



**PCM D-Groups 201: The Gospel from Cover to Cover**  
**Session 8: Review of the Pentateuch**  
**By Chip Bugnar**

**PCM Discipleship Group Details:**

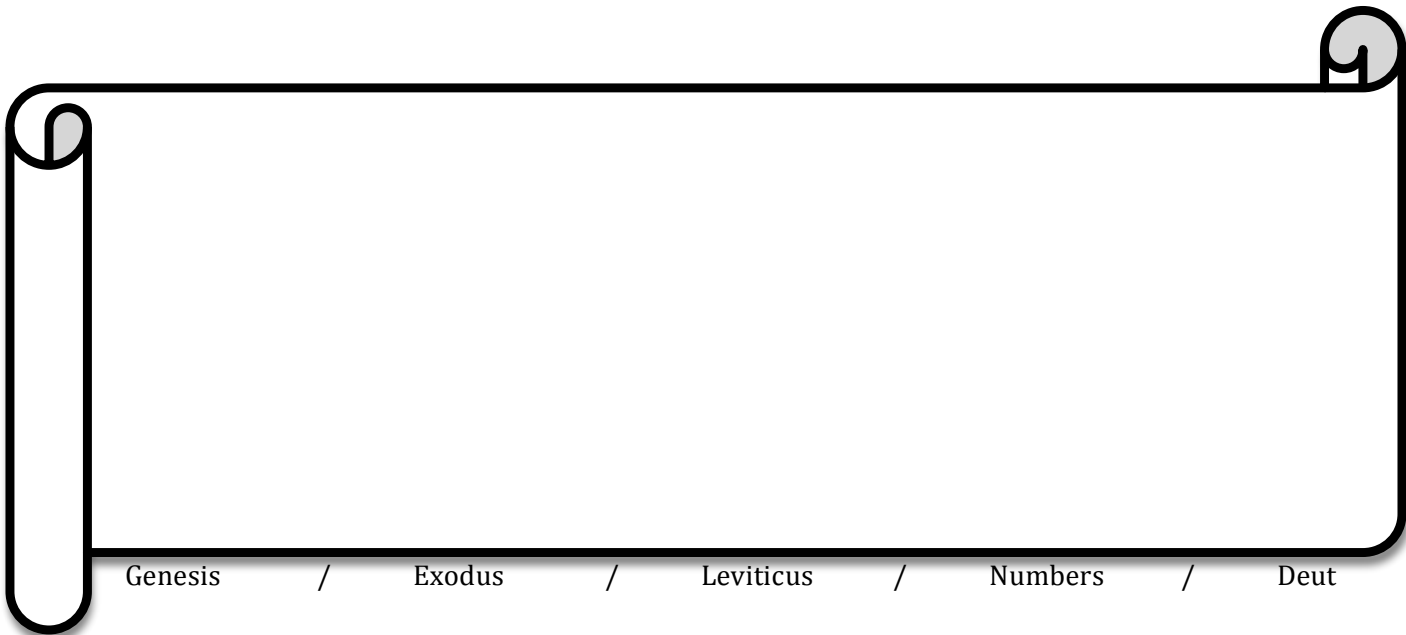
- To get into a small group for the spring semester, sign up on your tables tonight!
- Text questions to [pcmdgroups@gmail.com](mailto:pcmdgroups@gmail.com)
- Tonight we will have a testimony time after our time for how God has been at work through dgroups (Big or little) to work in your life this semester so be ready!

**Next Big D is January 12<sup>th</sup> at 7 pm in the Fellowship Hall**

**Understanding Scripture:**

1. **It has been our strategy this semester to determine the meaning of the Pentateuch by finding the author's intent. The author's intent is determined by discerning what is most of the text (quantity) and what is most important in the text (quality).**
  - a. What occurs **most** in the Pentateuch? The Laws at Sinai
    - i. What does the narrative "frame" in and throughout the laws mean?
      1. The law was added because of transgression.
      2. The law aroused transgression.
    - ii. The law is the result of the people's sin. It is the alteration in the original Mosaic covenant established at Sinai (Exodus 19:1-6). They were to be a kingdom of priests with simple covenant obligations, but they disobeyed and the covenant became more and more complex. Israel became a kingdom with priests not of priests.
  - b. What have we seen is **most important to the author?**
    - i. A Narrative Emphasis on Faith (or lack of faith)
      1. Abraham: Genesis 15:6
      2. Moses: Numbers 20:12
      3. Exodus 4:31 contrasted with Numbers 14:11
    - ii. The Promise of a Coming Deliverer – Genesis 3
    - iii. The Abrahamic Covenant: what are the essential elements?
      1. Blessed: A Great Nation (numerous descendants), a land
      2. Blessing: for all peoples
    - iv. The Compositional Structure that brings unity to the message:
      1. Narrative → Poetry → Epilogue
      2. The poetry guides the reader to identify the central themes of the narratives and the identity of the Seed. The poems are having a conversation between themselves about the identity of this future King in the Pentateuch.
  - c. The Picture of the Pentateuch: Capturing the Essentials Visually





Genesis / Exodus / Leviticus / Numbers / Deut

**2. What is the plot of the Pentateuch?**

- a. A beginning (Gen. 1:1) and an end: in the last days (Gen 49:1, Numbers 24, Deuteronomy 31)  
All three of the major poems in the Pentateuch begin with this phrase “in the last days” which only occurs 4 times in the whole Pentateuch!
  - i. The tension of the fall has a promised resolution in the Pentateuch.

<b>Genesis 3</b>	<b>Deuteronomy 33</b>
3:17 Cursed is the ground	33:29 “Blessed are you, O Israel...”
3:24 God “drove out” the man	33:27 God will “drive out” the enemy from before Israel
3:24 God “stations” Cherubim to guard	33:28 God “stations” Israel in security
3:23-24 landless (exile)	33:28 Israel dwells in a land of grain and new wine
3:24 Sword portrays exile	33:29 sword is for Israel’s possession of land
3:24 no “way” to tree of life (noun form)	33:29 “you will tread” upon their high places (verbal)

- b. Progression: Paradise Enjoyed → Sin → Exile, Judgment, Death, Scattering→Future Paradise Promised (Return, Life, Gathering)
- c. Struggle: Genesis 3:15 with an Ultimate Victor: Who is he?
- d. Faithfulness: How will God bring his word to Abraham to pass?
- e. Restoration: How will God restore the blessing that was lost by sin and death?

**3. The author has identified the Promised Deliverer in the poetry. What do we know about him?**

- a. Poetry Assignment and Connection Sheet
- b. What does Genesis 49 reveal about the Seed?
- c. Numbers 23/24?
- d. Deuteronomy 33?
- e. What overall connections can we discern about this coming King?



- f. If you bless him, you will be blessed...if you curse him, you will be cursed.
- g. The Old Testament is filled with compelling portraits of our Savior!

#### 4. Why do we still have laws in the Pentateuch if the Pentateuch isn't teaching us to live under that covenant?

- a. The laws show us what life was like under this old covenant. (A Life inside America Illustration)
  - i. We call it the "old" covenant because it is contrasted with the new covenant of Jeremiah 31 and Deuteronomy 30.
- b. When you read the word "law" in your Bible, what question do you need to ask?
  - i. Whether the author is talking about the book of the law (the Pentateuch) or the law(s) given at Sinai.
  - ii. Example: Galatians 3
- c. The Function of the Laws in the Pentateuch
  - i. Personal: reveal the character and purposes of God
  - ii. Prophetic: point forward to their end and realization (Deuteronomy 18:15)
    - 1. Leviticus 23: The feasts become the outline of God's program for the last days.
  - iii. Proverbial: by meditating day and night on them one become's wise
    - 1. Example: 1 Timothy 5:18, 1 Corinthians 9
  - iv. Perceive the Perverted Nature of Sin: how sin used what is good (the law) to produce more sin and death
  - v. Protective: the law was intended to protect Israel from disappearing into the world of sin around them
    - 1. Curfew: adding the law for a teenager is good
  - vi. Particularizing: the law put boundary markers around Israel so that the world could see the holiness of God and the ruin of Adam in each one of us
    - 1. Romans 5:20-21 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,<sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.
- d. Is the Pentateuch (and the Old Testament) teaching us to abide by the old covenant (Sinai covenant)? Are we "under the Law" (the laws at Sinai)?
  - i. No: as a covenant obligation upon us as the reader of the Pentateuch (Noah's arc)
    - 1. This does NOT mean we are not under any law at all. This just means that the laws at Sinai are not the expression of our covenant with God.
    - 2. We are under the law of Christ, the law of love (Romans 13, Acts 15).
  - ii. Yes: as Scripture
    - 1. We are under the laws as the author intends us to be under them – as prophecy, as wisdom, etc.
- e. Are the laws at Sinai bad? No, they are a gift of God's grace to Israel.
  - i. 9/11: Just because airplanes were used as an instrument of death, are they evil?
- f. Comic Strip
  - i. Dispensationalism (Israel distinct from church)
  - ii. Covenant Theology (Israel = church)
  - iii. Our Approach



**5. What you have learned this semester is that the Pentateuch is teaching the same gospel that Paul preached. The New Testament and Old Testament have the same message.**

- a. Read Galatians 3:1-26.
- b. So, what is old about the old testament?
  - i. The old testament is about the old covenant the same way Romans is about the old covenant – evaluating it, showing its failure, and pointing to its end in Christ.

**Standing Under the Pentateuch:**

**6. Worship God:** God is our creator who desires blessing for humanity. He takes sin seriously by judging it with death, the flood, scattering the people at Babel, judging the Egyptians who did not obey his voice, and excluding the majority of Israelites from inheriting the promises in their unbelief. God does not tolerate sin but grieves over sin. God is a gracious God that promises to restore what has been lost through Eve's descendant. God is our warrior and redeemer through the Exodus narrative. God is our just and wise lawgiver. God is faithful to his promise.

- a. God justifies the wicked through faith like Abraham.**
  - i. Faith in God's promise like Abraham (Genesis 15:6)
    1. Romans 4
- b. Longing for God's king from Judah**
  - i. Genesis 49:18 "For Your salvation I wait, O LORD."
  - ii. Marnatha! (Our Lord come!)
- c. Becoming Wise from Meditating Day and Night on the Pentateuch**
  - i. 2 Timothy 3:16-17
- d. Hoping in God's new covenant (Deuteronomy 30) by seeing the failure of the old**
  - i. The old covenant gives us categories to understand the surpassing glory of the work of Christ.
  - ii. He is our great High Priest who intercedes for us, he entered the true tabernacle not made with hands, he offered himself as a perfect offering of blood (Hebrews 7-10).
- e. Be warned by Israel's unbelief and idolatry (Hebrews 3:1-4:13, 1 Corinthians 10)**

**The message is clear. The Pentateuch teaches that the way to participate in God's blessing is to believe in the Messiah, the King who will come and crush the serpent. Bless Him, and you will be blessed. Salvation is experienced by believing in the Promised Deliverer. Being right in the eyes of God is experienced by those who believe like Abraham, who was counted righteous by faith (Gen. 15:6).**

**7. Questions and Answers**

**8. Testimony Time**

**Answer from the poetry:**

- What do we know about the promised deliverer from Genesis 3:15?
  - Lineage: Eve→Noah→Shem→Abraham→Isaac→Jacob→Judah (like a lion)
  - Wounded, yet victorious warrior (Genesis 3:15): he will crush Satan
  - Be like Joseph: Israel and the nations will bow down to him, rejected by his own, be the source of blessing for the world
  - Universal, Forever King
  - Come out of Egypt (Numbers 24)
  - His reign will put an end to famine and bring prosperity
  - He will give rest to this cursed creation (Lamech's hope for Noah)
  - He will be a prophet like Moses (priest, king) (Deuteronomy 18:15, 33)

