GENERAL PRINCIPLES

1. The challenge with any Scripture is always translating first-century thought into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. We must practice \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*.*
3. Exegesis: carefully studying the Bible to determine its intended meaning to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
4. Hermeneutics: taking the intended message for the original audience and translating it into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

BACKGROUND

1. There are 3 defining narratives for Israel found in Exodus:
   1. Their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (exodus) from slavery in Egypt
   2. The return of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of God to his people, setting them apart.
   3. God reconstituting them as people for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_at Mt. Sinai.
2. They needed direction as to how they would be God’s people, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_from all other nations.
3. To read the Law correctly, we must understand its role in Israel’s own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ *and* its role as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

WHAT IS THE LAW?

1. The word ‘law’ has more than one connotation throughout Scripture.
   1. In the plural to refer to all 600+ specific \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   2. In the singular to refer to all of these commandments \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   3. In the singular to refer to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_as “Book of the Law”.
   4. In the singular by NT writers to refer theologically to the OT \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   5. In the singular by NT writers to refer to the OT law as it was interpreted by the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. Another primary matter deals with the Pentateuch as “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (Genesis-Deuteronomy).
3. The commandments are found primarily in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
4. These books contain much \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_alongside the Law.
   1. The Law is tied to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of Yahweh and Israel’s covenantal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

CHRISTIANS AND THE LAW

Six Initial Guidelines:

1. The Old Testament law is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. They represent the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of the covenant between God and his people Israel.
   2. We must read them to appreciate the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of Israel and to understand the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and their role.
2. The Old Testament is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Testament.
   1. The stipulations of the OT are no longer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_on us.(Rom. 6:14-15)
3. Two kinds of old-covenant stipulations have clearly not been renewed in the new covenant.
   1. Israelite \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_laws
      1. These specify penalties for various crimes for Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
      2. Think of their role in Israel and how they reflect God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   2. Israelite \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_laws
      1. These told Israel how to carry out the practice of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
      2. Jesus \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_this part of the old covenant in sacrificing himself on our behalf on the cross.
4. Part of the old covenant is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in the new covenant.
   1. Some aspects of ethical law are restated in the NT applying to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   2. However, they only serve the two great commandments: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   3. Jesus gives the laws new \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, redefining them in terms of love for neighbor rather than \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to be “kept.”
5. All of the OT law is still the Word of God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_us even though it is not still the command of God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_us.
   1. We cannot know the significance of our story without knowing well how the Law \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in Israel’s story.
6. Only that which is explicitly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_from the OT law can be considered part of the NT “law of Christ.” (Gal. 6:2)
   1. Ex.: the 10 commandments cited throughout the NT, and the two great commandments

ROLE OF LAW IN ISRAEL & THE BIBLE

1. Without the law we could not understand what it meant for Israel to be God’s people.
2. Nowhere in the OT does it say that anyone was saved by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
   1. In fact, built within the law were means of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. It was God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to Israel – a way of setting them apart and teaching them how to love God and neighbor.
4. Israel’s problem was not in their inability to keep the Law but in their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_not to do so.
   1. They instead chose to flirt with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of other nations and began to look like them.
   2. The Law was given in order for them to be set apart and look more like the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
5. The Law functioned as a way of establishing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_between God and his people.
6. It stands as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (model) of what it means to be loyal to God and teaches one to be more like him.
7. Apodictic Law
   1. Leviticus 19:9-14
      1. Notice the thrice-repeated “I am the LORD” – the laws are tied to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of God
      2. These laws often are stated with a “do” or “do not” and were binding on all Israelites at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
      3. Notice, too, that vv. 9-10 are not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_because the Law is paradigmatic – it sets a standard by example.
      4. Though limited in wording, the laws are very comprehensive in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In contrast, the Pharisees followed the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of the law.
8. Casuistic Law
   1. Deuteronomy 15:12-17
      1. laws are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_upon the situation – describing certain conditions but do not apply to every situation.
      2. These \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_laws make up a large portion of the laws.
      3. So what can we glean from these sort of laws?
      4. We can learn about God and about how to seek \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
9. These laws also show us how much God’s law \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_on other laws of ancient societies.

THE LAW AS BENEFIT TO ISRAEL

1. The Law was never purposed to bring \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. It was an example of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to his people.
3. See these examples:
   1. The Food Laws: Lev. 11:7
   2. Laws about the Shedding of Blood: Ex. 29:10-12 (Heb. 9:22)
   3. Unusual Prohibitions: Deut. 14:21
   4. Laws Giving Blessings to Those Who Keep Them: Deut. 14:28-29

HERMENEUTICAL GUIDELINES: DOs & DON’Ts

1. Do see the OT law as God’s fully inspired Word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_you.
   1. Don’t see the OT law as God’s direct command \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_you.
2. Do see the OT law as the basis for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and therefore for Israel’s history.
   1. Don’t see the OT law as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_on Christians in the new covenant except where specifically \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. Do see God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and high \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_revealed in OT law.
   1. Don’t forget to see that God’s mercy is made \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to the severity of the standards.
4. Do see the OT law as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_– providing examples for the full range of expected behavior.
   1. Don’t see the OT law as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is not technically comprehensive.
5. Do remember that the essence of the law (the 10 Commandments and the two chief laws) is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in the prophets and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_in the NT.
   1. Don’t expect the OT law to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_frequently by the prophets or the NT.
6. Do see the OT law as a generous \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_to Israel, bringing much \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_when obeyed.
   1. Don’t see the OT law as a grouping of arbitrary annoying \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_limiting people’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.