts)

Part III – Theological Essay Research (First Set of Goldingay Presentations; completion of research below also counts for Weekly Report)

- Read Goldingay, *Israel's Gospel* §6.8 Models of Servanthood, 425-37 (12 pgs; identify % of reading accomplished; 15 pts)
- Read Goldingay, *Israel's Gospel* §8.2 Leadership, 540-49 10 pgs; (identify % of reading accomplished; 10 pts)
- Read Goldingay, *Israel's Life* §7.1 Servants and Leaders, 708-31 (24 pgs; identify % of reading accomplished; 25 pts)

O/FT Theology Worksheet 10 – Yahweh’s Spirit; History and God’s Sovereignty; Prayer; God’s Nature and Will

Part I – The breath of Yahweh, the Spirit of Yahweh, the Holy Spirit

Discussion Questions: Who and/or what is the Spirit of Yahweh? What does the Spirit of Yahweh do and not do? How is the Spirit of Yahweh related to Yahweh?

Step A - Read:

1. Torah: Gen 1:2; 2:7; 6:3; 11:24-29; 27:15-19; 41:37-40; Ex 31:2-6; 35:30-35; Num 11:24-29; Deut 34:9-10 (1 pg; identify % of reading accomplished; 3 pts)
2. Prophets/Writings: Jud 2:18; 3:9-11; 6:11-35; 11:29-40; 13:24-16:31; 1 Sam 10:1-16; 11:6-7; 16:7-14, 23; 19:19-24; 2 Sam 23:2; 1 Kgs 4:29; 2 Kgs 2:9-10, 15-16; 22:23-24; 1 Chr 12:18; 2 Chr 15:1-7; 20:14-15; 24:20; Neh 9:20; Isa 11:1-10; 30:1; 34:16; 40:12-14; 42:1-5; 44:1-5; 48:16; 59:21; 61:1-3; 63:7-14; Ezk 2:1-10; 3:12-15, 24-27; 8:1-18; 11:1-13, 17-20, 22-25; 36:22-29; 37:1-14; 39:25-29; 43:1-9; Dan 4:8; Joel 2:28-32; Mic 3:8; Hag 2:4-5; Zech 4:6; 6:8; 7:12; (5 pgs; identify % of reading accomplished; 10 pts)
3. Writings: Job 4:7-17; 20:2-3; 26:2-4; 27:1-6; 32:6-10, 18; 33:4; 34:14; Pss 51:10-13; 139:7-12; Prov 1:23; 8:15-16; Eccl 1:27; 12:7 (1 pg; identify % of reading accomplished; 3 pts)

Step B – Theological Interpretation of the Holy Spirit in the O/FT

1. Read John Goldingay. “Was the Holy Spirit Active in Old Testament Times? What was New About the Christian Experience of God?” *Ex Auditu* 12 (1996): 14-28 (13 pgs; ATLA; identify % of reading accomplished; 15 pts)
2. Read David G. Firth. “The Spirit and Leadership: Testimony, Empowerment, and Purpose.” Pages 259-80 in *Presence, Power and Promise*. Downers Grove: InterVarsity, 2011 (20 pgs; library reserve; identify % of reading accomplished; 20 pts; also counts for Part III)

Step C

In 2-3 sentence type bullet statements for each while applying the descriptive method, *describe* (1) *what* and/or *who* the breath, the Spirit, the Spirit of Yahweh, the Holy Spirit represents and/or is, (2) *how* the Spirit of Yahweh is related to Yahweh, (3) *what* the Spirit of Yahweh does and *how*, (4) *what* the Spirit of Yahweh does not do (60 min; cite book/ch/vv and sources/pgs; 25 pts)

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Part II – *God and Humanity Interaction, History, and the Will of God*

Discussion Questions: What does prayer do and to whom? What is the will of God? How does history transpire?

Step A – *God and Prayer*

Step 1 – *God and Humanity*

Read Gen 6:1-7; 18:22-33; 32:11-14; Ex 32:1-14; Num 11; 14; Jud 2; 3; 10, 1 Sam 15; Jer 15; 18:1-11; Amos 7:1-9; Hos 11:8-9; Jonah 3:3-4:2 (3 pgs; identify % of reading accomplished; 5 pts)

Step 2 – *Prayer*

Read Goldingay, *Israel's Life*, 191-209, 267-87 (38 pgs; identify % of reading accomplished; 40 pts)

Step B – *Sovereignty and the Will of God*

Read T. E. Fretheim, "Will of God in the OT," *ABD* 6: 914-20 (identify % of reading accomplished; 10 pts)

Extra Credit

- Read David J. A. Clines. "Predestination in the Old Testament." Pages 110-26 in *Grace Unlimited*. Edited by C. H. Pinnock. Eugene: Wipf and Stock, 1999 (library reserve; identify % of reading accomplished; 15 pts)

Part III – *Theological Essay Weekly Report* (20 points)

Part I.A.2.b reading (Firth, "The Spirit and Leadership") also counts for Part III and for the Weekly Report

God Unchanging

while others do not hear it, and moving some of those who hear it to repentance while leaving others in their unbelief; thus teaching His saints that He owes mercy to none, and that it is entirely of His grace, not at all through their own effort, that they themselves have found life. Still He blesses those on whom He sets His love in a way that humbles them, so that all the glory may be His alone. Still He hates the sins of His people, and uses all kinds of inward and outward pains and griefs to wean their hearts from compromise and disobedience. Still He seeks the fellowship of His people, and sends them both sorrows and joys in order to detach their love from other things and attach it to Himself. Still He teaches the believer to value His promised gifts by making him wait for them, and compelling him to pray persistently for them, before He bestows them. So we read of Him dealing with His people in the Scripture record, and so He deals with them still. His aims and principles of action remain consistent; He does not at any time act out of character. Man's ways, we know, are pathetically inconstant—but not God's.

⁵ God's purposes do not change.

'The Strength of Israel will not lie nor repent,' declared Samuel, 'for he is not a man, that he should repent' (1 Sam. 15:29). Balaam had said the same, 'God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' (Num. 23:19). Repenting means revising one's judgment, and changing one's plan of action. God never does this; He never needs to, for His plans are made on the basis of a complete knowledge and control which extend to all things past, present, and future, so that there can be no sudden emergencies or unlooked-for developments to take Him by surprise. 'One of two things causes a man to change his mind and reverse his plans: want of foresight to anticipate everything, or lack of foresight to execute them. But as God is both omniscient and omnipotent there is never any need for Him to revise His decrees' (A. W. Pink). 'The counsel of the LORD standeth sure, the thoughts of his heart to all generations' (Ps. 33:11). What He does in time, He planned from eternity. And all that He planned in eternity He carries out in time. And all that He has in His word committed Himself to do will infallibly be done. Thus, we read of 'the immutability of his counsel' to bring believers into full enjoyment of their promised inheritance, and of the immutable oath by which He confirmed this counsel to Abraham, the archetypal believer, both for Abraham's

Knowing God

own assurance and for ours too (Heb. 6:17 f.). So it is with all God's announced intentions. They do not change. No part of His eternal plan changes.

It is true that there is a group of texts (Gen. 6:6 f.; 1 Sam. 15:11; 2 Sam. 24:16; Jonah 3:10; Joel 2:13 f.) which speak of God's as repenting. The reference in each case is to a reversal of God's previous treatment of particular men, consequent upon their reaction to that treatment. But there is no suggestion that this reaction was not foreseen, or that it took God by surprise, and was not provided for in His eternal plan. No change in His eternal purpose is implied when He begins to deal with a man in a new way.

⁶ God's Son does not change.

Jesus Christ is 'the same yesterday, and today, and for ever' (Heb. 13:8), and His touch has still its ancient power. It still remains true that 'he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them' (Heb. 7:25). He never changes. This fact is the strong consolation of all God's people.

III

Where is the sense of distance and difference, then, between believers in Bible times and ourselves? It is excluded. On what grounds? On the grounds that God does not change. Fellowship with Him, trust in His word, living by faith, 'standing on the promises of God', are essentially the same realities for us today as they were for Old and New Testament believers. This thought brings comfort as we enter into the perplexities of each day; amid all the changes and uncertainties of life in a nuclear age, God and His Christ remain the same—almighty to save. But the thought brings a searching challenge too. If our God is the same as the God of New Testament believers, how can we justify ourselves in resting content with an experience of communion with Him, and a level of Christian conduct, that falls so far below theirs? *If God is the same, this is not an issue that any one of us can evade.*

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