

## Monday Night Discipleship: Week 2

### Overview:

1. Introduction: How is the Bible organized?
2. Longman Chapter 2 discussion:
  - a. Content: What Is Exodus About?
  - b. Authorship and Date: Who Wrote Exodus and When?
  - c. Genre: What Style of Literature Is Exodus?
  - d. Connections: How Does Genesis Connect to the Gospel?
3. REAP: Exodus 19:1-6

### Introduction:

1. How are the 66 books of the Bible organized?
  - a. Divided into two testaments-
    - i. Old Testament (OT)- composed of the 39 inspired books written between 1400 B.C. and 430 B.C.
    - ii. New Testament (NT)- composed of the 27 inspired books written between A.D. 45-90.
  - b. Organized Topically by Genre

	The Old Testament			
Genre	Law	Historical	Wisdom Literature	Prophetic
Books	Genesis Exodus Leviticus Numbers Deuteronomy	Joshua Judges Ruth 1-2 Samuel 1-2 Kings 1-2 Chronicles Ezra Nehemiah Esther	Job Psalms Proverbs Ecclesiastes Song of Songs	(Major) Isaiah Jeremiah Lamentations Ezekiel Daniel  (Minor) Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi

- i. Genres: (the canonical order of the Christian Bible is organized by genre)
1. Law - (Genesis-Deuteronomy) This genre consists of the first five books of the Bible. It is also known as the Pentetuch (Greek word for the 5 books) and the Books of Moses.
  2. Historical - (Joshua-Esther) This genre of the OT consists of 12 books which recount the history of God's relationship with Israel.
  3. Wisdom Literature - (Job-Song of Songs) This genre consists of 5 books filled with songs, proverbs and other types of ancient wisdom literature.
  4. Prophets- (Isaiah-Malachi) This genre is divided into two subcategories known as the major and minor prophets. The content of the prophets include God's instructions, warnings, and promises to Israel, that God communicated through His chosen spokesmen.
    - a. Major Prophets- (Isaiah-Daniel) This subcategory is known for its length, therefore referred to as the major prophets.
    - b. Minor Prophets- (Hosea-Malachi) This subcategory is shorter than the major prophets, therefore referred to as the minor prophets. It is not called minor because it is less important.

2. How does it differ from the Hebrew Bible?

- a. TANAK- Jews refer to their scriptures as the TANAK a Hebrew acrostic (T-N-K).

T <sub>A</sub> -	-N <sub>A</sub> -	-K
<b>T</b> orah	<b>N</b> ebi'im	<b>K</b> ethubim

- b. The TANAK begins with Genesis and ends with 2 Chronicles.

	Books of TANAK		
Genre	Torah (Law)	Nebi'im (Prophets)	Kethubim (Writings)
Books	Genesis Exodus Leviticus Numbers Deuteronomy	(Former) Joshua Judges Samuel Kings  (Latter) Isaiah Jeremiah Ezekiel The Twelve	(EMET - an acrostic for "truth") Psalms Proverbs Job

			(Five Megillot - scrolls read during the feasts) Song of Songs Ruth Lamentations Ecclesiastes Esther
			Daniel Ezra/Nehemiah Chronicles

- c. Same OT books, but in a different order. “Jews who reject Jesus as Messiah do not recognize the New Testament as inspired.”<sup>1</sup>
3. Where do the chapter and verse divisions come from?
- Early Christians and Jews did not have chapter and verse divisions until the third century. The earliest example of verse divisions came from ancient Jewish rabbis as well as early church historian Eusebius (A.D. 260-340).
  - Verse divisions- Around A.D. 900, the Ben Asher family (Jewish scribes) created and standardized the verse divisions we see today in our English OT translations.
  - Chapter divisions- In the early 13 century, Archbishop of Canterbury Stephen Langton (1150-1228) added chapter divisions to the OT and NT.
    - In 1551, verse divisions were added to the NT by a printer from Paris, Robert S. Estienne.
4. Why is it helpful to know the history of our current verse and chapter divisions?
- “knowing the history of our current verse divisions should \_\_\_\_\_ us from engaging in creative biblical mathematics, claiming divine meaning behind current verse numbers.”<sup>2</sup>

#### Longman Chapter 2 Discussion:

- Content: What Is Exodus About?
  - Three major themes:
    - “God delivers Israel from Egyptian bondage (Exodus)”<sup>3</sup> Ex. 1-18
      - Jacob’s (aka Israel) family became “extremely numerous” (Ex. 1:5) and was thus seen as a threat by the new king of Egypt. This new king, Pharaoh, enslaved the Israelites, mandates their enslavement to him, and orders that all newborn boys are to be killed (Ex. 1).

<sup>1</sup> Robert L. Plummer, Benjamin L. Merkle, *40 Questions About Interpreting the Bible* (Grand Rapids, MI: Kregel Publications, 2010), 23.

<sup>2</sup> Plummer, 29.

<sup>3</sup> Tremper Longman III. *Introducing The Old Testament: A Short Guide to its History and Message* (Grand Rapids, Michigan: Zondervan, 2012), 20.

2. God redeems Moses and prepares him to lead His chosen people (the Israelites) away from the oppression of Pharaoh (Ex. 2-4).
3. God redeems Israel through His rescue plan. Moses obeys God's instruction and confronts Pharaoh with words, miracles, and plagues. After the final plague (resulting in the death of Pharaoh's son), Pharaoh lets the Israelites leave Egypt. Not long after this surrender, Pharaoh changes his mind and pursues the Israelites with his army in order to kill them. God parts the Red Sea, providing for Israel a means to cross the sea on foot. Nonetheless, Pharaoh and his army pursued. All the Israelites crossed safely, but God closed the sea on Pharaoh and his army (Ex. 5-15:21).
4. God then provides for the Israelites and guides Moses and the other leaders toward Mount Sinai. God miraculously provides bread, water, and a means to lead the thousands of Israelites (Ex. 15:22-18:27).

ii. “God gives Israel the law (Law)”<sup>4</sup> Ex. 19-24

1. After three months of traveling, Israel finally made it to the base of Mount Sinai, and there, God displayed His awesome presence through cloud, smoke and fire. This mountain became a sacred place because of His presence, and the people needed to prepare themselves through ceremonies to come before God. This scene before the giving of the law emphasizes God's \_\_\_\_\_ and humanity's \_\_\_\_\_.
2. At the top of Sinai, God gave Israel His law through Moses. “At the Apex of the law are the \_\_\_\_\_, given in the form of general ethical principles regulating the relationship between God and humans (commandments 1-4) and between humans (5-10).”<sup>5</sup>
3. There are two parts to law, the Ten Commandments (Ex. 20:1-17) and the Book of the Covenant (Ex. 20:22-24:18). The Book of the Covenant gives specifics regarding how Israel was to abide by the Ten Commandments during this specific time in redemptive history.

iii. “God provides the tabernacle for Israel (Presence of God)”<sup>6</sup> Ex. 25-50

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<sup>4</sup> Longman, 20.

<sup>5</sup> Longman, 20.

<sup>6</sup> Longman, 22.

1. “The final part of the book of Exodus describes the construction of the tabernacle, which represents God’s abiding \_\_\_\_\_ with his people.”<sup>7</sup>
  2. The major sections:
    - a. Instructions for Building the Tabernacle (Ex. 25-31)
    - b. Israel breaks the covenant (Ex. 32-34)
    - c. A detailed account regarding the execution of the commands (Ex. 35-40)
2. Authorship and Date: Who Wrote Exodus and When?
- a. “Since Exodus is the second part of the \_\_\_\_\_, the issue of the authorship, dating, and audience of this book is treated in the Genesis chapter.”
3. Genre: What Style of Literature Is Exodus?
- a. In whole, Exodus uses different types of literature. Primarily it is understood as a theological history narrative because it records actual events highlighting God’s \_\_\_\_\_, His \_\_\_\_\_, and His revelation of Himself.<sup>8</sup>
4. Connections: How Does Exodus Connect to the Gospel?
- a. “Each of the three sections of Exodus provides important trajectories into the New Testament and anticipates the coming of \_\_\_\_\_.”<sup>9</sup>
  - b. The Exodus Event (Ex. 1-18)
    - i. This is *the* “salvation event in the OT.”<sup>10</sup> The OT prophets continue to hark back to this event, reminding Israel of God’s coming judgment, their unrepentant sin, and God’s restoration for them, “second exodus”.
    - ii. “All of the gospels demonstrate that Jesus is the \_\_\_\_\_ of the exodus by drawing our attention to the parallels between his life and ministry [...] The most dramatic parallel [...] occurs in connection with his crucifixion, which takes place on the Passover, the annual celebration of the release from Egypt (Exodus 12:1-30). Jesus is the Passover Lamb (1 Cor. 5:7). The exodus is the \_\_\_\_\_ of which Jesus is the \_\_\_\_\_.”<sup>11</sup>
  - c. The Law and Its Fulfillment
    - i. “No one can keep the law perfectly, except Christ. He \_\_\_\_\_ the law in our place and \_\_\_\_\_ the penalty of the law on our behalf. Jesus

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<sup>7</sup> Longman, 22.

<sup>8</sup> Raymond B. Dillard, Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids, Michigan: Zondervan Publishing House, 1994), 64.

<sup>9</sup> Longman, 24.

<sup>10</sup> Longman, 25.

<sup>11</sup> Longman, 24.

is the divine lawgiver and law keeper and the one who suffers the penalty of the law.”<sup>12</sup>

d. The Tabernacle Anticipates Christ

- i. “The tabernacle represents God’s \_\_\_\_\_ among his people during the period between the time of Moses and David. After all, Jesus himself is God and thus represents his presence, ‘The Word became flesh and made his dwelling among us’ (John 1:14).”<sup>13</sup>

**R.E.A.P.**

Exodus 19:1-6

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. <sup>2</sup> They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, <sup>3</sup> 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: <sup>4</sup> ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. <sup>5</sup> 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; <sup>6</sup> 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.”<sup>14</sup>

1. **Read** aloud together
2. **Explain** by answering the three questions: What does this passage teach us about \_\_\_\_?
  - a. God:
  - b. Man:
  - c. Christ:
3. **Ask**- What question/s would help you understand the text more fully?
4. **Pray**- Using some of your observations and questions, write out a prayer to God.

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<sup>12</sup> Longman, 25.

<sup>13</sup> Longman, 25-26.

<sup>14</sup> Exodus 19:1-6.