

THE STORY OF REDEMPTION

PENTATEUCH

SUMMER OF LEARNING



UNFOLDING HIS STORY

The main story that God is telling in the Bible is his Redemptive History.

PENTATEUCH

FIRST FIVE BOOKS

The first five books of the Bible have commonly come to be referred to as the Pentateuch, a word derived from the Greek penta, meaning, "five," and teuchos, originally meaning "a case for carrying papyrus rolls" but in later usage, meaning the "scroll" itself. For the Jew, these five books contained an authority that the rest of (their) Scripture did not seem to match. The first five books of the Bible have from the earliest of time been taken by the Jews to constitute a unity known to them as the Torah or Law. To the Jews, the word Torah best described this part of Scripture as not only the "law" but also "teaching" or "instruction" which more completely characterizes God's communication to the Israelites through Moses

CONTINUITY/UNITY OF THE STORY

The five books of the Pentateuch present a coherent picture of the origins of mankind, its fall into a state of sin, and the result of that fall. It also presents a coherent picture of the birth and development of Israel as a nation in covenant-relationship with Yahweh. Furthermore, except for Genesis, these books focus on the life and ministry of Moses whom God raised up to lead the sons of Israel out of bondage in Egypt and into that covenant-relationship with Himself, and to, but not into, the Land of Promise as a fulfillment of His promise to Abraham.



EXODUS

Exodus continues the story of Genesis.

EXODUS



In Context

Exodus continues the story of Genesis. When the action begins in Exodus, Abraham's decedents are a large group, nation-sized, living in bondage and cruel oppression.



Author

Moses



Date

15th Century



Genre

The primary generic label for the book of Exodus is prophetic or theological history. The intention of the book is to inform its readers about God's great acts in the past. It is history with a particular intention to reveal the nature of God in his acts.



Theme

- *From Egypt*
- *Mount sinai—the law of God (Exod. 19-24)*
- *Tabernacle*



New Testament

- *Jesus' life was a fulfillment of the Exodus.*
- *the law, is no longer the means to a relationship with God, but a guide to God's will for his life.*
- *Jesus, our dwelling*

- ✓ As the second part of the Pentateuch, the book of Exodus continues the story that began in Genesis. The Hebrew title for the book is “And these are the names” and demonstrates the connection with Genesis in two ways. The opening phrase repeats a phrase in Genesis 46:8, both passages naming those “sons of Israel” who went down to Egypt at the time of Joseph.
- ✓ There is a considerable time lapse between the two books. When the curtain closes in Genesis, the people of God are a moderate-sized extended family prospering in the land of Egypt. When the action begins in Exodus, they are a large group, nation-sized, living in bondage and cruel oppression.

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- 7

The Book of Exodus

FROM EGYPT



Its Significance: Exodus was God's greatest act of salvation in the Old Testament. There are indications in the text that Israel had forgotten God during their sojourn in Egypt, but God had not forgotten them. Specifically, he remembered the Abrahamic covenant (Gen. 12:1-3; 15; 17). The exodus deliverance was one that helped mold Israel's self-understanding that they were God's people. Indeed, this great act of salvation becomes the paradigm for future deliverances



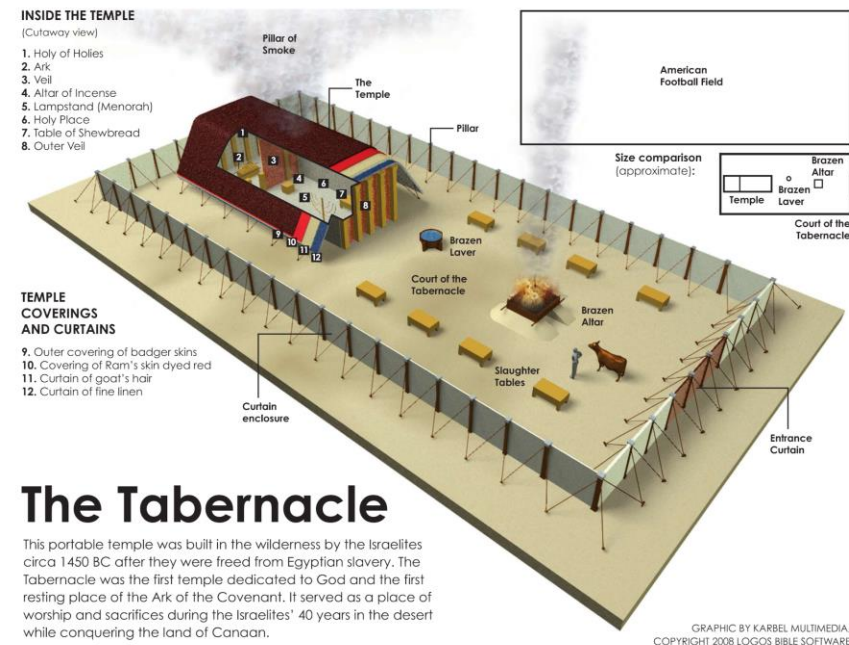
Approaching the New Testament: Jesus Christ began his earthly ministry in the wilderness, and the gospels clearly show that his life was a fulfillment of the Exodus. The act that initiates Jesus' ministry was his baptism. In analogy with the Exodus experience, baptism is Jesus' Red Sea crossing (cf. 1 Cor. 10:1-6). Not surprisingly then, Jesus moved to the wilderness where he experienced forty days of temptation (Matt. 4:1-11). Strikingly, the three temptations all relate to the temptations that Israel confronted in the wilderness (Deuteronomy 8:3; 6:13; 6:16)

MOUNT SINAI—THE LAW OF GOD (EXOD. 19-24)



- ✓ **The Significance of the Law:** God met with Israel at Sinai in order to give them his law, the written expression of his will for their corporate and individual life.
- ✓ **Approaching the New Testament** The New Testament, of course, is not bereft of comments on law. Jesus shows that he is God himself as he deepens our understanding of the law in his Sermon on the Mount (Matt. 5-7). Certainly, the most startling news in the New Testament about the law is that Jesus Christ has freed his followers from the curse of the law (Rom. 7). Thus the law, which was never the means to a relationship with God, becomes for the Christian a guide to God's will for his life.

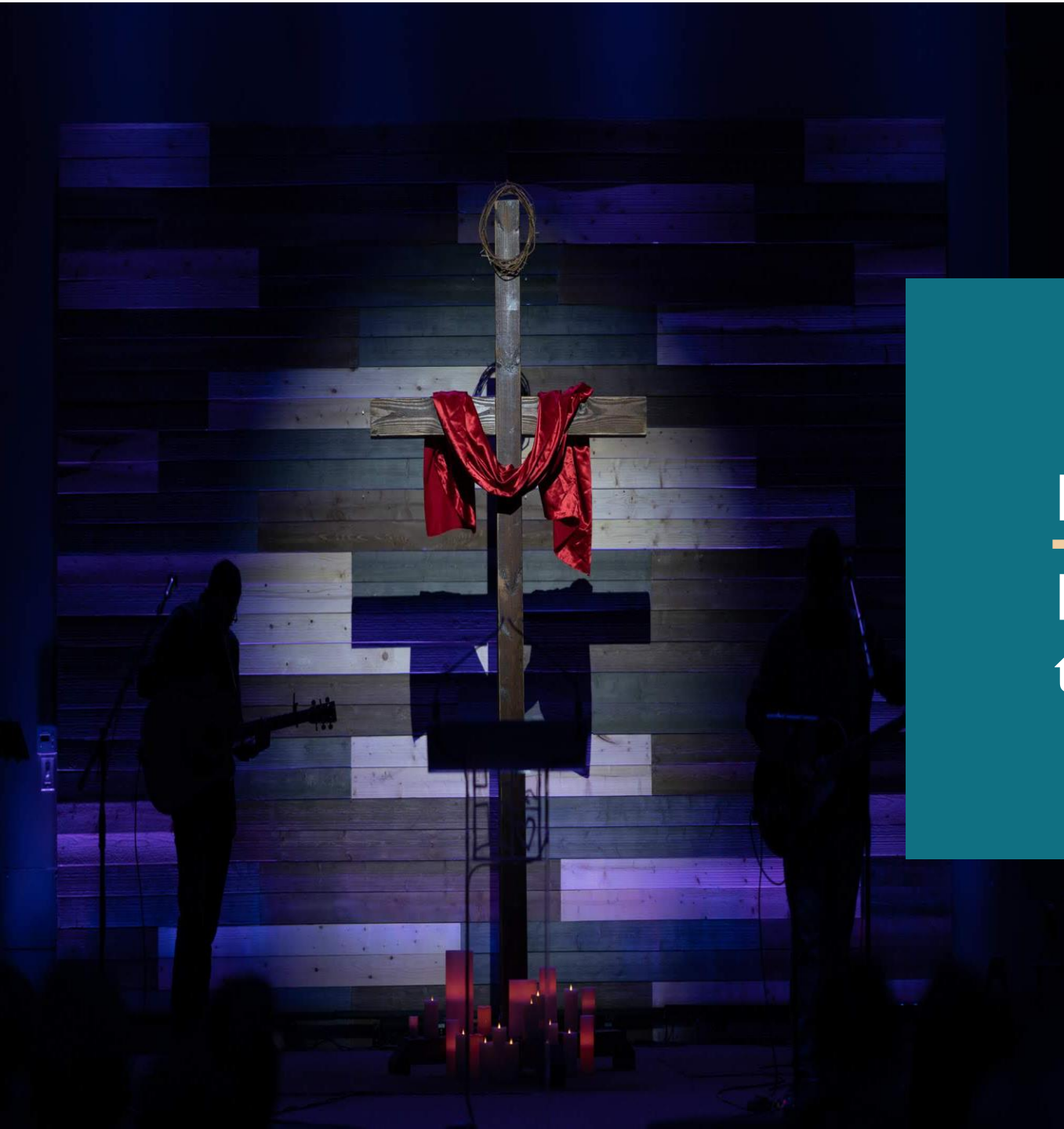
THE TABERNACLE (EXOD. 25-40)



The Significance of the Tabernacle :
The tabernacle was God's earthly dwelling during the period from Moses to David. As his dwelling, the tabernacle emphasizes God's presence with his people, continuing a theme that has run throughout the book of Exodus.



Approaching the New Testament All of the Old Testament symbols for God's dwelling on earth, however, were provisional and temporary. They all pointed forward and anticipated the coming of Jesus Christ, God's own Son, who "became flesh and tabernacled for a while among us" (John 1:14). Ultimately, the tabernacle and temple, which represented heaven on earth, looked forward to the merging of heaven and earth in the New Jerusalem (Rev. 21-22).



LEVITICUS

Leviticus means “pertaining to the Levites,” the priestly tribe.

LEVITICUS



In Context

The concluding chapters of Exodus that focus on the construction of the tabernacle (Exod. 25-40) lead naturally to the opening of Leviticus, which describes the various sacrifices performed in the Holy Place (Lev. 1-7).



Author

Moses



Date

15th Century



Genre

Leviticus continues the genre of the Pentateuch as a whole, that is, primarily instructional history. It intends to inform the reader about what went on in the past, in this case providing a historical background to the law.



Theme

- *The Holiness of God*
- *The Sacrificial System*
- *Priesthood*
- *Purity*



New Testament

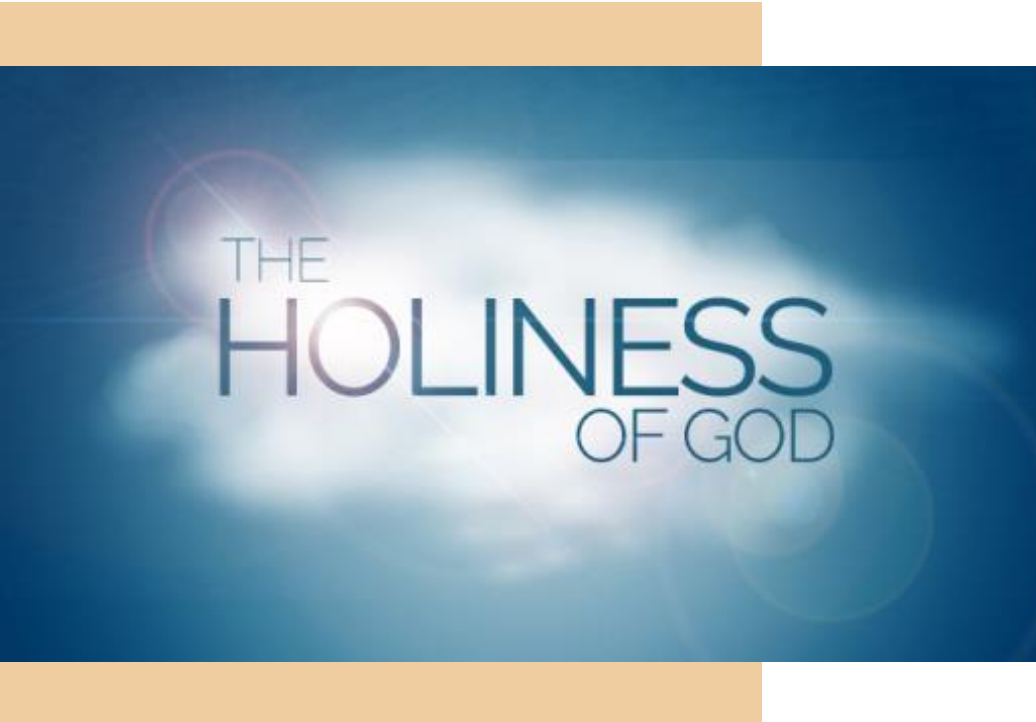
For the Christian, the book of Hebrews provides guidance in that it presents Jesus Christ as the perfect High Priest who offers himself as the perfect sacrifice. (Hebrews 9:26)

OUTLINE

Outline of Leviticus

The basis of fellowship with God				The way of life before God as kings and priests					
1-----17				18-----27					
Laws of <u>reconciliation</u>	Laws of <u>priests</u>	Laws of <u>purity for people</u>	Laws of <u>national atonement</u>	Sanctifying the <u>people</u> <ul style="list-style-type: none"> • Marriage (18) • Culture (19) • State intervention in previous spheres (20) 	Sanctifying the <u>priesthood</u>	Sanctifying <u>worship</u> <ul style="list-style-type: none"> • Feasts • Elements of worship • Name of God 	Sanctifying the <u>land</u>	Blessings & Curses	Sanctification through vows
1----7	8--10	11-15	16-17	18-----20	21-22	23-----24	25	26	27

HOLLINESS OF GOD



- ✓ The bulk of the book of Leviticus contains laws and rituals surrounding the formal worship of Israel. It is important for us to discern behind all these laws and the central concepts of purity and cleanness the central teaching of the book—that God is holy. Standing as motivation behind the various commands is the divine statement “I am the LORD your God” (Lev. 18:2, 4, 5; 19:3-4, 10; 20:7). Furthermore, God is not only present, he is holy: “Therefore be holy, because I am holy” (11:45; see also 19:2; 20:26). The book of Leviticus thus teaches that God is separate from the present world, and that only those who are also freed from the taint of sin are permitted into his presence.

SACRIFICIAL SYSTEM



This emphasis on sacrifice is not at all surprising since it is the most important activity of formal worship during the Old Testament period. First of all, we will see that sacrifice is a *gift* on the part of the worshiper to his covenant Lord. Second, a number of sacrifices include a notion of *communion* or fellowship between covenant partners. Last, and perhaps most important, sacrifice plays a major role in healing rifts in the covenant relationship.



Burnt offering (Lev. 1): The burnt offering was a sacrifice that was concerned with expiation of sins.

Grain offering (Lev. 2; 6:14-23): The offering was a gift made to the sovereign Lord of the covenant.

Fellowship offering (Lev. 3; 7:11-38): this sacrifice is predominately for fellowship between both the worshiper and God and among the worshipers.

Purification offering (Lev. 4:1-5:13; 6:24-30): the removal of sin for those who have sinned unintentionally

Guilt offering (Lev. 5:14-6:7; 7:1-10) .The guilt offering has much in common with the sin offering. But it is restricted to offenses against the “things of the Lord”

PRIESTHOOD



- ✓ Much of the book is instruction to priests or to laypeople as they interact with priests. much of their behavior is regulated by the fact that they too must be holy. We can see this in their ordination (Lev. 8). The ordination service set Aaron and his children apart for special service to the Lord. After their ordination, the priests then begin their service of protecting the holiness of the camp through sacrifice (Lev. 1-7; 9). It was also a part of their duty to teach the Israelites the law (2 Chron. 17:7-9) so that they could protect God's holiness in the camp.

PURITY



CLEAN & UNCLEAR

- ✓ A major concern of the laws of Leviticus has to do with cultic purity, also called cleanness. Food (ch. 11), childbirth (ch. 12), skin diseases and mildew (chs. 13-14), and discharges (ch. 15) are a few among the many topics that are treated in the book in connection with cleanness. Levites functioned as a buffer between the camp at large and the tabernacle, while only the priests were permitted to go into the tabernacle itself.

APPROACHING THE NEW TESTAMENT

For the Christian, the book of Hebrews provides guidance in that it presents **Jesus Christ as the perfect High Priest** who offers himself as the perfect sacrifice. As it says in Hebrews 9:26: “But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.” Jesus is the ultimate High Priest. By contrasting the regular Old Testament priesthood with the mysterious figure of Melchizedek, the author of Hebrews also solves the problem of Jesus’ non-Levitical background (Lev. 7:14). In any case, the Aaronic priesthood and the Old Testament sacrificial system all anticipated a greater reality, namely **Jesus Christ as final priest and sufficient sacrifice** (Heb. 4:14-5:10; 7-10; see also Rom. 8:3; Eph. 5:1).





NUMBERS

In the wilderness

NUMBERS



In Context

Numbers serves an important role as it narrates the transition from the old generation that left Egypt and sinned in the desert to the new generation that stands on the brink of the Promised Land.



Author

Moses



Date

15th Century



Genre

It is best to identify the genre of Numbers as instructional history writing.



Theme

Numbers narrates an important transition in the history of redemption as it records the death of the first wilderness generation (the subject of the first twenty-five chapters) and its replacement by the second generation (Num. 26-36).



New Testament

- *God Stays Involved*
- *The Wilderness Theme*
- *God's Holiness*

APPROACHING THE NEW TESTAMENT

GOD STAYS INVOLVED

Numbers illustrates one of the main themes of the whole Bible. The sin of the first generation could have led to the end of the story of redemption and the destruction of the people of God. But God does not abandon. The New Testament continues this theme. God has acted redemptively in the salvation offered by Jesus Christ. Just like the Numbers generation, we are called upon to respond to God's grace with obedience.

THE WILDERNESS THEME

The wilderness provides the background for most of Exodus, Leviticus, Numbers, and Deuteronomy. The exodus- wilderness wanderings-conquest theme is an important one that reverberates throughout the Bible.

GOD'S HOLINESS

The book continues the important theme of God's presence and his holiness. This may be observed in the care with which the text deals with the place of the Levites as guardians of God's holiness (Num. 3), especially in their responsibility to transport the tabernacle and its furniture (Num. 4). Many of the laws presented throughout Numbers are there to assure the purity of the camp.

The Book of Numbers



DEUTERONOMY

“Second law” or “repetition of the law.”

DEUTERONOMY



In Context

The book consists largely of a series of addresses delivered on the plains of Moab by Moses. Moses led the people in a covenant renewal before they undertook the wars of conquest for the land promised to the fathers;



Author

Moses



Date

15th Century



Genre

- ***Deuteronomy as Treaty***
- ***Deuteronomy as Polity***
- ***Deuteronomy as Speech***
- ***Deuteronomy as Exposition of the Decalogue***
- ***Deuteronomy as Music***



Theme

- *Israel in Deuteronomy*
- *God's Name in Deuteronomy*
- *God's Word in Deuteronomy*
- *Centralization of Worship*
- *Retribution and the Land in Deuteronomy*



New Testament

- *Deuteronomy had spoken of a day when God would raise up a prophet like Moses (Deut. 18:14-22). i.e Jesus*
- *Just as Israel had been chosen as the least among the nations (Deut. 7:6-7), so the church is chosen among the weak, the foolish, and the lowly (1 Cor. 1:26-30).*

The Book of Deuteronomy

Focus	Backward						Inward						Upward			
Divisions	Renewing the Wonderings 1 4		Renewing God's Demands for Obedience 5 7		Remembering Lessons in Obedience 8 11		Religious Laws for Canaan 12 16		Civil Laws for Canaan 17 20		Social Laws for Canaan 21 26		Commitment to the Covenant 27 30		Farewell & Death of Moses 31 34	
Topics	Lessons from the Past						Lessons from the Future						Lessons of a Leader			
	The Obedient Life						The Orderly Life						One Man's Life			
Place	Moab (North of the Dead Sea)															
Time	About 2 Years															
Author	Moses															

- 27

ISRAEL



- ✓ The covenant between God and Israel made at Sinai and renewed on the plains of Moab before Moses' death presumes an Israel that is a united, unified people. Deuteronomy also understands Israel as an elect nation, chosen by God (Deut. 4:37; 7:6-7; 10:15; 14:2). The nation owes its very existence to that gracious sovereign initiative; this grace calls for a response of loving obedience on the part of the nation. Israel is a unique nation, a nation in covenant with the Creator and their redeemer.

GOD'S NAME



- ✓ Deuteronomy refers to the name of God twenty-one times. To proclaim God's name is to make open declaration of his character as revealed in his actions toward his people (Deut. 32:3). For God to place his name on a place or nation is also to imply his ownership—of the world, of Israel, and of her land. God's name in Deuteronomy affirms the very real presence of God in the fullness of his character and covenantal commitment to those on whom he had set that name.

GOD'S WORD



- ✓ In Deuteronomy the word of God is authoritative and it is written. As a covenant document, the words of the “book of the law” that Moses wrote governed, structured, and defined the nation’s relationship with her suzerain Lord and with one another. God’s word in the book is not only the written documents that govern life under the covenant; it is also the authoritative preaching and teaching of Moses and those who would come after him.

CENTRALIZATION OF WORSHIP



- ✓ Deuteronomy repeatedly describes Israel's worship at "the place the LORD your God will choose" (Deut. 12:5, 11, 14, 18, 21, 26; 14:23-25; 15:20; 16:2, 6, 11, 15; 17:8, 10; 18:6; 26:2). Centralization of worship reflects Deuteronomy's ideal picture of "one God, one people, one sanctuary."

RETRIBUTION AND THE LAND



- ✓ The land is repeatedly described as “the land that the God of your fathers is giving to you.” But God’s giving also requires a response from Israel. Possessing the land in the first place and keeping it in the second are both tied to Israel’s obedience to God’s commands (Deut. 4:25; 6:18; 8:1; 11:8-9, 18-21; 16:20).

APPROACHING THE NEW TESTAMENT

Deuteronomy had spoken of a day when God would raise up a prophet like Moses (Deut. 18:14-22). Although the context suggests that a succession of numerous prophets was also in view, the language in the passage in reference to this prophet is all in the singular. Jesus had fed them with bread and meat, just as Moses had done in the wilderness; he must be the prophet who would do the signs and wonders that Moses had done (Deut. 34:11-12; John 6:14). When Jesus promised an unfailing stream of life-giving water, the crowd remembered the miracles of Moses in the wilderness and the promise of a prophet who would perform such deeds (John 7:40). Peter and Stephen would leave no doubt in anyone's mind that Jesus was the prophet like Moses (Acts

Just as Israel had been chosen as the least among the nations (Deut. 7:6) so the church is chosen among the weak, the foolish, and the lowly (1 Cor. 1:26-30). Just as Israel had been the treasured possession of God (Deut. 7:6; 14:2; 26:18; cf. Exod. 19:5), so the new Israel would be his treasure (Eph. 1:14; Titus 2:14; 1 Peter 2:9). This new Israel has its central sanctuary in the heavenly Zion (Heb. 12:18-24).



FROM EGYPT TO MOUNT SINAI



The Journey to Mount Sinai

1446/1260 B.C.

Among the many theories regarding the route of the exodus, the traditional route to Jebel Musa is considered by many scholars to be the most plausible. Beginning at Rameses, the Israelites journeyed to Succoth, but these two sites are the only ones on the route identified with certainty. From there they traveled to Etham and Pi-hahiroth, where they crossed the Red Sea. From there they traveled to Marah, Elim, Rephidim, and finally Mount Sinai.

FROM MOUNT SINAI TO MOAB



Journeys in the Wilderness

c. 1446/1260 B.C.

The book of Numbers details the Israelites' experience in the wilderness as they journeyed from Mount Sinai to Canaan. As with the exodus, it is difficult to establish the exact route that the Israelites took, but it is generally believed that they headed east from Mount Sinai until they reached the Red Sea, where they turned northward to the top of the gulf and on to Kadesh-barnea.


EXODUS 17:1-7

17 All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. ² Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” ³ But the people thirsted there for water, and the people grumbled against Moses and said, “Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?” ⁴ So Moses cried to the LORD, “What shall I do with this people? They are almost ready to stone me.” ⁵ And the LORD said to Moses, “Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. ⁶ Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.” And Moses did so, in the sight of the elders of Israel. ⁷ And he called the name of the place Massah^[a] and Meribah,^[b] because of the quarreling of the people of Israel, and because they tested the LORD by saying, “Is the LORD among us or not?”



NUMBERS 20:2-9

² Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron. ³ And the people quarreled with Moses and said, “Would that we had perished when our brothers perished before the LORD! ⁴ Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? ⁵ And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink.” ⁶ Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them, ⁷ and the LORD spoke to Moses, saying, ⁸ “Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle.” ⁹ And Moses took the staff from before the LORD, as he commanded him.



THANK YOU!

QUESTIONS?