

BIBLE PROJECT

DESTINATION GUARANTEED

Exodus 1—Joshua 5



BIG IDEAS SUMMARY

Components of the Guarantee

- Miraculous intervention in the crisis times to generate faith
- Civil and moral law to give order and justice and overcome lawless anarchy
- Images to remind people to whom they belonged
- Feasts to memorialize God's great interventions
- Tabernacle to give geography to meeting with God
- Extraordinary leaders
- Commands for the land

BIG IDEA: Miraculous intervention in the crisis times to generate faith



Miracles and felt presence of God needed at beginning of walk with the Lord. Moses needs it. People need it. Joshua needs it.

Supernatural deeds authenticate leadership also.

Ex 4.5-8--Moses' rod and Moses hand If at first sign they don't believe, they may believe the second sign.

Name other such events in Exodus, Leviticus and Numbers

Josh 3.7-10 -- Joshua stands still and the Jordan parts – accreditation.

REMEMBER the condition of slaves and their willingness to follow God.

Many occasions when only what could be attributed to God's hand would be sufficient to give the confidence to the people to move forward.

The concept of the miraculous: DISCUSSION.

How does the “naturalist” “scientist” view the miracles of the Bible?

DO miracles still take place? Have you seen any?

Does God intervene in the physical universe to change its course? To overcome the “laws” of physics and thermodynamics, etc?

What was the view of Jesus about signs and miracles and their persuasive value?

See **Luke 16: 27-31, 17:11-21; Mark 8:11-12**

Agree or disagree with statement: Biblical students are less concerned about HOW miracles happen as they are about WHY.

Does God intervene in my life? How can I get to the next stage without felt presence?

BIG IDEA: Civil and moral law give order and justice and to overcome lawless anarchy.



Conditions in the desert before Sinai and the code that followed: See **Exodus 18: 13-18**

Reason for LAW—the fall of man—to restrain evil.

- 1 conscience
- 2 impulse restraint
- 3 Justice – ***definition for justice to show God's love is equal for everyone.***
- 4 guidance – way to live—everyday direction
- 5 school master to lead to Christ
- 6 guardian to protect the good among the people.

ONE USE THE LAW CAN'T PERFORM: GRANTING RIGHTEOUSNESS—see Rabbi Grollman let. **8 Law was one of the guarantees that Israel would model and proclaim God's Project**

A CLOSER LOOK at a society organized for justice and love.

DISCUSSION: What distinguishes LOVE from mere SENTIMENT?

MORE DETAIL THAN YOU WANT... Comparisons to other ancient law codes:

Hammurapi -- Amorite - Babylonian 1728-1686
(oldest) Ur-Nammu -- III Dynasty of Ur ca. 2050 -- Sumerian
Lipit-Istar -- Sumerian 1850 ca, followed Hammurapi Laws of Eshnunna -- Akkadian Amorite
Middle Assyrian 12th Century
Hittites -- mid 14th Century

We can find no direct borrowing -- but remarkable similarities

Prolog **Ex 20.22-26**: anti-Canaanite -- earth and unhewn stone altars

Kaiser (OT Ethics): Life is not commensurate with property [since man is made in image of God] therefore, monetary compensation or property settlements for life are absent from biblical legislation, but present in extra-biblical legal writings.

Kaiser makes the point that in modern law, the state is the party sinned against, not God, but in the Bible God is the one sinned against -- along with the damaged party. *Lex talionis* is limit on damage—not for personal vengeance—but for court assessment—purpose was restitution – not retaliation.

- I. Slavery Ex. **21.2-11-- see also Dt. 15.12-18, Lv. 25.29-54** -- NO INVOLUNTARY SLAVERY
Permanent slavery only by choice
Slavery limited to six years for both men and women (Dt. 15.12)-- Even women slaves had rights-- God was not in the business of creating conditions of prostitution.
Hammurapi-- slavery limited to 3 years -- apparently better economy [Kaiser}

God: The Israelites belong to me: therefore they are to be treated as MY servants

- II. Homicide **Ex 21.12-17**

Murder, kidnaping (also a crime against humanity), striking either MOTHER or father, cursing either parent face death penalty.

God takes murder personally --v 13 -- non-premeditated is provided a place of refuge -- See Nu 35.22-28, Dt 19.11-13;

For assault on parents Hammurapi prescribes amputation of hand.

III EX. 21.18-32 *LEX TALIONIS* for BODILY INJURIES

Lex talionis is limit on damage—not for personal vengeance—but for court assessment—purpose was restitution – not retaliation. JESUS: WHAT TO DO ON THE PERSONAL LEVEL MATTHEW 5: 38-42

Payment rather than strict retaliation often the case -- depending on nature of injury partly and partly on social status.

18-19-- bodily injury from which some recovery is made;

Hammurapi: must swear he did not mean harm & pay for the doctor—

EXODUS: pay for loss of time and arrange for recovery.

20-21 -- only if master uses legal instrument of chastisement and slave dies instantly -- owner punished--meant to restrict the master's power over slave. If the slave lived for a day or two, deliberateness would be hard to prove. -- To take a slave meant that the owner had paid out to the slave a significant amount of money. Any bodily injury was sufficient grounds on which a slave might claim his freedom.

HAMMURAPI -- no punishment for slave mistreatment.

EXODUS 21: 22-25-- abortion -- depends on how you read "a miscarriage;" the text actually speaks of "her children come out" (several children of either sex permitted by the plural) Other ancient codes do not consider miscarriage a serious harm. The Septuagint (aka LXX) also distinguishes between fetus not fully formed and child (Also Philo) "paying as much as the judges determine translates not to payment for miscarriage but for harm -- to what? If the yet-to-be-born come out unharmed? Or if they come out harmed -- the law of retaliation applies. There is still a distinction to be made between deliberate and accidental. Numbers 35: 31 permitted a substitute or ransom for all capital offenses except premeditated murder.

Lex talionis was law for judges to apply. It was a limit on judgments -- punitive damages were not allowed so no one got a new car or a boat for the loss of an eye.

Other ancient law codes require wealthy to only pay a fine for capital offenses and prescribe that if a man strikes the cheek of someone of superior rank, he is to be beaten 60 times with an oxtail whip in public.

IV No slave protection in Hammurapi

V Goring -- OSHA requirements

Responsibilities of maintenance -- not only ox destroyed, but if evidence that owner did not prevent the preventable, he was guilty, too.

No other law code considers the OX responsible. And the owner's life is required only the biblical code.

Exodus 21: 32-- Biblical price of a slave -- 30 pieces of silver.

PROPERTY DAMAGE 21.33-22.17

Five types of property damage are now examined: 8th Commandment.

Culpable negligence

loss from animals fighting each other

loss from theft--maximum biblical restitution for OX is 5X -- Hammurapi: 30X

Breaking and entering damages limited -- can't kill an unarmed burglar.

more negligent acts leading to losses

losses from goods entrusted to another's custody --

3 CASES AGAINST SOCIETY -- CAPITAL OFFENSES – EX. 22:16-30

Family seduction of a virgin

Capital crimes:

sorceress -- Hammurapi: trial by ordeal of water/drowning

bestiality -- Hittites permitted bestiality with horse or mule

Idolatry -- Of course, not in other codes.

Protection for widows and orphans -- other codes had similar concerns

Interest charges: Rates as high as 50% in contemporary cultures; Hammurapi allowed 20-25% on money, 33% on grain; We have no evidence of Israelite interest rates.

Israel against interest: debt soon leads to slavery. Ps 15.5, Pv 28.8; Ez 18.8, 13, 17; 22.12; Neh 5.6-12

Even pledge of garment must not be kept -- some pledges permitted.

Life cannot be given in pledge -- Dt 24.6, 10;

Hammurapi -- a daughter may be given in pledge.

BIG IDEA: Images to remind people to whom they belonged



What purpose might the Nazirites have accomplished in Israel's camp? Note Num 6.1-5 – special holiness was a visible reminder that all Israel was holy. Nazarites – Samson

Nu 15.37-40 – fringes—lust of your own heart and eyes

Exodus 13: 9 & Deut. 6: 8-9 Tefelim and Mesuza

BIG IDEA: Feasts to memorialize God's great interventions

Ex 23. 14-17 Three times ...

Ex 13.6-10--unleavened bread as sign on hand and forehead that God brought you out.

Ex 12.14 – day of remembrance

Ex 12. 26-27—children ask what do you mean by this sacrifice?

BIG IDEA: Tabernacle to give geography to meeting with God



Ex 25. 8,22

Ex. 40.38

SEE ALSO:

Lev. 1. 1,3
Lev 17. 1-5, 8-9
Nu. 1.1
Nu 2.2-3

Ex 33. 7-1`1
Nu 9. 15-33
Nu 10. 33-35
Nu 14. 44-45

Josh 3. 2-4, 17
1 Sam 4.3-11
1 Kings 8.27
Hebrews 9

BIG IDEA: Extraordinary leaders



Abraham—Gen 12:4

Isaac—Gen 26:1-6

Jacob—Gen 32: 22-28

Joseph—Gen 39-41

Moses—Ex 3-12 etc. Give your favorite passages

Joshua—Num 14:6; Josh 1:1

BIG IDEA: Commands for the land



Josh 5. 13-15

What kind of land? How was it to be treated?

The Bible Project

Assignment for Week 13

Re-read Leviticus

As you read consider and make notes:

What is the relationship between “chosenness” or “holiness/exceptionalism” and the occurrence of evil, mishaps or devastation on those who are “chosen?”

What is God’s concern about the disobedience of his people? What does he do about it?

What is the relationship between Israel’s righteousness and its ability to “be a blessing” in other words to become the instrument by which God advances his Project?

What is the relationship between ATONEMENT and FORGIVENESS?

Why must sin offerings be brought to the Tent of Meeting?

Make a chart of the kinds of offerings: See Form on Website.

READ ALSO:

Hebrews 8:13-10:14

1 Cor 10:16

2 Cor 5:17-21

Rom 3:24

Eph 2:13

1 Peter 1.2, 18-19

1 John 1.7