

Sodom, Lot, Melchizedek, The Promise of the Covenant

Genesis 13-17

Monday, June 8, 2020

ANE Motifs regarding Gods and Kings

Leaving safety - Adam/Eve, Noah, Abraham, Nephi, Moses, Jesus Christ

Tasks – dress & keep it (Adam/Eve – Gen 2.15), Make a nation (Abraham), boat building (Noah & Nephi), law writing, gathering (Moses), Atonement – Jesus Christ

Ritual Combat – Adam/Eve v. “Serpent”, Noah, Abraham v. Egypt, v. “The Kings,” Nephi, Moses v. Combat w/ “The Sea” – Jesus v. “The Serpent” ...

Sacrifice – All heroes do this as part of their story -

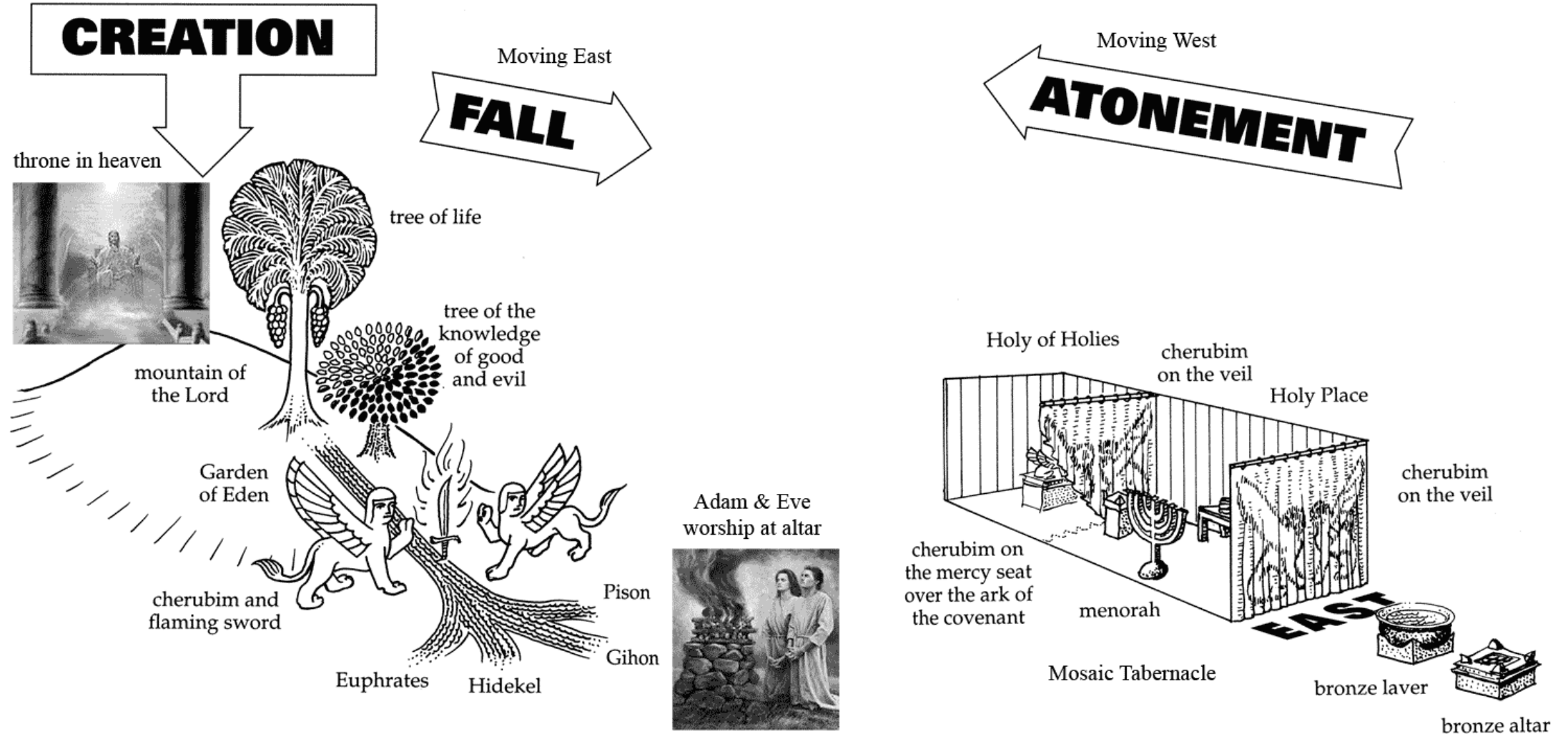
Victory – The Fall was a “victory” in LDS teaching, Noah is victorious against the “Sea”

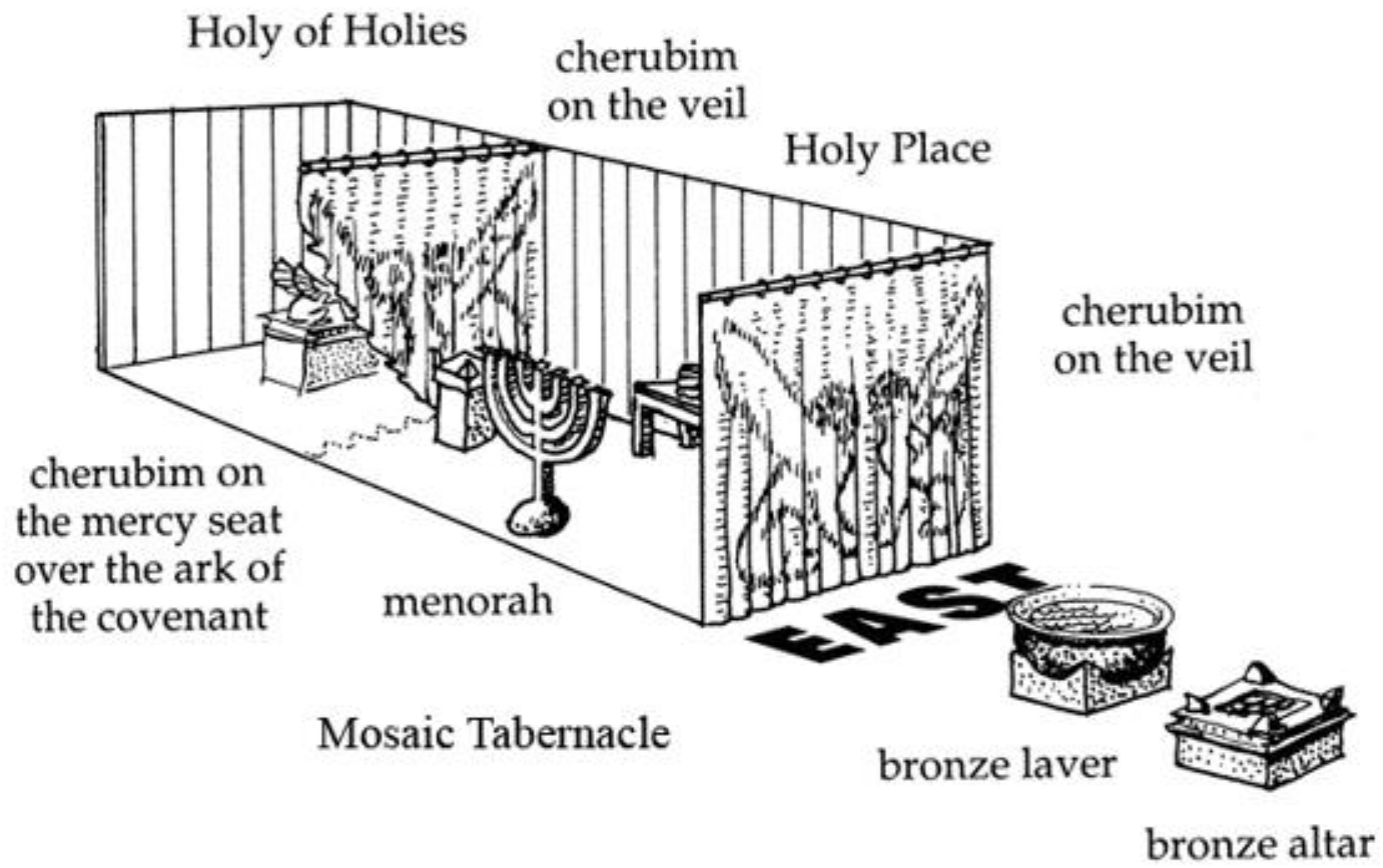
Enthronement – Adam & Noah are “kings” in a sense, Nephi is enthroned, Jesus = King

Temple Building on the Mount – Noah (Gen. 8.20-9.17), Nephi (2 Nephi 5.16), Moses (Ex. 19-31)

Order is Established – Noah renews peace, Nephi separates from chaos, Jesus establishes cosmic order & renewal

Garden of Eden: Prototype Sanctuary





The Battle “with the Sea” & The Song of Miriam – Exodus 15





Marduk v. Tiamat

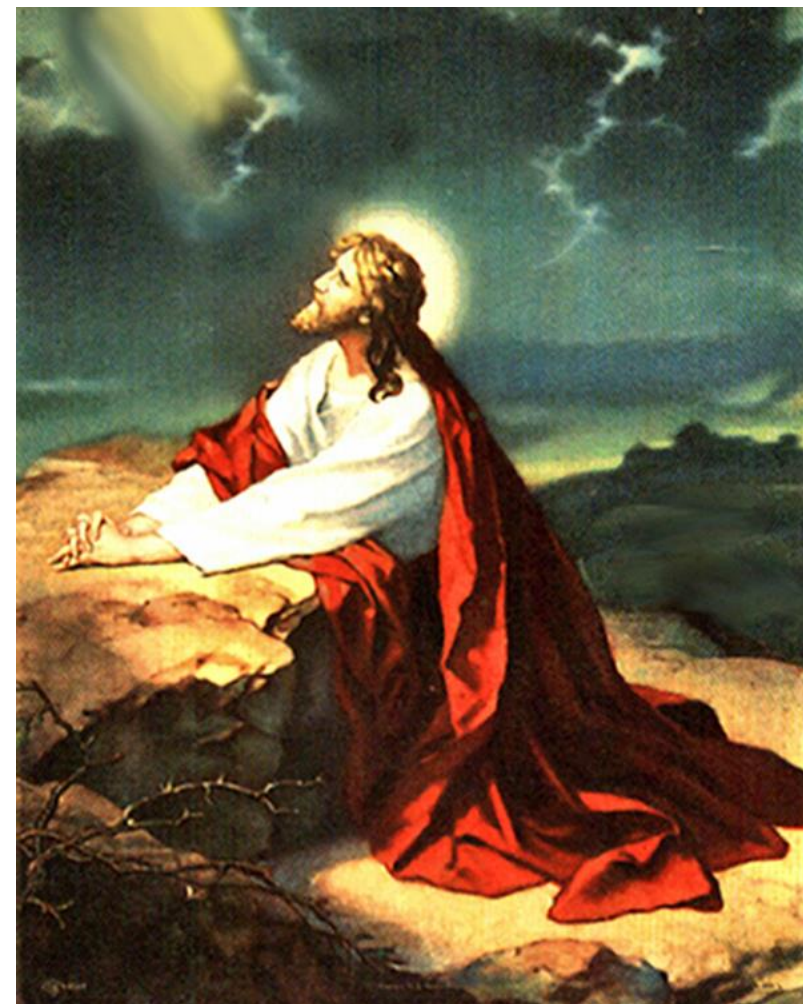
The Menorah – Light – Pillar of Fire



Manna – “What is it?” Bread from heaven!



Altar of Incense – The Prayers of the Saints



The Ark of the Covenant



The Temple Drama

Lehi left Jerusalem right when the temple was destroyed and the Temple Drama during the Feast of Tabernacles was lost. For Lehi and Sariah, the ceremony of the New Years Festival would have been vital. This ceremony was a renewal of the covenants that held their nation together – which reaffirmed the covenant with Jehovah and with the nation of Israel and her king. The temple rite culminated in an anointing ceremony where the king was adopted as a son and heir of Jehovah. Israel's relationship with God was a covenant relationship, and the king was a living token of that relationship.

The Temple Drama

Grand Council in Heaven

Jehovah anointed King & Protector of Israel

Prophets & Israel set apart

Creation of the world

Adam & Eve make covenants w/God

King & Queen of Israel make covenants w/God

Ritual Combat w/Chaos

Jehovah Defeats “Death & Hell” ~ “The Sea”

7th day, Jehovah (the ark), the king & queen, & Israel parade around the temple.

The King & Queen & symbolically all Israel receive rites of coronation

8th day there is feasting, sacrifices and symbolized eternal peace. Order is restored!



The Cosmic Myth – A Chiasmus



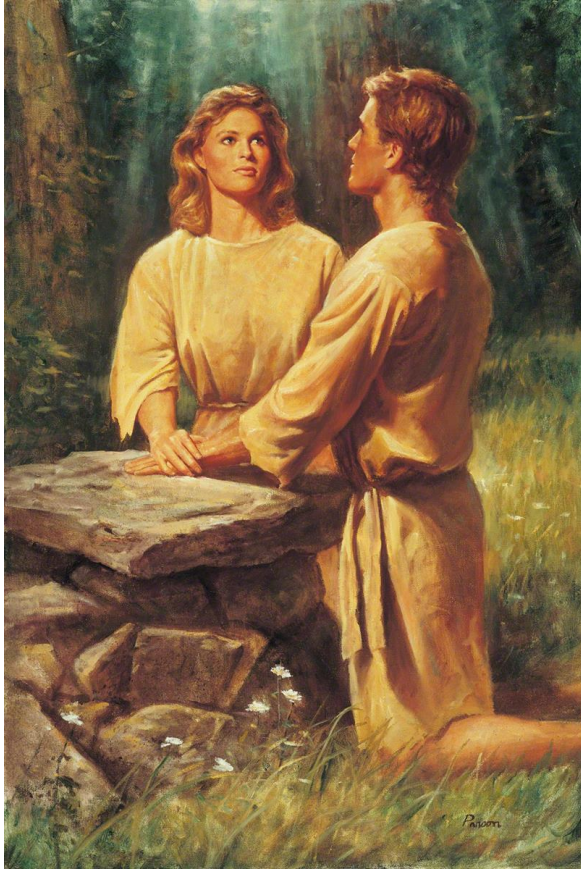
The hero is required to leave the safety of home

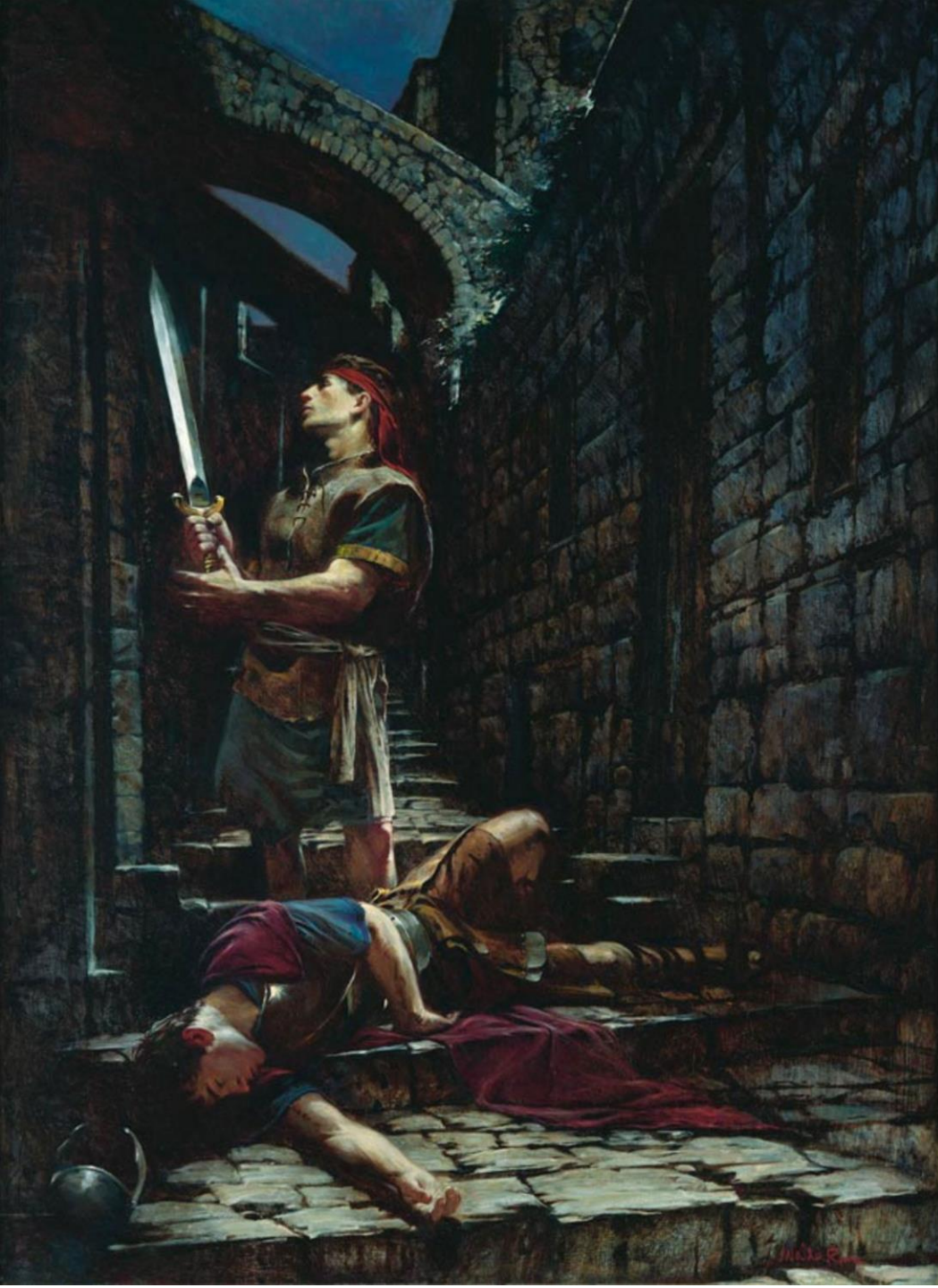
The hero is given a seemingly impossible task

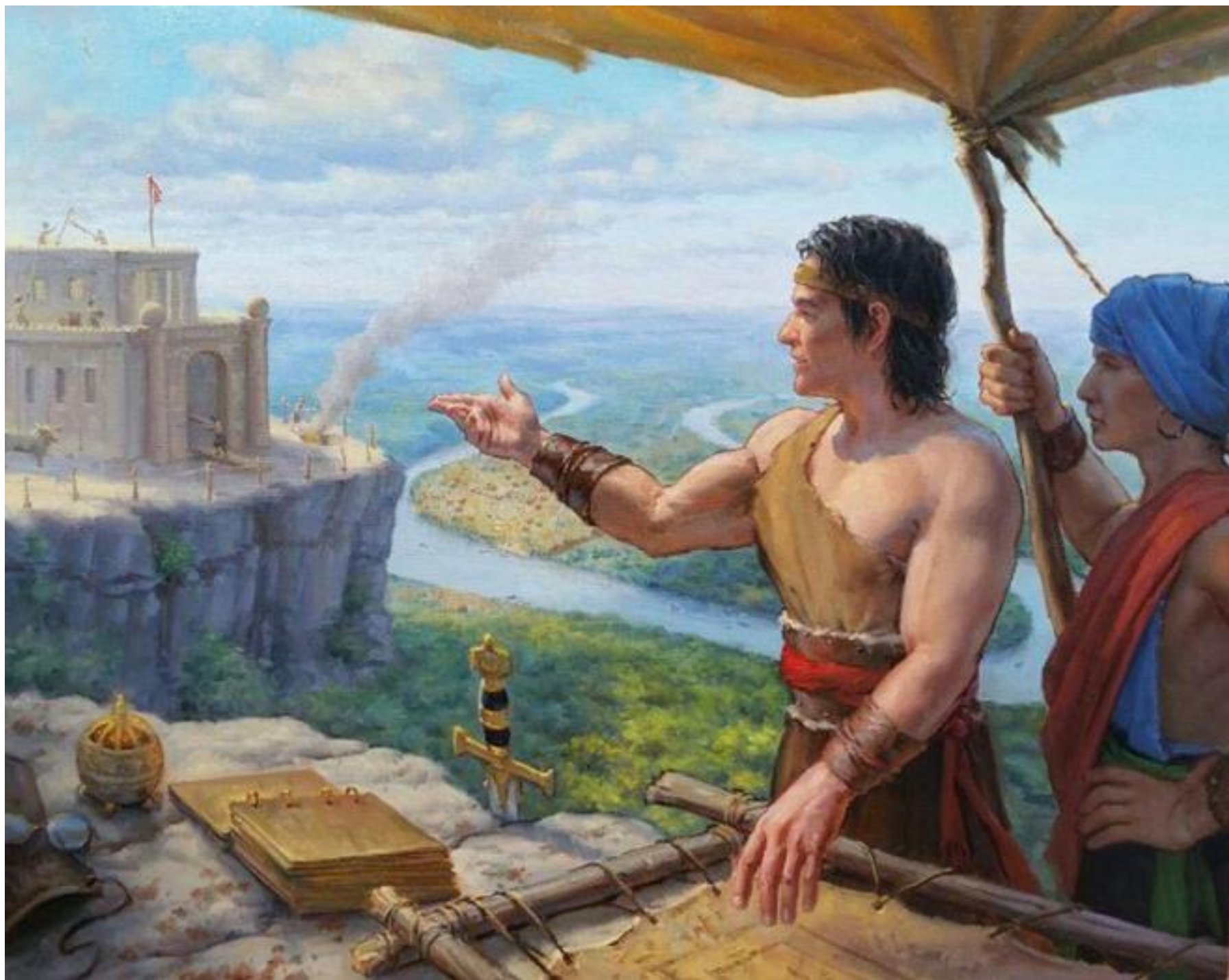
The hero succeeds against huge odds

The hero is victorious, peace is restored

The hero returns home triumphant, knowing that evil is put down and order is restored















Captain Marvel

Does not know her parents

Forgotten who she really is – has friends remind her

Caught in a battle between two forces

Fights for the right

Restores order

The Marriage Supper

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 19.9 – see also D&C 27.



The Ritual Meal at the End of the Story

Sargon of Akkad – Assyrian Royal Inscription 2:172-76

Moses, Nadab & Abihu – Exodus 24.11

David, commemorating the return of the Ark – 2 Samuel 6.17-19

Jesus Christ – with the Saints @ Endtimes – D&C 27, Revelation 19.7-9

Jesus Christ – with the Nephites – first naturally, 3 Nephi 18.1-12; the second time miraculously – 3 Nephi 20.1-9

Abraham is in trouble!

Part of the reason that the Biblical writers are pointing out that Abram's wife is barren is because it's a real catastrophe for Abraham, and for Sarai, as well, that she's barren. It's showing the trouble that Abraham's in at the beginning of the story. It's also...See, what happens as the story progresses is that Abram and Sarai are eventually granted a son, but it's way late in the story, and they're very, very old by the time it happens. And, of course, you're not going to be a father of nations without having a child. The writers are attempting to make the case that, if you forthrightly pursue that which God directs you to pursue, let's say, then all things are possible. That's the idea in the narrative.

(Jordan Peterson, <https://www.jordanbpeterson.com/transcripts/biblical-series-ix/>)

The Works of Abraham – John 8.39-40

What kind of person was Abraham?

Abram was very rich – Gen. 13.1-2

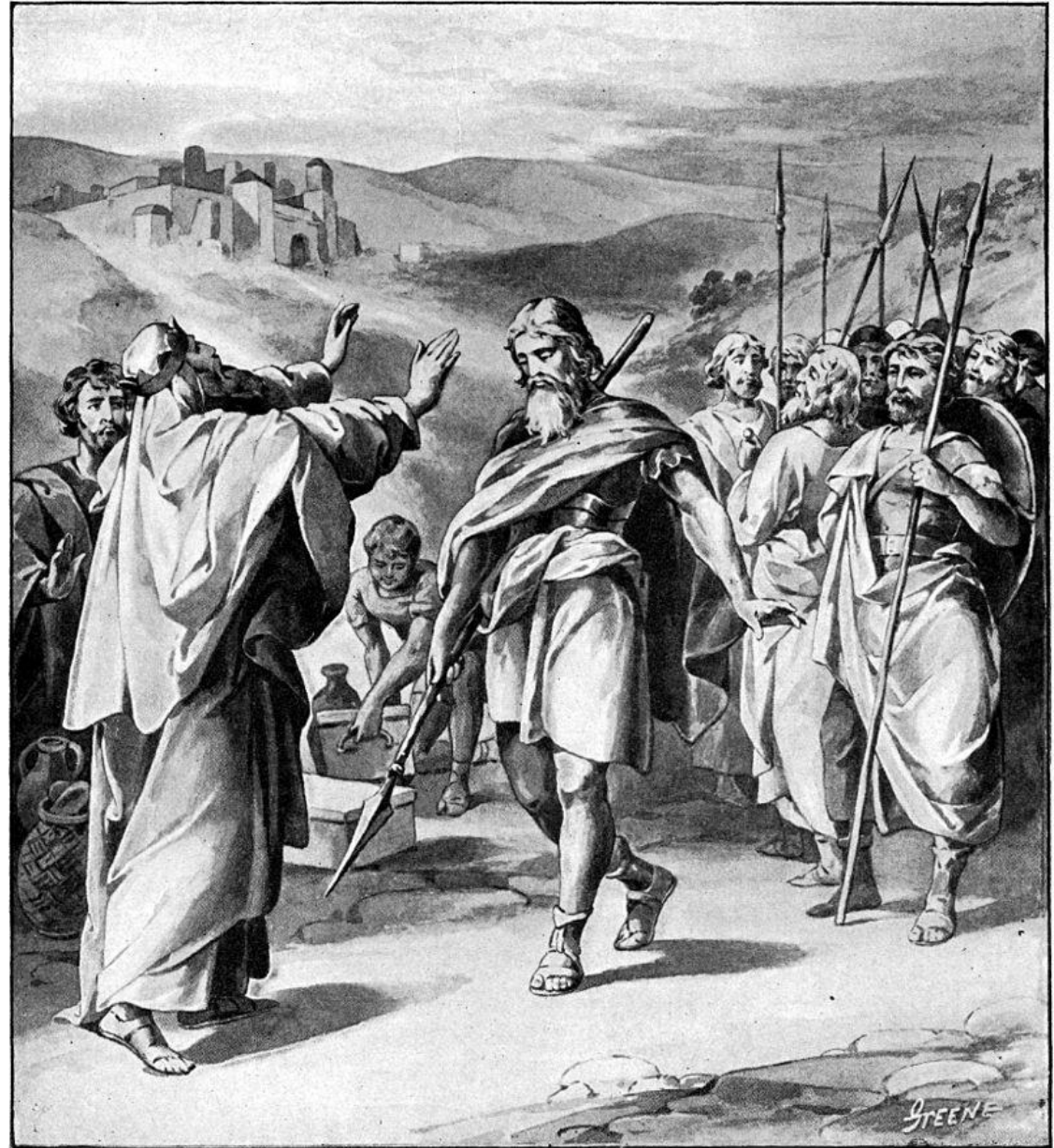
The land was not able to bear them both – Gen. 13.5-6

Let there be no strife – Gen. 13.8

Always looking at the best in others – Gen. 15.1-4



The battle
with the kings
Genesis 14





Breadcrumbs in the text

Textual clues

“Abraham the Hebrew” – Gen. 14.13

“He pursued them unto Dan” – Gen. 14.14

מֶלְכִי־צֶדֶק Melchizedek – a priest of “El Elyon”



“Dan” in the text

This is a clear example of an anachronism, or at least anachronistic editing of the text.

MELCHIZEDEK SERVES AS A PREFIGURING, OR SYMBOL, OF CHRIST

MELCHIZEDEK		CHRIST
Called the prince of peace or king of peace (see Alma 13:18; Heb. 7:2)	Symbolizes	Called Prince of Peace (see Isa. 9:6)
Melchizedek—Ruled under his father (see Alma 13:18)	Symbolizes	Ruled under His Father and did only what His Father did (see John 5:19)
Was king over the land of Salem (Jerusalem) (see Alma 13:17)	Symbolizes	Was king of all the earth (see Ps. 47:7); Jerusalem is the city of the great King (see Matt. 5:35)
Was king of righteousness (see Heb. 7:2)	Symbolizes	Is a king who reigns through righteousness (see Rom. 5:21)
Administered the sacrament (see Gen. 14:18–19)	Symbolizes	Administered the sacrament (see 3 Ne. 18)
Priesthood is called after him (see D&C 107:2–4)	Symbolizes	The priesthood was first named after Him (see D&C 107:3)
Brought a wicked, iniquitous, and straying people to repentance (see Alma 13:18)	Symbolizes	Brought forgiveness to a wicked people who had gone astray (see Isa. 53:6)
Was a high priest (see Alma 13:14; Heb. 7:15)	Symbolizes	Christ is the high priest (see Heb. 6:20)

In the *Apocalypse of Abraham*, the figure who appeared to Abram immediately after he met Melchizedek was named Yahwehel (Jaoel-“The restrainer of the Leviathan ~ The Serpent”). He told Abram he had been appointed to guard him and his heirs, and to reveal secret things. Yahwehel was a glowing human figure dressed as a high priest with turban, purple garments and a golden staff. The radiant figure then led Abram up into heaven to receive a vision of the future. (*The Apocalypse of Abraham* 9-32)

Genesis 15

Abraham gives God the benefit of the doubt – Gen. 15.1-4. By the way, this is the J version of the Abrahamic Covenant, known as “The Jahwist” – note that in this version God reveals his name YHWH to Abraham!

SHOW CANTILLATION MARKS Masoretic Text SHOW VOWEL POINTS

15:7 וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם הִנְנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לְתֵת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:

Septuagint Reverse Interlinear

English (KJV) [?]	Strong's	Root Transliterated	Parsing
And he said	H559	אָמַר 'amar	PARSE
unto him, I am the LORD	H3068	יְהוָה Yĕhovah	
that brought thee out	H3318	יָצָא yatsa'	PARSE
of Ur	H218	אוּר 'Uwr	
of the Chaldees	H3778	כַּשְׂדִּימָה Kasdiy	
to give	H5414	נָתַן nathan	PARSE
thee this land	H776	אָרֶץ 'erets	
to inherit	H3423	יָרַשׁ yarash	PARSE
it			

Genesis 15

The ritual of cutting animals in half and passing between them is found both in the Bible and in Mesopotamia. The parallel in Jeremiah 34.17-22 makes it likely that the essence of the ritual is a self curse: Those walking between the pieces will be like the dead animals if they violate the covenant. In the case at hand, remarkably, it is the Lord, symbolized by the “smoking oven” and “flaming torch” (15.17) who invokes the self curse... (*The Jewish Study Bible*, p. 33)



Genesis 15

A curse like this is attested in eighth-century treaties (700s BC – *ANESTP*, 532). In Genesis, of course, it is God himself who walks between the pieces, and it is suggested that here God is invoking the curse on himself, if he fails to fulfill the promise. (Gordon J. Wenham, *World Biblical Commentary: Genesis 1-15*, Volume 1, p. 332. *ANESTP* = *Ancient Near Eastern Supplementary Texts and Pictures*, by J. B. Pritchard)

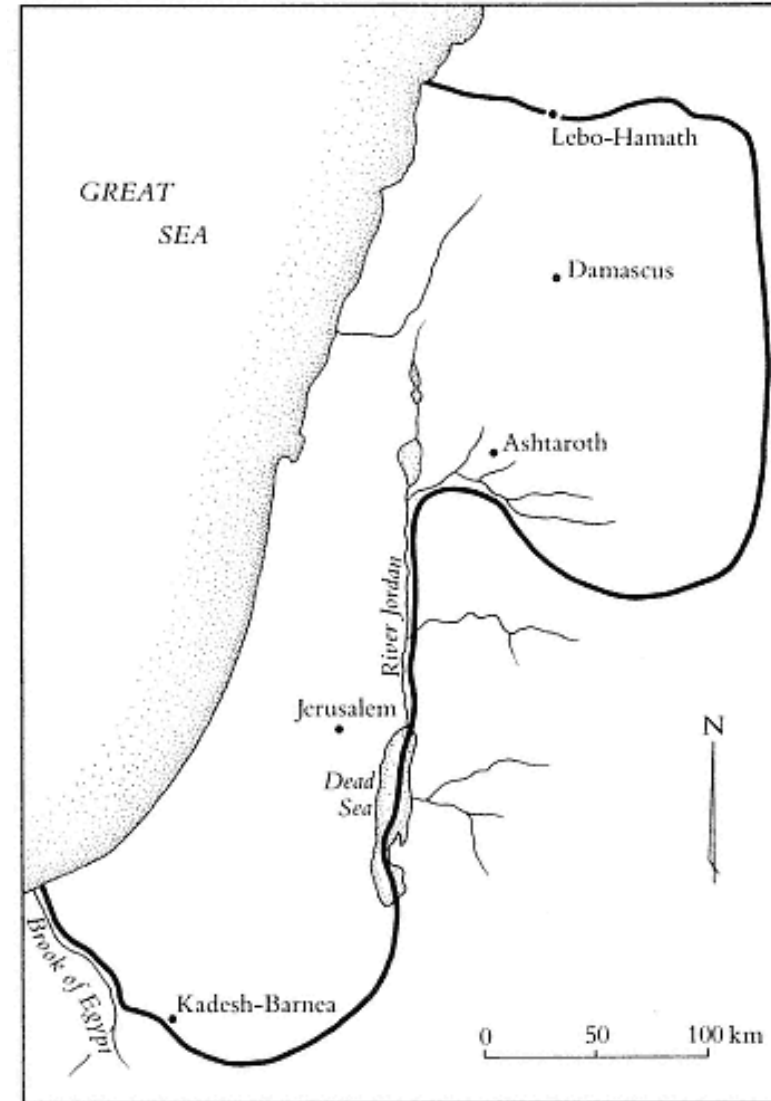


From the Nile
to the
Euphrates –
Gen. 15.18



New Boundaries for the Promised Land

Numbers 34.1-11 will severely
restrict this boundary



Genesis 16 & 21 –
Sarai introduces
Hagar



Hagar the Oppressed

The flight of the oppressed slave into the wilderness, only to meet a divine being there, foreshadows again the experience of the Exodus, prophesied in chapter 15. But this time the oppressor is Israelite, the slave is an Egyptian, and the angel of the Lord commands the escapee to return to her cruel mistress and submit to her harsh treatment.



Genesis 17

This is the Priestly version of the Abrahamic Covenant. The Jahwist version is Genesis 15, and Genesis 22 is E's version of the covenant.

Three P's of the Abrahamic Covenant:

1. Genesis 17.1-7
2. Genesis 17.8
3. Abraham 2.9-11


Why Circumcision?

Elon Gilad, Haaretz Magazine

The answer may be from their farming habits. Archaeological evidence shows that the farming of grapevines and olive trees was spreading through the region during this period. These plants require regular pruning to increase yields. Maybe some ancient Semitic sage came up with the idea that if pruning vines increases yields, why not prune (men) too?

In fact, there is evidence in the Bible that the ancient Hebrews tied circumcision to pruning “And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised [literally: ye shall foreskin their foreskins]: three years shall it be as uncircumcised [literally: foreskins] unto you: it shall not be eaten of” (Leviticus 19:23).

Accessed from: <https://www.haaretz.com/jewish/.premium-why-do-jews-circumcise-their-sons-1.5418569>



If this is all true, Jews circumcise their sons because an ancient tribe converted an agricultural innovation into a questionable method to increase male fertility, and later a small group of their descendants bestowed this practice with a national meaning, which endures to this day.

Accessed from: <https://www.haaretz.com/jewish/.premium-why-do-jews-circumcise-their-sons-1.5418569>

JST Genesis 17.9-12

And this covenant I make, that thy children may be known among all nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for, a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come of thee, and of thy seed. And I will establish a covenant of circumcision with thee, and it shall be my covenant between me and thee, and thy seed after thee, in their generations; that thou mayest know forever that children are not accountable before me until they are eight years old. And thou shalt observe to keep all my covenants wherein I covenanted with thy fathers; and thou shalt keep the commandments which I have given thee with mine own mouth, and I will be a God unto thee and thy seed after thee.

Questions about
chronology/timetables

CHRONOLOGY CHART FROM ADAM TO ABRAHAM

Lifespan of the Biblical Patriarchs

