

Grasping
GOD'S WORD

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These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, ² so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. ³ Hear, O Israel,

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and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you. 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

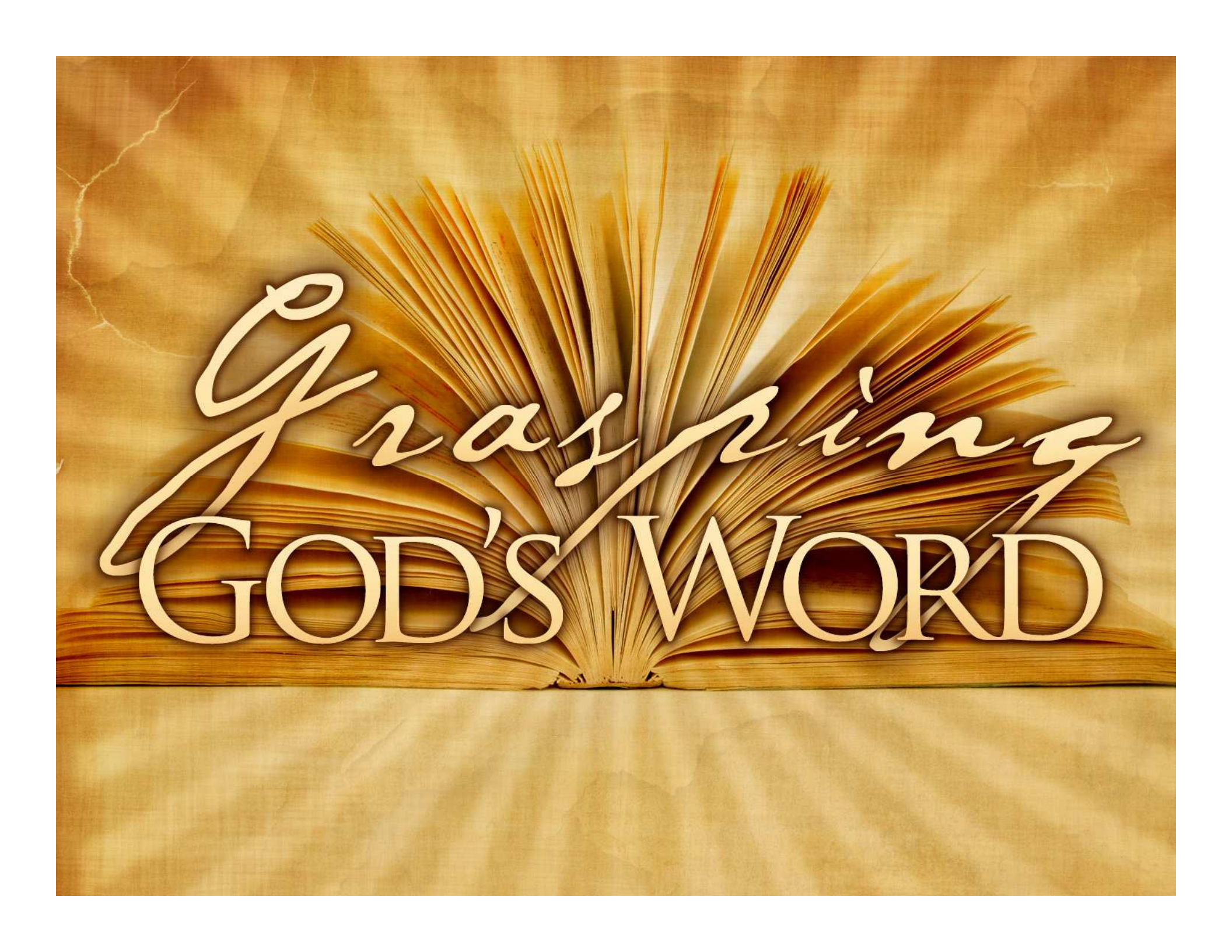
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today are to be upon your hearts. ⁷ Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸ Tie them as symbols on your hands and bind them on your foreheads. ⁹ Write them on the doorframes of your houses and on your gates. (Deut 6:1-9, NIV)

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Renewing Loyalty And Love (6:1-9)

1. God gives us motivation – fear and abundant life (6:1-3)
2. God affirms his nature – He stands alone (6:4)
3. God addresses your heart (6:5-6)
4. God governs your life (6:7-9)



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Unit 5

Interpretive Journey Old Testament

18. Narrative

19. Law

20. Poetry

21. Prophets

22. Wisdom

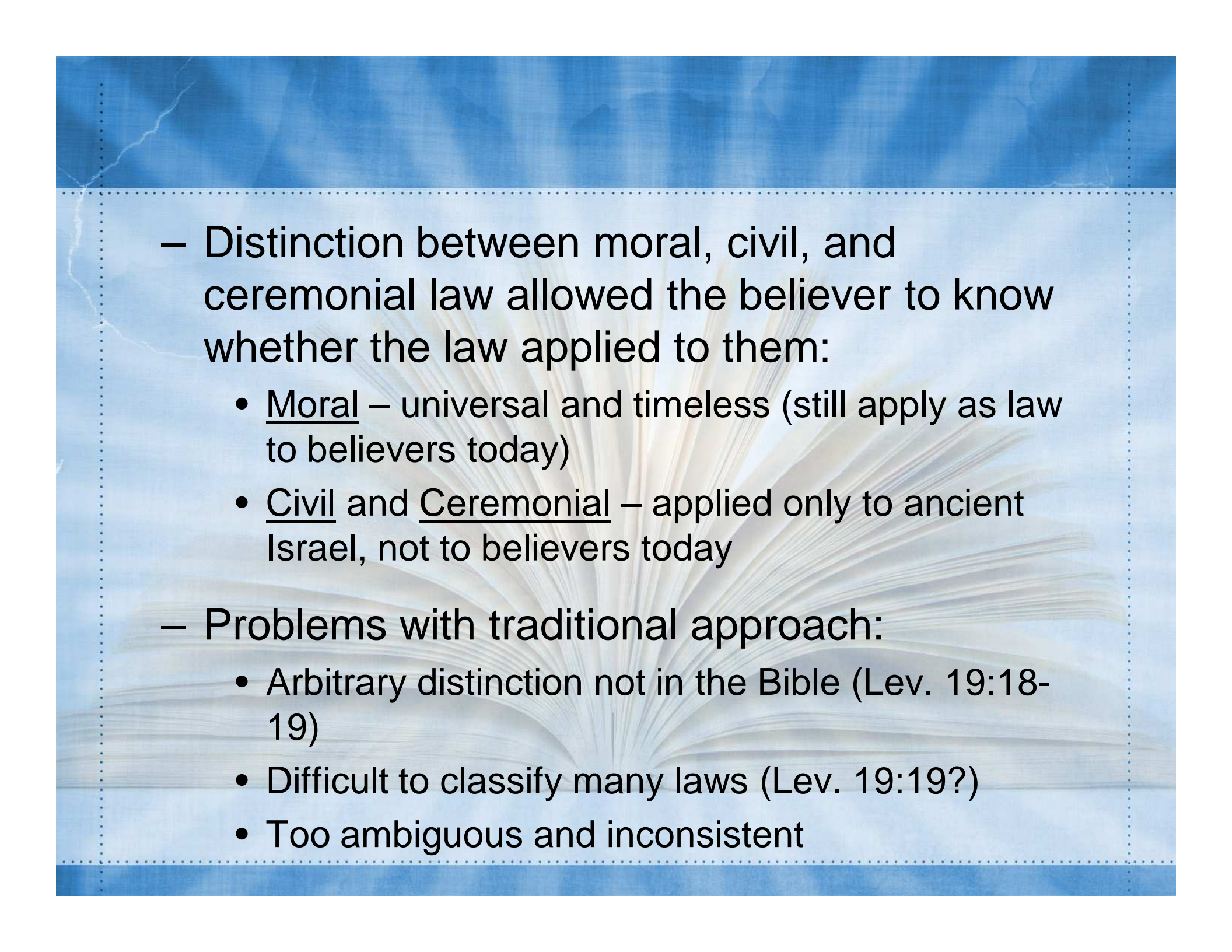
OT – Law

- Introduction

- Large portion of the Pentateuch (first five books of OT) is comprised of law (over 600 commandments)
- Some of them are very strange:
 - Exodus 34:26: “Do not cook a young goat in its mother's milk.”
 - Leviticus 19:19: “Do not wear clothing woven of two kinds of material.”
- Why do we adhere to some laws and ignore others?

Traditional approach to interpreting OT law

- Moral – deal with timeless truths regarding God’s intention for human behavior (“Love your neighbor as yourself”)
- Civil – deal with courts, economics, land, crimes, and punishment (“At the end of every seven years you must cancel debts.”)
- Ceremonial – deal with sacrifices, festivals, and priestly activities (“celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress.”)

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- Distinction between moral, civil, and ceremonial law allowed the believer to know whether the law applied to them:
 - Moral – universal and timeless (still apply as law to believers today)
 - Civil and Ceremonial – applied only to ancient Israel, not to believers today
 - Problems with traditional approach:
 - Arbitrary distinction not in the Bible (Lev. 19:18-19)
 - Difficult to classify many laws (Lev. 19:19?)
 - Too ambiguous and inconsistent

Narrative context

- OT law does not appear by itself, but is firmly embedded in the story of Israel's exodus, wilderness wandering, and conquest.

Exodus 1-19
(narrative)

Israel's bondage in Egypt, God's mighty deliverance, and their journey to the Promised land



Exodus 20-24
(law)

Part of the story of God's encounter with Moses and Israel at Mount Sinai

- The law is part of Israel's story and the story provides an important context for interpreting law.
- Don't separate OT law from its narrative context!

Covenant context

– OT law is tightly intertwined with the Mosaic covenant. What is the nature of that covenant?

- Mosaic covenant is closely associated with Israel's conquest and occupation of the land
- Blessings from the Mosaic covenant are conditional
- Mosaic covenant no longer a functional covenant for NT believers

Jesus is the mediator of a new covenant (Heb. 8:13, 9:15)

- NT believers are no longer under OT law as part of the Mosaic covenant

“Now that faith has come, we are no longer under the supervision of the law.” – Galatians 3:25

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” – Matthew 5:17

- We must interpret OT law through the grid of NT teaching. Jesus is the final interpreter of OT law.
- The OT law no longer applies as direct law for us. However, the OT legal material still contains rich principles and lessons for living that are relevant when interpreted through NT teaching.

Making the Journey in OT law

"Or if a person touches anything ceremonially unclean—whether the carcasses of unclean wild animals or of unclean livestock or of unclean creatures that move along the ground—even though he is unaware of it, he has become unclean and is guilty."
-Leviticus 5:2

– Step 1 – Grasp the text in their town

- Leviticus deals with how the Israelites live with an awesome, holy God in their midst.
- Larger unit of 4:1-5:13 deals with purification offerings for those who become ritually unclean
- 5:2 details what makes a person unclean
- 5:5-6 tells the people what to do to become clean again

Step 2 – Measure the width of the river

- We are not under the old covenant and our sin is now covered by the death of Christ.
- We also have direct access to the Father through Christ and no longer need human priests as mediators.

Step 3 – Cross the disciplining bridge

- God is holy!
- God's holiness demands that his people keep separate from sin and unclean things.
- If God's people become unclean, they must be purified by a blood sacrifice.

Step 4 – Cross into the New Testament

- God no longer resides in a tabernacle, but within each of us through the indwelling Holy Spirit.
- His presence, however, still demands our holiness.
- NT redefines “clean” and “unclean” (Mark 7)
- Under the new covenant, sin is washed away by the death of Christ, the Lamb of God.
- Confession of sin, however, is still important (1 John 1:9)

Summary: Stay away from sinful actions and impure thoughts because the holy God lives within you. If you do commit unclean acts or think unclean thoughts, then the death of Christ allows you to confess your sins and receive forgiveness.

Step 5 – Grasp the text in our town

- There will be numerous applications of this text.
- One application relates to the issue of Internet pornography.
 - God's holiness demands that we lead clean lives.
 - Viewing pornography clearly violates God's holiness and hinders our worship and fellowship with God.
 - Stay away from Internet pornography!
 - If you do fall into this sin, confess your sin and because of the death of Christ, you can be forgiven and your fellowship with God restored.

• Conclusion

- According to your book, traditional approach to law (moral, civil, ceremonial) is inadequate.
- Journey approach to interpreting law:
 - Narrative context
 - Covenant context
- Interpret all OT legal texts with the same method

Deuteronomy – An Excurses

- Dr. Bruce Waltke says that this is the most important book and the fullest in the Old Testament.
- Jesus quotes from this book more than any other.
- Deuteronomy calls us above all else to love God with all our heart, soul and strength.

Deuteronomy – Its Structure

Option 1

Preamble – Identifying the King (1:1-4)

Prologue – History of the relationship and benevolence of the Great King (1:5-4:44)

Stipulations – Terms of the Covenant (5-26)

Sanctions (27-30)

Disposition – Placement of Document and provision for periodic readings (31-34).

Deuteronomy – Its Structure

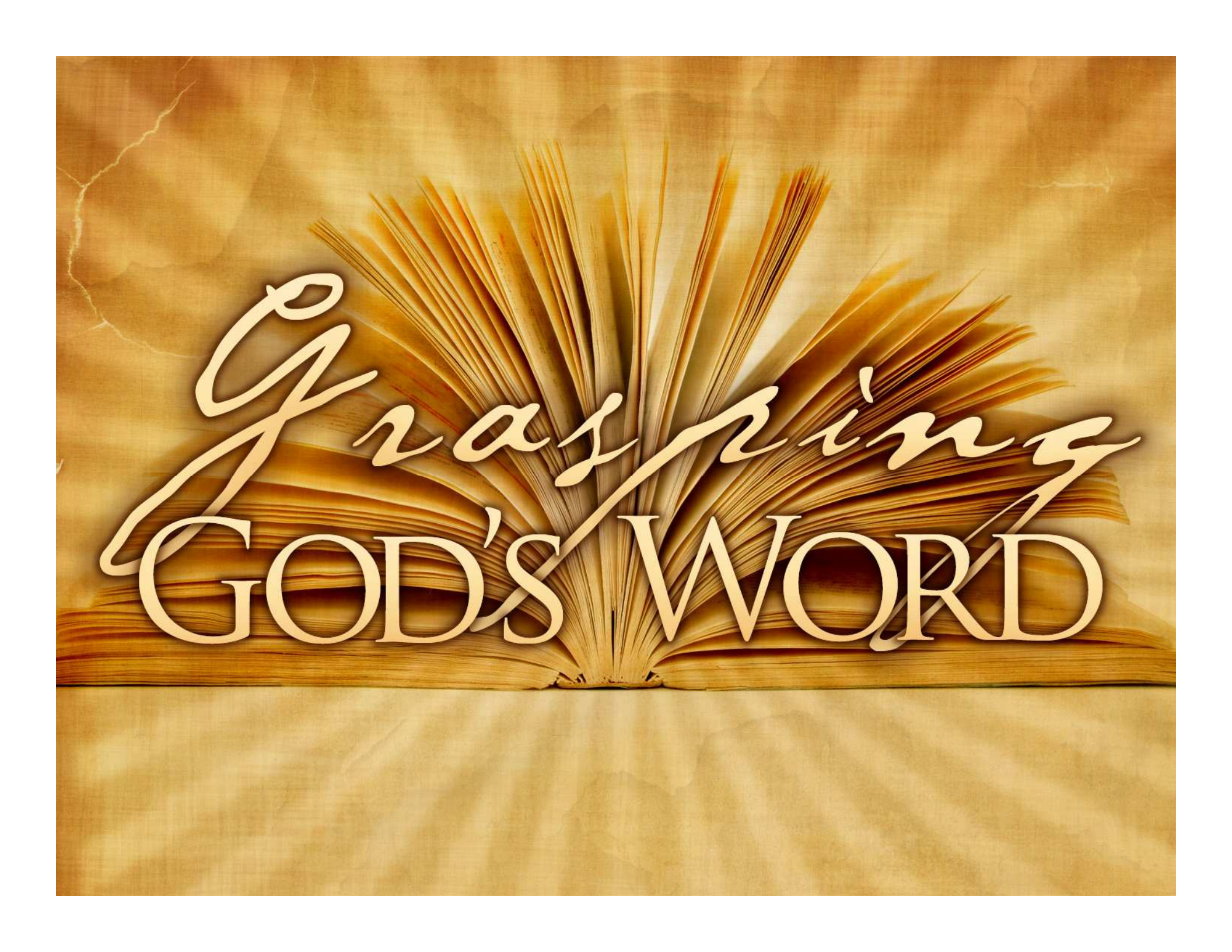
Option 2

Motivated by God's Grace in the Past (1-4)

Guided by God's Instructions for Life (5-26)

Inspired by God's Consequences for Choices
(27-30)

Motivated by God's Grace for the Future (31-
34).



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