

ALSON – ALABAMA SCHOOL OF MINISTRY

The Pentateuch – BIB318

STUDY SUMMARY for FINAL EXAM

*(Note: **All** of the statements in this study summary are **true** statements, reflecting the “correct” answers you will need for questions on your final exam. Approximately half of these statements contain the actual answers to all of your exam questions.)*

The authorship of the Pentateuch is credited to Moses.

The doctrine of inspiration includes the original authors and all later scribes and editors who updated the language.

In the Genesis 1 creation story, God established the Sabbath principle by resting on the seventh day.

Being “made in the image of God” may be defined as a delegation of responsibility to rule the world as a steward for God.

All of the cosmos is viewed as God’s Temple and house, and humanity as His worshippers and guests.

When the earth is described as God’s footstool it portrays God as at rest after building and occupying His temple home.

The three principles of healthy relationships modeled by God are privilege, responsibility, and accountability.

When God used the plural pronoun “us” in Genesis 1, He was using it as an ancient king would.

ANE people believed that when a temple was completed, the god’s image had to be placed in it, and then the god would come and occupy his image and temple.

When writing religious texts, ancient authors used numbers primarily as symbols pointing toward other meanings, such as theological truths.

To insist that biblical numbers must be precisely arithmetic and quantitative is to reject the original meanings, and force secular meanings into the biblical text.

Because the Bible’s creation account was not written to concord with or relate to the science of any age, believers should never try to force any such relationship.

The end result of sin that God declared to Adam and Eve was death.

God promised Eve a male descendant who would deliver and restore people to fellowship with Him in order to give hope to all who are broken and facing His judgment.

The creation narrative in Genesis 1-3 is clearly written to oppose the creation stories of the Ancient Near Eastern peoples surrounding the Hebrews.

The biblical creation account is written to exalt Israel's God, provide the true theological meaning of creation, and define Israel's place among the people of the earth.

No precise timelines, length of epochs, or dates in the Bible can be reliably established before the date of Solomon's Temple.

Genesis 1 is the genre of cosmogony, filled with many literary conventions telling us to read it for its profound theological truths and not to read it in a literalistic fashion.

After the Fall, the sins of humanity increased over time, becoming so bad that God sent a flood in judgment.

The Flood story teaches us the theological truth that God deals with the rebellion seriously and thoroughly.

The Flood story is written to oppose other Ancient Near Eastern flood stories, in order to give us the proper theological explanation for the flood event.

The best understanding of the original language in the Flood story is that it explains a great regional flood in ancient Mesopotamia, the "world" of the original author and readers.

The phrase "over all the earth" is used in the Flood story and many other places in the Bible to mean all of the land known to the original author and readers.

The story of the flood is filled with hyperbolic universal language meant to be taken figuratively.

Noah's son who became the father of the Canaanites was Ham.

Using God's judgment on Ham and Canaan to justify oppression or slavery of any race is a doctrine of devils.

One of the purposes of genealogies was to remind the Israelites of their heritage and of their place in the world.

The Genesis genealogies cannot be used to calculate time because the ancient world did not write genealogies in a strict chronological order or with mathematical precision as we do today.

Ancient genealogies were often filled with symbolic numbers and names in order to make theological points, support particular religions, or demonstrate the greatness of a nation's ancestors.

One purpose of the genealogies in Genesis 1 – 11 was to oppose such Ancient Near Eastern genealogies as the Sumerian Kings List.

Important literary conventions to watch for when reading the Bible are genre, accommodation, and figurative, phenomenological, and anthropomorphic language.

God's focus in history is on moving His salvation plan forward because He cares about all people.

Beginning with the story of Abraham in Genesis 12 the biblical accounts can be connected to actual historical peoples and events of the Ancient Near East.

When God spoke a promise to Abraham saying, “all peoples of the earth will be blessed through you,” He was announcing the gospel in advance.

God’s gift of the Land to Israel was conditional upon them keeping the Law covenant God made with them, or else they would suffer disease, defeat, deportation, and death.

Yahweh warned Israel that if they repeatedly broke the covenant the Land would vomit them out just like the previous inhabitants had been vomited out.

A covenant is a binding agreement between two parties.

Abraham’s choice to have a son with Sarah’s servant Hagar was a costly mistake.

God required Abraham and his descendants to be circumcised for a physical sign of their commitment and covenant with God.

Abraham was justified by faith and in right relationship with God before he was circumcised.

In the New Covenant, it is those who have the faith of Abraham who are Abraham’s true descendants, children of God by faith.

Abraham’s wrong assumption with Abimelech was that he, Abraham, alone feared God and heard from Him.

The term Jehovah Jireh means “the Lord will see to it.”

Jacob’s name was changed to Israel in reference to his determination in struggling with God.

After being falsely accused of immorality and thrown into prison, Joseph continued a life of integrity and diligence.

In all biblical narratives, such as the Story of Joseph, all humans are portrayed as flawed, and God is always the only hero.

Joseph’s treatment of his brothers when they came to Egypt for food was a way for him to test their character.

The best summary of the book of Exodus is the continuation of the story of God’s people begun in Genesis.

The plague that the Egyptian magicians declared was a result of the “finger of God” was gnats.

Moses crafted the narrative of the plagues and the exodus to demonstrate Yahweh’s victory over Egypt’s gods, and to show Yahweh’s power to de-create and re-create the world and humanity.

The Feast of Unleavened Bread commemorated the Passover.

The overarching theme of Exodus is the Glory of God.

The book of Exodus highlights the return of God's Presence as the mark distinguishing Israel as God's People, different than all the other peoples of the earth.

In the book of Exodus, the divine Presence, lost in Eden, now returns as the central reality of Israel's existence.

Miriam's song proclaims God's power and love.

Israel emerged from the wind and the water of the exodus as God's new humanity, God's true image(s), and God's true son.

Moses' staff symbolized God's power and authority delegated to him.

Israel's exodus through the sea and the annihilation of Pharaoh's armies demonstrated the dethronement of Amon-Ra, and proved Israel's God was the one true creator God.

Jethro advised Moses to delegate work to others.

When God appeared on Mt. Sinai, the encounter included thunder, lightning, a thick cloud, intense smoke, and a trumpet blast.

According to Exodus 33, it is God's supernatural Presence, and not the Law, that is to be the special distinguishing characteristic that marks Israel as God's People.

In the commandment to keep the Sabbath, the word Sabbath refers to ceasing or resting from work.

At the conclusion of God's covenant with Israel He promised to give Israel an extensive land to inhabit.

According to Jesus and the apostle Paul, all of the Old Covenant promises are fulfilled in Jesus Christ and His Kingdom, either now or in the age to come.

Then describing God the term "glory" refers to the unapproachable light of His presence.

The Law was given in the form of an ancient near eastern suzerainty covenant, the law treaty between a suzerain king and a subject vassal state.

The subject of the book of Leviticus is holiness.

The book of Leviticus explains how Israel is to approach and live acceptably in God's Presence, and how to demonstrate God's character in relationships with each other.

The total burning of a sacrifice expressed the complete dedication of self.

Peace offerings or fellowship offerings provided an opportunity for expressions of praise and gratefulness to God.

The sin of Nadab and Abihu was burning unauthorized fire in God's presence.

The instructions to Israel about clean and unclean foods were to help the people remain separated from food associated with evil or sickness and death.

The separation from pagan religion and practices is in view in most restrictions from unclean foods and practices.

The term “leprosy” refers to any conditions of the skin or surface that are viewed negatively.

In Leviticus 18 and 20, God’s law calls for faithfulness in marriage because sexual immorality leads to idolatry.

Numerous instructions in the Law have only been understood within the past century through archaeological discoveries of the ANE cultures surrounding ancient Israel.

The principle of idolatry in the Old Testament is about being unfaithful to God and worshipping a counterfeit

God chose Israel, gave them His Presence, placed them in a New Eden, in order to give humanity a second chance to love and obey Him, and Israel failed.

The feast of Weeks celebrated God’s provision of the harvest, offering Him the first fruits.

During the Year of Jubilee, all lands reverted to the families to whom they were originally assigned.

The term “cherem” is an irreversible, total dedication of something to God, usually by consuming it with fire.

All of the Old Covenant promises, covenants, and sacrifices pointed forward to their ultimate fulfillment in God’s Son, Jesus Christ.

The main theme of the book of Numbers is organization.

Mathematical precision is a modern concern, not an ancient concern.

By listing the offerings brought for the functioning of the tabernacle, the writer is showing that each tribe was equally committed to the Lord.

By giving the Holy Spirit to the 70 elders chosen to help Moses, He was properly equipping them.

Because of Israel’s fear of the inhabitants of the Promised Land and rebellion against God, they spent forty years wandering the wilderness.

The Promised Land was a type of the whole earth during the New Covenant age, and a type of the New-Heavens-and-New-Earth in the age to come.

The story of Balaam shows us that we are at our most vulnerable to give in to temptation when we are tired, after a victory.

The focus of Deuteronomy is on the covenant relationship between Israel and God.

The Old Covenant Law was written to Israel in the Promised Land, has been fulfilled in Jesus Christ, and cannot be directly applied to any other nation in any other place or time.

Today, a proper way to read Exodus, Leviticus, and Deuteronomy is through the lens of Christ in the Book of Hebrews.

Unless an Old Testament law has been restated or renewed, explicitly or implicitly, in the New Testament, it is no longer directly binding on God's people.

The blessings and curses at the end of the Law were for corporate Israel in the Land and are not directly applicable to Christians today.

The call for the people to circumcise their hearts meant the people were to be totally committed to God.

Israelites were saved by God's grace, through faith, and not by the Temple, the sacrifices, or by keeping the Law.

Commandments 8-10 imply that God's people were to show God's heart toward others.

Genesis begins the important Bible teaching that sin is behavior and attitudes contrary to the character of God.

Looking forward in the Old Covenant, and looking backward today, God accepts the sacrifices of His People solely because of the sacrifice of His Son, Jesus Christ.

The Law of Moses was written in the form of an ANE suzerainty treaty, a covenant between a king (suzerain) and a vassal state.

Deuteronomy means "second law" and is the formal restating of Yahweh's suzerainty treaty with his vassal people, Israel.

The Law of Moses was a tremendous advance over other ANE law codes, treating all men and women as equal before God, improving the lot of slaves, women, and the poor.