# Good Eats
## for the soul

**Lesson 3:** *Understanding OT Genre, part 1*
*June 26, 2022*

**gen·re**: ˈZHänrə

NOUN: a category of artistic composition, as in music or literature, characterized by similarities in form, style, or subject matter.

ORIGIN: early 19th century: French, literally 'a kind'

### I. Introduction: *Finding the meaning of meaning*

"When I use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you *can* make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master, that's all."

Alice was too much puzzled to say anything, so after a minute Humpty Dumpty began again... "They've a temper, some of them—particularly verbs: they're the proudest—adjectives you can do anything with, but not verbs—however, I can manage the whole lot of them! Impenetrability! That's what I say!"

"Would you tell me please," said Alice, "what that means?"

"Now you talk like a reasonable child," said Humpty Dumpty, looking very much pleased. "I meant by 'impenetrability' that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life."

"That's a great deal to make one word mean," Alice said in a thoughtful tone.

"When I make a word do a lot of work like that," said Humpty Dumpty, "I always pay it extra."

"Oh!" said Alice. She was too much puzzled to make any other remark. (from Lewis Carol, *Through the Looking Glass*).

### II. The Law

A. What is the Law?

B. Where do we find the Law in the Old Testament?

C. Types of Law [1]

   1. Moral Law (Hebrew *mishpatim*) relate to justice and judgment; often translated as "ordinances"

   2. Ceremonial Law (Heb. *hukkim* or *chuqqah*) which literally means "custom of the nation"; the words are often translated as "statutes"

   3. Judicial or Civil Law

*Additional Notes*

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1 Westminster Confession of Faith, chapter 19:

  2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables: the first four commandments containing our duty towards God; and the other six, our duty to man.

  3. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated, under the new testament.

  4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.

  5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof;h and that, not only in regard of the matter contained in it, but also in respect of the authority of God the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the gospel, any way dissolve, but much strengthen this obligation.

D. Three-fold use of the Law

   1. Political or civil use

   2. Pedagogical use

   3. Didactic use

E. When I read the laws of God in the OT, How do I apply them?

## III. Narrative

A. What is narrative?

B. Most of the Old Testament is narrative. Why is that?

C. Process of Study that leads to discovery

   1. What is the scene?

      a. Where did this take place?

      b. When did this take place?

   2. Who are the characters (seen and unseen)?

   3. Why was this particular story recorded?

      a. What was the occasion or situation of the characters?

        • Was there a problem that needed to be addressed (physical, spiritual, national, etc.)?

        • Look at any dialogue. What was going on in the hearts of the speakers as far as you can tell?

      b. What actions did the characters in the story make?

      c. What was the outcome? How did the story resolve or end?

D. Looking for Christ in the story

    1. Do any of the characters act redemptively thereby foreshadowing Christ?

    2. Do any of the characters act wickedly and make you long for Christ?

    3. Are there any shades of redemption, healing, forgiveness, salvation, or restoration in the story?

    4. Example: David and Goliath (1 Samuel 17)

E. Personal Application

    1. What we see in Genesis 1-3 becomes a model for all stories (either one aspect, two aspects, or all three)

        a. Creation

        b. Fall

        c. Redemption

**PRE-CROSS ✝ POST-CROSS**

Jesus Christ, The Messiah: God's annointed to **redeem** God's chosen people from oppression of Satan, sin and death

| David, a "type" of Messiah: God's annointed used to **redeem** God's chosen people from oppression of the Philistines | Christians, agents of reconciliation: God's annointed people used to **redeem** God's chosen people from oppression |
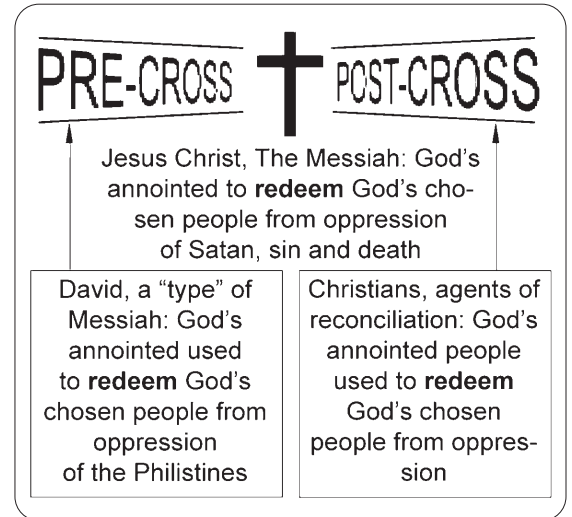
    2. How do I/we relate to those in the story (similar fears, sins, struggles, temptations, etc.)?

    3. How is Christ the answer to the issue?