

## Old Testament Windows

### Session Five

1) Read Deuteronomy 26:1-11.

What does it mean for us to worship a God who wants something like this to happen, a recognition of God's good and perfect gifts? What does that tell us about God?

2) Notice that all are invited (26:11)– the aliens and Levites alongside those who reside in the land. They are all included, all welcome to partake.

Is there a message there for us today?

3) In the feast of first fruits, God gives the people a ritual of noticing the goodness around them. Also, as the people bring their offerings, they are to recite their history. God gives the people the words to say, words about wonder and grace. They are told to speak it back to God, to tell their story to one another. Interestingly, they are not directed to dwell on the bad moments.

Melissa Florer-Bixler, in her book Fire by Night (p.121), says,

*“Communion is like this, too, a gathering together to remember, to celebrate good things making their way into our lives. God could have called attention to the horror of crucifixion by having us pass around a cup of vinegar. Jesus could have told us to remember him among us by saying some words or holding a silent meditation. Instead we are given something to eat–fellowship around bread and a cup... ‘This is my body, for you.’”*

What do you think God's purpose was in prescribing this ritual?

4) “Deuteronomy” literally means something like “second recitation of the Law.” What do you think God's laws are meant to accomplish or fulfill?

5) Read Deuteronomy 30:11-14. .

What are the most significant truths this passage reveals about God?

What are the most significant truths this passage reveals about us?

6) *“The word is very near you; it is in your mouth and in your heart for you to observe.”* (v.14)

When the rabbis read these words from the Torah, they understand that a transmission takes place as God's Word moves from heaven to earth, into the care and keeping of God's people. Once it goes out to the people, God releases God's own claim on the work of proclamation, interpretation, and application. Scripture becomes the work of the people (leitourgia, “liturgy”, the work of the people), our task to discover.