

Pentateuch: From Paradise to the Promised Land

Belcroft Bible Church: lesson 1



Lesson Numbers	Wednesday Night Pentateuch Lesson Titles	Class Dates
1	Pentateuch Introduction: From Paradise to the Promised Land	2/11
2	Primeval Period: Genesis 1-11 and the Noahic Covenant	2/18
3	Primeval Period: Genesis 1-11 and the Noahic Covenant	2/25
4	Patriarchal Period: Genesis 12-25	3/4
5	The Abrahamic Covenant	3/11
6	Genesis 26-50 and God's Faithfulness	3/18
7	Q & A with Pastor Matt	3/25
8	Exodus Overview	4/15
9	Leviticus Overview	4/22
10	Numbers Overview	4/29
11	Deuteronomy Overview	5/6

This class begins a *Bible Overview Series* where the elders will be systematically teaching us through the Old Testament over the next few years during the Wednesday night winter/spring semester. The goal for this semester will be to gain a clear overview of the Pentateuch, the first five books of the Bible. Thus, we will seek to understand the foundational nature of the Pentateuch as a whole while also seeing the purpose, main theme, some interpretative issues along with the historical setting of each individual book. This class will also seek to help you better understand the critical nature of some of the primary Biblical covenants and how they fit into God's overall plan for His people in Christ. Have you ever wondered what all those sacrifices were about and why God gave all those laws to Israel? Have you ever been perplexed by God's covenant with Abraham or wondered how God's covenant with Noah fits into God's plan for the ages? Well, it is the goal of this class to wrestle with those questions and many more as we work through the Pentateuch together!

The Introduction to the Torah¹ with a Big Picture of the Bible

1. The Structure of Scripture:

- 1 BOOK ultimately from God and ultimately about God
- 2 Major Sections/Headings
 - Old Testament/Covenant...Before Christ
 - New Testament/Covenant...After Christ
- 8 Major Section Divisions in Scripture
 - 4 in the OT
 - Law
 - History
 - Wisdom
 - Prophets
 - 4 in the NT
 - Gospels
 - Acts
 - Epistles
 - Revelation
- 66 Chapters in all
 - 39 in OT
 - 27 in NT

2. Some General Outlines of the Bible: (Most helpful to know where you are in God's revelatory, redemptive, restorative timeline when reading the Bible)

- A Simple Topical/Event Outline of the Whole Bible
 - Creation (Gen 1-2)
 - Fall (Gen 3)
 - Promise (Gen 3:15-Mal)
 - Redemption (Gospels-Epistles)
 - Restoration (Revelation)

¹ I am indebted to my seminary notes and faithful professors whose diligent work and investment into my life serve as the foundation to all the material presented in this class. I want to publically acknowledge one of my favorite teachers Dr Keith Essex as his course notes in *Old Testament Studies* serve as my outline for this class material. Also, Dr Michael Grisanti is an OT scholar and was my professor in *Old Testament Introduction* which has also helped to shape this class. I will also be drawing from multiple resources throughout our study and will strive to acknowledge that when it is appropriate.

- A Thorough Topical/Event Outline through OT
 - Creation (Gen 1-2)
 - Catastrophe (Gen 3)
 - Consequence (Gen 5-6)
 - Covenant (Gen 9, 12, 15, 18, 22; Ex 19-20; 2 Sam 7)
 - Commonwealth (Ex 19-20)
 - Compromise (Num 14; Josh 7; Judges; 1 Sam 2, 15, 1-2 Kings)
 - Commitment (Deut 7:9; Ruth 4; 1 Sam 1, 13; 2 Sam 7; Ps 105, 106, Jer 33)
 - Calling (Isa 1-2; Isa 55; Jer 2, 10; Ezek 8; Hos 4; Amos 5; Micah 1; Hab 2; Zeph 1)
 - Captivity (Deut 29 & Lev 26; 2 Kings 7:1-6 (Israel in 722 BC) then Judah in 2 Kings 24-25 from 605-587 BC; Lam 1-5; Jer 19; Ezek 5)
 - Comfort (Isa 11, 43, Jer 31; Ezek 36-37; Dan 12; Joel 2-3; Amos 9; Micah 4; Zeph 3; Zech 10-14; Mal 4)

- A Thorough Topical/Event Outline Continued through NT
 - Christ (Mt 1-2; Mk 1; Lk 1-3; Jn 1)
 - Cross & Clarification (Mt 27-28; Mk 15-16; Lk 23-24; Jn 19-20)
 - Commissioning (Mt 28, Lk 24; Acts 1)
 - Church (Acts 2-28)
 - Consecration and Care (Eph 4 and basically every Epistle)
 - Condemnation (Rev 1-19)
 - Coronation (Rev 20)
 - Culmination (Rev 21-22)

3. The Major Unifying Theme of Scripture:

The overarching theme of Scripture can be defined as the ultimate *glory of God* in the complete establishment of the eternal *kingdom of God* through the *redemption of man* and the final *reconciliation of all things*! This the sovereign storyline of Scripture through which God's plan for the ages will be fulfilled in Christ!

- The Kingdom of God (Gen 1-2 & Rev 21-22)
- The Kingdom Plan of God for all creation as fulfilled in and through Christ (Acts 1:3-6; Eph 1:10; Col 1:20; Rev 20:1-15; 22:3-5,12-13, 20)
- Christ is the connection point that brings God's Kingdom plan to completion! (Matt 25:31; Luke 24:25-27; Daniel 2:44-45 cf. Dan 7:13-14; Ps 118:22-23; Isa 28:16; Rom 9:33; Luke 20:17-18; 1 Pet 2:6)

Law = **Christ is Promised** (Gen 3:15; Gen 22; Gen 49 cf. Rev 5:5; Deut 18:18 cf, Acts 3:22-23; 7:37)

History = **Christ is Propelled** (Josh 5; Ruth 4; 2 Sam 7 Rev 5:5 "Root of David")

Wisdom = **Christ is Pictured** (Psalm 2 "Victorious King"; 22 Suffering King; 23 Shepherd King; 24 Sovereign King)

Prophets = **Christ is Prophesied** (Isa 9 "Prince of Peace"; Isa 53 "Suffering Savior"; Dan 7 "Sovereign Ruler"; Zech 14 "Cosmic Judge")

Gospels = **Christ is Provided and Pierced** (Jn 1 Eternal Word...lamb of God has come; Luke 1 Davidic and Abrahamic Cov; Mk 15...Truly the Son of God)

Acts = **Christ is Proclaimed** (Acts 1:8 cf. Mt 28:18-20 "My witnesses; 28:31 "proclaiming the kingdom of God and teaching about the Lord Jesus Christ."

Epistles = **Christ Purifies and Preserves** (Rom 6; Rom 8; 2 Cor 3:18; 1 Tim 3:15; Phil 2:12-13)

Revelation = **Christ Precipitates** (advances/causes God's judgment Rev 5-19) **and is Promoted** (crowned as King Rev 20-22)!

An Initial Scan of the Pentateuch

- God establishes from the beginning there is only one true God who has created everything for His glory and therefore all rightfully owe full allegiance to Him.
- God made it clear what He required of man from the beginning and what the results of disobedience would be.

- Man rebels against God bringing death and destruction on the world but God is gracious in providing man with a promise of future liberation and hope.
- God clearly has an ultimate plan He is progressively working out as He sovereignly orchestrates the lives of men often directly choosing them for specific tasks.
- God will not play with sin as disobedience always brings devastation upon God's creation and denigrates the name of God.
- God is methodical in the way He reveals Himself and in what He requires of man and therefore, the reality of covenants play a major role in God's plan.
- God is not in a hurry as it seems like He is slowly, sovereignly and methodically working out His plan.
- God is faithful to His people as He seeks to fulfill His promises despite their continued rebellion against Him.
- Yet, God's longsuffering nature has an end as His wrath is poured out on unrepentant man including the complete destruction of the earth by a flood.
- The flow of God's revelation through the Pentateuch can also be traced by following the different leaders that God used as there was always a man through whom God was working from Adam to Moses.
- God's plan for the ages clearly goes through Abraham and the nation born out of him.
- God is longsuffering with all men especially His chosen people as He patiently endures their continued complaining and constant sin.
- Man is clearly a worshiper but sadly he is usually worshipping in an ungodly manner.
- Man is selfish and self-centered as he consistently seeks his agenda instead of God's ultimate design and desire for man.
- God desires a relationship with man and He has proactively provided the means by which that relationship is reconciled and maintained.
- The Pentateuch lays the foundation from which every other Scripture flows as it sets the stage for what or better yet "Who" is to come and why it/He matters.
- The law and the Tabernacle are important to God and vital to spiritual life of Israel as it protects them from the wrath of Yahweh and purifies them from their sin.

An Overview of the Pentateuch by Books

1. **Genesis:** To chronicle the origin and early history of the universe, the human race, sin and depravity, tribes and languages, the nation of Israel. The God of Creation chose to bless sinful mankind through Abraham and his Seed who will inherit the Land. (Main Theme: Creation or Beginnings)

2. **Exodus:** Yahweh (the God of Creation, the God of the Patriarchs) redeemed/delivered the Sons of Israel from bondage in Egypt and entered into a Covenant with the Nation of Israel at Sinai. (Main Theme: Called Out / Covenant Commonwealth or Redemption)

3. **Leviticus:** To instruct the nation of Israel how they must live and worship in response to God’s holiness and in order that Yahweh might dwell among them. (Main Theme: Community Living or Holiness)

4. **Numbers:** To chronicle the failure of Israel to obey the Lord by faith and enter the Promised Land, the consequent discipline of the Lord bringing about the death of that entire generation of Israel during the forty years of wilderness wandering, and the preparation of the next generation of Israel to enter the Land. (Main Theme: Consequences or Unbelief)

5. **Deuteronomy:** To provide a restatement of the Law by Moses after the wilderness wanderings to a new generation of Israelites who had not been present at its initial reception at Mount Sinai, in order to remind them of the promises made to them, their responsibilities as God’s special people, and the consequences of obedience and disobedience, as well as to prepare them to enter the Promised Land under the leadership of Joshua. (Main Theme: Commission or Restatement)

THE HEBREW ARRANGEMENT AND CLASSIFICATION

LAW <i>Torah</i>	PROPHETS <i>Nebiim</i>		WRITINGS <i>Ketubim</i>
	FORMER	LATTER	
Genesis	Joshua	Isaiah	Psalms
Exodus	Judges	Jeremiah	Job
Leviticus	Samuel	Ezekiel	Proverbs
Numbers	Kings	The Twelve	Ruth
Deuteronomy			Song of Songs
			Ecclesiastes
			Lamentations
			Esther
			Daniel
			Ezra/Nehemiah
			Chronicles
OT 26.3%	22.7%	23.5%	27.5%
	46.2%		

THE ENGLISH ARRANGEMENT AND CLASSIFICATION

LAW (Pentateuch)	HISTORY	POETRY	MAJOR PROPHETS	MINOR PROPHETS
Genesis	Joshua	Job	Isaiah	Hosea
Exodus	Judges	Psalms	Jeremiah	Joel
Leviticus	Ruth	Proverbs	Lamentations	Amos
Numbers	1 Samuel	Ecclesiastes	Ezekiel	Obadiah
Deuteronomy	2 Samuel	Song of Solomon	Daniel	Jonah
	1 Kings			Micah
	2 Kings			Nahum
	1 Chronicles			Habakkuk
	2 Chronicles			Zephaniah
	Ezra			Haggai
	Nehemiah			Zechariah
	Esther			Malachi

➤ The Designations Surrounding the Pentateuch

1. Jewish: Torah – “direction, instruction, law”
2. Greek: Pentateuch – from penta (five) and teuchos (volume), a “five-volumed book”

~ The ESV Study Bible is helpful here as it explains...”The Pentateuch (Gk. “five volumed”) consists of the first five books of the Bible, i.e., Genesis through Deuteronomy. The Hebrew term for it is *torah* (“law” or “instruction”), so this is how the NT refers to it (Gk. *nomos*, “law”). In the Hebrew Bible, the law is the first of the three major sections, and sometimes *nomos* may refer to the whole OT (e.g., John 10:34). Although the Pentateuch contains many laws, it is essentially narrative with episodes of law-giving, but in the broader sense of *torah* all the Pentateuch can be seen as instruction, for it teaches as much through the history it records as by the law it gives. Another name for the Pentateuch found in some translations is “the five books of Moses.” This is also an apt description in that the books of Exodus to Deuteronomy provide a biography of Moses, and traditionally he has been seen as their main author.”²

3. Biblical
 - a. The Law (Josh. 8:34; Ezra 10:3; Matt. 12:5; John 7:19)
 - b. The Book of the Law (Josh. 1:8; Neh. 8:3; Gal. 3:10) [see NIDOTTE, 4:1286-95]

² Crossway Bibles. (2008). [The ESV Study Bible](#) (p. 35). Wheaton, IL: Crossway Bibles.

- c. The Book of the Law of Moses (Josh. 8:31; 2 Kin. 14:6)
- d. The Book of Moses (Ezra 6:18; Mark 12:26)
- e. The Law of Moses (Dan. 9:11; Mal. 4:4; Luke 2:22; John 7:23)
- f. The Law of the Lord (Ezra 7:10; Luke 2:23, 24)
- g. The Law of God (Neh. 10:28, 29)
- h. The Book of the Law of God (Josh. 24:26; Neh. 8:18)
- i. The Book of the Law of the Lord (2 Chr. 17:9; Neh. 9:3)

➤ **The Importance of the Pentateuch to the Whole Bible**

1. Declares and delineates the power, person and priority of God (Gen 1-9; Ex 33-34; Lev 19)
2. Establishes the creation, foundation and purpose of life for man (Gen 1-2; Ex 19; Dt 6)
3. Defines without question the great problem and predicament of mankind (Gen 3, 6, 11; Ex 32; Lev 10)
4. Proclaims the way of Spiritual Insight (Deut. 31:9-13; Josh. 1:7-8; Ps. 1:2)

~ The whole Torah was to be read before all the people every seven years (Deut. 31:9-13)...Reading-Hearing-Learning-Fearing-Obeying-Living

- **Read** the Law so that it may be heard
 - **Hear** the Law to learn
 - **Learn** the Law to fear the Lord
 - **Fear** the Lord to obey the Lord
 - **Obey** the Lord to prosper or Live in His Way
5. Ultimately Points to Christ (Luke 24:27, 44)
 6. Quoted or alluded to thousands of times throughout the whole Bible!!

ESV Study Bible helpfully explains... “The Pentateuch is not simply the beginning of the Bible; it is also the foundation of the Bible. It serves to orient the reader for reading the rest of the biblical story line. It introduces the key promises that show God’s purposes in history and that lay the groundwork for the coming of Christ. Its theological ideas and ethical principles inform the rest of the Bible so that the subsequent books assume its authority and appeal to it as they evaluate

people's deeds and character. These points are illustrated briefly here:

~ *Orientation*. The beginning of a book sets its tone and gives clues to the author's perspective. Genesis did this for the ancient world of polytheism by explaining that the world is created and controlled by only one God, not by a crowd of competing gods and goddesses. Similarly, it speaks to today's readers, who often are essentially atheists (whether consciously or unconsciously): it shows them what it means to believe that behind all the phenomena of nature and the laws of science there is an all-powerful, loving God who controls all that happens.

~ *Divine purposes*. The Pentateuch shows God's intentions for his creation by describing what the world was like when he first created man and woman in the garden of Eden. Their sin sets back the divine program but does not defeat it, for God later calls Abraham and promises him descendants, land, and most important of all, blessing through his descendants to all the nations. These promises are more fully developed in the later books of the Pentateuch.

~ *Theology and ethics*. The Pentateuch gives insight into God's character and his ethical standards. It illustrates both his benevolence and his righteousness. He cares for mankind, creating man in his own image, providing him with food, and protecting human life from violent assault. Yet at the same time he demands moral behavior, from keeping the Sabbath to refusing adultery or theft. Tales of punishment, from the flood (Genesis 6–9) to the golden calf (Exodus 32), demonstrate the danger of disregarding divine standards.”³

➤ Authorship of the Pentateuch⁴

It is undeniable that for the first 18 centuries of Christianity the general consensus was that Moses was the writer of the Pentateuch. However, during the 18th century following the “enlightenment” came the rise of man centered critical analysis and the disbelief in Mosaic authorship of the first five books of the Bible. Frank DeCanio, relying heavily on some solid Bible Introductions, has articulated a helpful defense for Mosaic authorship of the Pentateuch and so I quote directly here from an article written by him that clearly lines out explicit biblical statements for Mosaic authorship within the Pentateuch, within the other Old Testament books and throughout the New Testament as well.

• **Statements found in the Pentateuch**

Wolf (1991:53) has observed that a number of passages in the Pentateuch assert that Moses wrote at least part of it. In Exodus 17:14, for example, the Lord told Moses to **write** an account of the battle with the Amalekites. Then also, as recorded in Exodus 24:4, Moses, at Mount Sinai, **wrote** down all the words and laws spoken by the Lord and repeated to the people. Numbers 33:1-2 says that at the Lord's command, Moses **recorded** the stages of the Israelites' journey

³ Crossway Bibles. (2008). *The ESV Study Bible* (p. 35). Wheaton, IL: Crossway Bibles.

⁴ This section comes from an article written by Frank DeCanio found here <https://bible.org/seriespage/introduction-pentateuch> in which he relies heavily upon Wolf's Introduction to the Pentateuch that I have found helpful. The use of part of this article here does not mean I am in complete agreement with everything in it just that the arguments for Mosaic authorship are well stated.

from the time they came out of Egypt. In Deuteronomy 31:9 the text says that Moses **wrote** this law and gave it to the priests and commanded them to **read** this law in front of all Israel in their hearing at the end of every seven years when all Israel comes to appear before the Lord. The literal understanding of this text requires that a **written** copy of the Law must have been in existence. The most comprehensive statement of Mosaic authorship in the Pentateuch is found in Deuteronomy 31:24, where it states that after Moses finished **writing** in a book the words of this law from *beginning to end* he commanded the Levites to “Take this **Book of the Law** and place it beside the ark of the covenant of the Lord.”

- **Statements found in the rest of the Old Testament**

The Pentateuch is not the only portion of the Old Testament which associates these five books with Moses (Wolf 1991:54). For example, after Moses' death, God instructed Joshua to obey all the law given by Moses and to meditate upon the "Book of the Law" day and night (Josh 1:7-8). Again, at the covenant renewal ceremony at Mount Ebal Joshua built an altar of uncut stones following instructions **written** in the Book of the Law of Moses (Josh 8:31). The specifications for this altar are given in Exodus 20:25. Additionally, Joshua 8:34-35 emphasizes that all the words of the law were **read** to the people. Furthermore, in his farewell address to the nation, Joshua urges the people to be faithful to God by obeying "all that is **written** in the Book of the Law of Moses" (Josh 23:6).

Joshua was not the only one to make this association, for it is recorded in 1 Kings 2:3 that just before he died David challenged Solomon to keep the decrees and commandments **written** in "the Law of Moses." Also, 2 Kings 14:5-6 says of Amaziah that when he became king he killed his servants who had slain the king his father, but he did not put to death the sons of the slayers according to what is **written** in "the Book of the Law of Moses." And 2 Kings 18:6; 23:2 says that Josiah served the Lord with all his heart and soul "in accordance with all the law of Moses."

Biblical scholars, at least conservative scholars, are agreed that by the time of Ezra and Nehemiah in the fifth century B.C. the Pentateuch was attributed to Moses (Wolf:1991:54). This is supported by the phrase the "Book of Moses" which appears in Ezra 6:18 and Nehemiah 13:1 as well as in 2 Chronicles 25:4.

- **Statements found in the New Testament**

The authorship connection between Moses and the Pentateuch is even more direct in the New Testament (Wolf 1991:55) where there are numerous references to the "Law of Moses" or the "Book of Moses" (Mark 12:26), or just simply to "Moses" as in, "Moses and the prophets" (Luke 16:29, 31; 24:27; Acts 26:22). While the gospels contain many references to Moses and his writings, the most important ones are found in the gospel of John. In John 1:17 the gospel writer states that "the law was given through Moses." And in 1:45 he reports that Philip told Nathaniel he had "found the one Moses wrote about in the Law." In John 5:46-47, Jesus Himself declares that Moses wrote about Him, but the Jews did not believe that He was the Christ because they did not believe what Moses wrote. As His dispute with the Jews heated up, Jesus noted that Moses had indeed given them the Law but none of them kept it (John 7:19). In the ensuing dispute with the Jews, Jesus attributes the giving of circumcision to Moses. But John notes here that it actually did not come from Moses but from the Patriarchs. John's clarification of this point supports the claim for Mosaic authorship. The institution of circumcision came through Abraham

(Gen 17) as the sign of the covenant God made with him, yet it comes down to the Jews through the Law of Moses (John 7:22-23). Significantly, the reference to Moses' giving the Jews circumcision implicitly attributes the authorship of Genesis to Moses. Genesis is the most difficult of the five books to link to Moses, thus if some connection can be made between Moses and the Book of Genesis a case can be made for Mosaic authorship of the entire Pentateuch. (Frank DeCanio)

The Pauline epistles use "Moses" in a similar manner as, for example, in Romans 10:5 where Paul says that "Moses describes . . . the righteousness that is by the law," and then goes on to quote Leviticus 18:5. In 2 Corinthians 3:15 Paul refers to the veil that covers the hearts of the Jews "when Moses is read." It would seem, that in these contexts "Moses" denotes the "Books of Moses," and thus the Pentateuch. Nowhere in the New Testament is there any hint that some individual authored the Pentateuch other than Moses. (Ibid)

➤ **The Historical Setting and dating of the Pentateuch**

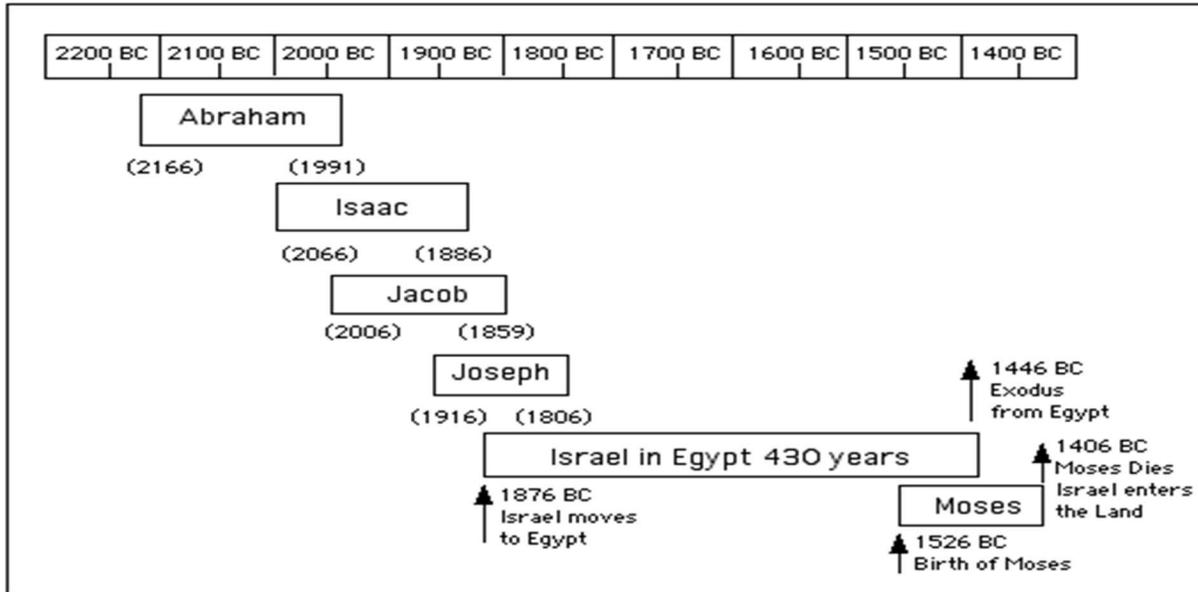
~ Now, these class notes take an early date (1446 B.C.) for the exodus from Egypt which is calculated from 1 Kings 6:1 which says that Solomon began to build the temple in the fourth year of his reign, 480 years after the exodus from Egypt. Most scholars and extra-biblical resources point to 966 B.C. as the fourth year of Solomon's reign. (*The World and the Word: An Introduction to the Old Testament, 195*)

~ Furthermore, Jephthah's statement in Judges 11:26 about Israel being in possession of the land for 300 years that used to belong to the Ammonites also points strongly to an early date for the Exodus. (Ibid, 195) So while dating the first 11 chapters of Genesis with precise accuracy is not possible we can narrow down the chronological timeframe of the events of the Pentateuch pretty clearly from Genesis 12 forward. Consider the charts below that help explain the setting of the Torah and how Moses would have written the Pentateuch between the Exodus (1446) and his death (1406). Moses seems to have written Genesis-Leviticus during the year encamped at Sinai and Numbers through Deuteronomy in the final years of his life after the 40 years of wandering.

2166 B.C.	2066	2006	1915	1805	
Abraham	Isaac	Jacob & Esau	Joseph	Joseph	
born	born	born	born	dies	
1805 B.C.	1526	1486	1446	1446	1406
Joseph dies	Moses born	Moses flees Egypt	God calls Moses	The Exodus	Moses Dies ⁵

⁵ Easley, K. H. (2002). *Holman QuickSource guide to understanding the Bible* (p. 19). Nashville, TN: Holman Bible Publishers.

Chart 2 Broad Chronology of Patriarchs and Sojourn in Egypt

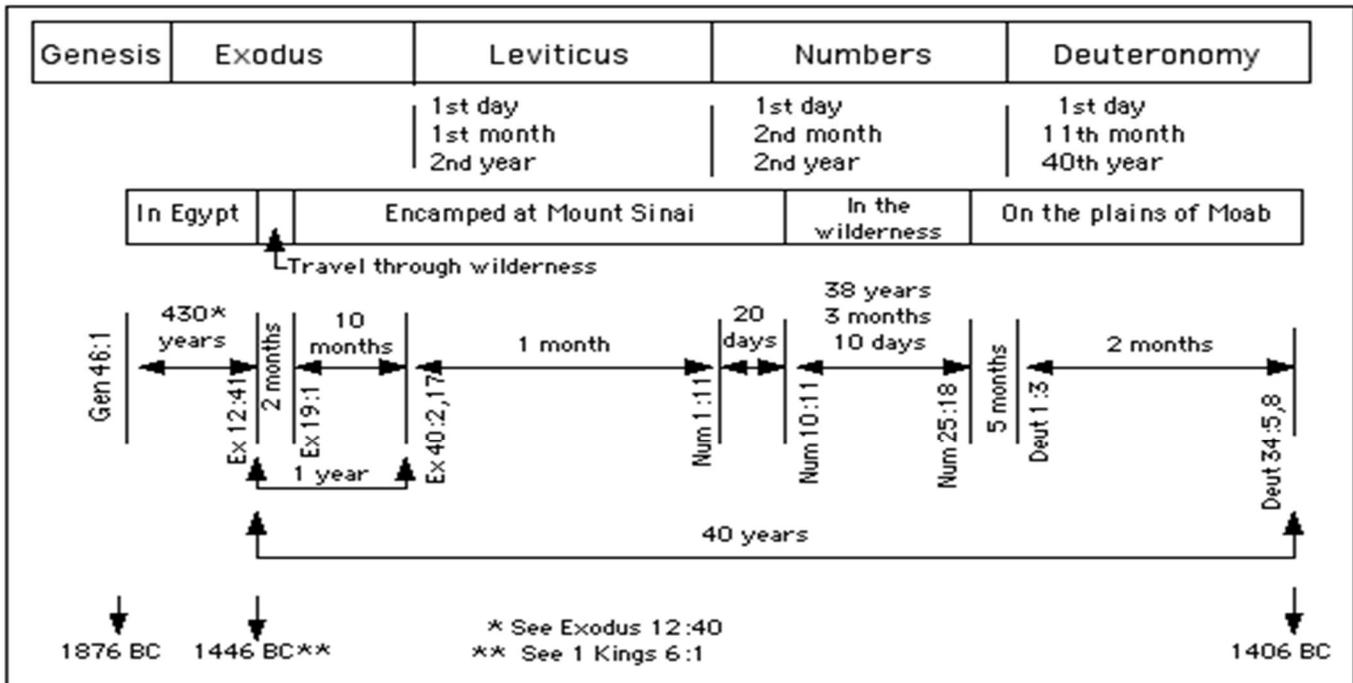


(Chart from Frank DeCanio's Introduction to the Pentateuch <https://bible.org/seriespage/introduction-pentateuch>)

The relationship between geography, time, and major events in the Books of Exodus, Leviticus, Numbers, and Deuteronomy, may be summarized as Chart 3 shows below.

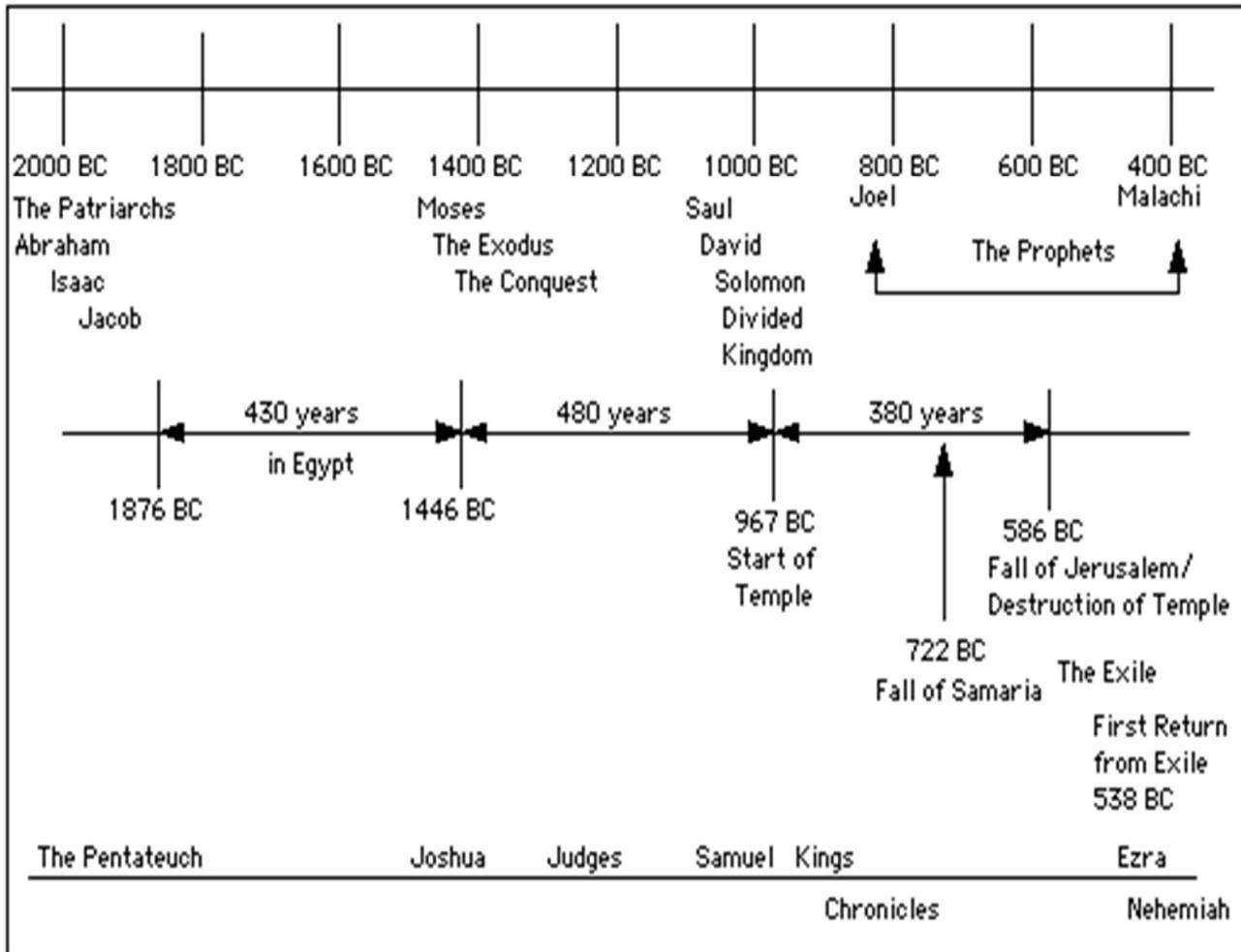
(Chart from Frank DeCanio's Introduction to the Pentateuch <https://bible.org/seriespage/introduction-pentateuch>)

Chart 3 Relationship of Geography and Time Events in Pentateuch



Lastly, it is helpful to see in graphic form, as shown in Chart 4, the chronological relationship of the Pentateuch with the rest of Israel's OT history.

Chart 4 Chronological Summary of Israel's History



(Chart from Frank DeCanio's Introduction to the Pentateuch <https://bible.org/seriespage/introduction-pentateuch>)

➤ The Major Themes within the Pentateuch

1. God

- a. The Creator (Gen. 1, 2, 3, 5, 6, 7, 9, 14; Ex. 20, 31; Deut. 32)
 - 1) To Create [*bara*'] (Gen. 1:1, 21, 27; 2:3, 4; 5:1, 2; 6:7)
 - 2) Creator [*qana*] (Gen. 14:19, 22; Deut. 32:6)

- 3) To Make [*asah*] (Gen. 1:7, 16, 25, 31; 2:3, 4; 3:1; 5:1; 6:6, 7; 7:4; 9:6; Ex. 20:11; 31:17; Deut. 32:6, 15)
- 4) To Form [*yasar*] (Gen. 2:7, 18, 19)
- b. The Powerful One (Gen. 6-9; Ex. 7-11, 14, 16, 17)
- c. The Faithful One (Gen. 8:1; 19:29; Ex. 2:24; 6:5; Lev. 26:42, 45)
- d. The Sovereign One (Ex. 19-Num. 10)
2. Covenant: a relationship between two parties formalized by a binding agreement with a sworn oath [see *MSJ* 10:2 (Fall, 1999) 173-83; NIDOTTE; 1:747-55; Williamson, *Sealed with an Oath*]
 - a. Secular (Gen. 21:27, 32; 26:28; 31:44) [RANE, 96-103]
 - b. Theocratic
 - 1) Noahic (Gen. 6:18; 8:21-22; 9:8-17)
 - 2) Abrahamic (Gen. 15:18; 17:1-21; Ex. 2:24; 6:4-8; Lev. 26:40-45)
 - 3) Mosaic (Ex. 19:5; 24:7, 8; Lev. 26:15, 25; Deut. 4:3; 5:6-22; 31:24-29)
 - 4) Priestly (Num. 25:10-13) [see *MSJ* 10:2 (Fall, 1999) 186-9]
3. Sin (Gen. 3, 6, 11; Ex. 32; Lev. 10; Num. 14, 20, 25; Deut. 1)
4. Election (Gen. 11-12, 25, 49; Deut. 7, 12)
5. Exodus (Gen. 15, 50; Ex. 12-15, 19, 20; Deut. 5) [see NIDOTTE, 4:601-5]
6. Law (Ex. 20-23; Lev. 1-7, 11-15, 17-27; Num. 5-6, 18-19, 28-30; Deut. 5-26)
7. Tabernacle/Priesthood/Sacrifice (Ex. 25-Lev. 16)
8. The Land (Gen. 10:19; 12:7; 13:14-17; 15:7-21; Ex. 3:8; Num. 13:17-33; 34:1-12; Deut. 1:7-8)
9. Adam (Gen. 1-5) Noah (Gen. 5-11); Abram/Abraham (Gen. 11-25); Jacob/Israel (Gen. 25-50); Moses (Ex.2-Deut. 34)

➤ **The Purpose of the Pentateuch**

1. The Promise/Fulfillment Understanding: The partial fulfillment of God's promise to the Patriarchs of the seed, divine relationship and land which is both the divine initiative in a world where human initiatives always lead to disaster and a reaffirmation of the primal divine intentions for man. (Gen. 12:1-3) [Clines]
2. The Kingdom Understanding: God chose Israel as the seed of Abraham to be the priestly nation that would restore mankind to its proper role as rulers for God over His created earth. (Gen. 1:26-28; Ex. 19:4-6) [Merrill, in Zuck, ed., *A Biblical Theology of the Old Testament*]
3. The Faith/Failure Understanding: The importance of faith toward God seen before Sinai and the failure of Israel under the Mosaic Covenant because of a lack of faith pointing to a future King and a New Covenant. (Gen. 15:6) [Sailhamer]

➤ **The Literary Structure**

- 1a. Traditional: Five Books
- 1b. Promise/Fulfillment
 - a. The Need for Abraham (Gen. 1-11)
 - b. The Outworking of the Promise to Abraham (Gen. 12-Deut. 34)
 - 1) The Giving of a Seed [Descendants] (Gen. 12-50)
 - 2) The Giving of the Law [Relationship](Ex. 1 – Lev. 27)
 - 3) The Giving of the Land (Num. 1 – Deut. 34)
2. Kingdom
 - a. The Primeval History (Gen. 1-11)
 - b. The Patriarchal History (Gen. 12-50)
 - c. The Beginning of the History of the Nation of Israel (Ex. 1 – Deut. 34)
3. Faith/Failure
 - a. The Faith and Failure of the Patriarchs (Gen. 1-50)
 - b. The Faith and Failure of the Sons of Israel (Ex. 1 – Num. 25)
 - c. The Future Failure of Israel in the Land and the Future Repentance and Restoration of Israel to the Land (Num. 26 – Deut. 34)