



referred to a few of the outstanding sections of poetry. Genesis forty nine is a poem in which Jacob predicts the general course of the future of the tribe. In Exodus fifteen Miriam and others sang to celebrate the crossing of the Red Sea. We have the song of Moses at the end of Deuteronomy. We have occasional sections of poetry celebrating great victories, or making predictions about the future, so that poetry is the fourth of the types of material we find.

The third type, *law*, by far is the most common. The first narrative includes a great deal of material, about half as much there is of law. Then there are these other two—much less but yet a fair amount altogether.

Maybe just a word more on the third type of material, law. We find law passages in the Pentateuch in certain groups. The first of those is the so-called book of the covenant, which we have already noted. This term "book of the covenant" is a Biblical term, not a term that somebody made up to describe Exodus 20-23. In Exodus 24, we read that Moses and the elders of the people took this book of the covenant, and that the people agreed to follow it, and they made a sacrifice, and they established this covenant, and in v.8 Moses took the blood and sprinkled it on the people and said, behold, the blood of the covenant, which the Lord made with you concerning all these words. And this was the book of the covenant, the Law which God made with the people, contained in these four chapters, Exodus 20-23. Then we have glanced at the law of Leviticus—detailed laws for the priests. Nobody would expect all the people to learn the laws of Leviticus; the priests would have the book before them. Here are different kinds of sacrifices. You would not expect to remember the difference between all these types, you have the book to consult. Full instructions about feasts that occurred once in a long time; they would look it up when the time came. The book of the law for the priests was found in Leviticus. As you know the word