

2012-13 Bible Study:

## THE BOOK OF MOSES

THE  
SECRET THINGS  
BELONG TO THE LORD OUR GOD,  
BUT THE  
THINGS THAT ARE REVEALED  
BELONG TO US  
AND TO OUR CHILDREN FOREVER,  
THAT WE MAY DO  
ALL THE WORDS OF  
THIS INSTRUCTION.

| DEUTERONOMY 29:29 |



*Make Your Journey Worthy of Your Destination*

- Why?** We believe that men and women are eternally transformed as they cultivate a deep personal relationship with Jesus The Messiah (The Living Word) building their lives on the foundation of the Written Word (The Bible) in the context of our relationships within the Body of Christ.
- What?** We **Proclaim Christ** by **warning** all people and **teaching** all people with all wisdom so that we may **present** every person mature in Christ. Toward this goal **we labor**, struggling according to His power that powerfully works in us. [Colossians 1:28-29]
- How?** **Truth Seekers Fellowship** exists to:
1. **Create** Christ-focused, Bible Based curriculum that promotes Life Transformation, not merely information transfer.
  2. **Develop** classes, resources and tools around our Milk to Meat strategy of teaching the core elements of the faith with a view to cultivating mature disciples of Christ.
  3. **Invest** in the lives of willing and hungry students in both the “classroom” setting, but even more importantly in smaller “life on life” contexts.
- Vision:** It is the responsibility of the Body of Christ (The Church) as a whole to “make disciples of all nations” (Matthew 28:18) and grow them to spiritual maturity in Christ (Colossians 1:28). In order to accomplish this, the Lord has gifted the church with the Apostles, Prophets, Evangelists, Shepherds and Teachers to equip the Body in each of these primary ministry spheres (Ephesians 4:11-16).
- Truth Seekers Fellowship assists the Body of Christ in the primary ministry sphere of Teaching 1) by offering Christ focused, Bible based instruction and 2) by training and equipping others in the teaching ministry. All of this is done with a view to promoting Oneness in the Body of Christ (John 17:20-21, Ephesians 4:1-6)
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# SESSION 1

## Introduction

### 1 Introduction: The Books of Moses in Context<sup>1</sup>

#### 1.1 Where did we get the **name** “Pentateuch”?

The term “Pentateuch” means “a five part book” and it came into use in the 2nd century AD. This was based on the Rabbinic tradition of calling the first five books of the Bible the “Five-fifths of the Law.” This division of the Book of Moses dates as early as the Septuagint, the Greek translation of the Hebrew Scriptures, abbreviated LXX, from the 3rd Century BC. This five-fold division is evidenced in the works of Philo (20BC-AD50) and Josephus (AD 37-100).

*\*In these notes, we will refer to the Pentateuch as the Book of Moses and abbreviate it as BoM*

#### 1.2 **Who** wrote The Book of Moses?

##### 1.2.1 The Critical Controversy

In the 19th Century Julius Wellhausen, a critical scholar, introduced the speculation that the Pentateuch was the work of multiple editors and redactors working over several centuries to produced the BoM in its present form. The general theory goes something like this: in the 10th or 9th Century BC the “Yahwist” editor (labeled this because of the supposed editor’s favoring “Yahweh” as the name for God, shorted to J) began the work. In the 8th Century BC the “Elohists” (labeled this because of the supposed editor’s favoring “Elohim” as the name for God, shorted to E) added to and edited the Yahwist work. Then in the 7th Century the “Deuteronomist” (shorted to D) added to and edited the work of the first two. Finally, in the 6th Century BC the “Priestly” group (shorted to P) finalized the editing. This is often called the JEDP *theory*. Conservative scholars have rejected this view entirely as it is inconsistent with the Biblical witness and linguists have largely killed the

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<sup>1</sup> I am greatly indebted to the works of **John Sailhamer**—*The Pentateuch as Narrative* (abbreviated to PasN in these notes) and *The Meaning of the Pentateuch* for the structure of this study. I am also greatly indebted to my father-in-law (and Spirit) **James E. Allman** for his extensive outline and presentation on the Pentateuch.

validity of this *theory* in the 20th century.

### 1.2.2 The Biblical Witness

Scripture itself points to **Moses** as the main author of this work. There is clearly another author at work as events after the death of Moses are recorded (see Deuteronomy 34). However this does not invalidate the view that Moses was the primary author of this work.

**Exodus 24:4** And *Moses wrote down all the words* of the LORD...

**Deuteronomy 31:9** Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel.

**John 5:46–47** For if you believed Moses, you would believe me; for he wrote of me. 5:47 But if you do not believe *his writings*, how will you believe my words?" (*Jesus thought that Moses wrote the Pentateuch*).

## 1.3 **When** was the Book of Moses written?

Tradition teaches that Moses composed this work in the years of the Wilderness Wandering (1446-1406 BC). The Hebrew Scriptures support this basic chronology. In 1 Kings 6:1 Solomon's fourth year (966 BC) is identified as the 480th year since the Exodus. Therefore the Exodus would have occurred 480 years earlier, or 1446 BC. Thus, the conquest of Canaan began forty years later in 1406 BC. Although this does not *prove* when the BoM was written, it does support the other statements that Moses wrote the works during the time of the Exodus.

## 1.4 **Why** are we considering this a **single book**: The Book of Moses?

1.4.1 References in the Hebrew Scriptures refer to the BoM as A book: 2 Chronicles 25:4; Ezra 6:18; Nehemiah 13:1

1.4.2 Jesus referred to THE Book of Moses:

**Mark 12:26** And as for the dead being raised, have you not read in **The Book of Moses**, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

## 1.5 Are there clues to the **Larger Structure** of the Book of Moses?

The Book of Moses is often structured around the following pattern: **A Narrative Section > A Poetic Section > An Epilogue**. This structure exists both in smaller sections of text as well as in the Larger (Macrostructure) of the

Text. We see a clear example of this in the second chapter of Genesis: 2:4-2:22  
Narrative of Creation | Adam's Poem 2:23 | Epilogue 2:24.

At the Larger scale the whole book of Moses seems to be organized around four sections containing this pattern. Consider the chart below:

<b>Narrative</b>	Gn 1-48	Ex 1-14	Ex 19-Num 21	Dt 1-31
<b>Poetry</b>	Gn 49 Jacob's Blessing	Ex 15 Moses' Song	Num 22-24 Balaam's Oracles	Dt 32-33 Moses' Song
<b>Epilogue</b>	Gn 50	Ex 16-18	Num 25-26	Dt 34

In the Hebrew Scriptures, *Poetry is often used to summarize the preceding narrative theologically*. It also often looks to the future and anticipates the fulfillment of blessing, and *particularly the ruler/leader* who will be central in realizing the blessing.

“...the apparent overall strategy of the author in these ... segments suggests that one of the central concerns lying behind the final shape of the Pentateuch is an attempt to uncover an inherent relationship between the past and the future. That which happened to God's people in the past portends of future events. To say it another way, the past is seen as a lesson for the future.” (Sailhamer, *The Pentateuch as Narrative*, 37)

## 2 What is the Purpose of The Book of Moses?

**Deuteronomy 29:29** “The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this instruction (Torah).

### 2.1 To whom was the Book of Moses written?

We will make the case, that the BoM as a whole was not written primarily to the generation that came out of Egypt at the Exodus. *Its original readership was specifically the generation of Israelites that was about to go into the Promised Land.* The focus of the writer was on the future, the next generation.

### 2.2 How does the **Structure** lead us to the **Purpose** of the book?

In this study, we will be following Sailhamer's text-linguistic approach to the text. Stated simply: In a text, Structure leads us to Purpose which guides us to the Central Concerns of the Author.

In the BoM, it seems clear that the Covenant established at Mount Sinai with Israel is the Focal Point for Moses. The Blessing that is established in

Creation, threatened in the Rebellion and Fall of humanity, established in the Promise of the Lord-God (particularly in the family of Abraham>Isaac>Jacob) comes to a critical turning point at Mount Sinai. After Sinai and the giving of the Law, Israel wrestles with her relationship with the Lord-God. Moses writes to instruct the people in the Right Way of Living before the LORD.—The way of faith/trust.

“... the overall purpose of the author is to show that the Sinai covenant *failed* for lack of an obedient heart on the part of God’s people Israel. *We have also suggested that his intention in writing the Pentateuch is not to look back in despair at human failure but to point in hope to the faithfulness of God.* The hope of the writer is clearly focused on what God would do to fulfill his covenant promises...” (Sailhamer, *PasN*, 32).

“... we will attempt to show that the issue of ‘faith versus works of law’ was, indeed, central to the theological purpose of the Pentateuch. We will argue specifically that, among other things, ***the Pentateuch is an attempt to contrast the lives of two individuals, Abraham and Moses.*** Abraham who lived before the Law (*ante legem*), is portrayed as one who kept the law, whereas Moses, who lived under the Law (*sub lege*), is portrayed as one who died in the wilderness because he did not believe. If such a contrast between faith and works is a part of the compositional strategy of the book, then we may rightfully conclude that part of the Pentateuch’s purpose was to show not merely the way of faith, but also the weakness of the Law.” (*PasN*, 61-62)

2.2.1 Abraham wins the blessing through faith.

**Genesis 26:4–5** I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, 26:5 *because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.*”

» **Critical Question:** How can Abraham have kept commandments, statutes and laws (all terminology related to the later Mosaic Law) when the Law had not been given yet?!

2.2.2 Moses falls short of the blessing because of lack of faith.

**Numbers 20:12 (NET)** Then the LORD spoke to Moses and Aaron, “***Because you did not trust me enough*** to show me as holy before the Israelites, therefore you will not bring this community into the land I have given them.”

» **Critical Observation:** Moses is banned from entering the Land

*seemingly* because he struck the rock instead of speaking to it as the LORD commanded. It would seem that Moses offense was disobedience; *The Lord says the offense is lack of trust/faith.*

### 3 The Book of Moses and the New Testament:

If Sailhamer's analysis of the purpose of the BoM is correct, then we see remarkable parallels to this same line of thought in the NT:

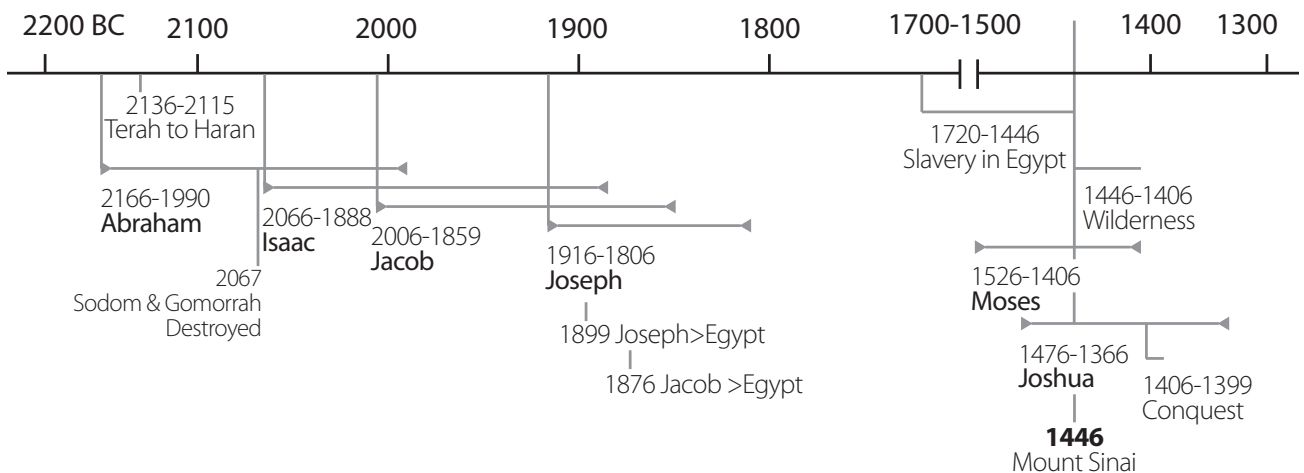
**John 6:28–29 6:28** Then they said to [Jesus], “What must we do, to be doing the works of God?” 6:29 Jesus answered them, “This is the work of God, that you *believe* in him whom he has sent.”

**Romans 8:3** For God has done what the Law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh ...

**Hebrews 11:5–6** And without faith it is impossible to please Him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

### 4 Basic Chronology:

#### A Basic Timeline for the Book of Moses



## 5 **A Reading Schedule for the Course:**

The following reading schedule will allow you to read through the Book of Moses in the time frame of our class. You will be reading on some weeks that we are not in class, but this keeps the number of chapters you must read each week down. We also take a break through Christmas and New Years and resume the reading in the New Year.

Week 01 | Sept 10-14 | Gen 1-10

Week 02 | Sept 17-21 | Gen 11-19

Week 03 | Sept 24-28 | Gen 20-27

Week 04 | Oct 1-5 | Gen 28-35

Week 05 | Oct 8-12 | Gen 36-42

Week 06 | Oct 15-19 | Gen 43-50

Week 07 | Oct 22-26 | Exod 1-9

Week 08 | Oct 29—Nov 2 | Exod 10-16

Week 09 | Nov 5-9 | Exod 17-24

Week 10 | Nov 12-16 | Exod 25-32

Week 11 | Nov 19-23 | Exod 33-38

Week 12 | Nov 26-30 | Exod 39—Lev 7

Week 13 | Dec 3-7 | Lev 8-14

Week 14 | Dec 10-14 | Lev 15-22

Week 15 | Jan 7-11 | Lev 23- 27

Week 16 | Jan 14-18 | Num 1-6

Week 17 | Jan 21-25 | Num 7-13

Week 18 | Jan 28—Feb 1 | Num 14-20

Week 19 | Feb 4-8 | Num 21-27

Week 20 | Feb 11-15 | Num 28-34

Week 21 | Feb 18-22 | Num 35—Deut 4

Week 22 | Feb 25-Mar 1 | Deut 5-12

Week 23 | Mar 4-8 | Deut 13-21

Week 24 | Mar 11-15 | Deut 22-28

Week 25 | Mar 18-22 | Deut 29-34



## SESSION 2

# In The Beginning

### 1 **Genesis**

#### **The Larger Context and Themes:**

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##### **Genesis**

**Lays the Foundation** for understanding the covenant relationship the LORD-God establishes with Israel at Mount Sinai.

*Explains:* **Who** God is, **Why** Israel should leave Egypt and go to Canaan, and **How** God intends to bring Blessing to all humanity through the descendants of Abraham.

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##### **Exodus**

How the LORD-God **delivered** Israel from Egypt

How He **established** the covenant, even as Israel attempts to thwart His blessing,

How Israel **rebelled** at Mt. Sinai and **continued in unbelief**

How the LORD-God imposed an **increasingly burdensome covenant** delaying the fulfillment of the promise since the covenant must bring wrath, and

How the LORD-God **renewed the covenant** through the gift of the **Tabernacle**.

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##### **Leviticus**

How the **Priesthood rebelled** and the LORD-God imposed additional requirements

How the Lord-God imposed the **Holiness Code** to protect Himself against the sinfulness of Israel whose behavior endangered the Covenant.

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##### **Numbers**

How Israel's **unbelief at Kadesh Barnea** almost caused them to lose all covenant blessing,

How God **reserved the blessing** for the next generation, **promising the fulfillment** of the future blessing upon Israel and all the nations.

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##### **Deuteronomy**

Functions as a sermon record of a **covenant renewal ceremony**.

**A Call:** to covenant loyalty

**The Reality:** Israel will not give loyalty to the Lord-God because of their uncircumcised heart

**The Hope:** The Lord-God will circumcise their hearts in the "last days" after a worldwide dispersion under covenant curse.

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## The Structure of Genesis:

The book of Genesis is structured around a Prologue (1:1-2:3) and then ten units set apart by the phrase “this is the account of” or “these are the generations of.” In Hebrew, the phrase is *‘elleh toledot* and so these markers have come to be known as the Toledot divisions of Genesis.

These ten units cover two larger divisions of the book. The first goes from Gen 2:4—11:26 and takes us from Adam to Abraham. The second span goes from Gn 11:27—50:26 and takes us from Abraham to Joseph in Egypt.

The chart below lays out the basic structure and parallelism of these sections:

Section 1: Gn 2:4—11:26	Section 2: Gn 11:27—50:26
1. of the Heavens and Earth (2:4-4:26)	6. of Terah (11:27-25:11)
2. of Adam (5:1-6:8)	7. of Ishmael (25:12-18)
3. of Noah (6:9-9:29)	8. of Isaac (25:19-35:29)
4. of Shem, Ham Japheth (10:1-11:9)	9. of Esau (36:1-37:1)
5. of Shem (11:10-26)	10. of Jacob (37:2-50:26)

### 1.1 The Beginning: Introduction to Patriarchs (1:1-11:26)

#### 1.1.1 The Land and the Blessing (1:1-2:24)

##### In The Beginning (1:1)

Genesis 1:1 In the beginning, God created the heavens and the earth.

- » “The heavens/sky and earth/land”:  
See Isaiah 44:24, Psalm 103:19, Jeremiah 10:16, Joel 3:15-16

##### Preparation of the Land (1:2-2:3)

<b>Days 1-3</b> <b>Formation:</b> Light, Expanse, Land and Vegetation	<b>Day 4</b> <b>Rulers:</b> Sun, Moon, Stars Order in the Heavens, “Rulers” of Creation	<b>Day 7</b> <b>Rest:</b> (Sabbath) God (Elohim) is Creator King now <i>at rest</i> .
	<b>Day 5-6</b> <b>Ruler:</b> Humans to Rule over the Earth	

- Day One (1:2-5)

1:2 The earth [Hb: land] was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

1:3 And God said, “Let there be light,” and there was light. 1:4 And God saw

that the light was good. And God separated the light from the darkness. 1:5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

- » Earth/Land (*artz*)
- » “formless and void” - uninhabitable by humans  
see Dt 32 and Je 4:23-26
- » The Spirit Hovering
- » Let there be...
- » And God saw...good
- » Separating (defining)
- » Evening, Morning > Day

- The Second Day (1:6-8)

1:6 And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” 1:7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. 1:8 And God called the expanse Heaven. And there was evening and there was morning, the second day.

- » The Expanse
- » The Waters

- The Third Day (1:9-13)

1:9 And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. 1:10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

- » Dividing and Naming

1:11 And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.”

And it was so. 1:12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 1:13 And there was evening and there was morning, the third day.

» “according to its kind”

- The Fourth Day (1:14-19)

1:14 And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, 1:15 and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. 1:16 And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. 1:17 And God set them in the expanse of the heavens to give light on the earth, 1:18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 1:19 And there was evening and there was morning, the fourth day.

» Lights for signs and seasons...

- The Fifth Day (1:20-23)

1:20 And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” 1:21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 1:22 And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” 1:23 And there was evening and there was morning, the fifth day.

» Blessing: Be Fruitful and Multiply

- The Sixth Day (1:24-31)

1:24 And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. 1:25 And God made the beasts of the earth according to their

kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

1:28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

1:29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 1:30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 1:31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

» "Let us make..."

» Image and Likeness

» Purpose: To Rule

» Humanity: Male and Female

» The Blessing and the Command

» Provision: Food

<b>Forming the Formless: Days 1-3</b>	<b>Filling the Void: Days 4-6</b>
1 darkness and light	4 Heavenly Rulers
2 heavens and water	5 birds and water animals
3 seas, land, vegetation	6 land animals, Humanity, food

- The Seventh Day (2:1-3)

2:1 Thus the heavens and the earth were finished, and all the host of them. 2:2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 2:3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

» Rest: The Sabbath

» Blessing: Holy

### **The LORD God makes Provision of the Land (2:4-24)**

- The LORD-God creates Humanity (2:4-7)

Genesis 2:4 *These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.* 2:5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, 2:6 and a mist was going up from the land and was watering the whole face of the ground— 2:7 then the LORD God formed the man of *dust* from the ground and breathed into his nostrils the *breath of life*, and the man became a living creature (Hb: *nephesh*).

» The LORD God

» The Man: Of Dust and Breath, a Living Soul

- The LORD-God prepares the Garden (2:8-14)

2:8 And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. 2:9 And out of the ground the LORD God made to spring up every tree that is *pleasant to the sight* and *good for food*. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

» Eden, in the East

» Beauty and Utility

2:10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 2:11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 2:12 And the gold of

that land is good; bdellium and onyx stone are there. 2:13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 2:14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

» Provision

- The LORD-God places the Man in the Garden (2:15-24)

2:15 The LORD God took the man and put (rested) him in the garden of Eden to work it and keep it. 2:16 And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

» Placing the Man

» To Work and Keep

» The Prohibition

» The Knowledge of Good and Evil

“The inference of God’s commands in Genesis 2:16-17 is that God alone knows what is good for human beings and God alone knows what is not good for them. To enjoy the “good” we must trust God and obey Him. If we disobey, we will have to decide for ourselves what is good and what is not good. While to modern men and women such a prospect may seem desirable, to the author of Genesis it is the worst fate that could have befallen humanity.” (PasN, 101)

2:18 Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for him.” 2:19 Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 2:20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. 2:21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 2:22 And the rib that the LORD God had taken

from the man he made into a woman and brought her to the man. 2:23 Then the man said,

“This at last is bone of my bones and flesh of my flesh;  
she shall be called Woman (*Ishah*), because she was taken out of Man (*Ish*).”

» It is not Good...

» Naming

2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 2:25 *And the man and his wife were both naked and were not ashamed.*



## SESSION 3

### The Rebellion

#### 1.1.2 Humanity Rebels and is Exiled (2:25-4:26)

##### The Man and Women rebel (2:25-3:7)

Genesis 2:25 And the man and his wife were both naked (*arom*) and were not ashamed.

3:1 Now the serpent was more crafty (*arum*) than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” 3:2 And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, 3:3 but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”

3:4 But the serpent said to the woman, “You will not surely die. 3:5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

3:6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree *was to be desired to make one wise*, she took of its fruit and ate, and *she also gave some to her husband who was with her*, and he ate. 3:7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

» Naked (*arom*) and Crafty (*arum*)

**Proverbs 1:1** The **proverbs** of Solomon, son of David, king of Israel:

1:2 To know wisdom and instruction, to understand words of insight, 1:3 to receive instruction in wise dealing, in righteousness, justice, and equity; 1:4 to give **prudence** (*arum*) to the simple, knowledge and discretion to the youth—  
See also Proverbs 14:8, Proverbs 14:15

» The Serpent - Beast of the Field

» Question and Answer

» Temptation

“Sin consists of an illicit reach of unbelief, an assertion of human autonomy to doubt God and know good and evil apart from him.” (Bruce Waltke, *An Old Testament Theology*, 259)

» Seeing Vs Trusting

**The LORD God renders Judgment (3:8-20)**

Genesis 3:8–20 3:8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. 3:9 But the LORD God called to the man and said to him, “Where are you?” 3:10 And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” 3:11 He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” 3:12 The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” 3:13 Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

» The Sound of the LORD

» The cool of the Day (The windy time)

» Questions

» Passing blame

3:14 The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

» To Curse

3:15 *I will put enmity between you and the woman, and between your offspring (seed) and her offspring (seed); he shall bruise your head, and you shall bruise his heel.”*

» The Hope: The Seed

3:16 To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.”

3:17 And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life;

3:18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. 3:19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”

» Listening instead of hearing

3:20 The man called his wife’s name Eve, because she was the mother of all living.

» The Naming of the Woman, Part 2

» Eve=

#### **The LORD-God Provides Protection (3:21)**

Genesis 3:20–21 3:20 3:21 And the LORD God made for Adam and for his wife garments of skins and clothed them.

#### **The LORD-God casts the man out (3:22-24)**

Genesis 3:22–24 3:22 Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” 3:23 therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. 3:24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

» The Tree of Life

» East of Eden

» Cherubim

### **Life After the Rebellion (4:1-26)**

• Cain and Abel

Genesis 4:1 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD." 4:2 And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. 4:3 In the course of time Cain brought to the LORD an offering of the fruit of the ground, 4:4 and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, 4:5 but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. 4:6 The LORD said to Cain, "Why are you angry, and why has your face fallen? 4:7 If you do well, will you not be accepted? And if you do not do well, *sin is crouching at the door. Its desire is for you, but you must rule over it.*"

» To know (in the Genesis sense)

» Cain=

» Eve's Declaration

» Abel=

» The Offerings

» Sin Crouching

4:8 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. 4:9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" 4:10 And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. 4:11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 4:12 When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth."

4:13 Cain said to the LORD, "My punishment is greater than I can bear. 4:14 Behold, you have driven me today away from the ground, and from your face I shall be

hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me.” 4:15 Then the LORD said to him, “Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who found him should attack him. 4:16 Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden.

» Cain’s sin and Punishment

» Cain’s sign

» Nod, east of Eden

4:17 Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch. 4:18 To Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech. 4:19 And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah. 4:20 Adah bore Jabal; he was the father of those who dwell in tents and have livestock. 4:21 His brother’s name was Jubal; he was the father of all those who play the lyre and pipe. 4:22 Zillah also bore Tubal-cain; he was the forger of all instruments of bronze and iron. The sister of Tubal-cain was Naamah.

4:23 Lamech said to his wives: “Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. 4:24 If Cain’s revenge is sevenfold, then Lamech’s is seventy-sevenfold.”

4:25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.” 4:26 To Seth also a son was born, and he called his name Enosh. *At that time people began to call upon the name of the LORD.*

» Seth

» Enosh



## SESSION 4

### The Fall and the Birth of the Nations

#### 1.2 The Account of Adam (5:1-6:8)

Genesis 5:1–3 This is the book of the generations of Adam. When God created man, he made him in the likeness of God. 5:2 Male and female he created them, and he blessed them and named them Man when they were created. 5:3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. 5:4 The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters. 5:5 Thus all the days that Adam lived were 930 years, *and he died*.

» And he died..., and he died..., and he died..., **and he**...

Genesis 5:21–24 5:21 When Enoch had lived 65 years, he fathered Methuselah. 5:22 Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. 5:23 Thus all the days of Enoch were 365 years. 5:24 Enoch walked with God, *and he was not, for God took him*.

» The Hope of Lamech

Genesis 5:28–29 When Lamech had lived 182 years, he had a son. 5:29 He named him Noah, saying, “This one will bring us comfort from our labor and from the painful toil of our hands because of the ground that the LORD has cursed.” (NET)

» The Regret of the LORD and The Favor of Noah

Genesis 6:5–8 The LORD saw that the wickedness of man was great in the earth, and that every intention of *the thoughts of his heart was only evil continually*. 6:6 And the LORD regretted that he had made man on the earth, and it grieved him to his heart. 6:7 So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the

heavens, for I am sorry that I have made them.” 6:8 *But Noah found favor in the eyes of the LORD.*

### 1.3 **The Account of Noah (6:9-9:29)**

#### 1.3.1 The Flood (6:9-8:19)

Genesis 6:9–14 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. 6:10 And Noah had three sons, Shem, Ham, and Japheth.

6:11 Now the earth was corrupt in God’s sight, and the earth was filled with violence. 6:12 And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. 6:13 And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. 6:14 ***Make yourself an ark of gopher wood.***

#### 1.3.2 The Covenant with Noah and Creation (8:20-9:17)

##### **The Lord takes an oath**

Genesis 8:20–9:17 Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. 8:21 And when the LORD smelled the pleasing aroma, the LORD said in his heart, “*I will never again curse the ground because of man, for the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. 8:22 While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.*”

##### **The Blessing is reaffirmed, but with emendations:**

9:1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth. 9:2 The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. 9:3 Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. 9:4 But you shall not eat flesh with its life, that is, its blood. 9:5 And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a



reckoning for the life of man. 9:6 **“Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.** 9:7 And you, be fruitful and multiply, increase greatly on the earth and multiply in it.”

9:8 Then God said to Noah and to his sons with him, 9:9 **“Behold, I establish my covenant with you and your offspring after you, 9:10 and with every living creature that is with you,** the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 9:11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” 9:12 And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: 9:13 I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. 9:14 When I bring clouds over the earth and the bow is seen in the clouds, 9:15 I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. 9:16 When the bow is in the clouds, **I will see it and remember** the everlasting covenant between God and every living creature of all flesh that is on the earth.” 9:17 God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

» The Covenant

» The Sign - “I will see and remember...”

### 1.3.3 The Cursing of Canaan (9:18-28)

Genesis 9:25–27 9:25 [Noah] said, “Cursed be Canaan; a servant of servants shall he be to his brothers.” 9:26 He also said, “Blessed be the LORD, the God of Shem; and let Canaan be his servant. 9:27 May God enlarge Japheth, and let him  *dwell in the tents of Shem,* and let Canaan be his servant.”

## 1.4 The Account of Shem, Ham and Japheth (10:1-11:9)

### 1.4.1 The Sons of Japheth (10:2-5)

### 1.4.2 The Sons of Ham (10:6-20)

### 1.4.3 The Sons of Shem (10:21-31)

### 1.4.4 From Noah came the Nations (10:32)

Genesis 10:32 These are the families of the sons of Noah, according to their genealogies, by their nations, and ***from these the nations spread over the earth after the flood.***

### 1.4.5 Babylon Rises (11:1-9)

Genesis 11:1–9 Now the whole earth had one language and the same words. 11:2 And as people migrated from the east (or *eastward*), they found a plain in the land of Shinar and settled there. 11:3 And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. 11:4 Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and ***let us make a name for ourselves***, lest we be dispersed over the face of the whole earth.”

11:5 And the LORD came down to see the city and the tower, which the children of man had built. 11:6 And the LORD said, “Behold, they are one people, and they have all one language, and *this is only the beginning of what they will do*. And nothing that they propose to do will now be impossible for them. 11:7 Come, let us go down and there confuse their language, so that they may not understand one another’s speech.” 11:8 So the LORD dispersed them from there over the face of all the earth, and they left off building the city. 11:9 Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

» 11:9 Babel = “Gate of God” Balal = Confusion

“Here is the climax of the account, a parody on the pride of Babylon. In the Babylonian literature the name *bab-ili* meant “the gate of God,” but in Hebrew it sounds like the word for “confusion,” and so retained that connotation. The name “Babel” (בבל, *bavel*) and the verb translated “confused” (בלל, *balal*) form a paronomasia (sound play). (Taken from notes of the NET).

## 1.5 Account of Shem (11:10-26)

## SESSION 5

# The Story of Abraham

### 1.6 The Account of Terah (... of Abraham) (11:27-25:1)

#### 1.6.1 Line of Abraham (11:27-32)

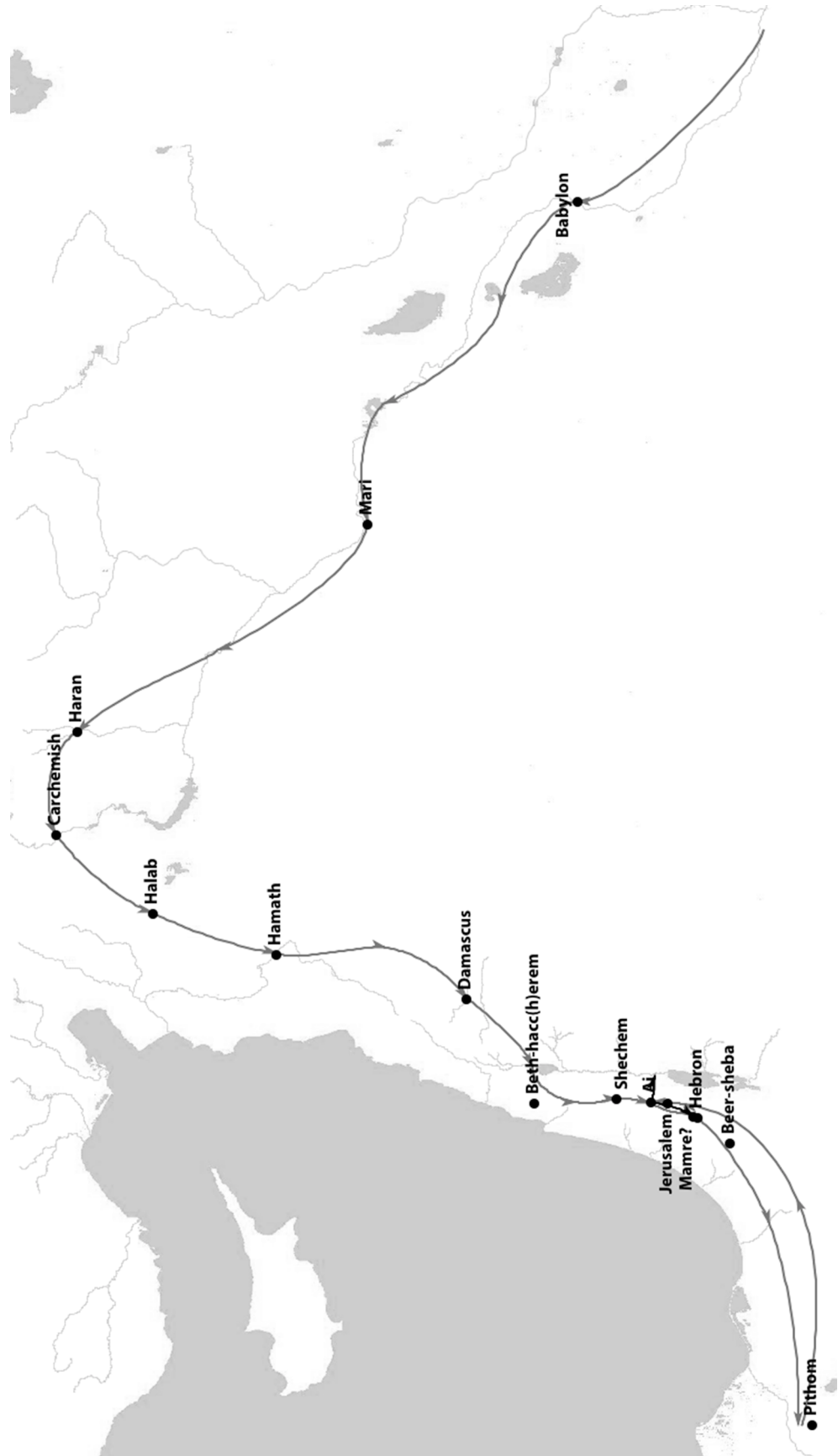
#### 1.6.2 Call of Abraham (12:1-9)

Genesis 12:1–9 Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. 12:2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 12:3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

12:4 So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. 12:5 And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, 12:6 Abram passed through the land to the place at Shechem, to the oak of Moreh. *At that time the Canaanites were in the land.* 12:7 Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. 12:8 From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. 12:9 And Abram journeyed on, still going toward the Negeb.

» The Blessing

» The Land



1.6.3 Abraham in Egypt (12:10-13:4)

1.6.4 Abraham and Lot (13:5-19:38)

**Struggle and Separation (13:5-18)**

**Abraham and the Nations (14:1-24)**

**Abraham and the Covenant (15:1-21)**

Genesis 15:1–21 After these things the word of the LORD came to Abram in a vision:

“Fear not, Abram, I am your shield; your reward shall be very great.” 15:2 But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” 15:3 And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.”

15:4 And behold, the word of the LORD came to him: “This man shall not be your heir; *your very own son shall be your heir.*” 15:5 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” 15:6 *And he believed the LORD, and he counted it to him as righteousness.*

15:7 And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.” 15:8 But he said, “O Lord GOD, how am I to know that I shall possess it?” 15:9 He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” 15:10 And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. 15:11 And when birds of prey came down on the carcasses, Abram drove them away.

15:12 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. 15:13 Then the LORD said to Abram, “Know for certain that your offspring will be *sojourners* in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. 15:14 But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. 15:15 As for you, you shall go to your fathers in peace; you shall be buried in a good old age. 15:16 And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”

15:17 When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. 15:18 On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, 15:19 the land of the Kenites, the Kenizzites, the Kadmonites, 15:20 the Hittites, the Perizzites, the Rephaim, 15:21 the Amorites, the Canaanites, the Girgashites and the Jebusites."

- » The Heir > The Seed
- » It was counted as Righteousness
- » The Prophecy
- » The Covenant Cutting

### **Hagar (16:1-16)**

#### **The Covenant and Circumcision (17:1-27)**

Genesis 17:1–14 17:1 When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, 17:2 that I may make my covenant between me and you, and may multiply you greatly." 17:3 Then Abram fell on his face. And God said to him, 17:4 "Behold, my covenant is with you, and you shall be the father of a multitude of nations. 17:5 No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. 17:6 I will make you exceedingly fruitful, and *I will make you into nations, and kings shall come from you.* 17:7 **And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.** 17:8 And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

17:9 And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. 17:10 This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. 17:11 You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the cov-

enant between me and you. 17:12 He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, 17:13 both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an *everlasting covenant*. 17:14 Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

- » Abram > Abraham
- » The Promise
- » Circumcision

### **Three Visitors (18:1-33)**

### **Lot and Sodom (19:1-38)**

- 1.6.5 Abraham and Abimelech (20:1-18)
- 1.6.6 Abraham, Isaac, Ishmael, and Abimelech (21:1-34)
- 1.6.7 The Seed of Abraham (22:1-24)

### **Binding of Isaac (22:1-14)**

Genesis 22:1–24 22:1 After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” 22:2 He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” 22:3 So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.

22:4 On the third day Abraham lifted up his eyes and saw the place from afar. 22:5 Then Abraham said to his young men, “*Stay here with the donkey; I and the boy will go over there and worship and come again to you.*” 22:6 And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. 22:7 And

Isaac said to his father Abraham, "My father!" And he said, "Here I am, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" 22:8 Abraham said, "*God will provide for himself the lamb for a burnt offering, my son.*" So they went both of them together.

22:9 When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. 22:10 Then Abraham reached out his hand and took the knife to slaughter his son. 22:11 But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." 22:12 He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." 22:13 And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. 22:14 So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

» The Lord will provide

#### **Abraham and the Angel of the Lord (22:15-19)**

22:15 And the angel of the LORD called to Abraham a second time from heaven 22:16 and said, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, 22:17 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. *And your offspring shall possess the gate of his enemies, 22:18 and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.*" 22:19 So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba.

» Abraham's actions confirm the blessing

#### **Abraham's Relatives (22:20-24)**

22:20 Now after these things it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor: 22:21 Uz his firstborn, Buz his brother, Kemuel the father of Aram, 22:22 Chesed, Hazo, Pildash, Jidlaph,



and Bethuel.” 22:23 (Bethuel fathered Rebekah.) These eight Milcah bore to Nahor, Abraham’s brother. 22:24 Moreover, his concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

1.6.8 Machpelah and Sarah’s Death (23:1-20)

1.6.9 Bride for Isaac (24:1-67)

1.6.10 Abraham’s Final Days (25:1-11)



## SESSION 6

### The Family of Abraham

#### 1.7 The Account of Ishmael (25:12-18)

Ishmael, under God's blessing (see 21:13), becomes a nation with twelve tribes, fulfilling God's promise that he would live in defiance of all his relatives (see 16:12).

#### 1.8 The Account of Isaac (25:19-35:29)

» **The Larger Story (25:19-26:33)** The LORD-God repeats His promises to Abraham's heirs—Isaac, Jacob, and Esau—even though they do not Yet trust Him in full maturity. Isaac, unlike his father Abraham, fails to lead his sons to respect God's gift of the blessing).

##### 1.8.1 Birth of Jacob and Esau (25:19-28)

Genesis 25:21–23 And Isaac prayed to the LORD for his wife, because she was barren. And the LORD granted his prayer, and Rebekah his wife conceived. 25:22 The children struggled together within her, and she said, "If it is thus, why is this happening to me?" So she went to inquire of the LORD. 25:23 And the LORD said to her,

"Two nations are in your womb,  
and two peoples from within you shall be divided;  
the one shall be stronger than the other,  
the older shall serve the younger."

##### 1.8.2 Esau Rejects His Birthright (25:29-34)

##### 1.8.3 Isaac and Abimelech (26:1-35)

» **The Larger Story (26:1-35:15):** The LORD-God fulfills His plan of blessing Jacob with the promises even *through* the unbelief and disobedience of the family, finally accomplishing His work and reconciling Isaac's sons.

Genesis 26:1–5 Now there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went to Gerar to Abimelech king of the Philistines. 26:2 And the LORD appeared to him and said, “Do not go down to Egypt; dwell in the land of which I shall tell you. 26:3 Sojourn in this land, and **I will be with you and will bless you**, for to you and to your offspring **I will give all these lands**, and **I will establish the oath** that I swore to Abraham your father. 26:4 **I will multiply your offspring** as the stars of heaven and will give to your offspring all these lands. *And in your offspring all the nations of the earth shall be blessed*, 26:5 **because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.**”

» ? How can Abraham keep the Law before it was given?

» Intermarriage with the Canaanites

Genesis 26:34–35 When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, 26:35 and they made life bitter for Isaac and Rebekah.

1.8.4 Jacob Gets the Blessing Through Conniving (27:1-40)

1.8.5 Jacob Flees to Laban (27:41-28:5)

1.8.6 Esau Marries an Ishmaelite (28:6-9)

1.8.7 Jacob’s Vision at **Bethel** (28:12-22)

1.8.8 Jacob Marries Leah and Rachel (29:1 -30)

1.8.9 The Birth of Jacob’s Sons (29:31-30:24)

1.8.10 Jacob and Laban’s Sheep (30:25-43)

1.8.11 Jacob Flees From Laban (31:1 -55)

1.8.12 Jacob Contends with the LORD (32:1-32)

Genesis 32:9–12 And Jacob said, “O God of my father Abraham and God of my father Isaac, O LORD who said to me, ‘Return to your country and to your kindred,

that I may do you good,' 32:10 I am not worthy of the least of all the deeds of steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan, and now I have become two camps. 32:11 Please deliver me from the hand of my brother, from the hand of Esau, for I fear him, that he may come and attack me, the mothers with the children. 32:12 But you said, 'I will surely do you good, and make your offspring as the sand of the sea, which cannot be numbered for multitude.'"

Genesis 32:22–32 ... he arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok. 32:23 He took them and sent them across the stream, and everything else that he had. 32:24 And Jacob was left alone. And a man wrestled with him until the breaking of the day. 32:25 When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob's hip was put out of joint as he wrestled with him. 32:26 Then he said, "Let me go, for the day has broken." But Jacob said, "I will not let you go unless you bless me." 32:27 And he said to him, "What is your name?" And he said, "Jacob." 32:28 Then he said, "Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." 32:29 Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. 32:30 So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life has been delivered." 32:31 The sun rose upon him as he passed Peniel, limping because of his hip. 32:32 Therefore to this day the people of Israel do not eat the sinew of the thigh that is on the hip socket, because he touched the socket of Jacob's hip on the sinew of the thigh.

1.8.13 Jacob Meets Esau on the Way to Shechem (33:1 -20)

1.8.14 Dinah and Shechem (34:1-31)

1.8.15 Jacob Returns to Bethel; Rachel and Isaac Die (35:1 -29)

Genesis 35:22b–26 Now the sons of Jacob were twelve. 35:23

The sons of **Leah**: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. 35:24 The sons of **Rachel**: Joseph and Benjamin. 35:25 The sons of **Bilhah**, Rachel's servant: Dan and Naphtali.

35:26 The sons of **Zilpah**, Leah's servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram.

## 1.9 **The Account of Esau [Edom] (36:1-37:1)**

» **The Larger Story:** The God of Abraham fulfills His promise to Abraham to bless Esau (see 21:13) by making him a great royal people even though separated from Jacob in Canaan.

## 1.10 **The Account of Jacob (37:2-50.26)**

» **The Larger Story:** The LORD-God brings blessing to the nations through Joseph as He exalts him to rule over Egypt and his Family. The fulfillment of the rest of God's promises to Abraham's family in Canaan is anticipated.

### 1.10.1 Joseph's Dreams and His Brothers' Plot (37:1-36)

**Joseph's Test:** Can God accomplish His plan to exalt Joseph over the family in the face of the brothers' sin, Joseph's slavery, the lies told about him, and his unjust imprisonment? Is God worthy of Joseph's trust? Will he trust God in spite of all his sufferings?

### 1.10.2 Judah and Tamar (38:1-30)

### 1.10.3 Joseph in Potiphar's House (39:1-23)

### 1.10.4 Joseph in Jail (40:1-23)

### 1.10.5 Joseph and Pharaoh (41:1-57)

### 1.10.6 Joseph and His Brothers (42:1-38)

### 1.10.7 The Brothers Return to Egypt (43:1-34)

### 1.10.8 The Silver Cup (44:1-34)

### 1.10.9 Joseph's Revelation (45:1-28)

### 1.10.10 Jacob Goes to Egypt (46:1-34)

### 1.10.11 Jacob Settles in Goshen; Famine (47:1-31)

### 1.10.12 Ephraim and Manasseh Blessed (48:1-22)

## 1.10.13 Blessing of Jacob (49:1-33)

“The poetic discourse of chapter 49 plays a key role in the overall strategy of the patriarchal narratives as well as the strategy of the book as whole... Jacob’s last words to his sons have become the occasion for a final statement of the book’s major theme: **God’s plan to restore the lost blessing through the seed of Abraham**. The key to the writer’s understanding of Jacob’s last words lies in the narrative framework that surrounds them. In verse 1 we are explicitly told that Jacob was speaking about those things that will happen ‘in the last days.’ The same expression occurs in the Pentateuch as poetic discourses, the oracles of Balaam (Nu 24:14–24) and the last words of Moses (Dt 31:29). On all three occasions the subject matter introduced by the phrase ‘in the last days’ is that of God’s future deliverance of his chosen people. At the center of that deliverance stands a king (Genesis 49:10; Numbers 24:7; Deuteronomy 33:5). In Genesis 49 that king is connected with the house of Judah.

At the close of Jacob’s discourse (49:28), the writer goes to great lengths to connect Jacob’s words in this chapter to the theme of ‘the blessing’ that has been a central concern of the book since chapter 1 (1:28). He does this by repeating the word bless(ing) three times in the short span of this one verse:... By framing Jacob’s last words between verses 1 and 28, the writer shows where his interests lie. Jacob’s words look to the future (‘in the last days’) and draw on the past (God’s blessing of humankind). It is within that context that we are to read and understand Jacob’s works in this chapter” (Sailhamer, p. 233).

Genesis 49:1 Then Jacob called his sons and said, “Gather yourselves together, that I may tell you what shall happen to you in days to come (Hebrew: “*in the end of days*”).

» The end of Days = The future in general

Genesis 49:7–10 Judah, your brothers will praise you. Your hand will be on the neck of your enemies, your father’s sons will bow down before you. 49:9 You are a lion’s cub, Judah, from the prey, my son, you have gone up.

He crouches and lies down like a lion;

like a lioness—who will rouse him?

49:10 The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs; the nations will obey him.

» Shiloh > “he to whom it belongs”

» The Nations will obey Him

#### 1.10.14 Jacob's Burial (50:1-14)

#### 1.10.15 Joseph Forgives (50:15-21)

Genesis 50:15–21 When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us and pay us back for all the evil that we did to him." 50:16 So they sent a message to Joseph, saying, "Your father gave this command before he died: 50:17 'Say to Joseph, "***Please forgive the transgression of your brothers and their sin, because they did evil to you.***" And now, please forgive the transgression of the servants of the God of your father." Joseph wept when they spoke to him.

50:18 His brothers also came and fell down before him and said, "Behold, we are your servants." 50:19 But Joseph said to them, "Do not fear, for am I in the place of God? 50:20 As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. 50:21 So do not fear; I will provide for you and your little ones." Thus he comforted them and spoke kindly to them.

#### 1.10.16 Death of Joseph (50:22-26)



## SESSION 7

### The Call of Moses

## 2 EXODUS

### The Basic Outline of Exodus:

- 2.1 The Birth and Call of Moses (1-4)
- 2.2 Israel is Delivered from Egypt (5:1–15:21)
- 2.3 The Wilderness Journey to Sinai (15:22–19:2)
- 2.4 The Sinai Covenant and Its Ratification (19:3–24:18)
- 2.5 Plans for the Tabernacle (25–31)
- 2.6 The Golden Calf and Covenant Renewal (32–34)
- 2.7 Tabernacle Building and Dedication (35–40)

» **The Larger Story:** The LORD-God begins to bring blessing on Israel, redeeming them out of Egypt. He shows His creative/redemptive work in separating the waters (again), foiling the attempt of the nations (Egypt) to thwart the blessing. Yet even as Israel celebrates, they fail to learn to trust Him.

### 2.1 The Birth and Call of Moses (Ex 1-4)

#### 2.1.1 Israel is Oppressed (the promise is threatened) (1:1-22)

Exodus 1:1–10 These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: 1:2 Reuben, Simeon, Levi, and Judah, 1:3 Issachar, Zebulun, and Benjamin, 1:4 Dan and Naphtali, Gad and Asher. 1:5 All the descendants of Jacob were seventy persons; Joseph was already in Egypt. 1:6 Then Joseph died, and all his brothers and all that generation. 1:7 But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

1:8 Now there arose a new king over Egypt, who did not know Joseph. 1:9 And he said to his people, “Behold, the people of Israel are too many and too

mighty for us. 1:10 *Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.*”

### 2.1.2 The Preparation of Moses (2:1-25)

Exodus 2:23–25 During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. 2:24 *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 2:25 God saw the people of Israel—and God knew.*

### 2.1.3 The Call of Moses at the Burning Bush (3:1-4:31)

Exodus 3:1–22 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. 3:2 **And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush.** He looked, and behold, the bush was burning, yet it was not consumed. 3:3 And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” 3:4 When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” 3:5 Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” 3:6 And he said, “*I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.*” And Moses hid his face, for he was afraid to look at God.

3:7 Then the LORD said, “I have surely seen the affliction of my people who are in Egypt ... 3:10 Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.”

#### **Moses’ Objection 1: Who Am I? (No Social Clout)**

3:11 But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” 3:12 He said, “But **I will be with you**, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.”

#### **Moses’ Objection 2: The People Don’t Know Me or You**

3:13 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" 3:14 God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"

» The Name of the God Almighty: YHWH

3:15 God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. 3:16 Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt, 3:17 and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'" 3:18 And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.' 3:19 ***But I know that the king of Egypt will not let you go unless compelled by a mighty hand.*** 3:20 So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. 3:21 And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, 3:22 but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

### **Moses' Objection 3: The People Won't Believe Me**

Exodus 4:1–2 4:1 Then Moses answered, "But behold, they will not believe me or listen to my voice, for they will say, 'The LORD did not appear to you.'" 4:2 The LORD said to him, "What is that in your hand?" He said, "A staff" ...

### **Moses' Objection 4: I Can't Speak Well**

Exodus 4:10–17 But Moses said to the LORD, "Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue." 4:11 Then the LORD said to him, "Who has made

man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? 4:12 Now therefore go, and I will be with your mouth and teach you what you shall speak."

### **Moses' Objection 5: Send Somebody Else, Please!**

Exodus 4:13 But he said, "Oh, my Lord, please send someone else." 4:14 Then the anger of the LORD was kindled against Moses and he said, "Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. 4:15 You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. 4:16 He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. 4:17 And take in your hand this staff, with which you shall do the signs."

» The Lord is Working to Ransom His "Firstborn" - Israel.

Exodus 4:21–23 4:21 And the LORD said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go. 4:22 Then you shall say to Pharaoh, "Thus says the LORD, **Israel is my firstborn son**, 4:23 and I say to you, "Let my son go that he may serve me." If you refuse to let him go, behold, I will kill your firstborn son."

## 2.2 **The Deliverance Of Israel From Egypt (Ex 5:1-15:21)**

### 2.2.1 **Oppression Worsens, Promises Renewed (5:1-6:30)**

» **The Larger Story:** In this section, Moses and Aaron confront Pharaoh and he refuses to submit, instead increasing the labor and oppression of Israel. In response, Moses reproaches the intentions of the LORD:

Exodus 5:22–23 5:22 Then Moses turned to the LORD and said, "O Lord, why have you done evil to this people? Why did you ever send me? 5:23 For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all."

» ...The LORD, however, reaffirms His intents and promises given to the Patriarchs:

Exodus 6:1–9 6:1 But the LORD said to Moses, “Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.”

6:2 God spoke to Moses and said to him, “I am the LORD. 6:3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. 6:4 I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. 6:5 Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. 6:6 Say therefore to the people of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. 6:7 I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. 6:8 I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.’” 6:9 Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.

### 2.2.2 The Plagues (Signs) (7:1-12:36)

» **The Larger Story:** In the cycle of Plagues that follows, The LORD God is showing his Sovereignty and Power over the Pharaoh and the “gods” of Egypt. Pharaoh, who was considered a god-in-the-flesh, was responsible for maintaining *ma’at* - *the order of the universe*. The plagues prove that not only is Pharaoh not in control, but the “gods” themselves are powerless before the LORD-God of Israel.

Cycle 1	Cycle 2	Cycle 3
Nile to Blood	Insect Swarms	Fire and Hail
Frogs	Pestilence	Locusts
Lice/Gnats	Boils	Darkness
<b>Final Plague: Killing of the First Born</b>		

### 2.2.3 Passover (12:1-36; cf. Nu 9)

Exodus 12:14 “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.

Exodus 12:24–27 12:24 You shall observe this rite as a statute for you and for your sons forever. 12:25 And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. 12:26 And when your children say to you, ‘What do you mean by this service?’ 12:27 you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.

#### 2.2.4 Israel leaves Egypt (12:37-51)

Exodus 12:40–42 The time that the people of Israel lived in Egypt was 430 years. 12:41 At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. 12:42 It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.

#### 2.2.5 The Firstborn and the Feast of Unleavened Bread (13:1-16)

#### 2.2.6 Crossing the Red Sea (13:17-15:21)

» **The Larger Story:** The LORD rescues Israel from the Egyptians and destroys their power in the Sea. In response, Moses and the people respond in a song (poetry) that rejoices in the LORD’s finished work, but looks forward to and anticipates His future work (particularly the work of David!!!)

Exodus 15:1–18

Then Moses and the people of Israel sang this song to the LORD, saying,

“I will sing to the LORD,  
for he has triumphed gloriously;  
the horse and his rider he has thrown into the sea.

15:2 The LORD is my strength and my song,  
and he has become my salvation;  
this is my God, and I will praise him,  
my father’s God, and I will exalt him.

- 15:3 The LORD is a man of war;  
the LORD is his name.
- 15:4 “Pharaoh’s chariots and his host he cast into the sea,  
and his chosen officers were sunk in the Red Sea.
- 15:5 The floods covered them;  
they went down into the depths like a stone.
- 15:6 Your right hand, O LORD, glorious in power,  
your right hand, O LORD, shatters the enemy.
- 15:7 In the greatness of your majesty you overthrow your adversaries;  
you send out your fury;  
it consumes them like stubble.
- 15:8 At the blast of your nostrils the waters piled up;  
the floods stood up in a heap;  
the deeps congealed in the heart of the sea.
- 15:9 The enemy said, ‘I will pursue, I will overtake,  
I will divide the spoil, my desire shall have its fill of them.  
I will draw my sword; my hand shall destroy them.’
- 15:10 You blew with your wind;  
the sea covered them;  
they sank like lead in the mighty waters.
- 15:11 “Who is like you, O LORD, among the gods?  
Who is like you, majestic in holiness,  
awesome in glorious deeds, doing wonders?  
15:12 You stretched out your right hand; the earth swallowed them.
- 15:13 “You have led in your steadfast love  
the people whom you have redeemed;  
you have guided them by your strength to your holy abode.
- 15:14 The peoples have heard; they tremble;  
pangs have seized the inhabitants of Philistia.
- 15:15 Now are the chiefs of Edom dismayed;  
trembling seizes the leaders of Moab;  
all the inhabitants of Canaan have melted away.
- 15:16 Terror and dread fall upon them;  
because of the greatness of your arm,

they are still as a stone, till your people, O LORD, pass by,  
till the people pass by whom you have purchased.

15:17 You will bring them in and plant them on your own mountain,  
the place, O LORD, which you have made for your abode,  
the sanctuary, O Lord, which your hands have established.

15:18 The LORD will reign forever and ever.”

“The scope of [this] song ... goes far beyond the event of the crossing of the sea to include the establishment of the city of Jerusalem as the location of the temple (vv. 17–18). There seems to be no doubt that we are to understand Moses’ words as prophetic. As in the other major poetic texts in the Pentateuch — i.e., Abraham (Ge 15:133–14) and Jacob (Ge 49:1–27) before him, and Balaam (Nu 23–24) after him, Moses is here cast in the role of a prophet (cf. Dt 18:15) telling of God’s continued work for his people. Moreover, as with the other poetic texts, Moses’ central concern is with the future King who will reign over God’s eternal kingdom.... This is yet another example of the fact that the Pentateuch as a whole is not merely concerned with God’s work in the past but is also interested in the work of God that lies in the future....

In the poem, God is depicted as one of the judges of Israel: like Samson (Jdg 13–16) delivering the nation from the oppression of the Philistines (Ex 15:14), or like Ehud (Jdg 3:12–31) defeating the leaders of Moab (Ex 15:15). Throughout the poem, however, the picture of God’s great deeds foreshadows most closely that of David, who defeated the chiefs of Edom, Philistia, and Canaan and made Mount Zion the eternal home for the Lord’s sanctuary (v. 17). Curiously enough, many of the poems in the Pentateuch seem to foreshadow events in the life of David as well as to go far beyond him to even greater days in the future (cf. Ge 49:8–12; Nu 24:17–19). In many respects, this Song of Moses resembles the psalm of Asaph (Ps 78), which, after rehearsing God’s great deeds of the past, moves on to describe God’s work through David...” (Sailhamer, pp. 271–272).



## SESSION 8

### The Wilderness and Sinai

#### 2.3 The Wilderness Journey to Sinai (Ex 15:22–19:2)

##### 2.3.1 God's Provision for Israel in the Wilderness (15:22-27)

**Exodus 15:22** Then Moses made Israel set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. 15:23 When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. 15:24 And the people grumbled against Moses, saying, "What shall we drink?" 15:25 And he cried to the LORD, and the LORD showed him a log, and he threw it into the water, and the water became sweet.

There the LORD made for them a statute and a rule, and there he tested them, 15:26 saying, "*If you will diligently listen to the voice of the LORD your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the LORD, your healer.*"

15:27 Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water. (Exodus 15:22–27)

##### 2.3.2 Manna and Quail (16:1-36; cf. Nu 11:4-35)

##### 2.3.3 Water and War (Amalek) in the Desert (17:1-16)

##### 2.3.4 Jethro, Moses' Father-in-law (18:1-27)

#### 2.4 The Sinai Covenant and Its Ratification (Ex 19:1–24:18)

##### 2.4.1 God Meets with Moses (19:1-25)

Exodus 19:1 On the third new moon after the people of Israel had gone out of the land of Egypt, on that day they came into the wilderness of Sinai. 19:2 They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, 19:3 while Moses went up to God. The LORD called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: 19:4 You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. 19:5 Now therefore, *if you will indeed obey my voice and keep my covenant*, you shall be my treasured possession among all peoples, for all the earth is mine; 19:6 and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.”

19:7 So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. 19:8 All the people answered together and said, “All that the LORD has spoken we will do.” And Moses reported the words of the people to the LORD. 19:9 And the LORD said to Moses, “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever.”

When Moses told the words of the people to the LORD, 19:10 the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments 19:11 and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people. 19:12 And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. 19:13 No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.’ When the trumpet sounds a long blast, they shall come up to the mountain.” 19:14 So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. 19:15 And he said to the people, “Be ready for the third day; do not go near a woman.”

19:16 On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. 19:17 Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the moun-

tain. 19:18 Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. 19:19 And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. 19:20 The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

19:21 And the LORD said to Moses, "Go down and warn the people, lest they break through to the LORD to look and many of them perish. 19:22 Also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them." 19:23 And Moses said to the LORD, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, 'Set limits around the mountain and consecrate it.'" 19:24 And the LORD said to him, "Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest he break out against them." 19:25 So Moses went down to the people and told them.

#### 2.4.2 The Ten Words (20:1-17)

<b>Prologue (20:1-2)</b>	
First Commandment (20:3-6): You shall have no other gods	Sixth Commandment (20:14): You shall not commit adultery
Second Commandment (20:7): Do not misuse the name of the Lord your God	Seventh Commandment (20:15): You shall not steal
Third Commandment (20:8-11): Remember the Sabbath day	Eighth Commandment (20:16): You shall not give false testimony
Fourth Commandment (20:12): Honor your father and mother	Ninth Commandment (20:17a): You shall not covet your neighbor's house
Fifth Commandment (20:13): You shall not murder	Tenth Commandment (20:17b): You shall not covet your neighbor's wife, or his manservant or maidservant

### 2.4.3 The Response of the People (20:18-21)

» Why did Israel tremble? Parallel passages Deuteronomy 5.23-29

Deuteronomy 5:22 “These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. 5:23 *And as soon as you heard the voice* out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. 5:24 And you said, ‘Behold, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live.

5:25 *Now therefore why should we die? For this great fire will consume us.* If we hear the voice of the LORD our God any more, we shall die. 5:26 For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived? 5:27 Go near and hear all that the LORD our God will say, and speak to us all that the LORD our God will speak to you, and we will hear and do it.’

5:28 “And the LORD heard your words, when you spoke to me. And the LORD said to me, ‘I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken. 5:29 Oh that they had such a heart as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever!

### 2.4.4 The Book of the Covenant (20:22-23:32)

**Prologue, 20.22-26**

**Laws on Slaves, 21.1-11**

**Laws on Homicide, 21.12-17**

**Laws on Bodily Injuries, 21.18-32**

**Laws on Property Damages, 21.33–22.15**

**Laws on Society, 22.16-31**

**Laws on Justice and Neighborliness, 23.1-9**

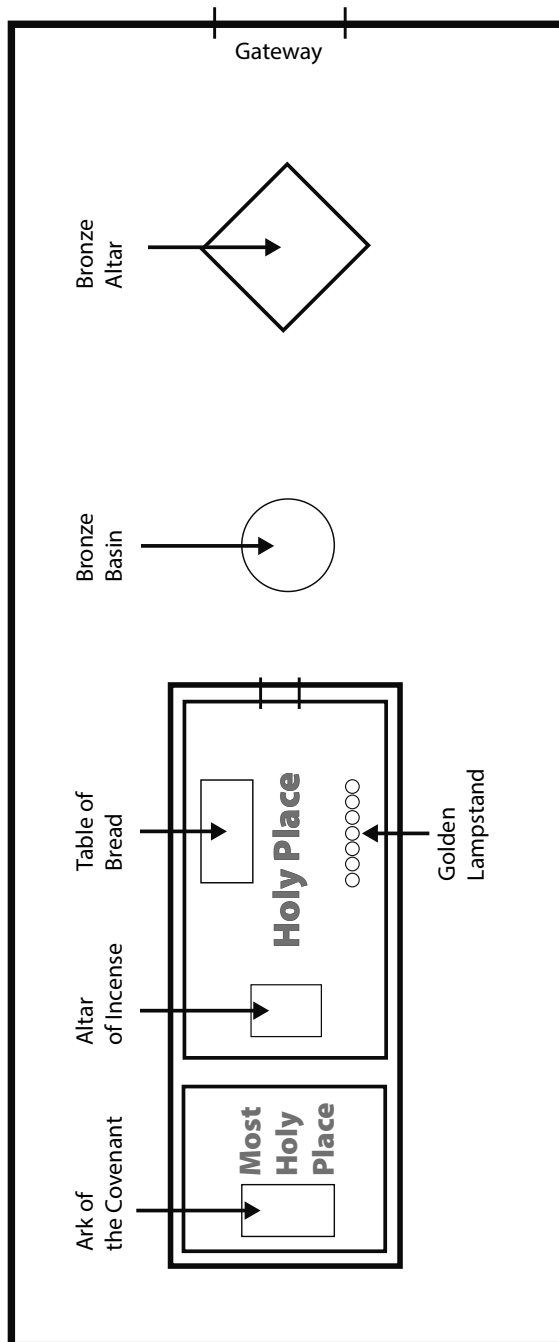
Laws on Sacred Seasons, 23.10-19

Epilogue, 23.20-33

2.4.5 *The Ratification of the Covenant* (Ex 24)

2.5 **Plans for the Tabernacle (Ex 25–31)**

**The Tabernacle**





## SESSION 9

### The Golden Calf and The Tabernacle

#### 2.6 The Golden Calf and Covenant Renewal (Ex 32–34)

##### 2.6.1 Making the Calf (32:1-6)

Exodus 32:1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, “Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, *we do not know what has become of him.*” 32:2 So Aaron said to them, “Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me.” 32:3 So all the people took off the rings of gold that were in their ears and brought them to Aaron. 32:4 And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” 32:5 When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow shall be a feast to the LORD.” 32:6 And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

##### 2.6.2 Moses on the Mountain (32:7-14)

Exodus 32:7 And the LORD said to Moses, “*Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves.*” 32:8 They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” 32:9 And the LORD said to Moses, “**I have seen this people, and behold, it is a stiff-necked people. 32:10 Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you.**”

32:11 But Moses implored the LORD his God and said, "O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? 32:12 *Why should the Egyptians say, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'?* Turn from your burning anger and relent from this disaster against your people. 32:13 **Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'**" 32:14 And the LORD relented from the disaster that he had spoken of bringing on his people.

### 2.6.3 God's Judgment on Israel's Sin (32:15-35)

Exodus 32:15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. 32:16 The tablets were the work of God, and the writing was the writing of God, engraved on the tablets. 32:17 When Joshua heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp." 32:18 But he said, "It is not the sound of shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear." 32:19 And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. 32:20 He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it.

32:21 And Moses said to Aaron, "What did this people do to you that you have brought such a great sin upon them?" 32:22 And Aaron said, "Let not the anger of my lord burn hot. You know the people, that they are set on evil. 32:23 For they said to me, 'Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' 32:24 So I said to them, 'Let any who have gold take it off.' So they gave it to me, and I threw it into the fire, and out came this calf."

32:25 And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), 32:26 then Moses stood in the gate of the camp and said, "Who is on the LORD's side? Come to me." And



all the sons of Levi gathered around him. 32:27 And he said to them, “Thus says the LORD God of Israel, ‘Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.’” 32:28 And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell. 32:29 And Moses said, “*Today you have been ordained for the service of the LORD, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day.*”

» The Levites become the “guardians” of God’s tabernacle/temple.

32:30 The next day Moses said to the people, “You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin.” 32:31 So Moses returned to the LORD and said, “Alas, this people has sinned a great sin. They have made for themselves gods of gold. 32:32 But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.” 32:33 But the LORD said to Moses, “Whoever has sinned against me, I will blot out of my book. 32:34 But now go, lead the people to the place about which I have spoken to you; *behold, my angel shall go before you.* Nevertheless, in the day when I visit, I will visit their sin upon them.”

32:35 Then the LORD sent a plague on the people, because they made the calf, the one that Aaron made.

#### 2.6.4 The Angel (33:1-6)

Exodus 33:1 The LORD said to Moses, “Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring I will give it.’ 33:2 I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. 33:3 **Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.**”

» Compare this with the earlier teaching on the angel in Exodus 23:

Exodus 23:20 “Behold, I send an angel before you to **guard you on the way** and to bring you to the place that I have prepared. 23:21 Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon

your transgression, for my name is in him. 23:22 “But if you carefully obey his voice and do all that I say, ***then I will be an enemy to your enemies and an adversary to your adversaries.***

» Now the threat is that because of the people’s sin, the LORD would break out against them. Now the Angel would lead in order to protect the people of Israel from being destroyed by the LORD!

33:4 *When the people heard this disastrous word, they mourned, and no one put on his ornaments.* 33:5 For the LORD had said to Moses, “Say to the people of Israel, ‘You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you.’” 33:6 Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.

#### 2.6.5 Tent of Meeting (33:7-11)

Exodus 33:7 Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp. 33:8 Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. 33:9 When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD would speak with Moses. 33:10 And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. 33:11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

#### 2.6.6 Moses and the Glory of the Lord (33:12-23)

Exodus 33:12 Moses said to the LORD, “See, you say to me, ‘Bring up this people,’ but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ 33:13 ***Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight.*** Consider too that this nation is your people.” 33:14 And he said, “My presence will go with you, and I will give you rest.” 33:15 And he said to him, “If your presence will not go with

me, do not bring us up from here. 33:16 For how shall it be known that I have found favor in your sight, I and your people? *Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?*”

33:17 And the LORD said to Moses, “This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name.” 33:18 Moses said, “Please show me your glory.” 33:19 And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The LORD.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 33:20 But,” he said, “you cannot see my face, for man shall not see me and live.” 33:21 And the LORD said, “Behold, there is a place by me where you shall stand on the rock, 33:22 and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. 33:23 Then I will take away my hand, and you shall see my back, but my face shall not be seen.”

#### 2.6.7 Stone Tablets (34:1-28)

Exodus 34:1 The LORD said to Moses, “Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke. 34:2 Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. 34:3 No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain.” 34:4 So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tablets of stone. 34:5 The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. 34:6 The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 34:7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.” 34:8 And Moses quickly bowed his head toward the earth and worshiped. 34:9 And he said, “If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance.”

34:10 And he said, ***“Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the LORD, for it is an awesome thing that I will do with you.”***

34:11 “Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. 34:12 Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. 34:13 You shall tear down their altars and break their pillars and cut down their Asherim 34:14 (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), 34:15 lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, 34:16 and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.

- » The Lord here gives Moses another set of Ten Words to replace the others that Moses broke. Note however, that the content of these is different from the first, yet they expand upon the already given Covenant Code of 23:13-19.

1. Prohibition of Idolatry (34:11-17)	6. The Feast of Ingathering (34:21b)
2. The Feast of Unleaved Bread (34:18)	7. Prohibition of leaven in the blood sacrifices (34:25a)
3. Dedication and Redemption of the Firstborn (34:19-20)	8. Prohibition of preserving the Passover sacrifice (34:25b)
4. The Sabbath (34:20)	9. Giving the Best of First Fruits (34:26a)
5. The Feast of Weeks (34:21a)	10. Prohibition of boiling a kid in its mothers milk (34:26b)

34:27 And the LORD said to Moses, *“Write these words, for in accordance with these words I have made a covenant with you and with Israel.”* 34:28 So he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

### 2.6.8 The Glory on the Face of Moses (34:29-35)

Exodus 34:29 When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.

- 34:30 Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, *and they were afraid to come near him*. 34:31 But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. 34:32 Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai. 34:33 And when Moses had finished speaking with them, he put a veil over his face.
- 34:34 Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, 34:35 the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

## 2.7 **Tabernacle Building and Dedication (Ex 35–40)**

- 2.7.1 The Sabbath (35:1-3)
- 2.7.2 Materials for the Tabernacle (35:4-29)
- 2.7.3 The Workers: Bezalel and Oholiab (35:30-36:1)
- 2.7.4 Response of the People (36:2-7)
- 2.7.5 Construction of the Tabernacle (36:8-38)
- 2.7.6 Ark (37:1-9)
- 2.7.7 Table (37:10-16)
- 2.7.8 Lampstand (37:17-24)
- 2.7.9 Altar of Incense, Anointing Oil, and Incense (37:25-29)
- 2.7.10 Altar of Burnt Offering (38:1-7)
- 2.7.11 Basin for Washing (38:8)
- 2.7.12 Courtyard (38:9-20)
- 2.7.13 Atonement Money (38:21-31)

2.7.14 The Priestly Garments (39:1 -31)

2.7.15 Moses Inspects the Tabernacle (39:32-43)

2.7.16 Setting up the Tabernacle (40:1 -33)

2.7.17 The Glory of the Lord (40:34-38; cf. Ex 13:21-22; Nu 9:15-23)

Exodus 40:34 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. 40:35 And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. 40:36 Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. 40:37 But if the cloud was not taken up, then they did not set out till the day that it was taken up. 40:38 For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

## 2.8 Sideline: The Tabernacle and The Larger Story

“In the tabernacle-temple complex, the holy god lived among his chosen people. The special arrangements of the dwelling (e.g., The Holy of Holies, outer court, etc.) Were not intended to exclude God from His people but to safeguard their approach to this holy God, that is, an approach through the blood of the atonement sacrifice. This theology of the tabernacle-temple complex is the basis of the NT teaching that the individual believer is the temple of the Holy Spirit (1 Co 6:16) and that the blood of Christ is the means whereby the believer’s heart is made approachable to the holy god (Heb 9:25-26). (Sailhamer, PaN, 298)

- » The Tabernacle (and later the Temple) was based on the “plan” or “pattern that God showed Moses on the mountain (see Ex 25:9, 40; also 1 Ch 28:11-12, 18-19. When speaking about this, the writer of Hebrews says that the earthly tabernacle/temple was “a copy and shadow of the heavenly things” (8:5). When speaking about the sacrifice of Christ, he goes on to say:

Hebrews 9:23–24 Thus it was necessary for *the copies of the heavenly things* to be purified with these rites (animal sacrifices), but the heavenly things themselves with better sacrifices than these. 9:24 For Christ has entered, not into holy places made with hands, *which are copies of the true things*, but into heaven itself, now to

appear in the presence of God on our behalf.

- » The instructions for the building of the Tabernacle parallel the creation account, "Thus the tabernacle is portrayed as a reconstruction of God's good creation." (PaN, 299)

>>There are **Seven Acts of Creation**, marked out by "And God said..." (Gen 1:3, 6, 9, 14, 20,24, 26)

>>There are **Seven Acts of Construction** marked out by "And The LORD said..." (Ex 25:1; 30:11, 17, 22, 34; 31:1, 12)

Similar descriptions in both:

- \*Each contain pure gold - Gen 2:12a; Ex 25:3
- \*Each contain precious jewels - Gen 2:12b; Ex 25:7
- \*Each are guarded by Cherubim - Gen 3:24; Ex 25:18
- \*Each conclude with a Sabbath (Rest) - Gen 2:1-3; Ex 3:12-18
- \*Each are followed by a Rebellion Story - Gen 3; Ex 32





# SESSION 10

## Defilement and Consecration

### 3 LEVITICUS

» **The Larger Story:** In Leviticus, the Lord continues the giving of Laws which focus on atonement, cleansing, restoration and acceptable worship. Now central to the life of the people, the Priesthood would mediate and ensure that Yahweh's holiness was protected from the defilements of the people, thus ensuring God's presence among them.

» All the Laws given in Leviticus are given to address the failures of Israel and the Priesthood and to regulate their life before the LORD who is holy.

» **Sideline: What is Law?**

\* Law is more than mere commandment.

Three Aspects of Law:

1. Command / Prohibition
2. General application to a whole class of people
3. Penalty

» The Lord's Divine Law is given to protect the Holiness of God from the sin of the People (see Leviticus 4)

#### 3.1 The Offerings And Sacrifices (1-7)

##### 3.1.1 Manual of Sacrifices for the People (1:1-6:7)

- **Burnt Offering** (1:3-17) \*This offering was the primary worship and atoning offering
- Grain Offering (2:1-16)

- Peace Offering (3:1-17)
- Sin Offering (4:1-5:13)
- Guilt Offering (5:14-6:7 [MT 5:14-26])

### 3.1.2 Manual of Sacrifices for Priesthood (6:8-7:38)

- Burnt Offering (6:8-13)
- Grain Offering (6:14-23)
- Sin Offering (6:24-30)
- Guilt Offering (7:1-10)
- Peace Offering (7:11-38)

## 3.2 Consecration of the Priests (8:1-9:24)

## 3.3 The Failure of the Priesthood (The Death of Nadab and Abihu) (10:1 -20)

» This chapter raises the issue of Holy / Profane and Clean / Unclean. In the simplest usage (though these are complex concepts) that which is *Holy* is set apart for the use of the LORD. That which is *profane* is common. That which is *clean* is acceptable to be used in worship of the LORD, that which is *unclean* is not.

## 3.4 Laws Regulating the Failure of the Priests (11:1-15:33)

3.4.1 Regulations Concerning Animals, Birds, Water  
Creatures, and Creeping Things (11:1-46)

3.4.2 Purification Relating to Childbirth (12:1-8)

3.4.3 Regulations Relating to Skin Diseases (13:1-14:57)

3.4.4 Discharges Causing Uncleanness (15:1-33)

## 3.5 The Day of Atonement (16:1-34)

Leviticus 16:1 The LORD spoke to Moses after the death of the two sons of Aaron, when they drew near before the LORD and died, 16:2 and the LORD said to Moses, "Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. 16:3 But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. 16:4 He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. 16:5 And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

16:6 "Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. 16:7 Then he shall take the two goats and set them before the LORD at the entrance of the tent of meeting. 16:8 And Aaron shall cast lots over the two goats, one lot for the LORD and the other lot for Azazel. 16:9 And Aaron shall present the goat on which the lot fell for the LORD and use it as a sin offering, 16:10 but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel.

» For a good treatment of the background of this passage see <http://www.koinoniablog.net/2009/03/azazel-and-the-scapegoat.html>

16:11 "Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall kill the bull as a sin offering for himself. 16:12 And he shall take a censer full of coals of fire from the altar before the LORD, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil 16:13 and put the incense on the fire before the LORD, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die. 16:14 *And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.*

16:15 "Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. 16:16 **Thus**

*he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins.* And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses. 16:17 No one may be in the tent of meeting from the time he enters to make atonement in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. 16:18 *Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.* 16:19 **And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.**

16:20 “And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. 16:21 And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. 16:22 The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.

16:23 “Then Aaron shall come into the tent of meeting and shall take off the linen garments that he put on when he went into the Holy Place and shall leave them there. 16:24 And he shall bathe his body in water in a holy place and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people. 16:25 And the fat of the sin offering he shall burn on the altar. 16:26 And he who lets the goat go to Azazel shall wash his clothes and bathe his body in water, and afterward he may come into the camp. 16:27 And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. Their skin and their flesh and their dung shall be burned up with fire. 16:28 And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

16:29 “And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you. 16:30 For on this day shall atone-

ment be made for you to cleanse you. You shall be clean before the LORD from all your sins. 16:31 It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. 16:32 And the priest who is anointed and consecrated as priest in his father's place shall make atonement, wearing the holy linen garments. 16:33 He shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. 16:34 And this shall be a statute forever for you, that atonement may be made for the people of Israel once in the year because of all their sins." And Aaron did as the LORD commanded Moses.

### 3.6 **Commandments addressing the Failure of the People THE HOLINESS CODE (17:1-22:33)**

Leviticus 17:7 So they shall no more sacrifice their sacrifices to goat demons, after whom they whore. This shall be a statute forever for them throughout their generations.

» All of the Laws in this section (The Holiness Code) deal with keeping the people free of the defilements of the perversions of the nations.

### 3.7 **The Calendar of the Religious Seasons (23:1-24:23)**

» See Chart at the end of this section.

### 3.8 **The Sabbath and Jubilee Years (25:1-55)**

3.8.1 Sabbath Year (25:1-7)

3.8.2 Jubilee Year (25:8-55)

### 3.9 **Final Conditions of the Covenant (26:1-46)**

3.9.1 Introduction (26:1-2)

3.9.2 General Statement of Purpose (26:3-13)

3.9.3 Warning of Results of Disobedience (26:14-39)

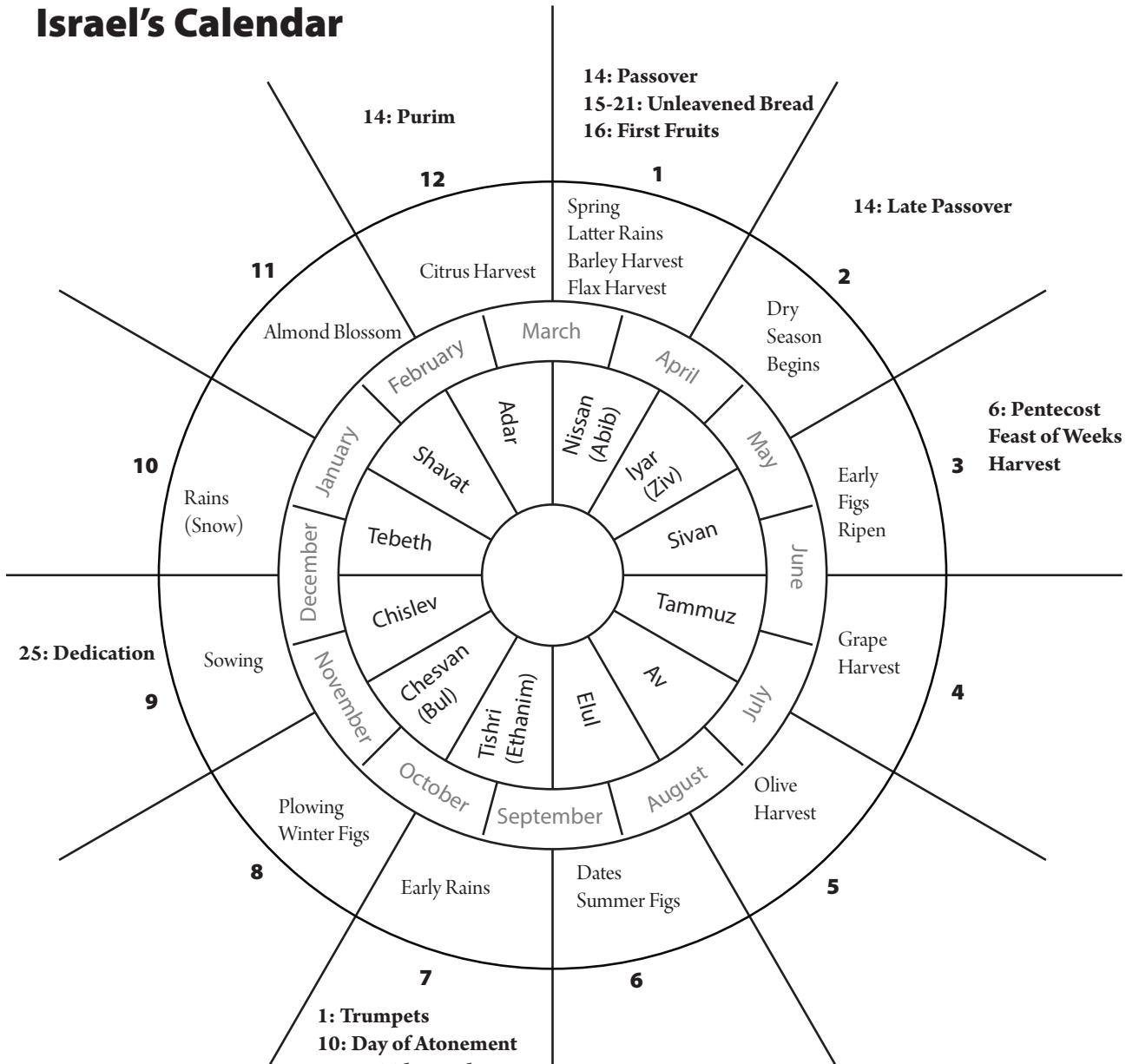
3.9.4 Hope for the Future (26:40-45)

Leviticus 26:40 But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, 26:41 so that I walked contrary to them and brought them into the land of their enemies—if then their uncircumcised heart is humbled and they make amends for their iniquity, 26:42 **then I will remember** my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land. 26:43 But the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes. 26:44 *Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the LORD their God.* 26:45 **But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.”**

26:46 These are the statutes and rules and laws that the LORD made between himself and the people of Israel through Moses on Mount Sinai.

### 3.9.5 The Ten Commandments for Vows and Tithes (27:1-34)

# Israel's Calendar





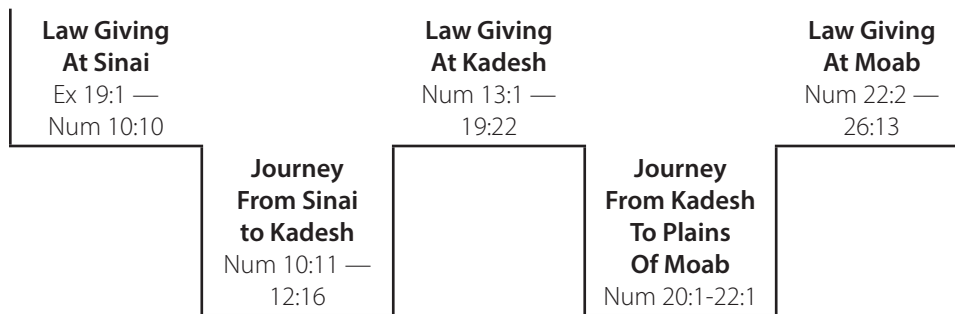


## SESSION 11

### Falling Further into Faithlessness

#### 4 Numbers

» The Structure of Numbers in the Big Picture:



» The order of the material in the book is not strictly chronological:

#### 2nd Year

1st Month  
Num 7:1

14th  
Num 9:1

2nd Month  
Num 1:1

“...Numbers 1:1 situates the events of the book on the first day of the second month of the second year after the Exodus from Egypt. Numbers 7:1 reverts back to the time of the setting up of the Tabernacle, that is, the first day of the first month of the second year (Ex 40:17). In Numbers 9:1-5 however, the time period of the material is that of the Passover celebration on the fourteenth day of the first month of the second year. Thus the arrangement of the book is as much topical as it is chronological.” (Sailhamer, 370).

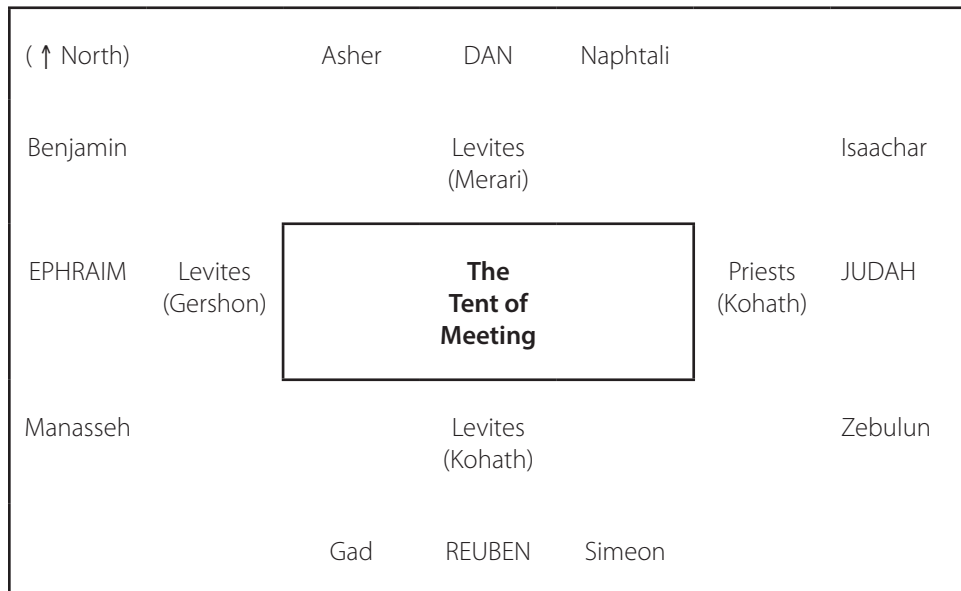
» The book can be divided into two major sections: 1-14 and the events leading up to the failure of Israel before the Amalekites and 15-36 and the aftermath of the failure.

#### 4.1 The Completion of Israel’s Stay and Sinai and

## preparations to move on (Numbers 1:1-10:11)

### 4.1.1 The Census And Organization Of The People (1:1-2:34)

» Israel in Camp:



» Israel on March:

Asher DAN Naphtali	Benjamin EPHRAIM Manasseh	Tent Of Meeting	Gad REUBEN Simeon	Issachar <b>JUDAH</b> Zebulun
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### 4.1.2 The Appointment of the Levites (3:1-4:49)

» The following explains the function of the Levites:

#### Excursus: The Priests and the Levites

As descendants of the twelve sons of Jacob, the Israelites divided naturally into twelve tribal units. Because both of Joseph's sons, Ephraim and Manasseh, were given equal status (Ge 48:5), the number of tribes became thirteen. The number of tribal units was kept at twelve, however, by giving one tribe, the descendants of Levi, a special status among the other tribes. They were to be the mediators, set apart for holy work and worship at the tabernacle. Out of this selection of the tribe of Levi, three priestly groups were created within the covenant nation: the Levites, the priests, and the high priest.

In general, one may describe the duties of the Levites, together with that of the priests, as "performing the service of the sanctuary" (Nu 1:53).

The distinction between the Levites (all descendants of Levi) and the priests (only the descendants of Aaron) was based on the responsibilities given to each group. The priests were responsible for serving at the altar (18:7). The Levites were to attend to the general care of the tabernacle (3:25-39).

The clearest example of the distinction between the Levites and the priests can be seen in the narrative of Korah's rebellion (Nu 16). Korah (the son of Izhar and thus not of the house of Aaron, the son of Amram) was unwilling to accept the limitations of the Levites. He objected to the Aaronic priesthood's special privileges on the grounds that, in his opinion, the whole congregation was holy, not just the Aaronic priests (v. 3). But God demonstrated that even the Levites were to be considered "laymen" (v. 40 [MT 17:5]) in comparison to the special role of the priests from the house of Aaron.

The specific duties of the three Levitical families are outlined in Numbers 4. This passage gives only the duties of the Levites during the wilderness period. The book of Deuteronomy, however, describes the duties of the priests and Levites for the time period after the conquest of the land. At that time there would not have been as great a need for transporting the tabernacle; thus Deuteronomy lays less stress on the distinction between the Levites and the priests.

The priesthood was the strict prerogative of the house of Aaron (Nu 3:10; 16:1-50 [MT 16:1-17:15]). In the narrative of Korah's rebellion (Nu 16), God demonstrated his choice of Aaron's house by causing his staff, and not the others, to blossom and sprout ripe almonds (17:8 [MT 23]).

The duty of the priests was to represent the people before the Lord (Dt 18:5) in the sanctuary. This responsibility is distinct from that of the prophets, who represented the Lord to the people (Dt 18:9). As representatives of the people before Yahweh, the priests were to "carry the guilt of the people" (Nu 18:1). They were to do this by carrying out their duties as prescribed in the Law (Torah).

A second and equally important duty of the priests was to instruct and interpret the laws given by Moses (Lev 10:11; cf. Mai 2:7).

The specific duties of the high priest related primarily to the Day of Atonement (Lev 16) and the use of the Urim and Thummim (Ex 28:30; Lev 8:8). Though we know very little from the biblical text about the purpose and use of the Urim and Thummim (the words in Hebrew mean "lights and perfections"), it appears that they were used as a way of determining the will of God for the people (see Isa 28:6: "When Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by prophets").

Leviticus 16 describes in detail the role of the high priest on the Day of Atonement. On that day he represented in the sanctuary before the Lord not only the priesthood but also all the people: "And he shall make atonement for the holy place, because of the impurities of the sons of Israel, and because of

their transgressions, in regard to all their sins. . . . Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel, and all their transgressions in regard to all their sins. . . . He shall make atonement for the priests and for all the people of the assembly” (Lev 16:16-21). (John Sailhamer, *The Pentateuch as Narrative*, 374-75)

#### 4.1.3 The Holiness Required of The People (5:1-6:27)

##### **The Purity of the Camp (5:1-4)**

##### **Treachery Against Others and God (5:5-10)**

- » This text links treachery (sin) against our “neighbors” with sin against the Lord; wrongs committed against God’s people are wrongs committed against the LORD. Thus, if restitution plus a penalty (a fifth added to it) cannot be made with the person wronged (or a close family member), the restitution went to the Priesthood.

##### **The Law of Jealousy (5:11 -31)**

##### **The Nazirite (6:1-21)**

- » The regulations relating to the Nazirite vow show that even the common people can devote themselves entirely to the LORD, a status that is second only to the Priesthood.

##### **Priestly Blessing (6:22-27)**

Numbers 6:22 The LORD spoke to Moses, saying, 6:23 “Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them, 6:24 The LORD bless you and keep you; 6:25 the LORD make his face to shine upon you and be gracious to you; 6:26 the LORD lift up his countenance upon you and give you peace. 6:27 “So shall they put my name upon the people of Israel, and I will bless them.”

#### 4.1.4 Dedication Of The Tabernacle (7:1-9:23)

##### **Dedication of the Altar (7:1-89)**

##### **Lighting the Golden Lampstand (8:1-4)**

##### **Dedication of the Levites (8:5-26)**

##### **Passover (9:1-14)**

### God's Leading in the Wilderness (9:15-23)

- » In this brief section, Moses wants to emphasize that the people were starting well. After the giving of the Law, the people were responding and obeying the Lord's instruction (Moses mentions this seven times in this short section).

## 4.2 Israel Leaves Sinai (Numbers 10:1-12:16)

### 4.2.1 Silver Trumpets (10:1-10)

“To this point in the narrative, at least, all seemed to be working well. As the narrative continues to unfold, however, it becomes apparent that the giving of the Law had not resulted in any fundamental change in the ways of the people. What lay ahead was not an unsullied path to the Promised Land but a progressively worsening series of failures - both of the people and of their leaders. *Something more than the Law was needed if the people were to follow God's will.*" (Sailhamer, PaN, 381 emphasis mine)

### 4.2.2 Departure from Sinai (10:11-36)

### 4.2.3 Fire from the Lord (11:1-3)

- » This brief encounter parallels the Lord's anger with Moses over not circumcising his son (Exodus 4:24-26). In that case, Zipporah intercedes and stayed the Lord's wrath, in this case Moses intercedes and stays the Lord's wrath. Both of these stories forebode that things will not go well in the days to come.

### 4.2.4 Manna and the Spirit of God (11:4-35)

- » This rather complex section focuses on the grumbling of the people and the weakening of Moses leadership.

Numbers 11:10 Moses heard the people weeping throughout their clans, everyone at the door of his tent. And the anger of the LORD blazed hotly, and Moses was displeased. 11:11 Moses said to the LORD, "Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? 11:12 Did I conceive all this people? Did I give them birth, that you should say to me, 'Carry them in your bosom, as a nurse carries a nursing child,' to the land that you swore to give their fathers? 11:13 Where am I to get meat to give to all this people? For they weep before me and say, 'Give

us meat, that we may eat.' 11:14 I am not able to carry all this people alone; the burden is too heavy for me. 11:15 If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness."

- » The LORD now gives Moses elders with a measure of the Spirit to help him lead the people.

11:16 Then the LORD said to Moses, "Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. 11:17 And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it yourself alone."

- » Moses expresses the hope that would eventually solidify in the New Covenant:

Numbers 11:29 But Moses said to him (Joshua), "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!" 11:30 And Moses and the elders of Israel returned to the camp."

#### 4.2.5 Miriam and Aaron Oppose Moses (12:1-16)

- » In this section, Moses' unique leadership is affirmed. These incidents parallel the authentication of Moses before Pharaoh earlier in Exodus by means of the signs of **leprosy** (Exodus 4:6; Numbers 12:10) and **snakes** (Exodus 4:3; Numbers 21:6)

### 4.3 The Rebellion Of The First Generation (13:1-14:45)

- » This long section illustrates and emphasizes one of the major themes of the Bible: The unchangeable faithfulness of the covenant keeping God and the continual unfaithfulness of humanity.
- » In the **Larger Structure**, the failure of the people here in Numbers 13-14 is followed in chapters 15-19 with a long section of Laws. This is the same narrative flow that we have seen before in the Sinai narrative and in the sin of Nadab and Abihu. The people sin and more laws are given. Paul addresses this general issue when he says,

Galatians 3:19 Why then the law? *It was added because of transgressions*, until the offspring (seed) should come to whom the promise had been made, and it was

put in place through angels by an intermediary. 3:20 (Now an intermediary implies more than one, but God is one.)

3:21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. 3:22 *But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.* 3:23 *Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed."*

4.3.1 Spying Out the Land of Canaan (13:1-25)

4.3.2 Report of the Spies (13:26-33)

4.3.3 Unbelief of the People (14:1-12)

Numbers 14:11 And the LORD said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? 14:12 I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they."

“The people certainly failed in many aspects, but the writer points specifically to, and takes great care to draw out, their failure to believe God. Thus this passage intends to show that the people failed to inherit the Promised Land and hence died in the wilderness without inheriting the blessing, not so much for a specific act of disobedience or for fear of the battles that lay ahead, but rather for the simple fact of their unbelief. They failed to trust God.” (Sailhamer, 388)

4.3.4 Moses' Intercession (14:13-19)

4.3.5 The People Are Judged (14:20-38)

» Although the Lord relents from destroying the Nation, the consequences of their Faith-less-ness was severe: that generation who had seen the glory of the Lord's deliverance so far would die wandering in the Wilderness for forty years. Only Joshua and Caleb are spared because of their faith in the Lord.

4.3.6 Presumption of the People (14:39-45)

» Foolishly the people try to enter the land (contrary to the Lord's command in Numbers 14:25) and take it by their own power. They are defeated and pursued by the Canaanites. This whole episode

highlights another theme: *seeking to gain the blessings of God by human might apart from His presence and provision.*

#### 4.4 **Laws Addressing the Failure of the People (15:1-19:22)**

##### 4.4.1 **Seven Laws (15:1-36)**

- » At the end of this section, there is the issue of a man who is found guilty of gathering wood on the Sabbath and thus working. Moses inquires of the Lord as to what must be done with the man. There are three other places in the Pentateuch that a matter is taken before the Lord for instruction: Leviticus 24:10 and the case of the Egyptian blasphemer, Numbers 9:7-8 and the issue of celebrating the Passover, and Numbers 27:1-11 and the case of Zelophod's daughters and the right of inheritance. "The purpose of these narratives is to show that God's will is not expressed in a once-for-all way. In Israel's ongoing relationship with God, He continued to make His will known to them, and they continued to play a part in the process (administering the law). (Sailhamer, 390).

##### 4.4.2 **Tassels (15:37-41)**

- » This section shows that there is no area of life that is too small or insignificant to be the object of *Torah* - Divine Instruction. These points of minutiae in everyday life were to serve to remind Israel that every aspect of life was to be lived by trusting in the LORD.

##### 4.4.3 **Korah's Rebellion and Reaffirmation (16:1-18:32)**

- » Korah leads rebellion among the Levites, seeking to usurp the priesthood and Moses and Aaron. The LORD desires to consume the congregation (again!) But Moses intercedes again. Korah and his company of rebels are consumed by the earth as a sign of the LORD's judgment. The people turn on Moses and Aaron and 14,700 more are killed in a plague sent by the Lord before Aaron's intercession stops the plague. Then in 17 and 18 Moses and Aaron are vindicated by the Lord with Aaron's budding staff and a reaffirmation of Aaronic Priesthood.

##### 4.4.4 **Water of Cleansing (19:1 -22)**

- » The ritual of the Red Heifer sacrifice which was used to produce the water of cleansing deals with the issues of death as the ultimate corruption of God's good creation. This episode harkens back to the Golden Calf incident where Moses ground the calf to dust, put it in water and had the people drink it (Exodus 32:20).



## SESSION 12

### From Kadesh to Canaan

#### 4.5 Travel From Kadesh To The Border Of Canaan (20:1-21:35)

##### 4.5.1 Death of Miriam and Water from the Rock (20:1-13)

Numbers 20:2 Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron. 20:3 And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD! 20:4 Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? 20:5 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." 20:6 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, 20:7 and the LORD spoke to Moses, saying, 20:8 "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." 20:9 And Moses took the staff from before the LORD, as he commanded him.

20:10 Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?" 20:11 And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock. 20:12 And the LORD said to Moses and Aaron, "*Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.*" 20:13 These are the waters of Meribah, where the people of Israel quarreled with the LORD, and through them he showed himself holy."

4.5.2 Edom Denies Israel Passage (20:14-21)

4.5.3 Death of Aaron (20:22-29)

4.5.4 Arad (Hormah) Destroyed (21:1-3)

4.5.5 The Bronze Serpent (21:4-9)

4.5.6 Journey to Moab (21:10-20)

4.5.7 Defeat of Sihon (21:21-32; cf. Dt 2:24-37)

4.5.8 The Defeat of Og (21:33-35; cf. Dt 3:1-11)

#### 4.6 **Balak and Balaam (22:1-24:25)**

» **The Larger Story:** Frustrating the attempt of the Balak of Moab (representing the nations) to curse Israel, Yahweh inspires the prophet Balaam to proclaim future blessing upon Israel again establishing that Israel would be blessed and all the nations blessed through the “seed” of Abraham.

4.6.1 Balak Summons Balaam (22:1-21)

4.6.2 Balaam’s Donkey and the Angel (22:22-41)

4.6.3 Balaam’s First Oracle (23:1-12)

» The Balaam Oracles recall several of the prophetic themes stated earlier in the Book of Moses:

“He crouched, he lay down like a lion and like a lioness; who will rouse him up? Blessed are those who bless you, and cursed are those who curse you.” (Numbers 24:9) quotes Jacob’s words in Genesis 49:9: “Judah is a lion’s cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?” (Genesis 49:9). This verse also touches on the promise to Abraham (Genesis 12:3) and Isaac (Genesis 27:29) - the blessing and the curse.

“...a star shall come out of Jacob, and a scepter shall rise out of Israel; *he shall crush the forehead* of Moab and break down all the sons of Sheth.” (Numbers 24:17) alludes to the “striking of the head of the serpent” in Genesis 3:16.

## 4.6.4 Balaam's Second Oracle (23:13-30)

## 4.6.5 Balaam's Third Oracle (24:1-14)

- » Moses groups the first three oracles of Balaam as a unit and makes verbal and linguistic ties to the earlier story of Pharaoh:

<b>Pharaoh</b>	<b>Balak (Balaam)</b>
King of powerful nation, threatening Israel's entering the land (Ex 1:10)	King of powerful nation, threatening Israel's entering the land (Num 22:6)
God's promises are being fulfilled and so Israel poses a threat because of great increase in numbers (Ex 1:9)	God's promises are being fulfilled and so Israel poses a threat because of great increase in numbers (Num 22:6)
Made three attempts to counteract the blessing but is thwarted by God so that Israel is blessed :	Made three attempts to counteract the blessing but is thwarted by God so that Israel is blessed :
1. Israel is oppressed by slave masters but they increase all the more (Ex 1:11-14)	1. Balaam looks at the <b>increase</b> of Israel and says how can I curse those whom God has clearly blessed? The Curse is turned to blessing (Numbers 23:1-12)
2. Midwives commanded to kill the male children, but the Israelite women are "too strong..." (Ex 1:15-21)	2. Balaam says the people have the <b>strength</b> of a wild ox. Curse turned to blessing (Num 23:13-26)
3. Every Male child to be drowned in the Nile (Ex 1:22)	3. Balaam says Israel is a well <b>watered</b> garden along the banks of a river. Curse turned to blessing (Num 23:27-24:11)
After third attempt to thwart, announcement of birth of deliverer (Ex 2:1-10)	After third attempt to thwart, announcement of birth of deliverer (Num 24:12-25)

## 4.6.6 Balaam's Fourth Oracle (24:15-25)

Numbers 24:15 And he took up his discourse and said, "The oracle of Balaam the son of Beor, the oracle of the man whose eye is opened, 24:16 the oracle of him who hears the words of God, and knows the knowledge of the Most High, who sees the vision of the Almighty, falling down with his eyes uncovered: 24:17 I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. 24:18 Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly. 24:19 And one from Jacob shall exercise dominion and destroy the survivors of cities!"

24:20 Then he looked on Amalek and took up his discourse and said, "Amalek was the first among the nations, but its end is utter destruction."

24:21 And he looked on the Kenite, and took up his discourse and said, "Enduring is your dwelling place, and your nest is set in the rock. 24:22 Nevertheless, Kain shall be burned when Asshur takes you away captive."

24:23 And he took up his discourse and said, "Alas, who shall live when God does this?"

24:24 But ships shall come from Kittim and shall afflict Asshur and Eber; and he too shall come to utter destruction."

24:25 Then Balaam rose and went back to his place. And Balak also went his way."

#### 4.7 **The Establishment Of New Leadership In Israel: The Priests And The Prophet (25:1-27:23)**

- » In this epilogue to the poetic section of Balaam's oracles (see pages 2 and 3 of these notes for an explanation), Israel's sin at Baal Peor once again threatened the fulfillment of the promises, since it placed Israel under the very curse that Balaam could not Pronounce. Phineas intervenes and stays God's wrath. Once again, Israel is saved by an intercessor thus prefiguring their future.

##### 4.7.1 **The Failure of the Old Leaders: Moab Seduces Israel (25:1 -18)**

Numbers 25:1 While Israel lived in Shittim, the people began to whore with the daughters of Moab. 25:2 These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. 25:3 So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel..."

Numbers 25:10 And the LORD said to Moses, 25:11 "Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that *he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy.* 25:12 Therefore say, 'Behold, I give to him my covenant of peace, 25:13 and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.'" (Numbers 25:10–13)

##### 4.7.2 **Second Census (26:1-65)**

- 4.7.3 Zelophehad's Daughters (27:1-11)
- 4.7.4 Joshua Appointed Successor to Moses (27:12-23)
- 4.8 **Regular Celebrations (28:1-29:40)**
  - 4.8.1 Daily Offerings (28:1-8)
  - 4.8.2 Sabbath Offerings (28:9-10)
  - 4.8.3 Monthly Offerings (28:11-15)
  - 4.8.4 Yearly Celebrations (28:16-29:40)
- 4.9 **Vows For Men And Women (30:1-16)**
- 4.10 **Battle With The Midianites (31:1-54)**
- 4.11 **The Transjordan Tribes (32:1-42)**
- 4.12 **Israel's Camps In The Wilderness (33:1-49)**

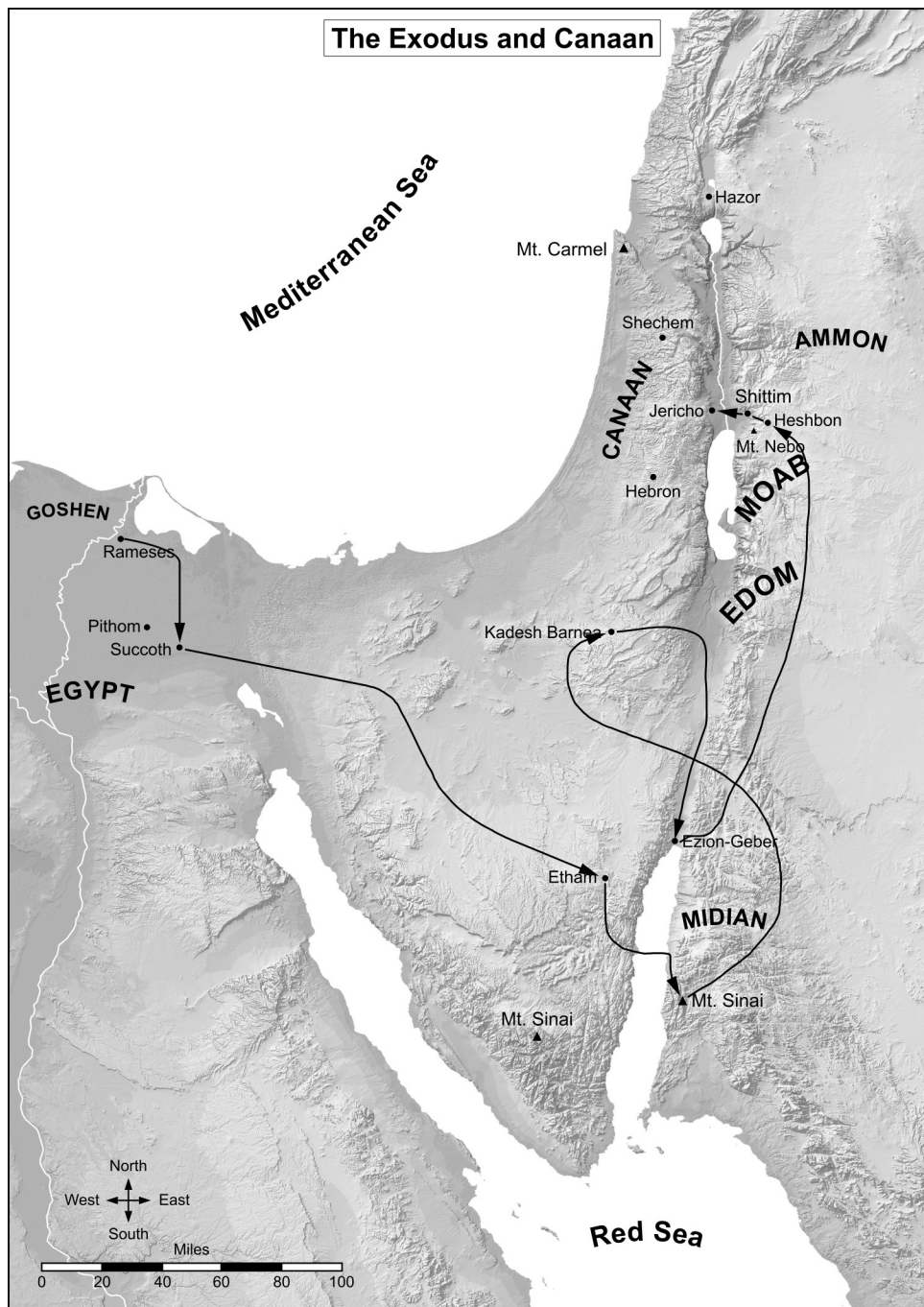
📖 A list of Israel's camping sites during their forty years in the wilderness summarized the great obstacles Yahweh had overcome as encouragement that He would help them in the coming Conquest. Experiences on the journeys from Sinai to Kadesh, and Kadesh to the plains of Moab (11–12; 20–21) *echo those on the journey from the Red Sea to Sinai* (Ex. 13–19). The events and law giving in the plains of Moab parallel those at Sinai (Nu. 22–30; Ex. 19–Nu. 10). The reluctance of the tribes of Reuben and Gad to enter the promised land is compared to the spies discouraging the people at Kadesh (Nu. 32; 13–14). (Allman, Keynote presentation)

- 4.13 **Preparation For Possession Of The Promised Land (33:50-36:13)**
  - 4.13.1 Division of the Land (33:50-34:29)
    - Instructions to Drive Out All the Canaanites (33:50-56)**
    - Description of the Borders of the Land (34:1-15)**
    - List of Leaders Responsible for Dividing the Land (34:16-29)**

4.13.2 Cities for the Levites (35:1-8)

4.13.3 Cities of Refuge (35:9-34; cf. Dt 19:1-14)

4.13.4 Inheritance of Zelophehad's Daughters (36:1 -13)



## SESSION 13

### Moses Addresses the New Generation

#### 5 Deuteronomy

- » The **Purpose** of Deuteronomy is to expound / explain the Law,

Making the Law clear for the New Generation.

This section (Deuteronomy) would serve as the “guide” to the **Torah** (Instruction) while living in the Land.

“ We should remember that Deuteronomy is not a separate book but an integral part of the whole Pentateuch. Very early in tradition, however, it was regarded as a book.

The traditional Hebrew name, “These are the words,” is taken from the first words. The English name, Deuteronomy, is taken from the Greek rendering of Deuteronomy 17:18, where the phrase “copy of the Law” was read as “a second Law.” Though this was a misreading of the verse, the name Deuteronomy continued to be used because this section of the Pentateuch gives the impression of being a “second Law,” since much of the material it contains has already been recorded in the earlier sections of the Pentateuch. For example, the Decalogue, which is found in Exodus 20, is repeated in Deuteronomy 5. But one must not be left with the impression that the earlier material is repeated in merely a redundant way. The key to understanding this repetition is Moses’ statement of purpose in 1:5: “to expound this Law.” Deuteronomy thus is an explanation of the Law, not merely a repetition of it. In many ways it is helpful to think of this section as a commentary on the earlier passages of the Pentateuch ...

... The purpose of the book, as given in the preamble, is “to expound the Law” (1:5). After the military struggles to gain the Transjordan, Moses devoted himself to the task of making the Law of God clear to the people (cf. Dt 27:8; Hab 2:2). The book of Deuteronomy is the result of that work. It is an attempt to make the sense and purpose of the **Law (Torah)** clear to the people as they entered the land. It was to be their guide to the Law while living in the land.

The English term Law, which is used to describe the book of Deuteronomy, translates the Hebrew word **Torah**. *Unfortunately, the English term often carries the negative meaning of strict prohibition. The Hebrew word Torah, however, is primarily positive. It is not so much prohibition as “instruction.” Thus we should see here a reference*

*to the divine instruction which Moses now gave to the people as they prepared to enter the land. It is instruction in God's will. It is intended to tell them how they should live in God's land. In view of this, one should not think of Deuteronomy as a book of laws but as that which reveals and explains the will of God.*

At the close of this book, when Moses presented this Torah to the people, he represented it as God's way of restoring to them the divine view of "good and evil" which was lost in the Garden of Eden: "See, I set before you today life and prosperity [*Hebrew*: 'life, namely, the good'], death and destruction [*Hebrew*: 'death, namely, the evil']. For I command you today to love the Lord your God, to walk in his ways, and to keep his commands, decrees, and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess" (Dt 30:15-16). What the man and woman lost in the Garden is now restored to them in the Torah, namely, God's plan for their good.

(Sailhamer, PaN, 423-424)

» **Torah (Instruction) = Divine Wisdom**

The following is a list of the contexts in which the term *Torah* shows up in the Book of Moses:

**Exodus** (2x) 18:20; 24:12;

**Leviticus** (3x) 7:37; 14:54; 26:46;

**Numbers** (4x) 5:30; 19:2, 14; 31:21;

**Deuteronomy** (20x) 1:5; 4:8, 44; 17:11, 18-19; 27:3, 8, 26; 28:58, 61; 29:21, 29; 30:10; 31:9, 11-12, 24, 26; 32:46

- » There are several different ways to think about the material in Deuteronomy. In a very real sense, it is Moses' final series of sermons to the New Generation.

1. Introduction: 1:1-5

2. Sermon 1: 1:6-4:49

3. Sermon 2: 5-28

4. Sermon 3: 29-30

5. Conclusion: 31-34

- » In all of these "sermons" of Moses, three generations are in view:
- 1) The First Generation who came out of Egypt (adults) who died in the Wilderness,
  - 2) The Second Generation (the New Generation) who were children at the time of the Exodus whom Moses is now addressing,
  - 3) The Third Generation (a subsequent generations) where were not present to see the wondrous works of the Lord during this time.
- (See Deuteronomy 11:1-7)



- » >>We are going to consider the content in terms of the form of a **Suzerain/Vassal Covenant:**

*(the following is developed from the notes of James E. Allman on the Pentateuch)*

### **1. Preamble to the Covenant, 1:1–5**

Identifies the parties to the covenant 1. Yahweh (The King/Suzerain)  
2. Israel (The Vassal) 3. Moses (The Covenant Mediator).

### **2. Historical Prologue, 1:6–4:43**

Reminds the vassal people of the benefits the Great King had bestowed upon them to motivate them to show undivided loyalty to the King in fulfilling the covenant He was making with them.

### **3. Stipulations, 4:44–26:19**

The purpose of the stipulations in this sort of treaty *is to protect the rights of the Great King against the disloyalty of His people.*

- (1) **Summary** the basic principles of the covenant: 5:1–33;
- (2) **Exposition** of the great commandment of the covenant: 6:1–11:32;
- (3) **Ancillary stipulations** of the covenant, 12:1–26:19.

### **4. Covenant Sanctions, 27:1–30:20**

Guarantees that the people of the covenant will be treated appropriately for their loyalty or disloyalty, thus guarding the rights of the Great King.

- (1) Provision for **permanency and renewal** of the covenant: Chpt 27;
- (2) **Blessings and curses:** Chpt 28;
- (3) **Renewed call** to loyalty with renewed threats for violation: Chpt 29;
- (4) **Promise of the renewal** of the covenant after cursing: Chpt 30.

### **5. Dynastic Disposition, 31:1–34:12**

Makes provision for the continuation of the covenant after Moses:

- (1) Yahweh's leadership, administered through Joshua, 31:1–13
- (2) The Song of Witness and call to covenant loyalty, 31:14–32:47
- (3) Moses' last blessing for Israel, 32:48–33:29
- (4) Moses' death, leadership passing to Joshua, 34

» **Comparison of Covenants in the Ancient Near East:**

<b>Covenant of Grant</b> <i>Suzerain Obligation Treaty</i>	<b>Suzerain/Vassal Covenant</b> <i>Vassal Obligation Treaty</i>
<p><b>Function:</b> It is given by a king to a servant (vassal). The servant has already proven his faithfulness. <i>The treaty is given to protect the rights of the servant.</i> It includes the promises of a throne, a dynasty, and a people to rule. The treaty is guaranteed to the servant and to all his descendants, <i>on the basis of the already proven faithfulness of the ancestor</i> (see Genesis 26:1-5, especially 26:5 - Abraham's blessing comes to all <i>because of his proven faithfulness.</i>)</p>	<p><b>Function:</b> A king gives this treaty to a people acquired by warfare. <i>It protects the rights of the king.</i></p>
<p><b>Form:</b></p> <ul style="list-style-type: none"> <li>&gt; It includes promises from the king to the servant.</li> <li>&gt; It includes only blessings for the servant.</li> <li>&gt; It includes NO conditions on the servant.</li> <li>&gt; It includes no curses for disobedience.</li> <li>&gt; It includes conditions on the descendants only partially: <ul style="list-style-type: none"> <li>* The treaty will be fulfilled to the whole.</li> <li>* <i>However, any particular descendant may forfeit his participation in the treaty by unfaithfulness to the king.</i></li> </ul> </li> </ul>	<p><b>Form:</b></p> <p><b>Title:</b> Identifies the chief partner</p> <p><b>Historical prologue:</b> To show how past benefits from the chief partner should inspire the vassal to grateful obedience to the stipulations that follow</p> <p><b>Stipulations/Laws</b></p> <p><b>Deposition:</b> There are provisions for the text to be preserved in the vassal's chief temple.</p> <p><b>Reading</b></p> <p><b>Witnesses:</b> The gods of both parties are witnesses and guarantors of the pact.</p> <p><b>Blessings and Curses:</b> Curses and blessings on those who disobey or obey its terms.</p> <p><b>Oath, Ceremony, Sanctions:</b> A treaty or covenant was ratified by an oath and solemn ceremony and mention of sanctions against one who breaks it.</p>
Abrahamic, Davidic, New Covenants	<i>The Mosaic / Sinai Covenant</i>

## 5.1 Preamble (1:1-5)

Deuteronomy 1:1–5 1:1 These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. 1:2 It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. 1:3 In the fortieth year, on the first day of the eleventh month, Moses spoke to the people of Israel according to all that the LORD had given him in commandment to them, 1:4 after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and in Edrei. 1:5 *Beyond the Jordan, in the land of Moab, Moses undertook to explain this law, saying:*

## 5.2 Historical Prologue (1:6-4:43)

### 5.2.1 Departure from Sinai (1:6-8; cf. Nu 10-20)

Deuteronomy 1:6 “The LORD our God said to us in Horeb, ‘You have stayed long enough at this mountain. 1:7 Turn and take your journey, and go to the hill country of the Amorites and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negeb and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. 1:8 See, I have set the land before you. *Go in and take possession of the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their offspring after them.*’

### 5.2.2 Appointment of Leaders (1:9-18; cf. Ex 18; Nu 11)

### 5.2.3 The Spies and Israel’s Rebellion (1:19-46; cf. Nu 13-14)

Deuteronomy 1:29 Then I said to you, ‘Do not be in dread or afraid of them. 1:30 The LORD your God who goes before you will himself fight for you, just as he did for you in Egypt before your eyes, 1:31 and in the wilderness, where you have seen how the LORD your God carried you, as a man carries his son, all the way that you went until you came to this place.’ 1:32 Yet in spite of this word you did not believe the LORD your God, 1:33 who went before you in the way to seek you out a place to pitch your tents, in fire by night and in the cloud by day, to show you by what way you should go.

Deuteronomy 1:34 “And the LORD heard your words and was angered, and he swore, 1:35 ‘Not one of these men of this evil generation shall see the good land that I swore to give to your fathers, 1:36 except Caleb the son of Jephunneh. He shall see it, and to him and to his children I will give the land on which he has trodden, because he has wholly followed the LORD!’ 1:37 Even with me the LORD was angry on your account and said, ‘You also shall not go in there. 1:38 Joshua the son of Nun, who stands before you, he shall enter. Encourage him, for he shall cause Israel to inherit it. 1:39 And as for your little ones, who you said would become a prey, and your children, who today have no knowledge of good or evil, they shall go in there. And to them I will give it, and they shall possess it. 1:40 But as for you, turn, and journey into the wilderness in the direction of the Red Sea.’

- » There is an important parallel here to the story of the Garden in Eden. Just as the first man and woman should have been dependent on God for the “knowledge of Good and Evil” (rather than eating from the tree), so now the New Generation who has come of age (the “little ones” referred to in this verse) should be dependent on God for the Wisdom - Torah - “knowledge of Good and Evil” that they would need to enter the Land and possess it.

#### 5.2.4 Passing Through the Transjordan Wilderness (2:1 -23; cf. Nu 21; 32-35)

- » Here we discover for the first time that the Edomites, Moabites and Ammonites had all been given an inheritance of Land from the Lord alongside Israel. Moses now takes the time to explain (in part) this history because it had not been explained in the earlier narratives.

#### 5.2.5 Defeat of Sihon and Og (2:24-3:11; cf. Nu 21)

#### 5.2.6 Transjordan Given to Reuben, Gad and Manasseh (3:12-20)

#### 5.2.7 Joshua Replaces Moses (3:21-29)

Deuteronomy 3:21 And I commanded Joshua at that time, ‘Your eyes have seen all that the LORD your God has done to these two kings. So will the LORD do to all the kingdoms into which you are crossing. 3:22 ***You shall not fear them, for it is the LORD your God who fights for you.***’

3:23 “And I pleaded with the LORD at that time, saying, 3:24 ‘O Lord GOD, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours? 3:25 Please let me go over and see the good land beyond the Jordan, that good hill country and Lebanon.’ 3:26 But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, ‘Enough from you; do not speak to me of this matter again. 3:27 Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. 3:28 But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.’ 3:29 So we remained in the valley opposite Beth-peor.

#### 5.2.8 The Torah Is Wisdom (4:1-14)

##### » **Torah (Instruction) = Divine Wisdom**

Deuteronomy 4:1 “And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the LORD, the God of your fathers, is giving you. 4:2 *You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.* 4:3 Your eyes have seen what the LORD did at Baal-peor, for the LORD your God destroyed from among you all the men who followed the Baal of Peor. 4:4 But you who held fast to the LORD your God are all alive today. 4:5 See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. 4:6 Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and understanding people.’ 4:7 For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? 4:8 And what great nation is there, that has statutes and rules so righteous as all this **Law (TORAH)** that I set before you today?

Deuteronomy 4:9 “Only take care, and **keep your soul diligently**, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children’s children ...

### 5.2.9 Warning Against Idolatry (4:15-24)

Deuteronomy 4:23 Take care, lest you forget the covenant of the LORD your God, which he made with you, and make a carved image, the form of anything that the LORD your God has forbidden you. 4:24 For the LORD your God is a consuming fire, a jealous God.

### 5.2.10 The Exile (4:25-31)

Deuteronomy 4:25–31 “When you father children and children’s children, and have grown old in the land, if you act corruptly by making a carved image in the form of anything, and by doing what is evil in the sight of the LORD your God, so as to provoke him to anger, 4:26 *I call heaven and earth to witness against you today*, that you will soon utterly perish from the land that you are going over the Jordan to possess. You will not live long in it, but will be utterly destroyed. 4:27 *And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you.* 4:28 And there you will serve gods of wood and stone, the work of human hands, that neither see, nor hear, nor eat, nor smell. 4:29 *But from there you will seek the LORD your God and you will find him, if you search after him with all your heart and with all your soul.* 4:30 When you are in tribulation, and all these things come upon you ***in the latter days***, you will return to the LORD your God and obey his voice. 4:31 *For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.*

### 5.2.11 God’s Presence with Israel (4:32-40)

Deuteronomy 4:32 For ask now of the days that are past, which were before you, since the day that God created man on the earth, and ask from one end of heaven to the other, *whether such a great thing as this has ever happened or was ever heard of.* 4:33 Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? 4:34 Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes? 4:35 ***To you it was shown, that you might know that the LORD is God; there is no other besides him.*** 4:36 Out of heaven he let you hear his voice, that he might discipline you. And on earth he let you see his

great fire, and you heard his words out of the midst of the fire. 4:37 ***And because he loved your fathers and chose their offspring (seed) after them*** and brought you out of Egypt with his own presence, by his great power, 4:38 driving out before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day, 4:39 ***know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other.*** 4:40 Therefore you shall keep his statutes and his commandments, which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that the LORD your God is giving you for all time.”

#### 5.2.12 Cities Of Refuge Named (4:41-43)

### 5.3 The Stipulations of the Covenant (4:44-26:19)

» Moses rehearses the Sinai Covenant stipulations to which obedience would demonstrate that Israel loves Yahweh with all their heart, with all their soul, and with all their strength.

#### 5.3.1 Setting of the Law (4:44-49)

Deuteronomy 4:44 This is the **Law (TORAH)** that Moses set before the people of Israel. 4:45 These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt, 4:46 beyond the Jordan in the valley ...

#### 5.3.2 Introduction to the Law: The Covenant at Sinai (5:1 -5)

Deuteronomy 5:1 And Moses summoned all Israel and said to them, “Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. 5:2 The LORD our God made a covenant with us in Horeb. 5:3 Not with our fathers did the LORD make this covenant, but with us, who are all of us here alive today. 5:4 The LORD spoke with you face to face at the mountain, out of the midst of the fire, 5:5 while I stood between the LORD and you at that time, to declare to you the word of the LORD. For you were afraid because of the fire, and you did not go up into the mountain. He said:

### 5.3.3 The Ten Words (Commandments) (5:6-22)

- » In the Ancient Near East, the giving of Laws not only protected the rights of the Law-Giver (King/Sovereign) but also *revealed the character of the Law-Giver*.
- » In the Ten Words (Commandments) repeated here are essentially the same as the ones in Exodus 20 with some minor modifications. In the Fourth command to honor father and mother, the phrase “so that it may go well with you in the land” (5:16) highlights a key theme developed in Deuteronomy: *The LORD did not simply desire for Israel to live in the Land (mere existence) but to thrive and prosper in every way under His blessing*. See Deuteronomy 4:40; 5:16, 33; 6:3, 18; 12:28; 22:7. Paul even highlights this addition in Ephesians 6:1-3.

### 5.3.4 Moses Appointed as Mediator (5:23-33)

### 5.3.5 Moses Explains the Primary Stipulation: Love God! (6:1-11:32)

Deuteronomy 6:1 “Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, 6:2 that you may fear the LORD your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. 6:3 Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey.

#### **Explanation of the First Part of the First Commandment: Fear God and Keep His Commandments (6:1-25)**

Deuteronomy 6:4 “Hear, O Israel: The LORD our God, the LORD is one. 6:5 You shall love the LORD your God with all your heart and with all your soul and with all your might. 6:6 And these words that I command you today shall be on your heart. 6:7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. 6:8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 6:9 *You shall write them on the doorposts of your house and on your gates.*



\* Israel must take every precaution to love God with total allegiance (6.1-9). Israel must beware of forgetting Yahweh's goodness or allowing their children to forget, serving Him alone without testing Him.

“Ironically, the fear of God which produces obedience is here called “love”—“You shall love the LORD your God with all your heart (Dt. 6:5). It is thus clear that the “fear of the LORD” which Moses has in mind is not that which flees from His presence but that which longs to do His will. It is a fear that produces not obeisance (deferential respect) but obedience, not worry but worship (6:13). The central concern of Moses in this section is clearly the propensity of the people to fall into idolatry. Hence, what he stresses beyond the need for love and reverence is the absolute ‘oneness’ of God. There are no ‘other gods’ beside Him. (Sailhamer, 439)

#### **Explanation of the Second Part of the First Commandment: Separation from the Gods of Other Nations (7:1-26)**

Deuteronomy 7:1 “When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than you, 7:2 and when the LORD your God gives them over to you, and you defeat them, **then you must devote them to complete destruction.** You shall make no covenant with them and show no mercy to them. 7:3 You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, 7:4 **for they would turn away your sons from following me, to serve other gods.** Then the anger of the LORD would be kindled against you, and he would destroy you quickly. 7:5 But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire.

7:6 **“For you are a people holy to the LORD your God.** The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. 7:7 It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, 7:8 but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. 7:9 *Know therefore that the*

*LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, 7:10 and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face.*

\*The key test of covenant loyalty would be wiping out the Canaanites, without fear or doubt, remembering all of Yahweh's gracious treatment of them from Egypt through all of their wanderings.

### **Warning Against Forgetting the Lord (8:1-20)**

Deuteronomy 8:1 "The whole commandment that I command you today you shall be careful to do, that you may live and multiply, and go in and possess the land that the LORD swore to give to your fathers. 8:2 *And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, **testing you to know what was in your heart**, whether you would keep his commandments or not.* 8:3 And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD. 8:4 Your clothing did not wear out on you and your foot did not swell these forty years. 8:5 Know then in your heart that, as a man disciplines his son, the LORD your God disciplines you. 8:6 *So you shall keep the commandments of the LORD your God by walking in his ways and by fearing him.*

### **Warnings from Israel's Past (9:1-10:11)**

Deuteronomy 9:4 "Do not say in your heart, after the LORD your God has thrust them out before you, '*It is because of my righteousness that the LORD has brought me in to possess this land,*' whereas it is because of the wickedness of these nations that the LORD is driving them out before you. 9:5 Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the LORD your God is driving them out from before you, and *that he may confirm the word that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob.*

Deuteronomy 9:24 "You (Israel) have been rebellious against the LORD from the day I (Moses) knew you.

“Moses also alludes to other places in the Torah where Israel’s failure to trust God was manifest. . . . At Kadesh, Israel rebelled against the will of God and hence did not put their faith in Him. The reference to Israel’s lack of ‘faith’ is central to the argument of the Pentateuch. For the writer, the motivation for Israel’s actions goes far deeper than mere ‘disobedience’ to the Law. *Their disobedience was symptomatic of a lack of faith.* Unlike Abraham, a man of faith, to whom these texts repeatedly allude, the people of Israel were unable or unwilling to walk with God in simple faith. This was Israel’s chronic source of failure. Moses thus returns to the theme of faith and simple trust in God throughout these writings.” (Sailhamer, 443)

### **Admonition to Fear the Lord (10:12-22)**

Deuteronomy 10:12 “And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, 10:13 and to keep the commandments and statutes of the LORD, which I am commanding you today for your good? 10:14 Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it. 10:15 Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. 10:16 *Circumcise therefore the foreskin of your heart, and be no longer stubborn.* 10:17 For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. 10:18 He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. 10:19 Love the sojourner, therefore, for you were sojourners in the land of Egypt. 10:20 You shall fear the LORD your God. You shall serve him and hold fast to him, and by his name you shall swear. 10:21 He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen. 10:22 Your fathers went down to Egypt seventy persons, and now the LORD your God has made you as numerous as the stars of heaven.

- » Moses will return to this topic in Chapter 30, where the scope will extend beyond this New Generation and the present events. In fact, the ideas used in these contexts will be taken up in promises of the New Covenant of the later prophets (see Jeremiah 31:31-34; Ezekiel 36:22-27). *In all of these contexts, the absolute necessity of deep level, “heart change” is key to Israel’s blessing.*

### Conclusion: Call to Love God and Obey His Will (11:1-32)

Deuteronomy 11:1 You must love the LORD your God and do what he requires; keep his statutes, ordinances, and commandments at all times. 11:2 Bear in mind today that I am not speaking to *your children* who have not personally experienced the judgments of the LORD your God, which revealed his greatness, strength, and power. 11:3 They did not see the awesome deeds he performed in the midst of Egypt against Pharaoh king of Egypt and his whole land, ... 11:7 I am speaking to you because you are the ones who saw all the great deeds of the LORD!

11:8 Now pay attention to all the commandments I am giving you today, so that you may be strong enough to enter and possess the land where you are headed, 11:9 and *that you may enjoy long life in the land the LORD promised to give to your ancestors and their descendants, a land flowing with milk and honey.* 11:10 For the land where you are headed is not like the land of Egypt from which you came, a land where you planted seed and which you irrigated by hand like a vegetable garden. 11:11 Instead, the land you are crossing the Jordan to occupy is one of hills and valleys, a land that drinks in water from the rains, 11:12 a land the LORD your God looks after. *He is constantly attentive to it from the beginning to the end of the year.* 11:13 Now, if you pay close attention to my commandments that I am giving you today and love the LORD your God and serve him with all your mind and being, 11:14 then he promises, “I will send rain for your land in its season, the autumn and the spring rains, so that you may gather in your grain, new wine, and olive oil. 11:15 I will provide pasture for your livestock and you will eat your fill.”

11:16 ***Make sure you do not turn away to serve and worship other gods!*** 11:17 Then the anger of the LORD will erupt against you and he will close up the sky so that it does not rain. The land will not yield its produce, and you will soon be removed from the good land that the Lord is about to give you. 11:18 Fix these words of mine into your mind and being, and tie them as a reminder on your hands and let them be symbols on your forehead. 11:19 Teach them to your children and speak of them as you sit in your house, as you walk along the road, as you lie down, and as you get up. 11:20 Inscribe them on the doorframes

of your houses and on your gates 11:21 so that your days and those of your descendants may be extended in the land which the LORD promised to give to your ancestors, like the days of heaven itself. 11:22 For if you carefully observe all of these commandments I am giving you and love the LORD your God, live according to his standards, and remain loyal to him, 11:23 then he will drive out all these nations ahead of you, and you will dispossess nations greater and stronger than you. 11:24 Every place you set your foot will be yours; your border will extend from the desert to Lebanon and from the River (that is, the Euphrates) as far as the Mediterranean Sea. 11:25 Nobody will be able to resist you; *the LORD your God will spread the fear and terror of you over the whole land on which you walk, just as he promised you.*

**11:26 Take note—I am setting before you today a blessing and a curse:** 11:27 the blessing if you take to heart the commandments of the LORD your God that I am giving you today, 11:28 and the curse if you pay no attention to his commandments and turn from the way I am setting before you today to pursue other gods you have not known. 11:29 When the LORD your God brings you into the land you are to possess, you must pronounce the blessing on Mount Gerizim and the curse on Mount Ebal. 11:30 Are they not across the Jordan River, toward the west, in the land of the Canaanites who live in the Arabah opposite Gilgal near the oak of Moreh? 11:31 For you are about to cross the Jordan to possess the land the LORD your God is giving you, and you will possess and inhabit it. 11:32 Be certain to keep all the statutes and ordinances that I am presenting to you today.

- » The point is clear: Israel will either choose the Way of the Lord or the Way of Idolatry. The Way of the Lord results in blessing, the Way of Idolatry is a curse.

This is the central either/or proposition of all Scripture:  
*Will we follow The Way of the One True God to life and blessing, or  
Will we follow the many ways of the false gods to death and destruction?*



## SESSION 14

### 5.3.6 Moses Explains the Secondary Stipulations (12:1-26:19)

- » These stipulations are targeted at the leadership of the people, instructing them to steer clear of the idolatries of the other nations; Israel is to be a holy - unique - nation worshipping Yahweh alone in the ways that He has instructed in proper worship.
- » Notice how many times Moses says, **“When you come into the Land...”** All the laws and regulations given in this section explain how the LORD’s Torah is to be worked out as the people live in the Land.

#### **Instructions for the Life of Worship (12:1-16:17)**

##### **Instruction for Leadership (16:18-18:22)**

- Judges (16:18-20)
- Prohibition of Wooden Asherah Poles and Pillars (16:21-22)
- Prohibition of Defective Sacrifice (17:1)
- Penalty for Worshiping Other Gods (17:2-7)
- Law Cases for the Priests and Judges (17:8-13)
- The King (17:14-20)

Deuteronomy 17:14 When you come to the land the LORD your God is giving you and take it over and live in it and then say, “I will select a king like all the nations surrounding me,” 17:15 you must select without fail a king *whom the LORD your God chooses*. From among your fellow citizens you must appoint a king—you may not designate a foreigner who is not one of your fellow Israelites. 17:16 *Moreover, he must not accumulate horses for himself or allow the people to return to Egypt to do so, for the LORD has said you must never again return that way.* 17:17 Furthermore, he must not marry many wives lest his affections turn aside, and he must not accumulate much silver and gold. 17:18 When he sits on his royal throne *he must make a copy of this Law (TORAH) on a scroll given to*

*him by the Levitical priests. 17:19 It must be with him constantly and he must read it as long as he lives, so that he may learn to revere the LORD his God and observe all the words of this law and these statutes and carry them out. 17:20 Then he will not exalt himself above his fellow citizens or turn from the commandments to the right or left, and he and his descendants will enjoy many years ruling over his kingdom in Israel.*

- Offerings for the Priests and Levites (18:1-8)
- Detestable Practices (18:9-14)
- The Prophet (18:15-22)

Deuteronomy 18:15 *The LORD your God will raise up for you a prophet like me from among you—from your fellow Israelites; you must listen to him. 18:16 This accords with what happened at Horeb in the day of the assembly. You asked the LORD your God: “Please do not make us hear the voice of the LORD our God any more or see this great fire any more lest we die.” 18:17 The LORD then said to me, “What they have said is good. 18:18 I will raise up a prophet like you for them from among their fellow Israelites. I will put my words in his mouth and he will speak to them whatever I command. 18:19 I will personally hold responsible anyone who then pays no attention to the words that prophet speaks in my name.*

18:20 “But if any prophet presumes to speak anything in my name that I have not authorized him to speak, or speaks in the name of other gods, that prophet must die. 18:21 Now if you say to yourselves, ‘How can we tell that a message is not from the LORD?’— 18:22 whenever a prophet speaks in my name and the prediction is not fulfilled, then I have not spoken it; the prophet has presumed to speak it, so you need not fear him.”

- » In John 1:21, a delegation from Jerusalem is sent to ask John “Are you THE Prophet.” By the time of Jesus, there was an expectation that another “Prophet like Moses” would arise to lead the people. The foundation of that expectation is found here in 15:18.



**Instructions for Order and Holiness (19:1-23:14)**

- Warfare with Cities on the borders of the Land (20:10-15)

Deuteronomy 20:10–20 When you draw near to a city to fight against it, offer terms of peace to it. 20:11 And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. 20:12 But if it makes no peace with you, but makes war against you, then you shall besiege it. 20:13 And when the LORD your God gives it into your hand, you shall put all its males to the sword, 20:14 but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the LORD your God has given you. 20:15 Thus you shall do to all the cities that are very far from you, which are not cities of the nations here.

- Warfare with Cities IN the Land (20:16-18)

20:16 But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes, 20:17 but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the LORD your God has commanded, 20:18 that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God.

**Miscellaneous Laws (23:15-25:19)****Two Ceremonies: Firstfruits and Tithes (26:1 -15)****Conclusion (26:16-19)**

Deuteronomy 26:16 “This day the LORD your God commands you to do these statutes and rules. You shall therefore be careful to do them with all your heart and with all your soul. 26:17 You have declared today that the LORD is your God, and that you will walk in his ways, and keep his statutes and his commandments and his rules, and will obey his voice. 26:18 And the LORD has declared today that you are a people for his treasured possession, as he has promised you, and that you are to keep all his commandments, 26:19 and that he will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the LORD your God, as he promised.”

## 5.4 The Covenant Sanctions (in Moab) (27:1-30:20)

5.4.1 Instructions Regarding the Stones and Altar on Mount Ebal (27:1 -10)

5.4.2 Twelve Curses (27:11-26)

5.4.3 Blessings and Curses (28:1-68)

» In this section there are 14 verses of blessing outlined if the people will keep the covenant. On the other hand there are **54 verses of curses**. This highlights how seriously the LORD takes the faithful commitment of Israel and their rejection of His goodness and provision.

Deuteronomy 28:45 “All these curses shall come upon you and pursue you and overtake you till you are destroyed, *because you did not obey the voice of the LORD your God, to keep his commandments and his statutes that he commanded you.* 28:46 They shall be a sign and a wonder against you and your offspring forever. 28:47 ***Because you did not serve the LORD your God with joyfulness and gladness of heart,*** because of the abundance of all things, 28:48 therefore you shall serve your enemies whom the LORD will send against you, in hunger and thirst, in nakedness, and lacking everything. And he will put a yoke of iron on your neck until he has destroyed you.

5.4.4 Warnings Regarding the Covenant (29:1-28)

Deuteronomy 29:1 These are the words of the covenant that the LORD commanded Moses to make with the people of Israel in the land of Moab, besides the covenant that he had made with them at Horeb.

29:2 And Moses summoned all Israel and said to them: “You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, 29:3 the great trials that your eyes saw, the signs, and those great wonders. 29:4 *But to this day the LORD has not given you a heart to understand or eyes to see or ears to hear.* 29:5 I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. 29:6 You have not eaten bread, and you have not drunk wine or strong drink, that you may know that I am the LORD your God. 29:7 And when you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, but we defeated them. 29:8 We took their

land and gave it for an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. 29:9 Therefore keep the words of this covenant and do them, that you may prosper in all that you do.

29:10 “You are standing today all of you before the LORD your God: the heads of your tribes, your elders, and your officers, all the men of Israel, 29:11 your little ones, your wives, and the sojourner who is in your camp, from the one who chops your wood to the one who draws your water, 29:12 so that you may enter into the sworn covenant of the LORD your God, which the LORD your God is making with you today, 29:13 that he may establish you today as his people, and that he may be your God, as he promised you, and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. 29:14 *It is not with you alone that I am making this sworn covenant, 29:15 but with whoever is standing here with us today before the LORD our God, and with whoever is not here with us today.*

**(Moses now warns the people to not break the covenant lest the curses come upon them)**

... 29:24 (*But WHEN the curse has fallen*) ... all the nations will say, ‘Why has the LORD done thus to this land? What caused the heat of this great anger?’ 29:25 Then people will say, ‘It is because they abandoned the covenant of the LORD, the God of their fathers, which he made with them when he brought them out of the land of Egypt, 29:26 and went and served other gods and worshiped them, gods whom they had not known and whom he had not allotted to them. 29:27 Therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book, 29:28 and the LORD uprooted them from their land in anger and fury and great wrath, and cast them into another land, as they are this day.’

#### 5.4.5 Conclusion (29:29)

Deuteronomy 29:29 “The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

#### 5.4.6 Future Blessing (30:1-20)

Deuteronomy 30:1 “And **when all these things come upon you**, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, 30:2 and **return to the**

***LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, 30:3 then the LORD your God will restore your fortunes and have mercy on you,*** and he will gather you again from all the peoples where the LORD your God has scattered you. 30:4 If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. 30:5 And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. 30:6 *And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live.* 30:7 And the LORD your God will put all these curses on your foes and enemies who persecuted you. 30:8 And you shall again obey the voice of the LORD and keep all his commandments that I command you today. 30:9 The LORD your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. *For the LORD will again take delight in prospering you, as he took delight in your fathers,* 30:10 when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul.

30:11 **“For this commandment that I command you today is not too hard for you, neither is it far off.** 30:12 It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ 30:13 Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ 30:14 *But the word is very near you. It is in your mouth and in your heart, so that you can do it.*

30:15 “See, I have set before you today life and good, death and evil. 30:16 If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. 30:17 But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, 30:18 I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. 30:19 I call heaven and earth to

witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, 30:20 loving the LORD your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

## 5.5 **Covenant: Dynastic Disposition (31:1-34:12)**

### 5.5.1 Joshua called to lead after Moses (31:1–13)

Deuteronomy 31:9 Then Moses wrote this [Torah] and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. 31:10 And Moses commanded them, “At the end of every seven years, at the set time in the year of release, at the Feast of Booths, 31:11 when all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this [Torah] before all Israel in their hearing. 31:12 Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this [Torah], 31:13 and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land that you are going over the Jordan to possess.”

### 5.5.2 The Future of Israel: *Breaking the Covenant* (31:14-18)

Deuteronomy 31:16 And the LORD said to Moses, “Behold, you are about to lie down with your fathers. *Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them.* 31:17 Then my anger will be kindled against them in that day, and I will forsake them and hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, ‘Have not these evils come upon us because our God is not among us?’ 31:18 And I will surely hide my face in that day because of all the evil that they have done, because they have turned to other gods.

### 5.5.3 The Song of Witness and call to covenant loyalty (31:19–32:47)

#### Moses Warns the People

Deuteronomy 31:24–29 31:24 When Moses had finished writing the words of this [Torah] in a book to the very end, 31:25 Moses commanded the Levites who carried the ark of the covenant of the LORD, 31:26 “Take this Book of the Law and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you. 31:27 *For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the LORD. How much more after my death!* 31:28 Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them. 31:29 For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the work of your hands.”

#### Moses Song of Witness: The LORD is Just and

Deuteronomy 31:30 Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

32:1 “Give ear, O heavens, and I will speak,  
and let the earth hear the words of my mouth.  
32:2 May my teaching drop as the rain,  
my speech distill as the dew,  
like gentle rain upon the tender grass,  
and like showers upon the herb.  
32:3 For I will proclaim the name of the LORD;  
*ascribe greatness to our God!*  
32:4 “The Rock, his work is perfect,  
for all his ways are justice.  
A God of faithfulness and without iniquity,  
just and upright is he.  
32:5 They have dealt corruptly with him;  
they are no longer his children because they are blemished;

- they are a crooked and twisted generation.
- 32:6 Do you thus repay the LORD, you foolish and senseless people?  
Is not he your father, who created you,  
who made you and established you?
- 32:7 Remember the days of old;  
consider the years of many generations;  
ask your father, and he will show you,  
your elders, and they will tell you.
- 32:8 When the Most High gave to the nations their inheritance,  
when he divided mankind,  
he fixed the borders of the peoples  
according to the number of the sons of God.
- 32:9 But the LORD's portion is his people,  
Jacob his allotted heritage.
- 32:10 "He found him in a desert land, and in the howling waste of the wilderness;  
he encircled him, he cared for him, he kept him as the apple of his eye. ...
- 32:15 "But Jeshurun grew fat, and kicked;  
you grew fat, stout, and sleek;  
then he forsook God who made him and scoffed at the Rock of his salvation.
- 32:16 They stirred him to jealousy with strange gods;  
with abominations they provoked him to anger.
- 32:17 They sacrificed to demons that were no gods,  
to gods they had never known,  
to new gods that had come recently,  
whom your fathers had never dreaded.
- 32:18 You were unmindful of the Rock that bore you,  
and you forgot the God who gave you birth.
- 32:19 "The LORD saw it and spurned them,  
because of the provocation of his sons and his daughters.
- 32:20 And he said, 'I will hide my face from them;  
I will see what their end will be,  
for they are a perverse generation,  
children in whom is no faithfulness.
- 32:21 They have made me jealous with what is no god;

they have provoked me to anger with their idols.

*So I will make them jealous with those who are no people;*

*I will provoke them to anger with a foolish nation.*

32:22 For a fire is kindled by my anger, and it burns to the depths of Sheol,  
devours the earth and its increase,  
and sets on fire the foundations of the mountains.

32:23 And I will heap disasters upon them;

I will spend my arrows on them;

32:24 they shall be wasted with hunger,

and devoured by plague and poisonous pestilence;

I will send the teeth of beasts against them,

with the venom of things that crawl in the dust. 3

2:25 Outdoors the sword shall bereave, and indoors terror,

for young man and woman alike,

the nursing child with the man of gray hairs.

32:26 I would have said, "I will cut them to pieces;

I will wipe them from human memory,"

32:27 had I not feared provocation by the enemy,

lest their adversaries should misunderstand,

lest they should say, "Our hand is triumphant,

*it was not the LORD who did all this."*

32:28 "For they are a nation void of counsel,

and there is no understanding in them.

32:29 If they were wise, they would understand this;

they would discern their latter end!

32:30 How could one have chased a thousand,

and two have put ten thousand to flight,

*unless their Rock had sold them, and the LORD had given them up?*

32:31 For their rock is not as our Rock;

our enemies are by themselves.

32:32 For their vine comes from the vine of Sodom

and from the fields of Gomorrah;

their grapes are grapes of poison;

their clusters are bitter;

32:33 their wine is the poison of serpents and the cruel venom of asps.



32:34 “Is not this laid up in store with me, sealed up in my treasuries?

32:35 Vengeance is mine, and recompense,  
for the time when their foot shall slip;  
for the day of their calamity is at hand, and their doom comes swiftly.’

32:36 *For the LORD will vindicate his people  
and have compassion on his servants,  
when he sees that their power is gone  
and there is none remaining, bond or free.*

32:37 Then he will say, ‘Where are their gods,  
the rock in which they took refuge,

32:38 who ate the fat of their sacrifices  
and drank the wine of their drink offering?  
Let them rise up and help you; let them be your protection!

32:39 “ ‘See now that I, even I, am He, and there is no god beside me;  
I kill and I make alive;  
I wound and I heal;  
and there is none that can deliver out of my hand.

32:40 For I lift up my hand to heaven and swear,  
As I live forever,

32:41 if I sharpen my flashing sword  
and my hand takes hold on judgment,  
I will take vengeance on my adversaries  
and will repay those who hate me.

32:42 I will make my arrows drunk with blood,  
and my sword shall devour flesh— with the blood of the slain  
and the captives, from the long-haired heads of the enemy.’

32:43 “Rejoice with him, O heavens;  
bow down to him, all gods,  
for he avenges the blood of his children  
and takes vengeance on his adversaries.  
*He repays those who hate him and cleanses his people’s land.”*

32:44 Moses came and recited all the words of this song in the hearing of the people, he  
and Joshua the son of Nun. 32:45 And when Moses had finished speaking all  
these words to all Israel, 32:46 he said to them, “Take to heart all the words by

which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law. 32:47 For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess.”

#### 5.5.4 Moses is told of His death (32:48-52)

32:48 That very day the LORD spoke to Moses, 32:49 “Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. 32:50 And die on the mountain which you go up, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people, 32:51 because you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel. 32:52 For you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel.”

#### 5.5.5 Moses’ last blessing for Israel (33:1-29)

33:1 This is the blessing with which Moses the man of God blessed the people of Israel before his death. 33:2 He said, “The LORD came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran; *he came from the ten thousands of holy ones, with flaming fire at his right hand.* 33:3 Yes, he loved his people, all his holy ones were in his hand; so they followed in your steps, receiving direction from you, 33:4 when Moses commanded us a law, as a possession for the assembly of Jacob. 33:5 Thus the LORD became king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together.

33:6 “Let Reuben live, and not die, but let his men be few.”

33:7 And this he said of Judah: “Hear, O LORD, the voice of Judah, and bring him in to his people. With your hands contend for him, and be a help against his adversaries.”

33:8 And of Levi he said, “Give to Levi your Thummim, and your Urim to your godly one, whom you tested at Massah, with whom you quarreled at the waters of Meribah; 33:9 who said of his father and mother, ‘I regard them not’; he

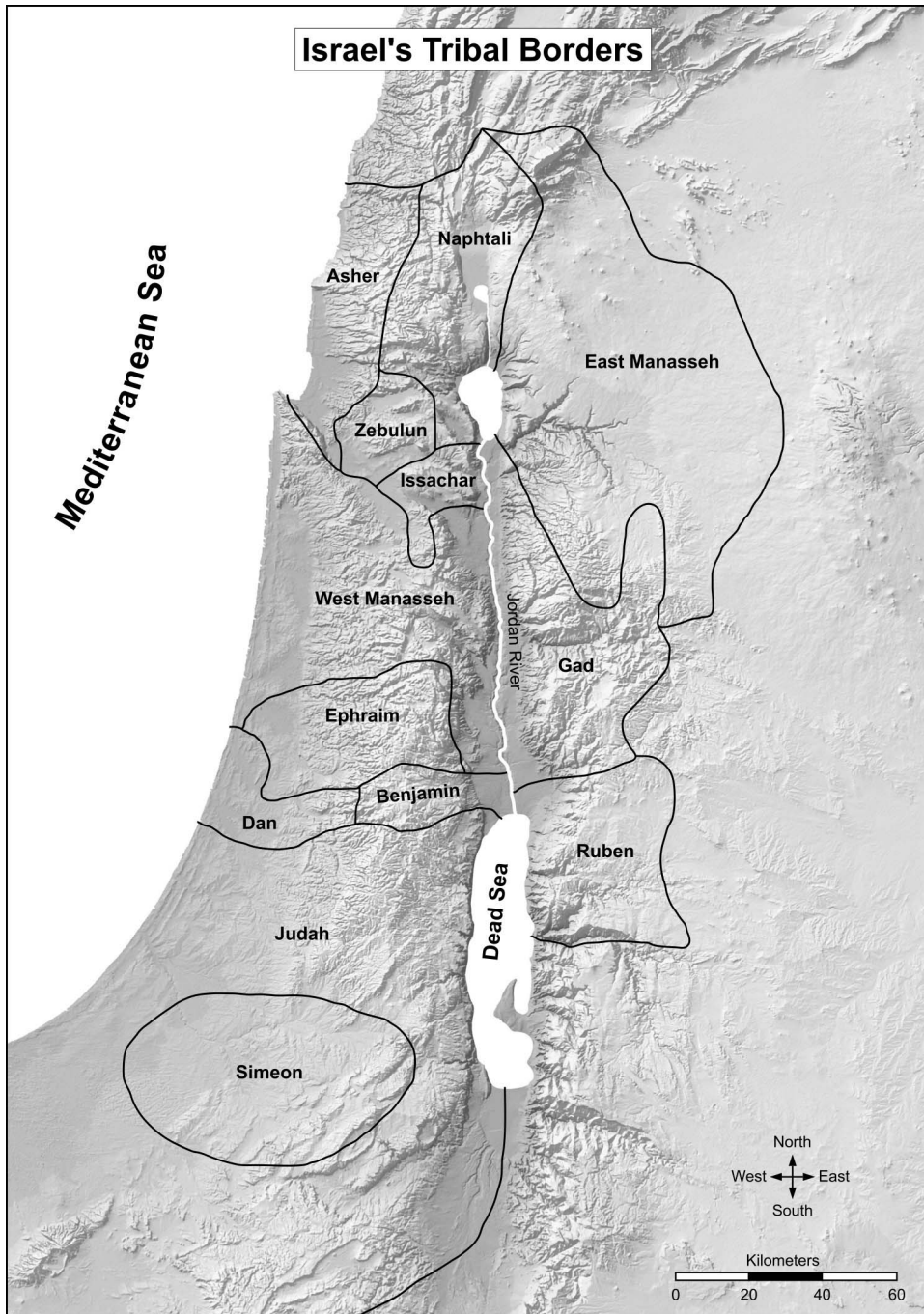
- disowned his brothers and ignored his children. For they observed your word and kept your covenant. 33:10 They shall teach Jacob your rules and Israel your law; they shall put incense before you and whole burnt offerings on your altar. 33:11 Bless, O LORD, his substance, and accept the work of his hands; crush the loins of his adversaries, of those who hate him, that they rise not again.”
- 33:12 Of Benjamin he said, “The beloved of the LORD dwells in safety. The High God surrounds him all day long, and dwells between his shoulders.”
- 33:13 And of Joseph he said, “Blessed by the LORD be his land, with the choicest gifts of heaven above, and of the deep that crouches beneath, 33:14 with the choicest fruits of the sun and the rich yield of the months, 33:15 with the finest produce of the ancient mountains and the abundance of the everlasting hills, 33:16 with the best gifts of the earth and its fullness and the favor of him who dwells in the bush. May these rest on the head of Joseph, on the pate of him who is prince among his brothers. 33:17 A firstborn bull—he has majesty, and his horns are the horns of a wild ox; with them he shall gore the peoples, all of them, to the ends of the earth; they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”
- 33:18 And of Zebulun he said, “Rejoice, Zebulun, in your going out, and Issachar, in your tents. 33:19 They shall call peoples to their mountain; there they offer right sacrifices; for they draw from the abundance of the seas and the hidden treasures of the sand.”
- 33:20 And of Gad he said, “Blessed be he who enlarges Gad! Gad crouches like a lion; he tears off arm and scalp. 33:21 He chose the best of the land for himself, for there a commander’s portion was reserved; and he came with the heads of the people, with Israel he executed the justice of the LORD, and his judgments for Israel.”
- 33:22 And of Dan he said, “Dan is a lion’s cub that leaps from Bashan.”
- 33:23 And of Naphtali he said, “O Naphtali, sated with favor, and full of the blessing of the LORD, possess the lake and the south.”
- 33:24 And of Asher he said, “Most blessed of sons be Asher; let him be the favorite of his brothers, and let him dip his foot in oil. 33:25 Your bars shall be iron and bronze, and as your days, so shall your strength be.

33:26 “There is none like God, O Jeshurun, who rides through the heavens to your help, through the skies in his majesty. 33:27 The eternal God is your dwelling place, and underneath are the everlasting arms. And he thrust out the enemy before you and said, ‘Destroy.’ 33:28 So Israel lived in safety, Jacob lived alone, in a land of grain and wine, whose heavens drop down dew. 33:29 Happy are you, O Israel! Who is like you, a people saved by the LORD, the shield of your help, and the sword of your triumph! Your enemies shall come fawning to you, and you shall tread upon their backs.”

#### 5.5.6 Moses dies and leadership passes to Joshua (34:1-12)

Deuteronomy 34:1–12 34:1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, 34:2 all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, 34:3 the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. 34:4 And the LORD said to him, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, ‘I will give it to your offspring.’ I have let you see it with your eyes, but you shall not go over there.” 34:5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, 34:6 and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. 34:7 Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. 34:8 And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended.

34:9 And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses. 34:10 *And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, 34:11 none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, 34:12 and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.*





## SESSION 15

### Conclusions

#### 6 **Bridging the Gap: From The Torah to Paul**

##### 6.1 **The Promise if given *for* Faith.**

**Romans 4:13–17** *For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith.* 4:14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 4:15 *For the law brings wrath*, but where there is no law there is no transgression.

4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, 4:17 as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

**Galatians 3:5** ... Does he who supplies the Spirit to you and works miracles among you do so *by works of the law, or by hearing with faith*— 3:6 just as Abraham “believed God, and it was counted to him as righteousness”?

**3:7** *Know then that it is those of faith who are the sons of Abraham.*

3:8 And the Scripture, *foreseeing* that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” 3:9 *So then, those who are of faith are blessed along with Abraham, the man of faith.*

... 3:17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. 3:18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise

## 6.2 **The Law was given *because of transgressions, in order to make transgressions increase.***

Galatians 3:19 Why then the law? *It was added because of transgressions*, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. 3:20 Now an intermediary implies more than one, but God is one.

Romans 5:20 *And the Law came in that the transgression might increase*; but where sin increased, grace abounded all the more ...

## 6.3 **The Law was given to “guard” Israel until the coming of Christ!**

Galatians 3:21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. 3:22 *But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.*

3:23 Now before faith came, *we were held captive under the law, imprisoned until the coming faith would be revealed.* 3:24 So then, the law was our **guardian** until Christ came, in order that we might be justified by faith. 3:25 But now that faith has come, we are no longer under a guardian, 3:26 *for in Christ Jesus you are all sons of God, through faith.* 3:27 For as many of you as were baptized into Christ have put on Christ. 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 3:29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

## 7 **The Future of Israel: The Abrahamic promises**

» See the Chart *The Biblical Covenants*



## Appendix: The 613 Laws

In the 12th Century AD, Rabbi, Philosopher and Physician Maimonides (Moshe Ben Maimon, aka RaMBaM the Hebrew acronym for “Rabbi Mosheh Ben Maimon”) created the most influential Rabbinic list and enumeration of the Laws found in the Torah. This list is called the *Sefer HaMitzvot* (Book of The Commandments). Maimonides recognized 613 distinct laws in The Torah. Following earlier Rabbinic tradition he divided the laws into 248 positive commands and 365 negative. He reasoned that since there were 248 distinct parts of the human body, one was to remember to obey God’s positive commands with “one’s whole self.” He also reasoned that the 365 prohibitions pointed to the fact that we should remember not to disobey The Lord each day of the year.

Both Jews and Christians have been greatly influenced by Maimonides painstaking enumeration of the Law. Although this list is in no way “inspired,” it is still a helpful tool in understanding our common tradition and the detailed way of dealing with the text practiced in the Rabbinic tradition.

The following list is taken from John Sailhamer’s *The Pentateuch As Narrative*, Appendix, pages 481-516. Notes marked with an **M** denote Maimonides interpretation of a specific issue that reflects his bias toward justifying later Jewish interpretations rather than strict adherence to the context. In all other cases, the Biblical text is represented as closely as possible. You will also find notes that correlate the individual laws to New Testament passages where the Laws are repeated, alluded to, or implied.

*\*In the Scripture references a (EEV #) denotes differences in versification between the Hebrew Masoretic Text and English Versions of the Bible (EEV).*

### Division 1: Commands

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#### **C1-9** Commands Relating To One’s Relationship With God:

- C1 Ex 20:1, One must believe that God is: “I am the Lord your God” (cf. Dt 5:6).  
>Heb 11:6, “anyone who comes to [God] must believe that he exists.”
- C2 Dt 6:4, One must believe that God is one: “Hear, O Israel.”  
>Ro 3:29, “Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God.”
- C3 Dt 6:5, One must love God: “You shall love the Lord your God.”  
>Mt 22:35-38, “One of them, an expert in the law, tested him with this question: ‘Teacher, which is the greatest commandment in the Law?’ Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment.”
- C4 Dt 6:13, One must fear God: “You shall fear the Lord your God.”  
>Mt 10:28-29, “Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both soul and body in hell.”

- C5 Ex 23:25, One must worship God: "You shall worship the Lord your God."  
(Cf. Dt 6:13, "him you shall serve"; 11:13, "to serve him with all your heart"; 13:4[EVS], "and him you shall serve.")  
>Mt 4:10, "Jesus said to him, 'Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"
- C6 Dt 10:20, One must cling to God: "And to him you shall cling."  
>I Co 6:17, "But he who unites himself with the Lord is one with him in spirit."
- C7 Dt 6:13, One must swear by the name of God: "And you shall swear by his name." (Cf. Dt 10:20.)
- C8 Dt 28:9, One must imitate God: "And you shall walk in his ways."  
>Eph 2:10, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (rsv).
- C9 Lev 22:32, One must sanctify the name of God: "I will be sanctified in the midst of the sons of Israel."  
>I Pe 3:15, "But sanctify Christ as Lord in your hearts" (nasb).

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### **C10-19** Commands Relating To The Study Of The Torah:

- C10 Dt 6:7, One must recite the Shema each morning: "And you shall speak them."
- C11 Dt 6:7, One must teach the Torah: "And you shall teach them to your sons."  
>Col 3:16, "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom."
- C12 Dt 6:8, One must bind tefillin on the head: "And they shall be bands between your eyes."
- C13 Dt 6:8, One must bind tefillin on the hand: "You shall bind them for signs upon your hands."
- C14 Nu 15:38, One must attach tassels to one's garments: "You are to make tassels on the corners of your garments."
- C15 Dt 6:9, One must fix a mezuzah on the door: "You shall write them upon the doorpost of your house."
- C16 Dt 31:12, One must assemble every seventh year to hear the Torah read: "Gather together the people, the men."
- C17 Dt 17:18, The king must write for himself a copy of the Torah: "And when he sits upon the throne of his kingdom, he shall write for himself a copy of this Torah."
- C18 Dt 31:19, Each person must write for himself a copy of the Torah: "Write for yourselves this song."
- C19 Dt 8:10, One must give a blessing after eating: "And you shall eat and be satisfied and bless the Lord your God."  
>Luke 11:3, "Give us each day our daily bread."

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### **C20-38** Commands Relating To The Temple:

- C20 Ex 25:8, To build a temple: "And they shall make for me a temple."
- C21 Lev 19:30, To fear (i.e., respect) the temple: "My holy place you shall fear."  
>Mt 21:12, "Jesus entered the temple area and drove out all who were buying and selling there."
- C22 Nu 18:4, Priests are to care for the temple always: "You and your sons with you before the tent of testimony."
- C23 Nu 18:23, Levites alone to serve in the temple: "It is the Levites alone who are to do the work in the holy place."
- C24 Ex 30:19, Priests must wash before they serve in the temple: "And Aaron and his sons shall wash their hands and feet when they enter the Tent of Meeting."

- C25 Ex 27:21, Priests must light the candles in the temple: "And Aaron and his sons are to arrange it [the lamp] from evening until morning before the Lord."
- C26 Nu 6:23, Priests must bless Israel: "Thus you shall bless the sons of Israel."
- C27 Ex 25:30, Priests must set up the shewbread (bread of the Presence): "And you shall put the shewbread upon the table."
- C28 Ex 30:7, Priests must burn the incense on the golden altar: "Aaron must burn fragrant incense on the altar every morning when he tends the lamps."
- C29 Lev 6:6, To keep the fire burning upon the altar: "The continual fire shall burn upon the altar."
- C30 Lev 6:3, Priests are to remove ashes daily from the altar: "The priest shall put on his linen clothes."
- C31 Nu 5:2, Remove unclean (leprous/flow) from the camp: "And they shall send out of the camp all the leprous and those that have a flow."
- C32 Lev 21:8, Give honor to the priests: "And you shall treat him as holy because he brings the bread of your God near."
- C33 Ex 28:2, Priests are to wear special garments: "And they shall make holy garments for Aaron."
- C34 Nu 7:9, Priests are to carry the ark on their shoulders: "The priests shall carry the ark upon their shoulders."
- C35 Ex 30:31, Holy oil must be prepared: "This is to be my sacred anointing oil for the generations to come."
- C36 Dt 18:6-8, Priests should do their duties in rotation: "If a Levite comes from one of your towns ... he may minister in the name of the Lord his God like all his fellow Levites who serve there in the presence of the Lord. He is to share equally in their benefits."
- C37 Lev 21:2-3, Priests should become unclean for certain close relatives: "For them he shall be unclean."
- C38 Lev 21:13, The high priest should marry a virgin: "And he shall marry a woman in her virginity."

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### **C39-91** Commands Dealing With Sacrifices:

- C39 Nu 28:3, Two yearling lambs presented to the Lord daily: "You are to present to the Lord: two lambs a year old without defect, as a regular burnt offering each day."
- C40 Lev 6:13 (Eev 20), The high priest is to present a meal offering twice daily: "This is the gift of Aaron and his sons."
- C41 Nu 28:9, An additional gift is to be offered every Sabbath: "Two yearling lambs."
- C42 Nu 28:11, An additional gift is to be offered every month: "At the beginning of your months."
- C43 Lev 23:36, An additional gift is to be offered on each of the seven days of Passover: "Seven days you shall offer fire to the Lord."
- C44 Lev 23:10, A meal offering of a sheaf of barley is to be given on the sixteenth day of Nisan, the second day of Passover: "You shall bring the sheaf."
- C45 Nu 28:26-27, An additional gift is to be given fifty days from the offering of the sheaf, i.e., on Shavuot (Feast of Weeks): "On the day of the firstfruits when they bring their offering."
- C46 Lev 23:17, One must bring two loaves of bread as a wave (heave) offering: "From your dwellings you shall bring bread for the wave offering."
- C47 Nu 29:1-2, An additional gift is to be given on Rosh Hashanah (1st of Tishri): "On the seventh month, on the first day of the month, you shall make a burnt offering."
- C48 Nu 29:7-8, An additional gift is to be given on the Day of Atonement (10th of Tishri): "On the tenth of the seventh month you shall offer a burnt offering, fire to the Lord."
- C49 Lev 16:1ff, The service of the Day of Atonement. All the duties of this day are considered one command.

- C50 Nu 29:13, An additional offering is to be given for the Feast of Sukkoth (Tabernacles): "And you shall bring a burnt offering."
- C51 Nu 29:36, An additional offering is to be given for the eighth day of the Feast of Sukkoth (Tabernacles): "And you shall offer a burnt offering."
- C52 Ex 23:14, Pilgrimage to the temple three times a year: "Three pilgrimages you shall make for me in a year."
- C53 Ex 34:23, One must appear during each of the three pilgrimages: "Three times in the year all your males must appear." (Cf. Dt 16:16.)
- C54 Dt 16:14, One must rejoice during each festival: "You should rejoice in your festival."  
>Lk 13:10-17, "On a Sabbath Jesus was teaching in one of the synagogues . . . and all the people rejoiced at all the glorious things that were done by him."
- C55 Ex 12:6, One must slaughter the Passover lamb on the fourteenth of Nisan: "Until the fourteenth day of the month and then all the congregation of Israel shall slaughter it at twilight."
- C56 Ex 12:8, One must eat the roasted Passover lamb on the night of the fifteenth of Nisan according to the instructions (e.g., in one house, with matzo upon the bitter herbs): "And they shall eat the meat in that night, roasted with fire, and matzo upon the bitter herbs they shall eat it."
- C57 Nu 9:11, Whoever was prohibited from slaughtering the first Passover lamb should slaughter the second Passover lamb: "In the second month at twilight they shall do it."
- C58 Nu 9:11, The meat of the second Passover should be eaten on the night of the fifteenth of Iyar with matzo upon the bitter herbs: "Upon the matzo and bitter herbs they shall eat it." (Cf. Ex 12:8.)
- C59 Nu 10:10, Trumpets should be sounded at sacred times with offerings: "And in the day which you rejoice you shall sound the trumpets."
- C60 Lev 22:27, Sacrificial animals must be eight days old or more: "And it shall be seven days with its mother."
- C61 Lev 22:21, Sacrificial animals must be without blemish: "It must be without blemish to be acceptable."
- C62 Lev 2:13, Offerings must be salted: "Upon all your offerings you must offer salt."
- C63 Lev 1:2, The procedure of the burnt offering: "When any of you brings an offering to the Lord."
- C64 Lev 6:18 (Eev 25), The procedure of the sin offering: "This is the law of the sin offering."
- C65 Lev 7:1, The procedure of the guilt offering: "This is the law of the guilt offering."
- C66 Lev 3:1, The procedure of the peace offering: "If his offering is a peace offering."
- C67 Lev 2:1, The procedure of the meal (grain) offering: "When one brings a meal offering to the Lord." (Cf. Lev 6:7, "This is the law of the meal offering.")
- C68 Lev 4:13, If the congregation of Israel err in a decision, they must bring an offering: "If all the congregation of Israel err."
- C69 Lev 4:27, If a single individual errs unintentionally he must bring a sin offering: "If one individual sins unintentionally."
- C70 Lev 5:17-18, A sin offering that hangs in doubt: "If a person sins and does what is forbidden in any of the Lord's commands."
- C71 Lev 5:15, The actual guilt offering for various sins: "When a person commits a violation and sins unintentionally."
- C72 Lev 5:1-11, The offering of varying cost: "If he cannot afford a lamb, he is to bring two doves or two young pigeons."
- C73 Nu 5:6-7, Confession of sin before God and repentance: "That person must confess the sin."  
>Mt 5:22-23, "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift."

>Luke 19:8-9, "Zacchaeus stood up and said to the Lord, '... if I have cheated anybody out of anything, I will pay back four times the amount.' Jesus said to him, 'Today salvation has come to this house, because this man, too, is a son of Abraham.'"

- C74 Lev 15:13-15, The offering of a man healed from a flow: "When a man with a flow is clean from his flow, on the eighth day he shall give two doves."
- C75 Lev 15:28-29, The offering of a woman healed from a flow: "When she is clean from her flow."
- C76 Lev 12:6, The offering after childbirth: "And when the days of her cleanliness for the son or daughter is complete, she shall bring a yearling lamb."
- C77 Lev 14:10, The offering of a leper who was cleansed: "On the eighth day he shall take two lambs."
- C78 Lev 27:32, The tithe of one's cattle: "All the tithe of the herd or flock."
- C79 Ex 13:2, Sanctifying the firstborn males: "Sanctify to me all the firstborn males."
- C80 Ex 22:28, Redemption of firstborn sons: "The firstborn of your sons belongs to me." (Cf. Nu 18:15, "You shall redeem the firstborn of man.")
- C81 Ex 34:20, Redemption of a firstborn ass: "The firstborn of an ass you must redeem with a sheep."
- C82 Ex 13:13, One must break the neck of an ass if it is not redeemed: "If you do not redeem it [an ass] you must break its neck."
- C83 Dt 12:5, Animals to be used as offerings must be offered at the earliest opportunity: "You shall come there and you shall bring them there."
- C84 Dt 12:14, Offerings are to be given at the temple only: "There you shall bring your burnt offerings and do them there."
- C85 Dt 12:26, Offerings from outside the land are also to be brought to the temple: "Take your consecrated things and whatever you have vowed to give and go to the place."
- C86 Dt 12:15, Redemption of consecrated things that have been blemished: "Surely in every place you desire you may slaughter and eat the meat."
- C87 Lev 27:10, An animal exchanged for an offering is holy: "It and his exchange are holy." (Cf. Lev 27:33, An animal exchanged for an offering is holy: "It and his exchange are holy.")
- C88 Lev 6:9, The priests are to eat the remainder of the meal offering: "The remainder from the meal offering Aaron and his sons shall eat."
- C89 Ex 29:33, The priests are to eat the meat of the consecrated offerings (sin and guilt): "They shall eat that by which atonement was made for their ordination."
- C90 Lev 7:19, Consecrated things which have become unclean must be burned: "Meat which touches anything unclean."
- C91 Lev 7:17, That which is left over from the offering must be burned: "That which is left over from the meat of the sacrifice shall be burned in fire."

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### **C92-95** Commands Dealing With Vows:

- C92 Nu 6:5, A Nazirite must let his hair grow: "He must let the hair of his head grow long."
- C93 Nu 6:18, At the end of his vow, the Nazirite must shave his hair and bring his offerings: "The Nazirite must shave off the hair that he dedicated." (Cf. Nu 6:13, "When the period of his separation is over.")
- C94 Dt 23:24 (EEV 23), One must keep his word: "You shall keep what comes out from your lips." (Cf. Dt 30:3, One must keep his word: "According to all that goes out from his mouth he shall do.")

>Mt 5:33-37, "You have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, Do not swear at all. . . . Simply let your 'Yes' be 'Yes,' and your 'No,' 'No.'"

- C95 Nu 30:3 (EEV 2), One must not break a vow: "He must not break his word but must do everything he said." (M. Only a judge can annul a vow in accordance with the law: "and he must not break his own word">implying someone else, a judge, can break his word.)

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### **C96-113** Commands Dealing With Ritual Purity:

- C96 Lev 11:8, One who touches a carcass is unclean: "You shall not touch their carcass."  
 C97 Lev 11:29-31, The eight types of creeping things are unclean: "This is what is unclean."  
 C98 Lev 11:34, Food and drink become unclean when in contact with an unclean object: "All kinds of food which come into contact with water are unclean."  
 C99 Lev 15:19, A woman in menstruation is unclean: "The impurity of her monthly period."  
 C100 Lev 12:2, A woman who has recently given birth is unclean: "A woman who becomes pregnant and gives birth."  
 C101 Lev 13:3, A leper is unclean: "It is an infectious skin disease."  
 C102 Lev 13:51, A leprous garment is unclean: "It is a destructive mildew."  
 C103 Lev 14:44, The house of a leper is unclean: "If the mildew has spread in the house."  
 C104 Lev 15:2, A man with a flow is unclean: "When any man has a bodily discharge."  
 C105 Lev 15:16, A man with an emission of semen is unclean: "When a man has an emission of semen."  
 C106 Lev 15:19, A woman with a flow is unclean: "When a woman has her regular flow of blood."  
 C107 Nu 19:14, A corpse is unclean: "This is the law of a man who dies in a tent."  
 C108 Lev 19:13, Observance of the water of cleansing: "Because the water of cleansing has not been sprinkled on him he is unclean." (Cf. Lev 19:21, "Anyone who touches the water of cleansing will be unclean till evening.")  
 C109 Lev 15:16, Observance of cleansing in water: "He shall wash in water."  
 C110 Lev 14:2, Procedure for cleansing of leprosy: "This shall be the law of leprosy." (Cf. Lev 14:49, "To purify the house.")  
 C111 Lev 14:9, Shaving the head of the leper: "On the seventh day, he must shave off all his hair."  
 C112 Lev 13:45, A leper must be made conspicuous: "The person with such an infectious disease must wear torn clothes."  
 C113 Nu 19:2-9, Procedure of the red heifer: "This is the statute of the law."

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### **C114-133** Commands Dealing With Donations To The Temple:

- C114 Lev 27:2-8, Procedure of dedicating equivalent personal value: "If anyone makes a special vow to dedicate persons to the Lord."  
 C115 Lev 27:12, Procedure of dedicating equivalent value of an animal: "The priest shall evaluate it."  
 C116 Lev 27:14, Procedure of dedicating equivalent value of a house: "If a man dedicates his house."  
 C117 Lev 27:16, Procedure of dedicating equivalent value of a field: "If a man dedicates to the Lord part of his family land."  
 C118 Lev 5:16, Restitution to the temple for neglected dues: "He must make restitution for what he has failed to do."  
 C119 Lev 19:24, The fourth year's growth of fruit is holy to the Lord: "In the fourth year all its fruit will be holy."  
 C120 Lev 19:9, One must leave the corners of the field: "Do not reap the edges of your field."  
 C121 Lev 19:9, One must leave the gleanings of the field: "Do not gather the gleanings."

- C122 Dt 24:19, One must leave the forgotten sheaves: "When you are harvesting in the field and overlook a sheaf."
- C123 Lev 19:10, One must leave the broken-off bunches of grapes: "Do not take the bunches of grapes that have broken off. Leave them."
- C124 Lev 19:10, One must not glean the grapes: "Do not glean your orchard."
- C125 Ex 23:19, Bring firstfruits to the temple: "The firstfruits of your ground you must bring to the temple."  
>James 1:18, "He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created" (cf. Rev 14:4).
- C126 Dt 18:4, Bring the great heave (wave) offering: "The firstfruits of your grain you shall give to him."
- C127 Lev 27:30, Give the tithe of the produce of the land to the Levites: "All the tithe of the land belongs to the Lord." (Cf. Nu 18:24, "I give to the Levites as their inheritance the tithes.")  
>Mt 23:23, "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices>mint, dill and cummin. But you have neglected the more important matters of the law> justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former."
- C128 Dt 14:22, The second tithe: "Set aside a tenth of all."
- C129 Nu 18:26, The Levites are to give a tithe to the priests: "Say to the Levites, 'When you take a tithe from the Israelites.'"
- C130 Dt 14:28, Tithe for the poor on the third and sixth years instead of the second tithe: "At the end of three years you shall bring out."
- C131 Dt 26:13, Declaration must be said with tithes: "Then you shall say to the Lord."
- C132 Dt 26:5, Declaration must be said with offering of firstfruits: "Then you shall declare before the Lord."
- C133 Nu 15:20, Offering of the first of the dough: "Present a cake from the first of your ground meal."

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### **C134-142** Commands Dealing With The Sabbath Year:

- C134 Ex 23:11, In the seventh year the land belongs to all: "During the seventh year let the land lie unplowed and unused."
- C135 Ex 34:21, On the seventh year the ground is left fallow: "Even during the plowing season and harvest you must rest."
- C136 Lev 25:10, Sanctify the fiftieth year: "Consecrate the fiftieth year."
- C137 Lev 25:9, Blowing of shofar on Yom Kippur to set Hebrew slaves free: "Then have the trumpet sounded."
- C138 Lev 25:24, Property returned in fiftieth year: "Throughout the country that you hold as a possession you must provide for the redemption of the land."
- C139 Lev 25:29-30, Redemption of property sold in a walled city: "If a man sells a house in a walled city."
- C140 Lev 25:8, Counting the Jubilee years (50th year): "Count off seven sabbaths."
- C141 Dt 15:3, The release of all debts: "You must cancel any debt."
- C142 Dt 15:3, Debts of foreigners may be exacted: "You may require payment from a foreigner."

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### **C143-153** Commands Dealing With Slaughtering Of Animals:

- C143 Dt 18:3, The priest's share of an offering: "This is the judgment for the priest."
- C144 Dt 18:4, The first of the fleece for the priest: "The first wool from the shearing of your sheep."
- C145 Lev 27:28, Distinctions in the herem (special vow): "Surely everything which one devotes to the Lord."
- C146 Dt 12:21, Slaughtering animals: "You may slaughter animals from the herds and flocks."

- C147 Lev 17:13, Covering the blood of animals and birds: "He shall pour out its blood and cover it with dust."
- C148 Dt 22:7, Freeing the nest: "You shall set the bird free and take the chicks."
- C149 Lev 11:2, Examination of animals for eating: "These are the animals you shall eat."
- C150 Dt 14:11, Examination of birds for eating: "Every clean bird you may eat."
- C151 Lev 11:21, Examination of locusts for eating: "Those that have jointed legs for hopping."
- C152 Lev 11:9, Examination of fish for eating: "This you may eat from all which is in the waters."
- C153 Ex 12:2, Sanctify and calculate the months of the year for the worship of God: "This month shall be to you the beginning of the months." (Cf. Dt 16:1, "Keep the month of Abib and make the Passover.")

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### **C154-170** Commands Dealing With Festivals:

- C154 Ex 23:12, Rest on the Sabbath: "On the seventh day you shall rest."  
>Mark 2:27, "Then [Jesus] said to them, 'The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.'"
- C155 Ex 20:8, Sanctify the Sabbath: "Remember the day of Sabbath to sanctify it."
- C156 Ex 12:15, Remove all leaven (on the 14th of Nisan): "On the first day you shall remove the leaven from your houses."
- C157 Ex 13:8, Recounting the story of the Exodus (on the 15th of Nisan): "You shall declare to your son on that day."  
>1Co 10:1-6, "For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptized into Moses. . . . Now these things occurred as examples to keep us from setting our hearts on evil things as they did."
- C158 Ex 12:18, Eating matzo on the night of the fifteenth of Nisan: "In the evening you shall eat matzo."
- C159 Ex 12:16, Rest on the first day of Passover: "On the first day hold a sacred convocation."
- C160 Ex 12:16, Rest on the seventh day of Passover: "On the seventh day hold a sacred convocation."
- C161 Lev 23:15, Count from the gathering of the first sheaf forty-nine days: "You shall count from the morrow of the Sabbath."
- C162 Lev 23:21, Rest from work on holy days: "And you shall call in that very day a holy convocation."  
>Heb 4:1-3, "Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. . . . Now we who have believed enter that rest."
- C163 Lev 23:24, Rest on the first day of Tishri (Rosh Hashanah): "The first day of the month shall be a Sabbath to you."
- C164 Lev 16:29, Fasting on the tenth of Tishri (Yom Kippur): "On the tenth day of the seventh month you must deny yourselves."
- C165 Lev 16:29, Resting on the tenth of Tishri (Yom Kippur): "And not do any work." (Cf. Lev 16:32, "A Sabbath of rest it is to you.")
- C166 Lev 23:35, Resting on the first day of Sukkoth (Tabernacles): "On the first day it shall be a holy convocation."
- C167 Lev 23:36, Resting on the eighth day of Sukkoth (Tabernacles): "In booths you shall dwell seven days."
- C168 Lev 23:42, Dwelling in booths for the seven days of Sukkoth (Tabernacles): "In booths you shall dwell seven days."
- C169 Lev 23:40, Take choice fruit and rejoice seven days: "You shall take for yourselves on the first day."
- C170 Nu 29:1, One must hear the shofar on the first day of Tishri (Rosh Hashanah): "A day of trumpet sounding it shall be to you."



**C171-184** Commands Dealing With Order In The Community:

- C171 Ex 30:12-13, To give half a shekel every year to the temple: "Each one should pay to the Lord a ransom for his life."
- C172 Dt 18:15, Obey the prophet: "The man who does not obey the words of the prophet which he speaks in my name."  
>Luke 16:31, "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'"
- C173 Dt 17:15, Appointment of a king: "You shall set a king over you."  
>Rev 19:11-16, "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. . . . On his robe and on his thigh he has this name written: king of kings and lord of LORDS."
- C174 Dt 17:11, Obey the leaders: "Act according to the law they teach you."  
>Ac 4:19, "But Peter and John replied [to the Sanhedrin], 'Judge for yourselves whether it is right in God's sight to obey you rather than God.'"
- C175 Ex 23:2, Do not pervert justice by following the many: "Do not pervert justice by siding with the crowd." (M. In judgments follow the many: "Incline after the many.")  
>Mt 27:24, "When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd, 'I am innocent of this man's blood,' he said, 'It is your responsibility.'"
- C176 Dt 16:18, Appointment of judges and officials: "Appoint judges and officials for each of your tribes."
- C177 Lev 19:15, Judges must be impartial: "In righteousness you shall judge your neighbor."  
>James 2:9, "If you show favoritism, you sin and are convicted by the law as lawbreakers." >ITi 5:21, "I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism."
- C178 Lev 5:1, A witness must testify: "If a person sins because he does not speak up when he hears a public charge to testify ... he will be held responsible."  
>Mt 26:57-75, "Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the elders had assembled. And Peter followed him at a distance. . . . Then [Peter] began to call down curses on himself and he swore to them, 'I do not know the man!'"  
>James 4:17, "Anyone, then, who knows the good he ought to do and does not do it, sins."
- C179 Dt 13:15 (EEV 14) A witness should be closely examined: "You must inquire, probe, and investigate it thoroughly."  
>Jn 7:52, "They replied, ' . . . Look into it, and you will find that a prophet does not come out of Galilee.'"
- C180 Dt 19:19, A false witness shall be punished appropriately: "You shall do to him what he intended to do to his brother."
- C181 Dt 21:4, Ritual of breaking the heifer's neck: "They are to break the heifer's neck."
- C182 Dt 19:3, Six cities of refuge: "Build roads to them."
- C183 Nu 35:2, Levitical cities: "Give the Levites towns to live in."
- C184 Dt 22:8, Remove hazards from your dwellings: "When you build a new house, make a parapet around your roof."

**C185-189** Commands Relating To Idolatry:

- C185 Dt 12:2, Remove idolatry from your midst: "Destroy completely all the places." (Cf. Dt 7:5, "Break down their altars.")

>Ico 10:14, "Therefore, my dear friends, flee from idolatry."

C186 Dt 13:17 (EEV 16), Destroy an idolatrous city: "You shall burn the city with fire."

C187 Dt 20:17, Destruction of the seven Canaanite nations: "Completely destroy them."

C188 Dt 25:19, Destruction of the memory of the Amalekites: "You shall blot out the memory of Amalek."

C189 Dt 25:17, Remember what the Amalekites did to Israel: "Remember what the Amalekites did to you."

### **C190-193** Commands Dealing With War:

C190 Dt 20:12, Procedure for wars with the rest of the nations: "If they refuse to make peace."

C191 Dt 20:2, The priest must instruct the people in warfare: "When you are about to go into battle, the priest shall come forward."

C192 Dt 23:14 (EEV 13), Sanitation of the military camp: "As part of your equipment have something to dig with."

C193 Dt 23:14 (EEV 13), Soldiers must have necessary equipment: "As part of your equipment have something to dig with."

### **C194-208** Commands Dealing With The Social Structure:

C194 Lev 5:23 (EEV 6:4), Stolen property must be returned: "He shall return the stolen property."

C195 Dt 15:8, Give to the poor: "You shall open your hand."

>Mt 19:21, "Jesus answered, If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven."

C196 Dt 15:14, A freed Hebrew slave must be given gifts: "Supply him liberally."

C197 Ex 22:24 (EEV 25), Lend to the poor without interest: "If you lend money to one of my people among you who is needy."

C198 Dt 23:21 (EEV 20), Lend to the foreigner with interest: "You may charge a foreigner interest."

C199 Dt 24:10, Restore a pledge to its owner if he needs it: "Do not go into his house to get a pledge."

C200 Dt 24:15, Pay the worker his wages on time: "In his day you shall pay his wages."

>Mt 10:10, "For the worker is worth his keep."

C201 Dt 23:25-26 (EEV 24-25), A worker is allowed to eat produce while working: "If you enter your neighbor's vineyard."

>Mt 12:1, "At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them."

C202 Ex 23:5, You must help an overburdened donkey: "If you see the donkey of someone who hates you fallen down under its load."

>Lk 14:5, "Then he asked them, If one of you has a son [or donkey] or

an ox that falls into a well on the Sabbath day, will you not immediately pull him out?"

C203 Dt 22:4, You must help load a burden on a man or animal: "If you see your brother's donkey or his ox fallen on the road."

>Mt 12:11, "He said to them, If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?"

C204 Dt 22:1, You must restore a lost animal to its owner: "If you see your brother's ox or sheep straying, do not ignore it but be sure to take it back to him."

C205 Lev 19:17, You must correct the sinner: "Rebuke your neighbor frankly so you will not share in his guilt."

>Titus 1:13, "Therefore rebuke them sharply, so that they will be sound in the faith."

- C206 Lev 19:18, You must love others as yourself: "Love your neighbor as yourself."  
>Gal 5:14, "The entire law is summed up in a single command: 'Love your neighbor as yourself.'"
- C207 Dt 10:19, You must love the sojourners: "You are to love those who are aliens."  
>1Pe 4:9, "Offer hospitality to one another without grumbling."
- C208 Lev 19:36, You must have correct weights and measures: "Use honest scales and weights."

### **C209-223** Commands Relating To The Family:

- C209 Lev 19:32, You must respect the wise: "Rise in the presence of the aged, show respect for the elderly, and revere your God."  
>1Ti 5:1, "Do not rebuke an older man harshly, but exhort him as if he were your father."
- C210 Ex 20:12, You must honor your parents: "Honor your father and your mother."  
>Mt 15:3-4, "Jesus replied, 'And why do you break the command of God for the sake of your tradition? For God said, 'Honor your father and mother.'"  
>Eph 6:2, "Honor your father and mother."
- C211 Lev 19:3, You must fear your mother and your father: "Each of you must respect his mother and father."  
>Eph (5:21) 6:1, "(Submit to one another out of fear of Christ. . .) Children, obey your parents in the Lord, for this is right."
- C212 Ge 1:28, You must be fruitful and multiply: "Be fruitful and multiply."  
>Ac 17:26, "From one man he made every nation of men, that they should inhabit the whole earth."
- C213 Dt 24:1, You must marry according to the Law: "When a man marries a woman."  
>Mt 19:4-5, "'Have you not read,' he replied, 'that at the beginning the Creator made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.'"
- C214 Dt 24:5, You must stay with your new bride one year: "If a man has recently married, he must not be sent to war or have any other duty laid on him."  
>Mt 14:20, "Still another said, 'I just got married, so I cannot come.'"
- C215 Ge 17:10, Circumcision: "You must circumcise every male."
- C216 Dt 25:5, Levirate marriage: "Her husband's brother shall take her and marry her."
- C217 Dt 25:9, Halitzah (removing the sandal of a brother-in-law): "His brother's widow shall go up to him in the presence of the elders, take off one of his sandals."
- C218 Dt 22:29, He who violates a virgin must marry her: "He must marry the girl."
- C219 Dt 22:18-19, One who unjustly accuses his wife must be punished: "And the elders shall take the man and punish him."
- C220 Ex 22:15-23 (Eev 16-24), A seducer must be punished: "If a man seduces a virgin."
- C221 Dt 21:11, Treatment of a female captive: "If you notice among the captives a beautiful woman."
- C222 Dt 24:1, The divorce certificate: "And he writes her a certificate of divorce."
- C223 Nu 5:15-27, Test of woman suspected of adultery: "Then he is to take his wife to the priest."

### **C224-231** Commands Dealing With The Administration Of Law:

- C224 Dt 25:2, Punishment of flogging: "If the guilty man deserves to be beaten."

>Ac 23:3, "Then Paul said to him, 'God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!'"

C225 Nu 35:25, You must exile the accidental manslayer: "The assembly must protect the one accused of murder."

C226 Ex 21:20, Capital punishment (M. with a sword): "He must be avenged."

>Mt 5:21, "Anyone who murders will be subject to judgment."

C227 Ex 21:16, Capital punishment (M. with strangulation): "He must be put to death."

C228 Lev 20:14, Capital punishment (M. by burning): "Both he and they must be burned with fire."

C229 Dt 22:24, Capital punishment: "You shall take both of them to the gate of that town and stone them to death."

C230 Dt 21:22, Hanging the body of the executed: "If a man guilty of a capital offense is put to death and his body is hung on a tree."

C231 Dt 21:23, The hanged must be buried on the same day they were killed: "You must not leave his body on the tree overnight."

### **C232-235** Commands Dealing With Treatment Of Servants:

C232 Ex 21:2, Treatment of Hebrew servants: "If you buy a Hebrew servant."

C233 Ex 21:8, The master must marry his female Hebrew servant: "Her master who designated her for himself."

C234 Ex 21:8, The master must redeem his female Hebrew servants: "He must let her be redeemed."

C235 Lev 25:46, Treatment of alien servants: "You can will them to your children as inherited property."

### **C236-248** General Commands:

C236 Ex 21:18, Injury caused by a person: "If men quarrel and one hits the other."

C237 Ex 21:28, Injury caused by an animal: "If a bull gores a man or a woman to death."

C238 Ex 21:33-34, Injury caused by a pit: "If a man uncovers a pit or digs one and fails to cover it."

C239 Ex 21:37-22:3 (EEV 22:1-4), Punishment of robbers: "If a man steals an ox or a sheep."

C240 Ex 22:4 (EEV 5), Punishment for trespassing: "If a man grazes his livestock in a field or vineyard and lets them stray."

C241 Ex 22:5 (EEV 6), Punishment for arson: "If a fire breaks out."

C242 Ex 22:6-8 (EEV 7-9), Punishment for a guardian (M. Unpaid) who steals: "If a man gives his neighbor silver or goods for safekeeping."

C243 Ex 22:9-12 (EEV 10-13), Punishment for a guardian (M. paid) who steals: "If a man gives a donkey, an ox, a sheep."

C244 Ex 22:13 (EEV 14), Punishment for loss of borrowed property: "If a man borrows an animal."

C245 Lev 25:14, Judgments involving sales: "If you sell land to one of your countrymen or buy any from him."

C246 Ex 22:8 (EEV 9), Judgments involving all matters of property: "In all cases of illegal possession."

C247 Dt 25:12, You must rescue the one who is persecuted at all cost: "You shall cut off her hand. Show her no pity."

C248 Nu 27:8, Judgments involving inheritance: "If a man dies and leaves no son"

## Division 2: Prohibitions

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### P1-45 Prohibitions Relating To Idolatry And False Religion:

- P1 Ex 20:3, One must -not believe in the existence of another god: "You shall have no other gods before me."
- P2 Ex 20:4, One must not make images to worship: "You shall not make for yourself an idol."  
 >Ac 15:20, "We [the Jerusalem council] should write to them [the Gentiles who are turning to God], telling them to abstain from the pollutions of idols."  
 >John 4:24, "God is spirit, and his worshipers must worship him in spirit and in truth."
- P3 Lev 19:4, One must not make idols: "You shall not make gods of molten metal."
- P4 Ex 20:20, One must not make forms of living creatures from wood or stone: "Do not make gods of silver or gold."
- P5 Ex 20:5, One must not bow down to idols: "You shall not bow down to them."
- P6 Ex 20:5, One must not worship idols: "You shall not bow down to them."
- P7 Lev 18:21, One must not offer children to Molech: "Do not give any of your children to be sacrificed to Molech."
- P8 Lev 19:31, One must not practice necromancy: "Do not turn to mediums."
- P9 Lev 19:31, One must not enquire of familiar spirits: "Or seek out spiritists."
- P10 Lev 19:4, One must not follow after idolatry: "Do not turn to idolatry."
- P11 Dt 16:22, One must not build a pillar: "And do not erect a sacred stone."
- P12 Lev 26:1, One must not set up a stone for worship: "Do not place a carved stone in your land."
- P13 Dt 16:21, One must not set up trees in the temple: "Do not set up any wooden Asherah pole beside the altar."
- P14 Ex 23:13, One must not swear by idols: "Do not invoke the names of other gods."
- P15 Ex 23:13, One must not seek to persuade another to follow idols: "Let it not be heard from your mouth."
- P16 Dt 13:12 (EEV 11), One must not seek to persuade another Israelite to follow idols: "And no one among you will do such an evil thing again."
- P17 Dt 13:9 (EEV 8), One must not desire one who seeks to persuade others to follow idols: "Do not yield to him."
- P18 Dt 13:9 (EEV 8), One must not listen to one who seeks to persuade others to follow idols: "Do not listen to him."
- P19 Dt 13:9 (EEV 8), One must not pity one who seeks to persuade others to follow idols: "Let not your eye pity him."
- P20 Dt 13:9 (EEV 8), One must not spare one who seeks to persuade others to follow idols: "Do not spare him."
- P21 Dt 13:9 (EEV 8), One must not hide one who seeks to persuade others to follow idols: "Do not hide him."
- P22 Dt 7:25, One must not covet the value of idols: "Do not covet the silver and gold on them [idols]."
- P23 Dt 13:17 (EEV 16), One must not rebuild that which has been destroyed because of idolatry: "It is to remain a ruin forever."
- P24 Dt 13:18 (EEV 17), One must not gain wealth from that which has been destroyed because of idolatry: "None of those condemned things shall be found in your hands."
- P25 Dt 7:26, One must not use anything associated with idolatry: "You shall not bring the abomination into your house."

- P26 Dt 18:20, One must not prophesy in the name of idols: "A prophet who speaks in the name of another god must be put to death."
- P27 Dt 18:20, One must not prophesy falsely: "A prophet who presumes to speak in my name anything I have not commanded him."
- P28 Dt 13:3-4, One must not listen to a false prophet: "You must not listen to the words of the prophet."
- P29 Dt 18:22, One must not fear the words of a false prophet: "Do not be afraid of him."
- P30 Lev 20:23, One must not walk in the ways of idolaters: "You shall not walk in the ways of the nations."
- P31 Lev 19:26, One must not practice divination: "Do not practice divination." (Cf. Dt 18:10, "Let no one be found among you who . . . practices divination.")
- P32 Dt 18:10, One must not practice soothsaying: "Let no one be found among you who . . . practices soothsaying."
- P33 Dt 18:10-11, One must not practice divination: "Let no one be found among you who . . . practices divination."
- P34 Dt 18:10-11, One must not practice sorcery: "Let no one be found among you who . . . practices sorcery."
- P35 Dt 18:10-11, One must not practice charms: "Let no one be found among you who . . . practices charms."
- P36 Dt 18:10-11, One must not consult spirits: "Let no one be found among you who . . . consults spirits."
- P37 Dt 18:10-11, One must not consult familiar spirits: "Let no one be found among you who . . . consults familiar spirits."
- P38 Dt 18:10-11, One must not practice necromancy: "Let no one be found among you who . . . practices necromancy."
- P39 Dt 22:5, Women must not wear men's clothing: "A woman must not wear men's clothing."
- P40 Dt 22:5, Men must not wear women's clothing: "Nor a man wear women's clothing."  
>1Co 11:14-15, "Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but that if a woman has long hair, it is her glory? For long hair is given to her as a covering."
- P41 Lev 19:28, One must not tattoo oneself: "Do not put tattoo marks on yourself."
- P42 Dt 22:11, One must not wear clothing made of wool and linen mixed: "Do not weave clothes of wool and linen woven together."
- P43 Lev 19:27, One must not cut the hair on the side of your head: "Do not cut the hair on the side of your head."
- P44 Lev 19:27, One must not cut your beard: "Do not . . . clip off the edges of your beard."
- P45 Dt 14:1, One must not cut oneself for the dead: "Do not cut yourself . . . for the dead." (Cf. Lev 19:28, "Do not cut yourself . . . for the dead.")

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#### **P46-59** Prohibitions Relating To Historical Events:

- P46 Dt 17:16, One must not return to Egypt to dwell: "You are not to go back that way again."
- P47 Nu 15:39, One must not have impure thoughts or sights: "And not prostitute yourselves by going after the lusts of your own hearts and eyes."  
>Mt 5:28, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart."
- P48 Ex 23:32, One must not make a covenant with the Canaanites: "You shall not make a covenant with them." (Cf. Dt 7:2, "Make no treaty with them.")
- P49 Dt 20:16, One must not save the life of a Canaanite: "Do not leave alive anything that breathes."
- P50 Dt 7:2, One must show no mercy to idolaters: "Show them no mercy."

- P51 Ex 23:33, One must not allow idolaters to live in the land: "They shall not dwell in your land."
- P52 Dt 7:3, One must not intermarry with idolaters: "Do not intermarry with them."
- P53 Dt 23:4 (EEV 3), One must not allow an Israelite woman to marry an Ammonite or Moabite: "No Ammonite or Moabite or any of his descendants may enter the assembly of the Lord."
- P54 Dt 23:8 (EEV 7), One must not cast off the seed of Esau: "Do not abhor an Edomite."
- P55 Dt 23:8 (EEV 7), One must not cast off the Egyptians: "Do not abhor an Egyptian."
- P56 Dt 23:7 (EEV 6), One must not make a peace treaty with the Ammonite or Moabite: "Do not seek a treaty of friendship with them."
- P57 Dt 20:19, One must not destroy fruit trees in war: "When you lay siege to a city ... do not destroy its trees."
- P58 Dt 7:21, One must not fear the enemy: "Do not be terrified by them."
- P59 Dt 25:19, One must not forget the evil done by the Amalekites: "You shall blot out the memory of the Amalekite from under heaven. Do not forget."

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### **P60-66** Prohibitions Relating To Blasphemy:

- P60 Lev 24:16, One must not blaspheme God's name: "Anyone who blasphemes the name of the Lord must be put to death." (Cf. Ex 22:27 [EEV 28] "Do not blaspheme God.")  
 >Mt 12:36, "But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned."
- P61 Lev 19:12, One must not break an oath made in God's name: "Do not swear falsely by my name."
- P62 Ex 60:7, One must not take God's name in vain: "You shall not misuse the name of the Lord your God."
- P63 Lev 22:32, One must not profane the Lord's name: "Do not profane my holy name."
- P64 Dt 6:16, One must not try the Lord: "Do not test the Lord your God."
- P65 Dt 12:4, One must not erase God's name from houses of worship: "You must not do thus to the Lord your God."
- P66 Dt 21:23, One must not allow a body to hang on a tree overnight: "You must not leave his body on the tree overnight."

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### **P67-88** Prohibitions Relating To The Temple:

- P67 Nu 18:5, One must not be slack in taking care of the temple: "You shall keep the service of the temple."
- P68 Lev 16:2, The high priest must not enter the Holy Place at will: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place."
- P69 Lev 21:23, A priest with a physical blemish must not enter the temple: "Yet because of his defect, he must not go near the curtain or approach the altar."
- P70 Lev 21:17, A priest with a physical blemish must not serve in the temple: "For the generations to come none of your descendants who has a defect may come near to offer."
- P71 Lev 21:18, A priest with a temporary physical blemish must not serve in the temple until the blemish is passed: "No man who has any defect may come near."
- P72 Nu 18:3, The priests and Levites must not do each other's work: "They [the Levites] must not go near the furnishings of the sanctuary or the altar, or both they and you will die."
- P73 Lev 10:9-11, One must not enter the temple (M. to teach the Torah) while in a state of intoxication: "You and your sons are not to drink wine or other fermented drink whenever you enter into the Tent of Meeting."

- P74 Nu 18:4, Strangers must not serve in the temple: "No outsider may come near."
- P75 Lev 22:2, Unclean priests must not serve in the temple: "Let Aaron and his sons be scrupulous about the sacred offerings."
- P76 Lev 21:6, Priests must not profane God's name: "And must not profane the name of their God."
- P77 Nu 5:3, No unclean person can enter the camp: "So they will not defile their camp." (M. takes "camp" to be "camp of God's presence," hence, the temple. Thus this law is different from the next law, no. 78, Dt 23:11 [EEV 10].)
- P78 Dt 23:11 (EEV 10), No unclean person can remain in the camp: "If one of your men is unclean because of a nocturnal emission, he is to go outside the camp and stay there."
- P79 Ex 20:25, One must not make an altar of hewn stone: "Do not build it with hewn stones."
- P80 Ex 20:26, One must not make an altar with steps: "And do not go up to my altar on steps."
- P81 Lev 6:6 (EEV 13), The fire on the altar must not be extinguished: "The fire must be kept burning on the altar continuously."
- P82 Ex 30:9, Only the prescribed incense must be burned on the gold altar in the temple: "Do not offer on this altar any other incense."
- P83 Ex 30:32, One must not make oil like that of the anointing oil: "Do not make any oil with the same formula."
- P84 Ex 30:32, The anointing oil is only for the high priest and the king: "Do not pour it on men's bodies."
- P85 Ex 30:37, One must not make other incense like that for the altar: "Do not make any incense with this formula for yourselves."
- P86 Ex 25:15, One must not remove the poles from the ark: "The poles are to remain in the rings of this ark." (Note IKi 8:8: "These poles were so long that their ends could be seen from the Holy Place in front of the inner sanctuary, but not from outside the Holy Place; and they are still there today.")
- P87 Ex 28:28, One must not remove the breastpiece from the ephod: "The rings of the breastpiece are to be tied to the rings of the ephod with blue cord, connecting it to the waistband, so that the breastpiece will not swing out from the ephod."
- P88 Ex 28:32, One must make a tear in the coat of the high priest: "There shall be a woven edge like a collar around the opening so that it will not tear."

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### **P89-157** Prohibitions Relating To Sacrifices:

- P89 Dt 12:13, One must not offer sacrifices outside the temple: "Be careful not to sacrifice your burnt offerings anywhere you please."
- P90 Lev 17:3-4, One must not slaughter animals outside the temple: "Any Israelite who sacrifices an ox . . . instead of bringing it to the Tent of Meeting."
- P91 Lev 22:20, One must not sanctify a blemished animal: "Do not bring near anything with a defect."
- P92 Lev 22:22, One must not sacrifice a blemished animal: "Do not offer to the Lord the blind."
- P93 Lev 22:24, One must not sprinkle blood on a blemished animal: "Do not offer to the Lord an animal whose testicles are bruised, crushed, torn, or cut."
- P94 Lev 22:22, One must not burn with fire a blemished animal: "Do not place any of these on the altar as an offering made to the Lord by fire."
- P95 Dt 17:1, One must not sacrifice to the Lord any blemished animal (M. takes this as a temporary blemish): "Do not sacrifice to the Lord your God an ox or sheep that has a defect."
- P96 Lev 22:25, One must not sacrifice to the Lord that which was offered by a foreigner: "And you must not accept such animals from the hand of a foreigner and offer them."



- P97 Lev 22:21, One must not cause a blemish on a sacrificial animal: "It must be without defect or blemish."
- P98 Lev 2:11, One must not offer yeast or honey on the altar: "You are not to burn any yeast or honey in an offering."
- P99 Lev 2:13, One must not offer anything unsalted on the altar: "Season all your grain offerings with salt."
- P100 Dt 23:19 (Eev 18), One must not offer an animal purchased as the wage of a harlot or as the price of a dog: "You must not bring the earnings of a female prostitute or of a male prostitute into the house of the Lord."
- P101 Lev 22:28, One must not kill an animal and its young in one day: "Do not slaughter a cow or sheep and its young on the same day."
- P102 Lev 5:11, One must not use olive oil in a sin offering: "He must not put oil or incense on it, because it is a sin offering."
- P103 Lev 5:11, One must not use incense in a sin offering: "He must not put oil or incense on it, because it is a sin offering."
- P104 Nu 5:15, One must not use olive oil in the jealousy offering: "He must not pour oil on it."
- P105 Nu 5:15, One must not use incense in the jealousy offering: "He must not put incense on it."
- P106 Lev 27:10, One must not substitute sacrifices: "He must not exchange it or substitute a good one for a bad one."
- P107 Lev 27:26, One must not substitute one category of offering for another (e.g., offering a peace offering as a guilt offering): "No one may dedicate the firstborn of an animal, since the firstborn already belongs to the Lord."
- P108 Nu 18:17, One must not redeem the firstborn of a clean animal: "But you must not redeem the firstborn of an ox, a sheep, or a goat; they are holy."
- P109 Lev 27:33, One must not sell the tithe of animals: "The entire tithe of the herd and flock . . . will be holy."
- P110 Lev 27:28, One must not sell a devoted thing: "But nothing that a man owes and devotes to the Lord . . . may be sold."
- P111 Lev 27:28, One must not redeem a devoted thing: "But nothing that a man owes and devotes to the Lord . . . may be redeemed."
- P112 Lev 5:8, One must not sever the head of a sacrificial bird: "He is to wring its head from its neck, not severing it."
- P113 Dt 15:19, One must not work a consecrated animal: "Do not put the firstborn of your oxen to work."
- P114 Dt 15:19, One must not shear a consecrated animal: "Do not shear the firstborn of your sheep."
- P115 Ex 34:25, One must not slaughter the Passover lamb with yeast: "Do not offer the blood of a sacrifice to me along with anything containing yeast."
- P116 Ex 23:18, One must not let fat portions of an offering remain overnight: "The fat of my festival offerings must not be kept until morning."
- P117 Ex 12:10, The meat of the Passover must not be left till morning: "Do not leave any of it till morning."
- P118 Dt 16:4, One must not leave any portion of the Chagigah (festive offering), offered on the fourteenth, until the third day: "Do not let any of the meat you sacrifice on the evening of the first day remain until morning."
- P119 Nu 9:12, No part of the second Passover lamb is to be left till morning: "They must not leave any of it till morning."
- P120 Lev 22:30, No part of the thanksgiving offering is to be left till morning: "It must be eaten that same day; leave none of it till morning."
- P121 Ex 12:46, One must not break the bone of the Passover lamb: "Do not break any of the bones."

- P122 Nu 9:12, One must not break the bone of the second Passover lamb: "They must not . . . break any of the bones."
- P123 Ex 12:46, One must not carry the meat of the Passover lamb outside the house where it is being eaten: "Take none of the meat outside the house."
- P124 Lev 6:10 (EEV 17), The remains of the meal offering must not become leaven: "It must not be baked with yeast."
- P125 Ex 12:9, One must not eat the Passover lamb raw or boiled; it must be roasted: "Do not eat the meat raw or cooked in water, but roast it over the fire."
- P126 Ex 12:45, An alien must not be allowed to eat the Passover: "But a temporary resident and a hired worker may not eat of it."
- P127 Ex 12:48, An uncircumcised person must not be allowed to eat the Passover: "An alien living among you who wants to celebrate the Lord's Passover must have all the males in his household circumcised; then he may take part."
- P128 Ex 12:43, A foreigner must not be allowed to eat the Passover: "No foreigner is to eat of it."
- P129 Lev 12:4, An unclean person must not eat of the holy things: "She must not touch anything sacred."
- P130 Lev 7:19, One must not eat any holy thing that has been profaned: "Meat that touches anything ceremonially unclean must not be eaten."
- P131 Lev 19:6-8, One must not eat sacrificial meat left over its limit: "It shall be eaten on the day you sacrifice it or on the next day; anything left over until the third day must be burned up."
- P132 Lev 7:18, One must not eat the meat of the fellowship (peace) offering on the third day: "If any meat of the fellowship offering is eaten on the third day it will not be accepted." (M. considers this prohibition to mean an offering presented with wrong intentions.)
- P133 Lev 22:10, The heave (wave) offering must not be eaten by a nonpriest: "No one outside a priest's family may eat the sacred offering."
- P134 Lev 22:10, The heave offering must not be eaten by a priest's guest or hired worker: "Nor may the guest of a priest or his hired worker eat it."
- P135 Lev 22:10, The heave offering must not be eaten by an uncircumcised person: This is not stated in the Torah but is derived by *gezerah sheva* (use of similar words or ideas in two distinct texts provides a link between those texts) from the fact that the uncircumcised cannot eat the Passover (Ex 12:48).
- P136 Lev 22:4, The heave offering must not be eaten by an unclean priest: "If a descendant of Aaron has an infectious skin disease or a bodily discharge, he may not eat the sacred offerings."
- P137 Lev 22:12, The daughter of a priest who is married to a nonpriest cannot eat of holy things: "If a priest's daughter marries anyone other than a priest, she may not eat of any of the sacred contributions."
- P138 Lev 6:16 (EEV 23), The meal offering of a priest must not be eaten: "Every grain offering of a priest shall be burned completely; it must not be eaten."
- P139 Lev 6:23 (EEV 30), The meat of the sin offering must not be eaten: "Any sin offering whose blood is brought into the Tent of Meeting to make atonement in the Holy Place must not be eaten; it must be burned."
- P140 Dt 14:3, Consecrated animals which have become blemished must not be eaten: "Do not eat any detestable thing."
- P141 Dt 12:17, One must not eat the second tithe of grain outside Jerusalem: "You must not eat in your own towns the tithe of grain."
- P142 Dt 12:17, One must not consume the second tithe of wine outside Jerusalem: "You must not consume in your own towns the tithe of . . . new wine."
- P143 Dt 12:17, One must not consume the second tithe of oil outside Jerusalem: "You must not consume in your own towns the tithe of oil."

- P144 Dt 12:17, One must not eat the second tithe of the firstborn outside Jerusalem: "You must not eat in your own towns the tithe of the firstborn."
- P145 Dt 12:17, The priests must not eat the sin and guilt offerings outside the temple (viz., in your own towns): "You must not eat the firstborn of your herds and flocks in your own towns." (M. derives this interpretation from the fact that "herds and flocks" are mentioned in Scripture only in reference to the sin and guilt offerings.)
- P146 Dt 12:17, The priest must not eat the meat of the burnt offerings: "You must not eat in your own towns . . . what you have vowed to give." (M. derives burnt offerings from vows.)
- P147 Dt 12:17, The priest must not eat the lighter sacrifices before the blood is sprinkled: "You must not eat in your own towns . . . your freewill offerings." (M. derives "before the blood is sprinkled" from "freewill offerings.")
- P148 Ex 29:33, A nonpriest may not eat of the holiest sacrifices: "No one else may eat them because they are sacred."
- P149 Dt 12:17, A priest may not eat the firstfruits outside the temple: "You must not eat in your own towns . . . special gifts." (M. derives "firstfruits" from "special gifts.")
- P150 Dt 26:14, One must not eat the second tithe while in a state of impurity: "Nor have I removed any of it while I was unclean."
- P151 Dt 26:14, One must not eat the second tithe while in a state of mourning: "I have not eaten any of the sacred portion while I was in mourning."
- P152 Dt 26:14, One must not use the second tithe redemption money for anything other than food and drink: "Nor have I offered any of it to the dead."
- P153 Lev 22:15, One must not eat untithed produce: "The priests must not desecrate the sacred offerings the Israelites present to the Lord by allowing them to eat the sacred offerings."
- P154 Ex 22:28 (EEV 29), One must not change the order of separating the tithes: "Do not hold back offerings from your granaries or your vats."
- P155 Dt 23:22 (EEV 21), One must not delay payment of offerings: "If you make a vow to the Lord, do not be slow to pay it."
- P156 Ex 23:15, One must not go on a pilgrimage without an offering: "No one is to appear before me empty-handed."
- P157 Nu 30:3 (EEV 2), One must not break his word: "He must not break his word."

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### **P158-171** Prohibitions Relating To The Priests:

- P158 Lev 21:7, A priest must not marry a harlot: "They must not marry women defiled by prostitution."
- P159 Lev 21:7, A priest must not marry a defiled woman: "They must not marry . . . defiled women."
- P160 Lev 21:7, A priest must not marry a divorced woman: "They must not marry . . . divorced women."
- P161 Lev 21:14, A priest must not marry a widow: "He must not marry a widow."
- P162 Lev 21:15, A priest must not take a widow as a concubine: "So he will not defile his offspring among his people."
- P163 Lev 10:6, Priests must not enter the temple with long hair: "Do not let your hair become unkempt."
- P164 Lev 10:6, Priests must not enter the temple with torn clothes: "Do not tear your clothes."
- P165 Lev 10:7, Priests must not leave the courtyard during the temple service: "Do not leave the entrance to the Tent of Meeting or you will die."
- P166 Lev 21:1, A priest should not become unclean except for a close relative: "A priest must not make himself ceremonially unclean for any of his people who die, except for a close relative."

- P167 Lev 21:11, The high priest must not become unclean for any reason: "He must not enter a place where there is a dead body."
- P168 Lev 21:11, The high priest must not become unclean in any way: "He must not make himself unclean, even for his father or mother."
- P169 Dt 18:1, The tribe of Levi must not have an inheritance in the dividing of the land: "The priests, who are Levites>indeed, the whole tribe of Levi>are to have no allotment or inheritance with Israel."
- P170 Dt 18:1, The tribe of Levi must not take part in the spoils of war: "The priests, who are Levites>indeed, the whole tribe of Levi>are to have no allotment or inheritance with Israel."
- P171 Dt 14:1, One must not shave the head for the dead: "Do not . . . shave the front of your heads for the dead."

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### **P172-201** Prohibitions Relating To Dietary Laws:

- P172 Dt 14:7, One must not eat unclean animals: "This is what you must not eat."
- P173 Lev 11:11, One must not eat unclean fish: "And since you are to detest them, you must not eat their meat."
- P174 Lev 11:13, One must not eat unclean birds: "These are the birds you are to detest and not eat because they are detestable."
- P175 Dt 14:19, One must not eat unclean creeping things that fly: "All flying insects that swarm are unclean to you; do not eat them."
- P176 Lev 11:41, One must not eat unclean creeping things that creep on the ground: "Every creature that moves about on the ground is detestable; it is not to be eaten."
- P177 Lev 11:44, One must not eat creatures that move upon the ground (reptiles): "Do not make yourselves unclean by any creature that moves about on the ground."
- P178 Lev 11:42, One must not eat worms or wormlike creatures: "You are not to eat any creature that moves about on the ground, whether it moves on its belly or walks on all fours or on many feet; it is detestable."
- P179 Lev 11:43, One must not eat any detestable creature: "Do not defile yourselves by any of these creatures."
- P180 Dt 14:21, One must not eat an animal that has died of a natural death: "Do not eat anything you find already dead."
- P181 Ex 22:30 (EEV 31), One must not eat an animal that was killed by a predator: "Do not eat the meat of an animal torn by wild beast."
- P182 Dt 12:23, One must not eat a body part taken from a living animal: "You must not eat the life with the meat."
- P183 Ge 32:33 (EEV 32), One must not eat the sinew of the thigh: "The Israelites do not eat the tendon attached to the socket of the hip."
- P184 Lev 7:26, One must not eat blood: "You must not eat the blood of any bird or animal."
- P185 Lev 7:23, One must not eat fat of cattle, sheep, or goats: "Do not eat any of the fat of cattle, sheep, or goats."
- P186 Ex 23:19, One must not boil a young goat in its mother's milk (cook meat with milk): "Do not cook a young goat in its mother's milk."
- P187 Ex 34:26, One must not eat a young goat in its mother's milk (eat meat with milk): "Do not cook a young goat in its mother's milk."
- P188 Ex 21:28, One must not eat an ox that has been stoned: "And its meat must not be eaten."
- C189 Lev 23:14, One must not eat bread made of new grain: "You must not eat any bread, or roasted or new grain."
- P190 Lev 23:14, One must not eat roasted new grain: "You must not eat any . . . roasted . . . grain."
- P191 Lev 23:14, One must not eat raw new grain: "You must not eat any . . . new grain."

- P192 Lev 19:23, One must not eat uncircumcised fruit: "When you enter the land and plant any kind of fruit tree, regard its fruit as forbidden [Hebrew: uncircumcised]. For three years you are to consider it forbidden; it must not be eaten."
- P193 Dt 22:9, One must not eat the produce of mixed planting: "Do not plant two kinds of seed in your vineyard; if you do, not only the crops you plant but also the fruit of the vineyard will be defiled."
- P194 Dt 32:38, One must not use wine offered to idols: it is said of idols, "They who drank the wine of their drink offerings."
- P195 Lev 19:26, One must not eat meat upon blood (M. "upon blood" means "that which brings blood[shed], thus, "be gluttonous and drunken"): "Do not eat any meat upon the blood." (Cf. Dt 21:20, "He is a profligate and a drunkard.")
- P196 Lev 23:29, One must not eat anything (fast) on the Day of Atonement: "Anyone who does not deny himself on that day must be cut off from his people."
- P197 Ex 13:3, One must not eat yeast on the day of the Passover: "Commemorate this day, the day you came out of Egypt. . . . Eat nothing containing yeast."
- P198 Ex 12:20, One must not eat anything mixed with yeast on the day of the Passover: "Eat nothing made with yeast."
- P199 Dt 16:3, One must not eat anything mixed with yeast after the middle of the fourteenth of Nisan (the day before Passover): "Do not eat it with yeast."
- P200 Ex 13:7, No yeast must be seen during the celebration of the Passover: "Nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders."
- P201 Ex 12:19, No yeast must be found in one's house during the celebration of the Passover: "For seven days no yeast is to be found in your houses."

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### **P202-209** Prohibitions Relating To The Nazirite:

- P202 Nu 6:3, A Nazirite must not drink wine or strong drink: "He must abstain from wine and other fermented drink and must not drink vinegar made from wine or from other fermented drink."
- P203 Nu 6:3, A Nazirite must not eat fresh grapes: "He must not . . . eat grapes."
- P204 Nu 6:3, A Nazirite must not eat dried grapes: "He must not . . . eat dried grapes."
- P205 Nu 6:4, A Nazirite must not eat grape seeds: "He must not . . . eat even the seeds."
- P206 Nu 6:4, A Nazirite must not eat grape skins: "He must not . . . eat even the seeds or skins."
- P207 Nu 6:7, A Nazirite must not become unclean for the dead: "Even if his own father or mother or brother or sister dies, he must not make himself ceremonially unclean on account of them."
- P208 Nu 6:6, A Nazirite must not enter a tent in which there is a dead body: "He must not go in to [M. a tent where there is] a dead body."
- P209 Nu 6:5, A Nazirite must not shave his head: "No razor may be used on his head."

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### **P210-229** Prohibitions Relating To Agriculture:

- P210 Lev 23:22, One must not reap the whole of one's field: "Do not reap to the very edges of your field."
- P211 Lev 19:9, One must not gather the grain that falls in harvest: "Do not . . . gather the gleanings of your harvest."
- P212 Lev 19:10, One must not pick one's vineyard a second time (M. to harvest the misformed clusters of grapes): "Do not go over your vineyard a second time."
- P213 Lev 19:10, One must not gather the grapes that fall during harvest: "Do not . . . pick up the grapes that have fallen."

- P214 Dt 24:19, One must not return to take a forgotten sheaf: "When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the alien."
- P215 Lev 19:19, One must not sow two kinds of seeds together: "Do not plant your field with two kinds of seed."  
>Mt 13:24-25, "Jesus told them another parable: 'The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away.'"
- P216 Dt 22:9, One must not plant two kinds of seed in a vineyard (M. sow grain in a vineyard): "Do not plant two kinds of seed in your vineyard."
- P217 Lev 19:19, One must not mate two kinds of animals: "Do not mate different kinds of animals."
- P218 Dt 22:10, One must not work two species of animals together: "Do not plow with an ox and a donkey yoked together."
- P219 Dt 25:4, One must not prevent an animal from eating of its work: "Do not muzzle an ox while it is treading out the grain."  
>Ico 9:9-10, "For it is written in the Law of Moses: 'Do not muzzle an ox while it is treading out the grain.' Surely he says this for us, doesn't he? Yes, this was written for us, because when the plowman plows and the thresher threshes, they ought to do so in the hope of sharing in the harvest."  
>ITi 5:17-18, "The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, 'Do not muzzle the ox while it is treading out the grain.'"
- P220 Lev 25:4, One must not sow the ground in the seventh year: "In the seventh year the land is to have a sabbath of rest. . . . Do not sow your fields."
- P221 Lev 25:4, One must not prune trees in the seventh year: "In the seventh year the land is to have a sabbath of rest. . . . Do not prune your vineyards."
- P222 Lev 25:5, One must not reap a harvest in the seventh year: "Do not reap what grows of itself."
- P223 Lev 25:5, One must not harvest grapes in the seventh year: "Do not harvest grapes of your untended vines."
- P224 Lev 25:11, One must not work the ground in the Jubilee Year: "The fiftieth year shall be a jubilee for you; do not sow."
- P225 Lev 25:11, One must not reap what grows of itself: "The fiftieth year shall be a jubilee for you; . . . do not reap what grows of itself."
- P226 Lev 25:11, One must not harvest fruit: "The fiftieth year shall be a jubilee for you; . . . do not harvest the untended vines."
- P227 Lev 25:23, One must not sell one's inheritance: "The land must not be sold permanently."
- P228 Lev 25:33, The Levitical lands must not be changed: "The pastureland belonging to their towns must not be sold."
- P229 Dt 12:19, One must not forsake the support of the Levites: "Be careful not to neglect the Levites as long as you live in your land."

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### **P230-272** Prohibitions Relating To Business Affairs:

- P230 Dt 15:2, One must not demand payment of a loan after the seventh year: "Every creditor shall cancel the loan he has made to his fellow Israelite."
- P231 Dt 15:9, One must not refuse a loan to the poor because of the approaching seventh year: "Be careful not to harbor this thought: 'The seventh year . . . is near,' so that you do not show ill will toward your needy brother and give him nothing."
- P232 Dt 15:7, One must not deny help to the poor: "Do not be hardhearted or tightfisted toward your poor brother."

- P233 Dt 15:13, One must not send a poor Hebrew slave away empty-handed: "When you release him, do not send him away empty-handed."
- P234 Ex 22:24 (EEV 25), One must not take interest from the needy: "If you lend money to one of my people among you who is in need, do not be like a moneylender."
- P235 Lev 25:37, One must not lend money to another Israelite on interest: "You must not lend him money at interest or sell him food at a profit."
- P236 Dt 23:20, One must not borrow money from another Israelite on interest: "You may charge a foreigner interest, but not a brother Israelite."
- P237 Ex 22:24 (EEV 25), One must not participate in agreements with the needy involving interest: "Charge him no interest."
- P238 Lev 19:13, One must not delay payment of wages: "Do not hold back the wages of a hired man overnight."  
>Mt 20:8, "When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages.'"
- P239 Dt 24:10, One must not take a pledge by violence: "Do not go into his house to get what he is offering as a pledge."
- P240 Dt 24:12, One must not keep a pledge from a poor person if he needs it: "If the man is poor, do not go to sleep with his pledge in your possession."
- P241 Dt 24:17, One must not take a pledge from a widow: "Do not . . . take the cloak of a widow as a pledge."
- P242 Dt 24:6, One must not take a pledge from a person if he earns his living with it: "Do not take a pair of millstones>not even the upper one>as security for a debt, because that would be taking a man's livelihood as security."
- P243 Ex 20:13, Stealing (M. kidnapping) is prohibited: "You shall not steal [M. kidnap]."  
>Mt 19:18, "Jesus replied, ' . . . Do not steal.'"
- P244 Lev 19:11, Stealing (M. property) is prohibited: "You shall not steal [M. property]."
- P245 Lev 19:13, Robbery (M. by violence) is prohibited: "You shall not rob [M. by violence]."
- P246 Dt 19:14, One must not move a boundary marker: "Do not move your neighbor's boundary stone . . . in the inheritance you receive in the land."
- P247 Lev 19:13, One must not defraud another: "Do not defraud your neighbor."  
>Mk 10:19, "Jesus answered, ' . . . Do not defraud.'"
- P248 Lev 19:11, One must not lie (M. deny receipt of a loan or deposit): "Do not lie."  
>Col 3:9, "Do not lie to each other."
- P249 Lev 19:11, One must not deceive (M. swear falsely): "Do not deceive (swear falsely) one another."  
>Mt 19:18, "Jesus replied, ' . . . Do not give false testimony.'"
- P250 Lev 25:14, One must not deceive another in business transactions: "If you sell land to one of your countrymen or buy any from him, do not take advantage of each other."  
>Eph 4:25, "Therefore each of you must put off falsehood and speak truthfully to his neighbor."
- P251 Lev 25:17, One must not take advantage of (M. mislead verbally) another: "Do not take advantage of each other."
- P252 Ex 22:20 (EEV 21), One must not take advantage of a foreigner (with words): "Do not mistreat an alien."
- P253 Ex 22:20 (EEV 21), One must not oppress a foreigner (M. in trade): "Do not oppress him."
- P254 Dt 23:16 (EEV 15), One must not return an escaped slave to his master: "If a slave has taken refuge with you, do not hand him over to his master."  
>Phm 12-16, "I am sending him [Onesimus] . . . back to you. . . no longer as a slave, but as a dear brother."

- P255 Dt 23:17 (EEV 16), One must not take advantage of an escaped slave: "Let him live among you wherever he likes and in whatever town he chooses. Do not oppress him."  
>Phm 17, "Welcome him as you would welcome me."
- P256 Ex 22:21 (EEV 22), One must not oppress the widow and orphan: "Do not take advantage of a widow or an orphan."  
>Jas 1:27, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress."
- P257 Lev 25:39, One must not make an Israelite work as a slave: "Do not make him work as a slave."
- P258 Lev 25:42, One must not sell an Israelite as a slave: "They must not be sold as slaves."
- P259 Lev 25:43, One must not treat an Israelite worker cruelly: "Do not rule over them ruthlessly."
- P260 Lev 25:53, One must not allow a foreigner to treat an Israelite worker cruelly: "You must see to it that his owner does not rule over him ruthlessly."
- P261 Ex 21:8, One must not see his Hebrew maidservant: "He must let her be redeemed. He has no right to sell her to foreigners."
- P262 Ex 21:10, If one marries his Hebrew maidservant, he must not deprive her of food, clothing, or marital rights: "He must not deprive the first one of her food, clothing, and marital rights."
- P263 Dt 21:14, One must not sell a female captive: "You must not sell her."
- P264 Dt 21:14, One must not treat a female captive as a slave: "You must not . . . treat her as a slave."
- P265 Ex 20:17, One must not covet another's possessions: "You shall not covet your neighbor's house."  
>Ro 13:9, "The commandments, 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not covet,' and whatever other commandment there may be, are summed up in this one rule: 'Love your neighbor as yourself.'"
- P266 Dt 5:18 (EEV 21), One must not even desire another's possessions: "You shall not set your desire on your neighbor's house."  
>Lk 12:15, "Watch out! Be on your guard against all kinds of greed."
- P267 Dt 23:26 (EEV 25), One must not harvest the grain of his neighbor: "If you enter your neighbor's grainfield, you may pick kernels with your hands, but you must not put a sickle to his standing grain."
- P268 Dt 23:25 (EEV 24), One must not take more fruit than one can eat: "If you enter your neighbor's vineyard, you may eat all the grapes you want, but do not put any in your basket."
- P269 Dt 22:3, One should not ignore a neighbor's lost article: "Do not ignore it."  
>Lk 14:5, "If one of you has a son [donkey] or an ox that falls into a well on the Sabbath day, will you not immediately pull him out?"
- P270 Ex 23:5, One should not refuse to help a man or animal who has collapsed under a heavy burden: "Do not leave it there; be sure you help him with it."  
>Mt 12:11, "He said to them, 'If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?'"
- P271 Lev 19:35, One must not defraud with weights and measures: "Do not use dishonest standards."
- P272 Dt 25:13, One must not (M. even) possess inaccurate weights: "Do not have two differing weights in your bag."

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### **P273-329** Prohibitions relating to the administration of justice:

- P273 Lev 19:15, One must not pervert justice: "Do not pervert justice."  
>Mt 27:19, "While Pilate was sitting on the judge's seat, his wife sent him this message: 'Do not have anything to do with that innocent man.'"



- P274 Ex 23:8, A judge must not accept a bribe in a decision: "Do not accept a bribe."
- P275 Lev 19:15, A judge must not be partial: "Do not show favoritism to the wealthy."  
 >Jas 2:3, "If you show special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts?"
- P276 Dt 1:17, A judge must not be afraid of anyone: "Do not be afraid of anyone."
- P277 Lev 19:15, A judge must not favor the poor: "Do not show partiality to the poor." (Cf. Ex 23:3, "Do not show favoritism to a poor man in his lawsuit.")
- P278 Ex 23:6, A judge should not discriminate against the poor: "Do not deny justice to your poor people in their lawsuits."
- P279 Dt 19:13, A judge should not have pity on the condemned: "Show him no pity."
- P280 Dt 24:17, A judge should not pervert justice for strangers and orphans: "Do not deprive the alien or the fatherless of justice."
- P281 Ex 23:1, One should not spread false reports (M. it is forbidden to hear one litigant without the other being present): "Do not spread false reports."
- P282 Ex 23:2, A judge should not be persuaded by the crowd: "Do not follow the crowd in doing wrong."  
 >Mt 27:24, "When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd."
- P283 Ex 23:2, A judge should not pervert justice by siding with the crowd: "Do not pervert justice by siding with the crowd."  
 >Mt 27:25-26, "All the people answered, 'Let his blood be on us and on our children!' Then [Pilate] released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified."
- P284 Dt 1:17, A judge should not show partiality in judgment (M. a person who is not learned in the Torah should not be appointed as a judge): "Do not show partiality in judging."  
 >Jn 7:50-51, "Nicodemus . . . asked, 'Does our law condemn anyone without first hearing him to find out what he is doing?'"
- P285 Ex 20:16, One must not give false testimony: "You shall not give false testimony against your neighbor."  
 >Ac 6:13, "They produced false witnesses, who testified, 'This fellow never stops speaking against this holy place and against the law.'"
- P286 Ex 23:1, One must not give false testimony for the guilty: "Do not help a wicked man by being a malicious witness."
- P287 Dt 24:16, One must not give (or accept) testimony from a relative of the accused: "Fathers shall not be put to death for their children."
- P288 Dt 19:15, One must not pass judgment on the testimony of one witness alone: "One witness is not enough to convict a man accused of any crime or offense."  
 >2Co 13:1, "This will be my third visit to you. 'Every matter must be established by the testimony of two or three witnesses.'"  
 >1Ti 5:21, "Do not entertain an accusation against an elder unless it is brought by two or three witnesses."
- P289 Ex 20:13, One must not murder another: "You shall not murder."  
 >1Pe 4:15, "But let none of you suffer as a murderer."
- P290 Ex 23:7, One must not punish an innocent or honest person (M. convict on the basis of circumstantial evidence alone): "Do not put to death an innocent or honest person."  
 >Mt 27:22-23, " 'What shall I do, then, with Jesus who is called Christ?' Pilate asked. They all answered, 'Crucify him!' 'Why? What crime has he committed?' asked Pilate."

- P291 Nu 35:30, One must not be put to death on the testimony of one witness (M. a witness must not act as judge): "No one is to be put to death on the testimony of only one witness."  
>Mt 26:60-61, "The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward. Finally two came forward."
- P292 Nu 35:12, One must not be executed without a trial: "A person accused of murder may not die before he stands trial before the assembly."  
>Mt 26:57, "Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the elders had assembled."
- P293 Dt 25:12, One must not have pity on or spare a guilty party: "Show her no pity."
- P294 Dt 22:26, One must not punish one forced to do a crime: "Do nothing to the girl."
- P295 Nu 35:31, One must not take a ransom from a murderer: "You must not take a ransom for the life of a murderer guilty of death."  
>Mt 27:15, "Now it was the governor's custom at the feast to release a prisoner chosen by the crowd."
- P296 Nu 35:32, One must not take a ransom from the manslayer: "Do not accept a ransom for anyone who has fled to a city of refuge and so allow him to go back and live on his own land before the death of the high priest."
- P297 Lev 19:16, One must not refuse to save another from danger: "You shall not stand [M. by] upon the blood of your friend."  
>Lk 10:30-32, "In reply Jesus said: 'A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him, and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite. ...'"
- P298 Dt 22:8, One must not leave a dangerous trap in one's house: "Do not bring bloodshed into your house."
- P299 Lev 19:14, One must not mislead another person with bad advice: "Do not put a stumbling block in front of the blind."  
>Ro 14:13, "Make up your mind not to put any stumbling block or obstacle in your brother's way."
- P300 Dt 25:2-3, One must not give the guilty more lashes than the crime deserves: "With the number of lashes his crime deserves."  
>2Co 11:24, "Five times I received from the Jews forty lashes minus one."
- P301 Lev 19:16, One should not spread slander: "Do not go about spreading slander among your people."  
>Ro 3:8, "As we are being slanderously reported as saying and as some claim that we say."
- P302 Lev 19:17, One should not harbor hatred in his heart: "Do not hate your brother in your heart."  
>Mt 18:15, "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over."
- P303 Lev 19:17, One should not fail to correct (M. shame) his neighbor: "Rebuke your neighbor frankly so you will not share in his guilt."  
>Lk 17:3, "So watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him."
- P304 Lev 19:18, One must not seek revenge: "Do not seek revenge."  
>Ro 12:19, "Do not take revenge, my friends, but leave room for God's wrath."
- P305 Lev 19:18, One must not bear a grudge: "Do not bear a grudge."
- P306 Dt 22:6, One must not take the mother bird when taking the young birds: "You shall not take the mother with the young ones."
- P307 Lev 13:33, One must not shave a leprous sore: "He must be shaved except for the diseased area."
- P308 Dt 24:8, One must not remove or hide a leprous sore: "Watch closely the sore of leprosy."

- P309 Dt 21:4, One must not sow or work a valley that is to be used for the ritual of the red heifer: "A valley that has not been plowed or planted."
- P310 Ex 22:17, One must not allow a sorceress to live: "Do not allow a sorceress to live."
- P311 Dt 24:5, One must not force a bridegroom to serve in the military during the first year of his marriage: "He must not be sent to war or have any other duty laid on him."
- P312 Dt 17:11, One must not rebel against those who teach the law (M. tradition): "Act according to the law they teach you and the decisions they give you."
- P313 Dt 13:1 (EEV 12:32), One must not add to the law: "Do not add to it."  
>Mk 7:7, "You have let go of the commands of God and are holding on to the traditions of men."
- P314 Dt 13:1 (EEV 12:32), One must not change the law: "Do not add to it."  
>Mt 5:18, "I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the law until everything is accomplished."
- P315 Ex 22:27 (EEV 28), One must not curse God (M. a judge): "Do not blaspheme God."  
>Iti 6:1, "So that God's name and our teaching may not be blasphemed."
- P316 316. Ex 22:27 (EEV 28), One must not curse a ruler: "Do not curse the ruler of your people."  
>Ac 23:4, "Those who were standing near Paul said, 'You dare to insult God's high priest?' Paul replied, 'Brothers, I did not realize that he was the high priest; for it is written: "Do not speak evil about the ruler of your people.'"
- P317 Lev 19:14, One must not curse the deaf (M. any Israelite): "Do not curse the deaf."
- P318 Ex 21:17, One must not curse one's parents: "Anyone who curses his father or mother must be put to death."  
>Ro 1:29-30, "They have become filled with every kind of wickedness . . . they disobey their parents."
- P319 Ex 21:15, One must not strike one's parents: "Anyone who strikes his father or mother must be put to death."
- P320 Ex 20:10, One must not work on the Sabbath: "You shall not do any work."
- P321 Ex 16:29, One must not travel on the Sabbath: "Everyone is to stay where he is on the seventh day; no one is to go out."
- P322 Ex 35:3, One must not light a fire (M. inflict punishment) on the Sabbath: "Do not light a fire in any of your dwellings."
- P323 Ex 12:16, One must not work on the first day of Passover: "On the first day ... do no work at all on these days."
- P324 Ex 12:16, One must not work on the seventh day of Passover: "On the seventh day ... do no work at all on these days."
- P325 Lev 23:21, One must not work on the Feast of Weeks: "Do no regular work."
- P326 Lev 23:25, One must not work on Rosh Hashanah: "Do no regular work."
- P327 Lev 23:35, One must not work on the first day of the Feast of Tabernacles: "On the first day ... do no work at all on these days."
- P328 Lev 23:36, One must not work on the eighth day of the Feast of Sukkoth (Tabernacles): "On the eighth day ... do no regular work."
- P329 Lev 23:28, One must not work on the Day of Atonement: "Do not work on that day."

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### **P230-261** Prohibitions Relating To Family Relationships:

- P330 Lev 18:7, One must not have a sexual relationship with one's mother: "Do not dishonor your father by having sexual relations with your mother."  
>Ico 5:1, "It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife."

>1Co 6:18, "Flee from sexual immorality."

- P331 Lev 18:8, One must not have a sexual relationship with one's stepmother: "Do not have sexual relations with your father's wife."
- P332 Lev 18:9, One must not have a sexual relationship with one's sister: "Do not have sexual relations with your sister."
- P333 Lev 18:11, One must not have a sexual relationship with one's stepsister: "Do not have sexual relations with the daughter of your father's wife, born to your father."
- P334 Lev 18:10, One must not have a sexual relationship with the daughter of one's son: "Do not have sexual relations with your son's daughter."
- P335 Lev 18:10, One must not have a sexual relationship with one's daughter's daughter: "Do not have sexual relations with your daughter's daughter."
- P336 Lev 18:10 (M. One must not have a sexual relationship with one's daughter: This is not explicitly stated in the Torah, but is implied from the fact that such relationships are forbidden with one's daughter's daughter.)
- P337 Lev 18:17, One must not have a sexual relationship with a woman and her daughter: "Do not have sexual relations with both a woman and her daughter."
- P338 Lev 18:17, One must not have a sexual relationship with a woman and her son's daughter: "Do not have sexual relations with . . . her son's daughter."
- P339 Lev 18:17, One must not have a sexual relationship with a woman and her daughter's daughter: "Do not have sexual relations with . . . her daughter's daughter."
- P340 Lev 18:12, One must not have a sexual relationship with one's father's sister: "Do not have sexual relations with your father's sister."
- P341 Lev 18:13, One must not have a sexual relationship with one's mother's sister: "Do not have sexual relations with your mother's sister."
- P342 Lev 18:14, One must not have a sexual relationship with the wife of the brother of one's father: "Do not dishonor your father's brother by approaching his wife to have sexual relations."
- P343 Lev 18:15, One must not have a sexual relationship with one's son's wife: "Do not have sexual relations with your daughter-in-law."
- P344 Lev 18:16, One must not have a sexual relationship with one's brother's wife: "Do not have sexual relations with your brother's wife."
- P345 Lev 18:18, One must not have a sexual relationship with one's wife's sister while one's wife is still living: "Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living."
- P346 Lev 18:19, One must not have a sexual relationship with a menstruating woman: "Do not approach a woman to have sexual relations during the uncleanness of her monthly period."
- P347 Lev 18:20, One must not have a sexual relationship with the wife of another: "Do not have sexual relations with your neighbor's wife." (Cf. Ex 20:14; Dt 5:17 [EEV 18], "You shall not commit adultery.")
- >Mt 5:28, "I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart."
- P348 Lev 18:23, A man must not have a sexual relationship with an animal: "Do not have sexual relations with an animal."
- P349 Lev 18:23, A woman must not have a sexual relationship with an animal: "A woman must not present herself to an animal to have sexual relations with it."
- P350 Lev 18:22, One must not commit an act of homosexuality: "Do not lie with a man as one lies with a woman."
- >Ro 1:26-27, "Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with

women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.”

- P351 Lev 18:7, One must not commit an act of homosexuality with one’s father: “Do not uncover the nakedness of your father.”
- P352 Lev 18:14, One must not commit an act of homosexuality with one’s uncle: “Do not uncover the nakedness of your father’s brother.”
- P353 Lev 18:6, One must not have (M. close contact with or) a sexual relationship with any close relative: “No one is to approach any close relative to have sexual relations.”
- P354 Dt 23:3 (EEV 2), One must not marry one born of a forbidden marriage (bastard): “No one born of a forbidden marriage may enter the assembly of the Lord.”
- P355 Dt 23:18 (EEV 17), One must not be a prostitute: “No Israelite man or woman is to become a shrine prostitute.”
- P356 Dt 24:4, One who is divorced must not marry her former husband: “Her first husband, who divorced her, is not allowed to marry her again.”  
 >Lk 16:18, “Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery.”
- P357 Dt 25:5, A widowed sister-in-law must not marry any but her husband’s brother: “His widow must not marry outside the family.”
- P358 Dt 22:29, One who has married a woman because he raped her must not divorce her: “He can never divorce her as long as he lives.”
- P359 Dt 22:19, One who has slandered his wife must not divorce her: “He must not divorce her as long as he lives.”
- P360 Dt 23:2 (EEV 1), One who is a eunuch must not marry into the assembly of Israel: “No one who has been emasculated by crushing or cutting may enter the assembly of the Lord.”
- P361 Lev 22:24, Castration is forbidden: “You must not offer to the Lord an animal whose testicles are bruised, crushed, torn, or cut. You must not do this in your own land.”

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### **P362-365** Prohibitions Relating To The King:

- P362 Dt 17:15, The king is to be from the house of Israel: “He must be from among your own brothers.”
- P363 Dt 17:16, The king must not have many horses: “The king, moreover, must not acquire great numbers of horses.”
- P364 Dt 17:17, The king must not have many wives: “He must not take many wives.”
- P365 Dt 17:17, The king must not accumulate great wealth: “He must not accumulate large amounts of silver and gold.”