

Thursday Night Theology 13 March

Genesis to
Deuteronomy



An open Bible with a red bookmark is shown in a dark, moody setting. The pages are thick and aged, and the red bookmark is prominently placed in the center. The lighting is dramatic, highlighting the texture of the paper and the cover.

Oh, the best book to read is the Bible

The best book to read is the Bible

If you read it every day

It will help you on your way

Oh, the best book to read is the Bible

- Ancient
- Ambiguous
- Diverse

How the Bible Actually Works*

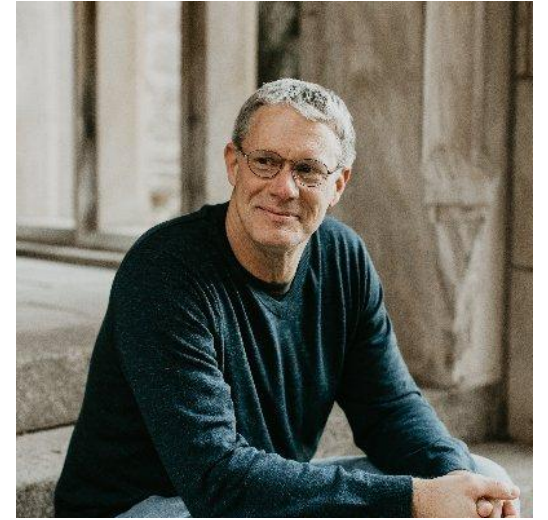


*In Which I Explain
How an Ancient,
Ambiguous, and
Diverse Book Leads
Us to **Wisdom** Rather
Than Answers—and
Why That's Great News

Peter Enns

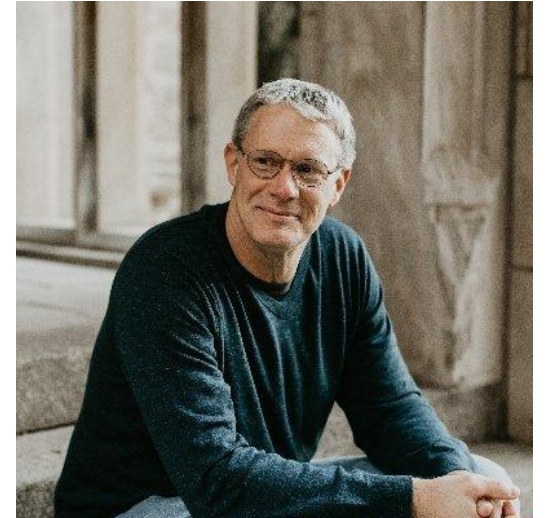
*Author of **The Bible Tells Me So***

To say the Bible is *ancient* might seem mundane and unnecessary to point out, but I find the opposite is true. The Bible, because it is a constant companion of faith, is often thought of as “God’s personal love letter to me” or the like. But that familiarity risks obscuring how old the Bible really is...

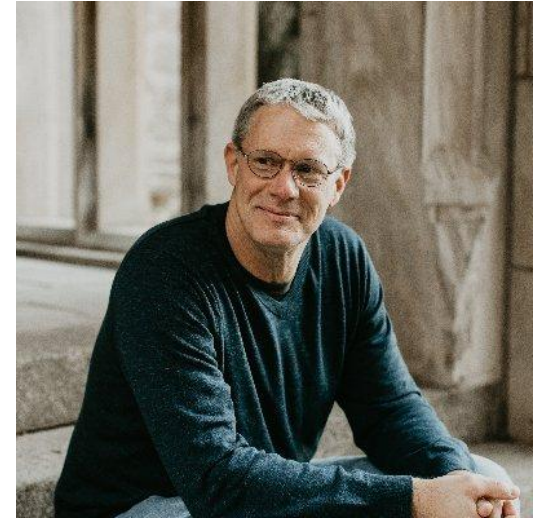


We are as distant from the time of King David (three thousand years ago, about 1000BCE) as we are from the far distant future time of 5000CE. Go back another thousand years if you want to start at the time of Israel's most ancient ancestors, Abraham and Sarah...

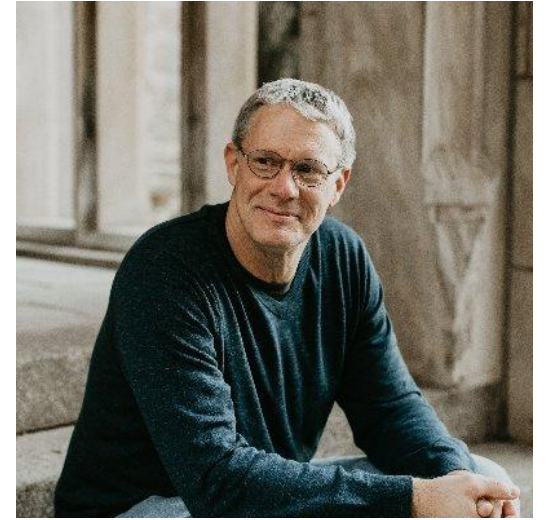
We can open the Bible at random and begin reading, and it won't take long before we see how deeply embedded the Bible is in this distant and utterly foreign world.

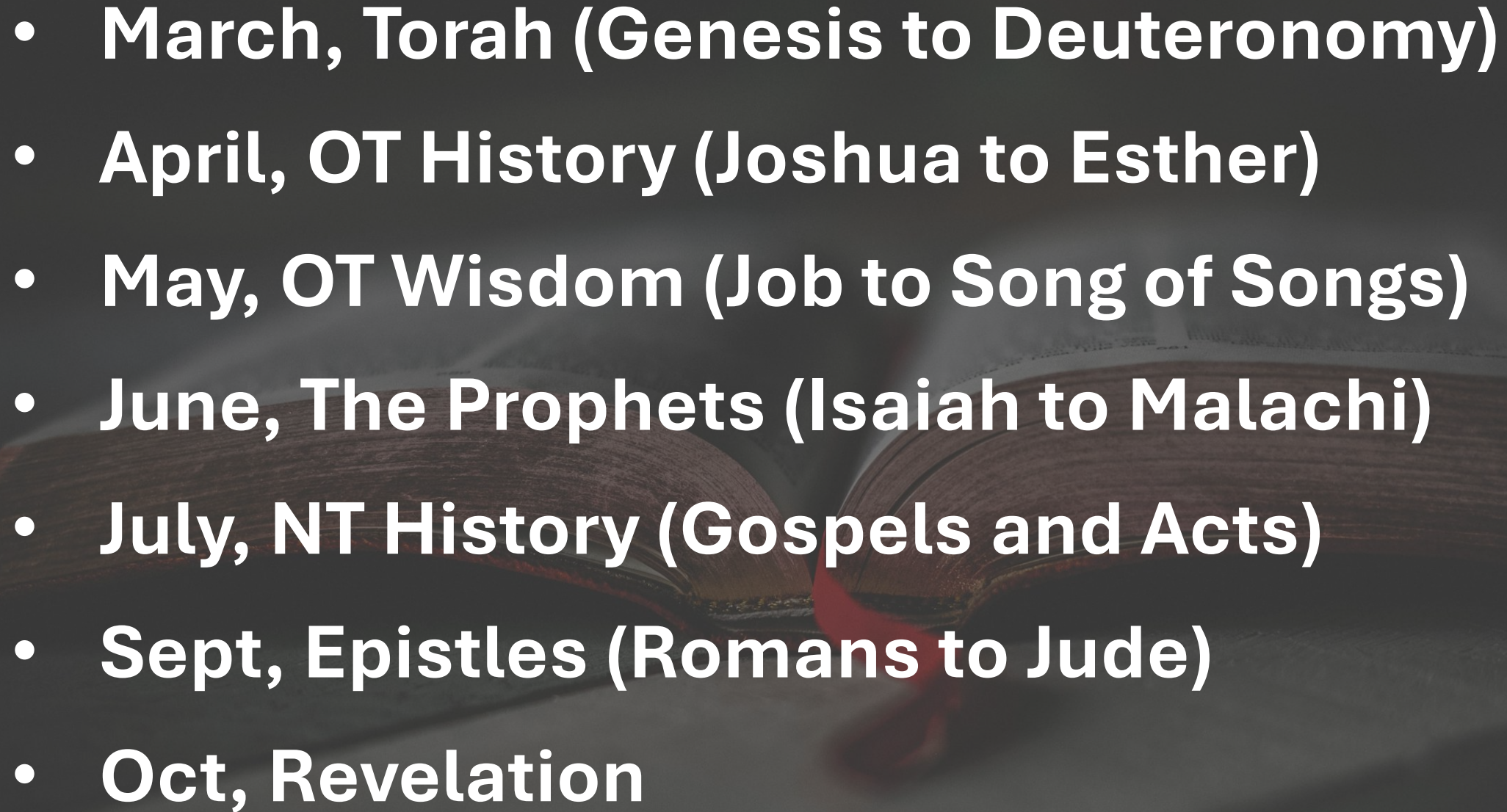


By *ambiguous* I mean that the Bible, perhaps surprisingly, doesn't actually lay out for anyone what to do or think – or it does so far less often than we have been led to believe... when reading the Bible for spiritual guidance, we find we are usually left to work things out for ourselves at the end of the day.



... the Bible is *diverse* – meaning it does not speak with voice on most subjects, but conflicting and contradictory voices... This diversity exists for one simple reason: the Bible was written by various writers who lived at different times, in different places, and under different circumstances and who wrote for different purposes.

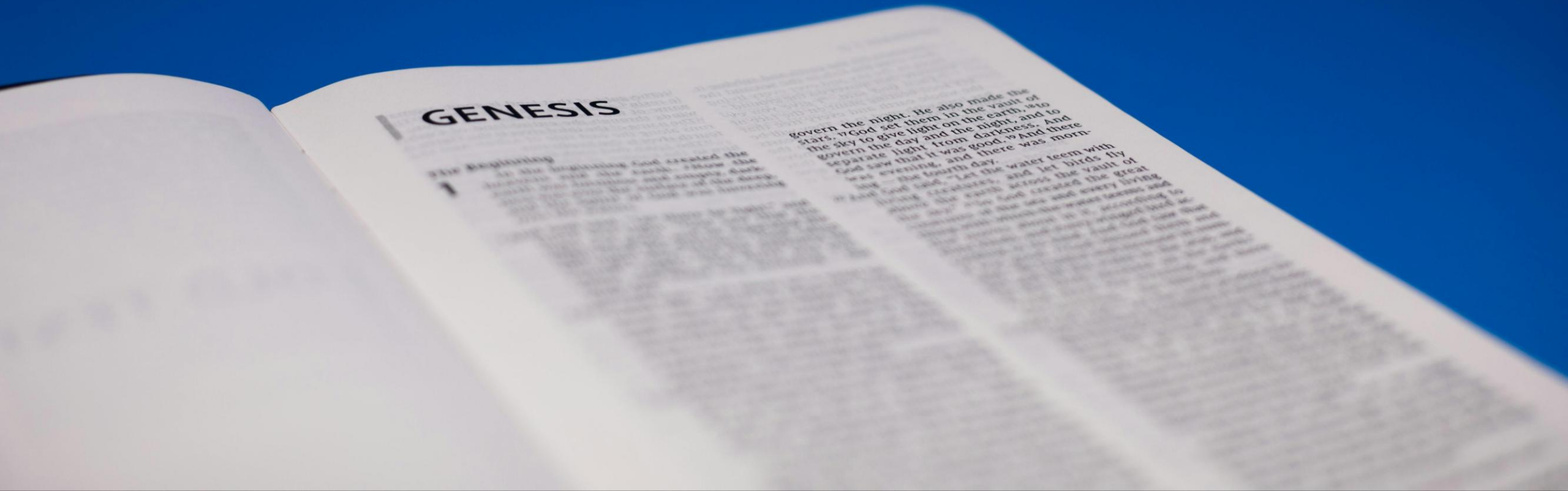


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- **March, Torah (Genesis to Deuteronomy)**
 - **April, OT History (Joshua to Esther)**
 - **May, OT Wisdom (Job to Song of Songs)**
 - **June, The Prophets (Isaiah to Malachi)**
 - **July, NT History (Gospels and Acts)**
 - **Sept, Epistles (Romans to Jude)**
 - **Oct, Revelation**

What words or names that come to mind when you think about these books?

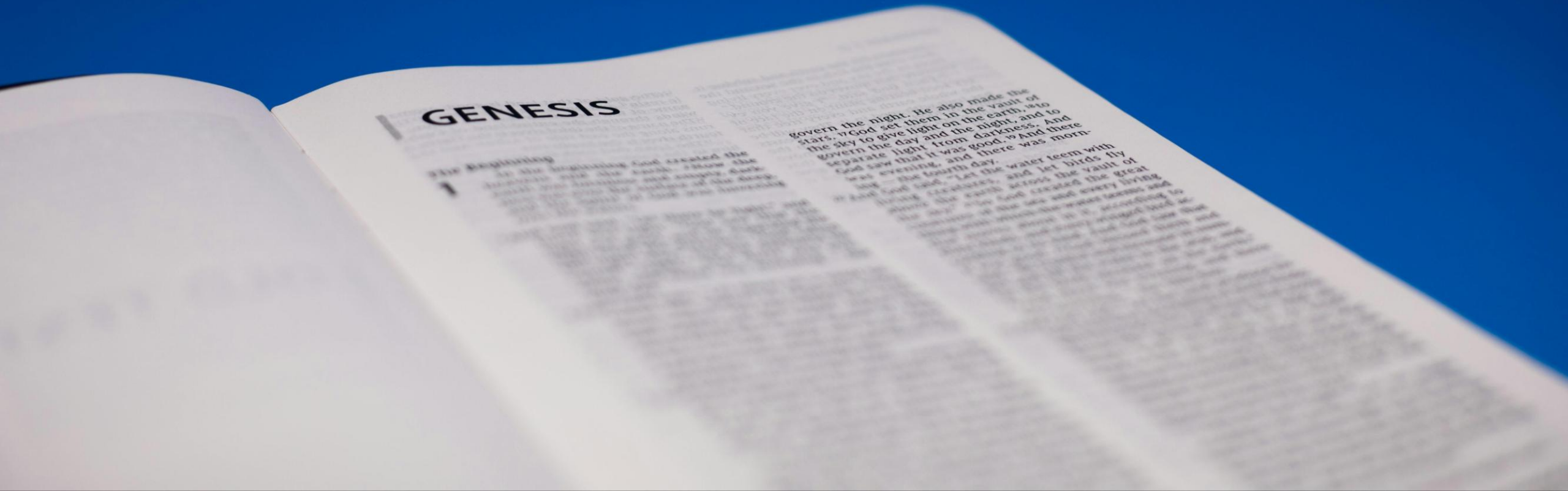


Genesis: the bible's origins story



	The Committing of Sin	Speech by God warning of punishment	Action by God which lessens severity of punishment	Punishment
The Fall	3:6	3:14-19	3:21	3:22-24
Cain's murder of Abel	4:8	4:10-12	4:15	4:16
The Flood	6:11-12	6:13-17	6:18-21	7:6-24
The Tower of Babel	11:4	11:6-7	??	11:8

- **Genesis 12-25: The Abraham and Isaac cycle**
- **Genesis 25-36: The Jacob Cycle**
- **Genesis 37-50: The Joseph story**



Exodus: God sets his people free

EXODUS 1:1

EXODUS

These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Nephthalim, Gad and Asher. The total number of people born to Jacob was seventy. Joseph was already in Egypt. Then Joseph died, and all his brothers, and that whole generation, they multiplied and grew exceedingly strong, so that the land was filled with them.

THE ISRAELITES ARE OPPRESSED

Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every task that they imposed on them.

...not like the Egyptian women, for they do not and give birth before the husband, as do the women of that land. So God dealt with you, that you might be fruitful and increase very much. And because the Egyptians feared you, they sent you to the land of Egypt. Every day that you shall throw into the Nile, that you may live every day live."

BIRTH AND YOUTH OF MOSES

Now a man from the house of Levi, who had married a Levite woman, the woman conceived and bore a son, and when she saw that her son was fine, she hid him for three months. But when she could hide him no longer, she got a papyrus basket for him, and plastered it with pitch; she put the child in it and placed it in the Nile, so that Pharaoh's daughter should see it, and that she might pity it, and that she might say to her maids, "Bring me that child." So she hid the child at a distance, to see what would happen to him.

The daughter of Pharaoh came down to the river, while her attendants walked along the river, she saw the basket among the reeds. She sent her maid to bring it. When she had opened it, she saw the child. He was crying, and she had pity on him. "This must be one of the Hebrews' children," she said. Then her sister said to her, "Shall I go and get you a Hebrew nurse?" The daughter of Pharaoh said to her, "Yes, if you will." So the Hebrew nurse went and called the child's mother and said to her, "Take your child and nurse it for me, and I will give you your wage." Then the daughter of Pharaoh said to her nurse, "Bring me that child, that I may nurse it." The Hebrew nurse said to her, "I have nursed the child, and now I will give him to you. Do not let your maids know, for I have done this for you, so that the child may live."

After a long time the king of Egypt died, the Israelites groaned under their slavery, and cried out. Out of the slavery their cry for help rose up to God. God heard their groaning, and remembered his covenant with Abraham and Jacob. God looked upon the Israelites, and God took notice of them.

MOSES AT THE BURNING BUSH

Moses was keeping the lowly shepherds of the flock beyond the wilderness of the Midianites. He was with the flock at the foot of the mountain of Horeb, when he saw the angel of the Lord appearing to him in a flame of fire out of the bush. He looked and saw that the bush was burning, yet it was not consumed. He said to himself, "I will now turn and see this great sight, for I have seen it, but I will not go near it, for I am afraid."

Exodus

- **Exodus 1-18 From Slavery to Freedom**

- 1:1-22 Slavery and genocide
- 2:1-22 The birth and upbringing of Moses
- 2:23-4:31 The call of Moses
- 5:1-7:13 Negotiations with Pharaoh
- 7:14-11:10 The plagues
- 12:1-13:16 The Passover
- 13:17-15:21 The Exodus
- 15:22-18:27 The journey to Sinai

Exodus

- **Exodus 19-24: The Law-giving (Israel's Response – 1)**
 - 19:1-20:21 The revelation at Sinai
 - 20:22-23:33 The Book of the Covenant
 - 24:1-18 Making of the Covenant
- **Exodus 25-40: The Tabernacle (Israel's Response – 2)**
 - 25:1-31:18 Instructions for making the tabernacle
 - 32:1-34:35 The apostasy of the golden calf
 - 35:1-40:38 Construction of the tabernacle

LEVITICUS

THE BURNT OFFERING

The Lord summoned Moses and spoke to him from the tent of meeting, saying: Speak to the people of Israel and say to them: When any of you bring an offering of livestock to the Lord, you shall bring your offering from the herd or from the flock.

If the offering is a burnt-offering from the herd, you shall offer a male without blemish, you shall bring it to the entrance of the tent of meeting, for acceptance in your behalf before the Lord. You shall lay your hand on the head of the burnt-offering, and it shall be acceptable in your behalf as atonement for you. The bull shall be slaughtered before the Lord, and Aaron's sons the priests shall offer the blood, dashing the blood against all sides of the altar that is at the entrance of the tent of meeting. The horns offering shall be flayed and cut up into its parts. The sons of the priest Aaron shall put fat on the altar and arrange the entrails that is on the fat and arrange the two kidneys with the fat that is on the kidneys, and all the fat that is on the kidneys shall be washed with water. Then the priest shall turn the whole into smoke on the altar as a burnt-offering, an offering by fire of pleasing odour to the Lord.

smoke on the altar, it is a burnt-offering, an offering by fire of pleasing odour to the Lord.

If your offering to the Lord is a burnt-offering of birds, you shall choose your offering from turtle-doves or pigeons. The priest shall take it to the altar and wring off its head, and shall wring out against the side of the altar its crop with its contents, and shall wring out the side of the altar, in the place that is on the left side of the altar, by its wings without the wings. The priest shall turn it into smoke, as the word that is on the fat, it is a burnt-offering by fire of pleasing odour to the Lord.

GRAIN OFFERING

When anyone presents a grain-offering to the Lord, the offering shall be of choice flour, and the wordkipper shall pour oil on it, and shall lay frankincense on it, and bring it to the altar. The priests shall take some of it, and shall take choice flour and oil, with all the frankincense, and shall turn this into smoke on the altar, an offering by fire of pleasing odour to the Lord. And what is left of the grain-offering shall be for Aaron and his sons, a holy part of the offering by fire to the Lord.

When you present a grain-offering to the Lord, it shall be of choice flour, and you shall pour oil on it, and shall lay frankincense on it. If your offering is a grain-offering, you shall take choice flour and oil, with all the frankincense, and shall turn this into smoke on the altar, an offering by fire of pleasing odour to the Lord. And what is left of the grain-offering shall be for Aaron and his sons, a holy part of the offering by fire to the Lord.

If you bring a grain-offering of best wheat to the Lord, you shall bring as the grain-offering of your first fruits coarse new grain from the ears, parched with fire. You shall add oil to it, and the priest shall turn a token portion of it into smoke—some of the coarse grain and oil will be an offering by fire to the Lord.

OFFERING OF WELL-BEING

If the offering is a sacrifice of well-being, if you offer an animal of the herd, whether male or female, you shall offer one without blemish before the Lord. You shall lay your hand on the head of the offering and slaughter it at the entrance of the tent of meeting, and Aaron's sons the priests shall dash the blood against all sides of the altar. You shall offer from the sacrifice of well-being, the entrails and all the fat that is around the entrails and all the fat that is on the kidneys, and the two kidneys with the fat that is on the kidneys, and the appendage of the kidney shall remove with the kidney. Then the priest shall turn these into smoke, a burnt-offering by fire of pleasing odour to the Lord.

If your offering is a sacrifice of well-being, if you offer an animal of the herd, whether male or female, you shall offer one without blemish before the Lord. You shall lay your hand on the head of the offering and slaughter it at the entrance of the tent of meeting, and Aaron's sons the priests shall dash the blood against all sides of the altar. You shall offer from the sacrifice of well-being, the entrails and all the fat that is around the entrails and all the fat that is on the kidneys, and the two kidneys with the fat that is on the kidneys, and the appendage of the kidney shall remove with the kidney. Then the priest shall turn these into smoke, a burnt-offering by fire of pleasing odour to the Lord.

Leviticus

- **Leviticus 1:1-7:38: Laws on Sacrifice**
 - 1:1-6:7 Instructions for the offerer
 - 6:8-7:38 Instructions for the priests
- **Leviticus 8:1-10:20: Institution of the Priesthood**
 - 8:1-36 The ordination of the priests
 - 9:1-24 The initial duties of the priests
 - 10:1-20 The death of Nadab and Abihu

Leviticus

- **Leviticus 11:1-16:34: Uncleaness and its treatment**
 - 11:1-47 Clean and unclean foods
 - 12:1-8 Childbirth
 - 13:1-14:57 Various diseases
 - 15:1-33 Bodily discharges
 - 16:1-34 The Day of Atonement
- **Leviticus 17:1-26:46: The Holiness Code**
- **Leviticus 27:1-34: Vows and Tithes**

NUMBERS

THE FIRST CENSUS OF ISRAEL

The Lord spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: Take a census of the whole congregation of Israelites, by their clans, by ancestral houses, according to the number of names, every male individually, from twenty years old and upwards, everyone in Israel able to go to war. You and Aaron shall enroll them, company by company. A man from each tribe shall be with you, each man the head of his ancestral house. These are the names of the men who shall assist you:

- From Reuben, Eliezer son of Shethur
- From Simeon, Shechemiel son of Zurishaddai
- From Judah, Nahshon son of Amminadab
- From Issachar, Nathanael son of Heli
- From Zebulun, Eliab son of Helon
- From the sons of Joseph, Eliezer son of Ammishadai
- From Ephraim, Elisheama son of Peleth
- From Manasse, Gammiel son of Gad
- From Benjamin, Ahiezer son of Ammishadai
- From Dan, Ahimezer son of Gilead
- From Asher, Pagiel son of Ocher
- From Naphtali, Gadai son of Ozer
- From Gad, Shimeon son of Guni
- From Simeon, Ahiezer son of Guni

The descendants of Reuben, according to their lineage, in their clans, by their ancestral houses, according to the number of names, individually, every male from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Reuben were thirty thousand four hundred.

The descendants of Simeon, their lineage, in their clans, by their ancestral houses, according to the number of names, individuals, every male from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Simeon were thirty thousand three hundred.

The descendants of Judah, their lineage, in their clans, by their ancestral houses, according to the number of names, from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Judah were thirty thousand five hundred.

The descendants of Issachar, their lineage, in their clans, by their ancestral houses, according to the number of names, from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Issachar were thirty thousand.

The descendants of Zebulun, their lineage, in their clans, by their ancestral houses, according to the number of names, from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Zebulun were thirty thousand.

The descendants of Benjamin, their lineage, in their clans, by their ancestral houses, according to the number of names, from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Benjamin were thirty thousand five hundred.

The descendants of Dan, their lineage, in their clans, by their ancestral houses, according to the number of names, from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Dan were thirty two thousand.

The descendants of Asher, their lineage, in their clans, by their ancestral houses, according to the number of names, from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Asher were forty one thousand.

The descendants of Naphtali, their lineage, in their clans, by their ancestral houses, according to the number of names, from twenty years old and upwards, everyone able to go to war, those enrolled of the tribe of Naphtali were fifty two thousand.

Numbers

- **Numbers 1:1-10:10: Two months near Sinai**

- 1:1-4:49 Censuses
- 5:1-6:27 Cleansing of the camp
- 7:1-89 Offerings for the altar
- 8:1-26 Dedication of the Levites
- 9:1-23 The second Passover
- 10:1-10 The silver trumpets

Numbers

- **Numbers 10:11-12:16: Journey from Sinai to Kadesh**
 - 10:11-36 Departure in battle order
 - 11:12-16 Three complaints
- **Numbers 13:1-19:22: Forty years near Kadesh**
 - 13:1-14:45 The rebellion of the spies
 - 15:1-41 Laws on offerings
 - 16:1-18:32 Prerogatives of the priests
 - 19:1-22 Laws on cleansing

Numbers

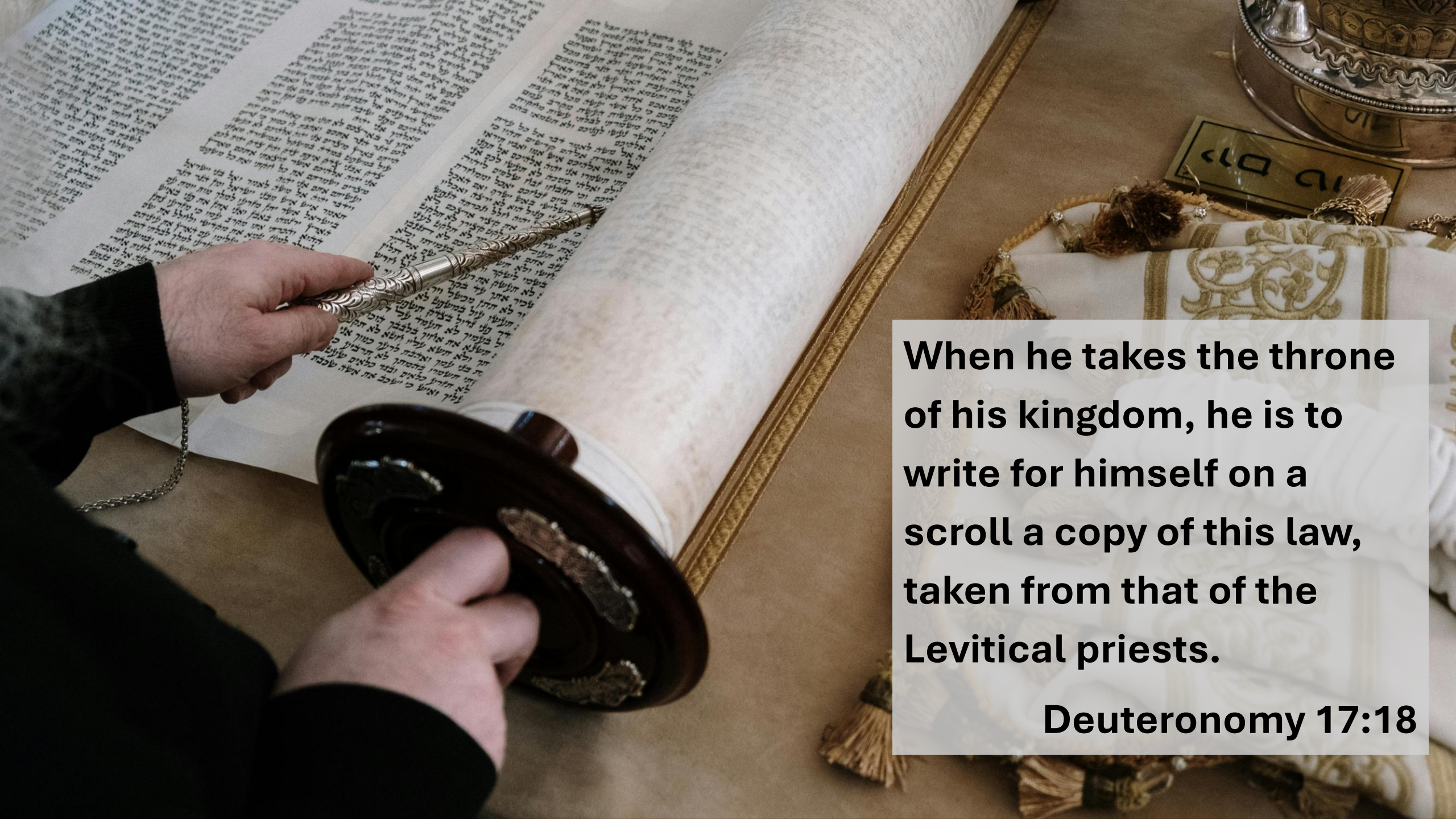
- **Numbers 20:1-21:35: Journey from Kadesh to the Plains of Moab**

- 20:1 The death of Miriam
- 20:2-13 Complaints at Meribah
- 20:14-21 Opposition from Edom
- 20:22-39 The death of Aaron
- 21:1-3 Victory over Arad
- 21:1-9 The bronze serpent
- 21:10-35: Victories over Sihon and Og

Numbers

• Numbers 22:1-36:13 In the Plains of Moab

- 22:1-24:25 Balaam and Balak
- 25:1-18 National apostasy
- 26:1-65 Census
- 27:1-30:16 Laws about land, offerings and vows
- 31:1-32:42 Defeat of Midian and settlement in Transjordan
- 33:1-49 List of campsites
- 33:50-36:13 Laws about land



When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests.

Deuteronomy 17:18

⁴ Hear, O Israel: The LORD our God, the LORD is one. ⁵ Love the LORD your God with all your heart and with all your soul and with all your strength. ⁶ These commandments that I give you today are to be on your hearts.

Deuteronomy 6:4-6

Deuteronomy

Moses' First Sermon: 1:1-4:43

- 1:1-3:29 Introduction and historical retrospect
- 4:1-40 Israel's duty of obedience
- 4:41-43 The cities of refuge

Moses' Second Sermon: 4:44-28:68

- 4:44-49 Introduction
- 5:1-33 The Ten Commandments
- 6:1-11:32 The challenge to love God with the whole heart
- 12:1-26:19 Exposition of the Covenant Law
- 27:1-26 Covenant renewal in the Promised Land
- 28:1-68 Blessings and cursings

Moses' Third Sermon: 29:1-30:20

- 29:1-29 Israel exhorted to accept the covenant
- 30:1-20 God's faithfulness and an appeal to choose life

Epilogue: 31:1-34:12

- 31:1-29 Appointment of Joshua as Moses' successor
- 31:30-32:47 The Song of Moses
- 32:48-52 God's final command to Moses
- 33:1-29 The blessing of Moses
- 34:1-12 The death of Moses

God is a powerful creator



The world is fallen

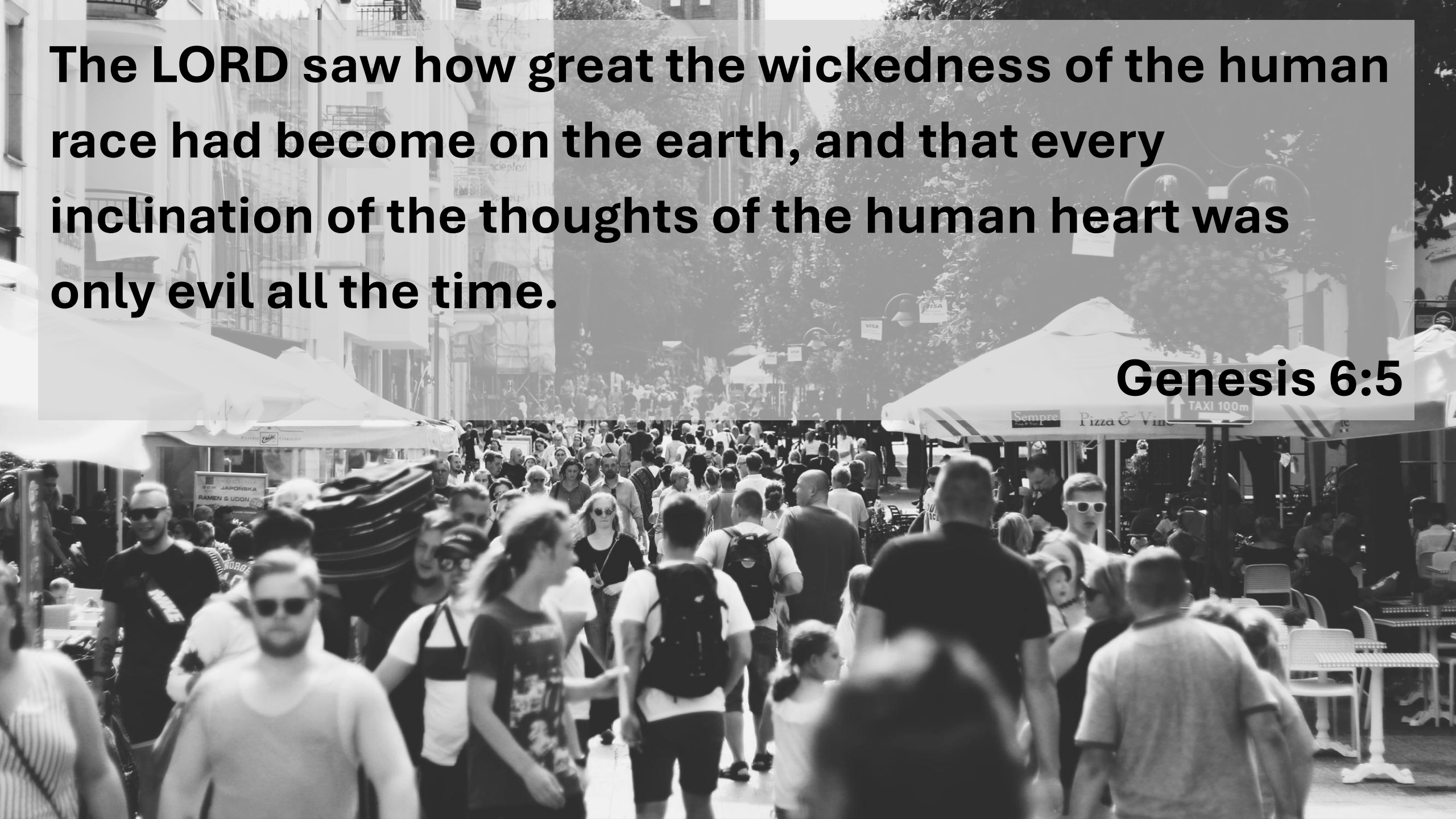


**By the sweat of your brow
you will eat your food
until you return to the ground,
since from it you were taken;
for dust you are
and to dust you will return.**

Genesis 3:19

The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.

Genesis 6:5





God works with people

God is gracious and makes covenant



⁶ And he passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”

Exodus 34:6-7





God liberates

**‘Remember that you were
slaves in Egypt’**

**Deuteronomy 5:15; 15:15;
16:12; 24:18; 24:22**



**God is holy and gives
laws to be a people he
wants to be holy as well**



