

Touring the Old Testament

Genesis – Deuteronomy



the Law

by Rev. Timothy Keyes

*Touring the
Old Testament
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PREFACE

This manual is a workbook designed to aid live presentation of the subject matter. It is a “survey” of the Old Testament of the Bible. This means that this book contains an overview of a broad field of knowledge as opposed to a highly detailed study of a limited field. In other words, this book will summarize major themes as opposed to studying details verse-by-verse. Furthermore, since even an overview of the entire Old Testament is a work of significant size, this manual is simply the first segment (Volume 1) of a larger work. This manual is an overview of the following Old Testament books:

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

The overview of each individual book will begin with a summary of basic facts regarding the book.¹

- The number of chapters and verses in the book
- The title of the book (the meaning of the title and how we got it)
- The author of the book (which “holy man of God” wrote the book)²
- The historical period the book covers
- The approximate date the book was written
- Key words and phrases found in the book
- The purposes of the book (key lessons)
- The key messages of the book
- An outline or outlines of the book
- The major themes of the book
- A summary of the book
- How Christ is “seen” in the book (types and symbols)

After the basic facts are given, this study will proceed with an overview and summary of the major themes within a given section of a book. Depending on the book in focus, a section may cover anywhere from one verse up to several chapters at one time. For example, long lists of details about certain sacrifices in the book of Leviticus, or the division of the land of Canaan among the tribes of Israel in the book of Joshua, that take up several chapters in the Bible itself, are summarized in a few paragraphs in this work.

¹ This format and subdivisions are a modification of those presented by Kevin Conner in his *Old Testament Survey*.

² 2 Peter 1:21

In contrast, sections, or even whole books that are historical in nature, such as the later chapters of Genesis that concern Joseph, tend to be only moderately condensed.

The purpose of this study is to give the student as much general information about these five books of the Old Testament as possible in a short period of time, thereby increasing the student's knowledge and scope of the Bible. Because the primary goal of this study is knowledge, lessons on "how to apply" the information are quite limited.

Although every book of our study is important and each book of the Bible is equally inspired by God, the first five books of our study hold a unique position in biblical studies. The first five books of the Bible—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—are a unit called the *Torah* in Hebrew, or the *Pentateuch* in Greek. All five books were written by Moses, and are therefore called either *The Law*, or *The Books of Moses* in the New Testament.³ These books are highly venerated among the Jews and hold a special place in their history and religious practice. As such they form a unique foundation for the entire Bible.

Much of what we will be studying is history—the history of the nation of Israel in particular—the one chosen or "elect" nation by which God has chosen to bless all nations. Therefore, much of our study will limit itself to the plain historical meaning of a given verse or chapter. But the Bible is more than history and although this is a survey, we would be remiss if we studied it only as history. According to the traditions of the Jews, who gave us the Bible, and the testimony of the Bible itself, every verse of the Bible has deeper meanings and applications than just the plain meaning and historical value. Although we cannot know the deeper meanings without understanding the plain meaning, (or should we minimize the value of the plain meaning), the deeper meanings have tremendous benefits and blessings attached to them, and as diligent students,⁴ we should seek these meanings out as well.

Among these deeper meanings, undoubtedly the most important is the revelation of Jesus Christ. He is indeed the Alpha and the Omega, the First and the Last. All things were created by him, and for him. He is before all things, and by him all things consist.⁵ As such, the careful student, with the illumination of the Holy Spirit, can find Christ in every verse of the Bible. Indeed, Jesus' own words declare this of Himself.

You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me. [John 5:39 NIV]

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. [Luke 24:27 NIV]

³ Luke 24:27, 44; Acts 28:23

⁴ 2 Tim. 2:15

⁵ Col. 1:16–17

(44) He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” (45) Then he opened their minds so they could understand the Scriptures. [Luke 24:44–45 NIV]

They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?” [Luke 24:32 NIV]

To this end, although it is only mentioned briefly in the Introduction to each book, the segment labeled “Christ Seen” will yield gold, silver and precious stones to those willing to dig for them.

Finally, it is my prayer that Jesus Christ will, by the ministry of the Holy Spirit, open the minds of all those who read this book that we may better understand the Scriptures and truly see Jesus in them.

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Abbreviations

Gen. = Genesis	Nah. = Nahum
Exo. = Exodus	Hab. = Habbakuk
Lev. = Leviticus	Zeph. = Zephaniah
Num. = Numbers	Hag. = Haggai
Deut. = Deuteronomy	Zech. = Zechariah
Josh. = Joshua	Mal. = Malachi
Judg. = Judges	Matt. = Mathew
Ruth = Ruth	Mark = Mark
1 Sam. = 1 Samuel	Luke = Luke
2 Sam. = 2 Samuel	John = John
1 Kin. = 1 Kings	Acts = Acts
2 Kin. = 2 Kings	Rom. = Romans
1 Chr. = 1 Chronicles	1 Cor. = 1 Corinthians
2 Chr. = 2 Chronicles	2 Cor. = 2 Corinthians
Ezra = Ezra	Gal. = Galatians
Neh. = Nehemiah	Eph. = Ephesians
Est. = Esther	Phil. = Philippians
Job = Job	Col. = Colossians
Ps. = Psalms	1 Thes. = 1 Thessalonians
Prov. = Proverbs	2 Thes. = 2 Thessalonians
Eccl. = Ecclesiastes	1 Tim. = 1 Timothy
Song. = Song of Solomon (Song of Songs)	2 Tim. = 2 Timothy
Isa. = Isaiah	Titus = Titus
Jer. = Jeremiah	Phlm. = Philemon
Lam. = Lamentations	Heb. = Hebrews
Ezek. = Ezekiel	Jas. = James
Dan. = Daniel	1 Pet. = 1 Peter
Hos. = Hosea	2 Pet. = 2 Peter
Joel = Joel	1 Jn. = 1 John
Amos = Amos	2 Jn. = 2 John
Obad. = Obadiah	3 Jn. = 3 John
Jon. = Jonah	Jude = Jude
Mic. = Micah	Rev. = Revelation

Chapter and Verse References

Numbers within parenthesis—for example (16), or (4–7)—indicate the verse number(s) within the current chapter being discussed.

If a different chapter within the same book needs to be referenced in this context however, it will be referenced by the chapter number followed by a colon, and then the verse number, all in parenthesis—for example (3:13).

Numbers within brackets, for example [10], indicate chapter numbers within the current book being discussed. This convention will usually be found in a section where several chapters fall under one sub-heading, and therefore a chapter needs to be referenced, but verse references are either not needed, or follow in parenthesis. Usually, with a few exceptions, a chapter reference in brackets will be given at the beginning of a paragraph or sentence, whereas all other designations (within parenthesis) will be given at the end of a sentence or paragraph.

If a different book needs to be referenced in this context however, it will be referenced by the book abbreviation, then chapter number, colon, and then verse number, all in parenthesis.

Considerations for Live Presentation

This manual has been designed as an aid to live presentation and is therefore divided into fourteen one-hour lessons. Each lesson spans between three and seven pages in the manual itself. Obviously, there will be a great deal of difference between presenting three pages of material in one hour versus presenting seven pages in one hour. Therefore, it is highly recommended that the instructor familiarize him or herself with the material to the point that he/she can make minor adjustments in order to utilize their time wisely.

LESSON ONE

Introduction to Genesis

The Book of Beginnings

The Basics

Chapters and Verses:

Genesis has 50 chapters, and 1532 verses.

Title:

The English title *Genesis* is a transliteration of the Greek word *genesis* and means “origins.” The Hebrew title *Bereshit* means “in the beginning.” Genesis is the book of beginnings, origins, seeds and births.

Author:

The book of Genesis was written by Moses—who also wrote the books of Exodus, Leviticus, Numbers and Deuteronomy. Together these five books make up the Torah, or Pentateuch, which is called “The Law of Moses” or “The Books of Moses” in the New Testament.⁶

Date:

The Genesis record covers approximately 2400 years of biblical history from Adam to Joseph. It was written by Moses between approximately 1500 and 1400 BC.

Key Words:

Key words and phrases found in the book of Genesis include:

- (In the) “beginning” (begin, or began)—12 times
- “Generation(s)”—21 times
- “Seed”—58 times
- “Begot”—67 times

⁶ Luke 24:27, 44; Acts 28:23

Key Verses:

Key verses and passages in the book of Genesis include: 1:1, 26–28; 2:21–24; 3:1–7, 15, 21; 4:1–7; 10:32; 12:2; 17:7; et al.

Purposes:

The purposes of the book of Genesis are to: 1) Give an account of the beginning of all things; 2) Show that God is the Author of creation and redemption; 3) Show the origin of all nations and the “election” (choice) of the Hebrew nation as God’s unique (“peculiar”) people through whom He would bless the whole world (Gen. 12:1–3), and from whom the Redeemer would come.

Message:

The message of the book of Genesis is: 1) That it is necessary for human race as a whole and each individual to recognize his or her own weakness and failure before he will voluntarily choose God. 2) To know that every kind of failure or weakness can be overcome by the salvation and redemption of God.

Outline:

The book of Genesis can be outlined as:

- I. The Origin of the Universe and Mankind/The Origin of Nations—(Chapters 1–11)
 - A. The Creation: The Creation of the Universe and Mankind—(Chapters 1–2)
 - B. The Fall: The Corruption of Mankind—(Chapters 3–5)
 - C. The Flood: The Destruction of Mankind—(Chapters 6–9)
 - D. Babel: The Dispersion of Mankind—(Chapters 10–11)
- II. The Beginnings of the Hebrew Nation—(Chapters 12–50)
 - A. Abraham—(Chapters 12–24)
 - B. Isaac—(Chapters 25–27)
 - C. Jacob—(Chapters 28–36)
 - D. Joseph—(Chapters 37–50)

Themes:

The main theme of Genesis 1–11 is the choice or “election” of one “chosen” nation through whom God would bless all nations (12:3). The first eleven chapters record the history of the nations as they turned away from God. After the nations turned away from God, God turned to dealing with the nations through one chosen nation (beginning with Abraham), through whom He would bless all nations.

The main theme of Genesis 12–50 is God’s election of a chosen nation through whom He would bless the whole world. This is seen in the calling of four prominent men whose stories comprise the majority of the remainder of the book—Abraham, Isaac, Jacob and Joseph.

Summary:

The book of Genesis is the “seed” book of the entire Bible. It is where every idea, policy or doctrine found in the Bible begins—running through the rest of Scripture—eventually culminating in the book of Revelation. The book recounts the beginnings, and plants the seeds of such biblical doctrines, concepts and practices as: creation (1:1); mankind (1:26–28); marriage (2:21–24); sin (3:1–7); blood sacrifice (3:21; 4:1–7); nations (10:32); the chosen (Hebrew) nation (12:2); and the covenants of redemption (3:15; 17:7).

Christ Seen:

Christ is seen in the book of Genesis in/as: the Creator (Gen. 1; Col. 1:16); the Beginning (Rev. 1:8); the “Seed of the Woman” (Gen. 3:15; Matt. 1:23); the Ark of Salvation (Gen. 6–8; Luke 2:30); “our Isaac”—the Only Begotten Son (John 3:16); “our Joseph”—the Beloved Son (Matt. 3:17); and numerous other types and symbols.

From the very moment Adam and Eve sinned, God made provision to forgive sin (3:21), and began revealing His plan for the ultimate provision for sin—the coming Savior (3:15). Over time, God continued to give new revelations about the line of

descendants through whom Christ would come. The main links in the Messianic line are found in the book of Genesis.

The Messiah would ultimately come through:

- The Seed of the woman (the human race)—Genesis 3:15.
- The line of Seth—Genesis 4:25.
- The offspring of Shem—Genesis 9:26.
- The family of Abraham—Genesis 12:3.
- The seed of Isaac—Genesis 26:3.
- The sons of Jacob—Genesis 46:3.
- The tribe of Judah—Genesis 49:10.

Additional Insights:

The Bible clearly states that all Scripture was delivered to man by divine inspiration (2 Tim. 3:16; 2 Pet. 1:21). This does not however preclude the possibility that the men of God through whom God spoke did utilize written resources that were available to them. The book of Genesis is one of several books in the Bible that is likely a compilation of pre-existing sources. The book of Genesis in particular reads as if the reader already knows the information and the writer is simply summarizing what the reader already knows.

LESSON TWO

Genesis Chapters One through Twenty-Three

Chapters One and Two

The Creation and Eden

[1–2] The origin of nations started “in the beginning” with the creation of the heavens and the earth, and all that dwells within them, especially mankind (1:1–2:25)—a tripartite being comprised of spirit, soul and body, created in God’s image (1:26–28; 2:7). Not being able to find a suitable helper for Adam from among the creatures He had already made, God formed a mate for Adam from out of his own body, designed by God to be the perfect counterpart and complement to Adam, thus inaugurating the institution of marriage (2:18–25), and cutting the Edenic Covenant.⁷ God established ordinances by which mankind would experience intimate fellowship with Him and serve as His agents, exercising authority over God’s natural creation on earth and enforcing spiritual authority over God’s enemy, Lucifer (1:26–28). The mandate to bear His image and exercise dominion forms the basis for the Edenic Covenant.

Chapters Three through Five

The Fall of Mankind

[3–5] Adam and Eve however, failed to obey God’s ordinances and brought the consequences of sin, death and judgment upon the whole human race. God however, made provision for their sin by the shedding of blood (3:21), and promised a Redeemer (3:15) Who would ultimately pay the price for the salvation of all mankind. Inheriting sin nature from his father Adam, Cain became the first murderer (4:8). Meanwhile, through the descendants of Adam’s son Seth (Noah and Shem), God began to

⁷ The blood from Adam’s side where God removed a rib to form Eve is the blood of the Edenic Covenant.

fulfill his promise to bring forth a Redeemer for all mankind (4:25–26). The blood shed in order to make coverings for Adam and Eve is the blood of the Adamic Covenant—very similar to the Edenic covenant, yet accounting for mankind’s fallen nature.

Secrets Hidden from the Beginning

Chapter five records a genealogy of ten generations of descendants from Adam to Noah—the translated names reveal a summary of the Gospel of Jesus Christ.

The Genealogy of the Ten Generations from Adam to Noah

Name	Meaning
Adam	Man
Seth	Appointed
Enosh	Mortal
Cainan	Sorrow
Mahalaleel	The Blessed God
Jared	Shall Come Down
Enoch	Teaching
Methuselah	His Death Shall Bring
Lamech	Despair
Noah	Rest/Comfort

Read as a sentence:

Man [is] appointed mortal sorrow, [but] the blessed God shall come down, teaching [that] His death shall bring [those who] despair rest.⁸

Chapters Six through Nine

The Flood of Noah

[6–9] In an attempt to thwart God’s redemptive plan, Satan inspired angels to rebel against their nature, take on human form and procreate with human women, thereby producing mutant offspring. This genetic contamination could have potentially rendered the whole human race irredeemable and

⁸ Words in brackets have been added by this author for clarity.

incapable of bringing forth the Messiah (6:1–4). When the whole earth had become contaminated, except for Noah and his family (6:12), and practiced only evil continually (6:11), God elected to destroy the human race and all the creatures of the earth, and start again with Noah and the animals God commanded him to take on the ark (6:13–8:22). After the flood, God made a covenant with Noah,⁹ promising to never destroy the earth with a flood again (9:9–17).

Chapters Ten and Eleven

The Tower of Babel

[10–11] After the Flood, the descendants of Noah through Ham endeavored to form a unified world kingdom (one world government) at Babel, motivated by their own vanity and rejection of God (11:1–4). God was forced to destroy their unity by confusing their languages and scattering them (11:5–9).

Chapter Twelve

Abraham

Chapter 12 introduces God's dealings with Abram/Abraham as the progenitor of the one nation through whom He would bless all nations. God called Abram, commanding him to leave his homeland and sojourn in the land of Canaan with his wife Sarai and his nephew Lot (12:1–5). Chapter 12 concludes with Abram and his family traveling to Egypt due to famine in Canaan (12:10–20).

The main theme of Genesis chapters 12–50 is God's election of a chosen nation (starting with Abraham) through whom He would bless the whole world. This theme is illustrated primarily through God's calling of the four noteworthy men whose stories comprise the majority of the remainder of the

⁹ The Noachic Covenant

book—Abraham, Isaac, Jacob and Joseph. Chapters 13–24 are primarily about Abraham.

Chapters Thirteen and Fourteen

Abram Rescues Lot

[13] Abram and his family left Egypt and returned to Canaan (13:1). Abram and Lot separated and Lot decided to live in the city of Sodom (13:5–12). God confirmed his call to Abram (13:14–18).

[14] Kings from the east invaded Canaan and Lot was taken captive (14:1–12). Abram armed his own servants and rescued Lot (14:13–16). Returning from the battle, Abram encountered Melchizedek, “king of Salem, and priest of the most-high God,” who is a type of Christ (14:18–19). Abram gave Melchizedek tithes of all he had (14:20).

Chapters Fifteen and Sixteen

The Abrahamic Covenant

[15] God’s promises to Abram were confirmed in a profound manner despite the fact that Abram still did not have an heir (15:1–8)—God cut a covenant with Abram.¹⁰ God also revealed more of his future plan for Abram’s descendants, declaring that they would be enslaved in a foreign country for 400 years. Despite this, God amplified His promise to Abram regarding the land his descendants would inherit (15:9–18).

[16] Due to the fact that Abram and Sarai still did not have a son, Sarai offered Abram her handmaid Hagar in an attempt to “help” God fulfill His promise (16:1–3). Through this union Hagar had a son named Ishmael. Although Abram finally had an heir, it was due to human effort and not the son God had promised Abram (16:4–16).

¹⁰ The Abrahamic Covenant

The Covenant Confirmed

[17] God's covenant promises to Abram were once again confirmed in a dramatic fashion. God reaffirmed His covenant with Abram, instituting circumcision as a sign of the covenant and changing Abram's name to Abraham, and Sarai's name to Sarah (17:1–15). Although seemingly impossible due to their age, God promised Abraham a son by Sarah (17:15–19).

Theophany¹¹

[18] Abraham received a divine visitation from the Lord. Despite this, Abraham and Sarah doubted the promise of a son (18:1–15). After their meeting, Abraham's visitors turned towards Sodom to destroy it because of the city's grievous sin (18:16, 20). Abraham proceeded to bargain with God because Lot lived in Sodom (18:23–32).

Sodom and Gomorrah

[19] The angels visited Lot and his family in order to remove them from Sodom before it was destroyed (19:1–26). After the destruction of Sodom and Gomorrah, Lot's daughters got their father drunk and committed incest with him because they feared that there were no other men left alive other than their father to give them children (19:30–38).

[20] Abraham traveled to the south and lived in Gerar and gave Sarah unto Abimelech, king of Gerar, out of fear (20:1–2). Abimelech wisely chose not to have sexual relations with Sarah and it was revealed to him in a dream that Sarah was Abraham's wife (20:3–6). Abimelech returned Sarah to Abraham and gave him many gifts (20:14).

¹¹ A *theophany* is an appearance of God to a human. This record is also considered by many scholars to be a *Christophany*, an appearance of the pre-incarnate Christ to a human.

Abraham prayed for Abimelech and his house was restored (20:17–18).

Isaac: The Promised Son

[21] Isaac was conceived, born and circumcised (21:1–8). Hagar was sent away (21:14). Abraham made a covenant with Abimelech because Abimelech recognized that God was with Abraham (21:23–32). Abraham continued to live in the land of the Philistines (21:34).

LESSON THREE

Genesis Chapters Twenty-Two through Thirty-Seven

Chapters Twenty-Two and Twenty-Three

Jehovah-Jireh

[22] Now that Isaac had been born, God’s promise to Abraham had been significantly fulfilled. Abraham’s faith however was dramatically tested—God commanded him to offer Isaac as a burnt offering (22:1–2). Abraham obeyed and was about to slay Isaac when God stopped him, thus proving Abraham’s faith and commitment (22:10–12). God provided a sacrificial ram in place of Isaac (22:13), and Abraham named the location Jehovah-Jireh, meaning “God provides” (22:14). The Abrahamic Covenant was again confirmed (22:17–18).

[23] Sarah died (23:2). Abraham acquired the field of Machpelah and buried Sarah there (23:3–20).

Chapter Twenty-Four

A Bride for Isaac

God blessed Abraham in many ways (1). As Abraham grew older his attention turned to obtaining a wife for Isaac. He sent a trusted yet unnamed servant to his home country to find a bride for Isaac (24:3–67). This is a profound example of a biblical “type”—a literal historical event that symbolically models a deeper spiritual truth. Abraham represents God the Father, Isaac represents Jesus the Son, and the unnamed servant represents the Holy Spirit. Just as Abraham sent his servant to find a bride for his son—so has God the Father sent the Holy Spirit to find a bride for His Son.

It has already been shown that God's promise to Abraham would be fulfilled through Isaac (17:19). From this point forward we begin to see God establishing His covenant promise to Isaac and to Jacob.

Chapters Twenty-Five through Twenty-Seven

Jacob and Esau

[25] Abraham married again and continued to produce descendants. He died at the age of 175. He was buried by Ishmael and Isaac in the field of Macpelah, where Abraham buried Sarah.

Isaac's wife Rebekah was barren, so Isaac interceded before God on her behalf (25:21). She conceived twins who struggled with each other in her womb as a prophetic indicator of future disagreement. The firstborn's name was Esau and the other's name was Jacob, and the two sons represented two nations (25:23). When they were older, one day Esau returned from hunting extremely hungry. Jacob took advantage of the opportunity and convinced Esau to "sell" him his birthright (the privileges that normally belong to the first born son) in trade for a bowl of soup (25:29–34).

[26] God established His covenant with Isaac on two separate occasions (26:3–5, 24–25). God promised Isaac that his descendants would number as the stars, inherit the land of Canaan, and be a source of blessing to the whole world.

[27] Just as the promise and blessing passed from Abraham to Isaac, they also passed from Isaac to his son. But Isaac had twin sons. Esau was born first and therefore the rightful heir as the eldest son. But when the time came for Isaac to confer the blessing on Esau, Rebekah and Jacob tricked Isaac into blessing Jacob instead. Because of this, and Esau "selling" Jacob his birthright, Jacob (who's name means "supplanter"), inherited the blessing instead

of Esau who despised Jacob and intended to kill him.

Chapter Twenty-Eight

A Stairway to Heaven

Isaac instructed Jacob not to take a wife from among the Canaanites and directed him to Padam-aram to take a wife from among the daughters of his uncle Laban (1–2). Upon hearing this, Esau who had previously taken Canaanite wives, in an apparent attempt to please Isaac, deliberately took a wife (his third) from among his own kinsmen (6–9).

On his way to Padam-aram, Jacob stopped to sleep and had a dream. In the dream he saw a ladder reaching into heaven with angels ascending and descending and the Lord at the top (11–12). In the dream the Lord reaffirmed to Jacob the covenant promises He made with Abraham and Isaac—promising him that his descendants would be as the dust of the earth, that they would inherit the land of Canaan, and be a blessing to the whole world (13–15).

Chapters Twenty-Nine through Thirty-One

The Twelve Sons of Jacob

[29] Jacob traveled to Padam-aram to find a wife. Once there he found Rachel and immediately fell passionately in love with her. Desiring to marry her, he agreed to work for Laban for seven years in exchange for the right to marry her (18–20). After seven years however, Laban tricked Jacob by giving him his eldest daughter Leah on his wedding night (23). Jacob still desired Rachel however and agreed to work an additional seven years to obtain her (27, 30).

[29–31] In addition to his two wives, Jacob also had two concubines. These four women produced his

twelve sons who would become the patriarchs of the twelve tribes of Israel.

The Sons of Jacob in Birth Order

B I R T H O R D E R	Leah	Rachel	Bilhah	Zilpah
	1. Reuben			
	2. Simeon			
	3. Levi			
	4. Judah			
			5. Dan	
			6. Naphtali	
				7. Gad
				8. Asher
	9. Issachar			
	10. Zebulun			
	*Dinah (daughter)			
		11. Joseph (Ephraim & Manasseh)**		
	12. Benjamin			

*Dinah, Jacob’s only daughter, was born to Leah after Zebulun (46:15).

** Ephraim and Manasseh were Joseph’s two sons, born in Egypt but adopted by Jacob.

Chapters Thirty-Two and Thirty-Three

Jacob Wrestles with God

[32] After the birth of Joseph, Jacob decided to return to Canaan. After leaving Laban, Jacob immediately encountered trouble when he learned that his brother Esau was coming to him with 400 men (32:6). Assuming that Esau was coming to avenge the loss of his birthright and blessing due to Jacob’s trickery, Jacob became fearful and sent messengers and gifts to Esau in an attempt to appease him (32:13–16).

[33] The night before they were to meet, Jacob encountered the angel of the Lord and wrestled with him until daybreak (32:24).¹² During the encounter, the angel changed Jacob’s name to Israel (meaning

¹² The “angel of the Lord” in this account is also considered by many scholars to be a Theophany/Christophany.

“contender with God” or “prince of God”) (32:28). When they met the next day, Jacob was surprised to find out that Esau bore him no grudge, but was in fact happy to see his twin brother (33:4).

Chapters Thirty-Four through Thirty-Six

Jacob Returns to Canaan

It is provocative to note that despite his name change, from this point forward, Jacob is still referred to in the Scriptures primarily as Jacob and much less frequently as Israel. This appears to be for our learning, illustrating that Jacob and his descendants tended to behave most often according to “the old nature” (Jacob) rather than “the new nature” (Israel).

[34] Upon reaching Canaan, Jacob and his family camped near the city of Shechem (33:18). But the prince of that land (also named Shechem) had sexual relations with Jacob’s daughter and defiled her (34:2). Greatly offended by the incident, Dinah’s brothers deceived the men of Shechem into believing that they could live peaceably together if the men of Shechem would agree to be circumcised (34:7–24). The men of Shechem agreed, but while they were recovering from the procedure, Levi and Simeon took advantage of the opportunity and killed all the men of Shechem and looted the city (34:25–29). This displeased Jacob greatly because he believed that such an act would make them despised by the other inhabitants of the land who might turn against them (34:30).

[35] Then God directed Jacob to move to Bethel, the same place where he had first received God’s promise in the vision. Here God reaffirmed to Jacob that his name was now Israel, and reaffirmed His promise that Jacob would become a great nation that would possess the land (35:10–12). After Bethel, Jacob traveled to Bethlehem, on the way Rachel gave birth to Jacob’s twelfth son, Joseph, but died in childbirth (35:19).

[36] Genesis chapter 36 is a record of the descendants of Esau.

Chapter Thirty-Seven

Joseph

From this point forward, the Genesis narrative shifts focus and follows almost exclusively the life and career of Joseph.

Joseph was Jacob's first son by his beloved wife Rachel and therefore was Jacob's favorite. Jacob showed his favor by giving Joseph a multicolored tunic (3). As a result of this favoritism and also because he brought a bad report about them to Jacob—Joseph was despised by his brothers. This hatred was compounded by the fact that Joseph told his brothers about two dreams he had which depicted his brothers bowing down to him as though he was their ruler (4–9). The brother's hatred and jealousy became so bad that they determined to get rid of Joseph. At first they conspired to kill him by throwing him in a pit (from which he could apparently not escape) (20)—but first Reuben and then Judah intervened to spare his life, and the brothers chose instead to sell Joseph to Midianite traders on their way to Egypt (21–28). The brothers then deceived Jacob into believing that Joseph was dead by staining his multicolored tunic with animal blood (31–33). Upon their arrival in Egypt the Midianite traders sold Joseph to Potiphar, an Egyptian officer and captain of Pharaoh's guard (36).

LESSON FOUR

Genesis Chapters Thirty-Eight through Fifty

Chapter Thirty-Eight

Judah and Tamar

Chapter 38 of Genesis momentarily deviates from the story of Joseph to tell a story about Judah. Judah obtained a wife named Tamar for his oldest son Er (6), but he died (7). According to tradition, Judah gave Tamar to his second son Onan as his wife, but he died as well (8–10). Judah then directed his daughter-in-law Tamar to wait at her father’s house until his third son Shelah was old enough to marry and he would give her to him (11). After that, Judah’s wife died and Tamar disguised herself as a prostitute to lure Judah to have sexual relations with her, which he did (12–16). Lacking proper payment for her services at the moment, Judah gave Tamar (not knowing it was her) his signet and staff as pledge that he would send payment later, but by the time he sent payment to her, she had removed her disguise and was no longer there (17–23). Judah therefore went about his business when it was discovered that Tamar was pregnant. Because she was a widow, Judah accused her of fornication and ordered her to be executed (24). But Tamar brought forth the signet and staff and declared that the owner of them was the father of her child (25). Judah acknowledged his fault of not providing her with a husband (26). When Tamar began to give birth it was discovered that she bore twins. As the first began to come out, the midwife tied a scarlet thread to his hand, but then the child drew back his hand and the other child was born first. Tamar named one son Pharez, which means “breach” because he somehow managed to be born first despite the fact that his brother seemingly should

have been born first (27–30). Judah’s action (incest) was a type of sexual sin, which according to the Law (although not yet codified) brought iniquity upon a man and his descendants for ten generations (Deut. 23:2). The tribe of Judah would later be prophesied by Jacob to be the royal tribe (49:10). Yet because of this curse, a member of the tribe of Judah could not become king for ten generations. Judah himself would have been the first generation under the curse followed by Pharez, and eight more generations leading to David.¹³

1. Judah
2. Pharez
3. Hezron
4. Ram
5. Amminadab
6. Nahshon
7. Salmon
8. Boaz
9. Obed
10. Jesse
11. David

Chapter Thirty-Nine

Joseph in Potiphar’s House

Down in Egypt, Joseph soon rose to an elevated position in Potiphar’s house due to his ability, character, and the favor of God (1–6). This position was suddenly lost however when Potiphar’s wife, having been continually rejected by Joseph in her attempts to seduce him, falsely accused Joseph of immoral intentions (rape) (7–20). As a result, Potiphar confined Joseph to prison. Joseph’s ability, character and the favor of God however, soon caused Joseph to prosper once again, and the warden put Joseph in charge of the prison (21–23).

Chapters Forty through Forty-Two

Joseph in Prison

¹³ Ruth 4:18–22

[40] Some time later, Pharaoh's cupbearer and baker offended him and he had them confined to the same prison as Joseph (1–4). While in prison both the cupbearer and the baker had dreams the same night, but were distressed because they did not know what the dreams meant, and needed someone to interpret their dreams for them. They told their dreams to Joseph who interpreted them for them (5). The cupbearer's dream meant that he would be restored to his position, but the baker's dream meant that he would be executed. Joseph asked the cupbearer to remember him once he was restored and help get him out of prison. Exactly as Joseph had interpreted, the cupbearer was restored to his position and the baker executed, but the cupbearer forgot about Joseph (8–23).

[41] Two years later, Pharaoh himself had a dream and none of his wise men could interpret it for him (1–8). At this time the cupbearer was reminded of his experience in prison and told Pharaoh about Joseph and his ability to interpret dreams accurately (9–13). Pharaoh called for Joseph from prison and Joseph interpreted Pharaoh's dream as an impending seven years of prosperity followed by seven years of famine (14–31). Joseph warned Pharaoh to be prepared and gave Pharaoh a detailed solution to endure the famine (33–37). Pharaoh took his advice—and since Joseph was able to interpret the dream and describe the solution, Pharaoh believed that Joseph was qualified to administrate the solution as well, and gave him authority over all Egypt to prepare for the coming famine (38–41). Pharaoh gave Joseph all he needed to perform his duties and even gave Joseph a wife (42–45). Before the famine came, Joseph's wife bore him two sons. His firstborn son he named Manasseh, which means "God has made me forget all my trouble." His second son he named Ephraim, which means, "God has made me fruitful in the land of my suffering" (50–52).

[42] When the famine came, it also affected the land of Canaan where Jacob and his eleven other sons still lived. Jacob sent all of his sons except

Benjamin to Egypt to buy grain (1–5). Since Joseph was now Vizier, they would be appealing to him to sell them grain (6). When they came before him, Joseph recognized his brothers, but they did not recognize him, nor did he reveal his identity to them (7–8). To test their integrity, Joseph commanded that they go back to Canaan and return again with Benjamin, but while they were gone he would keep Simeon in prison (9–24).

Chapters Forty-Three through Forty-Five

Joseph's Brothers

[43] The famine continued and when the food they bought in Egypt was gone, Joseph's brothers returned to Egypt with their brother Benjamin to buy more (1–15). Upon their arrival Joseph invited them to his home where an unnamed servant brought Simeon to them and prepared them to dine with Joseph (16–28). Joseph was greatly moved at the sight of Benjamin and hid himself in order to weep (29–30). Upon his return, the meal that was prepared was served and Joseph ate joyfully with his brothers (although they still did not know his identity) (31–34).

[44] The brothers began the return trip to Canaan, but Joseph set a trap for them that caused them to quickly return. Joseph then determined to keep Benjamin in Egypt and allow the others to return to Canaan, but Judah, who had sworn to Jacob to keep Benjamin safe, told Joseph about the effect this would have on their father, and offered himself in place of Benjamin.

[45] Joseph was so moved by the circumstances that he could bear it no longer. He commanded that he be left alone with his brothers and revealed himself to them (1). Although his brothers were greatly disturbed when he revealed himself, Joseph assured them that he bore them no ill will and that everything that had happened to him was actually God's plan (5–8). Joseph then instructed them to return to Canaan and then come again to Egypt with

Jacob their father and their families so that Joseph could provide for them during the remaining years of the famine (9–28).

Chapters Forty-Six through Fifty

God's Covenant Confirmed

[46–47] Jacob began the trip to Egypt with his whole family when God spoke to him and told him not to be afraid—that despite this apparent set back, that He would indeed make Israel a great nation and bring that nation back to Canaan, thereby reaffirming that God's covenant with Abraham was still valid. The family of Jacob was welcomed in Egypt and given land in Goshen.

[48] Jacob adopted Joseph's two sons Manasseh and Ephraim, but he blessed Ephraim with the rights of the firstborn instead of Manasseh.

[49] Jacob also prophesied over all his sons, including Joseph's. Jacob died in Egypt at the age of 147. He left his twelve sons to grow and prosper in Egypt and become the twelve tribes of Israel. Knowing they would eventually return to Canaan, he asked them to remember to take his body back with them when they left Egypt.

[50] Joseph however did not return to Canaan, but remained in Egypt and died there at the age of 110.

LESSON FIVE

Introduction to Exodus

The Book of Redemption

The Basics

Chapters and Verses:

Exodus has 40 chapters, and 1213 verses.

Title:

The title Exodus is from the Latin and means a “going out” or “departure.” The Hebrew name *Shemoth* means, “(these are the) names” (see Heb. 1:1). It is the second book of the Bible and the second book of the Hebrew Torah.

Author:

The book of Exodus was written by Moses and is one of the five books of the Torah (see description in Genesis).

Date:

The Exodus record covers approximately 215 years of biblical history from Jacob’s family going to Egypt to the giving of the Law at Mount Sinai. It was written by Moses in between approximately 1440 and 1400 BCE.¹⁴

Key Words:

Key words and phrases found in the book of Exodus include:

- “Moses”—290 times
- “Aaron”—116 times
- “Tabernacle”—91 times

¹⁴ Conner, *Old Testament Survey*, Exodus.

- “Command” (commanded, commandeth, commandment)—60 times
- “Redeem” (redeemed)—10 times
- “Law” (laws)—7 times

Key Verses:

Key verses and passages include: 3:8; 7:1; 12:12–13; 19:3–6.

Purposes:

The purposes of the book of Exodus are to: 1) Begin to show the fulfillment of the Abrahamic Covenant; 2) Show the redemption and deliverance of the Hebrew people from Egypt; 3) Introduce the Mosaic Covenant, with its moral, civil and ceremonial statutes.

Additional purposes of the book of Exodus could also be: A) The Historical Purpose—to show how the family of Jacob (70 people) developed into the nation of Israel (approximately two million people (Num. 1:46). B) The Doctrinal Purpose—the overall theme of redemption and deliverance typified by leaving Egypt and the power of Pharaoh, the crossing of the Red Sea, and the blood of the Passover Lamb. Plus—God’s faithfulness to the Abrahamic Covenant, and the truth that obedience is necessary for a holy people. C) The Christological Purpose—Moses as a type of the great deliverer of his people (Deut. 18:15); the Passover Lamb as a type of the Lamb of God slain from the foundation of the world (Exo. 12; 1 Cor. 5:7; Rev. 13:8); the tabernacle as a type of Christ dwelling among his people (John 1:14); finally, the high priest as a type of Our High Priest who makes intercession for us (Heb. 7:25).

Message:

The message of the book of Exodus is: 1) God’s redeeming grace is revealed to, in, and through those who believe. 2) God desires to dwell among His redeemed people (His eternal purpose), but can only do so on His terms—He can only dwell in a “building” of His design and architecture.

The book of Exodus models how God buys back his people from the power of the enemy (Pharaoh/devil) and the systems of the world (Egypt/world); baptizes them into Christ (Red Sea/baptism); and brings them into His presence (tabernacle/individual believer as the Temple of God).

Outlines:

The book of Exodus can be outlined as:

- I. The Exodus—The Power of God (Chapters 1–18; Historical)
- II. The Law—The Holiness of God (Chapters 19–24; Moral/Civil)
- III. The Tabernacles—The Wisdom of God (Chapters 25–40; Ceremonial)

The book could also be outlined as:

- I. Events Pre-Mt. Sinai
- II. The Events on Mt. Sinai
- III. Events after Mt. Sinai on the Wilderness

Or:

- I. Israel as Slaves in Egypt (Chapters 1–14)
- II. The Journey into the Wilderness of Sinai (Chapters 15–18)
- III. Camped at Mt. Sinai (Chapters 16–40)

Themes and Summary:

When Jacob's family went to Egypt in the Book of Genesis they were a family—by the time of the Exodus they left Egypt as a nation. The book opens with the God's chosen family/nation in bondage in Egypt [1] and the training and preparation of Moses to be their deliverer and mediator [2–4]. The book continues with God's judgment against Egypt by plagues and the redemption and deliverance of the chosen nation by the blood of the Passover lamb [5–12]. Then, as the nation travels from Egypt to the Promised Land, they received the Law/Mosaic Covenant, which includes the Ten Commandments,

moral, civil and ceremonial laws at Mount Sinai [13–24]. The Ceremonial Law includes statutes regarding the tabernacle, the priesthood and the sacrifices. The book concludes with a detailed description of the tabernacle, a dwelling for the glory of God in the midst of His redeemed people [25–40].

Christ Seen:

Christ is seen in the book of Exodus in/as: our Deliverer (Acts 5:31); our Mediator (Heb. 8:6); our Lawgiver (Heb. 8:10); our High Priest (Heb. 2:17); our Passover Lamb (Exod. 12; 1 Cor. 5:7); the tabernacle of God among men (Exo. 25–40); John 1:14); and numerous other types and symbols.

LESSON SIX

Exodus Chapters One through Eighteen

Chapter One

From a Family to a Nation

As the family of Jacob grew into the nation of Israel, “there arose a new king over Egypt, who knew not Joseph” (8). Threatened by the increasing size of the Hebrew nation within his borders, the new king began to oppress the children of Israel, but the more he afflicted them, the more they multiplied (12).

Chapter Two

Prince of Egypt

Moses’ mother hid him because of Pharaoh’s order to kill all of the male Hebrew children (3). Moses was discovered by Pharaoh’s daughter who raised him in her household in the Egyptian court as her son—an Egyptian prince (5–10). When Moses was grown he attempted to deliver his enslaved brothers in his own strength by murdering an Egyptian who was abusing a Hebrew (11–12). Because of the murder and fear of Pharaoh, Moses fled to Midian, where he married a shepherdess (15–21). God heard the cries of the children of Israel due to their hard bondage in Egypt (23–25).

Chapter Three

Moses’ Desert Experience

God prepared Moses for his purpose by training him as a shepherd in the desert of Midian for forty years.

During his desert experience, the angel of the Lord spoke to Moses out of a burning bush (2), commissioning him to return to Egypt to rescue the children of Israel (10). God also told Moses that at first Pharaoh would refuse to let them go, but that He would “smite the Egyptians with wonders” (plagues) and then Pharaoh will let them go (19–20).

Chapter Four

Moses’ New Skill Set

God instructed Moses how to perform miracles that would convince the children of Israel that he has sent Him (1–9). Moses argued with God that he lacked the proper skills to rescue the people and God became angry with him (10–14). Moses and his family departed from Midian, and were met by Aaron in the wilderness on their way to Egypt (27).

Chapter Five

Let My People Go

Moses told Pharaoh to let the people go as God had instructed him, and Pharaoh refused, just as God said he would (1–2). Armed with spiritual authority, Moses made intercession for his people before a hard-hearted king who increased the burdens he had placed on the Hebrews by restricting their resources yet requiring the same amount of production (3–23).

Chapter Six

God is Faithful

Encouraging him with an increased revelation of who He is, God instructed Moses to tell the people that He is faithful to His covenant and would deliver the people from their bondage in Egypt to the land He promised Abraham, Isaac and Jacob.

Moses called down ten plagues on Egypt because Pharaoh refused to let the people go. Each plague appears to have been directed against a specific Egyptian god in order to show that the God of the Hebrews is the one true God.

The Plagues of Egypt [7–11]

1. Water turned to blood (7:12)—directed against *Nilus*, the river god.
2. Frogs (8:6)—directed against *Hekt*, goddess of reproduction.
3. Lice/gnats (8:17)—directed against *Seb*, the god of the earth.
4. Flies/beetles (8:24)—directed against *Khephera*, the sacred scarab.
5. Murrain/plague on Egyptian cattle (9:3)—directed against *Apis* and *Hathor*, the sacred bull and cow.
6. Boils on man and beast (9:10)—directed against *Typhon*, the evil-eye god.
7. Hail (9:23)—directed against *Shu*, the god of the atmosphere.
8. Locusts (10:14)—directed against *Serapis*, the protector from locusts.
9. Darkness (10:22)—directed against *Ra*, the sun god.
10. Death of first-born man and beast (11:5)—directed against *Ptah*, the god of life.

The Passover in Egypt [12–13]

To protect themselves against the final plague, the children of Israel were instructed to kill a lamb “without spot or blemish” and smear its blood on the door posts and lintels of the doors to their houses as a sign to the angel of the Lord to pass-over the house and spare those inside, specifically the firstborn. Those who did not seek shelter under the blood of the Passover lamb would be visited by the angel of death passing *through* the house with the plague of death of the firstborn (3–14). After the angel of death had passed through Egypt there was

not a single house that didn't have at least one dead person (30), therefore the Egyptians made the Hebrews leave Egypt as quickly as possible because they were afraid (33).

The Lord through Moses established the Feasts of Passover and Unleavened Bread. The Feasts of Israel have at least a threefold purpose. 1) The actual historical event. 2) Keeping the feast from year to year, thereby commemorating the actual historical event and its meaning. 3) Prefiguring the coming of the Messiah and other prophetic events.

Chapters Fourteen through Eighteen

The Red Sea

[14] God hardened the hearts of Pharaoh and the Egyptians so that they pursued the Israelites into the wilderness (4). Moses, by the power of God, parted the waters of the Red Sea and the children of Israel passed through on dry ground (21–22). Also, once they had passed through, he caused the waters to come together again upon the pursuing Egyptians, drowning them (26–28).

[15] Then Moses and children of Israel, along with Miriam and women dancing and playing tambourines, sang a song of redemption, commemorating God's victory over Pharaoh and Egypt (1–21).

[16–17] Following this, the Hebrews experienced a series of tests. Because of their physical discomfort and the challenge to their faith, the children of Israel complained to Moses, which was then followed by God miraculously providing for the Israelites. These incidents included: the bitter waters at Marah, which Moses turned sweet (15b); manna (bread) from heaven (16a); and quail (16b). At Meribah Moses struck a rock and water poured out—an event that would have additional significance later (17a) (see Numbers 20). Also at Rephidim, Joshua defeated the Amalekites in battle (17b). Moses recorded the victory in writing and built an altar at

Rephidim which he called Jehovah-Nissi, which means “the Lord is my banner.”

[18] Moses’ father-in-law Jethro came to meet him. Upon observing Moses settling disputes among the people from morning until night, Jethro advised Moses to choose able men to help Moses rule over the people.

LESSON SEVEN

Exodus Chapters Nineteen through Forty

Chapters Nineteen and Twenty

The Ten Commandments

True redemption involved more than getting Israel out of Egypt, it also involved “getting Egypt out of Israel”—in other words, turning the children of Israel from their worldly habits learned in Egypt to the ways of God.

At Mount Sinai the Lord made a covenant with the children of Israel through Moses,¹⁵ requiring obedience to God’s law for the people to receive God’s blessing.

Although the Law would come to contain 613 ordinances, the Lord gave the people a summary of Israel’s moral duties towards God and their fellow man in the form of Ten Commandments written on tablets of stone. The first four commandments speak of man’s duty towards God and the last six commandments speak of man’s duties towards his fellow man.

1. You shall have no other gods before Me (20:3)
2. You shall make no carved images (idols) (20:4)
3. You shall not take the name of the LORD your God in vain (20:7)
4. Remember the Sabbath day, to keep it holy (20:8)
5. Honor your father and your mother (20:12)
6. You shall not murder (20:13)
7. You shall not commit adultery (20:14)
8. You shall not steal (20:15)
9. You shall not bear false witness against your neighbor (20:16)

¹⁵ The Mosaic Covenant

10. You shall not covet (your neighbor's possessions) (20:17)

Over one thousand years later Jesus would summarize man's duty to God and his fellow man in two commandments.

(29) Jesus answered him, the first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. (30) And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. (31) And the second, like it, is this: You shall love your neighbor as yourself. There is no other commandment greater than these. [Mark 12:29–31 NKJ]

Chapters Twenty-One through Twenty-Three

Civil and Moral Laws

[21–23] Civil laws should be based on God's moral laws. They include ordinances regarding slaves, murder, treatment of parents, treatment of pregnant women, treatment of widows, treatment of orphans, treatment of non-citizens, false witness, bribery, theft, sexual sin, property and personal integrity.

Chapter Twenty-Four

Confirmation of the Covenant

The Lord confirmed the Mosaic Covenant with Moses, the elders, and all the people.

Chapters Twenty-Five through Thirty-One

Moses Mountain Top Experience

[25–31] While Moses is on the mountain for forty days and forty nights, God gave him instructions for the building of the tabernacle of worship—a portable dwelling that would accompany the

children of Israel through their wilderness wanderings and that would later be set up at Shiloh in the Promised Land. It is one of the most striking examples of symbolism and typology in the Bible with virtually every detail pointing towards and fulfilled in the person of Jesus Christ. Symbolic and typological elements include building materials such as woods and metals, animal skins, and various cloths and dyes—and the architecture of the tabernacle, including the layout of the building and furniture, measurements, and the number of specific items. Additional symbolic and typological elements are found in the specific sacrificial animals, foods and fragrances, and the garments and ministry of the Aaronic priesthood.

Chapters Thirty-Two through Thirty-Four

The Golden Calf

[32] While God was giving Moses the instructions for the tabernacle of worship on the mountain, the people fell into idolatry and worshipped a golden calf, quickly reverting to practices they had learned in Egypt despite their miraculous deliverance. The Lord became angry with the children of Israel and determined to destroy them, but Moses interceded on their behalf and God relented from destroying Israel. When Moses came down off the mountain and observed the people's behavior, he became angry and destroyed the stone tablets and the golden calf.

[33] Moses communed with God face to face at the tent of meeting and asked God for a sign of His favor in bringing the people up to the Promised Land. The Lord promised that His presence would go with them. In addition, Moses asked to see God's glory. God in turn told Moses that He would show him "all his goodness," but that His face, "no man can see and live."

[34] Moses cut two new stone tablets for the Lord to write on. God promised Moses to drive out the inhabitants of the Promised Land and ordained three

required feasts for all Hebrew males to keep during a given year—the Feasts of Unleavened Bread, Pentecost, and Tabernacles.

Chapters Thirty-Five through Forty

The Tabernacle of Moses

[35] Just as moral law demands duty, worship demands dedication. In building the tabernacle of worship the Israelites dedicated their treasures to God.

[36–39] In addition, certain gifted men such as Bezalel and Oholiab dedicated their talents to the Lord for the building of the tabernacle.

[40] Finally, the tabernacle itself and the priesthood were dedicated to God—and the glory of God filled the tabernacle.

As stated previously, the Tabernacle of Moses is one of the most striking examples of symbolism and typology in the Bible with virtually every detail pointing towards and fulfilled in the person of Jesus Christ—this is one of the primary purposes of the Tabernacle.

Overview of the Tabernacle

Part of the Tabernacle	What it taught	How Christ fulfilled it
Outer Court	Models the body of man	
<i>Gate (door)</i>	There is only one way to the Father	“I am the door.” (John 10:9;
<i>Brazen Altar</i>	Substitution for the atonement of sin	“I give my life a ransom for many.” (Mark 10:45
<i>Brazen Laver</i>	Purification	“If I do not wash you, you have no part in me.” (John 13:8)
Holy Place	Models the soul of man	
<i>Table of the Bread of His Presence</i>	Sustenance—the Word of God	“I am the bread of life.” (John 6:48)
<i>Golden Lamp Stand (Menorah)</i>	Illumination—the Spirit of God	“I am the light of the world.” (John 8:12)
<i>Altar of Incense</i>	Prayer/intercession	“I am praying for them.” (John 17:9)
Holy of Holies	Models the spirit/heart of man	
<i>Veil</i>	Separation between God and man (his people)	
<i>Ark of the Covenant/Mercy Seat</i>	Only shed blood atones for sin	
High Priest	Models Christ as our great high priest	
<i>Entered the earthly tabernacle</i>		Christ entered the heavenly Temple (Heb. 6:19)
<i>Entered once a year</i>		Christ entered once and for all (Heb. 9:25)
<i>Entered beyond the veil</i>		Christ tore the veil (Heb. 10:20)
<i>Offered for his own sins</i>		Christ offered only for our sins (Heb. 7:27)
<i>Offered the blood of goats and bulls</i>		Christ offered his own blood (Heb. 9:12)

LESSON EIGHT

Introduction to Leviticus

The Book of Worship

The Basics

Chapters and Verses:

Leviticus has 27 chapters, and 859 verses.

Title:

The English title Leviticus, is taken from the Greek and Latin names for the book and means, “that which pertains to Levi.” The Hebrew name is *Wayiqra*, which means, “and he called.” It is the third book of the Bible and the third book of the Hebrew Torah (Pentateuch).

Author:

The book of Leviticus was written by Moses and is one of the five books of the Torah (see description in Genesis).

Date:

The Leviticus record covers approximately one month, the first month of the second year after Israel came out of Egypt. The book of Leviticus was written by Moses circa 1445–1439 BC.

Key Words:

Key words and phrases found in the book of Leviticus include:

- “Offering”—293 times
 - “Sacrifice”—45 times
 - “Oblation”—10 times
 - “Priest(s)—194 times
 - “Clean”—46 times
 - “Unclean”—129 times
 - “Holy”—94 times
 - “Sanctify”—23 times
 - “Hallow”—8 times
- } 348 times
}
} 175 times
}
} 137 times
}

- “Blood”—88 times
- “Atonement”—49 times
- Redeem (redeemed, redemption)—30 times

Key Verses:

Key verses and passages include: 19:2

Purposes:

The purposes of the book of Leviticus are to: 1) Show redeemed people how to live holy lives. 2) Show Israel how to approach God properly. 3) Give instructions to the priests regarding their ministry, offerings and oblations. 4) Give distinction between clean and unclean.

Message:

The message of the book of Leviticus is: 1) God is holy. 2) Since God is holy, only God determines how to properly approach Him—which is through a mediating priesthood offering blood sacrifice for atonement.

Outlines:

The book of Leviticus can be outlined as:

- I. The Way to God through Sacrifice—
(Chapters 1–16) The “Priestly” Code
 - A. Cleanliness
 - B. Purification
 - C. Offerings
 - D. Holy days (feasts)
- II. The Walk with God through Separation—
(Chapters 17–27) The “Holiness” Code
 - A. People
 - B. Priests
 - C. Feasts
 - D. Land

It can also be outlined as:

- I. “I Am Holy”—The Way to the Holy One
(Chapters 1–10)
- II. “You Shall Be Holy”—The Way of
Holiness (Chapters 11–27)

Themes:

In Genesis we see the election of the Hebrew nation. In Exodus we see the redemption of the Hebrew nation. In Leviticus we see the worship of the Hebrew nation.

As Genesis is the book of beginnings, and Exodus is the book of deliverance, so Leviticus is the book of sanctification.

It has been said that it only took God one night to get Israel out of Egypt, but that it took forty years to “get Egypt out of Israel.” Each of these ideas models a facet of salvation. The former (Israel out of Egypt) models the *one time act* (past tense) of salvation (Eph. 2:8) whereby the Lord declares men righteous (also known as justification). The latter (Egypt out of Israel) models the *process* (present tense) of salvation (Phil. 2:12) whereby men *work out* their salvation (also known as sanctification).

The dominant theme and key verse of Leviticus is 19:2 “You shall be holy, for I the LORD your God am holy.”

In Exodus the place of worship is described and constructed while in Leviticus the manner of worship is introduced and outlined [1–10]. Next, ordinances concerning all areas of the life of the people and the priests are given. These laws related to all aspects of life spiritually, morally, physically, and ceremonially [11–22]. The book concludes by giving the ordinances concerning religious observances such as Passover, Pentecost, Tabernacles, Sabbaths, and Jubilee years, as well as vows, tithes, and offerings [23–27]. A key parallel book to Leviticus is the New Testament book of Hebrews.

Summary:

The first sixteen chapters (plus the final chapter) make up what could be called the “Priestly” Code, with rules for priestly cleanliness, offerings, and holy days. (Including chapter 12, which mandates male circumcision).

Chapters 17–26 make up what could be called the “Holiness” Code. Including the injunction in 19:18

(quoted in the NT),¹⁶ to “love one’s neighbor as oneself” (the second great commandment).¹⁷

¹⁶ Matthew 7:12; 19:19; 22:34–40; Mark 12:28–34; Luke 10:25–28; Romans 13:9; Galatians 5:14.

¹⁷ Christians refer to this commandment as the “second” great commandment due to Jesus statements in Matthew 22:39, and Mark 12:31. In Judaism, to “love your neighbor as yourself” is referred to as the “first and great commandment,” while “And you shall love the LORD your God with all your heart and with all your soul and with all your might” (Deuteronomy 6:5 NAS) is not referred to a commandment, but is more accurately a part of the *Shema*, which is a prayer.

LESSON NINE

Leviticus Chapters One through Twenty-Seven

Chapters One through Ten

Approach to God

The book of Leviticus is clear that God must be approached by two means:

- 1) By blood sacrifice
- 2) By a mediating priesthood

By Blood Sacrifice [1–7]

There were two components to each offering:

- 1) What was offered: There were five different offerings—the burnt offering, the grain (cereal or meal) offering, the peace offering, the sin offering, and the guilt (trespass) offering. The first three concerned acceptance by God and were voluntary, the last two concerned removal or cleansing of sin and were mandatory.
- 2) How it was offered: Because of man’s sinful nature and the fact that the sacrifice was a substitute for sin, the ceremony or ritual illustrated how God is to be approached through Christ.

All of these sacrifices are symbolic with each aspect anticipating the ultimate sacrifice of Jesus Christ—every detail pointed towards the completed work of the cross.

The first three chapters introduce various offerings by their names. Chapter 1 gives the details of the burnt offering. Chapter 2 gives the details of the grain or cereal offering. Chapter 3 gives the details of the peace offering. Chapters 4 and 5 introduce the “sin” and the “guilt” (or trespass) offerings, which are appointed for various offenses.

Chapters 6 and 7 contain instruction given to “Aaron and his sons” (6:9) (i.e., to the priests) and

address their rights and duties in relation to offerings.

By a Mediating Priesthood [8–10]

In addition to what was sacrificed and how it was sacrificed, the sacrifice was to be offered by a “mediating” priest—a priest who represents man before God. (This is in contrast to a prophet who represents God before man.) Chapters 8 and 9 address the consecration of the priests to their offices.

Instead of all of the firstborn sons of every Israelite family, God chose Aaron and his sons to be priests. Aaron and his sons were consecrated to the priesthood by washing with water (a symbol of purification), anointing with oil (a symbol of sanctification), and a blood sacrifice (a symbol of consecration).

The initiation of the duties of the Aaronic priesthood was approved by God consuming the sacrifice with fire, and the glory of the Lord appeared to all the people.

Chapter 10 addresses the incident with Nadab and Abihu, the eldest sons of Aaron, who offered “strange fire” before the Lord. Having just consecrated the service of the priesthood by a miraculous sign (9:24), God was in a manner of speaking, obliged to sanctify Himself by judging Nadab and Abihu for presumptuously attempting to offer sacrifice in a manner not prescribed by the Lord, but according to their own methods. Fire came out from the presence of the Lord and consumed them.

Chapters Eleven through Twenty-Seven

The Way of Holiness

The way of holiness stresses the requirement of the chosen nation to stay separate from (not mingle with) other nations, and be sanctified (made holy)

as preparation for the coming of the Messiah. As a practical component of this approach, the way of holiness also demands sanitation (purity and cleanliness of the body).

Purity of Body [11–16]

The children of Israel were commanded by God to maintain clean food [11], clean bodies [12–13], clean clothes [14], clean contacts [15], and to be a clean nation [16]. The cleansing of the nation occurred once a year on the Day of Atonement (Yom Kippur)—one of the seven feasts the Hebrews were to celebrate each year. All of the feasts prefigure the life and ministry of Christ. The Day of Atonement prefigures His cleansing the whole world in general, and the nation of Israel in particular, of sin.

Purity of Life [17–27]

The way of holiness also contains both requirements and provisions for purity of life. The requirements call for holiness in diet [17], social contacts [18–20], the priesthood [21–22], worship [23], and conversation [24]. The provisions for purity of life were due to man's failure to keep the requirements. The provisions include social provisions—the year of Jubilee [25], national provisions (covenant) [26], and personal provisions (vows) [27].

The Seven Hebrew Feasts

Feast name	Hebrew name	Time of year	Advent portrayed	Fulfillment
Passover	Pesach	Spring (Nisan)	First	Lamb of God
Unleavened Bread	Hag Ha Matzah	Spring (Nisan)	First	Bread of life
Firstfruits	Bikkurim	Spring (Nisan)	First	Firstfruits from the dead
Pentecost	Shavout	Late spring/summer	Ascension	Outpouring of the Holy Spirit
Trumpets	Yom Teruah, or Rosh Ha Shanah	Fall (Tishri)	Second	Regathering of Israel
Atonement	Yom Kippur	Fall (Tishri)	Second	National Cleansing of Israel
Tabernacles	Sukkot	Fall (Tishri)	Second	Millennial Reign/Messianic Kingdom

The Hebrew calendar in general and the Hebrew feasts in particular reveal the heptadic structure of the Scriptures and God's economy. The number seven (7) represents spiritual perfection and rest. This truth was established by God in Genesis 2:2.

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. [Gen. 2:2 NIV]

According to the Law of Moses, the Hebrews kept a weekly Sabbath, resting on the seventh day. They also kept a Sabbath of weeks, celebrating the Feast of Shavout (Pentecost) the day following a period of seven weeks after the Feast of Firstfruits. They also kept a Sabbath of months with three of the seven feasts occurring in the seventh month of religious year. Every seventh year was a sabbatical year, during which the land rested, and the Jubilee Year (every fifty years) followed seven periods of seven years each (forty-nine years).

The Hebrews celebrated seven feasts, the first three of which occur during the month of Nisan, the first month of the religious year (which is the seventh month of the civil year).

Two of the first three feasts (because they each only last one day) occur during the other of the first three

feasts, which lasted seven days. These are the feasts of Passover (one day), Unleavened Bread (seven days), and Firstfruits (one day).

The fourth feast, the Feast of Shavout, which we call Pentecost, occurred in late spring or early summer, seven weeks plus one day after the Feast of Firstfruits.

The final three feasts occurred in the fall (autumn) of the year, in the month of Tishri, the seventh month of the religious calendar, which also happened to be the first month of the civil calendar. The Feast of Trumpets occurred on the first day of the month, the Day of Atonement occurred on the tenth day of the month, and the Feast of Tabernacles was a seven-day feast that began on the fifteenth day of the month.

Each feast of the Lord contains significant typological and symbolic elements, briefly summarized in the illustration above.

During the course of Jewish history, two more feasts were added—the Feast of Purim (Esther 3:7, 9:21) as a memorial to Israel’s deliverance from the Persians, and the Feast of Hanukkah (also known as the Feast of Dedication and the Feasts of Lights) (Daniel 11:31; 1 Maccabees 4:52) as a memorial to Israel’s deliverance from the Greeks.

LESSON TEN

Introduction to Numbers

The Book of Wilderness Wanderings

The Basics

Chapters and Verses:

Numbers has 36 chapters, and 1288 verses.

Title:

“Numbers” is the English translation of the Greek name *Arithmoi*. The Hebrew name is *Bemidbar*, which means, “in the wilderness.”

Author:

The book of Numbers was written by Moses and is one of the five books of the Torah (see description in Genesis).

Date:

The Numbers record covers a little less than forty years (approximately 38 years), from Mt. Sinai to the crossing of the Jordan River. It was written in approximately 1401 BCE.¹⁸

Key Words:

Key words and phrases found in the book of Numbers include:

- “Offering(s)—278 times
- “Tabernacle”—107 times
- “Pitch(ed)—49 times
- “Wilderness”—45times
- “Sanctuary”—32 times
- “Depart(ed)—27 times
- “Remove(d)—23 times
- “Encamp(ed)—18 times.

Key Verses:

Key verse and passages include: 14:28–34

¹⁸ Conner, *Old Testament Survey*, Numbers.

Purposes:

The purposes of the book of Numbers are to: 1) To give an account of the forty years Israel wandered in the wilderness from Mount Sinai to Mount Nebo. 2) To record the numbering of the two generations at the beginning and ending of the forty years. 3) To demonstrate and record God's providential direction of His people. 4) To illustrate God's perseverance for His people. There are no shortcuts to God's blessings—trials and tests are used to increase the faith of God's children.

Message:

The message of the book of Numbers is: 1) God's people are redeemed to serve. 2) When God's people do not enter into His promised rest, it is due to unbelief and disobedience. 3) God's people cannot get from Egypt to the Promised Land of blessing without going through the wilderness of testing. 4) God will always raise up a generation of faith to inherit His covenant promises.

Outlines:

The book of Numbers can be outlined as:

- I. The Old Generation—Sinai to Kedesh (Chapters 1–14) The First Numbering
- II. The Wandering—In the Wilderness (Chapters 15–20) The Transition
- III. The New Generation—Kadesh to Jordan (Chapters 21–36) The Second Numbering

It can also be outlined as:

- I. Israel's Direction from the Lord (Chapters 1–10)
- II. Israel's Disbelief in the Lord (Chapters 11–14)
- III. Israel's Discipline from the Lord (Chapters 15–36)

Themes and Summary:

After leaving Egypt and receiving the Mosaic Covenant at Sinai, the children of Israel came to Kadesh-Barnea, the gateway to the Promised Land, where the older generation rejected the land

promised to them in the Abrahamic Covenant through unbelief. Because of their sin of unbelief, and thereby breaching the Covenant, the children of Israel were caused to wander in the wilderness until the older faithless generation had all died and a new faithful generation could be prepared to enter the land.

The book of Genesis addressed the *election* of a nation. In the book of Exodus the *redemption* of the nation was accomplished. In the book of Leviticus God made provision for the *sanctification* of the nation. In the book of Numbers we observe the *direction* of the nation as they journeyed through the wilderness. God directed His people by having them follow a pillar of cloud during the day and a pillar of fire during the night. When the pillars moved, the people moved—when the pillars stood still, the people camped—whether for one day or for a year (9:15–23).

Another key feature of the book of Numbers is the division of the people into two groups. The first group is the older generation who died in the wilderness due to the sins of unbelief and disobedience. The second group is the younger generation (those 20 years and younger at the beginning of the wilderness wanderings), who grew up (matured) in the wilderness and later crossed the Jordan River to enter the Promised Land.

Based on this feature, a key theme to the book as a whole is a record of the sins of the older generation, which stands as a message to the younger generation not follow in their parent's unbelieving footsteps. Spiritually applied this is a lesson to all believers to endeavor to learn from the mistakes of previous generations of believers so that we do not repeat them. We must never become complacent in our desire and drive to "enter in" to the promises God has given us. Furthermore, the older generation can also model the "old man" of unbelief, who must be put to death, so the "new man" can rise up and receive God's promises through faith.

Christ Seen:

Christ is seen in the book of Numbers in/as: the pillar of cloud/fire (14:14); the Tabernacle (John 1:14); our Sanctuary in the Wilderness (Ezek. 11:16); The Nazarite (Heb. 7:26); the Son of man lifted up as the Serpent of Brass (John 3:14); the Smitten Rock (1 Cor. 10:4); the manna/bread of life that came down from heaven (John 6:32); and numerous other types and symbols.

LESSON ELEVEN

Numbers Chapters One through Thirty-Six

Chapters One through Ten

God's directions to His people were very explicit. He was concerned about every aspect of their lives, including how the tribes were organized, the ordinances the people were to follow, the offerings for the tabernacle, and provisions for their pilgrimage to the Promised Land.

Organizing the People [1–4]

[1] The census of the people was organized according to tribe, family and household—recording the number of all males over twenty years of age capable of going to war, excluding the tribe of Levi.

[2] There was also a highly organized and symmetrical arrangement of the twelve tribes as they camped around the tabernacle.

- East—First Division: Judah, Issachar and Zebulun—plus Moses, Aaron and the priests.
- South—Second Division: Reuben, Gad and Simeon—plus the Kohathites.
- West—Third Division: Ephraim, Manasseh and Benjamin—plus the Gershonites.
- North—Fourth Division: Dan, Asher and Naphtali—plus the Merarites.

[3] Aaron and his descendants were appointed as priests. The Levites were charged with the service of the Tabernacle. The divisions of the tribe of Levi were charged with the various duties of maintaining and moving the tabernacle.

[4] The duties of the divisions of the tribe of Levi concerning the Tabernacle are given in detail.

Ordinances for the People [5–6]

[5–6] God taught His people how to handle certain sins and various kinds of uncleanness “in the camp;” also the jealousy offering and the Nazarite vow are covered.

Offerings for the Tabernacle [7–8]

[7] Various sacrifices and offerings were brought by the heads of the twelve tribes for the dedication of the Tabernacle.

[8] The Levites were separated to the service of the Tabernacle.

Provisions for Pilgrimage [9–10]

[9] The celebration of the Passover was established in the second year. The people were instructed to move when the pillars of cloud and fire moved and to remain when the pillars of cloud and fire stood still.

[10] God taught His people how to call to assembly, and how to divide the tribes according to their duties in moving the tabernacle.

Chapters Eleven through Fourteen

The people expressed their discontent with God’s provision and disbelief in God’s promise.

Discontent with God’s Provision [11–12]

[11] The people complained because they were discontent with the food (manna) God had provided, comparing it with what they remembered eating in Egypt. Seventy elders were ordained to help bear the burden of the people along with Moses. Quail were provided for food and while they are yet eating, the people were smitten with a plague.

[12] Aaron and Miriam made racist complaints against Moses for marrying an Ethiopian. The anger

of the Lord burned against them and Miriam was struck with leprosy. Aaron entreated Moses who entreated the Lord. The Lord spoke in vindication of Moses.

Disbelief in God's Promise [13–14]

[13] Twelve spies were sent (one from each tribe) to search the land of Canaan. Despite the fact that they returned with fruit from the land demonstrating that the land was rich, ten of the twelve spies delivered an “evil report” declaring that because there were giants in the land (the children of Anak), that they would be unable to inherit the land.

[14] The people complained to Moses and Aaron that it would be better to go back to Egypt (2), and yet Joshua and Caleb continued to attempt to encourage the people, declaring that if God was pleased with them, they would readily take the land (6–9). Because of their unbelief the Lord determined to destroy the people and start over and build a new nation (12). Yet Moses entreated the Lord not to do so because of how it would affect His reputation among the nations (13–16). At this critical point the Lord determined that none of the older generation who witnessed the plagues in Egypt, but were now wracked with unbelief would enter into the Promised Land, but the only the younger faithful generation would enter the land after forty years of wandering in the wilderness (22–34).

Chapters Fifteen through Thirty-Six

The Consequences of Unbelief

One of the clearest lessons of the book of Numbers is that unbelief has consequences. Due to their unbelief, the children of Israel were forced to wander in the wilderness for forty years until the older unbelieving generation died off and the younger believing generation could be prepared to enter the land. The remainder of the book can essentially be divided into two sections

corresponding to these two ideas—the passing of the old generation [15–26], and the preparation of the new generation [27–36].

The Passing of the Old Generation [15–26]

[15] The people received instructions regarding appropriate offerings when they would enter the land, to remember the Lord’s commandments, and be holy.

[16] Korah and some followers led an abortive rebellion against Moses’ leadership, but the Lord judged between them and the ground opened up and swallowed Korah and his followers.

[17] Following this, the Lord vindicated Moses by causing Aaron’s rod to sprout, put forth buds, blossom and produce almonds.

[18] Following this came a series of ordinances for Aaron (tithes), [19] and the people (the red heifer for ritual cleansing).

[20] Once again the people complained, and a frustrated Moses disobeyed the Lord, striking the rock twice to produce water instead of speaking to it as instructed. Moses paid dearly for this mistake—the Lord declaring that he would now not lead the people into the Promised Land. This incident combined with Exodus 17 yield another profound biblical type where the first incident represents Jesus (the rock) being crucified (struck) and sending the Holy Spirit (pouring forth water)—while second incident, in a unique twist, represents “what not to do,” that is, strike the rock (Jesus) again after it has already been struck, but rather speak to it (Him), so that it (He) may pour out water (send the Holy Spirit).

In addition, messengers were sent into Edom to request passage through the land, which was refused—and Aaron died.

[21] More complaining brought further consequences from the Lord, and yet again, the

Lord made a way for salvation—the bronze serpent (1–8). The Israelites also won two significant victories over Sihon, king of the Amorites, and Og king of Bashan, both incidentally were giants (21–35).

[22] Balak, king of Moab hired Balaam to curse Israel, but Balaam could not curse Israel, or report to Balak (1–20). God spoke to Balaam through his donkey, and Balaam spoke back (21–30).

[23] Despite building altars and offering sacrifices, Balaam still could not curse Israel, but instead said what the Lord told him to say and *blessed* Israel.

[24] Finally, the Spirit of the Lord comes upon Balaam, and despite Balak’s disapproval, he blesses Israel again (a total of three times).

[25–26] More disobedience on the part of Israel caused the deaths of many people. Finally, as the old generation passed away, there was another census of the people.

The Preparation of the New Generation [Chapters 27–36]

[27] With the passing of the old generation, God began to prepare the new generation to possess the land. This began with establishing inheritance rights among the people, especially for a man’s daughters to be able to inherit if there was no male heir.

[28–30] This was followed by laying down statutes reconfirming the offering of certain sacrifices, the feasts of the Lord (once the people were established in the land), and validation (or more accurately invalidation) of vows.

[31] This was followed by revenge against the Midianites.

[32] The tribes of Reuben, Gad and Manasseh requested land east of the Jordan River. The request was granted provided that these tribes would first go west and help the other tribes fight to establish

themselves west of the Jordan in the Promised Land.

[33] Moses recounted the journey from Egypt to the Promised Land by stages.

[34] The allotment and boundaries of tribal lands were established.

[35] The cities of refuge were provided for the Levites, and those accused of capital crimes.

[36] And finally, certain inheritance rights are clarified, specifically those for the daughter's of Zelophehad.

LESSON TWELVE

Introduction to Deuteronomy

The Book of Remembrance

The Basics

Chapters and Verses:

Deuteronomy has 34 chapters, and 959 verses.

Title:

Deuteronomy is the English translation of the Greek title *Deuteronomion*, which literally means, “second law.” This is a poor translation of Deuteronomy 17:18, which should be translated “copy” or “repetition” of the law. The Hebrew title *Devarim* means, “(these are the) words” (see Hebrews 1:1). It is the fifth book of the Bible and the fifth and final book of the Hebrew Torah.

Author:

The book of Deuteronomy was written by Moses and is one of the five books of the Torah (see description in Genesis).

Date:

The Deuteronomy record covers approximately two months (see 1:3; 34:5; 8; Joshua 4:19), yet it also contains a review of the entire wanderings. It was written in approximately 1400 BCE.¹⁹

Key Words:

Key words and phrases found in the book of Deuteronomy include:

- “Do,” “keep,” and “observe” (two Hebrew words)—164 times.
- “Hear,” (heard and hearken)—69 times.
- “Heart(s)”—49 times.
- “Love,” (loved and loveth)—22 times.
- “Remember” (remembrance)—16 times.

¹⁹ Conner, *Old Testament Survey*, Deuteronomy.

Key Verses:

Key verse and passages include: 6:4–5; 10:12–13; 27–30

Purposes:

The purposes of the book of Deuteronomy are to: 1) Prepare Israel for entering, conquering, and possessing the Promised Land. 2) Remind Israel of the Abrahamic Covenant—that it had in no way been abrogated and that God was, is, and will continue to be faithful to it. 3) Remind Israel of their need to be faithful to the covenant. 4) Introduce the Land Covenant.²⁰

Message:

The message of the book of Deuteronomy is: 1) Love for God is the proper motivation for obeying His laws. 2) God requires His children to both hear and obey His commandments. 3) Those who obey are blessed, but those who disobey are cursed.

Outline:

The book of Deuteronomy can be outlined as:

- I. Rejection of the Abrahamic Covenant—(Chapters 1–4) Historical
- II. Review of the Mosaic Covenant—(Chapters 4-26) Legal
 - A. Moral Law (Chapters 4-11)
 - B. Ceremonial Law (Chapters 12-16)
 - C. Civil Law (Chapters 17-26)
- III. Requirements of the Covenant with the Land—(Chapters 27-34) Prophetic

Themes and Summary:

Deuteronomy is a review of the past with an eye to the future. It involves Israel's relationship to the Abrahamic, Mosaic and Land Covenants. The older generation that had come out of Egypt had rejected the land promised in the Abrahamic Covenant, and had died in the wilderness. Now the new generation coming out of the wilderness into the land was reminded of God's faithfulness to His covenants, and given the conditions by which they could enter,

²⁰ Also known as the Palestinian Covenant

conquer and possess the land in the Mosaic and Land Covenants.

The book of Deuteronomy is essentially a series of farewell speeches given by Moses to prepare the new generation to enter, conquer and possess the Promised Land. Moses reviewed Israel's wanderings [1–4], "repeated" the Law (hence the title "Deuteronomy") [5–26], and then gave instructions for the future [27–34].

Christ Seen:

Christ is seen in the book of Deuteronomy in/as: The True Prophet (Deuteronomy 18:15–19; Acts 3:22), and our Rock (Deut. 32:4, 18, 31; 1 Cor. 10:4).

LESSON THIRTEEN

Deuteronomy Chapters One through Thirty-Four

Chapters One through Four

The Wanderings Reviewed

[1] Moses first reviewed what had happened to the children of Israel in the wilderness—specifically what happened at Kadesh-Barnea—sending the spies into the land, receiving the bad report, and then being fearful and not entering into the land.

[2–3] This was followed by a review of their wanderings as a consequence of their unbelief, until all of the old generation had perished.

[4] Then Moses issued warnings and instructions about entering into the land.

Chapters Five through Twenty-Six

Restatement of the Laws Received at Sinai [5–11]

[5] After reviewing the past, Moses turned to the present, reviewing and reinterpreting the Laws received at Sinai. This included repeating the Ten Commandments, yet reinterpreting them for the new generation and the new conditions they would encounter in the land.

[6–8] Moses then went on to explain how keeping these commandments would benefit them in the land—that God would bless, prosper and protect His people. This section contains one of the most profound declarations found in the Bible. Called the *Shema* (or *Sh'ma*), it is retained to this day by Jews as one of their most profound prayers. It was quoted by Jesus—who called it the first and great commandment.

(4) Hear, O Israel: The LORD our God, the LORD is one. (5) Love the LORD your God with all your

heart and with all your soul and with all your strength. [Deuteronomy 6:4–5 NIV]

(37) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the first and great commandment. [Matthew 22:37–38 KJV]

(29) And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (30) And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. [Mark 12:29–30 KJV]

The complete *Shema* actually involves three passages from the Old Testament—Deuteronomy 6:4–9, Deuteronomy 11:13–21, and Numbers 15:37–41.

Although it is a commandment given to Israel, it serves as an excellent outline for the Christian believer.²¹ And although a thorough analysis of these sections of Scripture would fill volumes. I will share a few relevant points here.

- Hear.
- Love and serve God with your whole being—spirit, soul and body.
- These words shall be in your heart.
- Diligently teach your children.
- Lay these words up in your soul.
- When you sit in your house, walk in the way, lie down and rise up.
- Bind these words to your hands, between your eyes, and write them on your doorposts; and put fringe upon your garments.

[9–11] Moses then went on to appeal to the people, reminding them that despite their stubbornness, unbelief and disobedience in the wilderness, that God had still graciously redeemed them, kept His covenant with them, and would bring them into the land as He has promised.

²¹ Romans 15:4

Restatement of Special Laws [12–26]

[12–16] Moses then reviewed and expanded a variety of moral, civil and ceremonial laws the people would be required to observe. These included ordinances related to tithes, sacrifices, and the Hebrew feasts.

[16–20] This was followed by ordinances related to judges, strangers in the land, landowners, and soldiers.

[21] Finally, Moses reviewed ordinances relating to social duties to one's own family, [22] friends, [23–25] and the commonwealth of Israel, as well as strangers.

Chapters Twenty-Seven through Thirty-Four

The Revelation of Israel's Future

Having reviewed the past, and Israel's present duty to the Law of God, Moses turned his eyes to Israel's future. Chapters 27 through 30 record a covenant God made with the nation of Israel with Moses acting as the nation's representative. It is a different covenant than the covenant made with the nation of Israel through Moses at Mt. Sinai (29:1).

This covenant has been labeled by scholars as the "Palestinian" Covenant. This is an unfortunate title, due to the fact that the word "Palestine" is not biblical in origin, and may even glorify God's enemies.²² I will refer to this covenant simply as the Covenant with the Land, or Land Covenant.

The Near Future [27–28a]

As part of this covenant, Moses foresaw two things in store for God's people.

²² The word "Palestine" is the English translation of the Latin word *Palestina*, which is the name the Romans used to refer to Israel's enemy, the Philistines. Under Roman occupation, the land of Judea was renamed Palestine as a deliberate insult to the Judeans and to separate the land from its Hebrew culture.

1) [27] The “cursings” (consequences) the people would suffer if they disobeyed God.

2) [28a; (30:1)] The blessings the people will receive, not *if*, but *when*, they obey Him.

[27a–28b] These promises were declared antiphonally (back and forth—call and response) between various tribes of Israel stationed on Mt. Ebal and Mt. Gerizim, just prior to entering the land.

The Distant Future [Chapters 28b–30]

The remainder of the covenant, which is an amplification of the “land clause” of the Abrahamic Covenant (see below), is prophetic, declaring in advance:

- Israel’s disobedience to her covenant obligations
- Israel’s dispersion and exile from the land into the whole world
- Israel’s general and specific spiritual blindness during what would become known as the Church Age
- Israel’s need for national repentance due to national sin
- God’s absolute promise of Israel’s return to the land

Although the re-gathering of Jews to their native land has been a continuing process for more than a century, the declaration of the establishment of the State of Israel on May 14, 1948 is the most visible milestone in the fulfillment of this prophecy.

Moses’ Farewell [Chapters 31–34]

[31] Because of his sin at the waters of Meribah-Kadesh in the wilderness of Zin (Num. 20), Moses was not allowed to enter the land. The Lord informed him that he would soon “sleep with his fathers” and transferred leadership of the people to Joshua.

[32] Moses composed a song extolling the Lord's dealings with Israel.

[33] He gave his final address to the people on the east side of the Jordan River, after having been instructed by the Lord to go up Mt. Nebo where he would be able to see the Promised and but not enter it (32:51–52). This is a prophetic type, referenced by Jesus when He taught Nicodemus in John 3:1–7 that one must be born again to see and to enter the kingdom of God.

[34] Moses died on Mt. Nebo, but was buried by God in an unknown location. “Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face.”

LESSON FOURTEEN

The Divine Covenants

Our Covenant Keeping God

God's divine covenants are an extremely important subject. Fully teaching them however, is far beyond the scope of this work. Due to their importance however, and the fact that the majority of them are at least mentioned during the course of this study, they will be briefly reviewed here. The Nine Divine Covenants are:

1. Everlasting Covenant
2. Edenic Covenant
3. Adamic Covenant
4. Noahic Covenant
5. Abrahamic Covenant
6. Mosaic Covenant
7. Covenant with the Land
8. Davidic Covenant
9. New Covenant

Before the Beginning

The Everlasting Covenant

The Everlasting Covenant is a covenant that was cut between the members of the Godhead in eternity past. It is God's master plan. The essence of the Everlasting Covenant is God's declared objective of manifesting His glory by dwelling with His creation (especially mankind) forever. The Everlasting Covenant is recorded in Heb. 13:20–21, Eph. 1:4, 2:10, 3:11; John 17:5; Acts 20:28; 1 Cor. 2:7; Matt. 25:34; 1 Pet. 1:19–20; Rev. 13:8, 17:8; Titus 1:2; 2 Tim. 1:9; and Phil. 3:21. The Everlasting Covenant is not mentioned during this study and is of little direct association.

Covenants with the Human Race

The Edenic Covenant

The Edenic Covenant was made between God and mankind before the Fall of Man, with Adam acting the representative for the human race. The two primary components of the Edenic Covenant are that mankind would bear the image of God and exercise His authority on Earth. The Edenic Covenant is recorded in Gen. 1:26–30, 2:8–17, 3:22–24; Lev. 17:11–14; Rom. 5:14; Eph. 5:23–32; and Rev. 2:7, 22:2, 14. The Edenic Covenant was mentioned during the survey of Genesis.

The Adamic Covenant

The Adamic Covenant was made between God and mankind after the Fall of Man, with Adam acting as the representative for the human race. The Adamic Covenant is recorded in Gen. 1:26–30, 2:8–17, 3:22–24; Lev. 17:11–14; Rom. 5:14; Eph. 5:23–32; and Rev. 2:7, 22:2, 14. The Adamic Covenant was mentioned during the survey of Genesis.

The Noahic Covenant

The Noahic Covenant was made between God and mankind after the Flood, with Noah acting as the representative for the human race. The Noahic Covenant is recorded in Gen. (1:26–30); 8–9; Heb. 11:6–7; and Rev. 4:3, 10:1–2. The Noahic Covenant was mentioned during the survey of Genesis.

Covenants with Israel: The Four Unconditional Covenants

The Abrahamic Covenant

The Abrahamic Covenant is the foundation upon which all subsequent divine covenants between God and Israel rest. The Abrahamic Covenant was made between God and Abraham, with Abraham acting as the representative for the nation of Israel while it was yet within his loins. It is recorded in Gen. 12:1–3,7; 13:14–17; 15:1–21; 17:1–21; 22:15–18; and is

confirmed to Isaac (Gen. 26:3); to Jacob (Gen. 28:4, 13; 35:12; 48:4); and to Jacob's descendants (Gen. 35:12; 48:4). Although it has many features, they can be summarized as fitting into three essential categories—the land, the seed (people), and the blessing. Simplified, God would, through Abraham, produce a seed (a people), put them in a land of His choosing, and then bless them in that land. The Abrahamic Covenant was mentioned during the survey of Genesis.

Each of the three remaining unconditional covenants then amplifies one of these three categories. The Land Covenant amplifies the land clause of the Abrahamic Covenant; the Davidic Covenant amplifies the seed clause of the Abrahamic Covenant; and the New Covenant amplifies the blessing clause of the Abrahamic Covenant.

The Covenant with the Land (*also known as The Palestinian Covenant*)

The Covenant with the Land was made with Moses acting as the representative for the nation of Israel. It was made in Moab (Deut. 29:1–4) just prior to the new generation crossing the Jordan and entering the land under the leadership of Joshua. It amplifies the land clause of the Abrahamic Covenant. The Covenant with the Land is recorded in Deut. 27–30.²³ The Covenant with the Land is mentioned during the survey of Deuteronomy.

The Davidic Covenant

The Davidic Covenant was made with David acting as the representative for the nation of Israel. It amplifies the seed clause of the Abrahamic Covenant. It is recorded in 2 Sam. 6:17–18; 7:1–29; Ps. 89, Matt. 1:1, Gen. 49:8–12; Ps. 132:11–12; 2 Kings 8:20–25; Jer. 33:20–21; Isa. 9:6–9; and Luke 1:30–33. The Davidic Covenant is mentioned during the survey of 2 Samuel.

²³ Also see James 5:7; Joel 2:23–32.

The New Covenant

The New Covenant was made with Jesus acting as the representative for the nation of Israel (as well as being the sacrificial Lamb). It amplifies the blessing clause of the Abrahamic Covenant. It is important to note that the New Covenant was not made with the Church per se, but rather with the nation of Israel (the Church would not come into existence until the Day of Pentecost, approximately 53 days later). Individual members of the body of Christ however, become beneficiaries of the New Covenant immediately upon salvation, and therefore the body of Christ is a partaker of the New Covenant. The ultimate fulfillment of the New Covenant will take place during the Millennial reign of Jesus Christ, when Israel receives national regeneration. The New Covenant is recorded in Matt. 26:26–29; Heb. 8–9; 13:20; Jer. 31:31–34; Isa. 42:6, 49:8; John 3:33–34, 19:43; Eph. 1:13–14, 4:30; 2 Cor. 1:21–22; 1 John 1:7; 1 Pet. 1:19–20; and Rev. 7:1–4, 12:11, 14:1–2.

These four covenants (Abrahamic, Land, Davidic, and New Covenants) are eternal, immutable and unconditional—because “When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself” (Heb. 6:13), and will be fulfilled regardless of Israel’s obedience.

Covenants with Israel: The Conditional Covenant

The Mosaic Covenant

The Mosaic Covenant stands alone as a temporal, limited, conditional covenant designed to demonstrate to Israel (and all of mankind) his inability to stand approved before God by works. The Mosaic Covenant was fulfilled by the work of the Cross.

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