

LIVE! IN CONTEXT—SESSION SEVEN

THE OTHERNESS OF YAHWEH

Holiness and Sacred Space & The Conquest of Canaan

~Hebrews 9:11-14 (ESV)

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

PREPARATION FOR VIDEO

- ♦ Pray for wisdom and understanding of the content.
- ♦ Read Chapters: 21-25 from The Unseen Realm
- ♦ Review viewer guide and Questions for Deeper Understanding.

Viewer Guide

What was meant by “sacred space” in the Israelite world view?

Sacred space is any location sanctified by God’s presence or dedicated to Him. Objects associated with a place can also be set apart for Him – i.e., what a priest would use to serve God.

By definition, sacred space is holy space. Set apart by God’s past _____ or used in the temple. We think about the word “holy” in a _____ sense. In the O.T. biblical Hebrew vocabulary to sanctify a place or object or even a person was not inherently related to moral qualities.

God wants people to be holy and exclusive, so there is a connection between behavior and sacred space. The connection is not just for priests. God wants a _____ of priests.

Concept can also relate to inanimate objects, like dirt, which can’t have moral qualities or sin. Morality is a subset of the sanctification, holiness, sacred space terminology.



POINT TO PONDER

In the O.T. sacrificial system, the most serious sins could not be forgiven or atoned for. This was one of the great deficiencies of the O.T. system—and why Jesus’ sacrifice is so much greater!

Are holiness and sacred space related to ritual impurity and the O.T. sacrificial system?

Yes. Sacred space could be defiled, not necessarily by a moral violation, but through a ritual defilement.

- ♦ Ritual defilements usually arose from uncontrolled _____ of life, not willful moral violations.
- ♦ Certain events could render one impure, requiring a _____ to restore purity.
- ♦ You are not being forgiven for a moral violation; you are being prevented from defiling sacred space.

The sacrificial system is mostly about _____ sacred space; cleansing defilement and purging impurity.

What were some of the ways people could be disqualified from entering sacred space?

Ritual impurity _____ a person from sacred space. One is no longer fit to occupy a certain place.

Typically, this happened through some _____ circumstances of life, not a moral issue.

- ♦ The loss of blood through childbirth. The woman did not sin by fulfilling the Edenic mandate to be fruitful and multiply.
- ♦ Similarly, the loss of semen renders the man ritually impure.

This is not a question of morality. The impurity is about the loss of life force that makes one _____.

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"God is "other" - You are not Him; He is not you."

Many of the impurities mentioned in Leviticus involve incompleteness or deficiency. Loss of limbs, blood, semen. All are important because they are associated with life and death. Anything which is lost and not whole is impure. We associate God with life because he is the _____ of life.

These concepts of ritual impurity are foreign to our worldview. We tend to think only on aspects of morality.

How could individuals overcome sin and be forgiven for sin?

Since we are living on the other side of the cross, we tend to parse O.T. sacrificial language through the lens of the sacrifice on the cross. What Jesus did relates to the _____ system, but not in the way we typically think.

There is language about forgiveness of sins in the sacrificial system, but only pertaining to certain sins.

- ♦ There was a guilt offering for theft (although in Hebrew it is closer to “_____” offering). One had to admit the sin and restore what was lost. There is an admission / restitution aspect to some of the sacrifices. If someone was beyond restitution, you might do some sort of act to try to restore the relationship. The sacrifice part was the admission of the crime.

There were many sins that had no sacrificial connection, and for which one could not be _____.

- ♦ Murder and adultery carried the penalty of death or exile – one was no longer a member of the community either way.
- ♦ The most serious sins could not be forgiven or atoned for. This was one of the great _____ of the O.T. system. And why Jesus’ sacrifice is so much greater! Because all sin is under His blood.

One could make restitution for lesser sins and be restored, but there was no forgiveness of greater sins.

The Day of Atonement was like a big “_____.” In the general sacrifices, the blood of the animal is generally not applied to the one who brings it. There is no blood atonement in the sacrificial system. There are certain blood rituals that either result in restoration to purity or to decontaminate something that was defiled.

To atone doesn’t mean to cover; it means to purge or _____.

The Day of Atonement is one of only two times in the sacrificial system that the blood applies to a person:

- ♦ The Day of Atonement when the blood of the bull applies to the priest
- ♦ When the priesthood was originally set up, to sanctify / decontaminate the priests to live in sacred space—the blood of the bull decontaminates Aaron and makes him fit to enter the holy place.

Then there are two goats:

- ♦ One goat is for Azazel, and is sent away
- ♦ the other goat is sacrificed, and blood is sprinkled on different objects, including the mercy seat.

“Even the Day of Atonement did not cover the most heinous sins which required death or exile. It provided a reset button and a new beginning point in the Jewish calendar.”

This offering conceptually restored the entire priesthood and tabernacle and ritual system to its original _____ condition once a year in order to certify no defilement was missed or overlooked.

Even the Day of Atonement did not cover the most heinous sins which required death or exile. It provided a reset button and a new _____ point in the Jewish calendar.

In Hebrews, the writer states we don’t get forgiveness through repeated sacrifice of the blood of bulls and goats. How much better the blood of Jesus that covers and deals with all these things in one offering, for all time.

Jesus’ blood decontaminates us and gives us _____ access to the throne of grace – permanently. (Heb 4:16)

Who is Azazel and what is the scapegoat?

Leviticus 16:6 - The Day of Atonement – Aaron offers the bull for himself to prepare to enter the Holy of Holies, then sets the two goats before the LORD at the entrance to the tent of meeting and Aaron cast lots over them.

- ♦ One lot is for the _____ - the goat is used as a sin offering.
- ♦ One lot is for _____ - the goat is presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel.

Most scholars would say that Yahweh and Azazel are both _____ names.

Where does scapegoat come from? Az “goat” azel “to send.” Literally “the goat that is sent away.” Older translators split the Azazel consonants to get “scapegoat.” Grammatically, a proper name fits better.

Azazel is a name for a Canaanite demon / deity associated with _____ and non-sacred space, outside the camp.

- ♦ The blood of the first goat sanctifies / decontaminates sacred space for another year.
- ♦ The second goat has the sins of the _____ symbolically transferred on him and is driven away from sacred space, out into the anti-Eden wilderness- the place of danger, death and chaos where sins belong. The place of Azazel.

This is not a sacrifice to a demon – the goat is never killed. It was used to transport sins outside the camp. The church handles sin in somewhat the same way.

How does the concept of sacred space play out in our lives today?

In explicit ways!

- ♦ In 1 Cor 3:16-17, 1 Cor 6:19-20 and 2 Cor 6:16, Paul tells the Corinthians they are the _____ of God and ought not mix the sacred with Belial.
- ♦ 2 Cor 6:14 – Paul says we are the temple of the living God and quotes Lev 6 - God makes his _____ among us.

The church, collectively and _____, is sacred space because we have the Spirit of God. We are spoken of as the N.T. version of the Israelites in the Deut 32 world view. Israel was sacred space while all other nations were under the dominion of some cosmic power of _____. Paul quotes Lev 26 where the presence of God and the people being in the land is linked to the Israelites not being _____, lest they be exiled from the land.

Sacred space is no longer tied to earthly _____. Christians do not replace the Jews; we become one family. The concepts of sacred space and defilement are explicitly applied to _____ in the church.

Serious sin (that a man should have his father's wife) required the unrepentant to be _____ from the church and “delivered unto satan” until he repents. This corresponds to the goat and associated sins being put outside.

For this person to come back in requires confession and then he can be brought back in and restored.

The symbolism of the rituals in the Levitical system is now applied to Christians i.e., "Present your bodies as living sacrifices" (Rom 12:1). All this language is now attributed to individual believers and the church corporately.

We are a kingdom of priests ! (Rev 1:6, Ex. 19:6), We need to live accordingly to bring the world to God's family.

Can you summarize your thoughts on the Conquest of Canaan, and why these people were targeted?

When the Israelites leave Sinai, they are heading for the promised land. Dr. Heiser sees the Conquest as framed by the larger issue of the "_____ problem."

The failure / lack of faith in Num 13 leads to forty years of wandering in the desert. Ten of the twelve men sent to spy out the promised land report are frightened by the presence of the Anakim, who were giants, descended from the Nephilim. (Num 13:32-33)

Only Joshua and Caleb give a good report but God allows that generation to wander in the desert until they died. Afterward, they go back in via the Transjordan. In Deut 2 and 3 God instructed the Israelites not to bother with the giant clans (Amorites, Moabites, Rephaim, also called Zamzummim: collectively Rephaim) because the descendants of _____ (the other half of Abraham's family) have already driven away most of the giants.

The northern region, called _____ still contained some of the Rephaim, also called the Amorites; specifically, Og of Bashan, who is described as a giant, and the last of the Rephaim in this region. He needs to be taken out.

Amos 2:9 uses the term Amorites to refer to the Israelite Conquest of those, "whose height was like cedars."

The Conquest begins with a failure in relation to the Anakim and resumes after the Israelites have defeated the giant clans in the Transjordan. All the places in the Conquest that refer to killing (i.e., Hebrew "*cherem*" – to devote to destruction) are not indiscriminate. Instructions to kill only occur in places the Anakim were located (the hill country, Hebron, Dabir.)

Other verbs used in the conquest do not refer to killing:

- ♦ to dispossess
- ♦ to drive-out

Killing verbs are specific to the giants, who must be eliminated due to their descent from Nephilim.

This is a very specific problem that emerged from the events of Gen 3 (Fall), Gen 6 (Flood) and Deut 32 (Babel). The _____ of those who precipitated the flood have now populated the land and must be eliminated.

Joshua was told to dispossess people from the land God was giving Israel. Popular culture portrays the conquest as indiscriminate violence or genocide. But the descendants of the Nephilim must be killed.

In Josh 11:21-22 Joshua defines victory as occurring when “there were none of the Anakim left in the land of the People of Israel... Only in Gaza, in Gath, and in Ashdod did some remain.”

These last places were Philistine cities which are mentioned in 1 Sam 17:4 “there came out from the camp of the Philistines a champion name Goliath of Gath, whose height was six cubits and a span.” Not until David’s time are all the vestiges of the Nephilim removed.

Moses, Joshua and David all faced the giants. And all are O.T. types that _____ the Messiah. Jesus is the new Moses, the new Joshua and is the son of David.

The Conquest is spiritual warfare at its root. It takes shape in violent warfare. Since the Nephilim were interspersed throughout the land, others were also killed in the fighting. But the target was the Nephilim.

This narrative combines what happens in physical terms with the greater spiritual Conquest. We have to deal with the giant problem and the opposition from the gods of the nations. Viewing the conquest in light of Gen 3 (Fall), Gen 6 (Flood) and Deut 32 (Babel) gives a clearer context for the Israelite’s actions in the Conquest.

“The Conquest is spiritual warfare at its root. It takes shape in violent warfare... But the target was the Nephilim.”

Weren’t the Nephilim wiped out after the flood?

Num 13:33 says “we saw the Nephilim (the sons of Anak, who came from the Nephilim) and we seemed to ourselves like grasshoppers...” in comparison. These are clearly vestiges of the Nephilim, even though this event is clearly post-flood. Jewish thinkers throughout history have addressed this problem in various ways:

- ♦ Noah, or a member of his family, was related to the Nephilim. Noah was blameless in his “generation.” The Hebrew word for generation here is “Dor,” which is different from the word typically used for genealogical descent – “toledot.” Dor mostly refers to a cohort of people from a certain time period. Some ancient texts say Noah was a _____. The _____ from the Dead Sea Scrolls records an argument about Noah’s parentage.
- ♦ The flood was not global. It was a localized, regional event. There could be an outlying people group known as the “Sea People” from the Aegean and Crete, which was mentioned in Egyptian texts. Some speculate these sea-faring people _____ the flood and were later linked with the Philistines.
- ♦ Grammatical option in Gen 6:4 – “The Nephilim were on the earth in those days and also afterward, **when** the sons of God came into the daughters of man and they bore children to them.” This verse could be translated “The Nephilim were on the earth in those days and also afterward, **whenever** the sons of God came into the daughters of man and they bore children to them.” There is a specific Hebrew particle and verb form that allows for a continuous activity, causing some scholars to believe this event happened more than once.

Some would say Paul's concern about head coverings in 1 Cor 11:10 relates to this event. Paul, dealing with issues of modesty and sexuality, states "That is why a wife ought to have a symbol of authority on her head, because of the angels," which to contemporary Jews would connect to Gen 6. Paul appears to think it _____ happen again.

These are the three historical ways people have addressed the presence of the Nephilim after the flood. There is no clear answer, and each possible explanation is problematic.

What Stood Out to You?

Questions for Deeper Understanding

How is our view of holy today different than the OT biblical view of holy? _____

For what purpose in the OT was the sacrificial system carried out and describe some situations that would disqualify a person from sacred space? _____

What big idea are we to understand about sacred space? _____

What was one of the great deficiencies of the OT sacrificial system and how does the view from this side of the cross change that deficiency? _____

The language about forgiveness of sins in the sacrificial system had specific behaviors depending on the type of sin committed. Describe a guilt offering and what had to be done to be forgiven. _____

The Day of Atonement and the blood sacrifices of a bull and a goat are for two different purposes. Discuss how each was viewed and for what purpose. _____

In Leviticus 16, what is the real meaning of Azazel and the “sending away” relates to sacred space? _____

How should we, as believers, view ourselves and the church in light of Paul’s teachings and the NT version of the Israelites and the Deut 32 world view? _____

Discuss how the conquest of Canaan is considered spiritual warfare. Include vocabulary that directly supports the idea of giants. _____

Is there ways to explain the descendants of the Nephilim (Num 13:33) after the flood? Choose one explanation for their existence in defense of this idea. _____

Prayer Request

- ◆
- ◆
- ◆
- ◆
- ◆



Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

~ Romans 8:26 ESV

Other Resources to Consider:

- ◆ Naked Bible Podcast at : www.nakedbiblepodcast.com
- ◆ Dr. Heiser Website: www.drmsheiser.com
- ◆ www.moreunseenrealm.com
- ◆ The Divine Council Worldview Facebook Group

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