

**Weeks 4: February 7, 2008**  
**CCP 213**  
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Lecture from week III, Roman Numeral VIII cont'd...

4. Altar Servers that kept the thread of sacrifice as the hallmark of every covenant and gave us reassurance to the "*liturgical current*" found in the Old Testament. Note here the altar was understood in times of antiquity as representing the four corners of the earth.
  - a. Gn.8.20...Noah built an altar to the Lord to offer up sacrifices
    1. The sacrifice marked the moment God made his covenant oath with him.
  - b. Gn.22.2...Abraham built an altar up upon Mt. Moriah to sacrifice his own son. Abraham leaves his fathers house and a false culture and religion to embrace a new personal religion with God who will make him a father to the people through which the people of God will receive blessing.
    1. Josephus records (contemporary historian to Christ) that it was more of a redemptive work of Isaac than an act of heroic faith of Abraham (cf.Heb.11:17-19).
    2. God spares Isaac and immediately afterwards makes a covenant with him. This sacrifice is significant in that Isaac foreshadows Christ by carrying wood up a cross in the same Mountainous region as Christ did.
      - a. Genesis informs us that it is a ram caught by its horns in a thorn bush. In Latin, the word for crossbeams can translate 'horns'. So it is fitting, that Church fathers such as Tertullian, would speak to Christ, as the new lamb who would be tied to the horns of the cross with a crown of thorns.
      - b. The gratuity of a gift is often realized when it is taken away from us...sight/hearing/speech/walk, etc...God willing obedience to the brink of sacrifice is the epiphany of the meaning of a gift! Abraham realizes who he is in God's name- THIS IS THE TRUE MEANING OF A GIFT!
  - c. Ex.12...covenant motif continues during the time of Moses when God requires every Israelite to sacrifice an unblemished lamb in place of the first-born.
    1. Joshua continues the liturgical prominence, most notable in his conquest of Jericho. He first leads a kind of liturgical procession through the river Jordan where he observes the Passover rite (Joshua 5).
      - a. Joshua then has the Levitical priests process around the walls of Jericho with the Ark of the Covenant for seven days. The trumpet call was not a military call but one of worship. This all on the seventh day.
  - d. 2 Sam.7.10...God reaches a flesh covenant with David, which reaches its consummation with the building of the altar and its sacrifices during the time of Solomon.
    1. Hezekiah and Josiah issued a call for a more reverend practice of Passover when they wanted moral reform (2 Chr. 30 and 35)
4. Imperfect sacrifice. These figures performed an incredible task yet failed in the end. This is going to point to a more perfect sacrifice in Christ. Each covenant had been real, but partial, which ultimately drives us forward to the climax of the types of the Old Testament--Christ! The pattern of promise and fulfillment embodies the call of the OT Israel to the NT Israel, which is revealed in Christ and the Church
  - a. Noah gets drunk and incest occurs with Ham.
  - b. Abraham grows impatient for an heir and takes a concubine -mistress.
  - c. Moses strikes the rock in anger and gives into his temper.
  - d. David commits adultery with Bathsheba.

\*\* The history of the Church (assembly of believers) can be best understood by seeing how God wished to unite his broken family. After Adam's failure to sacrifice in the Garden of Eden, God chose leaders (Noah, Abraham, Moses, and David) to sacrifice to him in order to be in covenant with him. All of these men were heroic but only attained an imperfect bond in salvation history. Typology reveals to us how O.T. figures prepared and laid the foundation for the coming of Christ. In addition, the sacrifice of Christ perpetuates itself through the divine mysteries of the church--mystagogically. God has woven a pattern that can only be understood by knowing the key elements of his unfolding plan in the Old Testament.

### **IX. Patriarchs unlock the key to understanding the mystery of salvation history.**

A. The story of Genesis continued. In the story of Adam and Eve, we see God's covenant with man given through marriage. In the story of Noah, we see that covenant expand from a couple to a family. Not just Noah and his wife are saved from the flood; their sons and daughters as well. The circles of blessing have expanded (cf. aforementioned notes).

1. The covenant with Noah recapitulates the covenant with Adam in the story of Creation and The Fall. God promises to never again destroy the world by water, which means that the simple solution to the problem of evil will no longer be available. Moreover, in the re-creation account found in the story of Noah a greater truth is revealed. We will be saved through water (1 Peter 3.20)!

#### Old Covenant Creation

- 1-God rests
- 2-waters of chaos
- 3-significance in the number 7
- 4-spirit over waters
- 5-fruitful and multiply
- 6-garden curse

#### Old Covenant flood

- 1-God rests
- 2-waters of chaos
- 3-significance in the number of 7
- 4-spirit over waters
- 5-fruitful and multiply
- 6-vineyard curse

2. 1 Peter 3.20...We are a new creation in the waters of Baptism. Baptism is a prophecy of our own death and resurrection. Baptism is an eschatological preparation for the world to come. In essence, the flood prefigures judgment, Baptism, and the eschatological reality of death and resurrection.

b. Early Church fathers also hold that the wood of the ark in which the people were saved is similar to the saving wood of the Cross. In addition, Noah's ark is also seen as a portrait of the Church, which saves via water.

B. Tower of Babel: Man's attempt to create heaven on earth through our own means: reason, science, technology, etc...

1. Biblical evidence proves the Tower of Babel to be a great lesson learned in history.

Man's way "up" is at the same time God's way "down" and God's way "down" is man's way "up"

C. Abram. God promises to him that he will make him the father of many nations. (Gen.12; 15; 17). Moreover, for this reason he is considered the father of our faith. Abram continues the expansion of God's circle of blessing as he establishes a tripart blessing/covenant as chieftain of the human race. Why does Abram receive a name change to Abraham (Abram: meaning, "exalted father"; Abraham meaning "father of all nations")? In salvation history with a name change, came with an elevation of status. Moreover, the name was more than a social identity as much as it was your divinely ordained character and destiny—this is to be true even today.

1. Revelation of truth given to one person. Eventually we see this covenant of truth expand to a number greater than that of the stars.

a. Gn. 15.17: God made a covenant with Abram--land.

b. Gn. 17.13: God made a covenant with Abram (ham)--covenant of flesh by way of circumcision.

1. Note name change at the time of the covenant!

c. Gn.21.31: God made a covenant with Abraham—exchange of seven ewe lambs at the well.

1. Gn.22.15...blessing that will unfold and mature over the course of history...Until fully realized in Christ! There is one seminal truth to each patriarch in history, that is not true of Christ, their story ended with "...and he died".

2. God makes of Abraham a wanderer and sets him on his wandering way. Adam leaves earthly paradise to become a wanderer, so God must take hold of man in this condition—a wanderer...a case of every great saint, we must all become pilgrims.

D. Isaac, Jacob and Joseph. Key players who are in Abraham's pedigree; each establishing themselves to play a pivotal role in the drama of salvation history.

1. Isaac, son of Abraham, marries Rebekkah and has two sons: Jacob and Esau. Jacob receives the first-born blessing. Jacob has twelve sons who eventually become the twelve tribes of Israel.

2. Jacob is clever and scheming and shows no remorse. Nevertheless, God makes use of him to achieve his end. God is the Lord of history. God writes straight with crooked lines (remember all the great patriarchs stumble but what makes them great is their ability to get back up again). He uses evil to achieve his greater good (Gn.50:20). He uses Satan, Judas, Pilate, Caiaphas, etc...to redeem the world.

a. God's motive behind his discipline is love and he uses it for his greater glory (Heb.12:6-8)—God remains faithful despite our iniquities!

b. Jacob's blessing is an objective reality...new people, new nation—Israel. The rest of the OT is caught up with the fortunes of these people.

3. Joseph is one of the twelve children who would be sold into slavery. He is imprisoned...eventually interprets dreams...amasses stores of grain and food for the coming famine.

4. One prevailing truth is that God is constantly snatching away the many fragile human hopes that arise out of human need to fill the void that is there when we remove God from the picture.

a. Secularism means "of a particular age"; when we fall into a materialistic secularism, we are caught up in the latest fad or brand and this fills a material need. We must rise up and start filling our hearts with the only "designer" that matters—the designer of our hearts!