

East Africa Bible College

Introduction to the Pentateuch

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EABC Mission Statement:

To provide Biblical and theological training for the equipping of men and women for the work of Christian ministry.

EABC Vision Statement:

To be a Christ-centered Bible college training men and women to carry the Gospel of Jesus Christ to the nations of Africa.

EABC Motto:

Training to Reach the Unreached

Course Description:

This course presents the students with a survey of the background, context, major themes, and the unique characteristics of each of the books of the Pentateuch.

Course Goals:

- ✓ Understand the layout and sections of the Pentateuch.
- ✓ Discover the foundation themes and event of the Pentateuch which carry throughout the rest of the Bible.
- ✓ Investigate the geographical and cultural context of the events in the Pentateuch.
- ✓ Read the Pentateuch entirely during the duration of the course.

Resources Used in the Workbook:

1. Walton, John H. *NIV Application Commentary: Genesis*. Zondervan, 2001.
2. Fee, Gordon D., and Douglas K. Stuart. *How to Read the Bible Book by Book: A Guided Tour*. Zondervan, 2014.
3. Walton, John H., et al. *The IVP Bible Background Commentary Old Testament*. InterVarsity Press, 2012.
4. *NIV, Cultural Backgrounds Study Bible: Bringing to Life the Ancient World of Scripture*. ZONDERVAN, 2017.
5. Rasmussen, Carl G. *Zondervan Atlas of the Bible*. Revised Edition, Zondervan, 2010.
6. Barry, John D., et al., editors. *The Lexham Bible Dictionary*, Lexham Press, 2016.
7. Pilch, John J. *A Cultural Handbook to the Bible*. Grand Rapids, MI; Cambridge, U.K., 2012.
8. Jackson, Jeffrey Glen. *Synopsis of the Old Testament*. Logos Bible Software, 2009.

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Introduction to the Pentateuch

Intro Video: <https://bibleproject.com/explore/video/old-testament-tanak/> - first 7 minutes

I. What is the Pentateuch?

a. Name meaning

- i. Comes from two Greek words: *pente* meaning “five” and *teuchos* meaning “volume.”
 1. Originally the Pentateuch would have been one long continuous work.
 2. The 5 Books of the Pentateuch are:
 - a. Genesis
 - b. Exodus
 - c. Leviticus
 - d. Numbers
 - e. Deuteronomy
 3. The Pentateuch is placed at the beginning of the Bible because...
 - a. It is first chronologically.
 - b. It is the introduction and foundation for understanding the rest of Scripture.
- ii. Other Names for the Pentateuch
 1. The Hebrew Scriptures – Tanak
 - a. Torah – another name for Pentateuch
 - b. Nebiim – also called the Prophets
 - c. Kethubim – also called Writing
 2. The Law
 3. The Five Books of Moses

b. Purpose

- i. To reveal to us:
 1. The origins and beginnings of the world.
 2. The early developments of God’s divine plan of grace through Jesus viewed through the lens of His covenant with the children of Israel.
 3. The history, geography, and chronological events of the ancient world.
- ii. It introduces the rest of Scripture:
 1. Creation and the law are an introduction to the rest of the Old Testament.
 2. The rest of the Old Testament is an introduction to the Gospels.
 3. The Gospels is an introduction to the events following the resurrection of Jesus.
- iii. “What the four Gospels are in the New [Testament], the five books of Moses are in the Old Testament.”

II. Dating

a. Date of Writing

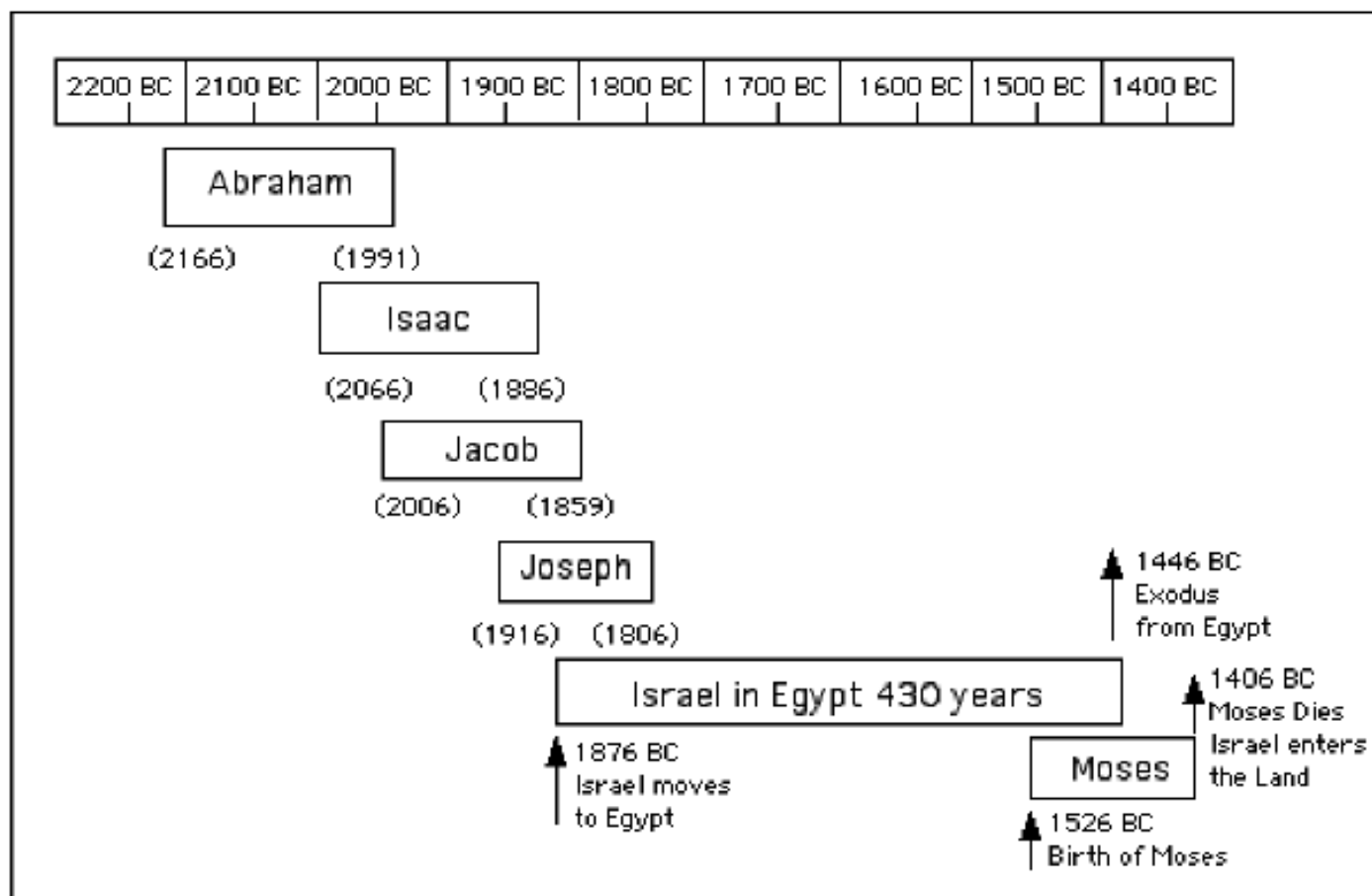
- i. If Moses is the author some of the Pentateuch, then some of the writing dates to around 1500 BC.
 1. The Song of Deborah (Judges 5) and the Song of Miriam (Exodus 15:1-8) have been suggested as the oldest material in the OT to be written.
- ii. We have no original documents that have been preserved.
 1. The oldest Old Testament text that has been preserved is from Numbers (6:24-26) from 700-600 BC.

b. Periods of History in the Pentateuch

- i. Primeval
 1. 2100 BC
 2. Gen. 1-11

3. Young (early stage) – Creation, Fall, Flood, Tower of Babel
- ii. Patriarchal
 1. 2100-1800 BC
 2. Genesis 12-50
 3. Founding fathers – Abraham, Isaac, Jacob
- iii. Mosaic
 1. 1525-1400 BC
 2. Exodus, Leviticus, Numbers, Deuteronomy
 3. Moses' Leadership
- c. **Foundational events of Pentateuchal History**
 - i. The Exodus (Ex. 12:37-ch. 14)
 - ii. The Sinai Revelation (Ex. 20-Num. 10:10)
 - iii. The Sinai Covenant (Ex. 24:3-8)

Chart 2 Broad Chronology of Patriarchs and Sojourn in Egypt



III. Canonization

- a. By the 5th Century (the 400s BC) the Pentateuch had been accepted as authoritative.

IV. Genre

- a. The Pentateuch is a narrative.
 - i. Even though sections such as Leviticus and Deuteronomy do not appear to be a flowing narrative, they are part of the larger narrative of the Pentateuch.
 1. Leviticus which covers the giving of the law takes place in the narrative of Moses on Mount Sinai (Exodus 19-31)
 2. Deuteronomy covers the death of Moses and Moses reviewing their history and the law. Yet it is situated in between the narrative ending in Numbers before the people of Israel cross the Jordan River into the promised land and

the narrative beginning in Joshua after the death of Moses and as the people prepare to cross the Jordan River into the promised land.

- b. The Pentateuch also contains other genres such as cosmogony, poetry, covenants, law, and prophecy. We will talk about sub-genres of the Pentateuch as we look closer at each section.

V. Authorship

a. Mosaic Authorship

- i. There is a unity and flow from one book to the next pointing to one author for all 5 books.
- ii. Jewish and Christian tradition points to a Mosaic origin for the Pentateuch.
 1. Growing up in the household of Pharaoh and being a central character in most of the events, Moses was well educated and qualified for this task.
 2. Moses himself speaks of keeping a written record of important events related to the people of Israel. – Exodus 17:14; 24:4–7; 34:27; and Numbers 33:2.
 3. Other books in the Old Testament refer to Moses as the author. – Joshua 8:34-35; 23:6; 2 Kings 2:3.
 4. The prophets refer to the writings of the Pentateuch as factual.

a. Assignment: Write the connection between the words of the prophets and the words of the Pentateuch.

Pentateuch	Prophet	Connection
Genesis 19:1	Isaiah 1:9	
Exodus 15:2	Isaiah 12:2	
Genesis 12:2	Isaiah 51:2	
Genesis 8:21-22	Isaiah 54:9	
Numbers 25:3	Hosea 9:10	
Genesis 32:24-25	Hosea 12:4	
Genesis 28:5; 29:20	Hosea 12:12	
Numbers 15:4-7; 28:7-14	Joel 1:9	
Numbers 21:21	Amos 2:9	
Genesis 19:24	Amos 4:11	
Leviticus 9:2	Micah 6:6	
Leviticus 26:16	Micah 6:15	

5. Jesus and the Apostles make reference to the Books of Moses. - Matthew 19:7; Luke 16:29; 24:27; John 1:17; 7:19; Acts 3:22; 28:23; Romans 10:5.

iii. The three major views about what it means to say Moses wrote the Pentateuch.

1. Some say that Moses wrote or at least dictated every word.
 - a. "He was the most humble man" – Numbers 12:3
 - b. Did he write a detailed account of his death and legacy? – Deuteronomy 34
2. Some say Moses did not use any sources other than supernatural divine revelation.
 - a. He quotes from another ancient text. – Numbers 21:14-15
 - b. Moses must have used divine revelation though because he was not alive during the events of Genesis. Those accounts were passed down through oral tradition and through divine revelation.
3. Pentateuch is essentially Mosaic, with probably some post-Mosaic editorial additions.
 - a. Deuteronomy 34:5-12, Numbers 12:3, Joshua 24:25-26a

VI. Writings

- a. Parchment (animal skins) could be sewn together to create a scroll.

- b. Papyrus was used but did not last.
- c. Inscriptions were also made in stone, wax, wood, clay pieces, metal, or any available material.

VII. Language

- a. Originally Hebrew

VIII. Intended Recipients and Location

- a. The covenant children of Israel located at Mount Sinai– Exodus 34:27-28, 32
- b. The further generations of the covenant children of Israel – Deuteronomy 39:14-15

Chart 3 Relationship of Geography and Time Events in Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
		1st day 1st month 2nd year	1st day 2nd month 2nd year	1st day 11th month 40th year
In Egypt	Encamped at Mount Sinai		In the wilderness	On the plains of Moab

▲
Travel through wilderness

IX. 6 Major themes of Pentateuch

- a. Divine Promise - God promises to Abraham, Isaac, and Jacob that their descendants will be a blessing to the nations. - Genesis 12:3, 15:4-5; 18:18, 22:18, 26:4, 28:14.
- b. Divine Election - God chose the Israelites to be His means to bless the nations, they were His chosen people.
- c. Divine Deliverance – The Exodus – Exodus 1-14
- d. Divine Covenant - God establishes a covenant relationship with the Jews. – Exodus 24 and 43:10-38
- e. Divine Law - 613 laws given from God.
- f. Divine Gift (land) - God promised the Jews Canaan as a permanent home. – Genesis 12:6-9; 15:7-21; Exodus 3:8, 17; 33:3; Leviticus 20:24.

Pentateuch Overview Handouts

GENESIS



NAME MEANING

Creation

Beginning

Origin



KEY EVENTS

- Creation of everything
- Flood
- Tower of Babel
- Abrahamic Covenant



CHAPTERS

50 Chapters

Traditional division into two parts:

Primeval History: Ch. 1-11

Patriarchal History: Ch. 12-50



PRIMARY THEMES

- Origin of everything
- Beginning of history
- Creation and Recreation
- Order and Chaos
- The nature and consequences of human disobedience
- The beginning of the divine covenants



GEOGRAPHICAL SETTING

Garden of Eden

Region of Mesopotamia

Ends in Egypt



GENRE

Cosmogony

Genealogies

Narrative



THINGS TO NOTE

- The story is all about God
- Everything depends on commitment to the covenants
- Introduction to the "Holy War" between God and other religions or groups of people
- God will not always use the most expected person to carry on His plan
- Origins of Israel's neighboring nations



KEY PEOPLE

Adam and Eve

Cain, Abel, and Seth

Noah

Abraham, Isaac, Jacob, Joseph

EXODUS



NAME MEANING

Departure

Exit

From the Greek "ex" (out) and
"hodus" (way)



KEY EVENTS

- Life and leadership of Moses
- Exodus from Egypt
- Deliverance toward the promised land



CHAPTERS

40 Chapters

Can be divided into 3 sections:

Slavery and Liberation: Ch. 1-18

The Law Giving: Ch. 19-24

The Tabernacle: Ch. 25-40



PRIMARY THEMES

- The Exodus
- Sinai Revelation
- Sinai Covenant
- Israel as God's chosen people
- Tabernacle as the place of God's presence
- God's judgement and mercy toward His people when they rebel



GEOGRAPHICAL SETTING

Egypt

Mount Sinai



GENRE

Narrative

Law



KEY PEOPLE

Moses

Aaron

Pharoah



THINGS TO NOTE

- Exodus narrates the crucial matters which define Israel as a people specifically in their relationship to God
- God's miraculous deliverance of his people from slavery
- The return of the presence of God as distinguishing his people from all other people on earth
- The gift of law as a means of establishing covenant with them

LEVITICUS



NAME MEANING

Dealing with the role of the Levites,
those chosen for priesthood



KEY PEOPLE

Moses
Aaron



CHAPTERS

27 Chapters

Divided Into Four Sections:

Laws on sacrifice Leviticus 1-7

Institution of the Priesthood Leviticus 8-10

Uncleanness and its treatment Leviticus 11-16

Prescription for practical holiness Lev. 17-27



PRIMARY THEMES

- Israelite Worship
- Giving of Law
- Institution of the priesthood under Aaron
- Atonement of sins



GEOGRAPHICAL SETTING

Mount Sinai



THINGS TO NOTE

- The laws that are given are a part of God's covenant relationship with Israel
- Leviticus is still a part of the larger narrative of God's story



GENRE

Narrative
Law

NUMBERS



NAME MEANING

Account of the numbering of the people of Israel



KEY EVENTS

- Israel's journey from Mt. Sinai to Moab
- Spies enter into the promised land and give a negative report



CHAPTERS

36 Chapters

Traditional division into two parts based on the generations of Israel:

First Generation: Numbers 1-25

Second Generation: Numbers 26-36



PRIMARY THEMES

- God's leadership of His people and affirmation of Moses' leadership
- Israel's repeated failure to keep covenants with God
- Preparation for entering the promised land



GEOGRAPHICAL SETTING

Mount Sinai

Plains of Moab



GENRE

Narrative



THINGS TO NOTE

- The promise of the land is the driving force of the whole narrative
- Remember the holy war going on



KEY PEOPLE

Moses

Aaron

Joshua

DEUTERONOMY



NAME MEANING

Second Law



KEY EVENTS

- Moses' farewell address



CHAPTERS

34 Chapters

Traditional division into three parts based on speeches of Moses:

1st Speech: Ch. 1-4

2nd Speech: Ch. 5-28

3rd Speech: Ch. 29-34



PRIMARY THEMES

- The oneness and uniqueness of God
- God's covenant love for His people, Israel
- God's reign over all people
- Rehearsing the covenant promise to the new generation



GEOGRAPHICAL SETTING

Plains of Moab



GENRE

Law

Treaty



THINGS TO NOTE

- Reemphasis on the Oneness of God and Israel's devotion to the one true God
- Israel must be reminded that they are about to enter into the land and they must rid the land of all that is impure (Canaanites) if the Lord is to remain with them



KEY PEOPLE

Moses

Joshua

Primeval History – (Genesis 1-11)

I. Video: <https://bibleproject.com/explore/video/genesis-1-11/>

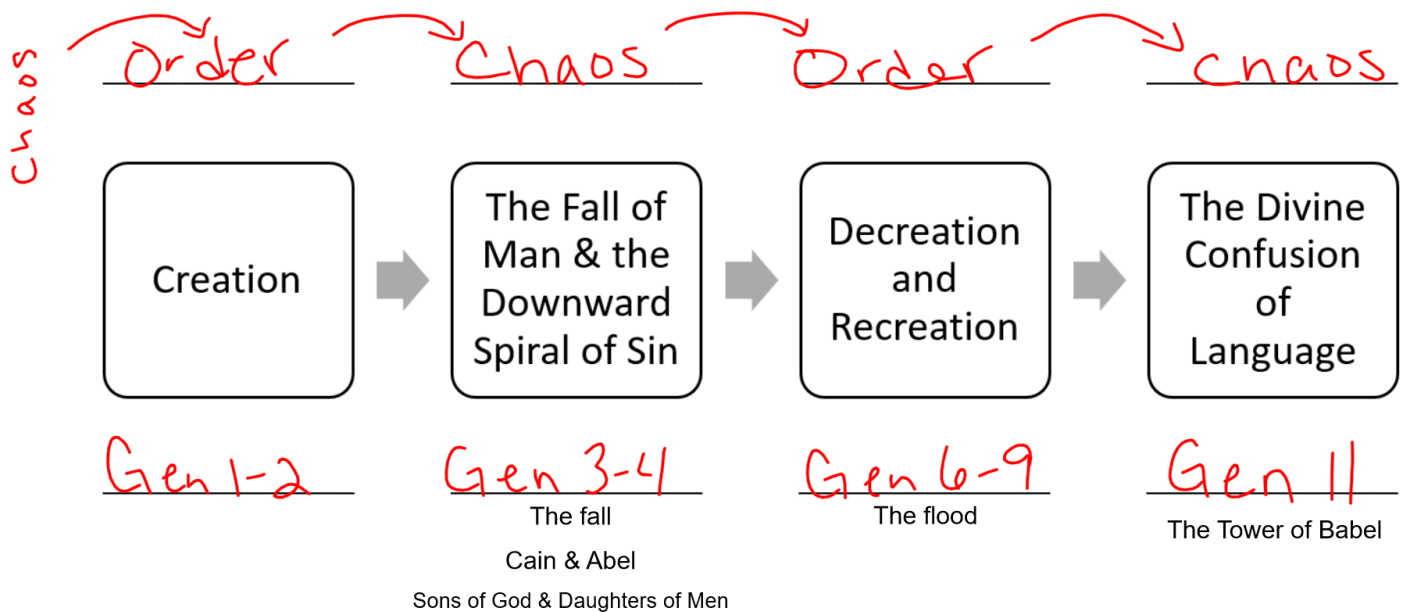
II. Primeval History

a. Comes from two Latin words- *primus* which means "first" and *aevum* which means "age." Primeval history is the history of the earliest age of the world and humanity.

b. 4 Key Events of Primeval History - Foldable

- i. Creation – Genesis 1-2
- ii. Fall – Genesis 3
- iii. Deluge (Flood/Recreation) – Genesis 6-9
- iv. Divine Confusion of Language (Tower of Babel) – Genesis 11

c. Overview of Genesis 1-11: A Cycle of Chaos and Order



d. Genealogies in Genesis 1-11

i. From Adam to Noah – Genesis 5

1. Enoch son of Jared – walked faithfully with God; then he was no more because God took him away. – Genesis 5:21-24
2. Noah son of Lamech – “He will comfort us in the labor and painful toil of our hands cause by the ground the Lord has cursed.” – Genesis 5:29

ii. From the Sons of Noah to Abraham – Genesis 10 and Genesis 11:10-32

1. The sons of Japheth – the coastland peoples of the Gentiles – Genesis 10:5
2. The sons of Ham
 - a. Nimrod son of Cush “...began to be a mighty one on the earth. He was a mighty hunter before the Lord; therefore it is said, ‘Like Nimrod the mighty hunter before the Lord.’” His kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From there he built in Assyria Nineveh, Rehoboth, Ir, Calah, and Resen. – Genesis 10:8-12
 - b. Casluhim son of Mizraim – from whom came the Philistines and Caphtorim) – Genesis 10:13-14
 - c. Canaan son of Ham – has descendants called Jebusite, Amorite, Girgashite, Givite (all of the ‘ites’ that dwelled in the land of Canaan that God warned the people of Israel against). – Genesis 10:15-18

3. The sons of Shem
 - a. Peleg son of Eber – for in his days the earth was divided.

iii. The Genealogy of Cain – Genesis 4:16-22

1. Lamech – took for himself two wives and shares a ‘poem’ – Genesis 4:19, 23-24
2. Cains descendants were tenders livestock, harpists, flautists, craftsmen of bronze and iron.

iv. Why does this matter?

1. Promise for the Messiah
 - a. The Second Adam
 - b. From the Lineage of Abraham
 - c. Lion of the Tribe of Judah
 - d. From the Lineage of David
2. For Primeval History to connect to Jesus we need to connect Adam to Noah to Abraham.
 - a. Summary of the Genealogies from Adam-Jesus (see the detailed genealogy in Matthew 1 and Luke 3:23)
 - i. Adam and Eve
 - ii. Cain, Abel, and **Seth**
 - iii. **Noah**
 - iv. **Shem**, Ham, Japeth
 - v. **Abraham**
 - vi. **Isaac**
 - vii. **Jacob**
 - viii. **Judah**
 - ix. **David**
 - x. **Joseph and Mary the parents of Jesus**
 - xi. **Jesus**

III. Creation Story – Genesis 1-2

- a. What is the purpose?
 - i. Is God trying to tell us the history of the events? Or are we told this in order to recognize God as creator of all?
- b. Keep in Mind
 - i. What is written in the Bible is true based on what it was intended to say not on what you think it says.
 - ii. The Bible was written for you but not to you.
 - iii. It is a theological history, not necessarily a historical account in the way we think of a history book.
 - iv. Genesis 1-2 is the true cosmogony (origin story) for Jews and Christians, but it was competing with many other origin stories being told at the time.
- c. Genre – cosmology
- d. **Creation Account – Genesis 1:1 – 2:3**
 - i. Throughout the creation narrative God...
 1. Speaks – “Let there be...”
 2. Names – “And God called...”
 3. Evaluates – “And God said, it was good.”
 4. Creation Obediently Responds to God
 - ii. “The evening came, and the morning passed...” - Genesis 1:5, 8, 13, 19, 23, 31
 1. This is different than how we think of a day.

2. The 7th day is not accounted for in this way... - Genesis 2:2-3

iii. The Days of Creation Summary

1. Days 1-3 – God made the spaces
2. Days 4-6 – God filled the spaces
3. Day 7 – God rested

iv. The Individual Days of Creation

1. Day 1: Light and Darkness
2. Day 2: Sky and Water
3. Day 3: Seas and Land
4. Day 4: Stars, Sun, Moon
5. Day 5: Birds and Fish
6. Day 6: Land animals and Humans
7. Day 7: Sabbath Rest

v. Theology in Genesis 1-2

1. God establishes order from chaos. – Genesis 1:2
2. All of creation responds in obedience when God makes a command.
3. Our God is the creator of everything and anything someone else worships.
 - a. False idols – God created the resource that man used to make their false idol.
4. Creation is good.
5. God is separate and different than his creation – Genesis 1:1 – “In the beginning God...”

vi. The Relationship Between Genesis 1:1 and 1:2 - 2:3

1. Gap theory
 - a. 1:1 - Original Creation (*ex nihilo* – “out of nothing”)
 - b. 1:2 - Time gap
 - c. 1:3-2:3 - Recreation or Restitution
2. Francis Schaffer Theory
 - a. 1:1-2 - Creation (simple matter and energy)
 - b. 1:3-2:3 - Differentiation (organization into different parts – bringing order)
3. Theory 3
 - a. 1:1 – Title or Heading
 - b. 1:2 - Precreation situation (What was already there)
 - c. 1:3-2:3 - Creation (6 days)

e. Genesis 2:4-25 – Still the Creation Story

- i. Genesis 2:5-6 tells us how the plants grew by a mist that covered the ground since God had not sent rain.
- ii. Genesis 2:7-25
 1. Introduces the Garden of Eden and its geography
 2. Introduces the Tree of Life and the Tree of the Knowledge of Good and Evil
 3. Gives further details on the creation of Adam and Eve.
 - a. It lets us know that Adam named the living creatures.
 - b. It tells us that God made Eve from the rib of Adam to be a helper to Adam.
 - c. Teaches us that husband and wife are joined to be one flesh.
 - d. It tells us that Adam and Eve were naked and unashamed.



IV. Fall

a. Deceit

- i. Began with a testing of God's word, command, and instructions.
 1. Compare Genesis 2:16-17 with Genesis 3:1-3
 - a. The Serpent's misquotation of God's instructions
 - i. You shall not eat of EVERY tree of the garden
 - b. Eve's misremembering of God's instructions
 - i. NOR SHALL YOU TOUCH IT
 - c. The Serpent brings doubt to what God told them and further interprets God's instructions.
 - i. You will not surely die...
 - ii. "...your eyes will be opened, and you will be like God, knowing good and evil."
- ii. From the beginning mankind was given a choice and a free will to follow (or not follow) God's instructions.
- iii. From the beginning mankind was invited to trust (or not trust) that God had their best interest in mind when He gave them instructions.

b. Temptation

- i. Suddenly the Tree of the Knowledge of Good and Evil looked good to eat, pleasant, desirable, and like it would bring wisdom. It sparked her curiosity and imagination.
- ii. Every action has consequences whether positive or negative.
 1. The Serpent presented consequences that seemed positive.
 2. He failed to include the negative consequences of disobeying God's instructions.

c. Sin and Disobedience

- i. The Immediate Result of Sin
 1. Eve's sin effected Adam also and led him to sin
 2. Shame
 - a. Their eyes were opened and they were ashamed of their nakedness – compare Genesis 3:7 to Genesis 2:25
 3. Fear
 - a. They hid from the presence of the Lord as He walked through the garden.

d. God's Approach to Sin

- i. God came to Adam and Eve, he did not just leave them.
- ii. The Consequence of Sin Pronounced by God on...
 - 1. The Serpent would be...
 - a. cursed more than any animal
 - b. crawl on its belly
 - c. have opposition or hostility between it and woman and her offspring
 - i. The first prophecy of the Messiah came immediately after sin entered the world. Genesis 4:15
 - 2. The Woman would be...
 - a. pain in labor
 - b. ruled by the husband
 - 3. The Man would be...
 - a. the need to work the ground to produce food
 - 4. On Mankind would be...
 - a. death
 - b. exile from the Garden of Eden
 - i. God never commanded them not to eat from the Tree of Life.
 - ii. God's perfect design seems to have intended that Adam, Eve, and their offspring would live forever.
 - iii. Now that they know good and evil, they will die a physical death, and cannot eat from the tree of life.
 - 5. The Creation would be...
 - a. a cursed ground

iii. The Atonement for Sin

- 1. Sin requires death...
 - a. Adam and Eve died to innocence.
 - i. Before sin they only knew good as God stated that creation was good.
 - ii. After sin they also knew evil.
 - 1. Was God's statement of the result of eating the fruit of the tree true?
 - a. Yes, because of sin, mankind die a physical death.
 - 2. Was Satan's statement of the result of eating the fruit of the tree true?
 - a. Yes, they did come to know good and evil like God.
 - b. Tunics covered them
 - i. Adam and Eve tried to cover their nakedness with tunics made of fig leaves.
 - ii. This was not good enough, so God covered them with tunics made of the skin of an animal.

e. The Downward Spiral of Sin – Genesis 4-6

- i. Now that sin has entered creation, we see the effects of sin in the generations that follow Adam and Eve.
 - 1. **Cain and Abel the sons of Adam and Eve – Genesis 4**
 - a. Offerings are brought to God
 - i. Cain brought from the fruit of the ground
 - ii. Abel brought the firstborn of his flock.

- b. God responds to the offering
 - i. Abel's offering was looked upon with favor, and Cain became angry that his was not looked upon with favor.
 - ii. Potential Context on the Offering
 - 1. Offerings had not been commanded in Genesis 1-2.
 - 2. This could have been an offering of thanksgiving to God for the harvest and is likely not an offering of sacrifice or atonement for sin which would have required a blood sacrifice.
 - 3. The text tells in God's response to Cain that he "did not do what was right" in some way.
- 2. **God Continues to Meet Mankind**
 - a. God responded to the offerings
 - b. God met Cain in His anger and warned Him about sin
 - c. God came to Cain after Cain murdered Abel
 - d. Even in Cain's punishment, God marks Cain with His protection similar to how God provided the skin covering for Adam and Eve.
- 3. **Sin Continues to have Consequences**
 - a. In Genesis 3 the serpent and the ground are cursed, but Adam and Eve are not.
 - b. In this account Cain is unrepentant, and God pronounces a curse on Cain.
 - i. He will be a wanderer
 - ii. The ground will no longer produce for him.
 - 1. Cain's way of life became cursed.
 - 2. Just as Abel's blood was spilled on the earth, the earth would cease to provide for Cain.
 - iii. Cain is sent out from God's presence.
- 4. **The Continuation of Cain's Story**
 - a. He lived in Nod, east of Eden.
 - b. Built a city called Enoch which was named after his firstborn son.
 - c. Some of his descendants...
 - i. lived in tents and raised livestock.
 - ii. became players of stringed instruments and pipes.
 - iii. became forgers of tools of bronze and iron.
 - d. An odd ending to Cain's story through a poem of Lamech...
 - i. "...I have killed a man for wounding me..."
 - ii. Perhaps a reference to war that is happening in the earth.
 - iii. A reference to polygamy - "wives of Lamech"
- 5. **Seth, the son of Adam, is Born & People Begin to Call on the Name of the Lord – Genesis 4:26**

V. Deluge/Flood – Genesis 6-9

a. The Situation on Earth

i. Mankind

- 1. The sons of God took wives from the daughters of men and bore children who were the 'heroes of old' – Genesis 6:1-2, 4
 - a. Theories about the identity of these 'sons of God'
 - i. Royal titles for kings who potentially claim shared ancestry with gods.
 - ii. Members of the heavenly council or fallen angels

1. Potentially a violation of the command to be fruitful and multiply with those of your own kind.
 - iii. Men from the line of Seth
 - b. Nephilim were on the earth.
 - i. This is only seen in Genesis 6:4 and Numbers 13:33 in the land of Canaan
 - ii. Potentially the offspring of the sons of God and the daughters of men.
 - iii. The text does indicate though that they predated this event between the sons of God and daughters of men.
 2. Every inclination of mankind was evil all the time – Genesis 6:5
 3. The earth was corrupt and full of violence – Genesis 6:11
- ii. God's Response to Mankind**
1. **The Consequence of Sin**
 - a. "I will wipe from the face of the earth the human race I have created – and with them the animals, the birds and the creatures that move along the ground..." – Genesis 6:7
 - b. Destruction of the earth – Genesis 6:13
 - c. A repeat of God's response at the Fall in Genesis 3 – mankind shall not live forever. – Genesis 6:3
 - i. Not necessarily a literal 120 years – Moses did die at 120.
 - ii. Signifies the further separation of God and man.
 - iii. Potentially a reference to 120 years until the flood.
 - d. The Lord regretted that he made humans. His heart was grieved – Genesis 6:6
 2. **God's Faithfulness to Mankind**
 - a. God saw and spoke to Noah – Genesis 6:13
 - b. God provides instructions for the ark as salvation for Noah. – Genesis 6:14-21, 7:1-4, 15
 - i. Cypress wood, rooms coated with pitch, 300x50x30 cubits, roof, door, 3 levels.
 - ii. You, your wife, your sons, and your sons' wives along with two of all living creatures male and female will enter the ark. All creatures that had the breath of life entered the ark.
 - iii. Store food away for yourself.
 - c. The Lord shut Noah in the ark. – Genesis 7:16
 - i. Noah had to be faithful to build the ark to be saved.
 - ii. God had to be faithful to close the door of the ark to save them.
 - d. God remembered Noah and all the animals that were with him in the ark – Genesis 8:1
 - e. God faithfully instructs Noah on when to come out from the ark – Genesis 8:15-16
 - f. God promises a covenant to Noah and his descendants. – Genesis 9:8-17
- iii. Noah and God**
1. But Noah found favor in the eyes of the Lord – Genesis 6:8
 2. Noah was righteous, blameless, and walked faithfully with God – Genesis 6:9, 7:1
 3. Noah was 600 years old when the flood came.

4. Noah did everything just as God commanded him – Genesis 6:22, 7:5

a. A contrast to the wickedness of mankind on the earth.

b. Flood - An Undoing of Creation – Genesis 7:17-8:19

- i. The flood lasted 40 days and 40 nights.
- ii. The flood was a literal undoing of creation.

Decreation	Creation	Flood
Water covered the earth	Genesis 1:2 – Before Creation	Genesis 7:17-18
The ark/spirit floated on the surface of the water	Genesis 1:2 – Before Creation	Genesis 7:18
Dry Land	Genesis 1:9-13 - Day 3 – Dry land is created	Genesis 7:20 – dry land is covered/uncreated
Living Things	Genesis 1:20-31 – Days 5-6 – Living things are created	Genesis 7:21-23 – living things are uncreated

iii. After the flood we see creation again in the same order as Genesis.

Recreation	Creation	Flood
Wind	Genesis 1:2 – Spirit of God is sometimes translated as wind – it hovered over the waters	Genesis 8:1 – wind went over the earth which was covered in water
Dry Land	Genesis 1:9-13 – Day 3 - Dry land is created	Genesis 8:1-5 – mountains become visible
Plant Life	Genesis 1:11-13 – Day 3 – Plants are created	Genesis 8:11 – the dove brings an olive leaf
Living Things	Genesis 1:20-31 – Days 5-6 – Living things are created	Genesis 8:15-17 – living creatures are invited back on the earth
Instructions to Creation	Genesis 1:22, 28-30 – Day 6	Genesis 8:17, 9:1-7 ***note the difference here in that mankind now eat meat of animals, and God states the punishment for the shedding of mankind's blood.

c. Sacrifice and Covenant

- i. Sacrifice Given – Genesis 8:20 – Noah offers a sacrifice to God on an altar.
 - 1. Clean animal – this is the first time we are hearing of animals being clean verses unclean.
- ii. Sacrifice Accepted – Genesis 8:21 – God smells the pleasing aroma.
 - 1. Just like in Cain and Abel's story sacrifices are not mandated, but can be given in thanksgiving to God.
- iii. God's Covenant is Given – Genesis 8:21-9:17
 - 1. I will never curse the ground again.
 - 2. I will never destroy all living creatures again.
 - 3. I will never undo creation again.
 - 4. I will never send a flood again to destroy the earth.
 - 5. God sent the rainbow as a sign of the covenant.
- iv. A Recreation but Not An Undoing of the Fall – Genesis 8:21

d. Another Fall and Pronouncement – Noah and His Sons – Genesis 9:18-27

Theme	Adam and Eve	Noah and His Sons
Garden and Blessing	Genesis 2:8	Genesis 9:20
Eating of the Fruit	Genesis 3:6	Genesis 9:21
Nakedness	Genesis 3:7	Genesis 9:21
Covering of Nakedness	Genesis 3:7	Genesis 9:23
Shame	Genesis 3:10	Genesis 9:24
Curse	Genesis 3:14-19	Genesis 9:25-27

VI. Divine Confusion of Language

a. The Situation on Earth

- i. There is one language shared among all of the people – Genesis 11:1
- ii. They came together in one place in Shinar. – Genesis 11:2
- iii. They tried to elevate themselves to be like God. – Genesis 11:3-4
 1. A city with a tower that reaches to the heavens.
 2. Make a name for themselves.
 3. They do not want to be scattered – a violation of the command to be fruitful, multiply, and fill the earth.

b. God's Response to Mankind

- i. God says that if they are successful nothing they want to do will be withheld from them.
- ii. God confused the languages and scattered them over the face of the earth.

VII. Humanity

a. Creation Accounts – Genesis 1-2

- i. Mankind is...
 1. Made in God's own image – Genesis 1:27
 2. Male and Female – Genesis 1:27
 3. Created differently than the rest of creation
 - a. God spoke the rest of creation into existence.
 - b. Originally man was formed from the dust of the ground – Genesis 2:27
 - c. Mankind has the breath of life from God – Genesis 1:27
 - d. After the creation of mankind, God said "...it was very good..." – Genesis 1:31
 4. Created for relationship with God and one another – Genesis 2:7, 18, 21-22.
- ii. God's First Instructions to Humanity
 1. Genesis 1:28-30
 - a. "...be fruitful and multiply..." – Genesis 1:28
 - i. God created life and then creation was made responsible for the continuation of life.
 - b. "...have dominion..." – Genesis 1:28
 - c. Every herb, every tree is for food for mankind, beast, bird, and all of creation. – Genesis 1:29-30
 2. Genesis 2:16-17
 - a. "...Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

b. The Fall – Genesis 3-4

- i. Human beings are sinners
- ii. Humans were alienated from God

- iii. Human nature is morally fallen/sinful
- iv. Humans have the freewill to follow and trust God or to not follow and not trust God.
- v. Humans have authority over sin – Genesis 4:7

VIII. The Theology of Sin throughout Genesis 1-11

- a. Gen. 3 (the fall) - Starts with 2 people (Adam & Eve)
 - i. Sin requires sacrifice for atonement.
 - ii. Sin has consequences.
- b. Gen. 4:1-24 (Cainite family line) - Spreads to a whole family line - Cainites were the ungodly family line
- c. Gen. 6-9:17 (deluge) - Whole world except Noah's family (8 people)
- d. Gen. 11:1-9 (tower of Babel incident) - Whole human race

IX. Falls Keep Happening Because Mankind Tries to "Elevate" Themselves to Be Like God

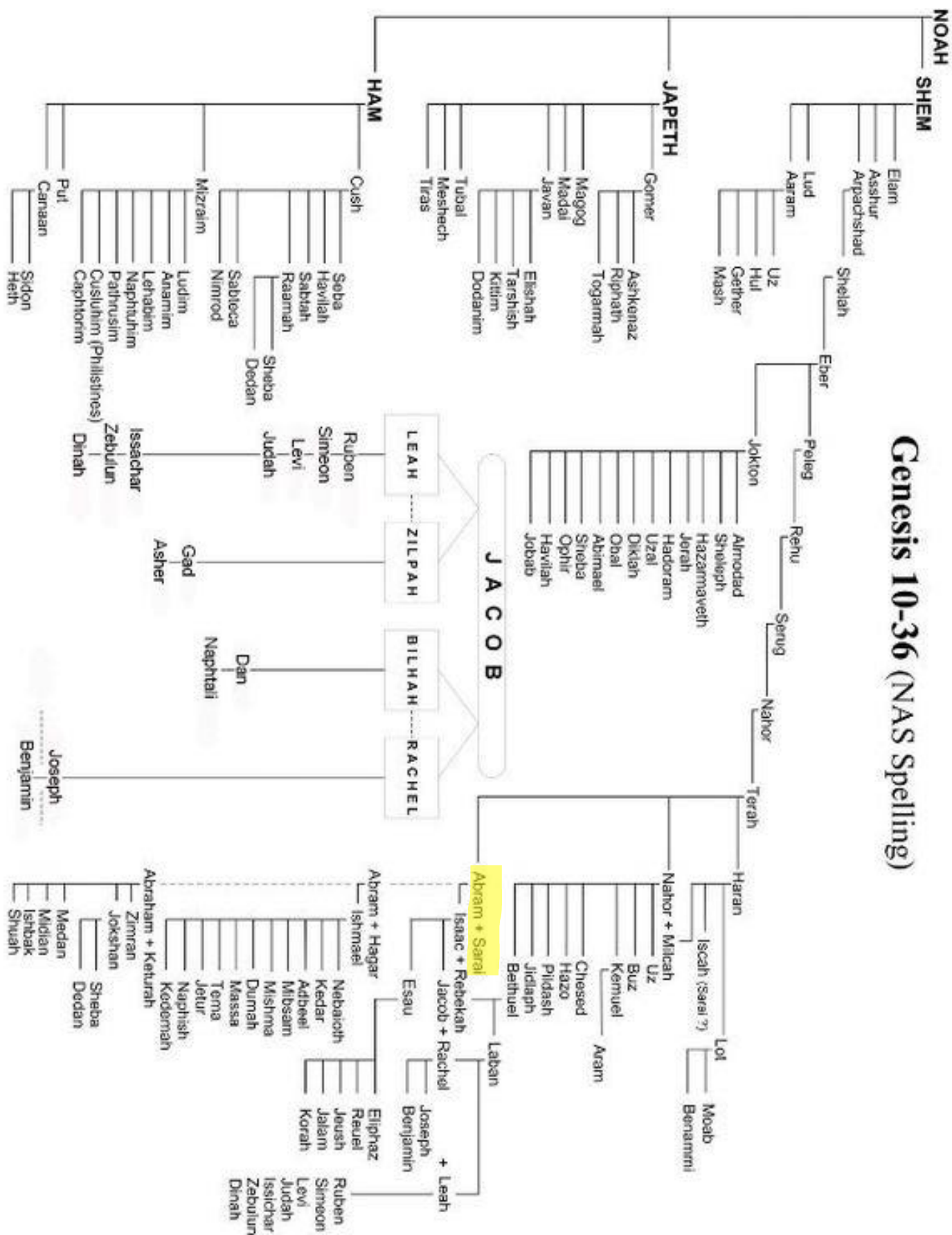
Story	Desire to Be Like God	Response of God
The Fall	Genesis 3:5 – your eyes will be opened, and you will be like God knowing good and evil.	Curses – and mankind will not live forever – they had to be removed from the Garden so they would not take of the Tree of Life and live forever like God.
The Flood	Genesis 6:1-2 – The sons of God took wives from the daughters of men.	Decreation – mankind will not live forever
The Tower of Babel	Genesis 11:4 – Desire to reach the heavens, to be like God, to make a name for oneself.	Scattering of the nations and languages.

X. Connections to the New Testament

- a. Genesis 3:15
 - i. Satan would bring suffering on the humanity of Christ.
 - ii. Christ would bring the fatal blow to Satan.

Patriarchal History (Genesis 12-50)

- I. <https://bibleproject.com/explore/video/genesis-12-50/>
- II. Background
 - a. Narrative of family history passed down through generations orally
 - b. Flow of the story of Abraham, Isaac, and Jacob accounts for the historical ancestry of the nation of Israel
 - c. Beginning of the understanding that a covenant is formed between God and Abraham (extending through his family) that is based on people's cooperation and participation
 - d. God reveals His nature and part of His being through the covenant to Abraham
 - e. Things to note about the patriarchs and their families
 - i. Each one of them is far from perfect
 - ii. They consistently do things that are against God's plan
 - iii. Throughout the whole of the book of Genesis we are introduced to God's forgiveness and grace
 - iv. God is working to fulfill the promises made first to Abraham and then passed down through generations despite their unfaithfulness



III. Covenant Promise (Genesis 12 – onward)

- a. Now the LORD said to Abram, “Go forth from your country, And from your relatives And from your father’s house, To the **land** which I will show you; And I will make you a **great nation**, And I will **bless you**, And make your name great; And so **you shall be a blessing**; And I will **bless those who bless you**, And **the one who curses you I will curse**. And in you **all** the families of the earth will be blessed.” (Genesis 12:1-3)
 - i. This is the first time that God has spoken to humans since the flood
 - ii. Everything in this promise depends on God.
 - iii. There is a direct correlation between being blessed and being a blessing
 - iv. God is Abraham’s and therefore the generations after Abraham’s defender
 - v. God is doing for Abraham what the people of Babel attempted to do
 - vi. The promise is directed not just for Abraham but for the nations
- b. Reiteration of the Promise
 - i. Genesis 12:7 – Abraham passes through the land at Shechem
 1. Promise of the land
 - ii. Genesis 13:14–17 – Abraham gives Lot first choice in land
 1. Promise of land
 2. Promise of descendants as numerous as dust of the earth
 - iii. Genesis 15:4–21 – Abraham refuses anything from the king of Sodom and the Lord promises a son born through Sarah
 1. Promise of descendants as numerous as the stars
 2. Promise of the deliverance from Egypt (Exodus)
 3. Promise of land
 - iv. Genesis 17:4–16 – God initiates the covenant of circumcision to Abraham and his descendants
 1. Promise of Abraham to be a father of many nations
 2. Promise of the everlasting covenant
 3. Promise of land
 4. This is the first time in the covenant promise where Abraham has a responsibility
 - v. Genesis 22:15–18 – After Isaac is saved from sacrifice, God reiterates His covenant
 1. Promise of descendants as numerous as the stars and as plentiful as the sand on a seashore
 2. Promise of the chosen people to be a blessing to all nations
 - vi. Genesis 26:1–5 – The covenant promise is passed down to Isaac
 1. Promise of land
 2. Promise of descendants as numerous as the stars
 3. Promise to bless all nations through their descendants
 - vii. Genesis 35:11–12 – The covenant promise passed down to Jacob/Israel
 1. Promise of descendants (nation and company of nations)
 2. Promise of land
 - viii. Exodus 6:6–8 – Covenant promise renewed with Moses to the people of Israel
 1. Promise of deliverance from Egypt
 2. Promise of land

IV. 3 Main patriarchs of Genesis

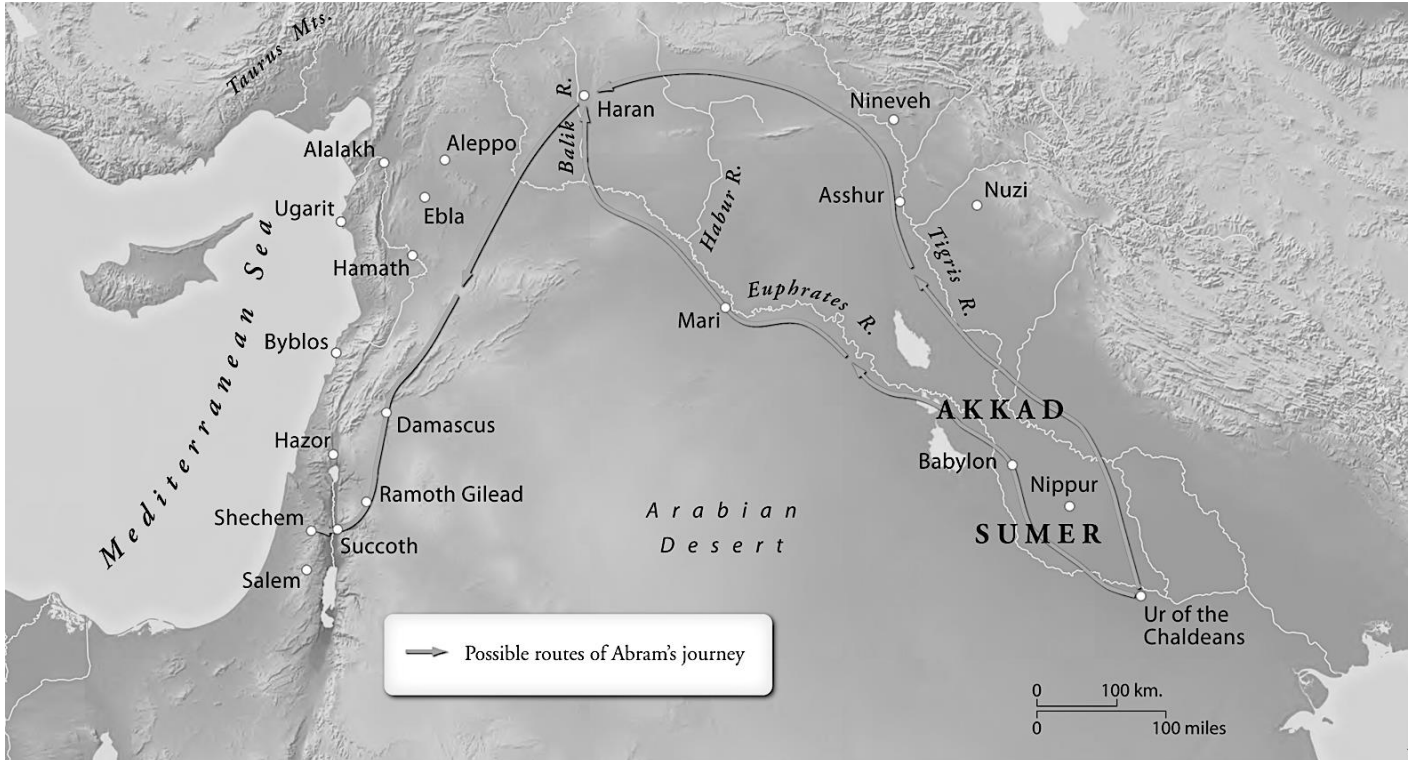
- a. Abraham
 - i. Who is Abraham
 1. A son of Terah in the line of Shem (Genesis 11:27)
 2. Originally named Abram (Genesis 11:27) and changed by God (Genesis 17:5)
 3. A polytheist living in the land of Ur (Joshua 24:2)

4. The New Testament says:

- a. "For what does the Scripture say? 'ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.'" (Romans 4:3)
- b. Hebrews 11:8-10

ii. Abraham's physical journey

1. From the land of Ur travelling with his father, Terah, to Haran



2. In Haran, God spoke directly to Abraham and gave what we know as the covenant promise to Abraham and his descendants
3. God speaks to Abraham in Genesis 12 promising to make Abraham's name great among the nations and that he would become a great nation. At this time Abraham is 75 years old (Genesis 12:4)
4. When Abraham's first son, Isaac is born Abraham is 100 years old (Genesis 21:5)

iii. Abraham's spiritual journey

1. When we are introduced to Abraham, we know that he is descending from Shem the son of Noah, and that he is polytheistic.
2. As the story progresses, we see signs of Abraham's faith rising and declining. He acts in disobedience and obedience.
3. 1st sign of distrust
 - a. Abraham sells his wife Sarah
 - b. Genesis 12:14-15
4. 1st sign of trust
 - a. Abraham gives his nephew Lot the first choice of land to take
 - b. Genesis 13
5. Renewal of covenant
 - a. After this sign of trust, God renews His covenant with Abraham
 - b. Genesis 13:14-17
6. 2nd sign of trust
 - a. Abram refuses to take anything from the king of Sodom because of their wickedness
 - b. Genesis 14:21-24

7. Reiteration of God's promise
 - a. God appears to Abraham in a vision and restates the covenant
 - b. Genesis 15
8. 2nd sign of distrust
 - a. Abraham takes his wife's servant Hagar and has a child with her, Ishmael
 - b. Genesis 16
9. Renewal of God's promise, the covenant of circumcision, and the birth of Isaac foretold
 - a. 13 years later, God renews his covenant and now changes Abram's name to Abraham.
 - b. God institutes the covenant of circumcision
 - i. God says it will be a sign of the covenant between God and Abraham's descendants
 - c. The Lord visits Abraham in the appearance of 3 men
 - i. In this visit, the Lord tells Abraham that by next year Sarah will have given birth to a child
 - d. Genesis 17 & 18
10. 3rd sign of distrust
 - a. Abraham again sells his wife Sarah as his sister to Abimelech
 - b. Genesis 20
11. First fulfillment of the covenant promise
 - a. Isaac is born and Abraham has the boy circumcised on the 8th day as the Lord commanded.
 - b. 25 years after God first spoke to Abraham, God fulfils the promise of descendants to Abraham. However, it is only one son.
 - c. Genesis 21:1-8
12. God's test
 - a. Every act of distrust that we see in Abraham's story has to deal with the promise of God concerning his many descendants.
 - b. Now God tests Abraham saying to offer up his son. We see that Abraham has now shifted and has learned to trust in God, because he has provided Abraham with a son now even though it seemed impossible.
 - c. Genesis 22:1-18

iv. Lessons from Abraham

1. God is faithful even when we are not
2. God is a God of the journey, we may not know everything in the beginning, but God will work on our trust of Him.
3. Faith can mean simply following a command or call
4. God is a God who is not bound by human limitations

b. Isaac

i. Who is Isaac?

1. Son of Abraham
 - a. Second born son of Abraham, first born of Sarah
 - b. Ishmael, the son born of Hagar the slave was not accepted as the child of covenant even though he was born first
2. Name means "he laughs"
 - a. Abraham and Sarah both laugh at God's promise that they will bear a child in their old age - Genesis 17:17 & 18:12

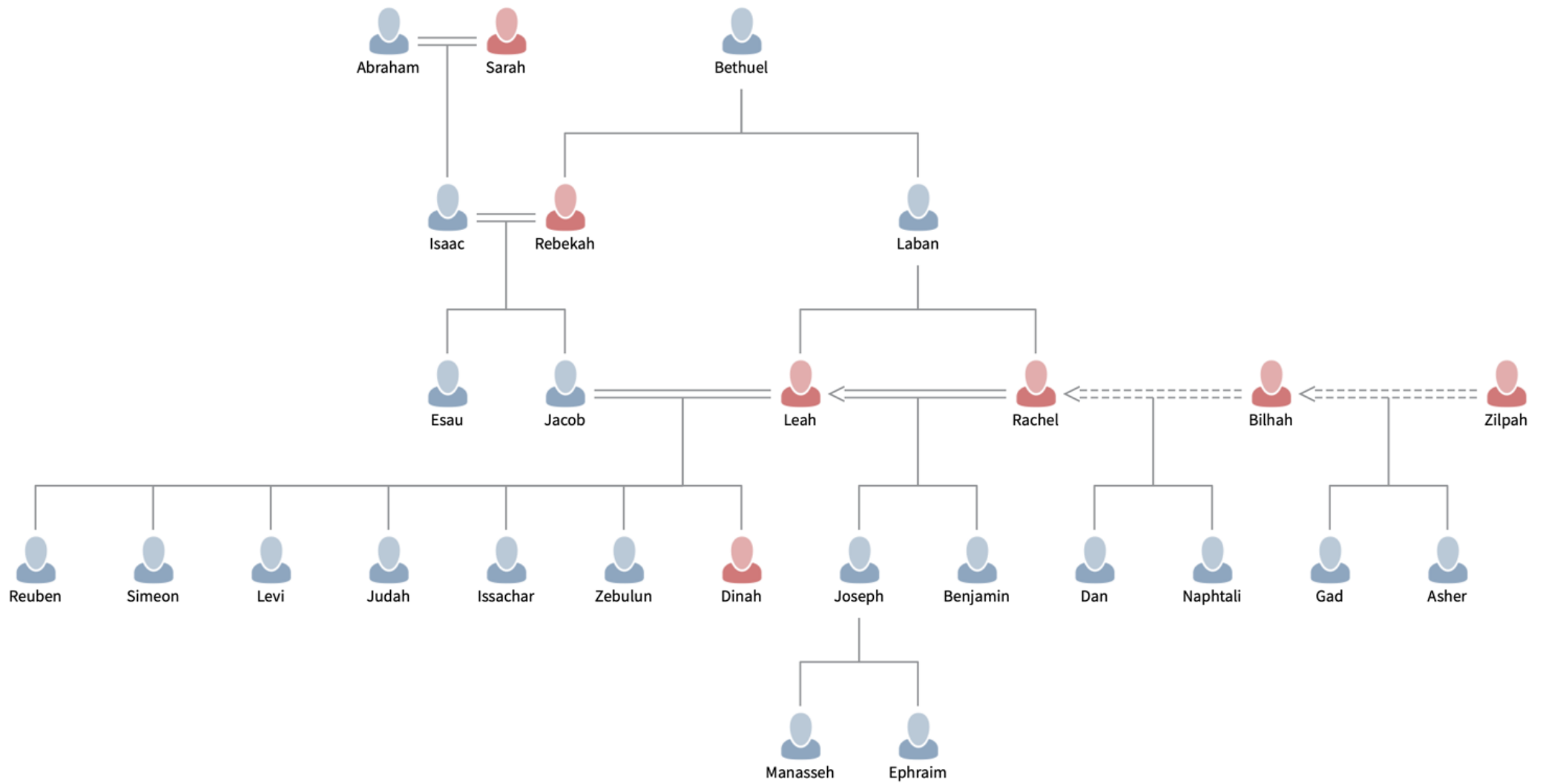
ii. Life of Isaac

1. Isaac as the covenant child
 - a. Abraham pleaded with God that Ishmael could be the child to bear the covenant because he believed it was impossible for Sarah and him to bear a child (Gen. 17:17-21)
 - b. Continuation of the theme that God will not always use the person who may be most expected to fulfill the promises of God
2. First boy to be circumcised as a part of God's covenant promise (Genesis 21:4)
 - a. Abraham has already circumcised Ishmael and every servant of his household, but Isaac is the first boy to be circumcised on the 8th day as God commanded (Gen. 17:23-27)
3. Prepared for sacrifice (Genesis 22:1-19)
 - a. God asked Abraham to give up the one thing that he had waited so many years for, his son.
 - b. God intends to test Abraham to see if Abraham will trust in the promise of God (Gen. 22:1)
 - c. Abraham responds in faith to the test that God will provide
 - i. Genesis 22:5-8
 - d. God reaffirms His promise to Abraham because of his faith and trust in God's provision
 - i. Genesis 22:11-18
4. The divine marriage
 - a. Abraham gives specific instructions for his servant to find a proper wife for Isaac. The servant finds a woman who meets all of these qualifications, Rebekah, and God blesses their marriage (Genesis 24)
5. Children of the promise
 - a. Isaac prays to the Lord because Rebekah is barren (Gen. 25:21)
 - i. Repeated theme of God blessing a woman who is barren or was in an impossible situation to have a child
 - b. The Lord answers the prayer of Isaac and blesses them with twins, Esau and Jacob
 - i. Although Esau was born first, God said that the younger Jacob would be the stronger of the two nations (Gen. 25:23)
 - ii. Isaac favored Esau. He was a hairy man from birth who would become a great hunter and skillful man to work the fields (Gen. 25:25-28)
 - iii. Rebekah favored Jacob. He was a peaceful man and lived in tents (Gen. 25:25-28)
 1. Jacob's name comes from the word for heel, as he was holding on to Esau's heel when they came out of the womb
6. Reiteration of the covenant promise to Isaac
 - a. Famine forces Isaac to search for new land to settle. The Lord appears to him and tells him to stay in this region, because it is the promised land to his descendants (Gen. 26:1-6)
 - b. Genesis 26:23-25
7. Isaac deceived in his final days

- a. When Isaac had grown old and had become blind, he went to pass his blessing on to Esau. However, Rebekah and Jacob deceived him and Isaac actually blessed Jacob unknowingly. (Genesis 27)
 - b. This happened according to how the Lord had spoken it before the birth of the two brothers (Genesis 25:23)
 - 8. Isaac dies in the land of Hebron where Abraham was buried. Here Jacob and Esau meet again in order to bury their father together (Genesis 35:27-29)
- c. Jacob/Israel
 - i. Who is Jacob?
 - 1. Son of Isaac and Rebekah. Second born twin and brother of Esau
 - 2. Name may mean “heel” or “deceiver”
 - 3. Would become father of the 12 tribes of Israel
 - ii. Life of Jacob
 - 1. Contention from birth
 - a. From the birth of Esau and Jacob, there was contention between the two. God spoke to Rebekah that the two children in her womb would be nations separated from one another and that the older would serve the younger (Gen. 25:23)
 - b. When the birth came, Jacob was holding on to Esau’s heel.
 - i. A continued sign of the struggle between the two brothers
 - c. As they grow, they seem to be very opposite of one another
 - i. Esau is a hairy man, who is very skilled at hunting.
 - ii. Jacob was a quiet man, who lived among tents
 - 2. Taking the birthright (Genesis 25:29-34)
 - a. The birthright in Biblical times was merely a physical or material blessing bestowed on the firstborn son.
 - i. The eldest son would receive double the inheritance of the other sons. If a family had 9 sons, the inheritance would be split into 10 and each son would get one part of the inheritance while the eldest son would receive two parts of that inheritance.
 - b. “Esau despised his birthright” (Gen. 25:34)
 - i. We can choose to see this as Jacob’s deception or taking advantage of his brother’s situation or we can see it as Jacob striving for something more than what he was originally intended to receive. Truly, how could someone who values that birthright sell it for a bowl of stew.
 - 3. The blessing from Isaac (Genesis 27)
 - a. Must be distinguished from the material blessing of birthright and the covenant blessing from God. This is a blessing from a father to his sons, which generally would hold no real authoritative weight.
 - b. It is unusual as to why Isaac would call only Esau in to be blessed as traditionally all of the sons would receive their blessing at the same time.
 - c. However, Jacob and Rebekah deceive Isaac and convince the blind man that it is Esau who he will be blessing rather than Jacob.
 - d. Jacob’s Blessing (Genesis 27:27-29)
 - i. The land will be blessed under him
 - ii. The nations will respect and honor him
 - e. Esau’s Blessing (Genesis 27:39-40)

- i. The land will not be blessed with him
 - ii. Be the servant of his brother
 - iii. Eventually Esau will throw off the yoke of Jacob from his neck
- 4. Jacob is sent away (Genesis 28)
 - a. Rebekah and Isaac decide it is best for Jacob to leave and go to Haran where Rebekah's brother Laban lives because Esau is prepared to kill Jacob for deceiving him twice now (Gen. 27:42-43)
 - b. One night while he was traveling, he fell asleep on a stone and had a dream.
 - i. In this dream, he saw a staircase leading up to heaven. And on this staircase there were angels ascending and descending. And above the staircase, was God who spoke to Jacob.
 - ii. God speaks and reconfirms the promise given to Abraham and Isaac is now passing on to Jacob.
 - iii. When Jacob wakes up, he anoints the rock he slept on and sets up an altar there and calls that place Bethel, meaning "house of God"
 - c. Jacob makes a vow to God (Genesis 28:20-22)
 - i. This vow seems very different than others that have been made by his forefathers.
 - ii. Jacob makes his vow conditional on if God will provide and protect him to bring him back to this place, then Jacob will call YAHWEH his God.
- 5. Jacob is deceived
 - a. When Jacob gets to his uncle, Laban's place he finds Rachel and falls in love with her. He promises to work for his uncle 7 years in exchange for Rachel as his wife. When the time comes, Leah is given to him as a wife and Jacob becomes the deceived. After another 7 years of work for Laban, Jacob would finally receive Rachel as his wife. (Genesis 29:1-30)
 - b. As Jacob prepares to leave Laban and go back to Canaan, he desires to make a deal with Laban to give some of the flock since Jacob had helped to grow the flock so much. However, Laban again manipulates the deal and tries to catch Jacob stealing his goats. Jacob again resorts to manipulation in order to come out on top. (Genesis 30:25-43)

6. Sons of Jacob (Genesis 35:23-26)



- a. Family DRAMA
 - i. Jacob clearly favors Rachel over Leah. Leah is sad that she is not loved. God looks on Leah with favor and blesses her with children. Four to begin with. Rachel is barren. Rachel is jealous of Leah because she is able to have children. Rachel wants children so she gives her servant Bilhah to Jacob and she has 2 children. Leah gets jealous and gives her servant Zilpah to Jacob and she bears him 2 more children. Rachel exchanges some food of Reuben's (Leah's son) in order for Leah to sleep again with Jacob. Jacob and Leah sleep together and she has two more children. Then God remembers Rachel and opens her womb and she has her first true child, Joseph.
- b. Key takeaway
 - i. Despite Jacob's family issues, God still uses this family to fulfill His covenant purpose
 - ii. God is going to bless these 12 sons of Jacob as they turn into the 12 tribes of Israel.
- c. Sons of Leah
 - i. Reuben
 - ii. Simeon
 - iii. Levi
 - iv. Judah
 - v. Issachar
 - vi. Zebulun
- d. Sons of Rachel
 - i. Joseph
 - ii. Benjamin
- e. Sons of Bilhah (Rachel's servant)
 - i. Dan
 - ii. Naphtali
- f. Sons of Zilpah (Leah's servant)
 - i. Gad
 - ii. Asher

7. Jacob returns to Canaan

- a. On his way, Jacob prepares to meet Esau. Jacob is very fearful of what Esau will do to him because the last time they saw each other, Esau wanted to kill Jacob
 - i. Jacob sends groups of his animals ahead of him as a gift to Esau so that by the time Esau sees Jacob, maybe he will have forgiven him.
 - ii. Jacob prays to God for protection and deliverance from his brother. (Genesis 32:9-12)
- b. While Jacob is resting before meeting Esau, Jacob encounters a "man" (Genesis 32:24-30)
 - i. This man seems to be an angel according to the blessing given to Jacob as well as Hosea's reference to this encounter. (Hosea 12:3-4)
 - ii. The angel has the clear physical advantage over Jacob, however, Jacob's persistence causes him to be blessed.

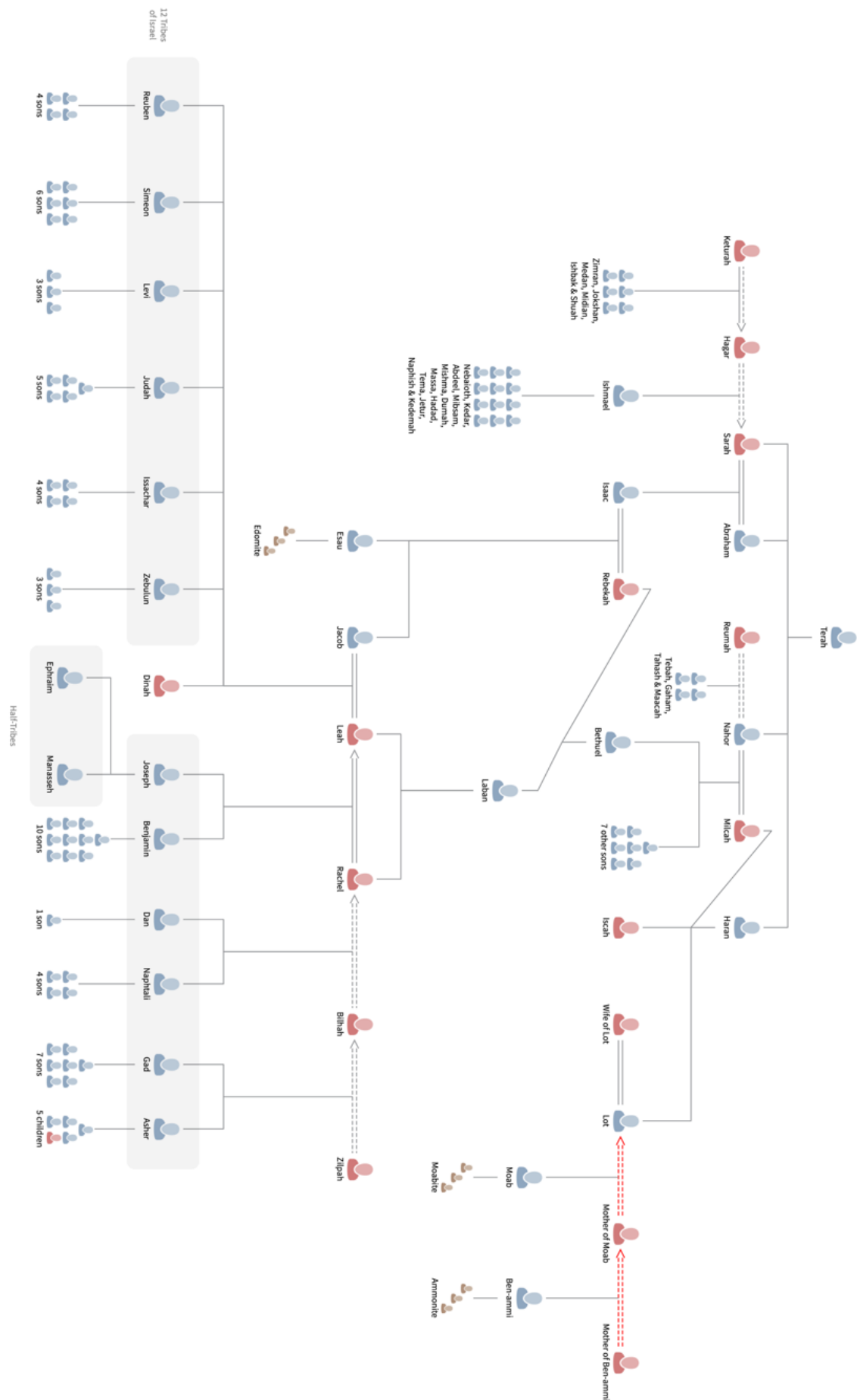
- iii. Here Jacob's name is changed to Israel, meaning "he who strives with God"
 - 1. A name change often correlates to a change in the person's character
 - a. Abram to Abraham
 - b. Sarai to Sarah
 - c. Saul to Paul
 - d. Simon "Cephas" to Peter
- c. Jacob and Esau meet (Genesis 33:1-17)
 - i. Jacob is still most fearful of what Esau will do to him when they meet. However, Esau greets Jacob most warmly and does not accept any of the gifts Jacob had sent ahead of him.
- d. God speaks to Jacob again (Genesis 35:9-13)
 - i. Confirming the name change from Jacob to Israel
 - ii. Addresses who God is to him – "God Almighty" or "El Shaddai"
 - iii. Nations will come forth from Israel and the land which was promised will be given to his descendants

V. Joseph

- a. Who is Joseph?
 - i. 11th Son of Jacob/Israel through Rachel
 - ii. Israel's favored son
 - 1. Gives Joseph a tunic of many colors to represent his love for him
- b. Life of Joseph
 - i. Joseph's first dreams
 - 1. As the brothers were working in the fields, Joseph's sheaf rose and stood above the others and the others bowed down to Joseph's sheaf. (Genesis 37:6-7)
 - 2. "Then he had another dream, and he told it to his brothers. 'Listen,' he said, 'I had another dream, and this time the sun and moon and eleven stars were bowing down to me.'" (Genesis 37:9)
 - 3. These dreams made Joseph's brothers hate him even more than they already did. They thought it was greatly insulting that they would be less than him.
 - ii. Joseph sold into slavery
 - 1. Joseph's brothers devise a plan to kill him, but Reuben and Judah decide it best not to kill him, rather sell him to traders who were passing by. (Genesis 37:19-28)
 - 2. Joseph is taken into Egypt and sold to Potiphar, the Pharaoh's captain of the guard (Genesis 39:1)
 - 3. Even though he was a slave, the Lord blessed Joseph. (Genesis 39:2-6)
 - 4. However, the actions of Potiphar's wife have caused him to end up in jail because of the false accusations brought against him (Genesis 39:17-20)
 - iii. Joseph imprisoned
 - 1. Despite being thrown into jail, Joseph continued to prosper by the provision of God (Genesis 39:21-23)
 - 2. God uses Joseph again to interpret dreams for two members of the Pharaoh's staff, the baker and the cupbearer.
 - a. The two have similar dreams, but as Joseph interprets the dreams, the cupbearer is restored to his position while the baker will be killed by Pharaoh.

- b. Joseph pleads that the cupbearer will remember him and bring up his innocence to the Pharaoh and hopefully be released from prison, but the cupbearer forgets
- iv. Pharaoh's Dream and Joseph redeemed
 - 1. Two years pass by and the cupbearer had forgotten Joseph's request to make his name known to Pharaoh. That is until Pharaoh has two dreams that are unable to be interpreted by anyone in Pharaoh's court.
 - a. But the cupbearer remembered Joseph and he interpreted the dreams of Pharaoh. Joseph prepared the people of Egypt for an upcoming famine and Pharaoh made him ruler over all these things, second in command to Pharaoh.
 - 2. Joseph's appointment to a leader of Egypt prepared him for the time of famine. It prepared him for the time when his family would come from the land of Canaan in order to seek food and help.
 - 3. Even though Israel and the sons leave the land of promise, God declares that He will go with them and that He will bring them back in time. (Genesis 46:1-4)
- v. The Lord used Joseph for a greater purpose
 - 1. Genesis 39:2-6
 - 2. Genesis 39:21-23
 - 3. Genesis 45:4-8
 - a. God's sovereignty and plan may not make sense to us in the moment, but His purpose reaches far above what we could ever imagine.

VI. Genealogy of Terah (father of Abraham) to 12 sons of Jacob (tribes of Israel)



Slavery and Liberation (Exodus 1–18)

- I. **Video:** <https://bibleproject.com/explore/video/exodus-1-18/>
- II. Look back at the **Pentateuch Overview** handout for Exodus
- III. **Genealogies**
 - a. Exodus 1:1-5 – The Descendants of Jacob in Egypt
 - i. Tells us that Jacob’s 11 sons came to Egypt – Joseph, the 12th son, was already there.
 - ii. Tells us that Jacob’s descendants that came with him were 70 persons.
 - b. Exodus 6:14-27 – From Israel to Moses and Aaron
 - i. Gives a lineage of Reuben son of Israel
 - ii. Gives a lineage of Simeon son of Israel
 1. Shaul, the son of a Canaanite woman.
 - iii. Gives a lineage of Levi son of Israel
 1. Israel – Levi – Kohath – Amram – Aaron and Moses
 - a. Amram took Jochebed, his father’s sister as a wife.
 - b. Aaron took Elisheba daughter of Amminadab (descendants of Judah).
 2. The sons of Aaron
 - a. Nadab, Abihu, Eleazar, and Ithamar
 - b. Eleazar took one of the daughters of Putiel as a wife and bore Phinehas.
 - i. This is the only time we hear of Putiel in the Bible.
- IV. **Key Characters:**
 - a. **Moses**
 - i. Name means “is born” or “he who is drawn from the water” in Egyptian.
 - ii. Son of Amram and Jochebed
 - iii. Brother of Aaron, the High Priest, and Miriam.
 - iv. Born during the decree to kill male Hebrew babies.
 - v. Raised in the household of Pharaoh after being found in the river.
 - vi. Lived for a time in Midian raising sheep after killing an Egyptian man.
 - vii. Commissioned by God to free the people of Israel from Egypt.
 - viii. Leader of the Hebrew people from the Exodus until just before they enter the Promised Land.
 - ix. Spoke to God face to face and received the Law of God.
 - x. Is “slow of speech.”
 - xi. Carries a staff which many times is used in performing signs as instructed by God and is a symbol of God’s power and presence with Moses. The exception is Numbers 20.
 - xii. Husband to Zipporah, daughter of Jethro.
 - xiii. Father to Gershom and Eliezer.
 - xiv. Builds the tabernacle.
 - xv. Becomes a judge to the people of Israel.
 - xvi. Dies in the Plains of Moab as he was not permitted to enter the promised land for striking the rock in Numbers 20.
 - b. **Aaron, The High Priest**
 - i. Son of Amram and Jochebed.
 - ii. Brother of Moses and Miriam.
 - iii. The first High Priest of Israel
 - iv. Spokesperson of Moses
 - v. Helped make the Golden Calf that Israel worshipped
 - vi. Husband to Elisheba, daughter of Amminadab.

vii. Father to Nadab, Abihu, Eleazar, and Ithamar.

c. Pharaoh

- i. There are 3 different Pharaoh's in this section.
 - 1. Pharaoh of Joseph's Life – Probably the Hyksos Dynasty
 - 2. Pharaoh of Moses's Childhood
 - 3. Pharaoh of the Exodus
- ii. Pharaoh is the king and leader of Egypt. A monarchy (unless overthrown and replaced) "descended from the gods."

d. Jethro, The Priest of Midian

- i. Father-in-law of Moses

V. Dating the Exodus

- a. Exodus 12 tells us that the children of Israel had been in Egypt 430 years.
- b. We know that a change in Egyptian leadership led to the oppression of the Hebrew people – Exodus 1:8
 - i. The Old Dynasty "knew Joseph" and provided opportunity for Jacob's family to dwell in Egypt. Joseph had earned favor with the old Pharaoh.
 - ii. If this old Pharaoh was the Hyksos dynasty, then Joseph would have been in Egypt around 1648-1540 BC.
- c. If the Israelites built Pithom and Raamses, then the Exodus was after 1540 BC – Exodus 1:11
- d. Merneptah Stele (an Egyptian artifact) speaks of a conquest over Israel in 1209 BC (which means they were already in Canaan and well established).
- e. This puts the Exodus somewhere between 1540 – 1209 BC
 - i. 1446 BC
 - 1. We know Solomon built the temple in 966. 1 Kings 6:1 places the Exodus 480 years prior (1446)
 - ii. 1275 BC
 - 1. Archaeological evidence points to the later date since Pithom and Ramses were built around 1279

VI. The Setting: Exodus 1

a. Recap: The End of Genesis to the Beginning of Exodus

- i. There are 400 years that pass.
- ii. A famine came into the land at the end of Genesis. Joseph was in Egypt where he had been sold into slavery and earned favor with the Pharaoh. Jacob and his sons came to dwell in the land of Egypt in Goshen and remained there until the narrative picks up again in Exodus.

b. Cycle of God's Promise Fulfilled and Egyptian Oppression

Promise	Oppression
Exodus 1:7 – the people were fruitful, increased abundantly, multiplied in number, grew exceedingly mighty, and the land was filled with them.	Exodus 1:8-11 – a new king arose that did not know Joseph. He was threatened by the people of Israel because they were "mightier" and more in number fearing that they could rise up against Egypt. He made the people of Israel to be slaves building cities.
Exodus 1:12 – the more they were afflicted, the more they multiplied and grew.	Exodus 1:13 – 19 – Israelite lives were made more difficult. Pharaoh told the Hebrew midwives to have Hebrew boys killed at birth.
Exodus 1:20 – The people multiplied and grew very mighty and provided for the midwives.	Exodus 1:22 – Pharaoh told all of his people to cast every Hebrew son born into the river and to save the daughters.

VII. The Birth, Call, and Commission of Moses: Exodus 2:1 – 6:27

- a. **Birth:** Exodus 2:1 – 10
 - i. When Moses was born he was hidden for three months. Then his mom put him in the river in a basket, and Moses' sister followed to see what would happen. The daughter of Pharaoh came to the river to bathe, saw the baby, and sent the maid to get it. At the baby's cry, Pharaoh's daughter had compassion.
 - ii. Moses' sister, still watching from afar, asks if they need a nurse for the baby. Moses' birth mother was paid to nurse Moses for Pharaoh's daughter.
- b. **Early Life:** Exodus 2:11 – 25
 - i. **In Pharaoh's Household**
 1. Moses would have been well educated in literature, scribal arts, war, foreign languages, and speech.
 - ii. **In Midian**
 1. Although he grew up "Egyptian" it seems he knew about his heritage as a Hebrew.
 2. Two Encounters with Hebrews
 - a. Moses saw an Egyptian beating a Hebrew, Moses killed the Egyptian, and hid him in the sand.
 - b. Moses saw two Hebrew men fighting, the men knew that Moses killed the Egyptian, and Moses became afraid.
 - c. Acts 7:22 – 23 – Stephen refers to Moses as being 40 when this happened.
 3. Pharaoh wanted to kill Moses, so he ran to Midian and remained in Midian for 40 years. He went from an insider in Pharaoh's family to a shepherd leading sheep.
 - a. In Midian, Moses met Jethro, married his daughter Zipporah, and lived with Jethro's family tending the sheep.
 - b. In Midian, Moses' first son Gershom is born. His name means "I have been a stranger in a foreign land."
 - iii. **Still in Midian**
 1. **God Remembers His Covenant** – Exodus 2:24-25
 - a. The Pharaoh that was in rule when Moses killed the Egyptian had died.
 - b. God remembered his covenant with Abraham, Isaac, and Jacob; He heard and saw the Israelites.
 - iv. **Mount Sinai:** Exodus 3:1 – 4:31
 1. **The Burning Bush**
 - a. At Mount Horeb (also known as Mount Sinai)
 - b. Moses saw the Angel of the Lord
 - i. Lexham Bible Dictionary – "The Old Testament figure who acts as a direct representative of Yahweh and may be an embodiment of Yahweh Himself in human or angelic form."
 - ii. 4 Interpretations on the Identity of the Angel of the Lord
 1. An appearance of Christ before the incarnation.
 2. A manifestation of an attribute of Yahweh.
 3. A human or angel representing Yahweh.
 4. A theophany of Yahweh himself.
 - iii. For this situation, I will refer to the Angel of the Lord as God for the sake of being "concise."

- iv. We will see the Angel of the Lord again at the parting of the Red Sea

2. God Calls Moses

- a. God identifies himself as the God of Abraham, Isaac, and Jacob – Exodus 3:6
- b. God responded to and acted on the cries of the people of Israel in Exodus 2:24-25. I have seen...I have heard...I know...so I have come down...come now, therefore, and I will send YOU...I will be with you – Exodus 3:7-12
- c. God promises a sign – the people will serve God on this mountain. – Exodus 3:12

3. Moses Objects God's Call – Reluctant yet Willing

Moses's Objection	God's Response
1. Who Am I to stand against Pharaoh and lead the children of Israel out of Egypt? – Exodus 3:11	I will be with you. A sign that I have sent you is that you and the children of Israel shall serve me on this mountain. – Exodus 3:12
2. What is your name? – Exodus 3:13-22	<p>I AM WHO I AM – the covenant name of God</p> <ul style="list-style-type: none"> Translated sometimes as Yahweh or Jehovah. Written in English Bibles as LORD to follow the Jewish custom of not pronouncing the divine name of God. This is not the first time we are seeing this name. The God of your fathers, the God of Abraham, Isaac, and Jacob.
<p>i. Moses is not just asking for the identity of God but the nature of God.</p> <ol style="list-style-type: none"> The name Yahweh lets the people of Israel know that God is “he who is present” or “he who has promised to be present with his people.” God is revealing his nature to be present and recalling his promise to Israel. <p>ii. God's Plan and Human Free Will – Exodus 3:16-22</p> <ol style="list-style-type: none"> God shares the plan <ol style="list-style-type: none"> Gather the elders, tell them what I've told you, and they will listen to you. Go to the king of Egypt and tell him to let the Hebrews go on a 3 day journey to offer sacrifices in the wilderness. The king will not let you go, but I will stretch out My hand against him, then he will let you go. You will plunder the Egyptians Modifications to the plan based on human actions <ol style="list-style-type: none"> God's plan here doesn't mention Aaron We will continue to see how the plan unfolds with details not recounted here. <p>The point is God is in control and His plans will be fulfilled yet humanity remains able to act freely.</p>	
<p>3. What If They Will Not Believe Me? – Exodus 4:1-9</p> <p>Context on the signs:</p> <ul style="list-style-type: none"> A rod was an Egyptian symbol of authority A serpent represented Pharaoh. Pharaoh and his authority are subject to God's power. Considered a punishment for allowing pride to elevate you to claim yourself as divine, 	<p>Three Signs from God for the Israelites that God was with Moses</p> <ol style="list-style-type: none"> Moses' staff becomes a snake. Moses' hand becomes leporous. The Nile River's water becomes blood when poured out.

showing God's plan to punish Pharaoh and drive him from God's presence (see future connections to the Law). <ul style="list-style-type: none"> God is in control of Egypt's prosperity and success. 	
4. I Am Not Eloquent – Exodus 4:10-17	God will be Moses's mouth teaching him what to say. God provided Aaron to be Moses's spokesperson.

4. Moses Returns to Egypt – Exodus 4:18-31

- a. Moses' father-in-law, Jethro, gives him the peace to go.
- b. God tries to kill Moses's son Gershom because he isn't circumcised. – Exodus 4:24-26.
 - i. A call to remember obedience to God's commands.
- c. The children of Israel **believed** the signs that Moses did and the words that Aaron spoke. – Exodus 4:31

VIII. The Deliverance from Egyptian Bondage: Exodus 5:1 – 15:21

- a. Confrontation with Pharaoh: Exodus 5:1 – 11:10
 - i. Moses and Aaron's First Encounter with Pharaoh – Exodus 5:1-14
 1. Pharaoh would not let the Hebrew people go to the wilderness to sacrifice to the Lord, instead he called them idle and increased the oppression and beating on the Hebrew people by making them gather their own straw for brickmaking.
 - ii. Officers of the Children of Israel's Encounter with Pharaoh – Exodus 5:15-21
 1. The officers of the children of Israel went to Pharaoh about these beatings and oppression, but Pharaoh would not change anything.
 2. The officers saw Moses and Aaron and blamed them. - **Unbelief**
 3. In Exodus 1, the Israelites cried out to God, and in Exodus 4 they believed, yet now something seems to have changed their mind. This is the beginning of a **pattern** we will see of the Hebrew peoples' belief and unbelief and belief again.
 - iii. Moses Goes to God – Exodus 5:22-6:7

Moses's Objection	God's Response
5. What are you doing and why did you send me? Things are only getting worse!	<ul style="list-style-type: none"> Reaffirms his name as Yahweh, God of Abraham, Isaac, and Jacob, and God Almighty. Reaffirms his covenant promise of the land of Canaan. Reaffirms that he has heard the children of Israel and will deliver them. Tells Moses and Aaron to go to Pharaoh.

iv. Moses and Aaron's Second Encounter with Pharaoh

1. Aaron's rod becomes a snake, the same happens for the rods of the Egyptian magicians, yet Aaron's rod swallowed up the rods of the Egyptian magicians.

v. **Purpose of Hardening Pharaoh's Heart and the Plagues**

1. Exodus 4:21 tells us that God will harden Pharaoh's heart. We also see in the text that Pharaoh will harden his own heart. Also see Exodus 7:13, 14, 22; 8:15, 19, 32; 9:7, 12, 34-35; 10:1, 20; 11:10, 27, 14:4, 8, 17.
2. **Purpose 1:** So that the Egyptians would know that He is the Lord - Exodus 7:3-5, 17; 8:22; 9:14, 16, 29; 11:9, 14:4, 18.
3. **Purpose 2:** To be a testimony to the Israelite generations to come so Israel may know that He is the Lord. – Exodus 10:2, 16:6, 12.
4. **Purpose 3:** So God's name will be declared in all the earth – Exodus 9:16
5. **Purpose 4:** To demonstrate Yahweh's supreme authority and power over...
 - a. the Egyptians
 - b. Pharaoh
 - c. the 2,000 deities Egypt worshipped
6. Theological significance
 - a. Means of divine revelation about Yahweh's nature
 - b. Yahweh exists and He did the plagues
 - c. He is Israel's covenant partner
 - d. He is sovereign

vi. Pharaoh, Egyptians, Moses, Aaron, and Israel's Responses to the God

1. The first encounter Moses has with Pharaoh, Pharaoh says that he does NOT know the LORD. – Exodus 5:2
 - a. The real issue here is knowledge of who God is. The 1000s of Egyptian gods in comparison with the lack of knowledge of the 1 true God.
2. Pharaoh/Magicians recognize the LORD – Exodus 8:10, 19, 9:27;
3. Pharaoh tries to exalt himself above God/put conditions on God's instructions to let the people go.

4th plague: Pharaoh wants Moses and Aaron to sacrifice to the LORD in the land of Egypt -Then he says they can go to the wilderness but "not very far away."	7th plague: Pharaoh has exalted himself above God's people	8th plague: Pharaoh doesn't want to let them all go, but wants to let men go.	9th plague: Pharaoh wants the flocks and herds to remain behind.
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vii. Moses and Aaron (and the Israelites) did just as the Lord had commanded them – Exodus 7:6, 22; 12:28, 50 - **Belief**

viii. **The Plagues**

1. "Who is the LORD?" Pharaoh asked in Exodus 5:2. The LORD is about to show Pharaoh who he is.
2. **The 10 Plagues** – Moses is 80 years old.
 - a. **Note from Alicia:** the speculated connections between the plagues and the gods of Egypt in addition to the speculated 'natural causes' of the plagues should NOT contradict the fact that this was God's supernatural judgement on the Egyptians. For me, I enjoy studying how God uses the natural world or culture of the people to bring about His works. If you feel this is a stumbling block for your students, just keep it simple and talk about the plague as is written in Exodus.
 - b. **Water Becomes Blood** – 7 days passed before the next plague
 - i. Egypt's prosperity depended on the Nile River. Annual flooding deposited minerals that kept the soil fertile for farming. Heavier than normal flooding brought red clay, algae, and

bacteria that could have made the water red, unfertile for farming, uninhabitable for fish, and unsanitary to drink. The life giving flood was turned into a devastation and death.

- ii. Hapi, god of Egypt, was the personification of the Nile.
- iii. The Egyptians tried to dig down to get to water that had been filtered by the soil
- iv. The magicians duplicated the sign
- v. Staff over the waters

c. Frogs

- i. Frogs left the spoiled river waters.
- ii. Frogs were worshipped by Egyptians as the giver of the breath of life and symbol of life. The goddess Heqet.
- iii. The magicians duplicated the sign
- iv. Pharaoh called on Moses and Aaron to pray to God that He would take away the frogs and he would let the people go. Apparently the magicians could not remove this sign?
- v. It caused the land to stink
- vi. Staff over the waters

d. Lice

- i. The magicians could not duplicate the sign and pointed to it being an act of God.
- ii. Staff over the dust

e. Flies

- i. The rotting fish, frogs, and vegetation would naturally bring flies.
- ii. This plague would not affect Goshen where the Hebrew people lived.
- iii. Pharaoh called on Moses and Aaron to pray that the flies would go away and he would let the people go.
- iv. Pharaoh got a warning that tomorrow the sign would come.
- v. The staff doesn't appear to be the used. The Lord sent the flies

f. Diseased Livestock

- i. The Egyptian goddess of love looked like a cow, and they had a sacred bull called Apis.
- ii. The bacteria from the flooded river could have infected the fish, frogs, flies, and then the livestock.
- iii. The plague would not affect the livestock of the children of Israel.
- iv. Pharaoh got a warning that tomorrow the sign would come.
- v. The staff doesn't appear to be the used. The Lord sent the disease.
- vi. Pharaoh confirmed that the livestock of Israel did not die.

g. Boils

- i. The scattering of ashes is sometimes used in Egyptian rituals to end plagues, but here it causes the plague.
- ii. The flies infected by the fish and rotting vegetation could have bit the Egyptians causing boils.
- iii. Moses would take ashes and throw it up
- iv. The magicians could not come before Moses because of the boils.

- v. The boils affected man and beast of the Egyptians
- h. **Hail**
 - i. Pharaoh gets a warning that this plague will come tomorrow. Pharaoh is told to gather the livestock inside so they do not die.
 - ii. Those who had grown to fear the word of the LORD brought the cattle and people inside.
 - iii. The staff stretched toward heaven brings the sign.
 - iv. The hail affected the crops (flax and barley were destroyed, but wheat and spelt were spared) and trees. There was no hail in Goshen where the Egyptians were.
 - v. Pharaoh says he's sinned, calls the LORD righteous, and his people wicked.
 - vi. Pharaoh called on Moses and Aaron to pray that the hail would go away and he would let the people go.
- i. **Locusts**
 - i. The wet climate from the extreme flooding
 - ii. Pharaoh gets a warning that this plague will come tomorrow.
 - iii. The locust will eat the remaining crops.
 - iv. Pharaoh's servants want him to let the people go.
 - v. The rod is stretched over the land bringing the plague.
 - vi. Pharaoh says he's sinned, asks for forgiveness, and called on Moses and Aaron to pray that the hail would go away and he would let the people go.
- j. **Darkness**
 - i. Potentially darkness brought on by dust storms since it could be "felt." The red clay from the Nile and barren earth from the hail and locust would cause dust. These storms are normally 3 days.
 - ii. The sun god Amon-Re
 - iii. The staff stretched toward heaven brings the sign.
 - iv. The darkness lasted 3 days.
 - v. Israel was not covered in darkness
- k. **Death of the Firstborn**
 - i. God would go out into the midst of Egypt – In Egyptian festivals a god coming down in their midst was something of celebration, but here the LORD is coming for judgement.
 - ii. Pharaoh would have lost his heir. The son of Pharaoh was considered a god.
 - iii. This was a judgement against all of the gods of Egypt.
 - iv. Pharaoh gets a warning the sign will happen at midnight.
 - v. Israel would be protected from this plague – this time though the protection is conditional on their action to follow the Passover.

IX. The Passover: Exodus 12:1 – 30

- a. Purpose
 - i. Initially to provide salvation of Israel during the 10th plague of Egypt.
 - 1. Remember, Pharaoh took from the sons of Israel, now God is taking from the sons of Egypt.

- ii. To remember and tell the story of the day when God brought the people of Israel out of Egypt.
 - 1. In Hebrew the word Passover means to shield or deliver.
- iii. Signifies the beginning of Israel as a nation.
- b. Instructions for the Passover / Feast of Unleavened Bread
 - i. Exodus 12:14-20, Exodus 13:3-10
 - 1. Marks the beginning of the Jewish calendar – 7 days celebrated from the 14th day of the month Abib (Nisan).
 - 2. A lamb (sheep or goat) without blemish, a male of the first year.
 - a. Slaughtered at twilight at each household.
 - i. Later Passovers will have each household bring the lamb to the Temple to be slaughtered by the priest on the altar.
 - b. Blood of the lamb smeared over the door posts of the house (the first Passover).
 - c. Roasted and eaten with unleavened bread (representing God's quick deliverance) and bitter herbs (representing their bitter days in Egypt).
 - d. Eaten with haste (first Passover) in entirety before morning with any remains burned.
 - e. Dress in a belt, sandals, and staff – ready to travel – the first Passover.
 - 3. Days of the Festival
 - a. Eat unleavened bread for Days 1-7. No yeast in the household.
 - b. First Day – Holy convocation, eating of the Passover lamb, Feast of Unleavened Bread begins.
 - c. Seventh Day – Holy convocation and a feast to the Lord
 - 4. Relationship to the 10th Plague on Egypt
 - a. God was passing through the land to strike down all of the first-born of Egypt, but when He sees the blood on the doorposts, He will Passover that home not striking it with the death of the first-born.
 - c. Passover Regulations – Exodus 12:43 – 51
 - i. Only for Israelites and circumcised servants– not foreigners unless they are circumcised.
 - ii. Eaten in one house, not to be carried outside.
 - iii. No bones of the lamb broken.
 - d. 7 Recorded Passovers in Scripture

The Exodus – Exodus 12	The Second Passover – in the wilderness – Numbers 9	In the Promised Land – Joshua 5	Hezekiah's reign – 2 Chronicles 30	Josiah's reign – 2 Kings 23 and 2 Chronicles 35	After the Exile in Babylon – Ezra 6	The Passover during the Passion Week when Jesus was crucified.
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- e. Other Passages with Passover Instructions
 - i. Leviticus 23:5-8
 - ii. Numbers 28:16-25
 - iii. Deuteronomy 16:1-8

X. Consecration of the First Born – Exodus 13

- a. The firstborn of all of the children of Israel and their livestock are set apart for the Lord since God spared the firstborn during the 10th plague. The livestock are sacrifices to God.
 - i. Redeeming the firstborn
 - 1. Donkey (unclean animals) – substituted with a lamb.
 - 2. Humans – substituted with a sum of money (Numbers 8). The first born serve as priest until the Levites are established as priests.

XI. The Exodus: Exodus 12:31 – 14:31

a. The Exodus

- i. During the night of the first Passover (the 10th plague) Pharaoh told the children of Israel to leave the land of Egypt. The children of Israel left, bowls of unleavened dough and articles of silver and gold in hand.
- ii. There was a mixed multitude with the children of Israel
- iii. Moses took the bones of Joseph as the children of Israel swore – Genesis 50:22-26
- iv. Route
 1. They were led by a pillar of cloud by day and a pillar of fire by night.
 2. 600,000 men traveled from Rameses to Succoth to Etham (east not the quickest route to Canaan).
 3. God did not lead them by the way of the Philistines but by the way of the wilderness. (Exodus 13:17-18)
 4. Camp between Migdol and the sea opposite Baal Zephon.

b. Red Sea Crossing (also called the Sea of Reeds) – Exodus 14

- i. Not the red sea because reeds do not grow in the salt water
- ii. Possibly a fresh-water lake in North-East Egypt
- iii. Summary
 1. Pharaoh pursued the children of Israel to the place where they had camped. The children of Israel were afraid and cried out to the LORD.
 2. A continuation of the **pattern** that began in Exodus 5. See Exodus 14:12
 - a. For it would have been better for us to serve the Egyptians than that we should die in the wilderness. - **Unbelief**
 - b. Moses responds – See the salvation of the LORD... these Egyptians you shall see no more forever...The LORD will fight for you, and you shall hold your peace.
 3. The LORD directs Moses to stretch his staff over the sea to divide it to send the children of Israel across on dry ground. Throughout the night the Lord parts the sea. The LORD (written here as the Angel of God) gets between the children of Israel and the Egyptians to keep the Egyptians from coming near the camp.
 - a. Moses stretched out his hand over the sea again and the waters came back on the Egyptians.
 - b. The people **believed** the LORD
 4. Purpose of this event – that the Egyptians shall know He is the Lord.

XII. The Song of Moses, Israel, and Miriam: Exodus 15:1 – 21

- a. This is a poem and should not be read the same as a narrative.
- b. A poem uses words and images to express themes and ideas and not actual events.
- c. A poem celebrating:
 - i. The Lord's triumph over Egypt and His salvation of Israel.
 - ii. The power of the Lord.
 - iii. God worthy of praise and exaltation.
 - iv. That there is none like God who is holy, merciful, and redeeming.
 - v. The coming promise for the land of Canaan – prophetic.
 - vi. The coming of the Temple on the Mountain of God – prophetic.

XIII. The Journey to Mount Sinai: Exodus 15:22 – 18:27

Israel's Cycle of Belief, Unbelief, and Belief Again As Seen in Exodus 1-18			
Passage	Israel's Complaint	Moses/Aaron's Response	God's Provision
In Egypt / During the Exodus			
Exodus 4:29 – 31			
Belief			
Israel had believed the signs of Moses			
Israel's Oppression Exodus 5:19 – 6:13 Unbelief	The officers of the children of Israel blamed Moses and Aaron about the Egyptians beating and oppressing Israel.	Moses goes to God.	God restates who He is, His promise, and tells Moses and Aaron to go to Pharaoh.
Red Sea Crossing Exodus 14:10-31 Unbelief	The children of Israel were afraid of Pharaoh. You have brought us to the wilderness to die! We were better off in Egypt!	Moses tells the people not to be afraid and see the salvation of the Lord.	God uses Moses to part the Red Sea. God (as the pillar of clouds/fire) gets between the Egyptians and Israelites.
During the Journey to Sinai			
Bitter Waters Exodus 15:22-27 Unbelief	In the Wilderness of Shur the waters were bitter, and the people of Israel said, "what shall we drink!"	Moses cries out to the Lord	God showed Moses a piece of wood to cast in the water to make it clean.
Purpose: God tells them if they listen to His voice, do what is right, and listen to His commandments, none of the diseases brought on the Egyptians would be brought on them. Obedience to God leads to blessings.			
Passage	Israel's Complaint	Moses/Aaron's Response	God's Provision
Manna and Quail Exodus 16 Unbelief	In The Wilderness of Sin (Sinai) – about a month from the time the left Egypt. At least in Egypt we had meat and bread to eat until they were full! You've brought us here to starve us!	The glory of the Lord appeared in a cloud and spoke to Moses.	God provides manna from heaven. Manna means "what" God provides quail for meat in the evening. Every day they gather the days portion. On the 6th day they gather a double portion. The 7th day would be a Sabbath rest.
Purpose: So that they will know the He is the LORD their God, and trust in Him for provision. So generations following would know of God's provision (manna was later put in the Ark of the Covenant). To test if they will follow God's instructions – they didn't... some disobeyed and left manna until the next morning, and some tried to gather manna on the 7 th day and found none.			
Water from the Rock Exodus 17 Unbelief	In Rephidim there was no water to drink. Why have you taken us from Egypt just to let us die of thirst!	Moses cried out to the Lord We will compare this to Numbers 20 later.	God would stand before Moses on the rock in Horeb, Moses would strike the rock, and water will come out.

a. War in the Desert

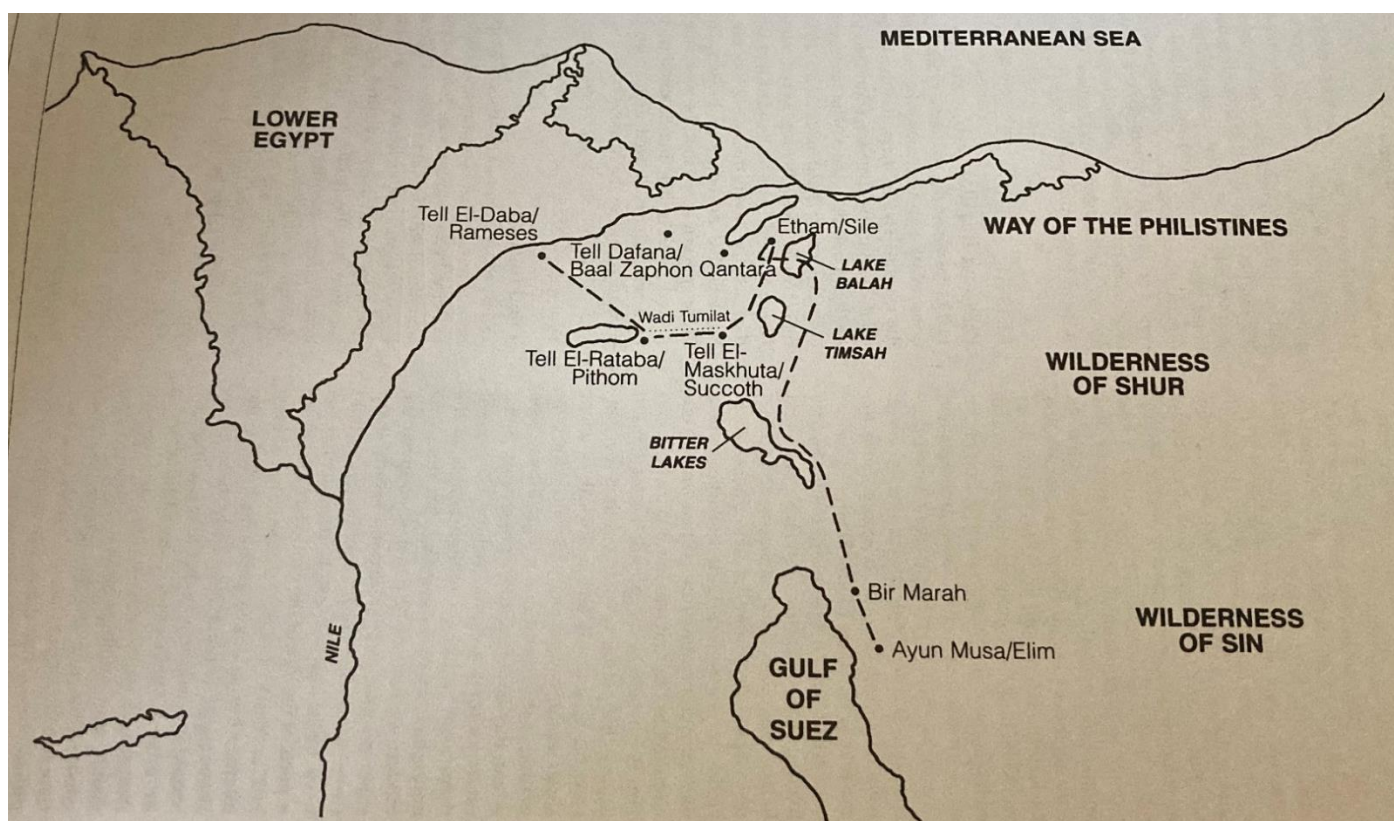
- i. Introduction to Joshua – the successor of Moses
- ii. God took them by the Way of the Wilderness in Exodus 13 to help them avoid war with the Philistines. Now they are encountering their first enemy.
 1. Joshua would lead men to attack the Amalek, and Moses would stand on the top of the hill with his staff in hand.
 2. When Moses held up his hand Israel prevailed. Aaron and Hur supported the hands of Moses when he was tired.
 3. The Amalekites were descendants of Amalek, the grandson of Esau.
- iii. Moses builds an altar before the Lord calling him The-LORD-Is-My-Banner – Jehovah Nissi – because God said he would remove the Amalek (the last of the Amalekites are destroyed in Esther 9:7-10).

b. Jethro, the Father-in-Law of Moses

- i. Jethro, his sons, his wife, Zipporah (Moses's wife), Gershom and Eliezer (Moses's sons) come to Moses camped at the mountain of God.
 1. Moses told Jethro all God had done, and Jethro rejoiced confessing that the LORD is greater than all the gods.
 2. They offered burnt sacrifices to God and ate bread with Aaron and the elders.
- ii. Moses Judged the People
 1. Moses insecurity was that he was an inadequate speaker, yet now we see him boldly judging the people of Israel.
 2. Jethro says...
 - a. It's too much for Moses alone...
 - b. Teach the people the laws of God and how to live.
 - c. Select rulers of thousands, hundreds, fifties, and tens to help you.
 3. Jethro went back to his own land – Numbers 10:29 puts this after Sinai

XIV. Another look at the Route

- a. Egypt – Succoth – Etham - Camp between Migdol and the sea opposite Baal Zephon – Sea of Reeds crossing – Wilderness of Shur – Elim – Wilderness of Sin – Rephidim – Sinai

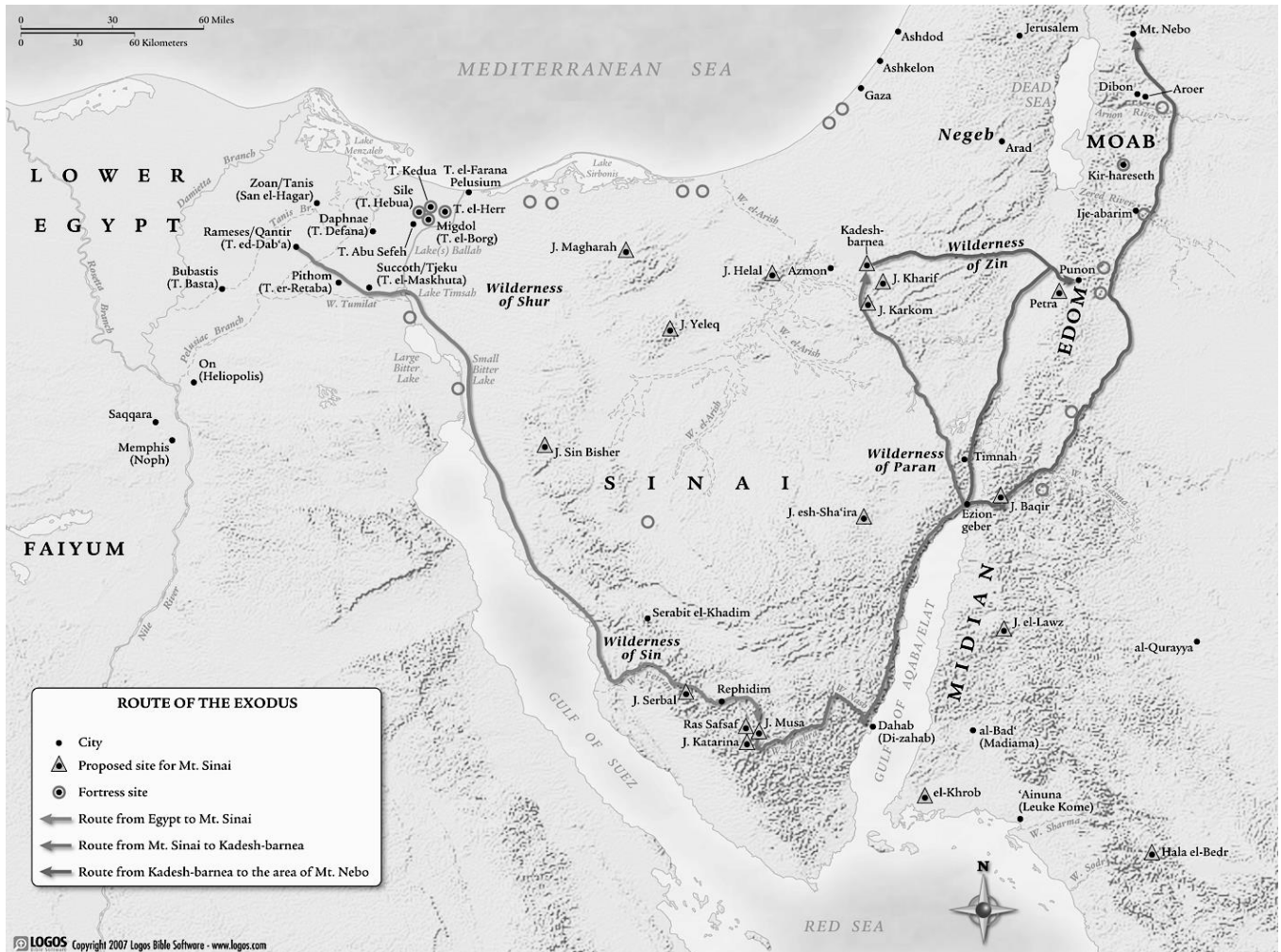


XV. Connections to the New Testament

- a. Passover and Feast of Unleavened Bread
 - i. During the preparation for the Passover, Jesus rode into Jerusalem (John 12)
 - ii. Jesus had no bones broken, like the Passover lamb.
 - iii. 1 Peter 1:19 refers to Jesus as the lamb without blemish and without spot.
 - iv. Hebrews 11:23-29 – calls the first Passover an act of faith that God would not destroy the firstborn of Israel.
 - v. John 6 contrasts the annual feast of unleavened bread and the manna in the wilderness to Jesus being the Bread of Life.
 - vi. The symbolism of the Lord's Supper substitutes Christ for the elements of the Passover.
 - vii. Paul connects moral purity with the Feast of Unleavened Bread in 1 Corinthians 5.
- b. Hebrews 11:23-29 also addresses the faith to hide the baby Moses, the faith to not remain an Egyptian, the faith to stand against Pharaoh, and the faith to cross the Red Sea.

Law Giving (Exodus 19–24)

- I. **Videos:** How to read the law: <https://bibleproject.com/explore/video/reading-biblical-law/>
 - a. <https://bibleproject.com/explore/video/exodus-19-40/>
- II. Israel arrives at Sinai.
 - a. Location
 - i. Location of Sinai unknown
 - ii. Possible locations include places on the Sinai peninsula
 1. Jebel Mousa (Mountain of Moses)
 2. Jebel Sin Bisha



- III. God's covenant Renewal (Exodus 19:4-6 & Exodus 24)
 - a. Structure
 - i. Chiastic Structure
 1. A The covenant is offered (Exodus 19)
 2. B General guidelines/laws of the covenant (Exodus 20:1-17)
 3. C The Israelite's reverence of God (Exodus 20:18-21)
 4. B' Law specifics (Exodus 20:22-23:33)
 5. A' The covenant is finalized and put into place (Exodus 24)
 - ii. God renews His covenant now to the nation of Israel through Moses.
 1. Israel's deliverance from the land of Egypt is a remembrance of God's miraculous power over the gods of other nations
 - b. "Book of the Covenant" (Exodus 24:7)
 - i. Typically considered to be the set of laws placed in Exodus 20:22-23:33
 - ii. May be referred to as the covenant code

- IV. God's presence on Mt. Sinai
 - a. What is the nature of God from this section?
 - i. God is a God of justice (Exodus 19:4-5)
 - ii. God is a God who seeks to bless those who follow Him (Exodus 19:6, 23:20-26)
 - iii. God is a God who is holy (Exodus 19:9-13, 21-24, 23:32-33)
 - iv. God is a God who has power (Exodus 19:16-19, 23:27-30)
- V. The Ten Commandments (Exodus 20:1-17)
 - a. There shall be no other God's before YAHWEH
 - i. Establishment of Israel as monotheistic
 - ii. A rebellion against Egypt
 - iii. A stand against polytheistic culture which dominated the known world
 - b. There should be no idols and they should not be worshiped
 - i. First commandment deals with worshiping the right God. The second commandment deals with the way in which we worship our God.
 - ii. A jealous God
 - 1. God is a God who desires for us to worship Him in the fullness He has prepared for us.
 - iii. Punishment of the children
 - 1. The whole family is in covenant with God, when one sins against God, they all do.
 - 2. The punishment for sin is not comparable to the promise of blessing to those who keep His commands
 - c. You shall not misuse the Lord's name
 - i. The Lord prohibits the use of His name in careless or unworthy ways.
 - ii. Rather, when we use the name of the Lord, it should be done in reverence, thoughtfulness, and meaningful ways.
 - iii. God's name is more than just something that He has. Instead it is the essence of His very being, "I am"
 - d. Remember the sabbath day and keep it holy
 - i. What is the sabbath
 - 1. God speaks to the sabbath as a day during the week in which He instructed Israel to rest
 - 2. Exodus refers to God's perfection of the Sabbath during creation by working 6 days and resting on the 7th.
 - 3. Deuteronomy illustrates God's instruction as a reminder of the Exodus narrative.
 - 4. God instructs us to keep the sabbath day holy
 - a. That is to be set apart, to be kept separate in respect and reverence of what God has commanded
 - ii. Understanding the sabbath for ourselves
 - 1. Three traditional views of Sabbath
 - a. Jewish Sabbath
 - i. Christians should observe the sabbath in the exact way that the Old Testament describes on the 7th day of the week
 - b. Sabbath transferred
 - i. Christians can shift the sabbath to the first day of the week
 - c. The Lord's Day
 - i. Christians are free from the ceremonial regulations of the sabbath but have traditionally worshipped on Sunday
 - 2. New Testament References to sabbath – Hebrews 4:1-11 and Acts 20:7

- e. Honor your father and your mother
 - i. Our relationship with our father and mother comes primarily after our relationship with God.
 - ii. Many take this to mean the honor which we show our parents in their old age as we care for parents.
 - 1. This is something that is lost in American culture, but still remains very prevalent here today.
 - iii. New Testament connection
 - 1. Matthew 15:3-6
 - 2. Ephesians 6:2
 - 3. 1 Timothy 5:4
- f. Do not murder
 - i. God values the sanctity of human life because He has created us in the image of God (Gen. 9:6)
 - ii. God does qualify the killing of someone for capital crimes as outlined in the covenant with Noah and the Mosaic covenant
 - iii. New Testament connection
 - 1. Matthew 5:21-24
- g. Do not commit adultery
 - i. God values the covenant between a married couple.
 - 1. Other Old Testament references point to the relationship between God and the Israelites as a marriage
 - a. Isaiah 54:5
 - b. Hosea 2:19-20
 - c. Jeremiah 3:6-9
 - d. Ezekiel 6:9
 - ii. New Testament connection
 - 1. Matthew 5:27-30
 - 2. Ephesians 5:31-32
- h. Do not steal
 - i. God desires to protect His people, not just their physical bodies but also their possessions
 - ii. Theft is a distrust of both God's provision and what God has provided for someone else
 - iii. New Testament connection
 - 1. Ephesians 4:28
- i. Do not bear false witness against your neighbor
 - i. This extends beyond the basic principle of lying to another, but focuses on our behavior in a judicial system with regard to making oaths.
 - ii. New Testament connection
 - 1. Matthew 5:33-37
 - 2. James 5:12
- j. Do not covet
 - i. To desire or take pleasure in an unhealthy way
 - ii. An emphasis is placed on both the household and things within the household
 - iii. New Testament connection
 - 1. Romans 13:9
 - 2. Ephesians 5:3

VI. An understanding of God's Law

a. Purpose of the law

i. Remember the context

1. The ancient Israelites were a people group who had been freed from a polytheistic nation, Egypt. And in Egypt, it appears that God was silent, this means that the people would have to recall the stories of the patriarchs as legend through the storytelling of family history.
2. We must also remember that the idea of monotheism for the ancient world was unheard of. Every nation surrounding them and every people group was worshipping many gods.
3. We must also consider that God is creating for Himself a nation. A nation that will know Him and also be His representative on the earth. God is going to make them into a "kingdom of priests and a holy nation" (Exodus 19:6)

ii. How does the Bible speak about the law?

1. Old Testament

- a. Valued (Psalm 119:68-72)
- b. A source of wisdom and knowledge (Psalm 119:97-104)

2. New Testament

- a. Jesus comes not to abolish the law, but to fulfill or perfect them (Matthew 5:17)
 - i. Jesus takes principles of the Old Testament law and extends them in order for a necessary change to take place. Jesus shifts the attitude of following the law to an attitude of the heart to obey the word of the Lord.
- b. Other New Testament writers
 - i. Paul writes about the conflict of sin and the law within his own heart and understanding. (Romans 7:7-8:4)
 - ii. Galatians 3:19-29
 - iii. Hebrews 7:23-28, 8:6-13, 10:1-2

b. Types of law

i. Casuistic (case law)

1. A law stated with a punishment to be carried out if that law is broken
2. Exodus 22:25
3. Exodus 23:4

ii. Apodictic

1. Laws in the form of divine command
2. Exodus 20:3-17
3. Exodus 23:9

Classifications of the Laws of Moses & New Testament Christian's responsibility today

Component and Purpose	Examples	Christian Responsibility
Civil: Judicial, national, state, and civic laws. Meant to maintain order and justice within the nation of Israel.	National laws including prohibitions against witchcraft & idolatry inheritance laws, penal laws (murder, theft, etc.), health laws (sanitary codes). Deuteronomy 24:10-11 Exodus 21:28	The nation of Israel is no longer functioning as a theocracy and therefore these laws are no longer binding to us today. Romans 13:1-7
Ceremonial: Ritual, religious, liturgical. God's plan for Israel to approach and be in relationship with Him as their God.	Sacrificial system (blood sacrifices), religious feasts and the Sabbath, the ritual system regarding ceremonial purity, circumcision, some health and dietary laws. Leviticus 23 Leviticus 1-7	These laws are fulfilled by Christ's work on the cross by taking the rituals that once brought Israel into relationship with God and establishing a means of personal relationship with God through the work of Jesus. Colossians 2:16 Galatians 4:1-11 Hebrews 9:11-15 Hebrews 7:18-19 John 4:21-24
Moral: God's desire for moral or ethical holiness for humanity.	Most of the ten commandments. Regulations for Godly or just living that are applicable to all generations. Exodus 20:2-17 Exodus 23:6, 8-9	The New Testament adds on to many of these laws representing a shift from an outward obedience to an inward devotion. Hebrews 8:8-12 Romans 8:1-4 Matthew 5:17-20

The Tabernacle – Exodus 25:1 – 40:38

I. Narrative

- a. Israel has made a covenant with the Lord to follow all He has instructed them to do.
- b. Moses is on Mount Sinai receiving instructions for the Tabernacle, its contents, the priests, offerings, and the Sabbath.
- c. **Rebellion, Covenant Breaking, and Covenant Renewal** – Exodus 32 – 34
 - i. While Moses (Joshua apparently is with him – Exodus 24:13) is receiving instructions for the dwelling of God, Aaron (his brother) is leading the people in building the golden calf and worshipping idols. He is there for 40 days and 40 nights.
 1. They claimed to be worshipping the LORD who brought them out of Egypt (not another foreign god) making their sin one of idolatry (making a physical representation of God). – Exodus 32:4-5
 2. Moses was their contact to God, if Moses didn't return, they felt they needed contact with God who would go before them. – Exodus 32:1
 - ii. The Lord is angry with the children of Israel and is going to destroy them saying they were quick to turn away from the commandments and are incapable of obedience.
 1. Moses' plea to God is about preserving God's reputation. What would the Egyptians think if God brought the people out just to kill them?
 2. Moses calls on God to remember his covenant to Abraham, Isaac, and Jacob.
 3. God calls them "your people" – Exodus 32:7
 - iii. I would NOT want to make Moses angry!
 1. Moses went down to the children of Israel, becomes angry, breaks the tablets (because Israel broke their covenant), burned the golden calf, ground it to powder, and made Israel drink it (ultimate, irreversible destruction of the idol).
 2. Moses called on those who want to be on the LORD's side and 3000 people died, and a plague came on the children of Israel for their sin.
 3. Moses makes the people aware of their sin and says he will try to go up to the LORD to make atonement.
 - a. God forgive them or blot me out of your book!
- iv. **This Idolatry brought a change in Israel's relationship with God**
 1. God says "his Angel" would lead them to the Promised Land.
 2. God now comes down in a pillar of cloud at the Tent of Meeting to talk with Moses.
 - a. God would dwell again with his people after the tabernacle is built. The tabernacle would be in the center of the camp of Israel. For now God is meeting Moses at the Tent of Meeting located outside of the camp of Israel.
 3. Moses sees the backside of the Lord's glory verses in Exodus 24 all of Israel saw the glory of the Lord on the mountain as a consuming fire.
 4. The children of Israel saw God's glory shining on the face of Moses. A reflection of God's glory.
- v. Remaking of the Tablets
 1. Moses goes back up to Mount Sinai and God descends in the cloud.
 - a. God is...

- The LORD
- Merciful
- Gracious
- Longsuffering

- Abounding in goodness and truth
- Forgiving
- Jealous

- b. God gives his covenant again to Moses. Moses is on Mount Sinai forty days and forty nights.
 - 2. Moses face shined with the glory of God after speaking with the Lord, and the people were afraid so they covered his face.
- d. **The Cloud and the Glory** – Exodus 40:34-38
 - i. After the Tabernacle was completed and sanctified and Aaron and his sons were consecrated, and the glory of the Lord filled the tabernacle.
 - 1. Contrast to the removing of God's glory in Exodus 33:1-6
 - 2. When the cloud was over the tabernacle, the children of Israel made camp. If the cloud was removed, the children of Israel would continue on to the Promised Land.
 - 3. Cloud by day and fire by night.

II. **Law, Tabernacle Building, and the Priesthood as Seen in Exodus 25 – 40**

- a. Bezalel from the tribe of Judah and Aholiab from the tribe of Dan were appointed to oversee the building of the tabernacle. Many other skilled workers helped with the construction.
 - i. It was completed in the first month of the second year.
- b. The Tabernacle in Relation to the Garden of Eden
 - i. It is God who designed the tabernacle and everything in it. – Exodus 25:9
 - ii. Gold, onyx, and aromatic resin are in the Garden. – Genesis 2:9-12
 - iii. 7 days of “and God said” in Genesis 1 and 7 sets of instructions for the tabernacle.
 - iv. The close of creation addresses God resting, and the close of the instructions for the tabernacle addresses the Sabbath.
 - 1. The purpose of the sabbath is that it is a sign between you and God to show that you know that it is God who sets us apart.
 - v. After creation is a fall. After the instructions for the tabernacle is a fall (golden calf). Both result in a broken covenant with God.
 - vi. Cherubim were placed at the entrance to the Garden of Eden. Now cherubim are on the Ark of the Covenant.
 - vii. The entrance to the Garden was at the East and so was the entrance to the tabernacle.
 - viii. Hebrews 8:5 refers to the Tabernacle as a “copy or shadow” of the heavenly things.
- c. The Tabernacle and the New Testament
 - i. A Picture of the Work of Christ – John 2:19-21; Hebrews 8:2; 9:11-12
 - ii. A Picture of the Work of The Individual Believer – 1 Corinthians 6:19
 - iii. A Picture of the Work of The Church – 1 Timothy 3:15; Hebrews 3:6; 10:21

III. **Developing Theology in Exodus**

- a. God is faithful to his promises even when we are not.
- b. God makes covenants
- c. God chooses to make people his representatives on earth (Adam and Israel).
- d. God is holy
- e. God has delivered and will continue to deliver his people
- f. God forgives but still holds people accountable
- g. God wants to dwell with humans but hosting his presence demands certain things.
- h. Intercession!

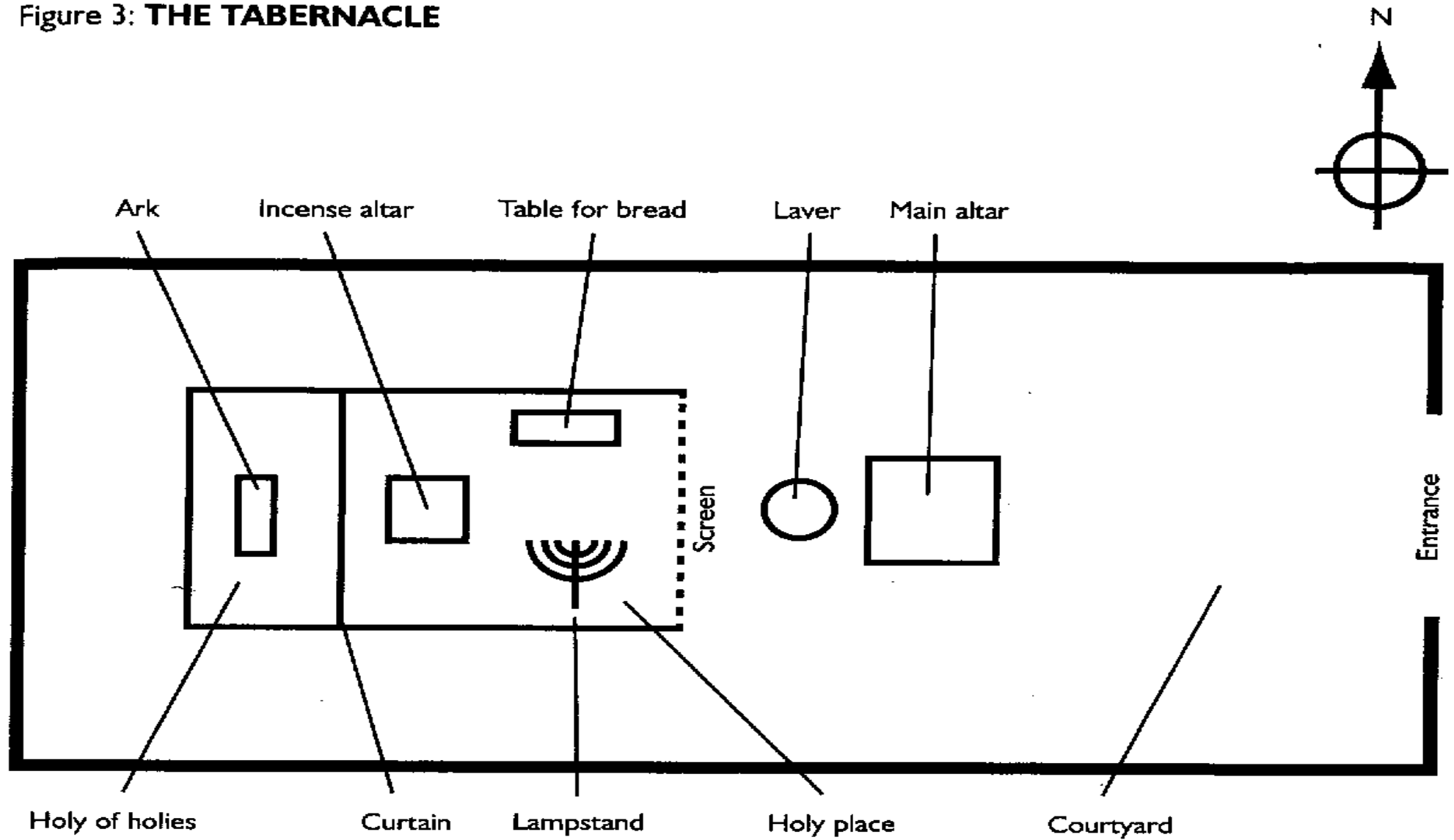
Item	Building Material	Dimensions or Design Details	Embellishments	Purpose
Offerings for the Sanctuary – Freewill Offering (Exodus 25:1-9; 35:4-29)	Precious Metals: gold, silver, and bronze.	The people brought more than enough.	Fabrics, Skins, and Wood: Blue, purple, and scarlet thread. Fine linen. Goat's hair, ram skin died red, badger skins, and acacia wood. Other: Oil, spices Precious Stones: Onyx	
Ark (Exodus 25:10-15, 37:1-5)	acacia wood, gold	Length: 2.5 cubits (3'9") Width: 1.5 cubits (2'3") Height: 1.5 cubits (2'3")	Wooden box with pure gold overlay inside and out, gold molding, 4 gold rings on its four feet; acacia poles overlaid with gold and remain in the rings of the Ark	The Ark held the testimony God gave them. The poles were for carrying the Ark (it was forbidden to touch the Ark).
Contents of the Ark (Exodus 25:16, Heb. 9:4, Numbers 17)	-	stone tablets, golden urn of manna, Aaron's staff that budded	-	To remember God's law, power, and provision
Mercy Seat (Exodus 25:17-21, 37:6-9)	pure gold	Length: 2.5 cubits (3'9") Width: 1.5 cubits (2'3") (This is the lid of the Ark)	sculpted figures of 2 cherubim of hammered gold on the two ends of the mercy seat; cherubim have wings spread and face one another toward the mercy seat.	The place where God meets with the high priest (it was as if God dwelt between the 2 cherubim and met Israel there)
Table of Showbread (Exodus 25:23-28, 37:10-15, Leviticus 24:5-9)	acacia wood, gold	Length: 2 cubits (3') Width: 1 cubit (1'6") Height: 1.5 cubits (2'3")	Wooden table with pure gold overlay, gold molding, handbreadth rim with molding around the rim, 4 gold rings fastened to the table legs close to the frame as holders for the poles; acacia poles overlaid with gold to carry the table	For the table setting of the bread of the Presence ("showbread" – 12 loaves were laid in two piles of 6 loaves each)
Plates and dishes (Exodus 25:29a, 37:16)	Pure Gold	-	-	To hold incense and bread of the Presence (or "showbread")
Flagons and bowls (Exodus 25:29b, 37:16)	Pure Gold	-	-	To pour drink offerings
Golden Lampstand , seven lamps; tongs and trays (Exodus 25:31-40, 37:17-23)	pure gold	A seven-branched menorah; piece of hammered gold (one talent) for base, stem, cups, calyxes, and flowers; arrange the lamps to give light in front of it; wick trimmers and trays	7 total lamps; 3 branches going out of each side; 3 cups/bowls made like almond blossoms (the cups would have held olive oil and wicks placed in the cups and lit)	To provide light for the priests to do their work; taking care of/maintaining lamps (the tabernacle was a covered tent, so the lamps were the only light)
Oil for the Lamp (Exodus 27:20-21, Leviticus 24:1-3)	pure oil of pressed olives	oil provided by the Israelites; the lamp is tended morning to evening	-	To light the lamps continually
Altar of Incense (Exodus 30:1-10, 37:25-28, 40:6, 26)	acacia wood, gold	Length: 1 cubit (1'6") Breadth: 1 cubit (1'6") Height: 2 cubits (3")	square with horns, molding of gold around it, two golden rings for poles for carrying (acacia wood overlaid with gold	Altar on which to burn incense every morning and evening. Atonement made on its horns as a sin offering each year.

Item	Building Material	Dimensions or Design Details	Embellishments	Purpose
Incense (Exodus 30:34-38, 37:29, 40:27)	Sweet spices, stacte, onycha, galbanum, sweet spices with pure frankincense, salt	equal parts blended and seasoned with salt; some of it beat very small	-	Incense offering holy to the Lord put before the Arc of the Covenant
Inner Curtains (Exodus 26:1-6, 36:8-13)	fine linen, blue, purple, and scarlet yarn, gold	Length: 28 cubits (42') Width: 4 cubits (6')	10 curtains of linen and blue, purple, scarlet yarn; embroidered cherubim; connected to each other by 50 blue loops and gold clasps to make the tabernacle 42'x60'	Beauty within, a shadow of heavenly things (Hebrews 8:5)
Outer Curtains (Exodus 26:7-13, 36:14-18)	goats' hair, bronze	Length: 30 cubits (45') Width: 4 cubits (6')	11 curtains joined together by loops and bronze clasps; completely covered the fine linen layer	A tent over the tabernacle
Coverings (Exodus 26:14, 36:19)	rams' skins and other animal skins	fine rams' skin leather dyed red, other animals' skins	a covering of tanned rams' skins and a covering of other durable leather on top	A covering for the tent
Frames and Bars (Exodus 26:15-30, 36:20-34)	acacia wood, gold, silver	Length: 10 cubits (15') Width: 1.5 cubits (2'3")	acacia wood overlaid with gold; connected by bars that ran through tenons and rings and rested on silver sockets	A frame/structure for the tabernacle
Veil (Exodus 26:31-35, 36:35)	fine linen, blue, purple, and scarlet yarn, acacia wood, silver, gold	hung on 4 acacia pillars overlaid with gold, with hooks of gold, and on 4 silver bases	Artistic design of cherubim	A divider between the holy place and the Most Holy place; the veil hid the Ark
Screen and Pillars (Exodus 26:36-37, 36:36-38)	acacia wood, blue, purple, & scarlet yarn, fine linen, gold, bronze	5 pillars of acacia wood overlaid with gold; gold hooks and bronze bases	woven by a weaver	The only entrance to the tabernacle
Bronze Altar (Exodus 27:1-8, 38:1-7)	acacia wood, bronze	Length: 5 cubits (7'6") Width: 5 cubits (7'6") Height: 3 cubits (4'6")	horns on four corners, overlaid with bronze; bronze pans, grate, shovels, basins, forks, firepans; poles overlaid with bronze and inserted through rings	Altar for burnt offerings and poles for carrying
Bronze Basin (Exodus 30:17-21, 38:8, 40:30, Leviticus 8:6)	bronze	bronze basin with bronze stand; placed between the tent of meeting and the altar; filled with water	-	For washing of the priests' hands and feet before they enter the tent of meeting or come near the altar to minister
Courtyard hangings (Exodus 27:9-15, 38:9-16)	fine linen, silver, bronze	South side: 100 cubits (150') North side: 100 cubits (150') West side: 50 cubits (75') East side: 50 cubits (75')	linen fence held up by 7.5' silver pillars with silver fillets and hooks for hanging the linen; pillars had bronze bases	To mark off the courtyard
Courtyard pillars (Exodus 27:17-19, 38:17,19)	silver, bronze, fine linen	Length: 100 cubits (150') Width: 50 cubits (75') Height: 5 cubits (7'6")	silver pillars with silver fillets and hooks, bronze bases and pegs	Structural integrity
Gate (Exodus 27:16, 38:18)	fine linen and blue, purple, and scarlet yarn, silver, bronze	Length: 20 cubits (30') Height: 5 cubits (7'6")	embroidered linen screen on the east side (the same side as the gate to the tent of the tabernacle); 4 silver pillars with bronze bases	A single gate as the only entrance to the court of the tent of meeting

Item	Building Material	Dimensions or Design Details	Embellishments	Purpose
Ephod (Exodus 28:6-14, 39:2-7, Leviticus 8:7)	gold; blue, purple, and scarlet yarns; fine twined linen; onyx	two shoulder pieces with braided chains	set on the shoulder pieces were two onyx stones engraved with the names of the sons of Israel in birth order (six names on each stone) and enclosed in gold filigree	The engraved onyx stones were stones of remembrance for the priest and before the Lord
Breastplate (Exodus 28:15-30, 39:8-21; Leviticus 8:8)	gold; blue, purple, and scarlet yarns; fine twined linen; gemstones; urim and thummim	square and doubled (front and back); gold rings and gold cords like twisted chains to attach breastpiece to shoulder pieces of ephod; bound to the ephod by a lace of blue; urim and thummim on the priest's heart	precious stones over the heart set in gold filigree, each stone engraved with the name of a tribe of Israel Row 1: sardius, topaz, carbuncle Row 2: emerald, sapphire, diamond Row 3: jacinth, agate, amethyst Row 4: beryl, onyx, jasper	So the priest would bear the names of the sons of Israel on his heart, when he went into the Holy Place, to bring them to regular remembrance before the Lord (Exodus 28:29)
Robe (Exodus 28:31-35, 39:22-26, Leviticus 8:7)	all blue, blue, purple, & scarlet yarn, gold	opening for the head; woven binding around the opening, so it may not tear	Hem has alternating golden bells and pomegranates made of blue, purple, and scarlet yarn	The bells would be heard when the priest entered the Holy Place before the Lord, and when he came out, so that he would not die
Coat (Exodus 28:39, 39:27, Leviticus 8:7,13)	Linen	checkerwork of linen	-	Part of priestly garments (Leviticus 8)
Turban and hats (Exodus 28:36-39, 39:28, 30-31, Leviticus 8:9,13)	Gold plate; fine linen	gold plate fastened to the front of the turban by a blue cord for the high priest reading HOLINESS TO THE LORD; hats for other priests	-	The high priest would bear any guilt from the holy things that the people of Israel consecrated as their holy gifts, so that the gifts would be accepted by the Lord (Exodus 28:38)
Sash (Exodus 28:39, 39:29, Leviticus 8:7,13)	linen, yarn	-	embroidered with needlework	Part of priestly garments
Undergarments (Exodus 28:42-43, 39:28)	Linen	From hips to thighs	-	A covering for their nakedness
Anointing oil (Exodus 30:22-33, 37:29; Leviticus 8:10-12)	Myrrh, cinnamon, aromatic cane, cassia, olive oil	500 shekels each of myrrh and cassia, 250 shekels each cinnamon & cane, a hin of olive oil	-	Holy oil for anointing the priests and tabernacle furniture

Item	Other Procedures	Offerings
Consecration of Aaron and His Sons (Exodus 29:1-37)	<p>7 Day Consecration</p> <p>Aaron and his sons are washed with water at the door of the tabernacle and clothed in the priestly garments. Aaron is anointed by having oil poured over his head.</p>	<p>Aaron and his son lay hands on the bull's head, kill it, some blood put on the horns of the altar, and remaining blood beside the altar. The fat and kidneys are burned on the altar. The flesh and intestines are burned outside the camp as a sin offering.</p> <p>One ram is burned on the altar as a burnt offering.</p> <p>Aaron and his sons lay hands on the head of the 2nd ram, kill it, and blood is put on the tip of Aaron and his sons' right ear, thumb, and big toe. Blood from the altar (along with anointing oil) is sprinkled on Aaron and his sons' garments. Fat, kidneys, and right thigh, one loaf of bread, a cake with oil, and a wafer are put in Aaron and his sons' hands as a wave offering. Then they are given as a burnt offering.</p> <p>The breast of the ram is a wave offering and Moses' portion. Its flesh is boiled and eaten by Aaron and his sons along with the bread. Any flesh or bread remaining until morning is burned with fire. There is also a heave offering mentioned.</p>
Daily Offerings	Offered Daily by the priests. One lamb in the morning and the other in the evening (lambs of the first year) as a burnt offering .	With the morning lamb is flour, pressed oil, and wine as a drink offering . The evening lamb is offered with a grain and drink offering .
Ransom	Every man age 20 and above gives it to the Lord to avoid plague when the census is taken	Half a shekel as an offering to the Lord. Used for the service of the tabernacle.

Chart adapted from: © 2019-2020 Bible Application Class, Inc. www.bibleapplicationclass.org

Figure 3: **THE TABERNACLE**

Who can enter the Courtyard: Israelites

Holy Place: Priests

Holy of Holies: High Priests (only once per year)

Laws on Sacrifice (Leviticus 1–7)

<https://bibleproject.com/explore/video/leviticus/>

- I. Overview of Leviticus (see handout)
- II. Things to note as we read Leviticus
 - a. God is establishing Israel as a Theocratic nation
 - i. Theocracy is a form of government where God or a god is seen as the ultimate ruler of that nation.
 - ii. These people have been in slavery for their entire lifetimes. God is developing them and teaching them in order to bring them into a nation as His representatives on earth.
 - b. For Israel, the Law is not about getting into relationship with God, it is about maintaining relationship with God.
 - i. God has chosen this nation, Israel to be His representatives on earth. They recognize their chosen position.
 - c. The Law reflects God's character and Israel's covenant loyalty is dependent on their relationship with His Law.
 - d. Israel is purposed to represent God to all nations. The Law is a physical representation of God's presence with them.
 - i. Exodus 19:5
- III. Sacrifices

Burnt Offering (Lev 1:1–17; 6:8–13)

Priest Activity	Constructs the altar; manipulates the blood; arranges the sacrifice on the altar; burns the entire sacrifice; wrings off the head of the bird offering; keeps the fire of the burnt offering altar alive continually
Clothing	Regular priestly garb for offering; linen garments and undergarments for collection and altar placement of ashes; "other garments" for disposal of ashes
Pertinent Places	"Before the tent of meeting"; altar of burnt offering; "clean place" outside of the camp to deposit the ashes
Worshiper Activity	Offers quality animal; imposes hands; slaughters it; dismantles the animal and hands it over to the priest
Elements Used	Quality bull, sheep or goat; pigeon or turtledoves
Usage of Bodily Elements	Blood is thrown against the side of the altar; poured or drained out at the side of the altar
Offered Portion	Entire animal
Consumption	Consumed by fire
Disposal	Priest collects and disposes of ashes outside the camp
Result	Atonement due to imposition of hands; pleasing aroma to the Lord

Grain Offering (Lev 2:1–16; 6:14–18)

Priest Activity	Takes a portion of the grain offering and burns it on the altar as the "memorial portion"; all the priests eat the remainder of the offering in the "court of the tent of meeting" — "a holy place"
Clothing	Normal priestly clothing
Pertinent Places	Altar of burnt offering; the "court of the tent of meeting" — "a holy place"
Worshiper Activity	Prepares the grain offering; brings it to the priest; extracts a memorial portion from it
Elements Used	Recipe of fine flour, oil, frankincense; unleavened loaves

Usage of Bodily Elements	None
Offered Portion	Memorial portion
Consumption	None
Disposal	Sans the memorial portion that is burned, the priest consumes the remainder
Result	Pleasing aroma to the Lord; provision of food offering to Yahweh

Peace Offering (Lev 3:1–17; 7:11–36)

Priest Activity	Throws the blood against the side of the altar of burnt offering; burns the extracted food offering portions to Yahweh
Clothing	Normal priestly clothing
Pertinent Places	Altar of burnt offering
Worshiper Activity	Offers quality male or female animal; imposes his hand on its head; kills it; dismembers it to extract the fat portions as a food offering to Yahweh
Elements Used	Male or female from herd, flock; goats
Usage of Bodily Elements	Blood; fat
Offered Portion	Fat portions of the animal
Consumption	Fat portions burned as food offering to Yahweh
Disposal	The worshiper eats the remainder
Result	Pleasing aroma to the Lord; provision of food offering to Yahweh

Sin Purification Offering (Lev 4:1–5:13; 6:24–30)

Priest Activity	Manipulates the blood of the sin purification offering; the anointed priest, in the case of his own sin purification offering and the congregation's, takes some of the blood into the tent of meeting, sprinkles it seven times before the screen (in the case of the anointed priest's offering, another priest), applies it to the horns of the altar of incense, exits and pours the rest of the blood at the base of the altar of burnt offering; collects fat portions in the same manner done for the peace offering, disposes of the suet of the animal as in the peace offering; the priests consume the animal; for the leader and the commoner, the slaughter and blood manipulation of the animal occurs at the altar of burnt offering (the priest applies the blood to the four corners of the altar of burnt offering and pours the remainder out at the base of the same altar)
Clothing	Normal priestly clothing
Pertinent Places	Entrance to the tent of meeting (anointed priest and congregation); place of the burnt offering slaughter and altar of burnt offering (commoner and leaders); court of the tent of meeting; ash heap outside the camp
Worshiper Activity	The anointed priest and the congregation bring a quality bull; the community leader brings a quality goat; the commoner brings either a female goat, lamb, two turtledoves and two pigeons for a sin purification and burnt offering and 10th of an ephah of fine flour; all parties have to impose their hand upon the head of the beast and then slaughter it
Elements Used	Bull (anointed priest and congregation), male goat (leader), female goat, lamb, two turtledoves and two pigeons for a sin purification and burnt offering, 10th of an ephah of fine flour (commoner)

Usage of Bodily Elements	Blood; fat
Offered Portion	Fat portions as food offerings; presumably the remainder of the bull is eaten by the priestly family
Consumption	Priest who offers it gets to eat it (6:25ff) in the court of the tent of meeting
Disposal	Skin, flesh, head, legs, entrails, and dung—all elements of the animal neither used in the sacrifice nor given to the priests are carried out of the camp to a clean place (ash heap) and burned completely
Result	Atonement and forgiveness (congregation 4:20; leader 4:26; commoner 4:31, 35), none given for the anointed priest
Back Story	Unintentional or inadvertent sins with respect to the Lord's commands (specifically prohibitions 4:2) or litigation; (5:1); comes into contact with uncleanness (5:2–3); utters a rash oath (5:4); depending upon the guilty party, there may be more affected than simply the offerer. The high priest's sin affects him and brings guilt on the people. The sin of the entire congregation affects the entire congregation. The sin of a community leader or a commoner appears to mandate the same response, though not the same materials due to Leviticus' sense of democratization of worship (5:7–12). This particular sacrifice is only appropriate for those who discover and confess their inadvertent sin
Commentary	Whatever touches the flesh of the sin purification offering shall become holy and needs to be washed in a holy place, presumably for further use. Only with instructions to the commoner does the phrase "pleasing aroma to the Lord" with regard to the burnt fat portions occur (4:31). The term "compensation" (ESV) might serve as commentary for how one is to think about the remainder of these sacrificial animals with regard to the sin purification offering

Guilt Reparation Offering (Lev 5:14–19; 7:1–10)

Priest Activity	Receives, in certain cases, the restitution from the worshiper; throws blood on the side of the altar; offers fat portions on the altar; eats the rest; makes atonement
Clothing	Normal priestly clothing
Pertinent Places	Altar of burnt offering
Worshiper Activity	Brings the offering plus his restitution
Elements Used	Quality ram or its equivalent; restitution plus one fifth for the priest
Usage of Bodily Elements	Blood; fat portions
Offered Portion	Fat portions similar to peace offering as a food offering to Yahweh
Consumption	Eaten by the priests after the fat portions are burned; belongs to the officiating priest.
Disposal	No description of disposal
Result	Atonement and forgiveness
Back Story	Unintentional and intentional "sins"; if the worshiper "commits a breach of faith" and sins inadvertently with regard to any of the holy things of the Lord, sins intentionally by deception, robbery, or oppression, then upon realization and restitution, the worshiper may offer this sacrifice.

Institution of the Priesthood – Leviticus 8:1 – 10:20

I. Instructions for the Priesthood given in Exodus 29

- See notes on the section called “The Tabernacle” on the bottom of the chart.
- God gave instructions to Moses regarding the priesthood in Exodus 29. Now we are seeing those instructions being carried out to consecrate Aaron and his sons as priests in Leviticus 8.
- The priests were consecrated for 7 days remaining at the door of the tabernacle. They did all that the LORD had commanded through Moses.

II. The Glory of the Lord – Exodus 9

- Now that the priests have been consecrated, Moses instructs them to prepare for the glory of the Lord.

Text	Instructed by God	Offering	The Priest(s)	God's Response
Leviticus 9	Yes Leviticus 9:1-7	For the priests' atonement: sin offering with a bull and burnt offering with a ram For Israel's atonement: sin offering with a kid of a goat, burnt offering with a calf and lamb, peace offering with a bull and a ram, and a grain offering with oil.	Aaron followed all that the LORD had commanded through Moses. Moses and Aaron went into the tabernacle. Contrast to Exodus 30:35 and Leviticus 8:35. Now that the priests have been consecrated and the sacrifices made, Moses and Aaron can enter the tabernacle.	The LORD accepted their offering consuming it in fire . The glory of the LORD appeared to all of the people.

- Exodus 10:12-20 – A second look at the offerings made.
 - There are two types of sin offerings.
 - For the leader of the community with a goat.
 - For the whole community with a bull.
 - Aaron was instructed to do the sin offering with the goat. This type of sin offering normally would have partially been eaten by the priests and its blood taken into the tabernacle (not burned as they did it v15)

III. Nadab and Abihu

Text	Instructed by God	Offering	The Priest(s)	God's Response
Leviticus 10	No Leviticus 10:1	Incense offering “profane fire”	Nadab and Abihu	Fire went out from the LORD killing Nadab and Abihu God must be regarded as holy by those who come near him. He must be honored before the people.

- Keeping the priests (Aaron, Eleazar, and Ithamar) clean.
 - Mishael and Elzaphan (cousins of Aaron) were told to carry Nadab and Abihu from the sanctuary. It would have made Aaron and his son's unclean to do this.
 - In regard to the sin offering mentioned above Aaron reasoned they were unfit to eat the sin offering because of the events of the day.
 - It later becomes ruled that mourners are not ritually clean (Deuteronomy 26:14).
 - Part of Aaron's role as High Priest is discerning what is:
 - Holy vs Profane
 - Clean vs Unclean

IV. What did the priesthood mean for Israel?

- a. A shift of God talking to the people through Moses to doing so through Aaron, the first high priest (Lev. 10)
- b. The Priesthood further exemplified the grace of God, who chose Aaron, regardless of his role in the Israelites building and worshipping the golden calf.

V. Pointing to Jesus

- a. The high priest was the right hand of God, just as Jesus would be.
- b. The High Priest judged, offered sacrifices, prayed, blessed, spoke on behalf of God, etc. There are all things that Jesus came to perfect.
- c. The high priest had the job of connecting the people to God.
- d. Went to God on behalf of the people and to the people on behalf of God.

Uncleanness and its Treatment (Leviticus 11-16)

I. Review of Law categories

Classifications of the Laws of Moses & New Testament Christian's responsibility today		
Component and Purpose	Examples	Christian Responsibility
Civil: Judicial, national, state, and civic laws. Meant to maintain order and justice within the nation of Israel.	National laws including prohibitions against witchcraft & idolatry inheritance laws, penal laws (murder, theft, etc.), health laws (sanitary codes). Deuteronomy 24:10-11 Exodus 21:28	The nation of Israel is no longer functioning as a theocracy and therefore these laws are no longer binding to us today. Romans 13:1-7
Ceremonial: Ritual, religious, liturgical. God's plan for Israel to approach and be in relationship with Him as their God.	Sacrificial system (blood sacrifices), religious feasts and the Sabbath, the ritual system regarding ceremonial purity, circumcision, some health and dietary laws. Leviticus 23 Leviticus 1-7	These laws are fulfilled by Christ's work on the cross by taking the rituals that once brought Israel into relationship with God and establishing a means of personal relationship with God through the work of Jesus. Colossians 2:16 Galatians 4:1-11 Hebrews 9:11-15 Hebrews 7:18-19 John 4:21-24
Moral: God's desire for moral or ethical holiness for humanity.	Most of the ten commandments. Regulations for Godly or just living that are applicable to all generations. Exodus 20:2-17 Exodus 23:6, 8-9	The New Testament adds on to many of these laws representing a shift from an outward obedience to an inward devotion. Hebrews 8:8-12 Romans 8:1-4 Matthew 5:17-20

II. Clean vs. Unclean

a. Excerpt from Lexham Bible Dictionary on clean and unclean

- i. "The biblical regulations about cleanness and uncleanness are largely concerned with ritual purity and with maintaining the sanctity of sacred space—especially the tabernacle or temple. Cleanness is associated with, but distinct from, holiness. Being in the category of "clean" is prerequisite to moving up to the category of "holy." According to Wenham, "Everything that is not holy is common. Common things divide into two groups, the clean and the unclean" (Wenham, *Leviticus*, 19). Clean things can be made holy, or they can become unclean. Holy things may also be made unclean. Wenham understands cleanness to be the default or "normal condition" for most things, but it is a "state intermediate between holiness and uncleanness" (Wenham, *Leviticus*, 19). Holiness and uncleanness function as contagions—items that touch holy or unclean objects may become holy (e.g., Exod 29:37; Lev 6:18) or unclean (e.g., Lev 11:39–40)

themselves. However, restoring cleanness requires more deliberate actions, usually involving washing, waiting, being inspected, and offering sacrifice. Many of the regulations regarding cleanness and uncleanness make sense if “clean” is understood as conceptually akin to something being “normal” and “unclean” is understood as “abnormal” (Wenham, *Leviticus*, 20–21).¹

- b. To be clean is to be equated to holiness
 - i. They must be cleansed because of their natural uncleanness in order to be in the presence of God who is holy.
- c. To be unclean is to be unholy
 - i. Uncleanness can be caused by...
 - 1. Death
 - 2. Childbirth
 - 3. Disease
 - 4. Bodily discharge
- d. The Main Idea
 - i. **“Therefore be Holy because I, the Lord, am Holy”** Leviticus 11:44
 - 1. If the people of Israel are going to live in covenant with God, they must recognize that the holiness of God cannot be compromised by humanity’s uncleanness.
 - 2. When the people make themselves clean, they are prepared for worship
 - 3. God is distinguishing His people from the nations surrounding them
 - a. Leviticus 18:1-5
 - 4. God is instructing his people in order to keep them in the land that He is giving them
 - a. Leviticus 20:22-26

III. The Day of Atonement (Leviticus 16)

- a. A day where all Israel would be atoned for their sin and the high priest would be able to enter into the presence of God, the Holy of Holies
- b. There are 15 sacrifices to be made and then the scapegoat is to be sent off
 - i. Scapegoat
 - 1. Two goats would be chosen and one would be offered as a sacrifice to the Lord. The second goat would be sent off as a scapegoat, metaphorically carrying the sins of the nation into the wilderness.
- c. Purpose is to cleanse the people of Israel allowing God’s presence to be with them
 - i. Because of God’s holiness, we know that His presence could not dwell with His people when they were unholy, it would destroy them. This day, creates a connection between God and His people in order to be in relation with them as they come together and purify themselves.

¹ Michelle J. Morris and Douglas Mangum, “Cleanness and Uncleanness, Regulations for,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Prescription for Practical Holiness OR Holy Living (Leviticus 17-27)

- I. The point God is making in the middle of laws and procedures...**
 - a. "I am the LORD your God..." appears about 47 times in chapters 18-27
 - b. "be holy because I am holy..." appears about 8 times in chapters 19-27
- II. The Sanctity of Blood – Leviticus 17**
 - a. It is blood that makes atonement for the soul.
 - b. In the blood is the life of the flesh.
 - c. The blood sustains life.
- III. More Laws – Leviticus 18-20**
 - a. Remember the goal was to form Israel into God's nation.
 - b. They were called to be separate from those of Egypt and the land of Canaan.
 - c. Remember that leadership is called to a higher standard of holiness as we've seen throughout the narrative (examples Moses striking the rock in Numbers, Nadab and Abihu, etc).
 - d. Chapter 18 covers sexual morality.
 - e. Chapter 19 covers moral and ceremonial laws.
 - i. Covers two sets of 21 laws broken up with the phrase "I am the LORD your God."
 - ii. Verses 19 and 37 begin and end the second set of 21 laws with the phrase "you shall keep my statutes."
 - f. Chapter 20 is centered around holiness laws.
 - i. Covers two sets of 7 laws ending with an appeal for holiness and separation from the people they will encounter in Canaan.
- IV. The Conduct of a Priest – Leviticus 21-22**
 - a. Consists of laws regarding the priests and the high priest.
- V. Feasts of the Lord – Leviticus 23**
 - a. See chart below
- VI. Leviticus 24**
 - a. Gives some details about the tabernacle's lampstand and table of showbread (refer to the chart in the lesson about the Tabernacle from Exodus).
 - b. The severity of blasphemy is brought out in this passage and there is a reminder of the penalty of murder.
- VII. The Sabbath – Leviticus 25**
 - a. On the seventh day, humans get rest.
 - b. On the seventh year, creation gets rest.
 - c. Six years you work the field and on the seventh year the land rests.
 - d. **The Year of Jubilee**
 - i. Took place after seven "creation" Sabbaths.
 - ii. Every 50 years on the Day of Atonement.
 - iii. Another Sabbath rest for creation.
 - iv. Debts were forgiven, land restored to families who sold to repay debt, slaves freed who were sold to repay debt.
 - v. Redemption of by family members
 1. This would be done by a close family member to prevent land/family members from being sold outside of the family. If a family member could not redeem it, it would be returned at the Year of Jubilee.
 - e. God promises safety, provision, and blessing if they keep these Sabbaths.
- VIII. Leviticus 26**
 - a. Verses 3-13: If you walk in My statutes and keep My commandments, and perform them, then I will...
 - b. Verses 14-17: But if you do not obey Me... I will also do this to you...

- i. Verses 18-39: After all of this if you do not obey...
- ii. Verses 40-45: But if they confess their iniquity... then I will remember My covenant...
 - 1. Yet even when they are in the land of their enemies will will not cast them away...

IX. Leviticus 27

- a. Covers procedures regarding vows and tithes to God.

X. The Feasts of the LORD – Leviticus 23

- a. Leviticus 23 describes the festivals.
- b. Numbers 28-29 describes the offerings for the festivals.
- c. Deuteronomy 16 describes the pilgrimages.
 - i. Three times per year all males came to Jerusalem for these feasts.

Feast / Festival	OT Scripture References	Time of the Year	Procedures	In Remembrance of	Fulfillment through Jesus / NT Scripture References
The Passover	Ex 12:14-20, Ex 13:3-10, Leviticus 23:4-8	Spring Feast - 14th day of the 1st month - Aviv (Nisan) – March or April Beginning of a series of festivals starting with the Passover and ending with the Feast of Unleavened Bread.	As seen in Exodus: 10th day of the month: Passover lamb is chosen. 14th day of the month: Passover lamb is slain in the evening. See more detailed notes in the Exodus 1-18 section. Additions in Leviticus Verse 4 – no significant additions.	Remembering Israel's salvation from death, the 10th plague.	Matthew 26:26-28 – Institution of the Lord's Supper John 1:29 – Behold the lamb of God who takes away the sin of the world. 1 Corinthians 5:7 – Paul refers to Christ as our Passover sacrificed. Hebrews 11:28 – refers to Moses taking the first Passover
Feast of Unleavened Bread Pilgrimage Festival	Ex 12:14-20, Ex 13:3-10, Leviticus 23:4-8	Spring Feast - 15th- 21st day of the 1st month - Aviv (Nisan) – March or April The ending of the series of festivals that began with the Passover.	As seen in Exodus: Eat unleavened bread for each day. No yeast in the household. 15th day of the month – Holy convocation, Feast of Unleavened Bread begins. 21st day of the month – Holy convocation and a feast to the Lord Additions in Leviticus Offerings to the Lord made by fire each day.	God delivering the people of Israel out of the land of Egypt. Yeast (or leaven) represents sin. They take unleavened bread to remember that God called them to be a holy, sanctified people.	John 6 contrasts the annual feast of unleavened bread and the manna in the wilderness to Jesus being the Bread of Life. Mark 15: Jesus faces Pilate, is crucified, dies, and is buried on the first day of the Feast of Unleavened Bread (the preparation day for the Sabbath) – the 15th of the month. The 16th is the Sabbath. The 17th of the month (the 3rd day of the Feast of Unleavened Bread) Jesus is risen. <hr/> 1 Corinthians 5:8 - Paul connects moral purity with the Feast of Unleavened Bread

					Matthew 26:26 – Jesus partakes in this festival with the disciples.
The Feast of First Fruits Pilgrimage Festival	Ex 23:19, Ex 34:26, Leviticus 23:9-22, Deuteronomy 26:5,9-10	Spring Feast - Took place during the Feast of Unleavened Bread on the day after the Sabbath. The exact date would have varied year to year, but it was always the day after the Sabbath immediately following the Passover during the Feast of Unleavened Bread.	As seen in Exodus No specific instructions. Exodus mentions that they will keep the feast bringing the first fruits of the land. Additions in Leviticus Specifies the wave offering, burnt offering, grain offering, and drink offering to be brought.	Recognition of God's bounty in the Promised Land.	Mark 16: Jesus is resurrected on the day after the Sabbath (on the day of the Feast of First Fruits) during the Feast of Unleavened Bread. 1 Corinthians 15:20 refers to Christ as the first fruit of the resurrection.
The Feast of Weeks (Pentecost) Pilgrimage Festival	Ex 23:16, Ex 34:22, Leviticus 23:15-22, Deuteronomy 16:9-12.	Spring Feast - Sivan - May/June – 50 days after The Feast of First Fruits	As seen in Exodus No specific instructions Exodus makes mention that it is the firstfruits of the wheat harvest. Additions in Leviticus Specifies the grain offering, wave offering (baked with leaven), burnt offering, sin offering, peace offering. Holy day of convocation. Leave the gleanings and corners of the field for the poor and stranger.	A festival of joy; mandatory and voluntary offerings including the firstfruits of the wheat harvest. To remember that they were once slaves in Egypt.	Acts 2:1-4 – the Holy Spirit fell on the Day of Pentecost. The birth of the new covenant church.
The Feast of Trumpets	Leviticus 23:23-25 Num 29:1-6	Fall Feast – Tishri - Sept/Oct –	As seen in Leviticus Sabbath rest, blowing trumpets, a holy convocation,	Ingathering of the nation of Israel. A sacred assembly and a day of rest	Some speculate that this could be fulfilled in the events of Revelation? 1 Cor. 15:52; 1 Thes. 4:16

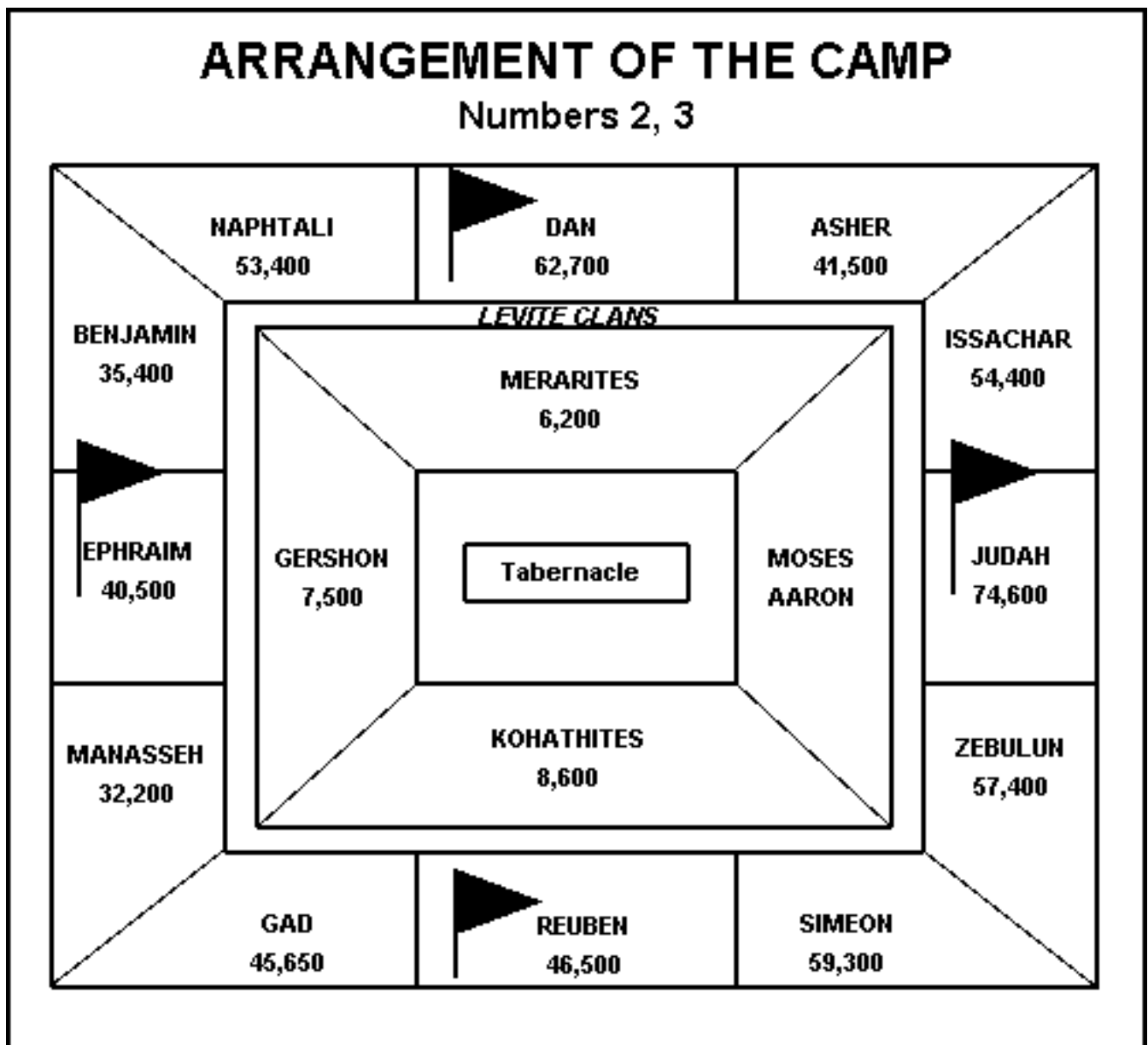
		1 st day of the seventh month. Marked the beginning of a new agricultural year	doing no work, and an offering made by fire.	commemorated with trumpet blasts and sacrifices. Israel presents itself before the Lord for his favor.	
The Day of Atonement	Leviticus 16, Leviticus 23:26-32, Numbers 29:7-11	Fall Feast – Tishri - Sept/Oct - 10 th day of the seventh month	As seen in Leviticus *See notes in the section from Leviticus 11-16 Holy convocation, fasting, Sabbath, offerings made by fire to the Lord, no work.	To make atonement for Israel, the priests, and the tabernacle, before the Lord. To cleanse from sins and purify Israel.	Some speculate that this could be fulfilled in the events of Revelation? Heb 9:7; 10:3, 30-31; 10:19-22; Act 27:9; 2Ptr 3:7; Rev 20:12
The Feast of Tabernacles (also called Shelters/Booths) Pilgrimage Festival	Leviticus 23:33-44 Num 29:12-34; Dt 16:13-15; Zec 14:16-19	Fall Feast – Tishri – Sept/Oct – 15 th day of the seventh month 7 day feast	As seen in Leviticus 1 st day – holy convocation with no work. All 7 days – offerings made by fire to the Lord. Live in booths (shelters). 8 th day – offerings made by fire and a holy convocation with no work.	To remember how God sustained the children of Israel in the wilderness and provided his presence in the Tabernacle. Celebration for the fruit harvest	Some speculate that this could be fulfilled in the events of Revelation? Jn 7:2; 2 Pt 3:7, 10, 13; Rev 21:1

1st Generation in the Wilderness (Numbers 1–25)

<https://bibleproject.com/explore/video/numbers/>

- I. Numbers Overview Handout
- II. Narrative Recap
 - a. Israel spends 1 year at Sinai after leaving Egypt. During this time, they receive the foundation of the Law as they prepare to enter into the promised land.
 - b. God is speaking to Moses in the Tent of Meeting as the book of Leviticus ends and Numbers begins.
 - c. Throughout the whole of Numbers, Israel and us as the reader are looking toward God fulfilling His promise from Genesis 12:7.
 - i. The people have been being prepared to enter into the land of promise for 1 year, learning and receiving the Law of God.
 - d. This generation that had been the “exodus generation” is set to inherit the promise because of their obedience to the law thus far.
- III. Key Events
 - a. The Census
 - i. In Numbers 1, the Lord commands Moses to take a census of the people because they are about to move on from Sinai toward the land of Canaan.
 - ii. Issue with the census
 1. According to Numbers 1:46, there are 603,550 able men above the age of 20 in order to fight. However, this would mean that there would by estimate be over 2-3 million Israelites total encamped once you count the women and children. We must deal with this, because there are multiple factors that bring issue here.
 - a. If the Israelites were numbering around 2-3 million people, how could the land provide for all these people and their livestock?
 - b. Moses says that Israel is smaller than the other nations in the land of Canaan (Deuteronomy 7:1-2). And according to ancient records of these nations, there is little evidence that they were nearly this populated.
 - c. Even research shows that if these numbers are accurate, the Exodus would have been problematic because if the Israelites were marching even in close order as they left Egypt, the length of their caravan would stretch from Sinai all the way back to Egypt.
 - iii. Census issue solutions
 1. We can choose to take these numbers literally as they are. We believe that God can provide for all things, so this is not too big for Him.
 2. Some suggest that there is a translation issue with the Hebrew to English. That is to say that possibly the word “thousand” could mean “tribe” or “group”. This would reduce the amount of men to 5500 in a total of 598 groups. This would make the total Israelites more realistic for the time period.

b. Arrangement of the Tribes (Numbers 2:1-34)



c. Israel's Obedience

- i. An emphasis during Leviticus from God to the people was that, "If you obey my commands, then you will inherit the land"
- ii. In Numbers, now we find obedience to the Law of God
 1. Numbers 1:54, 2:34 5:4, 9:5, 10:13
- iii. That is, until they left the camp and started their journey toward the promised land in chapter 11
 1. The people begin immediately to complain about their hardships and about their lack of food in the wilderness.
 - a. Moses questions why God tasked him to care for all these people and God responds in providing anointing to other leaders among the camp to aide Moses. (11:10-17)
 - b. God provides in addition to the manna, quail for the people to eat which would provide them with meat.
 2. Aaron and Miriam doubt the leadership of Moses (Numbers 12)
 3. The spies doubt the provision of God to protect them in the land of promise (Numbers 13-14:45)

- a. The spies report that it truly is a blessed land, however there were large, fortified cities and the people were very large. 10 of the spies spread this bad report among the camp discouraging the people of Israel to advance into the land and to go back to Egypt
 - b. Moses intercedes on behalf of the people, but they will not enter into the land that was promised to their ancestors because of their unbelief and disobedience. (Numbers 14:10-35)
 - 4. Moses even doubts the provision of God and is excluded from those who will enter into the promised land (Numbers 20)
 - a. Moses, even though he consistently proves to be a faithful leader of the Israelites, in this moment of anger, he disobeys God and “did not trust in [God] enough to honor [God] as holy” (20:12).
 - 5. The people continue to complain against God so God sends venomous snakes (21:4-9)
 - 6. In the plains of Moab, just beyond the borders of the promised land, the people begin taking part in relationship with Moabite women and even sacrifice to their gods. (Numbers 25)
- iv. Despite their continual disobedience, God delivers the people to the plains of Moab, just on the other side of the Jordan from the promised land. He does this all while allowing Israel to destroy any nation that comes against them on their journey.
- d. Balaam
 - i. This sorcerer was hired by the king of Moab, Balak in order to curse Israel because he had seen their great numbers and how many nations they had already destroyed.
 - ii. However, God speaks to Balaam and pronounces that the Israelites will not be cursed because He has blessed them. Balaam is obedient to God even though he is a pagan sorcerer.
 - 1. Numbers 22:9-12, 18-20
 - iii. Instead of curses, Balaam pronounces blessings on the Israelites
 - 1. Numbers 23:7-12, 17-26; 24:19

The Second Generation in the Wilderness - Numbers 26-36

I. Summary:

- a. The first generation of the children of Israel have all died in the wilderness (except Joshua and Caleb) because of their refusal to enter Canaan in Numbers 14.
 - i. This second generation are the children of the first generation. They will be the ones to enter into the promised land.
 - ii. Joshua would be the successor of Moses and new leader of Israel.
- b. The children of Israel are in the plains of Moab across from Jericho.
- c. The tribes of Reuben, Gad, and the half tribe of Manasseh settle East of the Jordan River.
- d. The children of Israel prepare to cross the Jordan River (beginning in Joshua) to claim the Promised Land.
- e. Why so much repetition regarding law, festivals, and offerings?
 - i. Many times, we read the instructions as God is telling Moses.
 - ii. Then we read it again as Moses tells the first generation throughout Exodus, Leviticus, and the beginning of Numbers.
 - iii. Now at the end of Numbers and throughout Deuteronomy, we read it a third time as it is being told to the second generation.

II. A census is taken. – Numbers 26

- a. Purpose of the Census – verses 63-65
 - i. God is faithful in both judgement and salvation.
 - ii. His judgement on the 1st generation has come to pass.
 - iii. His salvation and continued promise of blessings/land to Abraham is still being fulfilled.
- b. 3 Breaks in the Census
 - i. The family line continues even though the head of the family died.
 - ii. Verses 9-11: Dathan and Abiram (descendants of Reuben) were part of the rebellion involving Korah in Numbers 16. Verse 11 tells us that some of the sons of Korah (descendant of Levi) survived.
 - iii. Er and Onan (descendants of Judah) died in the wilderness. The family is continued through Shelah.
 - iv. Verse 33 Zelophehad (descendant of Manasseh) had no sons – we will see how God made a way for that family to continue in Numbers 27 and 37.

III. Laws are given.

- a. Concerning Inheritance – Numbers 27:1-11 and Numbers 37
 - i. The daughters of Zelophehad came to Moses and Aaron. They had no brothers to claim the land after their father died in the wilderness.
 - 1. They are provided for and the law is established that if there are no sons:
 - a. The inheritance passes to the daughters.
 - i. The daughter who inherits her father's land must marry into her own tribe. To ensure that land allotments remain within the tribe. – Numbers 37
 - b. If there are no daughters the inheritance goes to the brothers.
 - c. If there are no brothers, the inheritance goes to the father's brothers.
 - d. If there are still none, the inheritance goes to the nearest kin.
- b. Concerning Vows – Numbers 30
 - i. Vows are binding in the eyes of the Lord.
 - ii. Family structure is addressed regarding vows.
 - 1. The vow of a man stands.
 - 2. A husband or father can override the vow of a woman.
 - 3. The vow of a widow stands.

IV. Future Leadership is Established – Numbers 27:12-23

- a. Remember, because of the actions of Moses in Numbers 20 (striking the rock instead of speaking to it as the Lord commanded), he was not permitted to enter the Promised Land.
- b. Although Moses never entered the Promised Land, he was permitted to see the land.
- c. Moses asks God to provide a leader for Israel, and God appoints Joshua. This is the same Joshua that was with Caleb when they went to spy out the land of Canaan in Numbers 14.
 - i. The Spirit is in Joshua.
 - ii. He is inaugurated with the laying on of Moses' hands before the priests.
 - iii. Some of the authority of Moses is given to him.

V. Instructions for offerings are expanded upon.

- a. Concerning daily, monthly, and sabbath offerings – Numbers 28
 - i. Daily Offerings: A repetition of the instructions in Exodus 29:38-46.
 - ii. Monthly Offerings: start the month with burnt offerings, grain offerings, drink offerings, and a sin offering in addition to the daily offerings. Numbers 10 did previously set apart the first of the month as a day for blowing trumpets.
 - iii. Sabbath Offerings: Two lambs as a burnt offering with a drink and grain offering in addition to the daily offerings.
- b. Concerning the feasts of Israel – Numbers 28-29
 - i. Passover and Feast of Unleavened Bread: the "fire" offering mentioned in Leviticus 23 is described as a burnt offering and instructions are given. The type of grain offering and sin offering are described.
 - ii. Feast of First Fruits: offerings were already mentioned in Leviticus 23, so it is not readdressed here.
 - iii. Feast of Weeks (Pentecost): Leviticus 23 already mentioned offerings to be given. This passage names offerings to be given in addition to those mentioned in Leviticus: burnt offerings, grain offerings, an offering of a goat (a sin offering?), and drink offerings.
 - iv. Feast of Trumpets: the "fire" offering mentioned in Leviticus 23 is described as burnt offerings, grain offerings, and a sin offering.
 - v. Day of Atonement: the atonement offerings were described in Leviticus 16 and instructions were given in Leviticus 23. This set of offerings were to be given in addition to those instructed in Leviticus 16: burnt offerings, grain offerings, and a sin offering.
 - vi. Feast of Tabernacles: the "fire" offering mentioned in Leviticus 23 is describes for each day of the festival.

VI. There is war with the Midianites – Numbers 31

- a. This chapter is the fulfillment of God's instructions to Moses at the end of Numbers 25 to attack the Midianites for turning some of the Israelites to worship Baal.
 - i. This Baal is different than the Baal they will turn to because of the Canaanites.
 - ii. Regardless, this is the beginning of the cycle of turning to idol worship (aside from the golden calf in Exodus).
 - iii. The Midianites are descendants of Midian the son of Abraham and Keturah.
- b. In this battle the males were killed along with the kings of Midian and Balaam (read about him in Numbers 22-24).
- c. The Israelites took the women and children of Midian captive. This opened up the door for them to fall into Baal worship again like they did in Numbers 25.
 - i. Remember, God had called them to be separate from the pagan peoples of the land. Not because of racism or segregation, but because God called them to be His holy nation, and they could not be that if they were falling into idol worship.
 - ii. Moses becomes angry and instructs to have the male children and women who had been married from Midian killed.

1. Again, those women would have been loyal to the god of their husband.
2. The male children would have grown to potentially marry an Israelite wife leading them into idol worship.

VII. Israel recaps their journey from Egypt – Numbers 33

- a. Their journey in the wilderness began in Rameses on the 15th day of the 1st month the day after the Passover.
- b. From there the death of the first-born and sea crossing is recapped along with the different places Israel camped on their journey through the wilderness.

VIII. Aaron, the first High Priest, dies on Mount Hor at the command of the Lord – Numbers 33

- a. This was in the 40th year after the Exodus on the 1st day of the 5th month.
- b. Aaron was 123 years old.
- c. This shows that God fulfilled his word that they would wander in the wilderness for 40 years because of the rebellion to take the Promised Land in Numbers 13.

IX. Instructions are given for the Promised land.

- a. Concerning the tribes that settle East of the Jordan River – Numbers 32
 - i. The tribe of Reuben, Gad, and the half tribe of Manasseh are given land East of the Jordan River as their inheritance.
 - ii. This was originally Amorite land.
 1. The Amorites were descendants of Canaan the son of Ham the son of Noah.
 - iii. They request this land because they are keepers of livestock and that land East of the Jordan River seemed very suitable for livestock.
 1. At first this seems like a rebellion against entering the Promised Land like the first generation of Israel in Numbers 13.
 2. The tribes' willingness to fight for Israel in the land of Canaan shows their loyalty.
 - iv. The condition on their receiving this land East of the Jordan River was conditional on their faithfulness to fight with Israel in Canaan.
 1. If they did not cross and fight, they would receive land in Canaan for not keeping their commitment.
- b. Concerning the conquest of Canaan – Numbers 33
 - i. Israel's possession of the land was an act of obedience to God's command and will.
 1. The land belongs to God, so He can give it to whomever he wishes.
 2. The Canaanites would lose the land as punishment for their idolatry.
 - ii. Israel was to:
 1. destroy all Canaanite idols and places of worship.
 2. remove the Canaanites from the land.
 3. divide the land according to the size of the tribes.
 - iii. If Israel did not obey:
 1. The Canaanites would be a problem to them in the land.
 2. Israel would be punished by God.
 3. God would do to Israel what He planned to do to the Canaanites.
 4. We know from the book of Joshua and continuing forward that Israel did not follow these commands. They were continuously drawn into sin by the remaining Canaanites, ultimately leading to their exile to Babylon and Assyria.
 5. Yet we also know that from the beginning, God has promised His faithfulness based on Israel's repentance.
 - a. One example is in Leviticus 26:40-45

- c. **Concerning the land in Canaan** (West of the Jordan River) – Numbers 26:52-56, Numbers 34-35
- i. **Allotment of Land in Canaan** – Numbers 26
 - 1. Those mentioned in the census (the 11 tribes not including the Levites) would receive an allotment of land based on the tribe's size.
 - ii. **Boundaries of the land** – Numbers 34
 - 1. Many of the landmarks mentioned as boundaries are not identifiable to us today.
 - 2. Leaders were established to divide the land – 1 leader from each tribe.
 - a. Note Joshua, Eleazar (son of Aaron), and Caleb are 3 of the tribal leaders named.
 - iii. **The Cities for the Levites** – Numbers 35
 - 1. Remember, the Levites are descendants of Levi (the son of Jacob).
 - a. Levi and Simeon killed an entire city because of the actions of Shechem toward their sister, Dinah. – Genesis 34
 - b. When Jacob blesses his sons in Genesis 49 Jacob says, "I will divide them in Jacob and scatter them in Israel."
 - 2. In the census of the Levites at the end of Numbers 26, we are reminded that there will be no inheritance given to them regarding land.
 - a. There would be 48 cities given to the tribe of Levi consisting of a town and pasture. Joshua 21 lists the 48 cities for the Levites.
 - b. The cities would be dispersed among the tribes based on the size of the tribe's land.
 - i. 6 of these cities (3 East and 3 West of the Jordan River) were named to be **Cities of Refuge**.
 - 1. These cities of refuge were sites that a person who committed homicide could flee to.
 - a. Traditionally a relative of the one killed would come after the one who did the act of killing. The city of refuge prevented vengeance killing.
 - 2. The one who committed homicide could remain in the city of refuge until a trial could be held.
 - a. If the manslayer was guilty of intentional murder, he was put to death.
 - b. If the manslayer accidentally killed the person, he could remain in the city of refuge.
 - i. When the high priest died, he could leave the city of refuge.
 - 3. The principal, God desires life, yet God also desires purity for his people and the land.
 - a. Bloodshed defiles the land. The only way to atone for this is for the intentional murderer to be killed or for the unintentional murderer to be removed from the land and sent to the city of refuge.

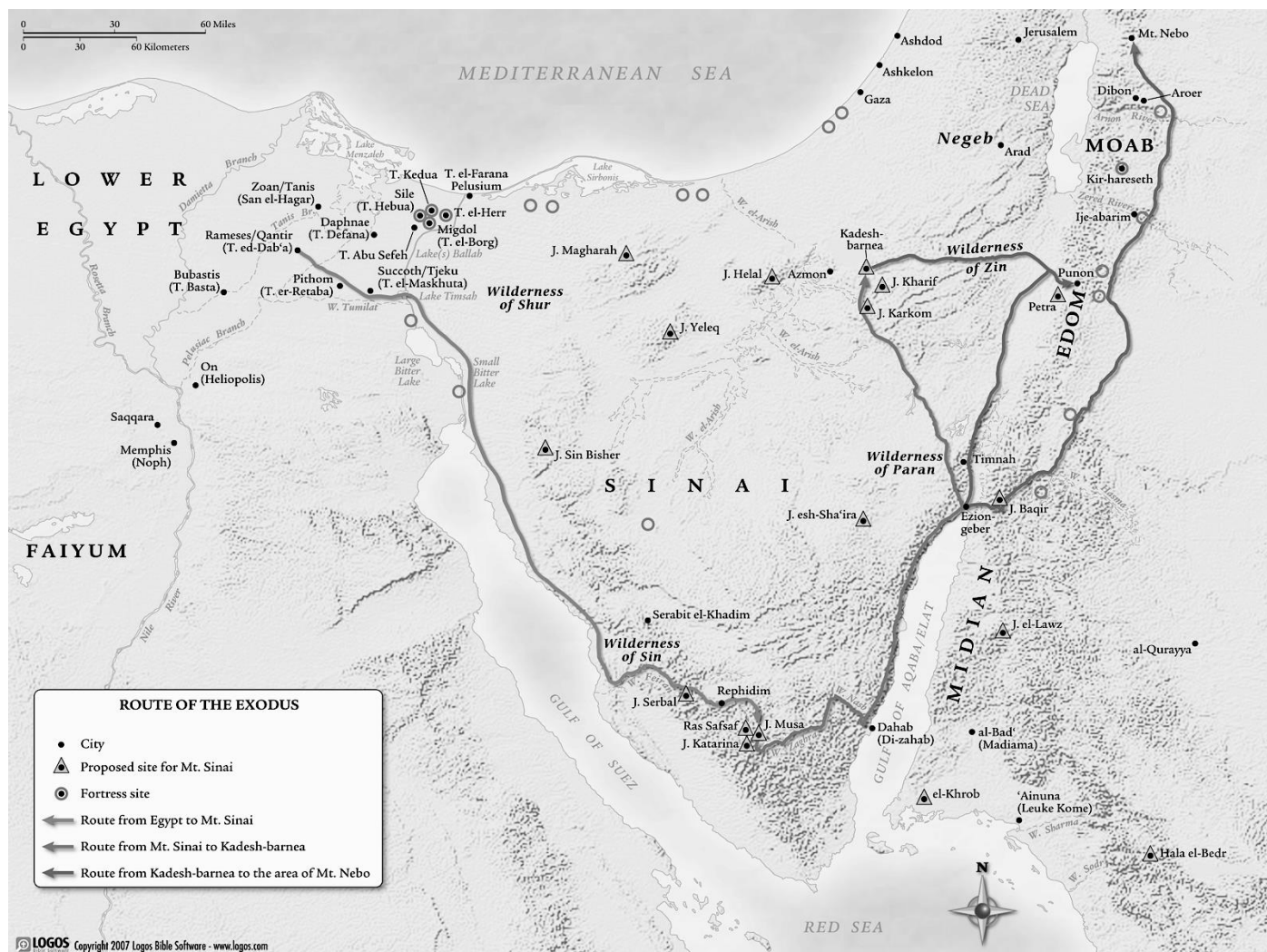
iv. Map of the Allotment of the Tribes of Israel, Levitical Cities, and Cities of Refuge once they enter the Promised Land in Joshua.



Moses' Farewell (Deuteronomy 1-34)

<https://www.youtube.com/watch?v=q5QEH9bH8AU>

- I. Introduction to Deuteronomy
 - a. Review handout
 - b. Geographical setting
 - i. East of the Jordan River in the plains of Moab (1:5)



- c. Things to note about Deuteronomy
 - i. Quoted 83 times by New Testament authors, one of the most quoted books in the Bible
 - ii. It is used to spark a revival among Israel on 3 separate instances
 1. When Moses initially gives these laws, the people are put into a revival prepared to enter into the land and obey the Lord's commands
 2. When Josiah the young king finds these scriptures in the temple (2 Kings 22-23)
 3. As Ezra and Nehemiah bring the captive Israelites back to Jerusalem (Nehemiah 8-10)
 - iii. Each speech is designated to focus on a specific area of Israelite worship to God.
 1. Speech 1 focuses on learning from their past mistakes and the mistakes of the generation before them
 2. Speech 2 focuses on Moses elaborating or explaining the law of God to this new generation

3. Speech 3 focuses on the new generation's response to the invitation of covenant renewal

II. Moses's 1st Speech (1-4:43)

- a. Moses retells the history in order to focus on the future
 - i. Moses begins with the moment the Lord sends them from Mt. Sinai to begin their journey to the promised land. He recaps that the people were burdensome but God gave Moses helpers. He reminds the people how the spies were sent into the land of promise but brought back a negative report and the people rebelled against Moses and God. And in God's anger, did not allow that generation, the Exodus generation to enter into the promised land. Then Moses documents the travelling and wanderings of the people being led by God, but not into the promised land. Moses reminds these people of the victories they faced against the nations opposing them after the first generation died out. And Moses recalls his plea with God to allow him to lead the people into the land, however, God refuses and issues Joshua to now lead the people across to the land.
 - ii. Chapter 4: Moses addresses the people in the present and issues a pronouncement based on the past history of the Israelites.
 1. Moses lays out to the people of Israel that God's law is their life. These laws and commands they have been given are their key to maintaining relationship with God, but also the inheritance of land promised to them from before.
 2. Deuteronomy 4:1–14 (NIV)

¹Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land the LORD, the God of your ancestors, is giving you.

²Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you.

³You saw with your own eyes what the LORD did at Baal Peor. The LORD your God destroyed from among you everyone who followed the Baal of Peor,

⁴but all of you who held fast to the LORD your God are still alive today.

⁵See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it.

⁶Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people."

⁷What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him?

⁸And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

⁹Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.

¹⁰Remember the day you stood before the LORD your God at Horeb, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children."

¹¹You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness.

¹²Then the LORD spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice.

¹³He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets.

¹⁴And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.

3. Deuteronomy 4:35–40 (NIV)

³⁵You were shown these things so that you might know that the LORD is God; besides him there is no other.

³⁶From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire.

³⁷Because he loved your ancestors and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength,

³⁸to drive out before you nations greater and stronger than you and to bring you into their land to give it to you for your inheritance, as it is today.

³⁹Acknowledge and take to heart this day that the LORD is God in heaven above and on the earth below. There is no other.

⁴⁰Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the LORD your God gives you for all time.

III. Moses' Second Speech (4:44-28:68)

a. Reiteration of the Ten Commandments (Deuteronomy 5:6-21)

i. Not only does Moses retell the Ten Commandments, he also elaborates each of them as he covers various law throughout his second speech of Deuteronomy.

ii. Moses' exposition of the commandments

Commandment	Deuteronomy Verse References	Central Theme
1: Yahweh is God	6:1-11:32	Worship of Yahweh
2: No other Gods, no idols	12:1-13:18	Idolatry
3: Do not misuse God's name	14:1-29	Holiness
4: Keep the Sabbath Holy	15:1-16:17	Sabbath and Holy days
5: Honor your father and mother	16:18-18:22	Proper leadership
6: Do not murder	19:1-22:8	Guilt and death
7: Do not commit adultery	22:9-23:14	Marriage and sexuality
8: Do not steal	23:15-24:7	Property laws
9: Do not bear false witness	24:8-25:4	Dealing honestly
10: Do not covet	25:5-26:19	Honesty and duty

iii. Continuation of the theme that when we are obedient to God's law, He is faithful to His covenant. However if we are disobedient, he will allow the world to overcome His people until they turn back.

1. Deuteronomy 8:10–20

iv. However, through the loving provision of God, He will never turn His back on His people.

1. Deuteronomy 10:12-22

2. Deuteronomy 11:13-15, 22-28

3. Deuteronomy 26:18-19

b. Blessings and Curses

i. Deuteromic Theology (27:9-28:68)

1. Moses concludes this section on law with a series of blessings and curses, clearly laying out the people's choice ahead. They may choose to obey the Lord and His commands and be blessed or disobey Him and be cursed.

2. Also referred to as the "doctrine of the two ways" or "Principle of Retribution"

3. A basic understanding is this:

Torah Obedience = Divine Blessings

Torah Disobedience = Divine Curse

IV. Moses' Third Speech (29-34)

- a. "When you fail"
 - i. Moses begins his third speech by offering a covenant renewal to the new generation. (29:12-15)
 - ii. Moses foretells of the coming disobedience that will come upon the people of Israel and that the Lord's wrath will burn against them. He would take away the land and curse them and their families.
- b. "When you return"
 - i. However, after all the destruction and cursing that had been brought upon the people, Moses starts in chapter 30 about the blessings that will return when they turn back to the Lord.
 - ii. Despite their disobedience and covenant unfaithfulness, when the people of Israel return to God He will continue to be faithful to them.
- c. Joshua as the new leader
 - i. Joshua, son of Nun, from the tribe of Ephraim a son of Joseph
 - ii. Joshua has been a leader on the battlefield and a faithful assistant to Moses
 1. Exodus 17:8-16
 2. Exodus 24:13; 33:11
 - iii. Appointed to take the leadership over the camp of Israel after Moses disobeyed the Lord in the wilderness
 1. Numbers 27:15-23
 - iv. He and Caleb were the only two spies who urged Israel to go in and conquer the land of promise
 1. Numbers 14:5-10
- d. Moses' Death
 - i. Before Moses dies, the Lord leads him up Mount Nebo and shows him the promised land. Even though he was unable to enter it after leading the people of Israel for so many years, the Lord granted him the opportunity to see it with his eyes.
 - ii. And as Moses dies, Joshua is filled with the spirit of wisdom and begins to lead the people of Israel in the anointing of the Lord to the promised land.