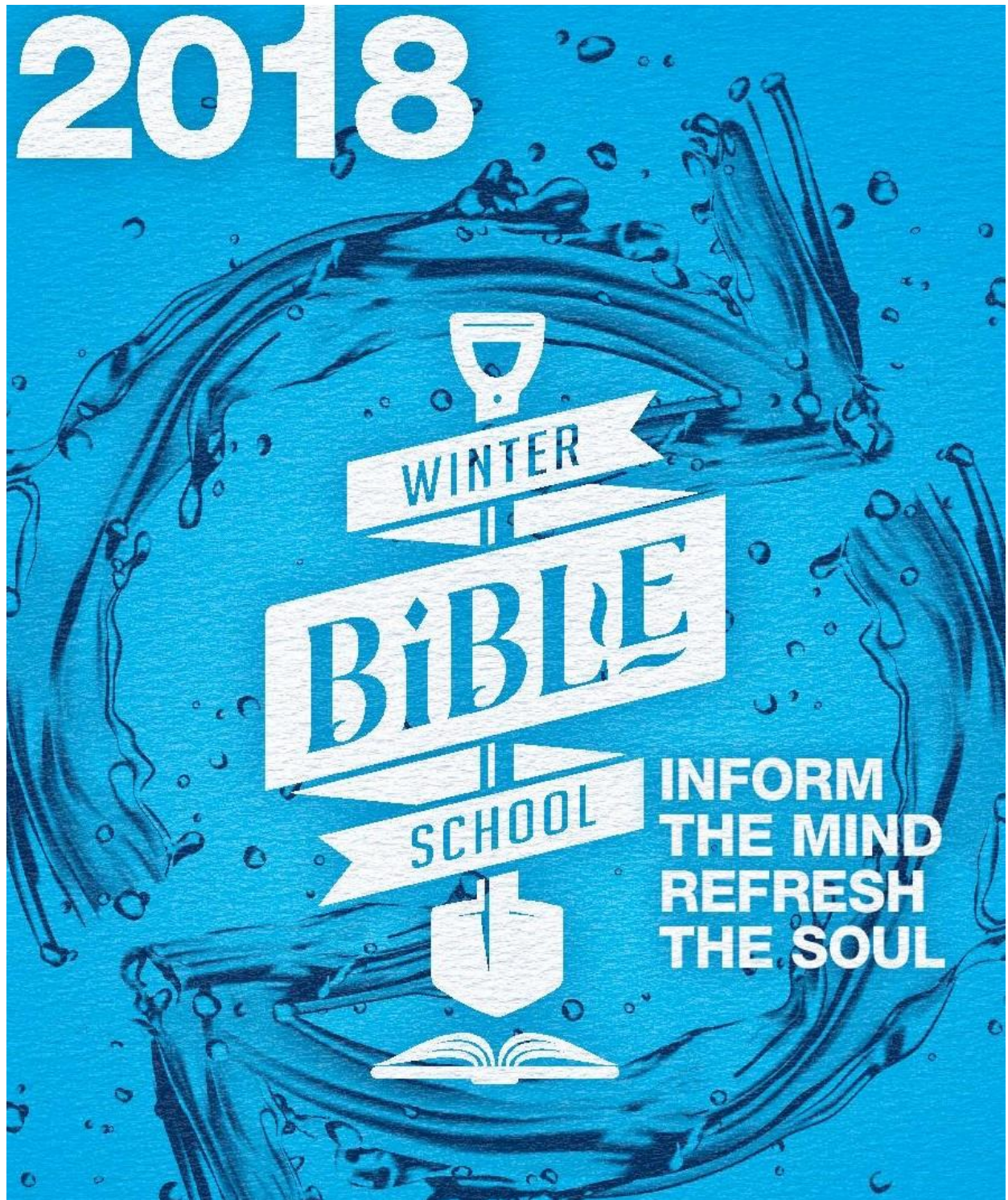


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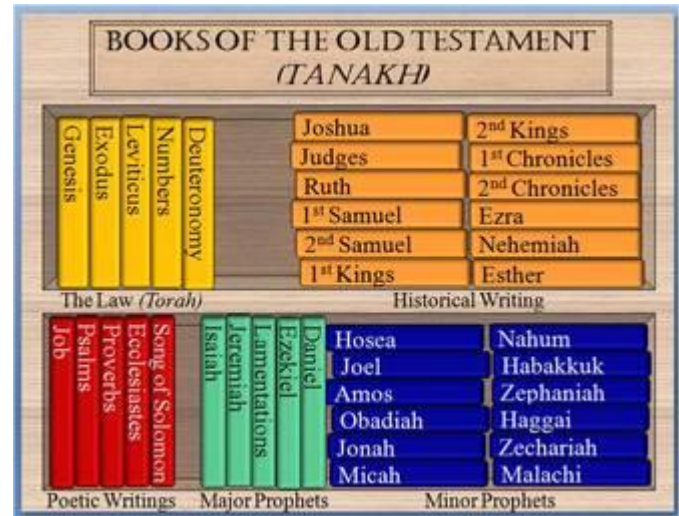
The Pentateuch
Greg Burgess

SO, 5 books or 1? INTRODUCING THE PENTATEUCH

How is the O.T. organized?

There are three broad categories of books in the Old Testament and they are set out in our English Bibles as follows:

- 17 Historical Books (Genesis - Esther)
 - 5 Law
 - 12 History
- 5 Wisdom/Poetical Books (Job - Song of Solomon)
- 17 Prophetical books (Isaiah - Malachi)
 - 5 Major Prophets
 - 12 Minor Prophets



Since there is a 'New' Testament why bother with the 'Old'?

1. The N.T. only makes sense if you have some understanding of the O.T.
2. Understanding the O.T. helps you appreciate the person and character of God along with the frailty and sinfulness of man.
3. The O.T. gives insight into God's purpose in human history.
4. A Christian view of the O.T. reveals the purpose of Christ's coming and the many prophecies and types that foreshadowed his work.
5. The O.T. contains incredible wisdom for living in any age.

What is the Pentateuch?

The name 'Pentateuch' simply means 'five-part book'. Sailhamer stresses that it

"was originally intended to be read as a single book...subsequent OT writers call the whole of the Pentateuch a 'book' (2Ch 25:4; 35:12; Ezr 6:18; Ne 13:1). The NT also considered the Pentateuch a single book. For example, in Mark 12:26, the Pentateuch is called 'the book of Moses.'" (p.1)

This has implications with respect to how we look at the five books that make up the Pentateuch. Each needs to be viewed with respect to its relationship to the whole.

What is the Pentateuch about?

The Call of Israel to represent God to a Fallen World

"The real theme of the Pentateuch is the selection of Israel from the nations and its consecration to the service of God and His laws in a divinely appointed land. The central event in the development of this theme is the divine covenant with Abraham..." (Ross quoting Segel in BKC 1:21) Israel's call was to represent God to the world and be the means through which blessing would come to the world (cf. Gen 3:15; 12:3; Ex 19:6)

The Rule of God

Allen Ross offer this summary of the five books that make up the Pentateuch:

“This book [Genesis] forms the introduction to the Pentateuch’s main themes of the founding of the theocracy, that is, the rule of God over all Creation. It presents the origins behind the founding of the theocracy: the promised blessing that Abraham’s descendants would be in the land.

Exodus presents the redemption of the seed out of bondage and the granting of a covenant to them. Leviticus is the manual of ordinances enabling the Holy God to dwell among His people by making them holy. Numbers records the military arrangement and census of the tribes in the wilderness, and shows how God preserves His promised blessings from internal and external threats. Deuteronomy presents the renewal of the covenant.” (BKC 1:26)

The Faithfulness of God

Denis Olsen believes the unifying theme of the Pentateuch to be “the faithfulness of God in extending the promise of land and descendants to his people from generation to generation.” (Olsen, pp.187-188)

The Priority of Faith

Sailhamer suggests a theme of the Pentateuch is the priority of faith. This is brought out by a deliberate contrast between Abraham and Moses. In Genesis 26:5 Abraham is said to have obeyed God's voice, charge, commandments, statutes and laws. Sailhamer explains

"It is as if the author of the Pentateuch has seized on the Abrahamic narratives as a way to explain his concept of 'keeping the Law.'

The author uses the life of Abraham, not Moses, to illustrate that one can fulfil the righteous requirements of the Law. In choosing Abraham and not Moses, the author shows that 'keeping the Law' means 'believing in God,'...In effect the author says, 'Be like Abraham. Live a life of faith, and it can be said that you are keeping the Law.'" (p.71)

Abraham’s faith before the law (Gen 15:6) contrasts sharply with Moses’ disobedience after the law (cf. Num 20:1-13), further reinforcing the point.

Who wrote the Pentateuch?

The short answer is that I believe Moses wrote the Pentateuch, or at least most of it. This is certainly the testimony of Scripture (cf. Exodus 17:14; 24:4; 34:27; Numbers 33:1-2; Deuteronomy 31:9-11; Joshua 1:7; 8:31-32; 1 Kings 2:3; 2 Kings 14:6; 21:8; Ezra 6:18; Nehemiah 13:1; Daniel 9:11-13; Malachi 4:4; Matthew 19:8; Mark 12:26; John 5:45-47; 7:19; Acts 3:22; Romans 10:5).

Geography of the Exodus (Exodus–Deuteronomy)



SO, WHAT'S THE DEAL? INTRODUCING GENESIS


Structure

From a literary point of view the structure of the book revolves around the Hebrew phrase 'elleh toledot' which is repeated 11 times and often translated 'These are the generations of...' (cf. 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2). However from a theological point of view it is probably more helpful to think of Genesis as having a simple two part structure.

- I. Problem - Genesis 1-11
- II. The beginning of God's solution – Genesis 12-50

Charles Swindoll's chart builds on this approach:

GENESIS

	Creation	Fall	Flood	Nations		Abraham	Isaac	Jacob	Joseph
	CHAPTERS 1–2	CHAPTERS 3–5	CHAPTERS 6–9	CHAPTERS 10–11		CHAPTERS 12–25	CHAPTERS 26–27	CHAPTERS 28–36	CHAPTERS 37–50
Beginnings	Beginning of the human race					Beginning of the chosen race			
Result	Confusion and scattering					Bondage in Egypt			
History	Primeval history					Patriarchal history			
Chronology	Over 2,000 years					Approximately 300 years			
Emphasis	Four major events					Four important people			
Key Words and Phrases	“In the beginning” (1:1) “Generations” (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2)								
Theme	God promises to redeem and bless His people.								
Key Verses	3:15; 12:3								
Christ in Genesis	Pictured in the seed of the woman (3:15); Melchizedek, the high priest (14:18); the humiliation and exaltation of Joseph (chapters 37–50)								

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Purpose

The original readers of the Pentateuch (all five books presented together) were those Israelites encamped in the plains of Moab preparing to cross into the Promised Land. Genesis not only answered many of the questions these people would have had (e.g. Who are we? Who is our God? What is our purpose/hope?), but it called them to a bold faith in an absolutely trustworthy God as they undertook the conquest of the Promised Land. Tom Golding says it well:

"Moses composed the Pentateuch to provide Israel with the essential information they needed as they prepared to enter the promised land. The patriarchs had been called to be blessed and to bring blessing to the world (12:2-3; 18:18; 22:18; 26:4; 28:14). God confirmed this through His unconditional promise given to Abraham,

subsequently reaffirming it to his son Isaac and his son Jacob. Like Israel, Abraham had gone to Egypt, been delivered there, and returned again (12:10-20). Joseph also had been preserved there and had anticipated the time of Israel's return. As the generation under Joshua entered the land, Genesis helped them realize that its inhabitants were a cursed people (9:25-27; 15:13-16). They should avoid the ruinous effects of compromising relationships with these peoples. Importantly, while it was true that God had given Israel the Law at Mt. Sinai, the essential relationship between God and His people was that of faith, as exemplified by the lives of the patriarchs." (Golding, Genesis pp.3-4)

Some Significant Themes

(1) Blessing and the Promised Seed

Blessing and cursing are key ideas in Genesis. The word for 'bless' (as a noun or verb) occurs 89 times and 'curse' 8 times. Genesis reveals that God will bless man through the seed of the woman (cf. Gen 3:15) who will also be the seed of Abraham (Gen 22:18). The word 'seed' occurs 59 times in the book. (word counts cf. Golding, Genesis p.4)

(2) Covenants

In Genesis 9 God made an unconditional covenant with Noah to never again flood the earth (with the rainbow being the sign of the covenant). This being in place God went on to make another (unconditional cf. Gen 15) covenant with Abram, where he promised to make the patriarch into a great nation through whom all the families of the earth would be blessed. In order to be a great nation they needed land, and so the land of Israel was also a significant part of the promise ('land' occurs 311 times in Genesis). The Abrahamic Covenant is critical to understanding the Old Testament (see 12:1-3; chapter 15; chapter 17; chapter 26; 28:10-17; 35:9-15; and 50:24). The sign of the Abrahamic Covenant was circumcision (cf. Gen 17).

(3) The Character of God

Allen Ross (pp.91-92) demonstrates that Genesis reveals God as follows:

- Living, He is described as speaking, seeing, hearing, etc.
- Sovereign, He created all things, caused the flood, controlled dreams, etc.
- Powerful, He plagued on Egypt, protected Abram, controlled the womb, etc.
- Righteous, He punished disobedience and blessed faithfulness.
- Good, He created everything good, opposed evil, etc.
- Gracious, created man to enjoy creation, preserved the righteous, etc.

Some New Testament Connections

(1) The creation account is echoed in Rev 21-22 with the description of the new heaven and new earth which reflect many features of the Garden of Eden. (Chart cf. Scroggie 1:65)

Genesis 1-3	Revelation 20-22
Comparisons	
1. The First Rest 2:2	1. The Final Rest 22:21
2. The Tree of Life 2:9	2. The tree of life 22:2
3. The River 2:10	3. The River 22:1
4. The Husband 2:21-24	4. The Lamb 21:9
5. The Wife 2:21-24	5. The Bride 21:9
6. A Garden 2:8	6. A City 21:2
Contrasts	
1. Paradise Lost 3:6, 23	1. Paradise Regained 21:1
2. Satan Victorious 3:1-7	2. Satan Defeated 22:10, 11
3. The Divine Face Hidden 3:8	3. We shall see His face 22:4
4. The Curses Pronounced 3:17; 5:11	4. The Curse Removed 22:3
5. The Gates Shut 3:24	5. The Gates Opened 21:25
6. Death Descending 2:17	6. Death Destroyed 21:4

(2) Genesis gives the basis and foundation for marriage (cf. Matt 19; Eph 5 etc.)

(3) Paul refers to Christ as the Second Adam in Romans 5;

(4) Gen 3:15 is called the 'proto-evangelium', the earliest statement of the gospel of salvation (cf. Rom 16:20; Rev 16:9);

(5) Believers are now considered Abraham's offspring and therefore participate in the Abrahamic covenant (cf. Gal 3:29; Rom 9:8);

(6) Abraham is an example of believing faith (cf. Rom 4) and indeed a life of faith (cf. Heb 11:8-19).

SO, WHAT NOW? INTRODUCING EXODUS

Structure

This book chart from Thomas Golding gives a good overview of Exodus:

Redemption		Provision		Revelation	
1:11	15:21	15:22	18:27	19:1	40:38
In Egypt		In the Desert		At Mount Sinai	
Multiplication of Israel in persecution (1:1-22)		Failed Tests (15:22-17:7) <ul style="list-style-type: none">• Water - Marah• Food - Manna, Quail, & the Sabbath• Water - Massah & Meribah		Making of the Covenant (19:1-24:11) <ul style="list-style-type: none">• Preparation• Proclamation• Ratification	
Moses (2:1-4:31) <ul style="list-style-type: none">• Salvation/Failure/Call/Return		Gentile Responses (17:8-18:27) <ul style="list-style-type: none">• Amalekites• Jethro		Making of the Tabernacle (24:12-40:38) <ul style="list-style-type: none">• Design• The Golden Calf Construction	
Deliverance from Egypt <ul style="list-style-type: none">• Initial Failure• Plagues• Passover• Red Sea					
Key Verse: "you will be for me a kingdom of priests and a holy nation" (19:6)					

Some Significant Themes

(1) Redemption by the Mighty Power of God (cf. the Passover and the Exodus);

Note the emphasis on 'the hand of God' (cf. Ex 3:20; 7:4-5; 9:3, 15; 13:3, 9, 14, 16).

(2) Law (cf. Brueggemann, NIB, p.679)

"The meeting at Sinai... is the announcement of God's will for all aspects of Israel's personal and public life... Three aspects of this proclamation of law may be noted. First, the giving of the Law is situated in a frightening theophany... (19:16-25)... to ground law in holy authority beyond any human agent or construct. This is God's Law! Second, the Ten Commandments, and only they, come directly from God's mouth. Third, the rest of the laws in Exodus (20:22-26; 21:1-23:19; 34:11-26) are given by Moses, who is the designated and accepted mediator (20:18-21). That is, Israel has devised a stable human arrangement whereby God's will and purpose continue to be available."

(3) Covenant (Brueggemann, p.679)

"The proclamation of Law has as its purpose the making of a covenant, a binding relation whereby Yahweh and Israel are intimately, profoundly, and nonnegotably committed to each other. In this act, a social novelty is introduced into the world, a community founded on nothing other than an act of faith and loyalty."

(4) Presence (Brueggemann, pp.679-680)

"The book of Exodus is concerned not only with an event of liberation, but with a structure that will ensure in some concrete institutional form the continued presence of God in the midst of Israel. This God, however, is not casually or easily available to Israel, and the emerging problem is to find a viable way in which to host the Holy. The second half of the book of Exodus is preoccupied with this problem and this possibility (25:1-40:38)."

Dillard and Longman notes that "The location, architectural design, building materials, and accessibility of the tabernacle all highlight the fact that a holy God dwelt in the midst of the Israelite people."

- *location*, the tabernacle was in the centre of the Israelite camp, the place of the king's tent in ANE
- *design*, "crossing from the courtyard to the Holy Place and then finally to the Most Holy Place, one drew closer to the presence of God, and the ground became progressively more holy."
- *materials*, the materials and metals become progressively more precious the closer one gets to God's presence. (Dillard 64-69)

"These four themes converge to make the poignant claim that Israel is a...community like none that had yet been-the recipient of God's liberating power, practioner of God's sovereign Law, partner in God's ongoing covenant, and host of God's awesome presence." (Brueggemann, p.680)

(5) The God of Fiery Holiness

"Fire is a pervasive motif in Exodus... Throughout the Bible 'fire' signifies the active holiness of God...the active, menacing hostility of a holy God to everything that offends his holiness..." (3:1-5; 13:21-22; 14:19; 19:11-18; 40:34-38 cf. Motyer, p.25).

Some New Testament Connections

(1) Jesus' life and ministry somewhat pre-figured by Exodus.

This following table from Charles Dyer sets out the parallels between Christ and Israel (Willis, 55):

Israel's History	Christ's Life	Point of Comparison
Israel was called from Egypt as a 'child' (Hos 11:1)	Christ was called from Egypt as a child (Matt 2:15)	Israel was a disobedient child; Christ was not (Hos 11:2-5)
Israel was 'baptised' as a nation in the Red Sea (Ex 14; 1 Cor 10:1-2)	Christ was baptised by John the Baptist (Matt 3)	Israel disobeyed God within three days after the Red Sea (Ex 15:22-26); Christ was God's Son in whom He delighted (Matt 3:17)
Israel went into the wilderness where she was tempted for forty years (Ex-Num)	Christ went into the wilderness where He was tempted for forty days (Matt 4)	Israel failed her temptations; Christ passed every one.
Israel went to Mount Sinai to receive God's law (Ex 19ff)	Christ 'went up on a mountainside' and explained God's law (Matt 5-7)	Israel broke the law before Moses could carry the tablets down from the mountain (Ex 32); Christ fulfilled them (Matt 5:17)

(2) Rest

Believers are looking forward to the rest to come (Heb 3:7-4:13)

(3) A Kingdom of Priests (cf. Ex 19:6)

"The whole nation was to act as mediators of God's grace to the nations of the earth, even as Abraham had been promised that through him and his seed all the nations of the earth would be blessed (Gen 12:3)." [Kaiser, 1990, p.416]. New Testament writers applied this concept to believers in Christ (1 Pet 2:9; Rev 1:6; 5:10; 20:6)." (Golding, Exodus p.31)

(4) Jesus's Incarnation

This is referred to by John as his 'tabernacling' with us (John 1:14). John makes the point that Jesus Christ is the same God who 'tabernacled' with the Israelites.

(5) Apocalyptic Judgments in Revelation

Sea to blood in 8:8, sun to darkness in 8:12, painful sores in 16:2 and hailstones in 16:21.

SO, WHAT NOW (PART 2)? INTRODUCING LEVITICUS

Structure

A fourfold or twofold division of Leviticus is possible:

(1) Fourfold Outline (cf. Dillard, 75)

- I. Sacrificial Laws (1-7)
- II. Priestly Narrative (8-10)
- III. Laws to Protect Ritual Cleanliness (11-16)
- IV. Holiness Code (17-27)

“Wenham does a fine job of tracing the logical arrangement of the material included in Leviticus. The various sacrifices are explained in chapters 1-7. But the offering of sacrifices requires a priesthood. So the ordination of the first priests is described in chapters 8-10. Chapters 11-16 describe the kinds of things that make the sacrifices necessary. Finally, if Israel is going to fulfil its purpose as a “kingdom of priests and a holy nation” (cf. Ex 19:6), its distinctiveness must be maintained. And so various regulations related to conduct and worship are given in chapters 17-27.” (Golding, Leviticus p.7)

(2) Twofold Outline

(I’ve constructed this table from notes by Swindoll [1:28] and Napier)

The Way to God <i>Access</i>		The Walk with God <i>Lifestyle</i>	
A. Foundations: The Offerings (1-7) B. Mediators: The Priests (8-10) C. Requirements: The Laws of Purity (11-15) D. Assurance: Perpetuity through the day of Atonement (16-17) Chapters 1-17		A. Through a Holy People (18-20) B. Through a Consecrated Priesthood (21-22) C. Through Public Affirmation (23-25) D. Through Obedience (26) E. Through Vows of Dedication (27) Chapters 18-27	
Emphasis	Ritual (for worship)		Practical for living
Location	Mount Sinai one full year		
Key Question	How can sinful humanity worship a holy God?		
Key Verses	17:11; 19:2; 20:7-8		
Key Term	Holy (occurs 90 times)		
Christ in Leviticus	Pictured in each sacrifice and ritual		

Some Significant Themes

(1) How to Approach God and Remain in Fellowship with Him.

Since God is holy and man sinful, man can only approach God by means of offerings and sacrifice.

(2) Worship

In Genesis God often speaks from heaven and in visions. In Exodus, God speaks from the mountain of Sinai. Yet in Leviticus, God speaks from the tabernacle to man (Lev 1:1). His very presence in the midst of His people denotes the place of prominence He is to have in the nation and in the hearts of the people.

(3) Holiness

“Be holy for I am holy” (11:44-45; 19:2; 20:7, 26). “The book of Leviticus 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.” The priesthood was established “to protect the holiness of God in the camp.” (Dillard, 76-80) This was to be done through the many ordinances on ritual purity, food (11), childbirth (12), skin disease & mildew (13-14), discharges (15), sexuality (18) and so on.

“Holiness is among the most important concepts of the book. The verb... “be holy” occurs thirty-one times, the noun... “holiness” ninety-two times, and the noun ... “holy, holy place” twenty times. In 10:10 [‘holy’] is contrasted with... “common, profane,” in the same way that ... “clean” and ... “unclean” are. Thus the meaning of “holy” would seem to be that which is consecrated or set apart, someone or something that is treated with special care and/or used for special purposes.” (Golding, Leviticus p.11)

(4) The Role of Sacrifice

“According to Leviticus then, sacrificial blood is necessary to cleanse and sanctify. Sacrifice can undo the effects of sin and human infirmity. Sin and disease lead to profanation of the holy and pollution of the clean. Sacrifice can reverse this process.” (Wenham, p.28)

(6) Obedience and Disobedience

Blessings for obedience and curses for disobedience explain the subsequent history of Israel under the Covenant (cf. Lev 10; 18:5; 26).

Some New Testament Connections

(1) Jesus Christ is the Perfect High Priest

The book of Hebrews “presents Jesus Christ as the perfect High Priest who offers himself as the perfect sacrifice” (cf. Heb 4:14-5:10; 7-10; 9:26, Dillard, p.82)

(2) Holiness

The Apostle Peter picked up Leviticus’ call to a holiness grounded in the very nature of God (cf. 1 Pet 1:16).

(3) Christ in Israel's Sacrifices and Feasts

Christ may be seen in the sacrifices and feasts. Regarding the Feasts, Dr Napier suggested the following:

Feast (cf. Lev 23)	Picture
Passover (23:4-5)	Deliverance accomplished through the shedding of blood, Christ our Passover.
Unleavened Bread (23:6-8)	A new spiritual relationship for Israel, Christ's death provided for a new relationship.
First Fruits (23:9-14)	Began on the 1st day of the week after Passover and signified the consecration of the harvest to the Lord. Christ is called the First fruits of the resurrection.
Pentecost (23:15-22)	Occurred 50 days after First Fruits. It signified Thanksgiving to God for his bountiful provision. It prefigures the Lord's provision of the Holy Spirit (cf. Acts 2)
Trumpets (23 :23-25)	A time to gather the nation together on the 1st day of the 7th month. It signifies the rapture or Israel's gathering at the Second Coming of Christ.
Atonement (23:26-32)	Celebrated the cleansing of a nation but also judgment upon the sin of the nation. It relates to Israel in the tribulation period where they will be cleansed and judged (cf. Zech 12-13)

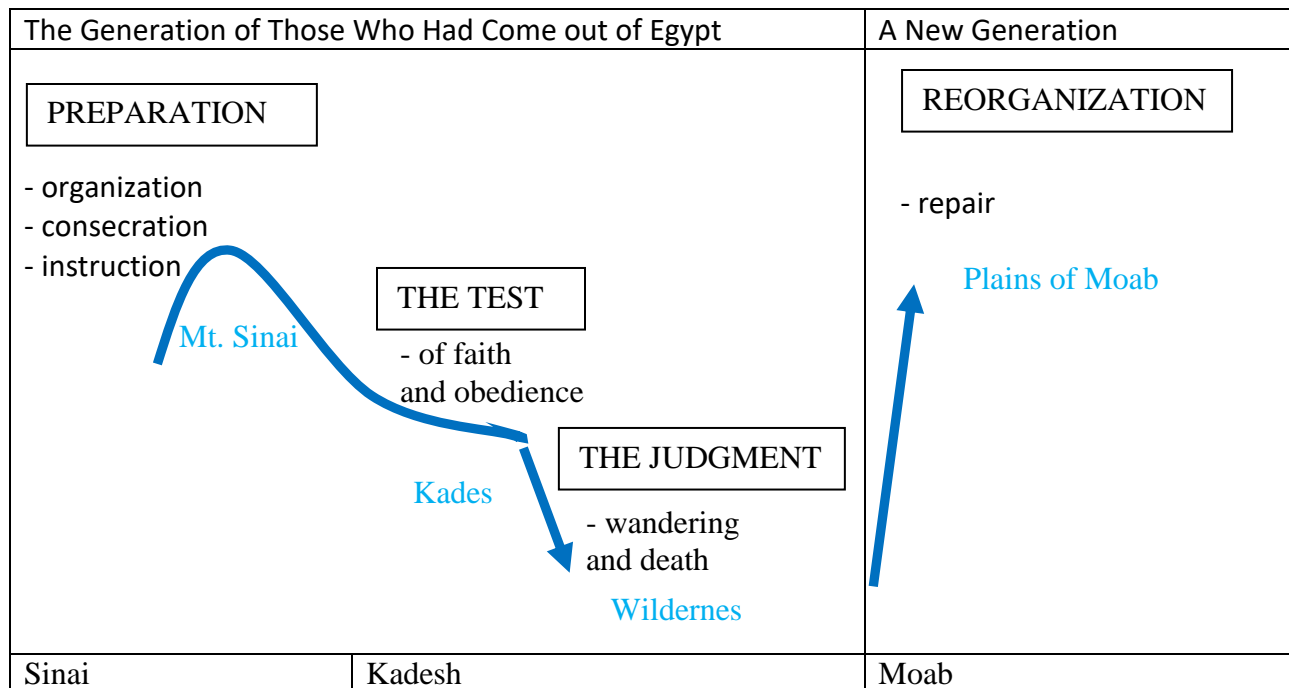
SO, WHAT NEXT? INTRODUCING NUMBERS

Structure

There are two censuses in Numbers and they form the structural pillars of the book (chs 1 & 26).
Golding's book-chart and Jensen's chart both bring this out.

Generation X(cluded)			Generation Next		
<i>ch.1</i>		<i>ch.26</i>	<i>ch.27</i>		<i>ch. 36</i>
<i>Census #1</i>	<i>Failure of 1st Generation</i>	<i>Census #2</i>	<i>Inheritance Issues</i>	<i>Preparations</i>	<i>Inheritance Issues</i>

Summary of Numbers (Jensen, Chart 23)



Some Significant Themes

(1) Sin and Judgment, and God's Faithfulness in Spite of It.

This comes through the first section of the book which proves overwhelmingly negative. (Dillard p.89)

(2) The People of God (cf. Wenham, Numbers p.44)

"Nowhere is the general biblical principle that the people of God should imitate God so well illustrated as in the book of Numbers. Individually and corporately Israel is to express the character of their redeemer. Their unity, holiness and faithful fulfilment of their promises must reflect the unity, holiness and faithfulness of their Lord and Saviour. As the Lord is one, so Israel must be one nation (Num 32)...As the Lord keeps his promises, so those who makes vows are expected to fulfil them (Num 30)..."

(3) Expectant Hope

This comes through the second section of the book where "Military engagements are successful (Numbers 28), potential crises are resolved (Numbers 32), and laws which look forward to the future life in the land of Canaan are promulgated (Numbers 35). The threat remains, but the promise of the future is the dominate note which is sounded at the end of the book." (Dillard, p. 89 quoting Olsen) "Olson suggests that the abiding significance of the book of Numbers is that it 'functions as a paradigm for every succeeding generation of God's people' (183). It 'invites every generation to put itself in the place of the new generation' (183)" (Dillard, p.89)

(4) Character of God

Wenham (Numbers pp.40-42) highlights several aspects of God's character emphasized in Numbers.

- God's presence among his people: "Numbers speaks of God's frequent visible presence with his people during their wilderness wanderings" [cf. 9:15-23; 10:33-36; 11:25; 14:14; 23:21; 35:34]
- God's holiness, as evidenced by the judgment given to the disobedient (cf. 11:25; 12:5,10; 14:10; 16:19, 42; 20:6, 12), and by the way the objects of the tabernacle were to be carried (cf. 4:1-20)
- God's graciousness: "The appointment of the priests and Levites to minister in the tabernacle is an act of mercy designed to prevent his wrath engulfing the nation (3-4, 16-18). Several times it is recorded that God's judgments are halted by Moses' intercession (11:2; 12:13; 14:13-20; 21:7) or by priestly acts of atonement (16:47; 25:7). Even Israel's experiences in the wilderness are proof of God's goodwill towards them;" (p.41)

(5) The Land (cf. Wenham, Numbers p.43-44)

"The whole book of Numbers looks forward to the occupation of the land of Canaan. Chapters 1-10 describe the preparation for the journey from Sinai to Canaan, 11-12 the journey itself, 13-14 the abortive attempt at conquest. The rest of the book describes the subsequent period of wanderings and their period of waiting in Transjordan prior to their entry. Canaan is the ever-present goal of the people, that is never quite reached in Numbers..."

Theologically three aspects of the land are emphasized in Numbers. First, the Lord had

given it to Israel (32:7, 9)... Second, the land of Canaan was to be a holy land, sanctified by God dwelling among his people (35:34)... Third, the land was to be Israel's permanent possession [cf. Num 36]"

Some New Testament Connections

(1) "God does not abandon his people even in their rebellion and sin. As Milgrom nicely puts it, 'The principal actor in Numbers is Yahweh. Even under extreme provocation, he keeps his covenant with Israel, guides them through the wilderness and provides for their needs' (xxxvii). God stays involved with his people because of his covenant love for them." (Dillard, p.89) This is all a prelude to the cross where God sent his Son to his rebellious people. Though they rejected him he still provided hope for them in the salvation offered by Christ.

(2) Warnings

Numbers is used by N.T. authors to warn against a variety of sins, including hardening your heart and turning away from the living God (Heb 3:7-4:13), falling into sexual immorality, rejection of authority, covetousness and complaining (cf. 1 Cor 10:1-13).

(3) The Prophecy of Messiah

"in Numbers 24:17-25 Balaam gives a clear prophecy of Christ. He is referred to as the Star who would come out of Jacob. He is to be a King or ruler - as denoted by 'Scepter'- and is to have rule over the nations." (Napier, Numbers)

(4) John's Gospel

"...Jesus is portrayed as the prophet who is greater than Moses (6:14; cf. 5:46); the good shepherd (10:1-18; cf. Nu. 27:17); the life giving serpent (3:14); the Passover lamb (19:36); the water giver (4:10-15); the manna from heaven (6:26-58); and the glory of the Shekinah (1:14-18). In our Lord all the old testament symbols of the grace and presence of God find their ultimate fulfilment." (Wenham, Numbers, p.51)

(5) Serpent in the Wilderness

John/Jesus alluded to the incident recorded in Numbers when Moses lifted up the bronze snake in the wilderness as a precursor to the crucifixion and to believing faith (John 3 cf. Num 21)

SO, TELL ME AGAIN? INTRODUCING DEUTERONOMY

Structure

(1) Treaty Structure of Deuteronomy (Dillard, p.97)

1. Preamble 1:1-5
2. The historical prologue 1:6-3:29
3. The stipulations 4-26
 - A. Basic 4:1-11:32
 - B. Detailed 12:1-26:19
4. Provisions for deposit of the document and periodic public reading 31:9-13, 24-26
5. The list of witnesses 30:19; 31:19-22
6. The curses and blessings formulae 27-30

Tom Golding's book chart mirrors this outline:

"And you shall love Yahweh your God with all your heart



ANCIENT SUZERAIN-VASSAL TREATIES

Preamble	Historical Prologue	Stipulations	Blessings & Cursings	Witnesses	Deposition of Document
1:1-5	1:6-4:40	5:1-11:32 (General) 12:1-26:15 (Specific)	27:1-28:68	30:19; 31:19; 32:1-43	31:25-26

Significant Themes

"The book prepared Israel primarily for two major issues that the nation would soon face: (1) life without Moses and (2) the wars for the conquest of the land. Substantial portions of the book provide for the orderly governance of Israel after Moses' death through a system of judges and courts, the priests and Levites, kings, and prophets (Deut 16:18-18:22). More than any other book of the Pentateuch, Deuteronomy prepares the nation for the wars of conquest by stipulating laws governing holy wars (chaps. 7, 20)." (Dillard, p.92)

(1) Obedience from the Heart

"Forty-six times Deuteronomy makes mention of the 'heart.' This is especially significant in view of the fact that prior to Deuteronomy the word 'heart' appears only 18 times in

reference to the nation of Israel.” (See 5:5, 6; 10:12-13; 11:18; 30:15-20; 32:46-47 cf. Napier, Deuteronomy) God desired and commanded obedience that stems from heartfelt love. Only if the Israelites understood and lived by the true intent of the Law would they be able to enter the land, conquer the land and live in the land with all of God’s promised blessings (see Deut 6:5; 7:9; 10:12; 11:1; 11:13; 11:22; 13:3; 19:9; 30:6; 30:16; 30:20).

Notice that this love was to be whole hearted, “with all your heart and with all your soul” (a phrase that occurs at least 8 times (4:29; 6:5; 10:12; 11:13; 13:3; 26:16; 30:6, 10). Such whole hearted love would spur the people on to obedience which in turn would be for their good (4:40; 5:29, 33; 6:18, 24; 10:13; 12:28; 29:9; 30:16) and the good of their children (note the numerous references to diligently teaching the Law to children 4:9-10; 6:7, 20; 11:19; 31:13; 32:46).

(2) A Call to Remember

Time and again Moses calls on Israel to remember all that God had done on their behalf, and all of His commands. This they needed to do if they were to avoid the sinful errors of the previous generation and enter into God’s promised rest and covenantal blessings (cf. 4:9, 23; 5:15; 6:12; 8:2, 11, 14, 19; 9:7; 11:18-21; 24:9; 25:17, 19).

(3) A Call to Enter into and Take Possession of the Land (e.g. 1:8, 21; 2:24, 31; 4:1, 14, 22; 5:31, 33; 6:1, 18; 7:1; 8:1; 10:11; 11:8, 29, 31; 30:5, 16, 18; 31:13)

The Israelites are repeatedly commanded and reminded to go in and take possession of the land. Previously they had failed to do so because of their unbelief and hardness of heart (1:26-32). Now Moses challenges the people, on the basis of God’s faithfulness, to love Him, fear Him, serve Him, hold fast to Him and obey Him, to take courage and enter the land promised to their forefathers, to Abraham, Isaac and Jacob (these three are mentioned seven times in 1:8; 6:10; 9:5, 27; 29:13; 30:20; 34:4). The word ‘land’ is mentioned almost 200 times. “Israel was to realize that this was their ‘inheritance’ from the Lord (4:20) for God had given it to them by ‘oath’ (4:31) as promised to their ‘forefathers’ (1:35).” (Deere, BKC p.260)

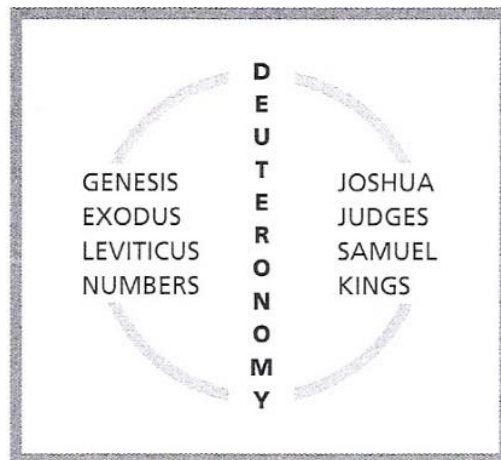
(4) Centralization of Worship,

“Deuteronomy repeatedly describes Israel’s worship at ‘the place the Lord your God will choose’ (12:5, 11, 14, 18, 21, 26; 14:23-25; 15:20; 16:2, 6, 11, 15; 17:8, 10; 18:6; 26:2)... Israel’s worship was...always centralized at those shrines where the ark was kept...The ark was the preeminent representation of God’s presence; wherever the ark was, God’s ‘name’ was also there.” (Dillard, p.104)

(5) Blessings and Cursings, (cf. Deut 27-30)

The blessings and curses of the Mosaic Covenant shape the rest of Israel’s history. When the nation was obedient it prospered, but when the nation was disobedient it suffered under divine punishment, ultimately leading to exile.

The critical place Deuteronomy plays with respect to the rest of the historical books can be pictured thus (cf. Arnold 2nd ed., p.152):



Some New Testament Connections

Deuteronomy is one of the four OT books cited most in the N.T.

(1) The Shema

Jesus' own insistence that he and the Father are one (John 10:30; 17:21-23) should be understood in the context of the great... Shema: "Hear O Israel: the Lord our God, the Lord is one" (Deut 6:4).

(2) The Greatest Commandment

Jesus quoted the greatest commandment (cf. Deut 6:5; Matt 22:37-40), indicating that the message of the N.T. was aligned with that of the Old.

(3) The Temptations of Jesus

Jesus used Deuteronomy 6:13, 16 and 8:3 to repel the temptations of Satan (cf. Matt 4:1-10).

(4) Jesus is the Prophet Like Moses (cf. Deut 18:14-22, cf. Acts 3:22; 7:37)

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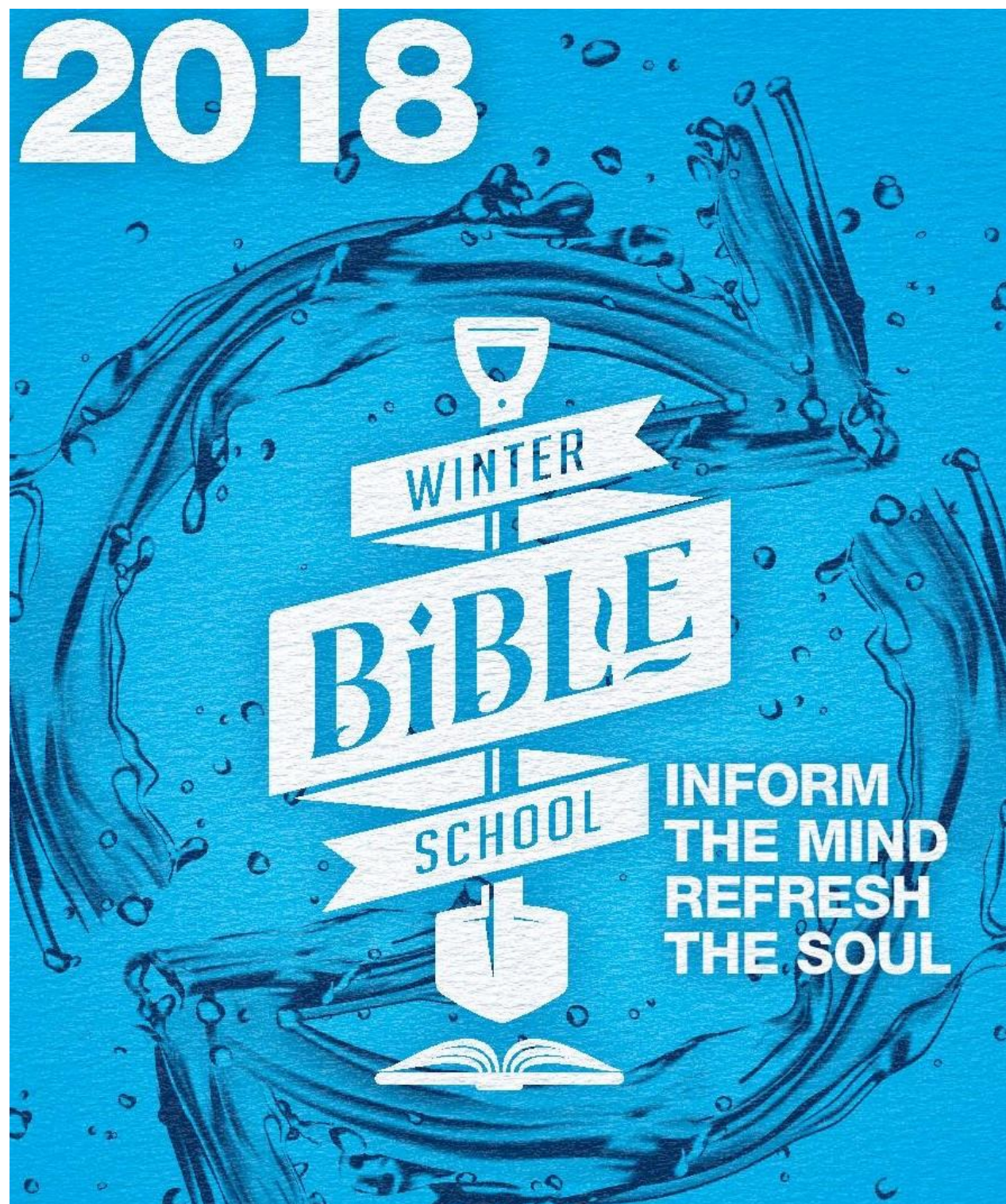
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