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OHIO VALLEY PRESBYTERY
MINUTES OF WINTER STATED MEETING
January 27, 2018

The Winter Stated Meeting of Ohio Valley Presbytery was held January 27, 2018, at Grace Church Elizabethtown, Elizabethtown, Kentucky.

18-01. CALL TO ORDER, CONSTITUTING PRAYER, AND OPENING WORSHIP

Moderator TE Curt Gardner called the meeting to order at 8:30 a.m., and called on RE Al Meister, who opened the meeting in prayer. The host church led Presbytery in worship, which included celebration of the Lord's Supper. The sermon was preached by Rev David Atkisson on Romans 11:32-36.

After a brief break, Moderator TE Curt Gardner reconvened the meeting at 9:55 a.m.

18-02. FORMATION OF THE ROLL

A quorum was declared to be present, with 19 of 36 Teaching Elders and 14 Ruling Elders Delegates present representing 9 of 14 churches. 1 Ruling Elder Alternates was also present. The roll was formed through registering on the attendance sheets (Attachment 18-A). The Stated Clerk, TE Larry Hoop reminded the Presbytery that under OVP Bylaws Article III, paragraph d), Teaching Elders who have been honorably retired or declared infirm, and overseas missionaries and military chaplains serving outside the bounds of OVP are exempt from the requirement to attend our meetings, but that all other Teaching Elders and Sessions are required to be present unless granted excused absence. He reported that the following Teaching Elders had requested excused absence: Bobby Beatty, Matt Cadora, Paul Calvert, Marc Champagne, Robert Cunningham, Chuck Hickey, Mike Previtera, Josh Reitano, Shane Terrell, and Will Witherington. The Clerk also reported that the Session of New City Presbyterian Church, Norwood Ohio, had requested that their absence be excused. Reasons for requests for excused absence are recorded on the attendance sheet (Attachment 18-A, pp. i and ii.). **MSA** that the requests for excused absence for this meeting from TEs Bobby Beatty, Matt Cadora, Paul Calvert, Marc Champagne, Robert Cunningham, Chuck Hickey, Mike Previtera, Josh Reitano, Shane Terrell, and Will Witherington, and the request for excused absence from the Session of New City Presbyterian Church, Norwood, Ohio, be granted.

18-03. APPROVAL OF THE MINUTES OF PREVIOUS MEETING

MSA to approve the minutes of the Fall 2017 Stated Meeting as corrected.

MSA to approve the Minutes of the November 6, 2017, Called Meeting as distributed.

18-04. PRESENTATION AND ADOPTION OF THE DOCKET

The Clerk presented the docket for the meeting (Attachment 18-B).

MSA to amend the docket to hear the report of the Shepherding Committee immediately before the Administrative Committee report.

MSA to adopt the docket as amended.

1 **18-05. ELECTION OF THE MODERATOR**

2 The Clerk assumed chair at the request of the Moderator. He reminded Presbytery that TE Curt
3 Gardner was re-nominated for Moderator at the Fall Stated Meeting (*OVP Minutes*, Fall 2017
4 Meeting, §17-71, p. 33).

5 **MSA** to elect TE Curt Gardner as Moderator for 2018 by unanimous consent.

6 The newly re-elected Moderator assumed the chair.

7
8 **18-06. ELECTION OF THE EXECUTIVE COMMITTEE**

9 TE Larry Hoop, Chairman of the Administrative Committee, reported the Committee's
10 nominations for the Executive Committee: REs David Dupee and Shay Fout, TEs Curt Gardner
11 and Larry Hoop.

12 **MSA** to elect the nominees by unanimous consent.

13
14 **18-07. INTRODUCTION OF VISITORS**

15 Visitors were introduced (Attachment 18-A, p. iv).

16
17 **18-08. REPORT OF THE STATED CLERK**

18 The Clerk called the attention of Presbytery to several items included in his previously
19 distributed report (Attachment 18-C). In addition, he reported the following:

- 20 1) After the distribution of his report, he received requests for excused absence for this
21 Stated Meeting of Presbytery from TEs Bobby Beatty, Mark Champagne, and Shane
22 Terrell, and from the Session of New City Presbyterian Church in Norwood, Ohio.
- 23 2) After the distribution of his report, he received a communication from TE Marshall
24 Wilmhoff announcing a gathering during lunch at this Stated Meeting to discuss
25 church planting in Kentucky. He sent this notice to Presbytery through the Yahoo
26 email group.
- 27 3) After the distribution of his report, he received an email from TE Chuck Hickey
28 volunteering to serve as fraternal delegate from Ohio Valley Presbytery to the Spring
29 2018 Stated Meeting of the Presbytery of Ohio of the Orthodox Presbyterian Church
30 at Redeemer OPC, Beaver Creek, Ohio, on March 9-10, 2018.
31 **MSA** to appoint TE Chuck Hickey to serve as fraternal delegate from Ohio Valley
32 Presbytery to the Spring 2018 Stated Meeting of the Presbytery of Ohio of the
33 Orthodox Presbyterian Church.
- 34 4) After the distribution of his report, he received updates for the Ruling Elder
35 database from Redeemer Presbyterian Church of Louisville, Kentucky, Grace Church
36 Elizabethtown, and Covenant Presbyterian Church of Cynthiana, Kentucky.

37
38 **18-09. REPORT OF THE TREASURER**

39 Treasurer Tom Hill led presbytery in prayer. He called Presbytery's attention to the Financial
40 Report (Attachment 18-D) which indicated that Presbytery had finished 2017 with a modest
41 surplus. He reported that the directive of Presbytery concerning the newly established OVP
42 MNA Church Planting Fund (see *OVP Minutes*, Fall 2017 Stated Meeting §17-84c, p. 39) had
43 been implemented by allocating \$11,500 from OVP's General Fund to that Fund. He reported
44 that he is in the process of clarifying matters concerning fund balances in our accounts.

1 At the conclusion of the Treasurer's report, the Moderator led Presbytery in singing "O Come
2 Let Us Adore Him" in thanks for God's provision for our financial needs. TE Mark Randle prayed
3 for God's blessing on the Clerk and Treasurer and their work.
4

5 **18-10. REPORT OF THE SHEPHERDING COMMITTEE**

6 TE Chad Grindstaff, Chairman of the Committee, reported for the Committee, and opened his
7 report with prayer. He reported that the Committee has been counseling the Bates Creek
8 Presbyterian Church Session regarding the results from Presbytery's disposition of the BCO 40-5
9 Report, and requested Presbytery continue to pray for this situation. He also reported that RE
10 Keith Tiemeyer has expressed interest in serving on the Committee.

11 **MSA** to appoint RE Keith Tiemeyer to the Shepherding Committee, Class of 2020.

12 As this concluded the report, TE Stan Frey led Presbytery in prayer for the Shepherding
13 Committee.
14

15 **18-11. REPORT OF THE ADMINISTRATIVE COMMITTEE (Attachment 18-E)**

16 After leading Presbytery in prayer, the Committee Chairman, TE Larry Hoop, reported for the
17 Committee.

- 18 a) The Chairman called on Committee member TE Lee Veazey to report to presbytery
19 concerning the review of sessional records. TE Veazey called attention to the current
20 version of Guidelines for Sessional Records, which provides direction for keeping
21 Sessional Records.
- 22 b) The Chairman reported that the Committee, in response to discussion on the floor of
23 the Fall 2017 Stated Meeting, had considered the need for a plan to maintain
24 sufficient funds to address emergency situations by conserving unspent funds at the
25 end of any given year. The Committee was informed by the Treasurer that, prior to
26 the allocation to the Church Planting Fund, the General Fund had a balance of over
27 \$44,000, \$12,500 of which was already earmarked for financial emergencies.
28 Therefore the Committee decided that, should the General Fund balance fall by 20%,
29 the Treasurer would report it to the Administrative Committee and discussion of the
30 situation would then be placed as a special item on the agenda of next Committee
31 meeting.
- 32 c) The Chairman reported that the Committee directed the Clerk to include a
33 statement about vacancies that remain on OVP Standing Committee in the call for
34 the Winter 2018 meeting, asking for volunteers. As noted in the Clerk's report, one
35 ruling elder expressed interest in one of those vacancies, and was directed to the
36 Chairman of that Committee to receive information about its work. Presbytery has
37 added him to that Committee (see above, §18-10).
- 38 d) The Chairman reported that the Committee had endorsed the suggestion from a
39 member of Presbytery that Presbytery nominate TE Larry Hoop for the Committee
40 on Constitutional Business.
41 **MSA** to nominate TE Larry Hoop for the Committee on Constitutional Business.
- 42 e) The Chairman reported that OVP may elect the following to Committees of
43 Commissioners for the 46th General Assembly, reminding Presbytery of the
44 provisions of *RAO* 14-2:

- 1 a. Overtures: Presbytery may elect a TE and a RE
2 **MSA** to elect RE Art Hulme to the Overtures Committee.
3 **MSA** to elect TE Josh Reitano to the Overtures Committee.
4 b. Committees calling for a RE nominee: Administrative Committee, Discipleship
5 Ministries, Covenant Theological Seminary, Interchurch Relations, Mission to
6 North America, PCA Foundation.
7 **MSA** to elect RE Shay Fout to the Committee of Commissioners on the
8 Administrative Committee.
9 c. Committee's calling for a TE Nominee: Covenant College, PCA Retirement
10 and Benefits, MTW, Ridge Haven, Reformed University Fellowship.
11 **MSA** to elect TE Lee Veazey to the Committee of Commissioners on
12 Covenant College.
13 **MSA** to elect TE George Hamm to the Committee of Commissioners on
14 Mission to the World.

15 **MSA** to authorize the Clerk to appoint those Presbytery commissioners to the 46th
16 General Assembly who volunteer to fill the remaining positions on a first come first
17 served basis; except that in cases where two volunteer for the same position,
18 priority shall be given to the volunteer who has not served in that position
19 previously.

- 20 f) The Chairman reminded Presbytery that the Bylaws call for the Administrative
21 Committee to recruit two members of OVP or OVP churches to audit the financial
22 records of the previous year and to present the names of those recruited to
23 Presbytery at the Winter Stated Meeting for approval (*OVP Bylaws*, Article V.a.vi.2.c,
24 p.6).
25 **MSA** to approve TEs Matt Cadora and Chuck Hickey to audit the OVP financial
26 records for 2017.
27 g) The Chairman reminded Presbytery that the following vacancies on OVP Permanent
28 Committees remain: MNA – RE, Class of 2020 and MTW - RE, Class of 2020.
29 h) The Chairman reported that the Committee is recommending three amendments to
30 the *OVP Bylaws*. He reminded Presbytery that for a proposed amendment to be
31 adopted, it must be approved by a two-thirds vote at the meeting when it was first
32 presented, and ratified by another two-thirds vote at the next ensuing Stated
33 Meeting. He then presented the proposed amendments:
34 a. To revise OVP Bylaws Article IV, §e (see Attachment 18-F)
35 **Approved: 33 in favor, 0 opposed, 0 abstaining**
36 b. To amend Article V. §a. viii. by adding a sub-paragraph§ (5) (see Attachment
37 18-G)
38 **Approved: 32 in favor, 0 opposed, 0 abstaining**
39 c. To amend Article III. §a. iv (see Attachment 18-G)
40 **Approved: 32 in favor, 0 opposed, 0 abstaining**

41 This concluded the report. TE Mark Cary led Presbytery in prayer for the work of the
42 Administrative Committee.
43

1 **18-12. REPORT OF THE CANDIDATES AND CREDENTIALS COMMITTEES (Attachment 18-H)**

2 TE Mark Randle, Chairman of the Candidates and Credentials Committee, reported for the
3 Committee and opened the report with prayer.

4 The Chairman presented Licentiate Eric Shrimpton for the completion of his trials for
5 ordination. Mr. Shrimpton was received as a candidate for the gospel ministry under
6 the care of OVP at its Spring 2013 Meeting (*OVP Minutes*, Spring 2013, §9g, p. 3). He
7 was placed under internship at the Spring 2015 Meeting of OVP (*OVP Minutes*,
8 Spring 2015, §11h, p. 5). He sustained an examination in the area of practical
9 knowledge of Bible content at the Spring 2017 Meeting of Presbytery (*OVP Minutes*,
10 Spring 2017 Meeting, §17-38.f., p. 16). At the Summer 2017 Meeting of Presbytery,
11 Mr. Shrimpton sustained examinations in the areas of knowledge of the government
12 of the Presbyterian Church in America as defined in *The Book of Church Order* and
13 theology; exception was granted concerning his stated difference with *Westminster*
14 *Larger Catechism #109* after its being categorized as more than semantic but not out
15 of accord with any of the fundamentals of our system of doctrine nor striking at the
16 vitals of religion; Mr. Shrimpton's sermon preached on Psalm 30 was approved as
17 meeting the requirements for licensure and ordination, and Mr. Shrimpton was
18 licensed to preach the gospel in Ohio Valley Presbytery (*OVP Minutes*, Summer
19 2017, §17-58.b., p. 27-28). At the Fall 2017 Meeting of Presbytery, Mr. Shrimpton
20 sustained an examination in the area of the sacraments (*OVP Minutes*, Fall 2017
21 Meeting, §17-83.c., p. 38).

22 The Chairman led Presbytery in examining Mr. Shrimpton in the area of church
23 history and the history of the PCA.

24 **MSA** to arrest Mr. Shrimpton's examination and to dismiss the candidate.

25 **MSA** to sustain Mr. Shrimpton's examination on church history and the history of
26 the PCA as meeting the requirement of his trials for ordination (*BCO* 21-4.c.1.f and
27 g).

28 Mr. Shrimpton's thesis on a theological topic, "God's Continued Covenantal
29 Faithfulness" was distributed to presbytery electronically on January 22 (Attachment
30 18-I).

31 **MSA** to approve Mr. Shrimpton's thesis on a theological as completing the
32 requirements for ordination (*BCO* 21-4.c.2).

33 Mr. Shrimpton's exegetical paper on 1 Kings 12, "A House Divided", was distributed
34 to presbytery electronically on January 22 (Attachment 18-J).

35 **MSA** to approve Mr. Shrimpton's exegetical paper as completing the requirements
36 for ordination (*BCO* 21-4.c.3).

37 The Chairman reported that Mr. Shrimpton has received a Bachelor of Arts degree in
38 Communications Studies from Eastern Kentucky University and a Master of Divinity
39 degree from Covenant Theological Seminary, where he successfully completed a
40 course of study in the Greek and Hebrew languages.

41 **MSA** accept a Mr. Shrimpton's Master of Divinity degree, which includes study in the
42 original languages, in lieu of an oral examination in the original languages (*BCO* 21-
43 4.c.1).

44

1 **MSA** to approve Mr. Shrimpton's completed internship at North Cincinnati
2 Community Church as fulfilling the internship requirements of Ohio Valley
3 Presbytery.

4 **MSA** to sustain the ordination trials for Mr. Shrimpton as a whole.

5 The Chairman read a call to Mr. Shrimpton from the Session of North Cincinnati
6 Community Church to serve as Assistant Pastor (Attachment 18-K)

7 **MSA** to find the specific arrangements and the call from North Cincinnati
8 Community Church as in order, and to order it delivered to Mr. Shrimpton.

9 Mr. Shrimpton indicated his desire to accept the call.

10 Mr. Shrimpton will sign the Ministerial Obligation at the time of his ordination
11 service.

12 **MSA** to appoint the following commission to ordain Mr. Eric Shrimpton and install
13 him as an Assistant Pastor at North Cincinnati Community Church: TEs Michael
14 Craddock, Matt May, and Will Witherington; REs Casey Willis, Gordon Anaple, and
15 Mike Sostok. The ordination service is planned for March 11, 2018, at North
16 Cincinnati Community Church.

17 TE Matt May gave thanks for Mr. Shrimpton and prayed for him.

18 As this concluded the report, TE Walter Wood led presbytery in prayer for the Candidates and
19 Credentials Committee and its work.

20
21 Presbytery recessed briefly to convene for the Annual Meeting of OVP, Inc. (Minutes of that
22 meeting are recorded separately).

23 24 **18-13. REPORT OF THE RUF COMMITTEE**

25 TE Fritz Games asked that the docket be amended to allow the report of the REF Committee at
26 this time. **The request was agreed to by common consent.**

27 TE Fritz Games, Chairman of the Committee, reported for the Committee. He led Presbytery in
28 prayer.

29 The Chairman introduced TEs George Hamm and Sam Taaffe. TE Hamm reported on the work of
30 RUF at the University of Louisville. At the conclusion of TE Hamm's report, TE Taaffe reported
31 on the work of RUF at the University of Kentucky.

32 As this concluded the report, RE Shay Fout led Presbytery in prayer for these works.

33 34 **18-14. REPORT OF THE MISSION TO NORTH AMERICA COMMITTEE**

35 TE Curt Gardner, member of the Committee, reported that the Committee had not met. He
36 reported that one item had been referred to the Committee in the past week and offered a
37 person motion on the matter.

38 **MSA** to appoint RE Jeff Admiraal to serve in place of RE Steve Brown on the Commission serving
39 as a Temporary Session of Living Hope Mission Church, Fairfield Township, Ohio.

40
41 The Order of the Day having arrived, the Moderator called for Presbytery to recess for lunch.

42 TE David Atkission recessed Presbytery with prayer.

43

1 **18-15. RECONVENING OF PRESBYTERY**

2 The Moderator reconvened the meeting at 12:45 p.m.

4 **18-16. REPORT OF THE MISSION TO THE WORLD COMMITTEE**

5 TE Brian Ferry, Chairman of the Committee, reported for the Committee and led Presbytery in
6 prayer.

7 The Chairman invited TE Mark Cary to address Presbytery about his possible ministry with Serge
8 working with the Integrity in Life Campus Ministry in Brno, Czech Republic and serving as a
9 pastoring mentor to church planters. TE Cary reported that he and his wife Sarah have been
10 invited to attend Serge's Assessment and Orientation Session. He requested for churches in
11 Presbytery to provide him and Sarah the opportunity to present the possibility of their service
12 in this ministry to their congregations to help them discern the feasibility of raising the support
13 that is needed.

14 After TE Cary spoke, TE Bill Smith led Presbytery in prayer for the Carys' opportunity and for the
15 work of Presbytery's MTW Committee.

17 **18-17. SET PLACE AND TIME OF FUTURE MEETINGS**

18 The Clerk called Presbytery's attention to the schedule of Stated Meetings and meeting places
19 printed in the docket.

20 a. Saturday, January 27, 2018: Grace Church Elizabethtown, Elizabethtown, KY.

21 b. Tuesday, May 15, 2018: North Cincinnati Community Church, Mason, OH.

22 c. *Saturday, July 28, 2018, if needed*

23 **MSA** to allow the Clerk to approve any invitation received to host this meeting if
24 it is needed.

25 d. Tuesday, October 16, 2018: Grace Presbyterian Church, Danville, KY.

26 e. Saturday, January 26, 2019. New City Presbyterian Church, Norwood, OH.

27 f. Tuesday, May 21, 2019. Faith Presbyterian Church, Cincinnati, OH

28 g. *Saturday, July 27, 2019, if needed*

29 h. Tuesday, October 15, 2019. Redeemer Presbyterian Church in Louisville,
30 Kentucky, has extended an invitation to serve as host for this meeting.

31 **MSA** to accept the invitation of Redeemer Presbyterian Church in Louisville
32 Kentucky, to host the Fall 2019 Stated Meeting of Ohio Valley Presbytery.

34 **18-18. MISCELLANEOUS BUSINESS**

35 **MSA** to adopt the following resolution of thanks to be spread upon the Minutes and forwarded
36 it to the Clerk of the Session of Grace Church Elizabethtown:

37 *Whereas*, as Grace Church Elizabethtown PCA led us in the worship of our majestic,
38 mysterious, and merciful God; and

39 *Whereas* their tech team worked very hard to keep our communications with each
40 other crisp and clear; and

41 *Whereas*, the congregation provided us breakfast and lunch filled with delicious dainties
42 to sustain our diligence;

43 *Be it resolved* that the Ohio Valley Presbytery PCA gives thanks to God for the ministry of
44 Grace Church Elizabethtown PCA for their exemplary model of Christlike service in hosting Ohio
45 Valley Presbytery PCA at its Winter 2018 Stated meeting.

1 **18-19. ADJOURNMENT**

2 **MSA** to adjourn at 1:00 pm. TE Ryan Zhang adjourned the meeting with prayer.

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8 _____
Larry C. Hoop

9 Stated Clerk

10

TE ATTENDANCE WINTER 2018 - Please *initial* under "present"

ATTACHMENT
18-A

	First Name	Last Name	present	request for excuse
1	David	Atkisson	DTA	
2	Donald	Aven		honorably retired
3	Robert	Beatty		death in the church
4	Michael	Bowen	MPB	
5	Matthew	Cadora		back problems
6	Paul	Calvert		job responsibilities with Apple
7	Mark	Cary	MDC	
8	Scott	Cauble		chaplain
9	Marc	Champagne		friend's celebration
10	Michael	Craddock		
11	Robert	Cunningham		meeting that cannot be rescheduled
12	David	Dively		honorably retired
13	Glenn	Durham		honorably retired
14	Brian	Ferry	WBF	
15	Fritz	Games	FJG	
16	Curt	Gardner	FCG	
17	Chad	Grindstaff	ant	
18	George	Hamm	GA	
19	Douglas	Hess		chaplain
20	Charles	Hickey		officiating wedding today
21	Larry	Hoop	Left	
22	Douglas	Hoover		chaplain
23	Mike	Littell	ML	
24	William	Manning		honorably retired
25	Matt	May	MM	
26	Michael	Previtera		family celebration
27	Mark	Randle		
28	Josh	Reitano		family vacation
29	William	Smith	WAS	
30	Sam	Taaffe	ST	
31	Shane	Terrell		illness of planned child care
32	Lee	Veazey		
39	Marshall	Wilmhoff	MRW	
34	Will	Witherington		leading previously schedule event for deacons
35	Walter	Wood	WWW	
36	Ryan	Zhang	RZ	

**RE ATTENDANCE
WINTER 2018**

	Church	NAME - PLEASE PRINT LEGIBLY	Delegate?
1	Christ Covenant - Lexington, KY		
	Christ Covenant - Lexington, KY		
	Christ Covenant - Lexington, KY		
2	Community - Louisville, KY	HERB MELTON	NO
	Community - Louisville, KY	RONALD MORTON	✓
	Community - Louisville, KY	RICK MARTIN	✓
3	Covenant - Cynthiana, KY		
	Covenant - Cynthiana, KY	Marshall Todd Ewing	✓
	Covenant - Cynthiana, KY		
4	Faith - Cincinnati, OH		
	Faith - Cincinnati, OH		
	Faith - Cincinnati, OH		
5	Grace - Danville, KY		
	Grace - Danville, KY	BRUCE PETRE	✓
	Grace - Danville, KY		
6	Grace and Peace - Florence, KY		
	Grace and Peace - Florence, KY	STAN FREY	✓
	Grace and Peace - Florence, KY		
7	Grace Church - Elizabethtown, KY		
	Grace Church - Elizabethtown, KY	Jerry Pierce	✓
	Grace Chuech - Elizabethtown, KY	Joe Baird	✓
8	New City -Norwood, OH	schedule conflicts	
	New City -Norwood, OH	schedule conflicts	
	New City -Norwood, OH	schedule conflicts	
9	North Cincinnati - Mason, OH		
	North Cincinnati - Mason, OH		
	North Cincinnati - Mason, OH		

**RE ATTENDANCE
WINTER 2018**

Delegate

10	Redeemer - Louisville, KY		
	Redeemer - Louisville, KY	<i>Forest W. Arnold</i>	✓
	Redeemer - Louisville, KY	<i>Jonathan Kiel</i>	✓
11	South Dayton - Centerville, OH		
	South Dayton - Centerville, OH		
	South Dayton - Centerville, OH		
12	Tates Creek - Lexington, KY	<i>Wayne Markow</i>	✓
	Tates Creek - Lexington, KY		
	Tates Creek - Lexington, KY		
	Tates Creek - Lexington, KY		
13	Trinity - Ludlow KY		
	Trinity - Ludlow KY	<i>Shay Ford</i>	✓
	Trinity - Ludlow, KY	<i>Tom Hill</i>	✓
14	Trinity Church - Richmond, KY	<i>AK McITIGER</i>	✓
	Trinity Church - Richmond, KY	<i>Daniel Roush</i>	✓
	Trinity Church - Richmond, KY		

VISITOR REGISTRATION
WINTER 2018 STATED MEETING

NAME - PLEASE PRINT LEGIBLY	CHURCH
Jeff Scroggs	Grace Church Elizabethton
Jonathan Anderson	Community Louisville
Peter Hill	Grace Church-Elizabethton
Eric Shampton	NCCC
Mike Nelson	Grace Church Elizabethton

ATTACHMENT 18-B

PROPOSED DOCKET, FINAL DRAFT WINTER STATED MEETING, OHIO VALLEY PRESBYTERY 8:30 a.m., January 27, 2018

1. Call to Order by Moderator, Constituting Prayer and Worship
2. Formation of the Roll
3. Approval of Minutes
 - a. Fall 2017 Stated Meeting
 - b. November 6, 2017 Called Meeting
4. Presentation and Adoption of Docket
5. Election of Moderator for 2017: TE Curt Gardner nominated at Fall Meeting
6. Election of the Executive Committee
7. Introduction of Visitors
8. Report of the Stated Clerk
9. Treasurer's Report
10. Report of the Administrative Committee
 - a. Sessional Records
 - b. Report on MNA Church Planting Fund
 - c. Report on Financial Contingency Plan
 - d. Nominee for GA Permanent and Special Committees
 - e. Nominees for Committees of Commissioners. 46th GA
 - f. Nominees for OVP Audit Committee
 - g. Nominees for OVP Permanent Committee vacancies
 - h. Vote on proposed Bylaws changes
11. Report of Candidates/Credentials Committee
 - a. Completion of Ordination Trials for Eric Shrimpton
12. Report of the Shepherding Committee
13. Report of the MNA Committee
14. Report of the RUF Committee
15. Report of the MTW Committee
16. Time and Place of Future Meetings
 - a. Tuesday, May 15, 2018: North Cincinnati Community Church, Mason, OH.
 - b. *Saturday, July 28, 2018 if needed*
 - c. Tuesday, October 16, 2018: Grace Presbyterian Church, Danville, KY.
 - d. Saturday, January 26, 2019. New City Presbyterian Church, Norwood, OH.
 - e. Tuesday, May 21, 2019. Faith Presbyterian Church, Cincinnati, OH
17. Miscellaneous Business
18. Adjournment

ORDERS OF THE DAY

8:30 AM Call to Order

Noon Lunch recess

**Immediately prior to the reconvening of Presbytery from Lunch recess – Corporation Meeting
(to approve last year's minutes, elect officers, to approve By-laws)**

1. Communications

- a. Sent email to Presbytery concerning surgery of TE Mark Cary
- b. Received email from PCA RBI concerning open position; forwarded to Presbytery
- c. Received email from Fritz Games concerning Together for the Gospel; forwarded to Presbytery
- d. Received email from Racial Reconciliation Committee requesting mailing to elders recruiting them for survey; forwarded to Clerks of Session
- e. Received email from Rev. Michael Pahls requesting minute excerpt concerning his transfer to the RCA; copied and sent
- f. Issued call for a special meeting held on November 7, 2017.
- g. Received email from Rev. Larry Oldaker, Fraternal Relations Committee, Presbytery of Ohio OPC, that Rev. Matthew Patton, pastor of Covenant OPC in Vandalia, Ohio, has been approved to be a fraternal delegate of the Presbytery of Ohio to our May Stated Meeting; replied that we would docket an opportunity for him to bring fraternal greetings.
- h. Received email from TE Chad Grindstaff requesting a change in the membership of the Temporary Session of Living Hope Mission Church; referred to MNA Committee.
- i. Received an email from TE Al Dayhoff requesting distribution of information regarding upcoming "Naked Truth" seminars; forwarded to OVP TEs and Session Clerks.
- j. Received email from TE Josh Reitano nominating TE Larry Hoop for CCB; referred to Administrative Committee.
- k. Received requests from the following for assignments to Committees of Commissioners for the 46th General Assembly: TE Josh Reitano (Overtures); RE Art Hulme (Overtures – request came via his pastor, Matt Cadora); TE George Hamm (MTW or Covenant College); referred to Administrative Committee.
- l. Received an email from a RE regarding interest in serving on the Shepherding Committee; forwarded to Shepherding Committee Chairman TE Chad Grindstaff.
- m. Received requests for excused absence from the following TEs: Matt Cadora, Paul Calvert, Robert Cunningham, Chuck Hickey, Mike Previterra, Josh Reitano, and Will Witherington. Request: it is helpful to the clerk if you send requests for excused absence in an email separate from other communications – otherwise it is possible that he will miss it when he is preparing for the presbytery meeting.
- n. Received an email from TE Paul Calvert requesting advice about the possibility of his retirement; referred to Candidates and Credentials Committee.
- o. Received numerous request for information or advice. Note: I comply in providing information as best I can. Any constitutional or procedural advice I give as Clerk should always be received with the following understanding: The Stated Clerk of OVP may give advice and counsel regarding constitutional and procedural matters. Interpretations of The Book of Church Order, The Westminster Standards, "The Rules of Assembly Operation," "The Operating Manual of the Standing Judicial Commission," and/or Robert's Rules of Order by the Stated Clerk of OVP are for information only, however, and are not authoritative rulings that may only be made by the courts of the Church. Responses to inquiries are based on information supplied by the inquirer, which may not necessarily be comprehensive. The Stated Clerk will not represent parties in ecclesiastical judicial cases on the Presbytery level and will not prepare judicial cases for parties. Parties to potential cases or cases in process are responsible for their own constitutional and procedural knowledge and understanding. The Stated Clerk does not give legal advice. When legal advice is needed, professional legal counsel should be secured from one familiar with applicable laws and regulations.

2. Actions

- a. Emailed Judgment of Presbytery concerning a BCO 40-5 Report to a representative of the Reporters and the Clerk of the TCPC Session, with copy to the Chairman of the Judicial Commission
- b. Mailed Copies of Decision of the Judicial Commission Appointed to Consider a BCO 40-5 Report to the Reporters, the TCPC Session, and parties mentioned by name in the judgment; with a copy of the cover letter to the Chairman of the Judicial Commission
- c. Signed and sent housing resolution for our RUF campus ministers
- d. Created a database of OVP Ruling Elders and asked Session Clerks to update it. To date I have received responses from Clerks of all but the following churches: Redeemer/Louisville, Covenant/Cynthiana, South Dayton, and Christ Covenant/Lexington. I have also heard from Tates Creek and Grace/Elizabethtown that their updates will be coming.

3. Information

- a. Upcoming deadlines:
 - i. **Statistical Reports for 2017** are due in the Office of the Stated Clerk by February 15, 2018. *Remember:* you are to send a copy to the Presbytery Clerk and retain a copy in your records.
 - ii. **Sessional Records for 2017** should be sent to the Presbytery Clerk for review by February 28, 2018.
- b. Committee Chair Updates:
 - i. Administrative: TE Larry Hoop
 - ii. Candidates and Credentials: TE Mark Randle
 - iii. MNA: TE Josh Reitano and RE Preston Hicks
 - iv. MTW: *Not yet reported*
 - v. RUF: TE Fritz Games
 - vi. Shepherding: TE Chad Grindstaff
- c. Electronic Meetings: At the Stated Clerk's Conference in Atlanta, it was also pointed out to us that electronic meetings are permissible under Robert's Rules only insofar as (1) the method "provides, at minimum, conditions of opportunity for simultaneous aural communication among participating members equivalent to those of meetings held in one room or area." (2) They are authorized in the By-laws (*RONR*, 11th Edition, §9, p. 97). I drafted proposed changes in our Bylaws that would allow for times our Presbytery Committees need to act outside a face-to-face meeting and forwarded them to the Administrative Committee; they will come to Presbytery for action in the report of that Committee. However, I would also point out that this means that: (1) Sessions who wish to meet electronically should adopt a provision in their church Bylaws to allow for electronic meetings and (2) Sessions should not make decisions electronically that do not fall within the conditions outlined above. For example: meetings by telephone conference call, Skype, Gotomeetings.com, or similar services that allow, and minimum, "simultaneous aural communication" are permissible; meetings by Messenger, Google doc, email, etc. are not. Robert's Rules does not that a customary practice contrary to written rules of order is legitimate until the body following the customary practice becomes aware of the written rule (*RONR*, 11th Edition, §2, p. 19). Notice of the written rule concerning electronic meetings has now been given.
- d. A limited quantity of the latest issue of *byFaith* magazine will be available on the document table at the Presbytery meeting (first come, first served).

Ohio Valley Presbytery of the PCA, Inc
Profit & Loss Budget vs. Actual

ATTACHMENT 18-D

January through December 2017

	Jan - Dec 17	Budget	\$ Over Budget	% of Budget
Income				
Contributions/Churches	38,230.62	41,456.00	-3,225.38	92.2%
Contributions/Individuals	4,051.05	3,525.00	526.05	114.9%
Total Income	42,281.67	44,981.00	-2,699.33	94.0%
Expense				
RUF				
RUF Support - Louisville	9,000.00	9,000.00	0.00	100.0%
RUF Support - Lexington	12,000.00	12,000.00	0.00	100.0%
RUF General Expenses	0.00	500.00	-500.00	0.0%
Total RUF	21,000.00	21,500.00	-500.00	97.7%
Stated Clerk's Office				
Honorarium				
Stated Clerk	2,000.00	2,000.00	0.00	100.0%
Treasurer	750.00	750.00	0.00	100.0%
Total Honorarium	2,750.00	2,750.00	0.00	100.0%
Insurance	715.36	1,600.00	-884.64	44.7%
Total Stated Clerk's Office	3,465.36	4,350.00	-884.64	79.7%
MNA Committee				
MNA - Walter Wood	0.00	1,000.00	-1,000.00	0.0%
Mission Insight	800.00	1,000.00	-200.00	80.0%
Church Planting				
Troy	0.00			
Regional Coordinator	1,800.00	1,800.00	0.00	100.0%
Midwest Coordinator Support	0.00			
Total Church Planting	1,800.00	1,800.00	0.00	100.0%
MNA Committee - Other	15,000.00	15,000.00	0.00	100.0%
Total MNA Committee	17,600.00	18,800.00	-1,200.00	93.6%
Total Expense	42,065.36	44,650.00	-2,584.64	94.2%
Net Income	216.31	331.00	-114.69	65.4%

ATTACHEMENT 18-E

Ohio Valley Presbytery, Presbyterian Church in America
Administrative Committee
January 20, 2018

The Administrative Committee meeting was called to order by the Chairman, TE Larry Hoop at 2:03 PM and opened with prayer by TE David Atkisson. The meeting was held by conference call and a quorum was present.

Committee members present: TE David Atkisson, TE Larry Hoop, TE Lee Veazey, RE Ben Frade, RE Shay Fout, RE Al Meister, RE Tom Hill. Absent: None.

MSA to approve the minutes of the Administration Committee meeting of September 30, 2017, as amended.

Treasurer's Report: Treasurer RE Hill reviewed the financial report for 2017 (Attachment A).

- The \$3,500.00 listed under church planting for Troy was the audit expense. This should be listed under MNA General expenses.
- MSA to pay the TE Ted Powers, the MNA Regional Coordinator the approved 2017 budget amount of \$1,800.00.
- MSA to place \$11,500 in the MNA Church Planting Fund as approved at the Fall 2017 Ohio Valley Presbytery (OVP) meeting.
- A discussion was held about how to deal with possible shortfalls. There is currently about \$44,000.00 in the OVP account. MSA to direct the treasurer to let the Administration Committee know if the bank account balance falls by 20%. This would trigger a line item for discussion at the next committee meeting.

Nominations:

- TE Josh Reitano sent in a nomination of TE Larry Hoop to serve on the Committee on Constitutional Business. MSA to nominate TE Hoop to serve on this committee.
- 2018 General Assemble Nominations for Committees of Commissioners: MSA to nominate TE Reitano and RE Art Hulme for the Overtures Committee, RE Shay Fout for the Administration Committee, TE George Hamm for the Mission to North America Committee, and TE Lee Veazey for the Covenant College Committee.
- MSA to authorize TE Hoop to appoint any additional volunteers for the Committees of Commissioners.
- Audit Committee: Following discussion, it was decided to ask TE Matt Cadora and Chuck Hickey to perform a audit of the 2017 financial transactions (with RE Dan Sudlow as a backup).
- Executive Committee: MSA to re-nominate TE Hoop, TE Gardner, and RE Fout, and to nominate RE Dave Dupee.
- There were no nominations for three RE vacancies on OVP committees. It was decided by common consent to include a statement in the call for the Winter 2018 meeting asking for volunteers and to send out an email prior to the Spring OVP meeting to all OVP REs asking them to volunteer and giving specifics on which committees need volunteers.

By-Law Changes:

- MSA to propose the following amendment to the OVP Bylaws by adding a new section ii to the Executive Committee functions, "A complaint filed against an action of OVP, a complaint denied by one of its Sessions and is taken by the complainant to OVP, or an appeal OVP receives concerning a

judgment of one of its Sessions in a judicial case shall first be referred to the Executive Committee. The Committee shall make a recommendation to OVP as to whether the case is administratively in order under the provisions of BCO 41, 42, and 43; and if in its opinion the case is administratively in order, shall recommend either that Presbytery as a whole hear the case, or that it be committed to a commission. When recommending the latter, the Committee may also recommend the composition of the commission in as much detail as it deems appropriate,” with the current section being paragraph i.

- TE Hoop informed the committee members that he learned at the Stated Clerk’s meeting that electronic meetings are permissible under Robert’s Rules only insofar as (1) the method “provides, at minimum, conditions of opportunity for simultaneous aural communication among participating members equivalent to those of meetings held in one room or area.” (2) They are authorized in the By-laws (*RONR*, 11th Edition, §9, p. 97). MSA to recommend an amendment to Article V a viii. (general information about Permanent Committees) by adding the following fifth subparagraph: “The committees may meet by electronic means so long as those means provide, at minimum, conditions of opportunity for simultaneous aural communication among participating members equivalent to those of meetings held in one room or area.” The committee also will make sessions aware of this requirement, e.g., conducting business by email is not acceptable.
- MSA to propose the following change to Article III a iv (on Summer meetings, with proposed additions italicized and deletions indicated by strikethrough): “**Summer**: The last Saturday of July (subject to cancellation 30 days prior if Executive Committee *by email ballot determines* ~~deems~~ the meeting unnecessary).” Rationale: there is no reason to have a meeting to decide this matter.

Review of Session Records:

- TE Veazey will review what needs to be done at the Winter 2018 OVP meeting.
- Sessions will be asked to send in 2017 minutes by the end of February. The due date will be added to the Winter Meeting call in bold. TE Veazey will send them out to committee members for review by mid-march and we will meet to coordinate reviews at our next committee meeting in April.
- TE Hoop stated that TE Bob Hornick has put together a handbook for session clerks. He will send out to committee members and suggested that we may want to revise it for OVP use.

Next meeting: The next Administration Committee meeting will be on April 21, 2018 at Grace and Peace Presbyterian Church, Florence, KY at 12 noon.

MSA to adjourn. The meeting was closed with prayer by RE Frade at 3:35 PM.

Respectfully submitted,

G. Shay Fout
Secretary

Attachment A. 2017 Financial Report

01/20/18

Ohio Valley Presbytery of the PCA, Inc
Profit & Loss Budget vs. Actual

January through December 2017

	Jan-Dec 17	Budget	\$ Over Budget	% of Budget
Income				
Contributions/Churches	38,230.62	41,456.00	-3,225.38	92.2%
Contributions/Individuals	4,051.05	3,525.00	526.05	114.9%
Total Income	42,281.67	44,981.00	-2,699.33	94.0%
Expense				
RUF				
RUF Support - Louisville	9,000.00	9,000.00	0.00	100.0%
RUF Support - Lexington	12,000.00	12,000.00	0.00	100.0%
RUF General Expenses	0.00	500	-500.00	0.0%
Total RUF	21,000.00	21,500.00	0.00	97.7%
Stated Clerk's Office				
Honorarium				
Stated Clerk	2,000.00	2,000.00	0.0	100%
Treasurer	700.00	700.00	0.0	100%
Total Honorarium	2,750.00	2,750.00	0.0	100%
Insurance	715.36	1,600.00	-884.64	44.7%
Total Stated Clerk's Office	3,465.36	4,350.00	-884.64	79.7%
MNA Committee				
MNA – Walter Wood	0.00	1,000.00	-1,000.00	0.0%
Mission Insight	800.00	1,000.00	-200.00	80.0%
Church Planting				
Troy	3,500.00	0.00		
Regional Coordinator	0.00	1,800.00	-1,800.00	0.00%
Total Church Planting	3,500.00	1,800.00	1,700.00	194.4%
MNA Committee - Other	0.00	15,000.00	-15,000.00	0.0%
Total MNA Committee	4,300.00	18,800.00	-14,500.00	22.9%
Total Expense	28,765.36	44,650.00	-15,884.64	64.4%
Net Income	13,516.31	331.00	13,185.31	4,083.5%

ATTACHEMENT 18-F

PROPOSED BYLAWS CHANGE (Article IV – Officers, §e)

CURRENT BYLAW:

EXECUTIVE COMMITTEE. For the more efficient functioning of OVP between Stated Meetings, an Executive Committee shall work between those meetings, to be composed of the Moderator, the Stated Clerk, and two members of Presbytery elected at the same time as the Moderator, to serve one year with eligibility to be reelected, to make the Committee two teaching elders and two ruling elders. The responsibilities of this Committee will be the dismissing of teaching elders to other presbyteries when no difficulties exist, the coordination of all OVP committees and commissions, the appointment of substitute officers and committee members till the next Stated Meeting, to set the place of OVP meetings when no invitations to host the meeting have been forthcoming, the appointment of a Respondent (or Respondents) to represent OVP before the General Assembly's Standing Judicial Commission when such appointments must be made between OVP stated meetings, and any other matters that OVP may ask the Committee to do. A quorum of three members of this Committee is required for it to meet and act. The Stated Clerk will report on the actions of this Committee at the earliest practicable time at every Stated Meeting.

PROPOSED REVISION:

EXECUTIVE COMMITTEE.

- i.) For the more efficient functioning of OVP between Stated Meetings, an Executive Committee shall work between those meetings, to be composed of the Moderator, the Stated Clerk, and two members of Presbytery elected at the same time as the Moderator, to serve one year with eligibility to be reelected, to make the Committee two teaching elders and two ruling elders. The responsibilities of this Committee will be the dismissing of teaching elders to other presbyteries when no difficulties exist; the coordination of all OVP committees and commissions; the appointment of substitute officers and committee members till the next Stated Meeting; to set the place of OVP meetings when no invitations to host the meeting have been forthcoming; the appointment of a Respondent (or Respondents) to represent OVP before the General Assembly's Standing Judicial Commission when such appointments must be made between OVP stated meetings, and any other matters that OVP may ask the Committee to do. A quorum of three members of this Committee is required for it to meet and act. The Stated Clerk will report on the actions of this Committee at the earliest practicable time at every Stated Meeting.
- ii.) A complaint filed against an action of OVP, a complaint denied by one of its Sessions and is taken by the complainant to OVP, or an appeal OVP receives concerning a judgment of one of its Sessions in a judicial case shall first be referred to the Executive Committee. The Committee shall make a recommendation to OVP as to whether the case is administratively in order under the provisions of BCO 41, 42, and 43; and if in its opinion the case is administratively in order, shall recommend either that Presbytery as a whole hear the case, or that it be committed to a commission. When recommending the latter, the Committee may also recommend the composition of the commission in as much detail as it deems appropriate.

ATTACHMENT 18-G

PROPOSED BYLAWS CHANGES

1. Amend Article V.a.viii. (Permanent Committees – General information) by adding a § (5) as follows:

(5) The committees may meet by electronic means so long as those means provide, at minimum, conditions of opportunity for simultaneous aural communication among participating members equivalent to those of meetings held in one room or area.

2. Amend Article III.a.iv (on meetings) as follows (proposed change *italicized* or indicated by ~~striketrough~~):

Summer: The last Saturday of July (subject to cancellation 30 days prior if Executive Committee *by email ballot determines* ~~deems~~ the meeting unnecessary).”

ATTACHMENT 18-H

Ohio Valley Presbytery Candidates and Credentials Committee Report to January 27, 2018 meeting

I. Meeting Time, Place, Quorum

The OVP CEC met on January 9, 2018 via video conference. A quorum was established with the following members: TE Mike Bowen, TE Michael Craddick, RE Jamie Hinely, RE Arne Keister, RE Jonathan Kiel, TE Mark Randle, RE Sean Schweickhardt, TE Marshall Wilmhoff.

This meeting was opened and closed in prayer.

II. Summary of Business Conducted

Examined and recommended licentiate Eric Shrimpton for Ordination.

III. Matters for Presbytery Action: (Recommendations from the Committee – no second needed)

A: Ordination Exam:

1. Candidate and Licentiate Eric Shrimpton
 - a. Sustain his examination in the area of Church History and the history of the Presbyterian Church in America as meeting the requirements for ordination.
 - b. Approve his thesis on the theological topic, “God’s Continued Covenantal Faithfulness,” which was distributed to Presbytery, as meeting the requirements for ordination.
 - c. Approve his exegetical paper on 1 Kings 12, “A House Divided”, which was distributed to Presbytery, as meeting the requirements for ordination.
 - d. Approve his Master of Divinity Degree from Covenant Seminary, which includes study in the original languages, in lieu of an oral examination in the original languages.
 - e. Approve the completed internship at North Cincinnati Community Church as fulfilling the internship requirements of Ohio Valley Presbytery.
 - f. Find the specific arrangements and the call from North Cincinnati Community Church as in order, and to order it delivered to Mr. Shrimpton.
 - g. Appoint the following commission to ordain Mr. Eric Shrimpton and install him as an Assistant Pastor at North Cincinnati Community Church (to be named at Stated Meeting).

Submitted by:

Mike Bowen
Committee Secretary

ATTACHMENT 18-I

God's Continued Covenantal Faithfulness

A Theological Paper

Eric Shrimpton

Ohio Valley Presbytery Ordination Paper

August 3, 2017

In the eleventh chapter of the book of Hebrews, the author speaks of the triumph of faith and perseverance illustrated by the example of believers of the former age.¹ The chapter begins with an exposition about faith. The author of Hebrews in Hebrews 11:1 says that “faith is the assurance of things hoped for, the conviction of things not seen.” Then starting in the fourth verse, the author of Hebrews begins to list a series of men and women from the Old Testament who embraced and embodied this faith. In his commentary on the book of Hebrews, Phillip Edgcumbe Hughes calls these individuals the “heroes of faith.”² This list includes Abel, Enoch, Noah, Abraham, Sarah, Moses, and others, where the author is either directly quoting the Old Testament or alluding to people or stories in the Old Testament.

Starting at verse eight, the author of Hebrews begins sharing about the faith of Abraham and Sarah. Within that exposition, there is a direct quote from the Old Testament in Hebrews 11:12 that says, “Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.” Here, the author of Hebrews directly quotes Genesis 22:17 by means of analogy to remind the readers of Hebrews about the continual covenantal faithfulness of God in the midst of testing and trial. The author of Hebrews is quoting Genesis 22:17 by means of analogy to illustrate a conviction that it is consistent with God’s plan or the experience of His people,³ and that conviction is that God is faithful to his people.

¹ Phillip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1977), 4.

² *Ibid.*, 453.

³ Gregory Perry, “According to the Scriptures: Various Uses of the Old Testament in the New,” (Lecture, Covenant Theological Seminary, St. Louis, MO, February 2014).

In Genesis 22:17, Moses (who is believed to be the author of Genesis) is closing out the narrative of Abraham. In Kenneth A. Matthews's commentary on Genesis, he says that "Chapters 12 and 22 are literary bookends that establish Abraham's credentials, his call to cannon, and his love for God as shown by his offering of Isaac."⁴ In context with the overall story of Genesis and the narrative of the story of Abraham within Genesis, God calls Abraham (Abram at this moment in the story) in Chapter 12 promising him in verse three that He is going to make a great nation from his lineage, and that all the nations of the earth will be blessed through his name. Abraham then separates from Lot following what God told him to do. The key irony of the call of Abraham is his age. God promised Abraham a son, but him and his wife Sarah were beyond their years to have a child. Matthews calls this the chief tension in the narrative of Abraham.⁵

However, as the narrative continues, God delivers on the promise that he gave to Abraham, and Sarah gets pregnant and Isaac is born. However, after Isaac is born, God tests Abraham in the beginning of Chapter 22 by telling Abraham to offer Isaac as a burnt offering. Again, as Matthews pointed out, "seed" continues as the chief tension in the Abraham narrative. Abraham listens to God and goes to offer his son, the heir of God's promise to be offered as a sacrifice. However, God then provided a ram in the place of Isaac. After that, God then reestablishes his promise to Abraham in verse 17 telling him, "I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore."

⁴ Kenneth A. Matthews, *The New American Commentary* (Nashville, TN: B & H Publishing Group, 2005), 1B:73

⁵ *Ibid.*, 73.

The narrative of Abraham is important to consider in the historical context where it was delivered. In Michael Williams's book, *Far as the Curse is Found*, he says that "it is important to realize that the revelation of the Book of Genesis had not been given before the time of the exodus." Williams goes on to say that "the Israel God rescued from Egypt through the Red Sea and led to the wilderness of Sinai was the first audience of the Book of Genesis, the first people to hear or read the Book of Genesis as a written revelation."⁶ Genesis was given to the Exodus community after they had been delivered from the hands of Egypt. After the Exodus, God then reestablishes Israel as His covenant people and gives them their cultural narrative through the book of Genesis. In this cultural narrative, one can see the value and importance of the call of Abraham and the promise that was made to him, because the Exodus community is the continuation of God's covenantal promise to Abraham. Israel is the nation that God promised. Israel is the offspring that has been multiplied. Israel are the people of God in which God has set apart to be a blessing to the world. In the call of Abraham, one can see the three elements of God's promise to the people of Israel which are seed (descendants), relationship (blessing), and land.⁷

In the Book of Genesis, especially in the Abraham Narrative, we see God's faithfulness to His people through His faithfulness to Abraham. And in response to God's covenantal faithfulness, Abraham lived a life of faith. This is the appropriate response for God's covenantal people in the Old Testament and the continued appropriate response for God's covenantal people in the New Testament, which is the Church. Abraham lived by faith in response to God's covenantal faithfulness, and the Church is to live by faith in response to God's continued

⁶ Michael D. Williams, *Far as the Curse is Found* (Phillipsburg, NJ: R&R Publishing, 2005), 41-42.

⁷ *Ibid.*, 72.

covenantal faithfulness. Hebrews, chapter 11 speaks this same language. The Epistle to the Hebrews is somewhat of a mysterious book. In Hughes's commentary, he says that "it's author is unknown, its occasion unstated, and its destination disputed."⁸ Although it certainly does have an author, an audience, and a context in which it was written, the mystery lies in the inability to have the right information to draw sure conclusions about those previous components.

In F.F. Bruce's commentary on Hebrews he says although the specific audience is unknown, he does believe it to be Jews or Jewish Christians, which is why he believe that it is titled as the Epistle to the Hebrews.⁹ With that said, although sure details about the authorship and recipiency of Hebrews is unknown, the epistle still most certainly has a theme and a purpose. Hughes says that the overall theme of Hebrews is the supremacy of Christ. He outlines Hebrews into five parts, Christ's superiority to the prophets, superiority to angles, superiority to Moses, superiority to Aaron, and then superior as the new and living way.¹⁰ As the author of Hebrews points out Christ is superior because he is the fulfillment of the Old Testament Covenant, and all things (the prophets, the law, and so on) are complete.

Another important aspect to consider when understanding the background of Hebrews is the date. Like the authorship and audience, the date of Hebrews is hard to identify.¹¹ Although the date is difficulty to identity there were two important events that happened around the date in which this letter was believed to have been written that give today's reader

⁸ Hughes, 1.

⁹ F.F. Bruce, *The Epistle to the Hebrews* (Grand Rapids. MI: William B. Eerdmans Publishing Company, 1990), 4.

¹⁰ Hughes, 3.

¹¹ Bruce, 20.

a better understanding of what the audience of Hebrews might have been facing. The first is Neronian persecution of 65 AD, and the second is the destruction of the Jerusalem temple in 70 AD. Bruce mentions that due to the language of Hebrews that the epistle might have been between those dates.¹² If this is true, then the church was facing great suffering and persecution when this letter was written to them. With this context in mind, it brings greater weight to the words of Hebrews, especially in chapter 11.

In William L. Lane's commentary on Hebrews he says (in talking about Hebrews 11:1 to 12:13) that "the writer's specific concern in this portion of the sermon is to elaborate upon the qualities of faithfulness and steadfast endurance, which were requisite if the congregation addressed were to sustain its Christian confession in the world." Lane continues to say that "Christians are to find in Jesus, whose death on the cross displayed both faithfulness and endurance, the supreme example of persevering faith. His exposure to hostility from those who were blind to God's redemptive design provides a paradigm for the community when they experience disciplinary suffering in the world."¹³ Specifically in Hebrews 11, verses 8 through 20, the author is giving an account of the faith of Abraham in response to the covenantal promise of God with verse 12 telling of the fruit of Abraham's faith and God's faithfulness.

Hebrews 11:12 says, "Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore." To the Jewish Christians in which this letter is believed to be written to, this statement would have been familiar, especially the second part where it uses the imagery of

¹² Ibid., 21.

¹³ William L. Lane, *World Biblical Commentary* (Dallas, TX: Word Books Publisher, 1991), 47B:312.

“stars of heaven” and “grains of sand by the seashore.” There are three separate occasions in Genesis within the Abraham Narrative that this verse could be alluding to. The first is Genesis 12:2, the second being Genesis 15:5, and the third being Genesis 22:17.¹⁴ It could very well be that the author of Hebrews is referring to all three because the author could just be alluding to God’s promise to Abraham in general.

However, the context of Hebrews 11:12 is speaking in past tense after the birth of Isaac has already taken place. He says “Therefore from one man...were born descendants.” The other factor is the dual imagery of “stars of heaven” and “grains of sand.” Only Genesis 22:17 uses both of those images. In Genesis 12:2 it says, “I will make of you a great nation.” Similarly in Genesis 15:5 it says, “Look towards heaven, and number the stars, if you are able to number them...” Again it is only using one of the images used in Genesis 22:17. This is why Hebrews 11:12 must be a direct quotation from Genesis 22:17 and not Genesis 12:2 or Genesis 15:5. This is important because the author of Hebrews is quoting God’s promise to Abraham after Abraham was tested by God to sacrifice Isaac.

Now that it has been established that the author of Hebrews is in fact quoting Genesis 22:17, the next logical question to ask is how exactly is the author using the quotation. There are potentially three hermeneutical principles that could be at work in this citation: typology, analogy, or midrash. It is clear that the author of Hebrews is displaying the continuity between the faithfulness of God to Abraham and the faithfulness of God to the church. This could mean that typology could be the hermeneutical principle that the author is using. However, midrash could be another potential hermeneutical principle that the author of Hebrews is using because

¹⁴ Ibid., 354.

of the context of Hebrew 11 being an exposition of the faith of different individuals of the Old Testament. However, when midrash is used, it is usually emphasized on the New Testament text, and clearly here it is on Abraham and the promise of God to Abraham.

With that being said, the clearest hermeneutical principle that the author of Hebrews is using in Hebrews 11:12 is analogy. This is true because the verse is communicating consistency with people's experience with God.¹⁵ God is faithful and the writer of Hebrews is reminding the audience of Hebrews about God's faithfulness for the sake of illustration and application. The author of Hebrews is attempting to help the readers who are amid trials to remember the trail of Abraham and how Abraham persevered by faith and that God provided the right thing at the right time for Abraham. The author of Hebrews is using a historical summary to serve and encourage the recipients of Hebrews to press on and live by faith.

In Beale and Carson's Commentary they say that in Hebrews 11, the "intention is to challenge hearers to live lives of faith as seen in those who by faith and followed God in various aspects of life."¹⁶ This is true of how the author of Hebrews recounts the Abraham Narrative. The author of Hebrews is using the story of Abraham, specifically when Abraham was tested by God, in a pastoral way to encourage perseverance in the hearts of those in the church. In regard to what is known about the historical context in which Hebrews was written, the church was either getting ready to face immense suffering from Rome, or was currently facing immense suffering from Rome. The church needed hope. The church needed to be reminded about the continually of the covenantal faithfulness of God in the New Testament era, and the

¹⁵ Dr. Gregory Perry, "According to the Scriptures: Various Uses of the Old Testament in the New," (Lecture, Covenant Theological Seminary, St. Louis, MO, February 2014).

¹⁶ G.K. Beale and D.A. Carson, eds. *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2007), 984.

supremacy of Christ who sealed God's covenantal promise to his people. This is shown by what is said in Hebrews 12:1, which says "Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us."

The author of Hebrews is drawing an analogy from Genesis 22:17 to illustrate what covenantal faithfulness looks like in response to God's covenantal promises in the midst of trials. The author of Hebrews is recalling the continually of the faithfulness of God from the saints of the past into a present reality. Through directly quoting Genesis 22:17 by means of analogy in Hebrews 11:12, the author of Hebrews is illustrating a deep conviction about the faithfulness of God to remind the readers of Hebrews in the midst of the trials that they are facing. The author of Hebrews is making the connection between the narrative of Abraham and the narrative that they find themselves in. The author of Hebrews is connecting them to the story of God's people by reminding them about the "cloud of witnesses" that have gone before them that lived a life of faith by faith, assuring them of that the God of Abraham is the same God that is with them.

With that being said, the next question should then be around the application of this text. How does the beauty of God's continued covenantal faithfulness to his New Covenant people look in the midst of their everyday lives? What was life like in the time that the Sermonic Epistle of Hebrews¹⁷ was written, and how does that life connect to the modern-day experience? There is much to be said regarding this matter, but one of the major oppositions that the first century church faced was persecution for this new religious cult. Chapman dates

¹⁷ David W. Capman, study note on Hebrews, in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2358.

Hebrews around A.D. 70, which is around the same date as the destruction of the Jerusalem Temple.¹⁸ Additionally, around this time, both Paul and Peter had been martyred and the fire took place in Rome where Nero blames and kills many Christians.¹⁹ With all these events considered, the Christian Church was on the forefront of a long season of persecution and difficulty, and the writer of Hebrews, through the working of the Holy Spirit is writing to comfort the church. The writer of Hebrews is reminding the church of what the people of God faced in the Old Testament to bring them comfort that the same God that was covenantally faithful to people like Abraham and Moses, will still be covenantally faithful to them.

The book of Hebrews does have many themes and beautiful truths that can be applied to so many different areas of life, but there is something about the historical context of its day that lends itself to offer the reader peace in the mist of trials, persecution, and suffering. Every Christian in ever era experiences some kind of suffering either from the world they live in, the sufferings of their own sin or the sin of others, or from those who are not of this world who seek to devour God's Children. On the topic of suffering in our modern era, Psychologist and Author Diane Langberg says, "Suffering is prevalent in our world...We are not okay on this groaning planet, and I believe wholeheartedly that the body of Jesus Christ is called to step into the mess and bring light and life. He has not called us to live cloistered lives away from the mess."²⁰

Langberg continues to give statistic after statistic of how people devour one another. People in the world today not only suffer for what they believe in Jesus, but they also suffer

¹⁸ Ibid., 2356.

¹⁹ Ibid., 2359.

²⁰ Diane Langberg, *Suffering and the Heart of God* (Greensboro, NC: New Growth Press, 2015), 105-107.

from the effects of a fallen world. Today, Hebrews gives the contemporary reader in all cultures a sense of peace, not because circumstances will get better, but because the same God that was with Abraham, Sarah, Moses, Enoch, and others is the same God that is with them. God is not a God who changes with his Covenants, rather he is a God who is never changing. Hebrews gives the reader comfort in knowing that God is with them and for them, and that he is making all things new, and Hebrews exhorts its reader to remain faithful to the God who is faithful to his people.²¹

²¹ Chapman, 2358.

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ATTACHMENT 18-J

A House Divided:

An Exegetical Paper on 1 Kings 12

Eric Shrimpton

Ohio Valley Presbytery Ordination Paper

August 2, 2017

Preface

1 Kings 12 is a pivotal moment in the history of the people of God where, after God has established the Davidic Covenant in 2 Samuel 7, we see a major conflict to the fulfillment of that Covenant. Additionally, there is a continuation with the people of God seeking to follow a king of their choosing, instead of the king that the Lord has provided. There are four major characters in this narrative that include Rehoboam, Jeroboam, the elders, and “all of Israel.” There are three major problems that arise from the interactions of these four main characters. The first major conflict presented is the question of the Davidic Covenant being at risk due to the disobedience of men. The author brings the reader in to wonder what will happen to this Covenant that the Lord has established with his people, ultimately challenging the reader’s trust in the Lord. Additionally, this passage asks the reader to take sides with either God’s established kingdom or with the alternative kingdom that has been established through Jeroboam. The author draws a line, seeking to find out if the reader would follow the kingdom of God or that of idolatry. The final question that the text raises is, “Who will shepherd or save the people?” This is a major story in all the Old Testament, as described by Longman in his “Structure of Biblical Narrative.”¹ This text makes the reader wonder who will be the one who will save the people from the conflict of kings and leaders.

Textual Analysis: 1 Kings 12 in Hebrew

Kings 12:11 וַיִּלְךָ רֹחֲבָעַם שָׂכָם כִּי שָׂכָם בָּא כָּל־יִשְׂרָאֵל לְהַמְלִיךָ אֹתוֹ:

1Kings 12:2 וַיְהִי כִשְׁמֹעַ יִרְבָּעָם בְּוַדְבַּחְטָהוּא עוֹדְנֵנוּ בְּמִצְרַיִם אֲשֶׁר בְּרַח מִפְּנֵי הַמֶּלֶךְ שְׁלֹמֹה וַיָּשָׁב יִרְבָּעָם בְּמִצְרַיִם:

1Kings 12:3 וַיִּשְׁלַחוּ וַיִּקְרְאוּ־לּוֹ וַיָּבֹאוּ [וַיָּבֹאוּ] יִרְבָּעָם וְכָל־קְהֵל יִשְׂרָאֵל וַיַּדְבְּרוּ אֶל־רֹחֲבָעַם לֵאמֹר:

¹ Tremper Longman III, *Literary Approaches to Biblical Interpretation*, (Grand Rapids, MI: Academie Books, 1987), 92. See figure 1.

1Kings 12:4 אָבִיךָ הַקֹּשֶׁה אֶת־עַלְגוֹ וְאַתָּה עֵתָה הַקָּלִי מֵעֲבֹלֶת אָבִיךָ הַקֹּשֶׁה וּמַעְלֹו הַכֶּבֶד אֲשֶׁר־נָתַן עָלַיִנו וְנַעֲבֹדְךָ:

1Kings 12:5 וַיֹּאמֶר אֲלֵיהֶם לָכוּ עַד שְׁלֹשָׁה יָמִים וְשׁוּבוּ אֵלַי וַיֵּלְכוּ הָעָם:

1Kings 12:6 וַיִּזְעַץ הַמֶּלֶךְ רַסְבָּעַם אֶת־הַזְּקֵנִים אֲשֶׁר־הָיוּ עִמָּוֹתַיִם אֶת־פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיתוֹ חַי לֵאמֹר אִיךָ אַתֶּם נוֹעֲצִים

לְהָשִׁיב אֶת־הָעַם־הַזֶּה דְבָר:

1Kings 12:7 וַיַּדְבֵּר [וַיַּדְבְּרוּ] אֵלָיו לֵאמֹר אִם־הָיוּם תִּהְיֶה־שְׁפָדָה לָעָם הַזֶּה וְנַעֲבֹדְתֶם וְעַנִּיתֶם וַדְּבַרְתָּ אֲלֵיהֶם דְּבָרִים

טוֹבִים וְהָיוּ לָךְ עֲבָדִים כָּל־הַיָּמִים:

1Kings 12:8 וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצֹהוּ וַיִּזְעַץ אֶת־הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ אֲשֶׁר הָעַמְדִים לַפְּגִיו:

1Kings 12:9 וַיֹּאמֶר אֲלֵיהֶם מָה אַתֶּם נוֹעֲצִים וְנָשִׁיב דְבָר אֶת־הָעָם הַגָּה אֲשֶׁר דְּבָרוּ אֵלַי לֵאמֹר הַקָּל מִן־הָעֵל אֲשֶׁר־נָתַן

אָבִיךָ עָלַיִנו:

1Kings 12:10 וַיַּדְבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֹאמַר לָעָם הַזֶּה אֲשֶׁר דְּבָרוּ אֵלַיךָ לֵאמֹר אָבִיךָ הַכֶּבֶד

אֶת־עַלְגוֹ וְאַתָּה הַקָּל מֵעַלְגוֹ כֹּה תִדְבַר אֲלֵיהֶם קִטְצִי עֲבָה מִמַּתְנֵי אָבִי:

1Kings 12:11 וְעַתָּה אָבִי הָעַמְדִים עָלֵיכֶם עַל כִּבּוֹד וְאֲנִי אוֹסִיף עַל־עַלְכֶם אָבִי יִסַּר אֶתְכֶם בְּשׁוֹטִים וְאֲנִי אֲיַסַּר אֶתְכֶם

בְּעַקְרָבִים:

1Kings 12:12 וַיָּבוּ [וַיָּבֹאוּ] יַרְבֵּעַם וְכָל־הָעָם אֶל־רַסְבָּעַם בַּיּוֹם הַשְּׁלִישִׁי כַּאֲשֶׁר דְּבַר הַמֶּלֶךְ לֵאמֹר שׁוּבוּ אֵלַי בַּיּוֹם

הַשְּׁלִישִׁי:

1Kings 12:13 וַיַּעַן הַמֶּלֶךְ אֶת־הָעָם קֹשֶׁה וַיַּעֲזֹב אֶת־עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצֹהוּ:

1Kings 12:14 וַיַּדְבֵּר אֲלֵיהֶם כַּעֲצַת הַיְלָדִים לֵאמֹר אָבִי הַכֶּבֶד אֶת־עַלְכֶם וְאֲנִי אוֹסִיף עַל־עַלְכֶם אָבִי יִסַּר אֶתְכֶם בְּשׁוֹטִים

וְאֲנִי אֲיַסַּר אֶתְכֶם בְּעַקְרָבִים:

1Kings 12:15 וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הִיְתָה סִבָּה מֵעַם יְהוָה לְמַעַן הַקִּיַּם אֶת־דְּבָרוֹ אֲשֶׁר דְּבַר יְהוָה בְּגַל אֶתְנָה

הַשְּׁלִישִׁי אֶל־יַרְבֵּעַם בְּוַבְּט:

1Kings 12:16 וַיֵּרָא כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם וַיָּשׁוּבוּ הָעָם אֶת־הַמֶּלֶךְ דְבָר | לֵאמֹר מִה־לָּנוּ חֶלֶק בְּדוֹד וְלֹא־

נִחַלְהָ בְּבֹן־יִשְׁי לֹא־הָלִיךְ יִשְׂרָאֵל עִתָּה רָצָה בֵּיתָה דָּגַד וַיֵּלֶךְ יִשְׂרָאֵל לֹא־הָלִיךְ:

1Kings 12:17 וַבִּגְיִ יִשְׂרָאֵל הִישָׁבִים בְּעַרְיִ יְהוּדָה וַיִּמְלֹךְ עָלֵיהֶם רַסְבָּעַם: פ

1Kings 12:18 וַיִּשְׁלַח הַמֶּלֶךְ רְחִבְעָם אֶת־אֶדְרָם אֲשֶׁר עַל־הַמָּס וַיִּרְגְּמוּ כָל־יִשְׂרָאֵל בּוֹ אָבֹן וַיָּמָת וְהַמֶּלֶךְ רְחִבְעָם הִתְאַמֵּץ לַעֲלוֹת בַּמֶּרְכָּבָה לְנוֹס יְרוּשָׁלַם:

1Kings 12:19 וַיִּפְשְׁעוּ יִשְׂרָאֵל בְּבַיִת דָּוִד עַד הַיּוֹם הַזֶּה: ס

1Kings 12:20 וַיְהִי כִשְׁמֹעַ כָּל־יִשְׂרָאֵל כִּי־שָׁב יְרָבְעָם וַיִּשְׁלְחוּ וַיִּקְרְאוּ אֹתוֹ אֶל־הָעֵדָה וַיִּמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל לֹא הָיָה אַחֲרָי בַּיַּת־דָּוִד זֹלָתִי שְׁבֻט־יְהוּדָה לְבָדוּ:

1Kings 12:21 וַיָּבֹאוּ [נ] [וּבֹא] רְחִבְעָם יְרוּשָׁלַם וַיִּקְהֵל אֶת־כָּל־בַּיִת יְהוּדָה וְאֶת־שְׁבֻט בְּנֵי־מִן מֵאָה וַשְּׂמָנַיִם אֲלֹף בְּחֹר עֲשָׂה מִלְחָמָה לְהִלָּחֵם עִם־בַּיִת יִשְׂרָאֵל לְהַשִּׁיב אֶת־הַמְּלוּכָה לְרְחִבְעָם בְּוִשְׁלָמָה: פ

1Kings 12:22 וַיְהִי דְבַר הָאֱלֹהִים אֶל־שְׁמַעְיָה אִישׁ־הָאֱלֹהִים לֵאמֹר:

1Kings 12:23 אָמַר אֶל־רְחִבְעָם בְּוִשְׁלָמָה מֶלֶךְ יְהוּדָה וְאֶל־כָּל־בַּיִת יְהוּדָה וּבְנֵי־מִן וַיִּתֵּר הָעָם לֵאמֹר:

1Kings 12:24 כֹּה אָמַר יְהוָה לֹא־תַעֲלוּ וְלֹא־תִלָּחֲמוּן עִם־אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי מֵאִתִּי נִהְיָה הַדְּבַר הַזֶּה וַיִּשְׁמְעוּ אֶת־דְּבַר יְהוָה וַיָּשׁוּבוּ לְלֶכֶת כַּדְּבַר יְהוָה: ס

1Kings 12:25 וַיָּבֹן יְרָבְעָם אֶת־שֹׁכֶם בְּהַר אֶפְרַיִם וַיָּשֶׁב בָּהּ וַיֵּצֵא מִשָּׁם וַיָּבֹן אֶת־פְּנוּאֵל:

1Kings 12:26 וַיֹּאמֶר יְרָבְעָם בְּלִבּוֹ עַתָּה תָּשׁוּב הַמַּמְלָכָה לְבַיִת דָּוִד:

1Kings 12:27 אָם־יַעֲלֶה וְהָעָם הַזֶּה לַעֲשׂוֹת זְבָחִים בְּבַיִת־יְהוָה בִּירוּשָׁלַם וְיָשֶׁב לֵב הָעָם הַזֶּה אֶל־אֲדֹנֵיהֶם אֶל־רְחִבְעָם מֶלֶךְ יְהוּדָה וַהֲרַגְנִי וְשָׁבוּ אֶל־רְחִבְעָם מֶלֶךְ־יְהוּדָה:

1Kings 12:28 וַיִּנְעֹץ הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגָלֵי זָהָב וַיֹּאמֶר אֲלֵהֶם רַב־לְכֶם מַעֲלוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הָעֲלוּךָ מֵאֶרֶץ מִצְרַיִם:

1Kings 12:29 וַיִּשֶׂם אֶת־הָאֱתָד בְּבַיִת־אֵל וְאֶת־הָאֱתָד נָתַן בְּדָן:

1Kings 12:30 וַיְהִי הַדְּבַר הַזֶּה לְחַטָּאת וַיִּלְכוּ הָעָם לִפְנֵי הָאֱתָד עַד־דָּו:

1Kings 12:31 וַיַּעַשׂ אֶת־בַּיִת בְּמוֹת וַיַּעַשׂ כְּהִנָּיִם מִקְצוֹת הָעָם אֲשֶׁר לֹא־הָיוּ מִבְּנֵי לֹוִי:

1Kings 12:32 וַיַּעַשׂ יְרָבְעָם וְחָג בַּחֲדָשׁ הַשְּׁמִינִי בַחֲמִשָּׁה־עֶשְׂרֵ יוֹם וְלַחֲדָשׁ כְּחָג וְאֲשֶׁר בִּיהוּדָה וַיַּעַל עַל־הַמִּזְבֵּחַ כֹּן עֲשָׂה בְּבַיִת־אֵל לְזִבְחָם לַעֲגָלִים אֲשֶׁר־עֲשָׂה וְהַעֲמִיד בְּבַיִת אֵל אֶת־כַּהֲנָיִם הַבְּמוֹת אֲשֶׁר עֲשָׂה:

1Kings 12:33 וַיֵּעַל עַל־הַמִּזְבֵּחַ | אֲשֶׁר־עָשָׂה בְּבֵית־אֵל בְּחַמְשָׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי בַחֹדֶשׁ אֲשֶׁר־בָּרָא מִלְּבַד

[מ][לבן] בַּיַּעַשׂ הָגַל לְבָנֵי יִשְׂרָאֵל נִיַּעַל עַל־הַמִּזְבֵּחַ לְהַקְטִיר: פ

Textual Analysis: 1 Kings 12 Annotated Translation

1 And Rehoboam went to Shechem, because all of Israel came to Shechem² to make him king. **2** And so it happened as Jeroboam son of Nebat heard of it (he was still in Egypt where he fled from before King Solomon) Jeroboam dwelled in Egypt. **3** And they sent, and they called to him. And Jeroboam came, and all of the assembly of Israel came, and they spoke to Rehoboam, saying **4** “Your father made our yoke burdensome,³ and now lighten⁴ the hard service from your father and from his heavy yoke which he gave to us, and we will serve you.” **5** And he said to them, “Go again for three days,⁵ and return to me.” And the people went.

² Keil notes the significance of Rehoboam of Shechem being the place instead of Jerusalem, which was the capital of the Kingdom and the residence of the King. Keil mentions that it is the people who wish to take Rehoboam there to seek an opportunity to transfer the government to Jeroboam (Keil, 135).

³ According to BDB, the Hiphil form of קשה can be translated in three different ways: to make difficult, to make sever or burdensome, and to make hard or stiff. They mention that in this verse, along with 2 Chronicles 10:4, since the context is a yoke imposed by a king, the best translation is to make severe or burdensome (BDB, 904). Other English versions, such as the ESV, NIV, NRSV use “to make heavy,” while the NASB uses “to make hard.” I chose to go with burdensome to side with BDB, since it is in the context of a yoke imposed by a king.

⁴ According to BDB, the best translation of קלל here is “to lighten.” The imperative masculine singular form of קלל only occurs here and in Exodus 18:22 where Moses listens to the voice of Jethro where elders are selected to lead to people to lighten the load of Moses (BDB, 886).

⁵ House mentions that the three days mentioned here is the time that it took for Rehoboam to consider lightening the load of the people (House, 181). Interestingly, Provan compares Rehoboam to Pharaoh and Jeroboam to Moses. Jeroboam and the people request to have the workload lightened, where Rehoboam has the power to do so or not (Provan, 104).

6 And King Rehoboam consulted together⁶ with the elders who had stood before with his father Solomon in his life saying, “How do you counsel me to return a word to this people?”

7 And they spoke⁷ saying, “If today you will be a servant to this people, and will⁸ serve them, and will answer them, and you will speak to them good words, and they will be servants to you forever.” 8 And he forsook⁹ the council of the elders, which they gave him. And he consulted together with the young men who grew up with him, the ones standing¹⁰ before him. 9 And he said to them, “What is your counsel? And how do we return a word to this people who speak to me saying, ‘Lighten the yoke which your father gave to us.’” 10 And the young men who grew up with him spoke to him, saying “Your father made our yoke heavy and you lighten it from upon us.” Thus you will speak to them, “My little finger is thicker than¹¹ my father’s

⁶ ESV and NRSV like “took counsel,” while the NIV and NAS like “consulted” for the Niphal form of יעץ. BDB translates this as “consult together or exchange counsel” especially when of kings with advisers (BDB, 419).

⁷ The verb דבר here is singular but is translated in the ESV, NIV, NASB, and NRSV as plural. Keil says that it is singular because “one of them spoke in the name of the whole” (Keil, 136).

⁸ I translated עבד as a WCP to match up with the imperfect clause initiated with תהיה before it, and continues through the end of this verse.

⁹ BDB notes that עזב can generally mean to leave, forsake, or lose, and in the context of this verse it means to forsake, fail to follow, obey advice, instruction, wisdom, or reproof (BDB, 737). Each the ESV, NIV, NASB, and NRSV all use different words generally meaning those above definitions.

¹⁰ House makes a good comment on the interpretation of “the ones standing before” Rehoboam saying “Like Rehoboam, [the young men] are young, ambitious, proud, and insecure” (House, 182). There is a stark contrast between the elders Rehoboam rejects, and the young men who stand before him.

¹¹ The use of the ׀ preposition here is that of comparative (Williams, §317).

loins.”¹² **11** And now my father laid upon you a heavy yoke, and I will add upon your yoke. My father disciplined¹³ you with whips, and I will discipline you with scorpions.¹⁴

12 And Jeroboam and all the people came to Rehoboam the third day, as the King spoke saying, “You return to me the third day.” **13** And the King answered the people harshly and he forsook the counsel of the elders, which they counseled him. **14** And he spoke to them, according to¹⁵ the counsel of the young men saying, “My father made heavy your yoke, and I will add upon your yoke. My father disciplined you with whips and I will discipline you with scorpions.” **15** And the King did not hear the people because it was a turn of affairs from the people of the LORD in order to carry out¹⁶ his word that the LORD spoke¹⁷ by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And all of Israel saw that the King did not hear them. And the people returned a word to the King saying, “What portion have we in David?¹⁸ We have no inheritance in Jesse’s

¹² Provan makes an interesting note here on the final phrase of this verse regarding what exactly this “little finger” could mean, but either way, the young men are making a statement that Rehoboam is a bigger man, and a more powerful man, than his father (Provan, 107).

¹³ יסר is used twice here, and some English versions translate it to “discipline” or “scorn.” BDB notes that the piel form of יסר speaks of discipline or correction of the moral nature (BDB, 416).

¹⁴ The word here translated as scorpions does not mean actual scorpions as Weisman notes in his commentary. Rather this is used to mean a nail barbed scourge as opposed to the common whip (Wiseman, 141). Provan also continues to note the similarities here to Rehoboam to Pharaoh in the Exodus story due to the increased opposition he has here (Provan, 104).

¹⁵ The use of the כ preposition here could be a “כ of the norm” where “the object of the preposition כ can be a standard or norm” (Williams, §259).

¹⁶ BDB notes that the hiphil form of קום can mean to “carry out or give effect to” in relationship to an oath, covenant, vow, word, plan, or command (BDB, 879).

¹⁷ Keil points out that this is a reference to 1 Kings 11:31 that is the “divine decree that Rehoboam contributed to the fulfillment of the counsel of God through his own folly” (Keil, 137).

¹⁸ Wiseman notes that the phrase translated as “What share do we have in David” is better translated as “We have no share in David” communicating the outright dismissal of the people and total rejection of any possible reconciliation (Wiseman, 141).

son!¹⁹ To your tents Israel now. Look to your house David.” So Israel went to their tents. **17** And the sons of Israel, the ones who dwelled in the cities of Judah, Rehoboam reigned upon them. **18** And the King Rehoboam sent Adoram who was over the forced labor,²⁰ and all of Israel²¹ stoned him with stones, and he died. And the King Rehoboam made haste²² to go up in a chariot to flee Jerusalem. **19** And so Israel rebelled against²³ the house of David until this day. **20** And so it was, as all of Israel heard that Jeroboam returned, they sent and called him to the assembly, and they made him king over all of Israel.²⁴ None followed the house of David except the tribe of Judah.

21 And Jeroboam came and assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen makers²⁵ of war to fight with the house of Israel to return the kingdom to Rehoboam, son of Solomon. **22** But the word of God came to Shemaiah,²⁶ the man of God

¹⁹ Williams sites this verse when he talks about how the *נָה* is used in “rhetorical questions that expect a negative answer” (Williams, §128).

²⁰ Provan offers a good discussion on who Adoniram is and the significance of him being stoned, because he was the one who oversaw forced labor (Provan, 107).

²¹ Wiseman notes that the term “all of Israel” here can either mean all of Israel or their representatives, but either way it is a solemn declaration (Wiseman, 141).

²² ESV and NRSV use hurried, while the NIV uses managed, and the NASB uses made haste. BDB notes that the Hithpael form of *חָמַץ* can mean to “strengthen oneself,” confirm oneself in a purpose,” or to “make oneself alert” or “make haste.” They site 1 Kings 12:18 as a time where to “make haste” would be appropriate (BDB, 55).

²³ The use of the *ב* preposition here could be an adversative *ב* that “indicates that something opposes its object, works to the disadvantage of its object or occurs in spite of its object (Williams, §242).

²⁴ Provan includes a good discussion on who exactly “all of Israel” is here that Jeroboam rules over. Provan says that “all of Israel” here probably means the northern tribes since we are told that Rehoboam still rules over those who are living in the towns of Judah (Provan 105-106).

²⁵ Some English translations do not translate *עֲשֵׂה*, but I chose to in my translation to bring definition to the men chosen for war. BDB does speak of the verb *עֲשֵׂה* being used for those who are making or creating (BDB, 794).

²⁶ Shemaiah was a man of God meaning that he was a prophet. This is the one and only time he is mentioned (Keil, 138).

saying, **23** “Say to Rehoboam, the son of Solomon, King of Judah and all of the house of Judah and Benjamin, and the remainder of the people, saying **24** “Thus says the Lord: You will not go up and you will not fight with you brothers, sons of Israel. You return, every man, to your home for this is from me. And they listened to the word of the LORD. And they returned to go as the word of the LORD.

25 And Jeroboam built²⁷ Schechem in the hill country of Ephraim, and he dwelled in it, and he went out from there and he built Penuel.²⁸ **26** And Jeroboam said in his heart, “Now the kingdom will return to the house of David.” **27** If these people will go up to offer sacrifices²⁹ in the temple of the LORD in Jerusalem and the heart of these people returns to their lord Rehoboam, King of Judah, and they will kill me and return to Rehoboam, the King of Judah. **28** And the King took council, and he made two calves out of gold,³⁰ and he said to them, “You have gone up to Jerusalem Long enough. Behold, your gods, Israel who brought you up from the land of Egypt. **29** And he put the one in Bethel, and the other he put in Dan. **30** And so it

²⁷ Keil notes that the use of the verb בנה is “used here in the sense of fortifying, because both cities have stood for a long time” (Keil, 138).

²⁸ In the article in the New Bible Dictionary, J.B. Job notes that Jeroboam probably rebuilt this city to defend the invader’s route from the East to his new capital at Shechem (NBD, 899).

²⁹ Keil notes that Jeroboam was seeking to give “internal strength to his kingdom” by “providing for his subjects a substitute for the sacrificial worship in the temple by establishing a new זבחים (Keil, 138).

³⁰ Wiseman notes that Jeroboam’s aim probably was “to divert worship by the Israelites far from Jerusalem and to mark the borders of the new kingdom.” He continues to say that “Jeroboam himself may not have initially intended any anti-Yahwehism” (Wiseman, 143). Additionally, Provan has a good note on the different view of the motivation of Jeroboam in these new gods that he has created (Provan, 111-112). Either way, it is clear that Jeroboam is committing a great sin with the Golden Caves as we see in verse 30.

happened, this word became a sin,³¹ and the people came as far as Dan to be before the one. **31** And he made high place sanctuaries,³² and he appointed priests from the end³³ of the people who were not from sons of Levi. **32** And Jeroboam appointed a feast on the fifteenth day of the eighth month like the feast that was in Judah. And he offered upon the alter. So he did this in Bethel, sacrificing to the calves that he made. And he appointed³⁴ in Bethel the priests of the high places that he made.³⁵ **33** And he went up upon the altar which he made in Bethel on the fifteenth day of the eighth month which he devised from his heart alone. And he instituted a feast for the people of Israel, and he went up upon the alter to make offerings.

Historical Analysis

1 Kings 12 is a time of major conflict in this history of Israel. God establishes His Covenant with David back in 2 Samuel 7 promising to “establish the throne of his kingdom forever.” This forever throne and kingdom was to come directly from the line of David, but not be in David himself. Then David dies in 1 Kings 2, and before he dies, he gives instruction to his son Solomon to keep the ways of God and to keep God’s statutes in the land. Solomon’s reign is then established, and he builds the temple in 1 Kings 6. The story continues and Solomon

³¹ The ESV, NIV, NASB, and NRSV all translate the להטאת as “became a sin.” This use of the ל preposition could be a ל of result, because it was first Jeroboam’s word that initiated the making of the idols (Williams, §279).

³² Williams notes that this phrase is a “compound plural formed by pluralizing the second word,” and he translates the phrase as “high place sanctuaries” (Williams, §14).

³³ ESV, NASB, and NRSV all translate מצקה as “from among the people,” NIV says “from all sorts of people.” BDB gives the standard gloss for מצקה is end or extremity, but can also mean the border or outskirts, especially when the subject is the people like it is in this verse (BDB, 892).

³⁴ The ESV and NRSV use “placed,” the NIV says “installed,” and the NASB says “stationed” for the hiphil form of עמד. I chose to go with “appointed” because that BDB says that it is a good translation when speaking of priests (BDB, 764).

³⁵ House has a good chart of the differences between Judah and Israel at this point, because it is at this point where there is now a completion of the second group, and the “institutionalization of a non-Mosaic religion is now complete” (House, 185).

turns from the Lord in 1 Kings 11, and the Lord becomes angry with Solomon promising to “tear the kingdom,” and “give it to your servant” (which is a servant of Solomon’s). The Lord does this because Solomon did not keep God’s Covenant. Solomon then dies at the end of 1 Kings 11, and his son Rehoboam reigns in his place. 1 Kings 12 is the recorded history of God tearing the kingdom in two, which takes place at about 930 B.C.³⁶ In addition to the historical context of the passage, the physical locations mentioned in this particular passage are of utmost importance in how the reader interprets the passage. As mentioned in the notes of the annotated translation on 1 Kings 12:1, Jerusalem was the capital and residence of the King. As Keil mentions in his commentary, it was the people of Israel who wished to take Rehoboam there to seek an opportunity to transfer the government to Jeroboam. This leaves the reader with a sense of betrayal, because the people want a king different than the one whom God has appointed.³⁷

In addition to place, the reader must pay close attention to the amount of time that happens during this narrative. There are moments when time slows down and we are given pieces of dialogue, and there are times that are sped up really fast. One example is how in verse 5, it takes three days for Rehoboam to decide whether or not to lighten the load of the people.³⁸ Additionally, there are some key dialogues between Rehoboam and Jeroboam, Rehoboam and the elders and the young men that he seeks council from, and then Rehoboam and the man of God. These key characters and dialogues also remind readers of former

³⁶ Ian W. Provan, study note on 1 Kings 12, in *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 620.

³⁷ C.F. Keil & F. Delitzsch, *Commentary on the Old Testament*, Vol 3. (Peabody, MA: Hendrickson Publishers, 1996), 135.

³⁸ Paul R. House, *1, 2 Kings*, The New American Commentary (USA: Broadman & Holman Publishers, 2003), 181.

dialogues in the Old Testament. For example, Provan compares Rehoboam to Pharaoh and Jeroboam to Moses, because Jeroboam and the people request to have the workload lightened, and Rehoboam has the power to do so or not.³⁹ Additionally, time seems to really speed up and the narrator of Kings seems to give an overview of a lot that happens when the northern kingdom splits off and begins to build and fortify its cities and create its own sacrificial systems. At first glance, it seems like things just happen right next to each other in a fast time period, but realistically, the reader does not know how long it takes for Jeroboam to establish his own priesthood and build the golden calves. This is not of concern for the narrator, rather what is of concern is the sin that he commits and leads the people in.

More specifically, the scene of 1 Kings 12 is very much a pivotal scene in the book of Kings, and in the history of Israel. Solomon had just died and his son Rehoboam is now going to be the king. However, after just two generations after David, the kingdom splits, and Jeroboam appoints his own priesthood and sacrificial system as well as making two golden calves. It is a sad time in the history of the people of God where they are split, there is the possibility of civil war and the northern tribe is now worshipping idols and not the true living God. The greater purpose of Kings is debated, but it seems as though book of Kings is a book about God's grace commitment to the people of God and the Davidic Covenant despite the people's rebellion and the rebellion of God's appointed representative, the King.⁴⁰ After 1 Kings 12 we read of two Kings that fall into that category of Kings that do not hold to their end of the Covenant with

³⁹ Ian W. Provan, *1 and 2 Kings*, New International Bible Commentary. (Peabody, MA: Hendrickson Publishers, 1996), 104.

⁴⁰ David M. Howard, *An Introduction to the Old Testament Historical Books* (Chicago, IL: Moody Publishers, 1993), 196-197.

God. Both Jeroboam and Rehoboam have “Evil Reigns” over Judah and Israel.⁴¹ The audience who are reading this book in the time that it was written would have already been a part of this divided kingdom and would have felt the effects of the evil reigns of Jeroboam and Rehoboam. Therefore, the character in the story that is “All of Israel” is important. “All of Israel” is not a neutral party in this scene, because they are the ones who follow Jeroboam to establish a new kingdom that conflicts with the kingdom that God has established through David. Therefore, without this story, we would not understand much about the history of the people of God, how they split, what that split meant for the people, along with the difficulty that the split caused.

Literary Analysis: Authorship & Structure

Authorship in the books of 1 and 2 Kings are unknown due to no author being cited or mentioned in the text itself. Provan notes that ancient Jewish tradition attributes the books of 1 and 2 Kings to the prophet Jeremiah, but there is no hard evidence imbedded in the text to be able to make that conclusion. Recent biblical scholarship refers to the authors of 1 and 2 Kings as “Deuteronomists,” speculating that these “Deuteronomists” were Levites or priests, but there is still no hard evidence that gives specific authorship to any person or types of persons.⁴² When seeking to outline the books of 1st and 2nd Kings, I believe that Howard gives a good outline in his introductory material on the books. He divides 1st and 2nd Kings into four sections: David’s Reign Concluded (1 Kings 1:1-2:46), The Book of the Acts of Solomon (1 Kings 3-11), The Divided Kingdoms of Israel and Judah (1 Kings 12 – 2 Kings 17), and The Kingdom of Judah (2 Kings 18-25).⁴³ The section of 1 Kings 12 is the beginning Howard’s third section. 1 Kings 12 is

⁴¹ Ibid., 232.

⁴² Provan, study note on 1 Kings 12, in *ESV Study Bible*, 620.

⁴³ Howard, *An Introduction to the Old Testament Historical Books*, 231-233.

the beginning of a new narrative, as we see through what is said before it in 1 Kings 11:41-43. There is a concluding statement in verse 41, with a summary regarding the length of Solomon's rule in verse 42, followed by the announcement of his death in verse 43. However, it is almost as if the new narrative of the Divided Kingdom begins in verse 43b when it says "And Rehoboam his son reigned in his place," because directly after that, the reader is taken right into the folly of Rehoboam.

2 Kings 17 is also a good ending for the greater narrative of the Divided Kingdom, because it is in 2 Kings 17 where we read of the fall of Israel. However, within the narrative of the Divided Kingdom, 1 Kings 12 is a smaller narrative within that larger narrative that is a retelling of actual events that led up to the division of the kingdom, and what happened when the kingdom divided. The indicator of the ending of the narrative of kingdom splitting is marked by the summary statements made at the end of chapter 12, and how the narrator moves us through the events that happened that led to the split kingdom, when happens when the kingdom splits, and how Jeroboam establishes his own nation by appointing his own priests, his own feasts, and his own altar.⁴⁴ Like I mentioned, within the narrative of the split of the kingdom are three smaller narratives where we read of the story of Rehoboam in 1 Kings 12:1-15 and then the story of Jeroboam that goes from 1 Kings 12:16 to 14:20. The end of this narrative is marked by Jeroboam's death in 1 Kings 14:20. A more specific outline of 1 Kings 12 follows.

Literary Analysis: 1 Kings 12 Outline⁴⁵

The Kingdom Divides (1 Kings 12)

⁴⁴ House, *1, 2 Kings*, The New American Commentary, 185.

⁴⁵ *Ibid.*, 177.

- I. Rehoboam's Mistake Splits the Kingdom (1-24)
 - a. Rehoboam's Goes to Shechem (1-2)
 - i. Jeroboam's Request on Behalf of the People (3-5)
 1. Rehoboam Takes Council (6-11)
 - ii. Jeroboam's 2nd Request and Rehoboam's Answer
 - b. Israel's Rebellion (16-20)
- II. The LORD Intercedes (21-24)
- III. Jeroboam's Idolatry Establishes the North (25-33)
 - a. Jeroboam Builds a New Shechem (25)
 - i. Jeroboam's Plan (26-27)
 - ii. Jeroboam's Sin (28-30)
 - b. Jeroboam Establishes an Idolatrous Israel (31-33)

Literary Analysis: Key Words & Language

One literary device that is present in the way that I structured 1 Kings 12 is the chiasm that exists between Rehoboam going to Shechem in the beginning, and Jeroboam building (or fortifying) Shechem at the end, with Rehoboam going to Jerusalem in the middle where the man of God speaks to Rehoboam and to the people. This puts emphasis on what the man of God says to Rehoboam and to the people of Judah. There are three conclusions from this: how God is committed to his word, his justice against disobedience, and his commitment to the unity of the people of Israel. There are also two additional chiasms that exist for each scene that is mentioned in my outline. In 1 Kings 12:1-20 we see a focus in on Rehoboam and the council that he takes that falls in the middle of the chiasm. In Fox's article on the use of the

word יָעַץ, which can be translated to “consulted” is used between two groups. This verb is used multiple times in this section, which I believe is used to emphasize what is happening in the story. Rehoboam both consults elders and youths. Fox notes that the elders could be tribal elders, and that the youths can present several possibilities.⁴⁶ Fox concludes that we should take these young men as people who grew up in the household of Rehoboam or those within his court family. This is important because, Rehoboam chose to neglect the advice of his elders and chose that of youths who were raised with him in his court family.

Point of view is an additional literary device that is used in 1 Kings 12. In his chapter on “the Analysis of Prose Passages,” Longman notes that there are “five different ‘planes’ of point of view: spatial, temporal, phraseological, psychological, an ideological.”⁴⁷ In 1 Kings 12 there is no character that feels localized that the narrator is identifying with, however it does not mean that there is not a character in the story that he is doing such with. There is not a psychological plan present as well where we are brought into the emotive life of a character. The narrator does a good job just telling us what happened. There does seem to be a temporal point of view going on here in this passage though where the narrator is telling the story as it unfolds after the story takes place where a series of events that have happened between the story, and when he is writing the story that is guiding his re-telling of the story.

When it comes to key words or grouping of words, there are a couple that are worth noting. For example, the term “all of Israel” (כָּל־יִשְׂרָאֵל) plays an important but easily overlooked character in the story of 1 Kings 12. Who is this all of Israel? Was all of Israel grouped together

⁴⁶ Nili Sacher Fox, “Royal Officials and Court Families: A New Look at the YLDYM in 1 Kings 12,” *Biblical Archaeologist* 59, no. 4 (4 Dec 1996): 226.

⁴⁷ Tremper Longman III, *Literary Approaches to Biblical Interpretation*, 87.

in one joined consensus against Rehoboam? In his commentary, Provan does mention that “All of Israel,” could in fact mean all of Israel, or those who are the represented heads of each tribe. However, either way, the term encompasses all of Israel.⁴⁸ Another key verb that carries a lot of weight in this passage is the use of “יִעַזְבֹּב” (translated as forsook). It was the forsaking of the council of the elders that ended up leading to the split. Major English translations use different verbs to translate this word, but BDB mentions that the word generally means to “forsake, fail to follow, obey advice, instruction, wisdom, or reproof.”⁴⁹ The major emphasis here is more than just Rehoboam’s inability to listen, but his turning his back on the elders of Israel and going his own way.

Theological Analysis

One specific theological concern of 1 Kings 12 is how the author of 1 Kings draws the reader in to decide for himself who is the better king between Jeroboam and Rehoboam. As mentioned earlier, there is a similar situation here to Moses in Exodus. As some commentators point out that cited above in the annotated translation, Jeroboam takes on a form of Moses while Rehoboam is pharaoh in the story.⁵⁰ Rehoboam is the son of Solomon who worked Israel to build the temple as well as other things. Therefore, Jeroboam comes with the people to Rehoboam, and asks Rehoboam to lighten his yoke on him and the people. Just like Pharaoh, Rehoboam refuses and threatens to make their yoke heavier. Jeroboam then leads the people to create a new Israel in the north with their own sacrificial system and priests. It is like Jeroboam sets up an anti-Mosaic system of religion. Therefore, at first you are drawn in to

⁴⁸ Provan, *1 and 2 Kings*, New International Biblical Commentary, 104-105.

⁴⁹ BDB, 737.

⁵⁰ Provan, *1 and 2 Kings*, New International Biblical Commentary, 104.

trust Jeroboam, because he stands up for the people, but then he leads the people into idolatry. Likewise, it is like the author wants you to not trust Rehoboam because of his cruel opposition to letting the people be free, but then he listens to the prophet of the Lord and does not go after Jeroboam. Overall, it seems like the author wants the reader to feel that tension, and to feel what it would be like to be there and ask the question, “Who would you side with?” Then the reader can only make the conclusion that the Lord only one who can be trusted.

An additional theological tension that this passage draws the reader into is wondering if the Davidic line is going to survive or not. Two generations before Rehoboam, David reigns and a covenant is made between God and David, and for the line of David. As Williams mentions, “God’s name and promise are so intimately tied together.”⁵¹ This leads us to know that the promise of God is sure because it is God behind that promise who is the Creator and Sustainer of all things. However just two generations later, that line is seemingly at risk due to internal conflict and division. However, we see here how God is patient and true to his word. He interjects when Rehoboam is going to fight Jeroboam and tells them not to, showing his commitment to unity. After Solomon turns from God, he tells Solomon that the kingdom would split due to his disobedience, and that happens. We therefore not only see God’s grace and commitment to his covenant with David, but also his justice to hold to what is right and true. Additionally, we see the continued conflict of God’s people or “All of Israel” to not follow God’s appointed King, but to follow their own king who then leads them to idolatry. Williams says, “People in the ancient Near East viewed kings either as deities or as mediators between the

⁵¹ Michael D. Williams, *Far As The Curse Is Found* (Phillipsburg, NJ: P&R Publishing, 2005), 33.

people and the gods.”⁵² God is disciplining his people to see that he is the one and only true God, not the kings that He appoints. This fits into the larger story of God’s being a God who is “long of nose” or patient towards his people. As Williams points out in his observations on the kings of Israel, “as the kings went, so went the nation.”⁵³ When the kings of Israel commit adultery, God is jealous for their worship and will do everything and anything to bring his children home. For the people of God today, we see that even when God’s people may forget or seek to create their own kingdom, God is still committed to his plan and purposes, and it is in that plan that we can rest.

Conclusion

Therefore, one can conclude the importance of 1 Kings 12 to the greater story of God’s redemptive plan. 1 Kings 12 has three major conflicts that the author asks the reader to consider. The first is, “Do you trust the Lord and his promises even when circumstances seem chaotic?” The Davidic Covenant is seemingly lost in this passage with the people setting up an alternative kingdom to that of the Kingdom of God. However, as we read in the chapters to come, God is jealous for his people, and restores them. The second is, “Which kingdom or master will you serve?” The author gives the reader a choice to choose which kingdom – that of God or that of idolatry – they will serve. This is shown through the sides and representatives of Rehoboam and Jeroboam. And the third is, “Who will save the people from the conflicts of men and leaders?” 1 Kings 12 gives us a major conflict between leaders, so the major question here asking who will protect those whom the leaders fail to protect. The answer is that the Lord remembers and protects his people, even when leaders fail. God is a God who remembers

⁵² Ibid., 177.

⁵³ Ibid., 181.

his people and his covenant with them, ultimately proving himself that he is trustworthy over all, and that he is longsuffering and patient with his children who give their glory elsewhere.

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THE CALL TO PCA ASSISTANT PASTOR

North Cincinnati Community Church (PCA) being on sufficient grounds well satisfied of the qualifications of you, Eric Shrimpton, and having good hopes from our knowledge of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call you to undertake the assistant pastor role in said congregation, promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. That you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to provide you with the following salary, benefits, vacations and leaves of absence.

SALARY & HOUSING ALLOWANCES

Cash Salary on an annual basis	\$ 29,740.00
Housing Allowance*	\$ 30,000.00
<i>*a portion of salary can be allocated to the housing allowance at employee's discretion</i>	
Cash Salary and Housing Allowance Total	\$ 59,740.00

BENEFITS

Primary Benefits

Medical, Dental, and Vision Insurance (NCCC pays 90% of total cost)	~\$ 12,981.00
Retirement Savings* (7.5% of salary & housing)	\$ 4,481.00
Long Term Disability Insurance (70% of salary & housing)	\$ 385.00
Life Insurance (\$500,000 in term coverage)	\$ 500.00
Social Security/Medicare Allowance (7.65% of salary & housing)	\$ 4,480.50

[NCCC will pay \$4054.50 into social security annually; pastor receives SS allowance once ordained and treated as self-employed under IRS guidelines]

Secondary Benefits

HAS Employer Contribution	\$ 3,000
Phone Allowance	\$ 1,050.00
Book Allowance	\$ 250.00

Benefits Total* (need candidate info to determine final figures) **\$ 22,397.00**

TOTAL SALARY AND BENEFITS **\$82,137.00**



TEMPORARY BENEFITS

Relocation expenses (if applicable)	\$ 5000.00
Other	\$ 0.00
Temporary Benefits Total	\$ 5000.00

ANNUAL VACATION & LEAVES OF ABSENCES

Vacation	21 days
Paid Holidays (<i>see NCCC policy handbook for specific days</i>)	8 days
Sick Leave (<i>can accumulate up to 60 days</i>)	10 days
Personal Leave	5 days
Paternity Leave	5 days
Funeral Leave	3 days
Educational Leave	May attend up to two retreats/conferences per year

ATTESTATIONS

I, having been the clerk for the Session meeting which agreed to extend a call to _____ for his assistant pastoral services, do certify that the call has been made in all respects according to the rules laid down in the Book of Church Order, and that the persons who signed the call were authorized to do so by vote of the Session.

Clerk of Session:

Signature: _____

Print Name: _____

Date: _____

Assistant Pastor:

Signature: _____

Print Name: _____

Date: _____

* There is an annual limit on the amount of total contributions (i.e. employee and employer contributions) that can be made to a 403(b) plan. This limit is referred to as the 415(c) limit and, for 2014, it is the lesser of \$52,000 or 100% of includible compensation for your most recent year of service. However, it is important to note that a minister's housing allowance cannot be included as part of includible compensation because it is not a component of a minister's gross income (1.425-2(d) of income tax regulations). This limit may reduce the amount that can be contributed to a retirement account even though the call package guidelines formula includes it (i.e. retirement contributions are a percentage of salary and housing allowance).