

Pentateuch

An Independent-Study Textbook

by Roger Cotton

Second Edition

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a Global University School**

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The term *Palestine* is used throughout this course to identify the geographic region generally located between the Sea of Galilee and the Negev desert and west of the Jordan River. Although this term is not an official political label for this area either now or during the first century AD, it is a convenient way to reference a geographic area that is very difficult to name due to its tumultuous political, ethnic, and religious history. This descriptive term has been used since the fifth century BC, even though it was not officially applied as a political designation until the second century AD. It is used for convenience because of its general recognition and does not intend any historical, political, or ethnic implications.

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Digital Course Options

This printed independent-study textbook (IST) represents only one of the ways you can study through Global University's Berean School of the Bible (BSB). Global University offers electronic delivery formats that allow you to complete courses without using printed material.

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How to Use Berean Courses

Independent study is one of the most dynamic and rapidly growing educational methods. Although different from traditional classroom study, the goal is the same—to guide you, the student, through a systematic program of study and help you gain new knowledge and skills. Berean courses are independent-study courses. Some students may participate in a Berean study group, where a facilitator enhances the learning experience for a group of Berean students. Other options include studying the courses online and/or purchasing digital study tools made possible through Berean’s partnership with Logos Bible Software.

All Berean courses are printed in a comprehensive independent-study textbook (IST). The IST is your teacher, textbook, and study guide in one package. Once you have familiarized yourself with the course components, explained below, you are ready to begin studying. Whether you are studying for personal growth or working toward a diploma, the Berean faculty, advisers, and

student service representatives are available to help you get the most out of your Berean program.

General Course Design

- Each course is based on course objectives.
- Each course is composed of several units.
- Each unit is composed of several chapters.
- Each chapter is composed of two or more lessons.
- Each lesson contains one or more lesson objectives.
- Each lesson objective corresponds to specific lesson content.

Course Objectives

Course objectives represent the concepts—and knowledge areas—and perspectives the course will teach you. Review these objectives before you begin studying to have an idea of what to focus on as you study. The course objectives are listed on the course introduction page.

Unit Overview

A unit overview previews each unit’s content and outlines the unit development.

Chapter, Lesson Content, Lesson Objectives, and Numbering System

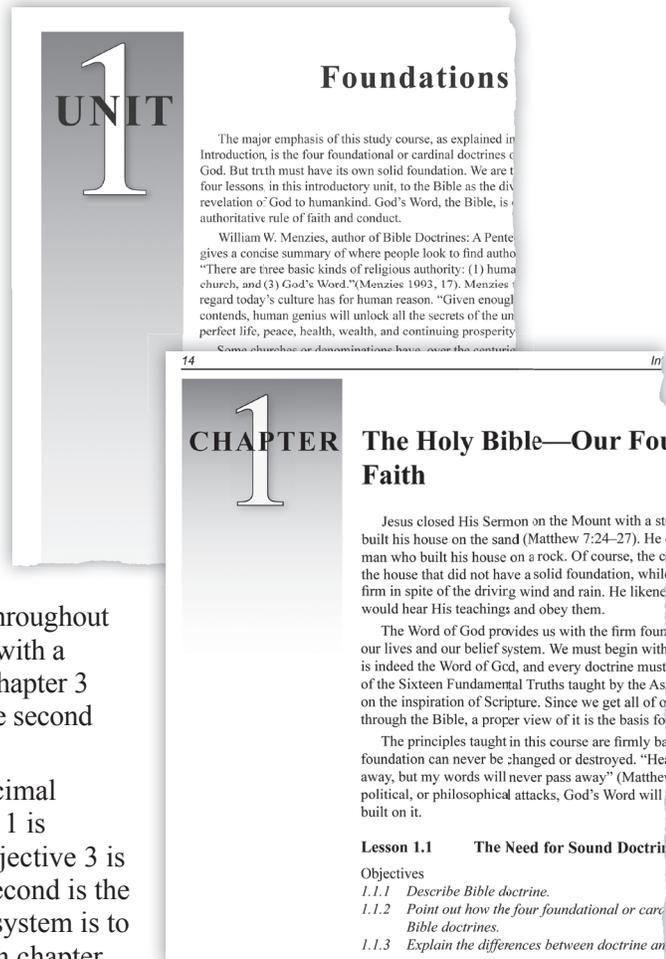
Each *chapter* begins with an introduction and outline. The outline presents the chapter’s lesson titles and objectives. Chapters consist of short lessons to allow you to complete one lesson at a time (at one sitting), instead of the entire chapter at one time.

The *lesson content* is based on lesson objectives.

Lesson objectives present the important concepts and perspectives to be studied in the course.

Each chapter, lesson, and objective is uniquely numbered. This numbering system is designed to help you relate the lesson objective to its corresponding lesson content. Chapters are numbered consecutively throughout the course. Lessons are numbered within each chapter with a two-digit decimal number. For example, Lesson 2 in Chapter 3 is numbered 3.2. The first number is the chapter (3), the second number is the lesson (2) within the chapter.

Lesson objectives are tagged with a three-digit decimal number. For example, Chapter 1, Lesson 1, Objective 1 is identified as Objective 1.1.1. Chapter 1, Lesson 2, Objective 3 is Objective 1.2.3. The first number is the chapter, the second is the lesson, and the third is the objective. The numbering system is to assist you in identifying, locating, and organizing each chapter, lesson, and objective.



The King's Background, Birth, and Early Years

1 LESSON

1-1-1 OBJECTIVE
Relate specific ways that God historically and politically prepared the earth for Christ's coming.

The Background of
Take time to study this first section. Like a picture in the margins, consider some important events God ordered.

Political History Between
In the Bible, the New Testament is just a page from the book of the Old Testament. However, those pages represent a history of events in the book of Matthew and vast changes that took the place of Hebrew as the language of Palestine. **Pharisees, Sadducees, and Scribes**—guided religious leaders in small places of worship, study, and socialization. Jews were ruled by the powerful and hated Roman Empire during the years under the cultural influence of the Near East. What had happened?

The Greek Period
The Persian Empire was in power at the end of the Old Testament and Nehemiah rebuilt Jerusalem's wall and the Greek world, including what remained of Israel and Judea, was under the cultural influence of the Near East.

1 About how many years passed between the end of the Old Testament and the events in the book of Matthew?

took the place of Hebrew as the language of Palestine. **Pharisees, Sadducees, and Scribes**—guided religious leaders in small places of worship, study, and socialization. Jews were ruled by the powerful and hated Roman Empire during the years under the cultural influence of the Near East. What had happened? completely (Scroggins 2003, 328).

The Greek Period

The Persian Empire was in power at the end of the Old Testament and Nehemiah rebuilt Jerusalem's wall and the Greek world, including what remained of Israel and Judea, was under the cultural influence of the Near East.



Test Yourself

Circle the letter of the *best* answer.

- Why are only two chapters of the entire Bible devoted to the never-ending eternity?
 - Eternity will be a constant repeat of regular activity, so no more space is needed.
 - The eternal fate of the wicked should not be given any more attention
 - Greater details of New Jerusalem would be meaningless.
 - The purpose of Scripture is to encourage the living now
- What happens to the present heaven and earth to make way for new heaven and earth?
 - They are gradually cleansed and changed in

What to Look for in the Margins

Left margins contain numbers for units, chapters, and lessons. In addition, margins contain two learning tools—*lesson objectives with their respective numbers* and *interactive questions* that focus on key principles. Read, understand, and use these two learning tools to study the lesson text.

Interactive questions relate to specific lesson content and specific lesson objectives. Interactive questions, along with lesson objectives, will help you learn the concepts and perspectives that are tested in exam questions. Interactive questions are numbered consecutively within each chapter. Once you understand what the interactive question is asking, search for the answer as you study the lesson's related content section. You can compare your responses to our suggested ones at the back of each chapter.

Lesson objectives present the key concepts. These tips on using lesson objectives will help you master the course content and be prepared for exams:

- Identify the key concept(s) and concept perspectives in the objective.
- Identify and understand what the objective is asking you to do with the key concept(s).
- Think of the objective as an essay test question.
- Read and study the lesson content related to the objective and search for the answer to the “essay test question”—the objective.

Lesson Titles and Subheads

Lesson titles and subheads identify and organize specific lesson content.

Key Words

Key words are presented in **boldface** print and defined in the glossary of this IST; they are words that are used with a specific meaning in the lesson.

Reference Citations

Outside sources are documented using in-text citations in parentheses. These sources are compiled in more detail in the Reference List at the end of the IST.

Test Yourself

The Test Yourself section concludes the chapter with multiple-choice questions based on the lesson objectives, interactive questions, and their supporting lesson content. Test Yourself answer keys are in the Essential Course Materials at the back of this IST.

Glossary and Reference List

A *glossary* (which defines key words) and *reference list* (works cited in each chapter) follow the last chapter of the IST.

Recommended Reading Textbook

An optional textbook is recommended for use with each course. The textbook recommended to accompany this course is listed on the course introduction page. Some courses may provide additional suggested reading lists following the *reference list*.

Essential Course Materials in the back of this IST contain the following:

- Service Learning Requirement (SLR) Assignment and SLR Report Form
- Unit Progress Evaluation (UPE) Instructions and UPEs
- Answer Keys for Test Yourself quizzes and UPEs
- Forms: Round-Tripper (as needed) and Request for a Printed Final Examination (if needed)

Two Requirements to Receive a Course Grade:

To receive a grade for this course, you must:

- Submit your SLR Report Form. The instructions for the SLR assignment are in the Essential Course Materials at the back of this IST. The report is required, but not graded.
- You must also take a closed-book final examination. Your course grade is based on the final exam. The Berean School of the Bible grading scale is 90–100 percent, A; 80–89 percent, B; 70–79 percent, C; and 0–69 percent, F.

Student Planner and Record

This chart is for you to record your personal progress in this course. Be sure to keep it **up to date** for quick reference.

In the boxes below, record the unit number, the date you expect to complete each chapter, the date you do complete the chapter, and the date of review.

Unit Number	Chapter Number	Expected Completion Date	Actual Completion Date	Date Reviewed
	1			
	2			
	3			
	4			
	5			
	6			
	7			
	8			
	9			
	10			
	11			
	12			
	13			
	14			
	15			
	16			
	17			
	18			

UNIT EVALUATIONS	Date Completed
Unit Evaluation 1	
Unit Evaluation 2	
Unit Evaluation 3	
Unit Evaluation 4	
Unit Evaluation 5	
Unit Evaluation 6	

WRITTEN ASSIGNMENTS & FINAL EXAM	Date Completed
Service Learning Requirement (SLR) Report	
Final Examination	
SLR report & closed-book final exam materials submitted (The SLR report does not apply to the internship courses.)	

The Pentateuch Establishes God's Plan

The key to understanding the Old Testament (OT) is the Pentateuch. The rest of the history of Israel and the preaching of the prophets, as well as the meditations in the poetic literature, are all based on the Sinai Covenant between God and Israel, described in Exodus, Leviticus, Numbers, and Deuteronomy. Genesis is the foundation for the whole of God's revelation in the Scripture. Our relationship to the covenant at Sinai, with the laws of Moses, is one of the most important and challenging of biblical issues. This survey will attempt to clarify how church leaders may more effectively teach the relevancy of these five biblical books to their congregations.

The approach in this survey is that of the discipline, or scholarly field of study, called *biblical theology*. This simply means bringing out the message of each Bible writer and then the overall themes and message of the whole of the Scriptures, in their own terms and from their context, before looking for answers to our questions. Thus, biblical theology is not meant as the opposite of unbiblical or liberal theology. Rather, it is meant as a distinction from systematic theology, though not in conflict with it. Biblical theology asks what Moses was preaching and teaching by what God led him to write in the Pentateuch. Then, we apply these eternal truths to our situations today.

This course will overview the broad sections of each of the books of the Pentateuch, revealing basic facts, issues, and truths. The focus will be on theological concepts and only the most basic knowledge of facts and frameworks, rather than on quantity of historical details.

The content of the Pentateuch may be summarized as the establishing of God's plan to send the Savior into the world through Israel, a nation He created. Genesis describes the beginnings of the problem of sin and God's solution in His promised One, who would ultimately come as a descendant of Abraham. Exodus describes the establishment of Israel as God's holy nation and kingdom of priests with His presence among the people. Leviticus reveals God's way of continuing in fellowship with Him who is holy. Numbers tells the theological highlights of learning to obey God on the journey through the wilderness to the Promised Land. Then Deuteronomy presents again the covenant of love between Israel and the Lord, as the Israelites enter the Promised Land.

Course Description BIB318 Pentateuch (5 CEUs)

A study of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy with a practical approach that will provide preaching and teaching material. The Pentateuch forms the foundation upon which the New Testament covenant is based and is an essential study for anyone wishing to understand the entire Bible more completely.

In addition to using your Bible, we recommend that you also use *The Dictionary of the Old Testament: Pentateuch*, edited by T. Desmond Alexander and David W. Baker, to enhance your learning experience.

Course Objectives

1. Summarize the message and content of each of the five books.
2. Explain how Christians should relate to the laws of the Pentateuch.
3. Define the biblical concept of holiness and clean and unclean.
4. Point out the meaning and significance of the Sinai Covenant.
5. Outline the time line of major events covered in the Pentateuch.
6. Summarize the principles of God's instructions for Israel in the areas of ceremony, worship, and atonement.

BEFORE YOU BEGIN

Successfully completing this course requires that you apply content you study in a ministry activity. The instructions for this Service Learning Requirement (SLR) are found in the Essential Course Materials in the back of this IST. Please take time now to become familiar with these instructions so that you can be planning your SLR activity throughout your study of this course.

UNIT 1

Genesis

Book of Beginnings

In the book of Genesis, God has recorded beginnings concerning every human being: creation, the first sin, suffering and death, and God's plan to restore humankind from death through a descendant of Abraham.

We all wonder how we got here, what life is all about, and why we experience suffering and death. The ultimate questions ask: "Is there a divine plan, an answer to the great problems of life?" "Can we know the Creator?" "Does life exist after death?" Genesis answers these questions with God's promise of hope. His plan would restore humankind from death into fellowship with himself. Everyone needs to hear the message of Genesis, understand humankind's beginnings, receive the hope God offers, and seek to be part of His plan.

Chapter 1 Creation (Genesis 1–2)

Lessons

- 1.1 Book of Genesis
- 1.2 Creation of the World (Genesis 1–2:3)
- 1.3 Creation of Humans (Genesis 1:26–28; 2)

Chapter 2 The Fall and the Flood (Genesis 3–11)

Lessons

- 2.1 The Fall (Genesis 3–5)
- 2.2 The Flood (Genesis 6–9)
- 2.3 After the Flood (Genesis 10–11)

Chapter 3 Abraham—God's Promise (Genesis 12–25:11)

Lessons

- 3.1 Call and Promise (Genesis 12–15)
- 3.2 Covenant and Promise Clarified (Genesis 16–19)
- 3.3 Now/Not Yet Fulfillment of the Promise (Genesis 20–25:11)

Chapter 4 Jacob and Joseph—Continuing the Promise (Genesis 25–50)

Lessons

- 4.1 Isaac's and Jacob's Stories (Genesis 25:19–36:43)
- 4.2 Joseph's Story (Genesis 37–50)

CHAPTER 1

Creation (Genesis 1–2)

God created the universe good. His love focused on humanity—male and female, created in His image. Only people were created to have a personal relationship with God. They should be treated differently than animals or things.

Genesis 1 and 2 are God’s revelation of His creation of the universe and emphasize that He made it all good. No evil existed in the original creation. These chapters give foundational perspective on life and lead to the third chapter, which explains why the world no longer exists in this ideal state.

Before you begin working in these lessons, read these chapters in your Bible: Genesis 1–2.

Lesson 1.1 Book of Genesis

Objectives

- 1.1.1 Explain the major views on the authorship and dating of the book of Genesis.
- 1.1.2 Outline the basic divisions of Genesis, and identify the differences in purpose of chapters 1 and 2.
- 1.1.3 Summarize the purpose of Genesis.

Lesson 1.2 Creation of the World (Genesis 1–2:3)

Objectives

- 1.2.1 Identify four principles of the creation in Genesis 1.
- 1.2.2 Define the concept of blessing in Genesis.
- 1.2.3 Introduce the concept of the Sabbath in Genesis 2:2–3.

Lesson 1.3 Creation of Humans (Genesis 1:26–28; 2)

Objectives

- 1.3.1 Identify the focus of the Genesis creation account.
- 1.3.2 Define the image of God in humans from the context of Genesis 1.
- 1.3.3 List three principles of healthy relationships modeled by God.
- 1.3.4 Point out the significance of God’s creating humans male and female.
- 1.3.5 Analyze God’s use of the word us in Genesis 1.

1 LESSON

1.1.1 OBJECTIVE

Explain the major views on the authorship and dating of the book of Genesis.

1 Who wrote the Pentateuch?

1.1.2 OBJECTIVE

Outline the basic divisions of Genesis, and identify the differences in purpose of chapters 1 and 2.

Book of Genesis

When you know and trust someone personally, you read what he or she writes differently from the way you read the writing of someone you do not know. You do not deny the possibility of the person you know making errors, but you know the person's heart and assume the best. The same is true of our approach to the five books of Moses—the **Pentateuch**—and to the first book—*Genesis*. We who have come to know God, the One who inspired Moses to write these things, trust the truthfulness of these accounts, though we may not understand everything about them.

Author

The Pentateuch was written in the ancient Hebrew language. The oldest copies, dating from around 100 BC, consist only of sections and scraps found among the Dead Sea scrolls. The oldest whole copies date from around AD 1000.

In the late 1700s, many **non-evangelical** scholars from Europe and the United States decided the authorship and truthfulness of the Bible should be treated the same as any other human book. Therefore, they denied any clear voice of God and any miracles. The common teaching in European and U.S. universities is that the Pentateuch contains made-up stories and myths about Israel's origins, not from Moses, but from various sources. They claim these stories developed throughout Israel's history, beginning with the time of David, and were gathered into one volume after the Exile.

In spite of such claims, no solid evidence exists for denying the truthfulness of any part of the Bible. The Bible does not claim Moses wrote every word of the Pentateuch as we have it now. He may well have been responsible for writing all, or at least the core, of the five books as various Bible references suggest. Later editing by **Joshua** or other inspired writers is possible. Such editing would not have changed the message, but clarified certain points. How Moses learned of the events about which he wrote, some of which go back to Adam and Eve, is unknown. God may have preserved them in oral tradition or documents passed down from generation to generation. He may simply have revealed them to Moses. A person with a personal relationship with God through Jesus Christ has no reason to doubt the Pentateuch is God's inspired Word.

Date

The time period for Moses and the Exodus, as presented in the book of Exodus, is either around 1400 BC or 1280 BC according to most scholars. Egypt was a strong nation with many great building projects and victories over other Middle Eastern nations. They were a religious people with many gods, the greatest of which was the Sun God.

Outline

Genesis was written purposefully and beautifully. Moses divided the book of Genesis by stories. Each ends and begins with the phrase as "This is the account of." The King James Version translates this phrase as "These are the generations of." The New Living Translation translates the phrase as "This is the history of." This phrase identifies the story just concluded and sets up the story or list of descendants flowing from it.

The major divisions of Genesis are as follows:

- 2:4 “This is the account of the heavens and the earth.” Having just finished overviewing the creation of the universe, the story now focuses on the creation of humans on the sixth day.
- 5:1 “This is the written account of Adam’s line”—actually the **genealogy** of his son, Seth.
- 6:9 “This is the account of Noah”—**the Flood**.
- 10:1 “This is the account of Shem, Ham and Japheth (Noah’s sons)—the nations from them.
- 11:10 “This is the account of Shem”—his descendants down to Abraham.
- 11:27 “This is the account of Terah”—actually Abraham’s story.
- 25:12 “This is the account of Abraham’s son Ishmael”—his descendants.
- 25:19 “This is the account of Abraham’s son Isaac”—Jacob’s story.
- 36:1 “This is the account of Esau”—his descendants.
- 37:2 “This is the account of Jacob”—Joseph’s story.

2 What are the two major parts into which Genesis can be divided?

This survey of the Pentateuch will not follow these divisions, but will group these into divisions chosen to contain roughly the same amount of important highlights for an introductory survey. Genesis divides into two major parts:

- Genesis 1–11 The earliest history of all things to the life of Abraham
- Genesis 12–50 The story of God’s plan working through the **patriarchs**: Abraham, Isaac, and Jacob. These men are the roots of the nation of Israel, the agents of God’s plan in the Old Testament.

Genesis 1 describes the six days of creation. The account demonstrates, between days 1–3 and days 4–6, God’s use of order, balance, symmetry, and progression. Thus, the only true God is a God of plan and purpose. He is the source of wisdom, beauty, and life.

3 How does the purpose of chapter 1 differ from the purpose of chapter 2?

The style of Genesis 2 differs from chapter 1. Chapter 1 is a structured overview of creation covering six days. Genesis 2 is a topical account of God’s creating the first two people on the sixth day, emphasizing His intimate involvement (in 2:4 His personal name is first used, see Exodus 3 notes). Overviewing a subject, then going back to elaborate on the details of a part is common to Ancient Near Eastern (ANE) and Old Testament documents.

Purpose

God focuses His revelation on His plan for our salvation, a plan that works through chosen people. Genesis was written as a foundation for all God’s revelation, first to His newly established people, Israel, and then for all people. This book reveals the seriousness of our sin problem and the awesome grace God expressed in His promise of salvation.

Imagine having a letter from your great-, great-, great-grandfather to your great-, great-, great-grandmother passed down in your family. You would not question its claims to be written by your ancestor because your family had passed it down and everything in it fits with what you would know to be true. You would value it and seek to understand what it says in order to better understand your ancestor and your heritage.

In the same manner, we place great value on the five books of Moses. We appreciate the divinely authoritative message of Genesis and the rest of the

1.1.3

OBJECTIVE

Summarize the purpose of Genesis.

4 What is the purpose of the book of Genesis?

Pentateuch. We thank God for revealing these truths through Moses so we can read them over and over to know Him and His purposes for us (see John 5:39, 46). Listen to what He says through these writings. Let us let God work through our lives to bring the light of His revealed truths to those around us who have not heard.

LESSON 1.2

1.2.1 OBJECTIVE

Identify four principles of the creation in Genesis 1.

5 How does the biblical account of Creation differ from ANE and scientific theories?

Creation of the World (Genesis 1–2:3)

Everyone has wondered about the creation of the world. Genesis presents God’s revelation of its origins. We can distinguish between the important truths God is presenting here and the curiosities that are not as important.

Created by His Word

God created all things by His Word, establishing a real beginning for everything except himself. Other ANE religions, like modern scientific theories, do not teach a real beginning, but that matter has always existed. However, God spoke the universe into being. Man has promoted numerous theories in attempts to explain the origin of the universe and life as we know it. Such theories include the **Big Bang**, theorized by scientists to have begun it all. One must ask what existed before the Big Bang. Where did everything come from? Genesis and other biblical passages answer that: “By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible” (Hebrews 11:3).

Created by His Plan

God created all things according to His good plan, not by chance. His creation involved the beauty of symmetry and balance. By pronouncing it all good, God was saying it functioned as He intended and accomplished His purposes, meeting His expectations and pleasing Him. Originally, everything was in harmony with God and fulfilled His purposes, benefitting all of creation.

The description of God’s acts in Genesis 1 agrees with our observations of the natural universe. It is aesthetically pleasing and follows consistent physical laws with which we can work and make fullest use. God did not simply let things develop by chance, but He set the laws of nature in motion and thus does not micromanage the universe. This means that some form of evolutionary development is not automatically contrary to the God of the Bible. However, a **deistic** view that sees God totally outside the daily working of the natural world is not biblical. An essential point to remember is that people were made personally by God in His image and were not a product of chance development from lower, non-personal life forms. How Genesis fits with modern scientific theories is unclear, but our study should carefully distinguish fact from theory. Accurate facts should not be a problem for Bible believers. However, knowing only some of the facts or teaching a theory as though it were fact is the biggest problem in dealing with science. Moses was not writing to answer those kinds of questions—the scientific how and the when of creation.

The Bible gives no way to date events before Abraham and not with certainty before Solomon’s building of the temple. The references to six days in Genesis 1 have received much attention in recent years, but are beyond the scope of this study. See “Suggested Reading” at the back of this textbook for more material on this subject. No matter what we believe on such issues, we always hold to

the clear, essential, theological truths God is presenting in Genesis, which I have attempted to list here. Let us be careful not to divide the church over nonessential points of interpretational differences.

Created with Personal Involvement

6 How does Genesis show that God is both transcendent and immanent?

1.2.2

OBJECTIVE

Define the concept of blessing in Genesis.

1.2.3

OBJECTIVE

Introduce the concept of the Sabbath in Genesis 2:2–3.

God is personally involved with His creation. Throughout these chapters and the rest of Scripture, God interacts with His creation, particularly with people. He speaks respectfully to Adam and Eve as His mature children and deals with them personally. Some religions see God as being distant and uninvolved in our world, while others treat Him as a mystical, impersonal force all around us. He should be pictured as the ideal, benevolent, and totally sovereign king of the universe who is personally involved like an ideal parent—not too much or too little. Genesis teaches that God is both **transcendent** and **immanent**. He is separate from His creation, but very near, involved, and intimate with people who receive Him.

God intended for all creatures to multiply and fill the earth, and He blessed them. **Blessing** is an important concept in Genesis. When God blesses His creatures it means He provides what is best for them and enables them to fulfill His intended purpose for them. He enables them to prosper and enjoy more of His goodness.

Created, then Rested

God ceased creating on the seventh day and established the Sabbath principle of rest every seventh day. The idea of rest on the Sabbath is about ceasing from the daily, laborious, routine work of making a living. It includes the idea of intentionally letting go and trusting God with control. It is a time for reflection on God, His world, our lives, our work, our families, and friends. The message, at this place in Genesis, seems to be that God has built a rhythm of seven into the universe. He is modeling how humans, who are to imitate Him as His children, are to live healthy lives under His benevolent lordship. Humans are made to take one day off in seven for rest and recreation in fellowship with family and friends and to honor God as sovereign Creator and Lord. The book of Exodus will elaborate on the Sabbath and its importance for Israel. At that time we will look at the relationship of the Sabbath to Christians.

We choose to make a priority of appreciating the awesomeness of God's creation, its original goodness, and His personal involvement with it. It is not clear how it all relates to the theories of science.

LESSON 1.3

1.3.1

OBJECTIVE

Identify the focus of the Genesis creation account.

1.3.2

OBJECTIVE

Define the image of God in humans from the context of Genesis 1.

Creation of Humans (Genesis 1:26–28; 2)

Humankind's greatest questions are about human origins and how we relate to God. Genesis gives us a perspective unknown in any other teaching. Genesis includes some of the most important biblical teachings for contrasting biblical revelation with other religions and philosophies.

Distinct from Animals

God's priority is the human race, the climax of His creation, distinct from animals. The clear focus of Genesis and the rest of the Scriptures is on God's interaction with people and especially certain individuals chosen to fulfill

a purpose for the good of the others. This gives proper perspective on the importance of humans in the universe.

In His Image

7 In what ways are humans made in the image of God?

God made humans in His image for relationship. The context of the reference to the image of God is delegation of responsibility to rule the world for God. That requires that humans be personal beings, like God, able to understand privilege, responsibility, and accountability in personal relationships. It necessitates having self-consciousness and the ability to reason, communicating with language, making choices, and feeling emotion. This truth is one of the most important revelations of Scripture and can be found in no human religion. God is personal and made us personal beings for fellowship with Him.

1.3.3 OBJECTIVE

List three principles of healthy relationships modeled by God.

1.3.4 OBJECTIVE

Point out the significance of God's creating humans male and female.

8 What does the example of Adam and Eve tell us about God's plan for marriage?

Relationships and Responsibility

God wants people to have healthy relationships with a balance of privilege, responsibility, and accountability. This balance is the key to healthy marriages, parent-child relationships, effective job relationships, and all other relationships.

In Families

God created people—male and female—to live together in nuclear families. This was intended to be a complementary relationship as shown by the Hebrew preposition translated “suitable” in the NIV or “meet for” in the KJV (2:20). The idea was of a helper/partner “corresponding to” Adam. The original human pair were a well-balanced team.

A healthy Christian marriage involves valuing each other's contributions to the relationship and balancing weaknesses. Every human, whether male or female and of any racial background, is made in God's image. One might even say it takes both men *and* women to fully be the image God.

The union of one man and one woman for life in marriage is the ultimate, intimate human relationship God created people to enjoy. It is the foundation of the family and of all society. God created humans to be nurtured in family units. Moses even makes an inspired comment at the end of chapter 2 that each partner is to bond to the other and live apart from his or her parents' home. This perspective guides our understanding of humanity. The family should be valued as the foundation of human society.

1.3.5 OBJECTIVE

Analyze God's use of the word us in Genesis 1.

Speaking as a King

God uses the plural pronoun “us” in Genesis 1 as an ancient king would. He was not expecting Israel to understand the Trinity, as Deuteronomy 6:4 later shows by stressing that the Lord is one. However, His use of this word leaves open the door to a plural unity in God because the same word for “one” is used of Adam and Eve, husband and wife, becoming one. They did not cease to be two distinct people. Thus, they could have understood something of plural unity.

Think of the awesomeness of being made in God's image, of being made male and female. We should show respect for all human life and honor marriage and the family.



Test Yourself



Circle the letter of the *best* answer.

1. The dating of Bible events is not specified from the text before the time of
 - a) Noah.
 - b) Joshua.
 - c) Hezekiah.
 - d) Abraham.
2. The major figures in the book of Genesis are
 - a) Adam, Noah, Abraham, Jacob, and Joseph.
 - b) Adam, Noah, Abraham, Isaac, and Judah.
 - c) God, Adam, Melchizedek, and Esau.
 - d) Satan, Eve, and the Son of God.
3. The main focus of Genesis is to reveal
 - a) God's plan for the judgment of all humanity.
 - b) how the creation story supports scientific theory.
 - c) God's plan for our salvation through His chosen people.
 - d) the history of Egypt and its victories over Middle Eastern nations.
4. A deistic view of creation is incorrect because it
 - a) suggests that God is not involved in the workings of the natural world.
 - b) allows for some form of evolutionary development during creation.
 - c) supports the belief that God is the ultimate Creator of the universe.
 - d) suggests that the Bible supports scientific theory and research.
5. The meaning of *blessing* in Genesis is
 - a) "making others happy."
 - b) "choosing to honor someone over self."
 - c) "sharing a spiritual experience with others."
 - d) "enabling to prosper and fulfill God's purpose."
6. God's resting on the seventh day of creation established
 - a) the Sabbath principle of rest every seventh day.
 - b) a one-time event never to be repeated.
 - c) a pattern for worshipping on Saturdays.
 - d) an end to the creation story.
7. The climax of God's creation was the creation of
 - a) animals.
 - b) humans.
 - c) the sun.
 - d) land.
8. Being made in the image of God can be defined as
 - a) the marriage of the physical, emotional, and spiritual being.
 - b) a delegation of responsibility to rule the world for God.
 - c) an ability to communicate with language.
 - d) an opportunity to work toward becoming a god.
9. The phrase "help meet for him" (from the KJV) refers to a
 - a) servant.
 - b) subordinate.
 - c) helper and partner.
 - d) person to bear children.
10. Moses' quoting God as using "us" in Genesis 1 may be understood as
 - a) a plural of majesty.
 - b) an explanation of the Trinity.
 - c) a reference to God and Moses.
 - d) referring to the relationship between God and humans.

Responses to Interactive Questions

Chapter 1

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. Who wrote the Pentateuch?

Moses is credited with writing all or at least the core of the five books of the Pentateuch through God's inspiration. The books may have been edited at a later time by Joshua or some other inspired writer.

2. What are the two major parts into which Genesis can be divided?

The first part is Genesis chapters 1–11, which gives the account of the earliest history of all things to the life of Abraham. The second part is Genesis chapters 12–50, which tells the story of God's plan working through the patriarchs: Abraham, Isaac, Jacob, and Joseph. These men are the roots of the nation of Israel, the agents of God's plan in the Old Testament.

3. How does the purpose of chapter 1 differ from the purpose of chapter 2?

Chapter 1 is a structured overview of creation covering six days. Chapter 2 is a topical account of God's creating the first two people on the sixth day.

4. What is the purpose of the book of Genesis?

Genesis was written as a foundation for all God's revelation, first to His newly established people, Israel, and then for all people. This book reveals the seriousness of our sin problem and the awesome grace God expressed in His promise of salvation.

5. How does the biblical account of Creation differ from ANE and scientific theories?

The biblical account shows that God created all things by His Word, establishing a real beginning for everything except himself. Other ANE religions and modern scientific theories do not teach a real beginning, but that matter has always existed, or they teach other theories such as the Big Bang. The Bible shows that God did not simply let things develop by chance, but He set the laws of nature in motion and thus does not micromanage the universe. This means that some form of evolutionary development is not automatically contrary to the God of the Bible.

6. How does Genesis show that God is both transcendent and immanent?

God is personally involved with His creation. Throughout these chapters and the rest of Scripture, God interacts with His creation, particularly with people. He speaks respectfully to Adam and Eve as His mature children and deals with them personally. God is separate from His creation, but very near, involved, and intimate with people who receive Him.

7. In what ways are humans made in the image of God?

Humans were created to be personal beings, like God, able to understand privilege, responsibility, and accountability in personal relationships. The delegation to rule the world for God necessitates having self-consciousness and the ability to reason, communicating with language, making choices, and feeling emotion.

8. What does the example of Adam and Eve tell us about God's plan for marriage?

Marriage was intended to be a complementary relationship. The original human pair was a well-balanced team—complementing each other and creating a balance between strengths and weaknesses. A healthy Christian marriage involves valuing each other's contributions to the relationship. The original plan for marriage involved one man and one woman bound together in an intimate relationship. This formed the most basic family unit and the foundation to society.

CHAPTER 2

The Fall and the Flood (Genesis 3–11)

If humanity started in an ideal state at Creation, what happened that we are so far from that state today? How did the world become so cruel, full of pain, and headed for death? Humanity broke the relationship with God and brought on world suffering and death. The sinfulness of people and the deadly effects of sin have increased as the population has multiplied. But God not only stated the consequences in judgment, He also announced His plan to restore His relationship with people and reverse the death penalty through His gift of salvation. His promise is epitomized in the Flood by the salvation of, and new beginning through, Noah's family, God's faithful **remnant**. The lesson for humanity is that all the problems of the world trace back to people's selfish, **devil**-suggested choices opposing God. Humanity's selfishness and the resulting sinful choices have unleashed great havoc on the world. The way of restoration is to **repent** and believe in God's gift of salvation.

Before you begin working in these lessons, read these chapters in your Bible: Genesis 3–11.

Lesson 2.1 The Fall (Genesis 3–5)

Objectives

- 2.1.1 *Explain how the Fall is the root of humanity's problems.*
- 2.1.2 *Describe the consequences of disobeying God.*
- 2.1.3 *Describe how God gives hope to broken people facing His judgment.*

Lesson 2.2 The Flood (Genesis 6–9)

Objectives

- 2.2.1 *Describe how sin has increased since the Fall.*
- 2.2.2 *Analyze what the Flood teaches about God.*
- 2.2.3 *Tell what we learn about people from the Flood account.*
- 2.2.4 *Explain the curse on Canaan.*

Lesson 2.3 After the Flood (Genesis 10–11)

Objectives

- 2.3.1 *Summarize the purpose of Genesis 10 and 11.*
- 2.3.2 *Analyze the purpose of genealogies in the Bible.*
- 2.3.3 *Identify spiritual lessons taught in Genesis 10 and 11.*

LESSON 2.1

2.1.1 OBJECTIVE

Explain how the Fall is the root of humanity's problems.

1 How does sin affect humanity?

2.1.2 OBJECTIVE

Describe the consequences of disobeying God.

2 What does the example of Adam and Eve show us about the consequences of disobeying God?

The Fall (Genesis 3–5)

The origin of suffering, death, and all problems in the world is the **Fall**—the breaking of the relationship between people and God (Genesis 3). Romans 5:12 says death came into the world through Adam's sin. It also says all people since then have chosen to sin against God. No one escapes the sin problem—its influence or its effects. All people are born outside Eden, without God's presence in their lives, and with the tendency to make choices in opposition to the character and will of God. God's judgment on sin affects everyone. All are headed for death—physical and eternal separation from God's presence.

Sin Defined

The *essence of sin*, broadly defined, is attitudes and behavior contrary to the will and character of God. It breaks our relationship with God and disqualifies us from entering His presence. Genesis 3 shows that the cause of the broken relationship between God and people, as well as between people, was acting on the lies of the devil. It was about distrusting God or the other person. It was putting selfish desire before the relationship, before the needs and values of God, and seeking satisfaction elsewhere. Because of sin, humankind's pride and desire for pleasure and control rules them. They seek these at any cost, including using and abusing other people. In relationships, they devalue the other person and the relationship, break commitments, and are unfaithful. This parallels 1 John 2:16 (KJV), which refers to "the lust of the flesh, and the lust of the eyes, and the pride of life."

Consequences of Disobedience

Disobeying God always results in serious consequences. God holds everyone accountable to His Word. No one can hide from God. Death is the end result of sin, as God declared to Adam and Eve (Genesis 2:19). James says, "Each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death" (James 1:14–15). I believe all people understand death to be separation from the living, especially loved ones; loss of all the benefits of life, especially fellowship; and the fragmentation or breakdown of a person's life, particularly the physical body. Thus, all separation, loss, and breakdown are stages of death and are perceived as such by people.

When Adam and Eve sinned, they immediately experienced shame, vulnerability to one another, and fear of God. This showed death in their relationships, especially their spiritual relationship with God. By sending them out of the Garden, God showed they ultimately were headed toward physical and eternal death. Everyone since then has been born outside of Eden, without the presence of God or eternal life, and with various forms of brokenness in their bodies and lives.

Sin always leads to more sin. As sin escalates, a person's heart becomes hardened toward even more serious sin, and the effects of that sin impact others on a larger scale (Genesis 4, especially Lamech). God said sin is like a wild beast that can ultimately devour a human and lead to committing murder (4:7–8). Once a person yields to sin, it becomes his or her master (Romans 6:16). It becomes easier and easier to commit more and greater sins. It takes more sin, such as lying and drunkenness, controlling habits or drug use, to cope with the effects of sin, unless we repent and receive God's help. God gave Adam, Eve, and Cain the opportunity to do just that in order to restore their lives.

2.13

OBJECTIVE

Describe how God gives hope to broken people facing His judgment.

God Gives Hope

God gives hope in our brokenness, as shown in Genesis 3:15. He demonstrated this to Adam and Eve and their descendants who believed in Him (Genesis 3 and 5). He comes to us, in our separated condition of shame and fear, seeking to restore us. The hope of 3:15 is God's ultimate victory over the enemy and all effects of sin and death. The tersely worded promise points to a male descendant of Eve conquering the enemy, executing total defeat, and thereby delivering and restoring people to fellowship with God. Some think this promise refers to Eve's descendants collectively and that the promise of one Savior comes later in God's revelation. However, the Jewish **Septuagint** translators in Egypt, in around 200 BC, showed their messianic understanding of it by using the masculine pronoun "he" when the grammar called for a neuter "it." Furthermore, Eve seems to be looking for an individual when she refers to the birth of Cain in 4:1. Early church fathers referred to 3:15 as the **Protoevangelium** or "First Gospel." God promised deliverance from the sin and death problem through a Person He would send.

God expects humble faith (Genesis 4). The appropriate response to the human sin condition and God's promised restoration is grateful acceptance and humble **repentance, faith, and obedience**. In 3:20, Adam may be expressing this when he names his new wife *Eve*. Having just received the judgment of death, he names Eve the mother of all living. Cain is told he will be accepted if he does what is right rather than getting angry (4:7). He is told he should master the sin that threatens him. At the end of chapter 4, Genesis records that in the midst of the multiplying sinfulness of humanity, some from the line of Enosh still called on God's name (4:26). This demonstrates the hope of eternal life in Genesis.

We are to realize the seriousness of our separated-from-God condition and accept and proclaim God's promise of restoration.

LESSON

2.2

The Flood (Genesis 6–9)

Many people groups of the world include in their traditions and history the story of an ancient flood. The emphasis seems to be on the amazing survival of a few from this awesome disaster. The ancient **Mesopotamian** story blames the gods for sending the flood out of impatience with the noise of the growing human population. However, Genesis clearly asserts that God suffered emotional pain (Genesis 6:6) in dealing with the destructive sinfulness of mankind's heart and behavior. Furthermore, God held people accountable for their actions toward one another and dealt thoroughly with the threat to His creation. True love always confronts the sin that would harm a loved one. God demonstrated His love for mankind by offering salvation to Noah and his family. The Flood story epitomizes the message of Genesis and the whole Bible by illustrating key principles of who God is, who we are, and how He relates to us.

2.21

OBJECTIVE

Describe how sin has increased since the Fall.

Sin after the Fall

Genesis 4 and 6 record that since the Fall, as civilization and urbanization increased, people did not submit to God's lordship. Instead, materialism, immorality, violence, and other destructive behaviors increased. At the time of the Flood, all but Noah were living contrary to God's values and were harming

one another (6:1–13). Genesis 6:1–4, a difficult passage to interpret, should be seen as explaining the conditions leading up to the Flood, however one understands the details. The interpretation that best fits the context and the Bible is that the “**sons of God**” were either the godly line of believers or ancient kings, both of whom married out of lust, not for shared faith. The number of believers was growing fewer, and selfish behavior was increasing. The **Nephilim** of verse 4 refer to “separated ones,” not “fallen ones.” They are “men of the Name,” according to the Hebrew, not “men of renown (or a name).” Thus, they are the faithful who became fewer and fewer in number until only Noah remained in right relationship with God. The Bible does not teach that fallen angels can produce offspring with human women (see Mark 12:25). Again, whatever one does with these obscure references, the point of the passage is that God is judging the sinfulness of humanity.

2.2.2

OBJECTIVE

Analyze what the Flood teaches about God.

- 3 What do we discover about God’s character from the account of the Flood?

The Flood

The Flood shows that God deals seriously with rebellion (Genesis 6). God’s **holiness** must be taken seriously. He holds people accountable for opposing Him and mistreating His creation, especially their taking of human life. The time comes when He draws the line and ends the problem. He deals thoroughly with evil in the world and brings about a new beginning, a total “washing.”

God offers grace to the repentant, faithful remnant and provides a way of escape and a new beginning (Genesis 6–8). Just as He gave hope to Adam and Eve with the judgment of death, He intervened for the one still true to Him—Noah and his family. Being **righteous**, as Noah is described as being in 6:9, meant living by God’s standards and values, a life flowing out of a right relationship with God. Noah walked with God with a clear conscience.

God cares about all people and is determined to have a people who respond to Him. Throughout the Bible, a faithful group of humble believers remain true to Him while the rest of humanity live for themselves, contrary to Him. God intervenes to save this remnant from His judgment on the world and to enable them to enjoy the blessings He intended for humanity.

God’s salvation requires a response of faith and obedience like that of Noah (Genesis 6–8). God told Noah how to escape judgment. Noah obeyed by building and entering the **ark**. God sent seven of all **clean** animals and two of every **unclean** animal into the ark and shut the door.

Covenant Promise

God gives reminders of His grace and promises (Genesis 9:8–17). When Noah and his family came through the Flood and started their lives on dry land again, God made a promise to them in what is called a **covenant**—a specific, binding agreement between two parties. As the first covenant in the Bible, this covenant is uncommon. It states no requirements, only a declaration of God’s will. He promises to never again destroy all life with a flood. Nothing can change that promise. God’s word is as dependable as the seasons (Genesis 8:22). He also declares the rainbow to be a reminder of the promise between Him and all creatures. Noah’s protection from the Flood and God’s covenant with him and humankind are a pattern of how God relates to people. He strengthens faith by providing physical **signs** to which He ascribes special meaning. He is a kind, gracious, loving Heavenly Father.

2.2.3

OBJECTIVE

Tell what we learn about people from the Flood account.

- 4 What did God promise in the covenant He made with Noah?

2.2.4

OBJECTIVE

Explain the curse on Canaan.

Noah showed a godly response to God's provision by worshipping, acknowledging his need of God's grace and gratefulness to God. We too must stay in awe of and dependent on God.

People's hearts turn toward evil from childhood (Genesis 8:21). Even after a new beginning, people make sinful choices. Noah got drunk and shamed himself by lying uncovered (Genesis 9:18–27). His son Ham, the father of **Canaan**, did not respond properly to the situation and committed some kind of sin against him. God expects people to deal with bad situations according to His values.

God eventually judged the **Canaanites** for their evil lifestyle that began with Ham's sin against his father Noah. This helps explain God's call for their destruction and the occupation of their land by His people, Israel. They had heard the testimony of Abraham and by the time of the conquest, they had not repented in four hundred years (Genesis 15:13–16). God's people were to execute God's capital punishment on the Canaanites.

These examples serve as a warning of the consequences of living contrary to God's values, and they cause us to determine to be among the faithful remnant.

After the Flood (Genesis 10–11)

All people wonder where they came from, how they got here, and what their relationship is with other people of the world. God wants us to care about the people of the world. These two chapters explain how all nations are descended from Noah's sons and how the nations came to speak different languages through God's intervention. These stories lead up to Abraham's story—the beginning of God's plan to send a Redeemer through a chosen people. This plan is what matters in world history.

LESSON 2.3

2.3.1

OBJECTIVE

Summarize the purpose of Genesis 10 and 11.

Tower of Babel

Chapters 10 and 11 are about the repopulating of the earth by Noah's sons after the flood and explaining the various peoples and languages of the world. They also show the continuing sin problem and especially religious rebellion against and ignorance of the one true God. People who do not know God work together to produce selfish religions. Sadly, when people unify, they often multiply sin. God had to intervene at the **Tower of Babel** to hinder people's capacity for ungodly projects. He confused their language. God wanted people to spread out, so He scattered them over the earth. Distance hindered human communication, at least until recent advances in technology. It is interesting that linguists describing the development of the languages of the world end up with around ten basic, original languages beyond which they cannot trace any connections. This actually fits the Genesis 11 explanation.

These chapters show Israel her place among the people of the world. They prepare for the story of Abraham who is the personal beginning of God's plan to provide salvation through a chosen people.

5 How does the account of the Tower of Babel show Israel's place among the people of the world?

2.3.2

OBJECTIVE

Analyze the purpose of genealogies in the Bible.

Genealogies

Genealogies in the Bible have a variety of purposes. The context points toward the reason a particular genealogy is given. When one compares the lists of names in Genesis, 1 Chronicles, Ezra, and Matthew, one sees some names

6 What are the purposes of the genealogies in Deuteronomy?

2.3.3
OBJECTIVE

Identify spiritual lessons taught in Genesis 10 and 11.

missing from a list. In that case, the writer did not intend to list every name. Some names are left out to provide a certain number of names in the list, such as seven names in a section. Some connections are emphasized by leaving out names, and some names or stories connected with them are thus highlighted. Genealogies often remind God’s people of their heritage, what God did for their ancestors, and point to the continuity of His promises for the current generation. They may also serve as warnings about past mistakes. Genesis 10 has a variety of reasons for the connections of its names, which are not all blood lines. It is interesting that the farther away from the **Promised Land** the peoples are, the fewer names are listed. It seems the point of the Table of Nations in chapter 10 is to give Israel perspective on the world and their place in it. God was telling them how people are related to one another, especially among Israel’s soon-to-be neighbors. He wanted them to be alert and to care about their witness to, and relationship with, the world.

People’s problems often go far back in their history. They suffer for their choices to follow the wicked ways of their fathers, just as did the Canaanites. They often unite to oppose God or to attempt to create their own religions in efforts to reach Him. Such efforts are futile.

God often deals with sin in human societies in ways that restrain it and cause opposition to turn into fulfillment of His plan of salvation for all people. Chapter 11 (vv. 10–32) traces the line of Shem to Abraham, showing that God’s priority in history is His salvation plan through Israel. We can appreciate that God’s focus in history is on moving His salvation plan forward because He cares about all people. All people are ultimately related, descendants of Noah’s three sons. As God’s children, we respect all people and care about their salvation. We especially want to relate to our neighbors and be good witnesses to them of the salvation God has provided for all people.



Test Yourself



Circle the letter of the *best* answer.

1. Genesis begins the important Bible teaching that sin is
 - a) behavior and attitudes contrary to the character of God.
 - b) the result of laziness.
 - c) behavior unbecoming a believer of God.
 - d) not easily forgiven.
2. What is the end result of sin?
 - a) Evil
 - b) Life
 - c) Hatred
 - d) Death
3. The beginning of the gospel is
 - a) the promise to Eve of a descendant to conquer the enemy in Genesis 3:15.
 - b) when people began to call upon the name of the Lord in Genesis 4:26.
 - c) the rescue of Noah from the Flood in Genesis 8.
 - d) the call of Abraham to leave his homeland in Genesis 12.
4. Genesis 6:1–4 may be understood as
 - a) giving a detailed description of who the sons of God were.
 - b) explaining the conditions leading up to the Flood.
 - c) reporting the rape of women by fallen angels.
 - d) explaining how ancient kings served God.
5. What does the Flood teach us about God?
 - a) He does not intervene in His creation.
 - b) He will always give us a sign in our trials, like He gave the rainbow.
 - c) He deals with rebellion seriously and thoroughly.
 - d) He offers no grace to sinners, only judgment and punishment.
6. What is a covenant?
 - a) Another word for genealogy
 - b) The requirements for salvation
 - c) A basic understanding of God's law
 - d) A binding agreement between two parties
7. The account of Ham showing disrespect to his drunk and naked father Noah helps explain God's future
 - a) call to destroy Canaan.
 - b) call to Moses to lead Israel.
 - c) decision to ask Abraham to sacrifice his son.
 - d) decision to confuse the people's language at Babel.
8. God's confusing the languages of the people at the Tower of Babel
 - a) is not supported by any scientific evidence.
 - b) is supported by the findings of modern linguists.
 - c) must be interpreted as a moral fable.
 - d) demonstrates that God does not want multiple nations to work together.
9. The genealogies in the Pentateuch
 - a) have no meaning for us today.
 - b) enable us to date creation at about 4000 BC.
 - c) enable us to date creation at about 10,000 BC.
 - d) are not complete and cannot be used for dating.
10. The line of Abraham can be traced back to Noah through his son
 - a) Ham.
 - b) Jethro.
 - c) Shem.
 - d) Japheth.

Responses to Interactive Questions

Chapter 2

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. How does sin affect humanity?

Sin breaks our relationship with God and disqualifies us from entering His presence. Because of sin, people's pride and desire for pleasure rules them. They seek these at any cost, including using and abusing other people. In relationships, they devalue the other person and the relationship, break commitments, and are unfaithful.

2. What does the example of Adam and Eve show us about consequences of disobeying God?

When Adam and Eve sinned, they immediately experienced shame, vulnerability to one another, and fear of God. This showed death in their relationships, especially their spiritual relationship with God. By sending them out of the Garden, God showed they ultimately were headed toward physical and eternal death. Once a person yields to sin, it becomes his or her master.

3. What do we discover about God's character from the account of the Flood?

The Flood shows that God deals seriously with rebellion. He holds people accountable for opposing Him and mistreating His creation, especially their taking of human life. God deals thoroughly with evil in the world and brings about a new beginning, a total "washing." God offers grace to the repentant, faithful remnant and provides a way of escape and a new beginning. God cares about all people and is determined to have a people who respond to Him. God requires a response of faith and obedience for salvation.

4. What did God promise in the covenant He made with Noah?

God promised to never again destroy all life with a flood. Nothing can change that promise. He also declared the rainbow to be a reminder of the promise between Him and all creatures.

5. How does the account of the Tower of Babel show Israel's place among the people of the world?

This story illustrates the continuing sin problem and the religious rebellion against, and ignorance of, the one true God. God confused the language of the people at the Tower of Babel to hinder their capacity for ungodly projects. God wanted people to spread out, so He scattered them over the earth. The division and separation of the people prepare readers for the story of Abraham, who is the personal beginning of God's plan to provide salvation through a chosen people.

6. What are the purposes of the genealogies in Deuteronomy?

Genealogies remind God's people of their heritage, what God did for their ancestors, and point to the continuity of His promises for the current generation. They may also serve as warnings about past mistakes. They can give God's people perspective on the world and their place in it. They emphasize the witness of Israel (and subsequently all believers) and their relationship with the world.

CHAPTER 3

Abraham—God’s Promise (Genesis 12–25)

After the repopulating of the earth by sinful humanity for an unknown period of time after the flood, God began to deal with one man and his family to further His plan of salvation. The man He chose was Abram, a **Semite** from Mesopotamia. He promised that Abram would become a great people through whom the whole world would be blessed. This would take place in a land God would give them.

These chapters about Abram’s life focus on God’s promise of a son to begin fulfilling the promise of blessing the world. They describe Abram’s walk of faith as he moved to the Promised Land, waited to have a son, and interacted with people of the land. God demonstrated His sovereign power to fulfill His plan and illustrated His personal interaction with individuals in the process. Much precedent is set here for walking with God as a person of faith. This portion of Genesis records the background for ongoing world problems originating in the Middle East, which epitomize the human condition.

Before you begin working in these lessons, read these chapters in your Bible: Genesis 12–25.

Lesson 3.1 Call and Promise (Genesis 12–15)

Objectives

- 3.1.1 *Describe the time, location, and culture of Abram.*
- 3.1.2 *Explain the significance of God’s promise to Abram.*
- 3.1.3 *List challenges Abram faced and his responses to God.*
- 3.1.4 *Define covenant.*
- 3.1.5 *Point out ways God revealed himself to Abram.*

Lesson 3.2 Covenant and Promise Clarified (Genesis 16–19)

Objectives

- 3.2.1 *Indicate how God worked in spite of Abram’s poor choice in Genesis 16.*
- 3.2.2 *Identify the angel of the Lord in Genesis.*
- 3.2.3 *Describe how God further clarified His covenant with Abraham.*
- 3.2.4 *Contrast God’s work in Abraham’s life with the lives of Lot and the people of Sodom and Gomorrah.*

Lesson 3.3 Now/Not Yet Fulfillment of the Promise (Genesis 20–25:11)

Objectives

- 3.3.1 *Point out Abraham’s wrong assumption in Genesis 20.*
- 3.3.2 *Define prophet from the reference to Abraham in Genesis 20:7.*
- 3.3.3 *Identify aspects of God’s testing of Abraham in Genesis 22.*
- 3.3.4 *List ways God began fulfilling His promise during Abraham’s lifetime.*

3.1 LESSON

Call and Promise (Genesis 12–15)

Genesis 1–11 may be viewed as the prologue for God’s salvation plan. In Genesis 12, God outlines His plan. Salvation would come through Abram’s descendants. Genesis 12 and 15 record challenges Abram faced as he became established in the Promised Land. In chapter 15, God cut His covenant with Abram and his descendants. (The term *cut* originated in the practice of cutting a sacrificial animal in half to seal a covenant.) Statements from Genesis 12 and 15 would later be quoted in the apostle Paul’s most important articulations of the gospel (for example, Romans 4:18; Galatians 3:6–8).

Time, Location, and Culture

The Old Testament seems to indicate Abram lived around 2000 BC, which roughly coincides with a period of transition and people movement throughout most of the ancient Middle East. Abram came from Ur of the Chaldeans, believed by most scholars to be the ancient city of Ur beside the Persian Gulf. Excavations of the site have revealed that the people, known as **Sumerians**, had a highly developed culture. The dig uncovered the 360 degree circle and exquisite metalworking in jewelry. The Sumerians wrote their language on clay tablets and had an extensive religion that focused on a moon god and the constructing of a temple on a ziggurat or step pyramid. Besides Ur were other great city states, like Ebla, a metropolis of at least a quarter million people, southwest of Haran. Ruins found there predate Abram by a few hundred years and contain tablets of extensive trade transactions in the Near East, some written in two or three languages placed side by side. Ancient tablets from the eighteenth century BC describe the Mesopotamian culture, especially that from Mari, a city along the Euphrates.

3.1.1
OBJECTIVE
Describe the time, location, and culture of Abram.

1 How did Abraham’s world differ from Near Eastern Bedouins of recent centuries?

The biblical description of Abram’s household fits that of pastoral nomads of the ancient Near East. However, Abram’s world was actually quite different from the Near Eastern **bedouins** of recent centuries, which many people mistakenly associate with biblical patriarchs. Abram was probably wealthier, more knowledgeable of the world, and more literate; he dealt with more urban peoples than the bedouins of the recent past.

Abram had over three hundred men working for him. These men later accompanied him into battle to rescue Lot. He traveled with large flocks, settled for periods of time outside cities, and negotiated treaties with the city leaders.

God called Abram to leave his home and go to a new land. Abram obeyed in faith, not knowing what lay ahead in Canaan (Hebrews 11:8). Canaan seems to have been the “wild west” of the ancient Near East. Because of the desert on the east and the Mediterranean Sea on the west, it was the land bridge between the most ancient of world civilizations. There the three continents of Africa, Asia, and Europe meet. At the crossroads of the ancient world, God chose to establish a people with the message of eternal salvation.

3.1.2
OBJECTIVE
Explain the significance of God’s promise to Abram.

2 What was God’s promise to Abram and how would it affect the rest of the world?

God’s Promise to Abram

Genesis 12:1 describes God’s calling Abram to break with his background, leave his extended family, and move to a new place where God would use him. At that time, God spoke a promise to Abram, saying Abram would become a great nation: “All peoples on earth will be blessed through you” (Genesis 12:3). This promise, when fulfilled, would be called the *gospel*—the good news of salvation from the eternal death penalty decreed by God. Paul points this out in Galatians 3:8, stating that Scripture (Genesis 12:3) “announced the gospel

in advance to Abram.” Blessing in Genesis refers to God’s facilitating His good purposes in the lives of people who respond to Him. His plan provided the answer to the sin problem through the Deliverer He would send to reverse the curse or judgment on sin. Through Abram’s descendant, God would restore fellowship and give eternal life to all who would repent and accept it by faith. The message of Abram’s story, beginning in Genesis 12, is that God wants all people to be blessed (restored, saved, and enjoying the goodness of God) and believers to witness of God’s offer of this eternal relationship to all.

3 What is the significance of the three elements of God’s promise to Abram?

God’s promise to Abram includes three elements: (1) the seed, (2) the land, and (3) the blessing of the nations. God needed a believing people, a nation, to be the birthplace of the promised Savior. Therefore, God chose Abram, through whose descendants (seed) He would incarnate His Son and bring the blessing of salvation to all people. He also chose the land in which Abram would settle, at the crossroads of the ancient world. The land was part of the promise because a place was needed to function as the birthplace of the Savior. From this land God’s people could prepare the world for the Savior through their witness to God’s truth. The Old Testament is the story of this plan working through the nation of Israel. The rest of the Bible is the story of the working out of God’s plan.

3.1.3 OBJECTIVE

List challenges Abram faced and his responses to God.

Challenges to the Promise

From the beginning, Abram faced challenges to the hope of God’s promise, but in each situation he learned to respond in **faith-obedience** to God. All believers experience challenges to God’s promises and can learn from Abram to persevere in faith-obedience. Such challenges can be viewed as confirmation that they are doing what God called them to do. A simple way to view this pattern of the Lord’s working in the lives of His followers is: Promise, Principle, Problem, Provision.

Famine

4 What four challenges did Abram face? How did he respond to each one?

First, Abram experienced the test of famine. The Promised Land, to which God had called Abram, experienced a drought and could not support Abram. He took the humanly logical course of going to Egypt, the breadbasket of the ancient world. However, anticipating that Pharaoh would want Sarai for his harem and, fearing Pharaoh would kill him to get her, Abram planned to say she was his sister. Thus, he responded to fear with deception. Depending on human resources rather than on God reflects Israel’s typical response throughout history and that of all people. Genesis portrays the negative impact of such choices without directly criticizing Abram. God resolved the situation and Abram returned to the Promised Land. Going to Egypt is not necessarily a problem or sin, but what a person does there and whether he or she returns to the place of promise is of concern. A further response of Abram, after reentering the Promised Land, was to return to his last place of worship—Bethel—where he had built an altar. There he called upon the Lord again. Abram continued building altars and calling upon the Lord at significant places, reaffirming his trust in and loyalty to Him.

Conflict with Lot

The second challenge Abram faced was strife between his and Lot’s herdsmen. The conflict resulted in the separation of the families. Abram, responding in humility and unselfishness, gave Lot first choice of places to settle. Lot’s choice of the fertile land of Sodom and Gomorrah brought him trouble.

Lot Abducted

Abram's third challenge came when Lot and his family were taken captive with others of Sodom and Gomorrah during a battle. Abram risked his life to rescue Lot, trusting in the Lord. When he returned, **Melchizedek**, of whom nothing is known except that he was a king in Canaan and a priest of God, met and blessed him. (Here, the idea of blessing is probably a prayer in which God prophetically elaborates on the plans He has for Abram and His continued enabling Abram to have a fruitful life.) Abram paid a **tithe** (one-tenth) of everything to Melchizedek as if he were giving it to the Lord. In so doing, he gave God credit for victory and showed his gratitude and worship.

Spoils of Victory

Abram's fourth challenge came when the king of Sodom offered the recovered goods to him. Abram refused the offer because it would look like the king had made him rich when it was God who had given him victory. Abram made a strong testimony of his dependence on God.

Finally, when Abram may have feared the return of the marauding kings, God reassured him that He would continue to be Abram's source of security and prosperity (15:1). Abram then asked God about the promise of a son, in view of the fact he had no heir except his assistant, the head of his servants. God used the visual image of the stars in the night sky to impress upon Abram the certainty and magnitude of His promise to him. His spiritual descendants, by faith in the promise, would be vast in number. In response, "Abram believed the Lord, and he credited it to him as righteousness" (15:6). Paul used this statement as the foundation for teaching God's salvation by grace to all who believe in Christ (Galatians 3:6–8). Abram's response meant he considered God's word reliable and trustworthy. He let his life be identified with and dependent upon the Lord and His promise.

5 What does Abram's response to God's promise to give him a son say about his relationship with God?

3.1.4 OBJECTIVE

Define covenant.

6 What were the three basic kinds of covenants used in ancient times?

7 Which covenant is the best understanding of God's covenant with Abraham?

A Covenant Is Cut

When Abram asked God how the promise would be fulfilled, in view of the fact he had no heir, the Lord made a covenant with him. A covenant is a binding agreement between two parties.

Ancient documents uncovered in the Near East show three basic kinds of covenants were used. One was a sovereign declaration by a person in power with no conditions given, such as a royal land grant. This was the kind of covenant God made with Noah after the Flood (Genesis 6:18; 9:9). God covenanted with Noah to never again destroy the earth with a flood.

The second type of covenant was a parity treaty or an agreement between two peers. Abram made such a covenant with Abimelech, in Genesis 21.

The covenant most important for understanding the Old Testament is the **suzerain-vassal** treaty. In such a covenant, a powerful king offered a conditional relationship to a potential vassal. Either the powerful king had conquered a weaker king or had delivered the weaker king from a third king. The powerful king (suzerain) then declared the conditions of the new relationship with the king he had helped (the vassal). Basically, the suzerain promised security to the vassal as a member of his kingdom. In return, he demanded taxes and complete loyalty, including the vassal's sending troops when the suzerain needed them.

The suzerain-vassal treaty is the kind of covenant God made with Israel at Sinai. It is also the best understanding of His covenant with Abram. Christians

are not simply in a blood-brother covenant with God. He is our Lord and we are His vassals. We can demand nothing of God, but we are loved by Him.

The covenant with Abram was God’s way of “putting into writing” His promises to Abram. It guaranteed His promises so Abram could be assured they would be fulfilled. It also specified the expected response from Abram and his descendants.

Abram accepted the covenant promises and obeyed the Lord’s stipulation of **circumcision** (Genesis 17). When he accepted the covenant, he made arrangements for the “cutting” of it, which involved cutting sacrificial animals in half so the two parties could walk between them and pronounce curses on each other for any violation of the commitment (see Jeremiah 34:18–19). During the night, God came in a fiery presence to pass between the pieces, establishing the covenant. Abram needed do nothing but stand by and accept the covenant. In this way, God demonstrated that the promised plan for the salvation of humankind was His work and a gift to humanity. However, if any failed to respond by taking the sign of circumcision and living a life of trust and obedience, they would be excluded from the covenant. God’s gifts cannot be earned, but they can be rejected.

God foretold that Abraham’s descendants would be enslaved approximately four hundred years in a foreign land and then restored to the Promised Land. One reason for the delay was that God was giving the Canaanites time to repent. The delay would make evident the Canaanites’ sinfulness, deserving of judgment. In the meantime, God would develop His people into a powerful nation.

3.1.5 OBJECTIVE

Point out ways God revealed himself to Abram.

8 In what ways did God reveal himself to Abram?

Revelation of God

God revealed himself and His plan to Abram in several ways.

- First, He simply spoke to Abram. God continued to speak to Abram at critical times in the progress of His promised plan. God also communicated in unspecified ways.
- The Lord “appeared” to Abram to give instructions (Genesis 12:7).
- God communicated with Pharaoh in such a way that Pharaoh understood his people were experiencing affliction because he had taken Abram’s wife Sarai.
- Genesis 15:1 says, “The word of the Lord came to Abram in a vision.”
- God referred to the stars in the night sky to impress Abram with the certainty and magnitude of His promise (Genesis 15:4–5).
- When God cut the covenant with Abram, He acted out the message of His sovereign grace by sending what appeared to be a fiery torch between the animal pieces.

God also reveals himself through His names. The text often uses the personal name of God—*Yahweh*. This name was not pronounced by the Jews after the exile; the word *Lord* was used instead. Our English translations use “the LORD” to identify God as opposed to a human lord or master. Exodus 6:3 says Abram did not know God as the Lord, but as “God Almighty.” This probably does not mean Abram did not know the name *Yahweh* at all because he addressed him as “Lord Yahweh” in Genesis 15:2 (which the KJV prints as “Lord God” and the NIV prints as “Sovereign Lord”). However, his experience of God was as the all-powerful Sovereign and the God, Most High, the Creator (14:19) who provided for him and protected him, delivering him from enemies. God said to Abram: “I am your shield, your very great reward” (15:1). Other names or titles of God’s self-revelation will be pointed out in later chapters.

LESSON 3.2

3.2.1 OBJECTIVE

Indicate how God worked in spite of Abram's poor choice in Genesis 16.

9 Why was it a mistake for Abraham to have a son through Sarah's servant?

3.2.2 OBJECTIVE

Identify the angel of the Lord in Genesis.

3.2.3 OBJECTIVE

Describe how God further clarified His covenant with Abraham.

Covenant and Promise Clarified (Genesis 16–19)

After God established His covenant with Abram, Abram faced significant challenges. He received the Lord's reassurance that the promise would continue through a son of Sarai. He received the sign of the covenant—circumcision, and God's help in rescuing Lot.

A Costly Choice

Perhaps, the most common and difficult test of faith is facing the seeming delay of God's promises. Ten years after the promise that Abram would be father of a nation, Sarai turned seventy-five years old. She decided the only way she would have a son would be through her servant, Hagar. Because God had promised a son and Sarai was past child-bearing years, Abram accepted Sarai's request to have a son with Hagar. Thus, Ishmael was born.

Abram's choice seemed logical at the time, just as had his choice to lie about Sarai in Egypt. However, Ishmael's descendants became enemies of Israel. Many have suffered the consequences of Abram's choice through the conflicts of the nations descended from his sons. His mistake was not in listening to Sarai, but in failing to ask God about her idea. Later, God would tell Abraham (see the section entitled "Covenant Clarified" on the following page) to listen to Sarah's request to send Hagar and Ishmael away for Isaac's sake (Genesis 21:11–13). But too often God's people take it upon themselves to help fulfill God's promises. We always need to seek God first. He needs no help; He keeps His promises.

Abraham may not always have responded to situations by seeking God for wisdom, but he continually worshipped and obeyed the Lord. Abraham suffered for his choices, but God brought him through. God also ministered to Hagar when she ran from Sarai's mistreatment. An angel sent her back to Sarai with the promise of the birth of Ishmael. When Hagar and Ishmael were sent away later, the Lord miraculously provided for them.

God works in spite of our bad choices, but we do suffer consequences. God's people need to learn to respond to delay and the temptation to provide humanistic solutions by seeking God's guidance and obeying in faith and perseverance.

The Angel of the Lord

The angel of the Lord in Genesis and the Old Testament was described in terms that indicate deity in human form. Jacob wrestled with the angel of the Lord and said he had seen God face-to-face (32:24, 30). When biblical characters encountered the angel of the Lord, they identified Him as God. In Genesis 18, three angels visited Abraham. One, called the Lord, stayed with him (Genesis 18:22). Because of Paul's statement that there is one **mediator** between God and humanity, Christ Jesus (1 Timothy 2:5), it is logical to believe the Son of God was mediator in events of revelation, salvation, and judgment through the angel of the Lord. This need not take away from the incarnation of the Son of God that came at a later time. God works through His creation to minister to His creatures. He did so as the angel of the Lord.

Covenant Clarified

Another pattern of God's working in the lives of believers is seen in His progressive revelation of, and clarification of, His plan to Abraham. It also is seen in His relationship with Abraham. In Genesis 17, God reaffirmed that Abraham's

descendants would covenant with God, a covenant with the sign of circumcision. God changed Abram's name to Abraham and Sarai's to Sarah. This name change reflected their change of destiny, lordship, and the character of their hearts. God's Word, received and acted upon—especially through tests and trials—spiritually transforms believers into God's holy image (2 Corinthians 3:18; 4:7–18; Ephesians 4:23–24; Colossians 3:10). Finally, the Lord specified that within a year, Sarah would have a son named *Isaac*.

10 How were circumcision and Abram's name change significant to God's covenant?

Circumcision was a physical sign, required by God, that expressed commitment to Him and identification with the covenant He had made with His people. God does not require a physical sign for the **New Covenant**, but a life of faith and commitment. God wants His people's hearts to be circumcised (Deuteronomy 10:16; 30:6). The New Testament calls for water baptism as an outward testimony of the repentance and new beginning of those believers, now dead to sin and alive to Christ (Romans 6:2–4; Colossians 2:11–12).

3.2.4 OBJECTIVE

Contrast God's work in Abraham's life with the lives of Lot and the people of Sodom and Gomorrah.

11 How do the examples of Lot and Abraham show the contrast between God's work in the lives of believers and nonbelievers?

Righteousness versus Unrighteousness

God's work in believers contrasts greatly with the lives of unbelievers (Genesis 18–19). Those who respond to Him in repentance-faith-obedience experience a covenantal intimacy analogous to that of a husband and wife. Those who do not know the Lord cannot imagine such a relationship.

Because of the intimate, covenantal relationship God established with Abraham, He told Abraham of His plan to judge Sodom and Gomorrah with total destruction. He came to Abraham as the angel of the Lord with two other angels.

Abraham was allowed to negotiate with God for the lives of the innocent in the two cities. He states a great truth about God in the form of a question: "Will not the Judge of all the earth do right?" (18:25). In the end, only Lot and his daughters were saved.

The evil of the people in the two cities was exemplified by their attempt to rape the two angels who visited Lot. Lot offered his daughters to the wicked men. While Lot was more righteous than those people, his family had been influenced by living among them. Later, Lot's wife looked back as they were being led to safety and was turned into a pillar of salt. In the hills, Lot's daughters committed incest with him to have children because the men who were pledged to them as husbands had died in the cities.

Now/Not Yet Fulfillment of the Promise (Genesis 20–25:11)

An important biblical principle is referred to as *now/not yet*. It is part of the way God created time—with the forward looking, linear movement of history. Many cultures view time as moving in meaningless and endless cycles, but God reveals that His plan for history had a beginning and will end. He set a pattern of promise and fulfillment in the Bible that gives hope for the future to those who respond to Him. In the process, God gives His people a taste, or a down payment of, eternal blessings. Thus, fulfillment of His promises can be partially experienced now, but full realization comes in the future. Examples of this are the partial fulfillment of God's promise to Abraham.

LESSON 3.3

3.3.1 OBJECTIVE

*Point out Abraham's
wrong assumption in
Genesis 20.*

12 What assumption prompted Abraham to lie about his relationship with Sarah?

Wrong Assumption

Genesis 18 and 19 contrasted the world with Abraham, God's friend (James 2:23). However, chapter 20 shows that believers must not assume they alone fear God or hear from Him. Abraham made this assumption with Abimelech. Out of fear for his life, Abraham lied again about Sarah's being his sister. God warned Abimelech, in a dream, that Sarah was Abraham's wife. Abimelech was indignant and claimed "integrity of heart" (KJV), or a "clear conscience" (NIV). God wants people in harmony with Him. Abimelech made a mistake in innocence. Nevertheless, God told him Abraham was a prophet and that he should ask Abraham to pray that God's judgment be lifted from Abimelech's people. God had caused the women to be barren because of the seriousness of the mistake.

This incident and the Melchizedek story show that Abraham and his descendants were not the only people who communicated with God, knew right from wrong, and therefore could be saved. However, God showed that Abraham had a special, intimate communication with God as a prophet. God revealed that salvation would be mediated to the world through Abraham's descendant.

3.3.2 OBJECTIVE

*Define prophet from the
reference to Abraham in
Genesis 20:7.*

13 What is the difference between Old Testament and New Testament prophets?

Abraham, a Prophet

Abraham was identified as a prophet in Genesis 20:7, thus defining *prophet* as a person with such an intimate relationship with God that he or she is used as a spokesperson for God and an **intercessor** for people to God. In the Old Testament, prophets were mediators of God's revelation and messengers to His people. In the New Testament, God established believers as prophets as well as priests. New Testament prophets are not required mediators of God's messages, though they do minister helpful messages from God to the rest of the church.

3.3.3 OBJECTIVE

*Identify aspects of God's
testing of Abraham in
Genesis 22.*

God Tests Abraham

Genesis 22:1 clearly says God tested (proved or determined the true nature of) Abraham in a manner similar to the testing of metal. God's tests expose what is in our hearts (see Deuteronomy 8:2). God calls for the greatest test of Abraham's trust and obedience by commanding him to sacrifice his son—the son of the promise for whom he had waited so long. Abraham was to make the sacrifice at a place God would show him, which seems to have been Mt. Moriah where the temple was ultimately built (2 Chronicles 3:1). Abraham demonstrated great faith as he answered the questions of his servant and his son. He said they were going to worship and that God would provide a lamb for the sacrifice. God saw that Abraham would withhold nothing from Him. He stopped Abraham from killing his son, and provided a ram to sacrifice instead. Then He reaffirmed His promise to Abraham and his descendants.

Abraham called the place of sacrifice *Jehovah Jireh* or *Yahweh Yireh*, which means "the Lord will see [to it]," and thus He provides the substitute for our debt, making salvation possible. Hebrews 11:19 says Abraham figuratively received Isaac back from death. God often leads His people through death and resurrection experiences to establish their walk of faith. Abraham serves as an example for us; he willingly laid down everything for the Lord, even the blessings He had just provided. God demonstrated, in Genesis 22, the substitutionary sacrifice and the resurrection life He would ultimately work in the life of Christ.

3.3.4 OBJECTIVE

List ways God began fulfilling His promise during Abraham's lifetime.

14 In what ways did God begin to fulfill His promise to Abraham while he was still alive?

15 According to the example of Abraham's life, what is God's pattern for working in people's lives?

Partial Fulfillment

Genesis demonstrates that God keeps His Word. He fulfilled His promise to give Abraham a son through Sarah although they waited twenty-five years and faced various threats. Abraham began to be seen as a blessing to the world when Abimelech asked for a covenant with him, recognizing that God was with Abraham in all he did (Genesis 21:22). When Sarah died, Abraham bought a piece of land with a cave for her grave. This was the first property he owned in the Promised Land. In chapter 24, God led Abraham's servant to Rebekah when Abraham was seeking a wife for Isaac. Thus, the promise of a nation to come from them began. Abraham died full of years and blessed of God in every way. He saw the beginnings of the fulfillment of the promise-plan of salvation for the world. He died in hope with a great testimony.

We see in Abraham's life examples of what God wants to do in our lives. We also learn how we should or should not respond to situations and to God's Word. We can continually look to God to lead us and fulfill His purposes in our lives. He has great plans for us and for all who respond to Him, but we can also expect to encounter challenges and tests. Genesis and the rest of the Pentateuch seem to teach that God works in our lives in the pattern of *Promise, Principle, Problem, and Provision*. God uses problems to establish His principles in our character, beginning with faith-obedience and perseverance, before providing the fulfillment or provision of the promise. We can always trust the goodness of God.



Test Yourself



Circle the letter of the *best* answer.

1. Abraham's background, based on our current knowledge of the Ancient Near East, was as a
 - a) nobleman of Egypt.
 - b) poor, humble shepherd.
 - c) prosperous and knowledgeable nomad.
 - d) mariner who had sailed to the coast of Palestine*.
2. The three elements of the promise to Abraham are
 - a) kingship, wealth, and a land in Mesopotamia.
 - b) seed, land, and the nations blessed.
 - c) land, wealth, and power.
 - d) seed, land, and servants.
3. When faced with challenges Abraham always responded in
 - a) fear.
 - b) wisdom.
 - c) obedience.
 - d) selfishness.
4. The Lord guaranteed the promise of the land of Canaan to Abraham's descendants with a
 - a) single, bright star in the heavens.
 - b) statement engraved on a stone tablet.
 - c) rainbow that stretched across the sky.
 - d) covenant, establishing both promises and responsibilities.
5. What son was born in an attempt to help fulfill God's promise but turned out to be the ancestor of Israel's enemies?
 - a) Ishmael born to Hagar
 - b) Esau born to Rebekah
 - c) Isaac born to Sarah
 - d) Nimrod born to Leah
6. The angel of the Lord is presented in Genesis (and Exodus) as
 - a) the highest of the angels.
 - b) an angel sent to a particular situation.
 - c) the devil taking on angelic form to deceive people.
 - d) God at work through a human form to minister to people.
7. Abraham's wrong assumption with Abimelech was that
 - a) he (Abraham) alone feared God and heard from Him.
 - b) he (Abraham) would have to kill Abimelech.
 - c) God cared more for Abimelech.
 - d) Abimelech was a fool.
8. Abraham is the first person in the Bible to be called a prophet, which means he was
 - a) allowed to see into the distant future in detail.
 - b) able to call down fire on his enemies.
 - c) a spokesperson and intercessor.
 - d) without fault or sin.
9. Abraham's ultimate test was
 - a) to go to Egypt during the famine.
 - b) to sacrifice the son God had promised.
 - c) leaving his family and moving to Canaan.
 - d) whether he would compromise his belief in the Lord.
10. The example of Abraham's dealing with various challenges of faith teaches all believers
 - a) to flee from conflict.
 - b) not to trust strangers.
 - c) to persevere in faith-obedience.
 - d) to expect protection from tests and trials if we obey.

Please Note:

*The term *Palestine* is used throughout this course to identify the geographic region generally located between the Sea of Galilee and the Negev desert and west of the Jordan River. Although this term is not an official political label for this area either now or during the first century AD, it is a convenient way to reference a geographic area that is very difficult to name due to its tumultuous political, ethnic, and religious history. This descriptive term has been used since the fifth century BC, even though it was not officially applied as a political designation until the second century AD. It is used for convenience because of its general recognition and does not intend any historical, political, or ethnic implications.

Responses to Interactive Questions

Chapter 3

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. How did Abraham's world differ from Near Eastern Bedouins of recent centuries?

While Abram's household fits that of Near Eastern Bedouins of recent centuries, his world was actually quite different. Abram was probably wealthier, more knowledgeable of the world, more literate, and dealt with more urban peoples than the bedouins of the recent past. Abram had over three hundred men working for him. He traveled with large flocks, settled for periods of time outside cities, and negotiated treaties with the city leaders.

2. What was God's promise to Abram and how would it affect the rest of the world?

God promised Abram that he would become a great nation: "All peoples on earth will be blessed through you" (Genesis 12:3). This promise, when fulfilled, would be called the gospel—the good news of salvation from the eternal death penalty decreed by God. His plan provided the answer to the sin problem through the Deliverer that He would send to reverse the curse, or judgment, on sin. Through Abram's descendant, God would restore fellowship and give eternal life to all who would repent and accept it by faith. The message of Abram's story, beginning in Genesis 12, is that God wants all people to be blessed (restored and saved, enjoying the goodness of God), and He wants believers to tell others about His offer of this eternal relationship.

3. What is the significance of the three elements of God's promise to Abram?

1. The seed—God needed a believing people, a nation, to be the birthplace of the promised Savior. Through Abram's descendants (seed) God would send His Son and bring the blessing of salvation to all people.
2. The land—He also chose the land where Abram would settle, at the crossroads of the ancient world. The land was part of the promise because a place was needed to function as the birthplace of the Savior. From this land God's people could prepare the world for the Savior through their witness to God's truth.
3. The blessing of the nations—It would be through this Savior that the rest of the world would be blessed. The Old Testament is the story of this plan working through the nation of Israel. The rest of the Bible is the story of the working out of God's plan.

4. What four challenges did Abram face? How did he respond to each one?

1. Famine—Abram went to Egypt where they had plenty of food. While there, he lied to Pharaoh about his relationship with his wife Sarai. Abram responded with fear and deception, relying on his own resources rather than on God.
2. Conflict with Lot—Abram responded in humility and unselfishness, giving Lot first choice of places to settle.
3. Lot's abduction—When Lot and his family were taken captive, Abram risked his life to rescue them, trusting God to take care of them. Then he showed gratitude and worship by paying a tithe to Melchizedek the priest.
4. Spoils of Victory—When the king of Sodom offered Abram part of the spoils from their victory over the enemy, Abram refused. He wanted everyone to know it was God who made him rich, not the king of Sodom—making a strong testimony of his dependence on God.

5. What does Abram's response to God's promise to give him a son say about his relationship with God?

Abram believed the Lord. God credited Abram with righteousness for his belief. Abram's response meant he considered God's word reliable and trustworthy. He let his life be identified with and dependent on the Lord and His promise.

6. What were the three basic kinds of covenants used in ancient times?

1. The first was a sovereign declaration by a person in power with no conditions given, such as a royal land grant. An example of this is the covenant God made with Noah after the Flood.
2. The second type of covenant was a parity treaty or an agreement between two peers. Abram made such a covenant with Abimelech, in Genesis 21.
3. The third type of covenant is the suzerain-vassal treaty. In such a covenant, a powerful king (suzerain) offered a conditional relationship to a potential vassal. Basically, the suzerain promised security to the vassal as a member of his kingdom. In return, he demanded taxes and complete loyalty, including the vassal's sending troops when the suzerain needed them. The suzerain-vassal treaty is the kind of covenant God made with Israel at Sinai.

7. Which covenant is the best understanding of God's covenant with Abraham?

The suzerain-vassal treaty

8. In what ways did God reveal himself to Abram?

- God spoke to Abram.
- The Lord "appeared" to Abram.
- God communicated with Pharaoh so that Pharaoh understood his people were experiencing affliction because he had taken Abram's wife.
- The Lord came to Abram in a vision.
- God referred to the stars in the sky to show Abram the magnitude of His promise.
- When God cut the covenant with Abram, He sent what appeared to be a fiery torch between the animal pieces.
- God revealed himself through His names.

9. Why was it a mistake for Abraham to have a son through Sarah's servant?

Abraham's choice to have a son through his wife's servant was a logical one for the time. Polygamy was an accepted practice at that time in history. Abraham's two mistakes were (1) failing to seek God's direction in the matter and (2) trying to help God fulfill His promise. God needs no help. He always keeps His promises.

10. How were circumcision and Abram's name change significant to God's covenant?

Circumcision was a physical sign, required by God, that expressed commitment to Him and identification with the covenant He made with His people. God reaffirmed His covenant with Abraham's descendants with the sign of circumcision. God changed Abram's name to Abraham and Sarai's to Sarah. These name changes reflected their change of destiny, lordship, and the character of their hearts.

11. How do the examples of Lot and Abraham show the contrast between God's work in the lives of believers and nonbelievers?

Because of the intimate, covenantal relationship God established with Abraham, He told Abraham of His plan to judge Sodom and Gomorrah with total destruction. Abraham was allowed to negotiate with God for the lives of the innocent in the two cities. The people of the two cities were wicked. While Lot was more righteous than those people, his family had been influenced by living among them. Lot did not have the relationship with God that Abraham had. God honored his agreement with Abraham and sent angels to save Lot and his family. In the end only Lot and his daughters were saved.

12. What assumption prompted Abraham to lie about his relationship with Sarah?

Abraham made the mistake many believers do. They assume that they alone fear God or hear from Him. Abraham made this mistake with Abimelech. Out of fear for his life, Abraham again lied about his relationship with Sarah. However, God warned Abimelech of the deception, proving that Abraham was not the only one God could communicate with.

13. What is the difference between Old Testament and New Testament prophets?

In the Old Testament, prophets were mediators of God's revelation and messengers to His people. In the New Testament, God established believers as prophets, as well as priests. New Testament prophets are not required mediators of God's messages, although they do minister helpful messages from God to the rest of the church.

14. In what ways did God begin to fulfill His promise to Abraham while he was still alive?

Abraham was seen as a blessing to the world when Abimelech asked for a covenant with him. When Sarah died, Abraham bought a piece of land with a cave for her grave. This was the first property he owned in the Promised Land. God led Abraham's servant to Rebekah when Abraham was seeking a wife for Isaac. Thus, the promise began of a nation that would come from them.

15. According to the example of Abraham's life, what is God's pattern for working in people's lives?

Genesis seems to teach that God works in our lives in the pattern of Promise, Principle, Problem, and Provision. God uses problems to establish His principles in our character, beginning with faith-obedience and perseverance, before providing the fulfillment or provision of the promise.

CHAPTER 4

Jacob and Joseph—Continuing the Promise (Genesis 25–50)

Half the book of Genesis is devoted to the stories of Jacob and Joseph. The detailed accounts of select periods of their lives emphatically demonstrate two great truths about life at work in human history. They are the sovereign, good purposes of God and the free, good and bad choices of people. These truths have been seen from the beginning of Genesis, but are demonstrated at length in the stories of these two men. The reader receives the implied message that God patiently works with people to move His promise-plan toward fulfillment. It will not be accomplished in a short time or without pain, but it will keep moving forward and His Word will be carried out.

God's promise continued in the lives of Jacob and Joseph in spite of threats from kings and nature and despite selfish choices. The process focused on God's development of the people of the promise, both individually in godly character, and corporately in national mission as He established the twelve tribes of Israel in Egypt. These chapters are full of examples from which believers can learn, especially of how God can use our lives in spite of our weaknesses and mistakes.

Before you begin working in these lessons, read these chapters in your Bible: Genesis 25–50.

Lesson 4.1 Isaac's and Jacob's Stories (Genesis 25:19–36:43)

Objectives

- 4.1.1 *Point out how the writer of Genesis handled the story of Isaac.*
- 4.1.2 *Identify the attitudes and choices of the people in Isaac's and Jacob's stories.*
- 4.1.3 *Highlight God's work in the accounts of Isaac and Jacob.*
- 4.1.4 *Summarize lessons believers can learn from Jacob's story.*

Lesson 4.2 Joseph's Story (Genesis 37–50)

Objectives

- 4.2.1 *List spiritual ways Joseph responded to his circumstances.*
- 4.2.2 *Describe providential ways God worked in Joseph's life.*
- 4.2.3 *Explain Joseph's treatment of his brothers in Egypt.*
- 4.2.4 *Summarize God's message to His people at the end of Genesis.*

4 LESSON

4.1.1 OBJECTIVE

Point out how the writer of Genesis handled the story of Isaac.

1 Why did Moses de-emphasize the life of Isaac in writing the book of Genesis?

4.1.2 OBJECTIVE

Identify the attitudes and choices of the people in Isaac's and Jacob's stories.

2 How does Isaac's story parallel Abraham's story?

3 What attributes of Jacob made God choose him above Esau as the one to continue the line of the Promised One?

Isaac's and Jacob's Stories (Genesis 25:19–36:43)

The lives of Isaac and Jacob demonstrate how God uses imperfect people to continue His plan. Their lives teach us our need to hunger after God and to trust and obey. These chapters also describe the origin of the twelve tribes of the nation of Israel.

God dispensed with the story of Ishmael in Genesis 25:12–18. Verse 19 begins with the “account of Abraham’s son Isaac,” which, as was pointed out earlier, is the story of what follows Isaac’s life—Jacob’s life. An “account of Abraham,” which would be the story of Isaac, is not provided. His story is divided between those of Abraham and Jacob. The effect of this is to de-emphasize Isaac’s story, although he was the much-awaited, practically returned-from-the-dead son of the promise. The reason seems to be that he was not the descendant of Abraham who would bring blessing to the world. To keep the reader looking forward, Moses de-emphasized Isaac’s life. Isaac became the link between Abraham and Jacob, father of the twelve tribes of Israel. The Promised One would come after Israel was established as a nation.

Choices

God works in, through, and in spite of people’s choices, whether they be made out of fear, selfishness, greed, pride, or laziness. The life of Isaac, told in Jacob’s story, relates his experiences with King Abimelech, probably a son or grandson of the king Abraham dealt with. Isaac’s story parallels Abraham’s at this point. Isaac also lied about his wife out of fear that Abimelech would kill him for her. When Abimelech learned the truth, he was just as indignant as his forefather had been about the guilt of taking another man’s wife. God prospered Isaac more than Abraham, which drew strife from people in the area over Abraham’s wells. Later, those same people came to respect God’s blessing on Isaac’s life and asked for a covenant between them. Thus, Isaac’s positive effect on the world paralleled or even exceeded Abraham’s. The Lord restated His promise to Isaac who responded by building an altar and worshipping, as had Abraham. People tend to repeat the ways of their parents, but believers can rise above mistakes and weakness through a relationship with God of repentance-faith-obedience.

Isaac and Rebekah (Genesis 25:28; 27) showed favoritism—Isaac toward Esau, and Rebekah toward Jacob. This led to serious family problems and probably influenced Jacob to later show favoritism toward his sons Joseph and Benjamin. Because of this favoritism, Isaac tried to pass the blessing of the firstborn to Esau even though God had said the older would serve the younger. This selfish act, contrary to God’s plan, was counteracted by Rebekah’s selfish act of deception. She led Jacob to trick his father into giving him the blessing. The result was she had to send Jacob away to avoid his being murdered by Esau. She never saw Jacob again.

These chapters contrast the attitudes of Jacob and Esau toward God’s blessings and promise-plan. God sovereignly chose Jacob before the twins were born to continue the line of the Promised One (Romans 9:11–13), and their lives showed the appropriateness of that choice. Esau was an avid hunter, spending much of his time in open country, while Jacob was a “quiet man, staying among the tents” (25:27). The word translated “quiet” is never translated that way elsewhere. In Job 1:1 of the King James Version, it is translated “perfect” and usually is used of blamelessness or integrity before God. Here it could mean Jacob was true to the family business of pastoralism. He would have been dependable or perhaps, as Walton (2001) says, “well-rounded” (550). He was

not just, as Horton (1994) says of Esau, “a wild, undisciplined man who lived a wild life seeking sport and adventure.” Esau chose his wives with no concern for spiritual or family values. His choices caused his parents great pain. Jacob, according to Horton’s (1994) understanding of the text, was “sensible, diligent, dutiful, and peaceful . . . and was everything a tent dweller ought to be.”

Jacob valued and desired the things of God—His goals and blessings. However, he originally used selfish, human methods to pursue them and reaped what he sowed until God helped him change. First, Jacob took advantage of Esau’s hunger and traded food for the family birthright. The birthright was, at least, the additional inheritance the firstborn received over other siblings. It also could refer to all the privileges of the firstborn as heir to family leadership and carrying on the line of the Promised One. Esau did not value his birthright as much as a meal. Then, with his mother’s direction, Jacob tricked his father into giving him the prophetic, **patriarchal blessing** of the first son and family leader.

When Jacob went to Haran to find an appropriate wife among his relatives, he reaped what he had sown. Laban tricked him into marrying the wrong sister and made him work an extra seven years for the sister he wanted. However, Jacob ultimately chose to face Laban and all life’s challenges God’s way. As a result, he prospered and his character changed. He returned to face Esau and humbly seek the Lord’s help and blessing. Jacob gave God the glory when he met Esau, but Esau selfishly ignored God. When his children got into trouble, Jacob returned to Bethel where he had made his original **vow** of devotion to the Lord. There he worshipped “the God of Bethel” (35:7), which is literally “the God of the House of God.” Jacob was thus saying he sought the reality behind the Name and was not merely observing tradition. Jacob was hungry for God and persevered, like Abraham, but in direct contrast with Esau. Both Isaac and Jacob matured in faith and in making God’s kind of choices. Esau seemed to remain selfish, with no orientation toward God.

In family life, Jacob chose polygamy (multiple wives) and set his children up for many problems, which are evident in the history of Israel. (The Bible gives only a negative picture of the results of polygamy. Polygamy was never God’s intent.) Jacob showed favoritism toward Joseph and suffered for years, thinking Joseph was dead. In the end, Jacob took his family to Egypt at Joseph’s invitation and ended up blessing Pharaoh, a testimony to his significance. His life is clearly a mixture of good and bad choices and of God’s sovereignly continuing His good plan through and in spite of them.

4 How does the story of Jacob support the idea that God intended marriage to be between one man and one woman?

4.1.3

OBJECTIVE

Highlight God’s work in the accounts of Isaac and Jacob.

God at Work

God works in, through, and in spite of our choices. He made Rebekah able to bear children and answered her question about the jostling of the twins in her womb. He blessed Isaac and used him to pronounce the prophetic, patriarchal blessing on Jacob despite Isaac’s intent to bless Esau. The prophesies told of the coming struggles between the nations that would come from his sons. God blessed Jacob. In a dream, He showed Jacob the contact between heaven where He was and earth where Jacob was. He reaffirmed the promise to Abraham, concluding with promises to bless the world through him and his descendants, to watch over him, and bring him back to Canaan. He concluded: “I will not leave you until I have done what I have promised you” (28:15). The story implies Jacob was led by God to Laban’s family, just as God had led Abraham’s servant. After Jacob’s being cheated by his father-in-law, the Lord gave Jacob a dream that showed how his flocks would prosper at Laban’s expense (Genesis 31:10–12). It is possible that God showed Jacob how to do selective breeding, though the people of Jacob’s time

5 What were the circumstances in which God changed Jacob's name?

had no understanding of genetics. God provided children for each of Jacob's wives and helped Jacob, including warning Laban in a dream not to harm Jacob.

A high point of Jacob's story is his wrestling with the angel of the Lord (Genesis 32:24–31). Jacob persevered and would not let the angel go without a blessing. God honored that, but humbled Jacob by touching his hip so he limped afterward. God changed Jacob's name, just as he had changed Abram's and Sarai's. From that time, Jacob was called Israel, a reference to his determination in struggling with God. Through interaction and perseverance with God, his faith-obedience grew stronger. This is an important **paradigm** of God's work in the lives of all believers.

Finally, God told Jacob to return to Bethel to worship where God had first met with him. Jacob and his household rededicated themselves to the exclusive worship of the Lord, and "the terror of God" kept the inhabitants from attacking them (35:5). God appeared to him as God Almighty at Bethel and reaffirmed both the promise and the name change (35:9–12).

4.1.4 OBJECTIVE

*Summarize lessons
believers can learn from
Jacob's story.*

6 What does the story of Jacob teach us about the kind of people God uses to fulfill His plan?

Lessons from Jacob's Story

As we can see clearly in Jacob's story, God is sovereignly working out His good purposes, His promise-plan, in human history. He does this without manipulating anyone's will. We are free to make good or bad choices in response to our circumstances and to God. We also will experience the consequences. God is patient, and He slowly but surely fulfills His Word, working in, through, and in spite of people's selfish choices.

Even the people God uses in His plan, and who have intimate communion with Him, may make choices that cause great pain for themselves and others. But no one can stop God's sovereign plan for the world.

People tend to repeat the mistakes and weaknesses of their parents, as Jacob did. However, believers can rise above their mistakes through continued repentance-faith-obedience to the Lord.

God desires and chooses people for His plan who have a heart for His purposes, His goals, and His values. However, as we can see in Jacob's life, God works with us not only to want what He wants but to pursue it His way.

As Jacob did with his brother Esau, believers may need to return to face unresolved problems with others. In the midst of life's challenges we also need to revisit important spiritual experiences by seeking the God of those experiences afresh. Our goal is to lead our families and others in this area of continual commitment to exclusive devotion to the Lord.

Important to believers is letting the Lord change their character to more and more godliness and faith-obedience. This will involve experiences of being brought to the end of our own resources, as Jacob was. As we hold fast to the Lord in repentance and trust, He will give a new start with fresh revelation of His promises and inner transformation by His Spirit.

God uses imperfect people. God always fulfills His Word. God's ways are the ways of ultimate peace, wholeness, fulfillment, and happiness.

4.2

LESSON

Joseph's Story (Genesis 37–50)

Joseph, faithful in difficult circumstances, was used by God in a providential series of events that resulted in saving his family. The result was the continuation of God's promise-plan by the formation of the people of Israel in Egypt. They multiplied into a strong nation through which the promised Savior would come.

Joseph's story has a much stronger unity of plot and characters than previous stories in Genesis. It explains how the nation of Israel came to be in Egypt. The testimony is told of God's sovereignly working out His plan in spite of Joseph's youthful mistakes and the selfish or evil choices of others. God raised him from the status of prisoner to second in authority in Egypt.

4.2.1

OBJECTIVE

List spiritual ways Joseph responded to his circumstances.

7 What do Joseph's actions and reactions tell us about his character?

Joseph's Character

Joseph's story begins with his brothers hating him for being Jacob's favorite, for giving a bad report about them, and for his dreams of one day ruling them. But as circumstances turned bad for him, he did not act immaturely. Instead, he provided faithful, hard-working, wise, and righteous service in the home of a powerful Egyptian official. When the official's wife tried to seduce him, he stated: "My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" (Genesis 39:9). When she later made a further attempt, he ran from her. Even after being falsely imprisoned because of her lies, he still rose to a position of responsibility in prison through diligence and integrity. He never gave in to self-pity or a victim mentality. He gave God the credit for the interpretation of dreams. He did not harbor anger or bitterness against God, even when the cupbearer, whose dream he interpreted, forgot him and Joseph continued in prison two more years.

Joseph was who he was in God, no matter his circumstances or mistreatment from others. Character solidification through suffering prepared Joseph for responsibility and opportunity in Egypt. God used his position to provide for His people and further His plan of establishing them as a great nation. Joseph was a testimony of leadership yielded to the wisdom and power of God. Joseph showed the depth of his healing from the pain his brothers had caused him when he gave God's perspective on it, saying God had been at work through it all to accomplish His plan to save them and continue bringing to the world His promise of salvation (Genesis 45:5–7; 50:19–21).

4.2.2

OBJECTIVE

Describe providential ways God worked in Joseph's life.

8 What was Joseph's role in God's plan to provide salvation to the world through Christ?

God at Work in Joseph's Life

Though Joseph experienced trouble with his brothers, God used the brothers' selling of him to merchants to place Joseph where he could bless the family. In prison, Joseph met Pharaoh's cupbearer who would later introduce him to Pharaoh. As a result, he eventually became the second most powerful person in Egypt. In the process, God gave him the ability to interpret dreams. Pharaoh was impressed and acknowledged that "the spirit of God" was in him (Genesis 41:38), though Pharaoh had no understanding of the true **Spirit of God**.

Moses implied, throughout the story, that the amazing chain of human choices was a sovereign work of God to place Joseph high in the leadership of Egypt. The character and leadership development Joseph experienced in his suffering prepared him to handle the great responsibility Pharaoh gave him. This not only helped Egypt and his family, but continued the line of the Promised One in God's plan to provide salvation for the world.

4.2.3 OBJECTIVE

Explain Joseph's treatment of his brothers in Egypt.

Testing His Brothers

A large part of Joseph's story is his sending his brothers to get his younger brother Benjamin. He first set up Benjamin to cause jealousy among his brothers. Then he arranged to make it appear Benjamin had stolen from Joseph. This provided an opportunity for the brothers to treat Benjamin as they had treated Joseph. But Joseph's brothers had truly repented of their mistreatment of Joseph and sought to save Benjamin. Judah, in particular, showed a changed attitude by his willingness to be a substitute for Benjamin. Earlier, in chapter 38, Moses had contrasted Judah's unrighteous behavior involving his daughter-in-law Tamar with Joseph's righteous stand against the advances of his master's wife. In chapter 44, Judah showed his spiritual maturation by taking a leadership role. Joseph's brothers passed the character test and were **reconciled** to Joseph.

4.2.4 OBJECTIVE

Summarize God's message to His people at the end of Genesis.

Israel in Egypt

The story of saving the fathers of the tribes of Israel explained how the nation came to be in Egypt. God sovereignly dealt with the threat to their existence. Genesis shows that God's plan keeps moving forward. For Israel in Moses' day, coming out of Egypt in threatening circumstances, Genesis was an encouraging reminder that they were part of God's great plan. He would continue to fulfill His plan through them, just as He had through the patriarchs. Just as the patriarchs experienced challenges, threats, and opposition, people oppose God's plan, His people, and every believer since then. However, God can and will turn their efforts to good in the advancement of His eternal plan.

9 What is God's message to His people at the end of Genesis?

By the end of Genesis, all aspects of the promise were moving toward fulfillment. Genesis concludes, looking toward the return to the Promised Land. Joseph identified with the promise by telling his family to take his bones to the Promised Land when God brought them out of Egypt (47:30; 50:24–25). Genesis 49:10 mentions the Promised One coming from Judah. Thus, the book of Genesis ends with the gospel message, looking forward to the next step—the Exodus and the ultimate fulfillment in Christ (Hebrews 11:22). The entire Bible, like Genesis, looks toward the hope of God's grace and love restored to of all who will respond to Him in repentance-faith-obedience.

Principles of Genesis 25–50

Following is a list of principles for God's people taught in Genesis 25–50:

- God may speak His plans through dreams, but we use wisdom in sharing those dreams with others.
- Our own families may persecute us for God's plan in our lives.
- God has plans and callings on our lives that we must simply obey without comparing ourselves to others.
- Parental favoritism causes family problems.
- God rewards faithfulness with privilege and responsibility—the more difficult the circumstance, the greater the reward.
- God wants all His people to develop more godly character, and He uses our circumstances to do it.
- God works out His good plan even through people's sinfulness and painful experiences.
- God wants to heal our bitterness over hurts of the past.

- Egypt is only a temporary, worldly source of help for God's people in physical need.
- God wants to give His leaders wisdom for effective ministry.
- God keeps His plan of salvation for the world moving forward in surprising ways.

As believers we keep identifying with God's promise in faith. We continue to trust that God will work out His plan, especially our part in it, as we respond to Him in faithfulness, in spite of people's sinfulness. We know that we are blessed to be a blessing.



Test Yourself



Circle the letter of the *best* answer.

1. Isaac's story in the overall story of Genesis is
 - a) greatly emphasized in the structure of Genesis.
 - b) one of the most important stories in the book of Genesis.
 - c) de-emphasized because he is not the ultimate promised son.
 - d) an example of the person who had the greatest faith of all the people in Genesis.
2. The selfish acts of favoritism by Isaac and Rebekah
 - a) caused problems for generations but did not stop the plan of God.
 - b) did not affect the boys because of their strong faith.
 - c) caused Jacob to be bitter but Esau stayed faithful.
 - d) caused God to go to His "plan B."
3. Polygamy in the patriarchs and throughout the Old Testament was
 - a) not a problem.
 - b) an important part of God's plan.
 - c) stopped as soon as Abraham believed in the Lord.
 - d) never encouraged and always presented in a negative way.
4. Jacob's name change was in reference to
 - a) God's anger with him.
 - b) his attempt to hide from his father-in-law.
 - c) God's disappointment with Jacob's ways of deception.
 - d) his transformation and determination in struggling with God.
5. One lesson we can learn from Jacob's story is that God
 - a) expects His followers to be perfect.
 - b) chooses people for His plan at random.
 - c) uses imperfect people to fulfill His plan.
 - d) will not use a person who makes selfish choices.
6. When tempted by Potiphar's wife, Joseph
 - a) gave in but never got caught.
 - b) refused to sin against God and ran.
 - c) rebuked the woman and told her husband.
 - d) quit his job and went to work for someone else.
7. The good that God worked out of Joseph being sold into Egypt was
 - a) making enough money from the sale to save the family from starvation.
 - b) the saving of his family, the ancestors of the nation of Israel.
 - c) getting him out of the family so they could go on with God.
 - d) his witnessing to Potiphar's wife and her conversion.
8. How did Joseph's suffering prepare him to handle the responsibility of being second in command over Egypt?
 - a) Through those hardships Joseph developed character and leadership skills.
 - b) The suffering showed Joseph he was part of God's plan to save the world.
 - c) The experiences made Joseph tough so he could rule with an iron fist.
 - d) Joseph learned how to interpret dreams and visions for Pharaoh.
9. Joseph's treatment of his brothers when they came to Egypt for food was a
 - a) way for him to test their character.
 - b) chance to make his brothers jealous.
 - c) way for him to exact his revenge on them.
 - d) chance for Joseph to see his brother Benjamin.
10. Genesis ends
 - a) with Jacob's family all back in Canaan.
 - b) by looking forward to the fulfillment of God's salvation plan.
 - c) with Joseph and his family living peacefully until the time of Sidon.
 - d) with the Israelites enslaved through an agreement between Joseph and Pharaoh.

Responses to Interactive Questions

Chapter 4

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. Why did Moses de-emphasize the life of Isaac in writing the book of Genesis?

The reason seems to be that he was not the descendant of Abraham who would bring blessing to the world. Moses instead kept the reader looking forward by making Isaac the link between Abraham and Jacob, father of the twelve tribes of Israel. The Promised One would come after Israel was established as a nation.

2. How does Isaac's story parallel Abraham's story?

Just as Abraham lied about his relationship with Sarah out of fear for his life, Isaac lied to Abimelech about his relationship with his wife. When Abimelech learned the truth, he was just as indignant as his forefather had been about the guilt of taking another man's wife. God made Abraham a prosperous man, but He prospered Isaac even more so. Isaac's prosperity drew strife from people in the area over Abraham's wells. Later, those same people came to respect God's blessing on Isaac's life and asked for a covenant between them. Thus, Isaac's positive effect on the world paralleled or even exceeded Abraham's. The Lord restated His promise to Isaac, who responded by building an altar and worshipping, as had Abraham.

3. What attributes of Jacob made God choose him above Esau as the one to continue the line of the Promised One?

Jacob was dependable and well-rounded. He was not a wild, undisciplined man who lived a wild life seeking sport and adventure like his brother Esau. Jacob sought a wife from among his own people to ensure they would hold the same values. But Esau chose his wives with no concern for spiritual or family values. His choices caused his parents great pain. But most of all Jacob valued and desired the things of God—His goals and blessings. Jacob was hungry for God and persevered like Abraham, again unlike his brother. Esau seemed to remain selfish, with no orientation toward God.

4. How does the story of Jacob support the idea that God intended marriage to be between one man and one woman?

Jacob chose polygamy and set up his children for many problems, which are evident in the history of Israel. The Bible gives only a negative picture of the results of polygamy. Polygamy was never God's intent.

5. What were the circumstances in which God changed Jacob's name?

Jacob wrestled with the angel of the Lord and would not let the angel go without a blessing. God honored that. God changed Jacob's name. From that time, Jacob was called Israel, a reference to his determination in struggling with God.

6. What does the story of Jacob teach us about the kind of people God uses to fulfill His plan?

God uses imperfect people. The people God uses in His plan may make choices that cause great pain for themselves and others. Like Jacob, the people God uses may repeat the mistakes and weaknesses of their parents. God desires and chooses people for His plan who have a heart for His purposes, His goals, and His values. Ultimately, God uses those who are willing to serve Him.

7. What do Joseph’s actions and reactions tell us about his character?

Even as a slave or prisoner Joseph excelled in his work, so he must have been faithful, hard-working, wise, and diligent. We know he was righteous because he refused the advances of his master’s wife by asking how he could “do such a wicked thing and sin against God?” (Genesis 39:9). He never gave in to self-pity or a victim mentality when he was falsely accused and sent to prison. He was humble, giving God the credit for the interpretation of dreams. Joseph did not harbor anger or bitterness against God, even when the cupbearer, whose dream he interpreted, forgot him and Joseph continued in prison two more years. Joseph was wise enough to rule over an entire kingdom during a famine. Joseph was forgiving and showed the depth of his healing from the pain his brothers had caused him when he explained that God had been at work through it all to accomplish His plan to save them.

8. What was Joseph’s role in God’s plan to provide salvation to the world through Christ?

Joseph was sold into slavery in order to place him in a position where he could bless his family. He eventually became the second most powerful person in Egypt. Joseph’s trials prepared him for leadership. He not only helped Egypt weather a famine and prosper because of it, but he was also able to provide for his family, continuing the line of the Promised One in God’s plan to save the world from sin.

9. What is God’s message to His people at the end of Genesis?

Genesis 49:10 mentions the Promised One coming from Judah. Thus, the book of Genesis ends with the gospel message, looking forward to the next step—the Exodus and the ultimate fulfillment in Christ. The entire Bible, like Genesis, looks toward the hope of God’s grace and loving restoration of all who will respond to Him in repentance-faith-obedience.

UNIT PROGRESS EVALUATION 1

Now that you have finished Unit 1, review the lessons in preparation for Unit Progress Evaluation 1. You will find it in Essential Course Materials at the back of this IST. Answer all of the questions without referring to your course materials, Bible, or notes. When you have completed the UPE, check your answers with the answer key provided in Essential Course Materials. Review any items you may have answered incorrectly. Then you may proceed with your study of Unit 2. (Although UPE scores do not count as part of your final course grade, they indicate how well you learned the material and how well you may perform on the closed-book final examination.)

UNIT 2

Exodus

Becoming the People of God through the Presence of God

Genesis ended with the twelve tribes of Israel in Egypt looking forward to returning to the Promised Land, taking Joseph's bones with them. The book of Exodus continues God's plan for the world's salvation through His promise to Abraham. He developed Israel in the pressure of Egyptian bondage and then delivered them. He did this through His chosen leader, Moses, with signs and wonders culminating in an act of power. Finally, the book records God's establishing the people of Israel as His covenantal, theocratic nation through His revelation at Sinai. He established among them the place of His presence, His throne-on-earth, the tabernacle.

Chapter 5 The Exodus and Journey to Sinai (Exodus 1–18)

Lessons

- 5.1 Preparation for the Exodus (Exodus 1–10)
- 5.2 The Passover and the Exodus (Exodus 11–15:21)
- 5.3 The Journey to Sinai (Exodus 15:22–18:27)

Chapter 6 The Covenant at Sinai (Exodus 19–24)

Lessons

- 6.1 The Covenant (Exodus 19, 24)
- 6.2 The Ten Commandments (Exodus 20)
- 6.3 The First Biblical Collection of Laws (Exodus 21–23)

Chapter 7 The Tabernacle and the Golden Calf Apostasy (Exodus 25–40)

Lessons

- 7.1 Losing or Valuing God's Presence (Exodus 32–34)
- 7.2 Establishing the Place of God's Presence (Exodus 25–31; 35–40)

CHAPTER 5

The Exodus and Journey to Sinai (Exodus 1–18)

The book of Exodus begins by giving the setting for Israel's exodus out of Egyptian bondage. In the process, the Lord reveals more of himself to Israel through Moses. He accomplishes their deliverance through signs and wonders, the awesome Passover, and the parting of the Red Sea. Then He leads them to Mt. Sinai where He speaks to them His covenant and its laws, which will be discussed in the next chapter.

Before you begin working in these lessons, read these chapters in your Bible: Exodus 1–18.

Lesson 5.1 Preparation for the Exodus (Exodus 1–10)

Objectives

- 5.1.1 *Identify the author and structure of the book of Exodus and the date Israel left Egypt.*
- 5.1.2 *Describe Israel's bondage and the raising up of Moses as deliverer (Exodus 1–4).*
- 5.1.3 *Explain how God used the plagues to prepare both Egypt and Israel for the Exodus.*
- 5.1.4 *Clarify the meaning of God's name from Exodus 3 and 6.*

Lesson 5.2 The Passover and the Exodus (Exodus 11–15:21)

Objectives

- 5.2.1 *Analyze the Passover in relation to the tenth plague, and define memorials.*
- 5.2.2 *List the truths of the Exodus.*

Lesson 5.3 The Journey to Sinai (Exodus 15:22–18:27)

Objectives

- 5.3.1 *Identify the route of the Exodus.*
- 5.3.2 *Summarize the challenges of and God's provision and training for the journey to Sinai.*
- 5.3.3 *Discuss Jethro's rejoicing and advice.*


 A graphic with a grey background and a white border. The word "LESSON" is written in a serif font at the top. Below it, the number "5" is large and stylized, with ".1" to its right.

Preparation for the Exodus (Exodus 1–10)

The book of Exodus begins with the preparation of Moses to be the deliverer of Israel. Then the focus shifts to motivating Pharaoh to let the people of Israel go by the means of ten plagues. This period also included building Israel's faith. Throughout these chapters, God reveals himself personally to Moses as well as powerfully to the world.

Background of the Book of Exodus

Author

Throughout Exodus, God speaks to Moses and a few times Moses wrote things down. We have no reason to suppose anyone other than Moses is responsible for the essential content of this book. He probably had a scribe do the actual writing. We do not know when the text, as we have it, was finalized, but it could have been any time in Israel's history. Everything in the book fits the time and circumstances of the Exodus. The book was purposefully and beautifully written under the inspiration of the Holy Spirit as revealed to Moses. The book is the continuation of the story of God's people begun in Genesis.

Structure

- Moses is raised up to deliver Israel from Egypt.
- God sends plagues to motivate Pharaoh to let the Israelites go.
- Israel is delivered from Egyptian bondage—the Exodus.
- The Israelites journey from the Red Sea to Mt. Sinai.
- God establishes His covenant with Israel and gives them His first collection of laws.
- The elders seal the covenant with a meal before God.
- The Lord gives instructions for building the tabernacle.
- The people ask Aaron to create a golden calf they can worship.
- Moses deals with the people's sin.
- Moses requests to see God's glory; the Lord answers with a revelational experience of himself.
- The tabernacle is constructed.
- God's presence fills the tabernacle.

Date of Israel's Exodus

The date of Israel's exodus from Egypt is unclear from the text. The word *pharaoh* is a general Egyptian word for their king. Thus, the specific pharaoh who ruled at the time of the Exodus is not given. Exodus 12:40 states that Israel lived in Egypt 430 years. The question then, is when did Jacob's family enter Egypt? Some say the events fit the period of Semitic rulers of Egypt known as the Hyksos, around 1700 BC. That would support a late date for the Exodus around 1280 BC. However, there is no reason the entry had to be under the Hyksos. In fact, the story of Joseph indicates the court did not know the Hebrew language.

The main time reference is given in 1 Kings 6:1, which says the temple was built 480 years after the Exodus. Through comparisons to ancient Assyrian records that include eclipses of the sun, we can date the temple at 966 BC. Adding the 480 years gives 1446 BC for the Exodus. However, many scholars interpret the archaeological evidence as pointing to around 1280 BC, as referred

5.1.1 OBJECTIVE

Identify the author and structure of the book of Exodus and the date Israel left Egypt.

1 What is the main focus or purpose of the book of Exodus?

2 What are the two different theories for dating Israel's Exodus from Egypt?

to above. They take the 480 as a symbolic number using 12 from the number of tribes times 40 for the years representing an average life-span or a generation. Actually, good argument and interpretation by conservative, Bible-believing, scholars can be made for both dates. In the end, knowing the precise date does not matter. What we do know confirms the authenticity of the account. The author still favors the 1446 BC date, assuming supposed archaeological evidence to the contrary has been misinterpreted.

5.12

OBJECTIVE

Describe Israel's bondage and the raising up of Moses as deliverer (Exodus 1–4).

3 How was Moses' early life a testimony of God's providential care?

Need for Deliverance

As God fulfilled His promise in the descendants of Israel and multiplied them, the Egyptian king (or pharaoh) felt threatened and enslaved them. He used them in construction projects and ordered male babies to be killed. The midwives, however, disobeyed because they feared God. God blessed them for their choice. As often has occurred in the history of God's people, the more Israel was oppressed the more they multiplied.

Moses' Early Years

In this setting, Moses was identified as a child in whose life God was doing a special work. He would be a redeemer for God's people, looking forward to Christ. He became a testimony of God's providential care. God worked through the choices of various people to protect Moses and bring him into the royal family, like Joseph, so he might become a deliverer for Israel. At the suggestion of Moses' sister, Pharaoh's daughter sent for his mother to nurse him. When Moses grew up, he got into trouble for killing an Egyptian who was beating one of the Israelites. Because of that, he spent the next forty years across the desert in **Midian** with the family of **Jethro**, as a shepherd. This totally humbled him concerning his ability to be a powerful leader. However, it also taught him the ways of the wilderness and prepared him to lead the Exodus. When God finished preparing him, and the Israelites were at their lowest point in suffering, God appeared to Moses in a bush that burned, but was not consumed. At the age of eighty, Moses was sent to lead God's people out of Egyptian bondage.

Moses' Preparation for Leadership

Moses' preparation for this great responsibility included a critical lesson in obedience to the covenantal requirements, specifically circumcision. Circumcision was an outward identification with God's covenantal word. Exodus 4:24–26 says God sought to kill Moses, but his wife, Zipporah, circumcised their son, in anger, and God let him alone. This implies that Moses had disobeyed because of her opposition to cutting their son.

God gave Moses two miraculous signs to use with Pharaoh. He allowed Aaron, Moses' brother, to speak for him because he was self-consciousness about speaking. God said Aaron would be Moses' prophet (7:1, in the Hebrew), which indicates that the basic idea of a prophet was a spokesperson. Later, it seems Moses became bold enough to speak to Pharaoh himself. Moses is described as the greatest prophet, or trusted spokesperson, for God who ever lived (Deuteronomy 34:10). God's people should not let feelings of inadequacy hinder their obeying His calling. He can enable us to do anything He chooses (4:11–12).

Covenant Remembered

Exodus 2:24 says God "remembered" His covenant with Abraham as He prepared for the Exodus. The usage of the Hebrew word for "remembering" shows it was not about suddenly recalling something one had forgotten, but

rather deciding to focus attention on and deal with something waiting from the past. It often was used of choosing to fulfill a commitment. Thus, God had now decided to act on His past promises. He always keeps His Word in perfect timing.

5.13 OBJECTIVE

Explain how God used the plagues to prepare both Egypt and Israel for the Exodus.

4 What do Pharaoh's actions reveal about God's sovereignty and how it relates to people's choices?

God Provides Motivation

Pharaoh got tougher with Israel when Moses first delivered God's message to let His people go (Exodus 5). The people of Israel descended into deep discouragement, and Moses complained to God. Sometimes God's message makes things more difficult for His people, and there is a delay in the fulfillment of His promises. But through these situations, He reveals more of himself and further develops His people's faith. He revealed more about himself to Moses, but lifted and motivated the people through miraculous acts—signs, wonders, and plagues. By the end of the plagues, culminating in the Passover, the Israelites were finally willing to respond to Moses and leave Egypt in faith. Even God's people, at times, need to see His miraculous intervention to build their faith.

Pharaoh, on the other hand, would not obey God. He softened under the pressure of a plague, but when God lifted it, he changed his mind, hardening his heart to God's mercy and refusing to let Israel go. Through these interactions with Pharaoh, God showed the seriousness of hardening our hearts to His mercy and sovereignty. While the text states that God hardened Pharaoh's heart, a careful reading shows that Pharaoh hardened his own heart before God did. Such statements could also be summaries without details of how God used situations to motivate Pharaoh. This also illustrates the principle found in Romans 1:24 that God may give people over to the things they continually desire and choose.

The Bible teaches both the **sovereignty of God** and the responsibility of people for their choices (see Philippians 2:12–13). This is not simply a matter of one or the other, as some theologies describe it, but both truths at work, in what some have called an **antinomy**. The Bible does not explain how both work together, but the most helpful analogy is the parent–small child relationship. (Note that God calls Israel His son in Exodus 4:22.) Good parents know how to motivate without manipulating and violating the child's will or freedom of choice; how much more does God? The parent often knows what the child is about to do and what will result and chooses whether or not to intervene based on what is best for the child and the situation. Furthermore, God's foreknowledge of all that will happen does not mean He causes all that happens. It does mean He chooses to allow what happens because He, in wisdom, knows what is the greatest good for the creation. The Bible teaches that God is in total control in the sense that He can do anything He chooses and is never surprised or threatened. And yet, He does not manipulate anyone or anything that happens. There is certainly mystery in God, but the heart of His revelation to us is a personal relationship analogous to parent and child relationships. In this relationship, we are expected to act as responsible beings, realizing He is at work for our good.

God in the Land

The Egyptian magicians imitated the first two plagues. However, they declared the gnats resulted from the finger of God (Exodus 8:19). The flies of the fourth and subsequent afflictions did not affect the Israelites, demonstrating God's protection. As Exodus 8:22 said, people would know He was “in this land.” God cares for and intervenes in the world to help His people, which is what “visit” means in 3:16; 4:31; and 13:19 in the KJV, or “come to your aid” in

the latter verse in the NIV. He is personally present with His people to care for them and distinguishes them from all others (8:23).

Most of the plagues asserted God's power over the gods of Egypt, especially those associated with the forces of nature. The foremost were "gods" of the Nile River, the sun, and Pharaoh's son, supposed to be a god. The plagues demonstrated God's supremacy over all supposed powers. His confrontation with the powers of darkness in Egypt was the first power encounter described in Scripture. Still, Israel needed a further motivating event from which they would not turn back. The Lord uses pain and power to motivate when delivering His people from bondage.

5.14 OBJECTIVE

Clarify the meaning of God's name from Exodus 3 and 6.

God's Name

God revealed himself to Moses as "I am who I am," which is connected with His name, *Yahweh* (Exodus 3:12–18). The name *Yahweh* (YHWH or YHVH in the Hebrew text, 3:16) has been mistakenly pronounced Jehovah. However, no one knows for sure what it really was. The original meaning seems to have had to do with the verb "to be." **William F. Albright** (1968) proposed it meant the God who "Creates What Comes into Existence" (171). What seems most significant is that the Exodus passages (3; 6; 34) associate it with His active presence among His people. It is also associated with His covenant with Israel to be their God, forgive sin, and give them the land of Canaan. Thus, God seems to want His name *Yahweh* associated with His offer of a personal relationship through salvation. For Israel, this included their mission in the Promised Land. God's name, in its fullest use, refers to God's self-revelation.

The Jews returning from exile began the tradition of not saying God's name to avoid taking it in vain and because it was too sacred to utter. They substituted "the Lord" (*adonai*, in Hebrew). English tradition has been to write LORD in all caps when it takes the place of the divine name in Scripture. When the Hebrew word for *lord* (*adonai*) was used with the divine name, the KJV wrote "Lord GOD" instead of "Lord LORD" and the NIV chose to use "Sovereign LORD."

Exodus 6:3 says God appeared to the patriarchs as God Almighty "but by my name the LORD I did not make myself known to them." Most scholars agree that the "knowing" here is not that they had no knowledge of the name *Yahweh* (see Genesis 4:26; 15:2; et al.), but that the time had not yet come for it to be associated with knowing by experiencing the fulfillment of His covenant promises to establish His people in the Promised Land.

Thus, "LORD" in English translations is the personal, revealed, covenantal name of God. It reminds us He is the holy God who is present in saving grace with those who receive by repentance and faith His offer of forgiveness of sin and an intimate, covenantal relationship. He is present for us in every situation, just as He was for Israel. *Yahweh* God wants to reveal himself to us, redeem us, care for us, and enjoy fellowship with us forever.

5 What is the meaning and significance of the name *Yahweh* as used in Exodus?

5 LESSON .2

The Passover and the Exodus (Exodus 11–15:21)

The Passover and the Exodus were the two stages of God's intervention that defined Israel. The rest of the Old Testament and the New Testament look back to these events as the model of God's promise of salvation to all people who repent

and believe. The climax of the Passover meal has become the important church observance known as the Lord’s Supper.

5.2.1 OBJECTIVE

Analyze the Passover in relation to the tenth plague, and define memorials.

6 What did God require as a memorial to the Passover and why?

The Passover

The tenth and final plague was the death of all the first-born males of people and animals in Egypt. The Israelites were spared as they obeyed God’s instruction to put the blood of a lamb on their door frames. God passed over their homes when He saw the blood. Their obedience pointed to faith in a substitute provided by the Lord. God instructed them to redeem every firstborn male. He had purchased them by providing a substitute to die in their place, so they belonged to Him. As God’s people, we remember we owe our lives to Him because of the substitute He provided. The instruction for the continued observance of this event is given here to remind all who came after of the significance of their relationship with the Lord. God required the observance of a festival—the **Feast of Unleavened Bread**—to further remind future generations of these events and motivate godly lives that would grow out of gratitude. It pictured how Israel ate the Passover in haste, ready to leave Egypt to go worship the Lord at Sinai. This expressed faith because Pharaoh had changed his mind nine times before. To participate, they had to circumcise all males, demonstrating their identification with, and commitment to, the Lord and His covenant with Israel.

Biblical memorials not only reminded God’s people of important experiences, they were points of contact with the God of those experiences. Experiencing worship involving a memorial connected God’s people with past events as if they were happening in the present. Such rituals were like dramatized prayers to, and promises of, God. They can facilitate significant experiences of what God has done and wants to do for us as well. Memorials are important in appreciating the history of who we are and why.

The Passover also signified a new beginning for God’s people—deliverance from death to life. In the Old Testament, the Passover lamb pointed toward Christ, and now we observe the Lord’s Supper to look to Him as our Passover Lamb, slain for our salvation (1 Corinthians 5:7–8). The Exodus was the defining moment in Israel’s history—their salvation.

5.2.2 OBJECTIVE

List the truths of the Exodus.

Resounding Victory

As Israel was leaving Egypt, the Lord told Moses to have them turn back and camp by the sea. The reason was to entice Pharaoh to come after them so God could decisively defeat him and end, once and for all, Egyptian efforts against His people. At the sea, God delivered His people from Egypt with a demonstration of His power. He used Moses and Moses’ rod that represented God’s delegated authority and power. Moses told the people to stand firm, be still, and see the salvation of the Lord. God miraculously intervened through the means of a strong wind. After the Israelites had passed through the sea, God disabled the Egyptian chariots and caused confusion. The Egyptians realized the Lord was fighting for Israel. The soldiers were drowned. (It should be noted the text never says Pharaoh went into the sea and drowned with his troops.) The result was the people of Israel “feared the Lord and put their trust in him and in Moses his servant” (14:31). Ultimately, we all must stand silent and helpless and accept God’s gift of salvation. The Lord led His people into an extreme situation where He would receive all the glory for their deliverance. Sometimes that is the way He establishes our faith in Him and His agents.

Miriam's Song

7 What is Miriam's song about?

Full of joy, gratitude, and awe, Moses and the Israelites sang to the Lord (Exodus 15). Miriam is called a prophetess. She led the women in dancing and singing (15:20–21.) The song is a poetic expression of praise to God. Poetry is not universal in form, but in any culture it stands for the way people express intense feelings and thoughts. A poetic song, like this one, paints pictures with words and evokes emotional flashbacks that connect people with past experience. The words are figurative, not meant to be taken literally or to be scientifically analyzed. The truth proclaimed throughout this song is the power God has over creation and His enemies as well as His amazing love and the fellowship He intends for His people. The two greatest lines are: “Who among the gods is like you, O Lord?” (15:11) and “The Lord will reign for ever and ever” (15:18). No god or being can compare to the Lord. We rejoice in who He is, what He has done for us, and what He is doing with us. God's purpose is not just to bring people out of bondage, but to bring them into eternal fellowship with himself. He brings them to His “place” where they experience His presence, and to their “place” of fulfilling His mission in the world. He ultimately will establish His eternal kingdom.

8 Why is the term *mighty warrior* used to describe God and Jesus?

A striking metaphor used here and throughout the Bible is that of the *military conqueror*, the *mighty warrior*, to describe the Lord. This should not be understood as just a primitive sub-Christian image of God, because even Jesus is described this way in Revelation 19. Sin and Satan are deadly serious and violent. The world is bloody since the Fall and requires a bloody salvation. God fights for His people and deals with evil decisively, like a mighty warrior. Eternal death is what the unrepentant face. God's only Son sacrificed His life in a bloody execution for our salvation.

In the experience of the Exodus, Israel physically lived out the principles of humanity's spiritual deliverance from bondage. The deliverance from Egyptian slavery is an ideal spiritual metaphor and type—a historical event demonstrating the same spiritual principles Christ ultimately fulfills for humanity.

The Journey to Sinai (Exodus 15:22–18:27)

We cannot know for certain the specific route of the Exodus, where the Red Sea was in reference to them, and where Mt. Sinai was. However, evidence is strong for the traditional identifications. The term *Red Sea* is from the Greek translation of the Hebrew which literally means “Reed Sea” or “Sea of Reeds.” Lakes with such plants can be found in the Sinai peninsula, although they are smaller bodies of water than what is today known as the Red Sea. Still, many of them contained enough water to drown the Egyptian troops. However, a simple look at a Hebrew concordance shows that the term *Reed Sea* was used in 1 Kings 9:26 for the Gulf of Aqaba, the northeast extension of what is today called the Red Sea. Thus, it is possible that the Israelites passed, by God's miraculous act, through the Red Sea rather than some lake.

The various places named on the route to Sinai are unknown, but probably involve Egyptian occupation of western Sinai for the purpose of mining minerals, especially copper. The army's destruction in the sea would have prevented any further harassment by the Egyptian garrisons.

5.3 LESSON

5.3.1 OBJECTIVE

Identify the route of the Exodus.

Locating Sinai at the traditional site, known as Jebel Musa, in the southern Sinai peninsula, is the best identification. Many others have been proposed, but none fit any better. No clear archaeological evidence exists in favor of any particular site.

5.3.2 OBJECTIVE

Summarize the challenges of and God's provision and training for the journey to Sinai.

9 What four challenges did Israel face after the deliverance from Egypt? How did God provide for those challenges?

God Leads and Provides

In spite of Israel's complaining and fear as a result of their forgetting how God had already provided for them, the Lord continued to lead and provide for them. He also tested them to develop their faith. This was a foretaste of the wilderness journey narrated in the book of Numbers. This was a time of transition between God's delivering them at the Red Sea and His revelation at Sinai in establishing Israel as His covenantal nation.

Even after the most awesome, physical salvation event of all time, God's people continued to express fear in the face of life-threatening challenges. Through these challenges, God taught them He would continue to be their source for every need if they would continue to respond to Him in faith-obedience. They, as do we, needed to learn that His presence is not always seen but is always constant, providing for them if they would trust and obey.

In Exodus 15:22–27, the Israelites experienced bitter water. They grumbled and turned on the leadership, forgetting the miracles they had recently seen. Then the Lord revealed himself as their Healer (Exodus 15:26). The idea expressed by the word *healer* is that He restores things that are unhealthy or not whole to their original condition. He also sustains health. This idea is further expanded by the next miracle's providing for their hunger and God's promise not to put on them the plagues He had put on the Egyptians. He wants to minister life to people, but we choose whether or not to respond to His Word.

In Exodus 16:1–36, the Israelites experienced hunger and God's provision. They grumbled against Moses and Aaron and even wished to die. Moses told them they were really grumbling against the Lord. How easily we forget our experiences of God's presence and provisions in the pain of the moment. God showed His glory in the cloud beyond the camp. He then provided quail and "bread" from heaven (the name "manna" is from the question "What is it?"). This daily, supernatural provision became a test of their obedience to His instructions. "Everyone gathered as much as he needed" (16:21). However, only on the Sabbath could the manna be kept overnight without going bad. They gathered on Friday night what they needed for the Sabbath. Thus, God taught His people to rest on the Sabbath. They were to keep a sample of the manna to remind future generations of how the Lord provided food all the time they wandered in the wilderness. Later, Deuteronomy 8 points out the lesson of their dependency on God taught by His providing manna.

In Exodus 17:1–7, the Israelites experienced thirst and received water. God had Moses strike a rock with his staff. Moses had used that same staff at the Nile River in Egypt and when God parted the Red Sea. Water was basic to life and a repeated subject in both the book of Exodus and the book of Numbers. However, the Israelites kept despairing instead of trusting God.

Finally, the Israelites were attacked by the **Amalekites** and the Lord revealed himself as their Banner or rallying point and source of victory (Exodus 17:8–16). This experience also involves Israel's grumbling and lack of trust. God has them defend themselves, with faith in Him as their source of victory. This was demonstrated by their looking to Moses whose hands and staff were raised to

God. Moses' staff symbolized God's power and authority delegated to him. When he raised it on the hill, it provided a visual sign to the soldiers that God was leading them to victory. When Moses grew tired, Aaron and **Hur** helped keep this sign visible by holding up Moses' arms. Moses was pointing to God as Israel's banner or rallying point and source of victory. We look to God for help in our battles. He is our rallying point and source of victory over all that would oppose us as His people on His mission. The Lord told Moses that each generation would have to fight Amalek until the Lord finally wiped them out, just as we will have ongoing battles with the evil of the world until the Lord establishes His kingdom on earth. In the meantime, we keep focused on Him.

5.3.3 OBJECTIVE

Describe Jethro's rejoicing and advice.

Jethro's Rejoicing and Advice

In Exodus 18:1–12, Jethro rejoiced at what God had done for Moses and Israel. The world was hearing about what the Lord had done for Israel and some, like Jethro would confess, "The Lord is greater than all other gods" (18:11). Jethro worshipped and fellowshipped with the elders of Israel in contrast to the Amalekites who attacked them. Thus, the first to respond positively to Israel after their salvation was Moses' father-in-law.

In Exodus 18:13–27, Jethro gives advice concerning Moses' leadership. He observed all Moses did for the people as the only judge. Jethro concluded Moses was going to wear himself out. God's leaders must not assume they are to do it all, but need to instruct and delegate to others. Jethro told Moses to take only the difficult cases and to appoint officials over tens, fifties, hundreds, and thousands of the people. The men chosen were capable, trustworthy, and feared God. They would decide simple cases themselves.

Jethro's advice is excellent advice for God's leaders in all ages. Moses was wise to listen to the counsel of his father-in-law. Since the law had not yet been given, this passage shows godly principles were written on the people's hearts. Just leaders could be found and Jethro had wisdom. Soon Moses would give God's detailed instructions in writing for all to learn (Exodus 19–24).

10 What can today's godly leaders learn from Jethro's advice to Moses?



Test Yourself



Circle the letter of the *best* answer.

1. Depending on how we judge the archaeological evidence and whether we take the Bible numbers as literal or figurative, the date of the Exodus is either around
 - a) 940 BC or 740 BC.
 - b) 1440 BC or 1280 BC.
 - c) 1600 BC or 1100 BC.
 - d) 2040 BC or 1820 BC.
2. For God to “remember” the covenant meant to the Israelites that
 - a) God had forgotten the covenant promises.
 - b) He was now choosing to act on His covenant promises.
 - c) He was finally convinced by their crying to Him that He would have to act.
 - d) the automatic forces put in motion by the covenant were now bringing it to fruition.
3. The hardening of Pharaoh’s heart involved
 - a) God’s judgment on Pharaoh.
 - b) Pharaoh’s own stubbornness.
 - c) Pharaoh’s stubbornness and God’s sovereignty.
 - d) God predestining Pharaoh to hell for his choices.
4. The plagues
 - a) showed the supremacy of the Lord over the gods the Egyptians worshipped.
 - b) served only as a way to scare the Egyptians into submission to God’s will.
 - c) in no way built up Israel’s faith in God’s power and might.
 - d) had no effect on Pharaoh or the Egyptians.
5. What is the **exact** meaning of the name *Yahweh*?
 - a) “I am who I am”
 - b) “Sovereign Lord”
 - c) No one knows for sure what it really was.
 - d) “The God who creates what comes into existence”
6. A memorial in the Old Testament was considered
 - a) another term for an altar.
 - b) a eulogy for someone who had died.
 - c) an inscribed stone plaque telling the story of a famous event.
 - d) a point of contact with God in relation to His blessings in the event memorialized.
7. Miriam’s song proclaims
 - a) Israel’s power over Egypt.
 - b) Egypt’s might and power.
 - c) God’s hatred for Egypt.
 - d) God’s power and love.
8. The various places named on the route to Sinai
 - a) are unknown.
 - b) are clearly marked to this day.
 - c) are necessary to our understanding of the story of the Exodus properly.
 - d) are necessary to fortify our faith in God’s Word.
9. *Manna*, according to Exodus, was
 - a) the Hebrew term for “money.”
 - b) a fertile valley where Israel found nourishment.
 - c) a plant residue that kept Israel alive in the desert.
 - d) the bread supplied by God to Israel in the wilderness.
10. Who advised Moses to delegate work assignments to others?
 - a) Miriam
 - b) Aaron
 - c) Jethro
 - d) Hur

Responses to Interactive Questions

Chapter 5

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. What is the main focus or purpose of the book of Exodus?

Answers may vary slightly, but should include at least some of the following: The book of Exodus is a continuation of the story of God's people begun in Genesis. It tells of the rise of Moses and the deliverance of Israel from slavery in Egypt. It includes the journey to the Promised Land with its many ups and downs. It explains the covenant God established with the people at Mt. Sinai. God gives the Ten commandments and the tabernacle of the Lord is built.

2. What are the two different theories for dating Israel's Exodus from Egypt?

Some say the events fit the period of Semitic rulers of Egypt known as the Hyksos, around 1700 BC. That would support a late date for the Exodus around 1280 BC. If using the building of the temple to calculate the date, according to ancient Assyrian records that include eclipses of the sun, we can date the temple at 966 BC. The adding the 480 years (number of years between the Exodus and the building of the temple) gives 1446 BC for the Exodus. Many scholars take the 480 as a symbolic number using 12 from the number of tribes times 40 for the years representing an average life-span or a generation.

3. How was Moses' early life a testimony of God's providential care?

When Pharaoh commanded that all male Israelite babies be killed at birth, Moses survived. God worked through the choices of various people to protect Moses and bring him into the royal family so he could be a deliverer of Israel. Then when he was in trouble for killing an Egyptian, he fled to Midian where he married into a family of shepherds. This humbled him and prepared him to lead the Israelites through the wilderness.

4. What do Pharaoh's actions reveal about God's sovereignty and how it relates to people's choices?

Pharaoh softened under the pressure of a plague, but when God lifted it, he changed his mind, hardening his heart to God's mercy and refusing to let Israel go. Through these interactions with Pharaoh, while the text states that God hardened Pharaoh's heart, a careful reading shows that Pharaoh hardened his own heart before God did. The Bible teaches both the sovereignty of God and the responsibility of people for their choices (see Philippians 2:12–13). This is not simply a matter of one or the other, as some theologies describe it, but both truths at work, in what some have called an *antinomy*.

5. What is the meaning and significance of the name Yahweh as used in Exodus?

The name Yahweh is connected to God's calling himself "I am who I am." The original meaning has its origins in the verb "to be." In Exodus it is associated with God's active presence among His people and with His covenant with Israel to be their God, forgive sin, and give them the land of Canaan. God seems to want his name to be associated with His offer of a personal relationship through salvation.

6. What did God require as a memorial to the Passover and why?

As a memorial to the Passover, God instructed the people to observe a festival called the Feast of Unleavened Bread. They were to eat a meal that showed how Israel ate the Passover in haste, ready to leave Egypt. This was to remind future generations of these events and motivate godly lives that would grow out of gratitude.

7. What is Miriam's song about?

Miriam's song proclaims the truth about the power God has over creation and His enemies as well as His amazing love and the fellowship He intends for His people. It expresses the idea that no god or being can compare to the Lord and rejoices in who God is, what He has done, and what He is doing.

8. Why is the term *mighty warrior* used to describe God and Jesus?

God fights for His people and deals with evil decisively, like a mighty warrior. Eternal death is what the unrepentant face. God's only Son sacrificed His life in a bloody execution for our salvation. Thus, God was victorious in fighting sin and Satan in the enemy's attempt to destroy mankind.

9. What four challenges did Israel face after their deliverance from Egypt? How did God provide for those challenges?

1. Bitter waters—God revealed himself as a healer and made the waters drinkable.
2. Hunger—God revealed himself as a provider, sending quail and “manna” from heaven.
3. Thirst—God again provided by having Moses strike a rock with his staff and water poured out of it.
4. Attacked by the Amalekites—The Lord revealed himself as a banner of protection, giving the Israelites victory in battle.

10. What can today's godly leaders learn from Jethro's advice to Moses?

God's leaders must not assume they are to do it all, but need to instruct and delegate to others. Jethro told Moses to take only the difficult cases and to appoint officials over tens, fifties, hundreds, and thousands of the people.

CHAPTER 6

The Covenant at Sinai (Exodus 19–24)

God established His covenant with the people of Israel as His unique, **theocratic** nation through His revelation at Sinai. He would continue His Promise-Plan of salvation for the world through them. He gave them His laws for their national constitution to specify how they were to function together. His law specified how their daily lives could reflect His character and values to the world.

Before you begin working in these lessons, read these chapters in your Bible: Exodus 19–24.

Lesson 6.1 The Covenant (Exodus 19, 24)

Objectives

- 6.1.1 *Identify the points of the covenant God established at Sinai (Exodus 19:1–8).*
- 6.1.2 *Explain Israel's required preparation for meeting with God at Sinai (Exodus 19:9–15).*
- 6.1.3 *Describe the theophany at Sinai (Exodus 19:16–25).*
- 6.1.4 *Point out the steps of sealing the covenant (Exodus 24).*

Lesson 6.2 The Ten Commandments (Exodus 20)

Objectives

- 6.2.1 *Explain the term Ten Commandments.*
- 6.2.2 *Analyze Commandments 1–3 (Exodus 20:1–7).*
- 6.2.3 *Explain the principles of Commandment 4 (Exodus 20:8–11).*
- 6.2.4 *Clarify the meaning of Commandments 5–10 (Exodus 20:12–17), the response to the theophany, and instruction on altars (Exodus 20:18–26).*

Lesson 6.3 The First Biblical Collection of Laws (Exodus 21–23)

Objectives

- 6.3.1 *Summarize the cases defining treatment of others, and list seven principles they teach (Exodus 21:1–22:17).*
- 6.3.2 *Clarify the meaning of the commands prohibiting mistreatment of others and God (Exodus 22:18–23:19).*
- 6.3.3 *Paraphrase the promises and exhortations concluding the covenant (Exodus 23:20–33).*



6.1.1 OBJECTIVE

Identify the points of the covenant God established at Sinai (Exodus 19:1–8).

1 In His covenant with Israel what did God promise and what did He require?

6.1.2 OBJECTIVE

Explain Israel's required preparation for meeting with God at Sinai (Exodus 19:9–15).

2 How did the people prepare or consecrate themselves before meeting God at Mt. Sinai?

The Covenant (Exodus 19, 24)

Chapter 19 is the **theophany** at Sinai when God announced His covenant with Israel as a nation. Chapter 24 is the sealing of the covenant with a meal for the elders, in the presence of God. These two chapters will be covered in this lesson to balance the length of the lessons.

The Covenant Offered

Two months after the Exodus, the Israelites arrived at Mt. Sinai. God communicated through Moses the offer of His covenant with them as a nation. When they accepted it, He told them He would come down on Mt. Sinai, in their sight, on the third day, so they needed to consecrate themselves.

God's statement of a covenant between Israel and himself began with a summary of how He had brought the Israelites out of Egypt and to himself. He compared His mighty act to an eagle's carrying them, perhaps as a mother eagle swoops under her young. Then God stated the condition of the covenant as being one of total obedience. Finally, He promised that Israel would be special to Him, like a person's most treasured possession. They would have an intimate, personal relationship with Him and fulfill His purpose for humanity. They would be for Him a kingdom of priests and a holy nation, set apart for His use. They represented to the world the only way to fellowship with God and, as priests, would mediate to the world the offer of salvation to eternal fellowship with God. They were to bring together God and people who did not know Him. They were to serve Him as priests, worshipping and leading others in worship of Him. They were to serve Him as King and do His will in the world, demonstrating His coming kingdom. Thus, they were called to be His missionary nation through whom salvation, in the person of God's Son, would come to the world. Exodus 19:3–6 is a key Old Testament passage for understanding God's plan and the message of the Bible.

The People Prepare

Before God would come down to speak the detailed laws to them, He instructed Moses to prepare the people ceremonially and spiritually. The verb for *making holy*, or *sanctifying* someone or something (*qadash*) is used here for Israel's preparation of themselves. Most translations use the word "consecrate." It means the Israelites were to do what was required of people coming before a great king or a holy God. They were to show extreme reverence, honor, and humility toward the one in power. Outwardly, they needed appropriate cleanliness, quality, and type of dress. Their outward appearance would reflect their inner attitudinal and moral fitness for the presence of the Lord. Anything unfit for God's presence was put away. They were to wash their clothes and abstain from sexual relations. The latter was probably a matter of uncleanness associated with bodily emissions, not because sex was considered evil—it was not. Also, such abstinence could have shown sacrificial dedication by the fasting from such pleasure before a serious and intense activity, such as was done the nights before battle. Humanity's unfitness for God's presence, apart from His grace, must be taken seriously.

God's people are to carry out His mission in the world. We are to be His agents to bring others to Him. We must realize how special we are to Him. We also must treat seriously His holiness and our sinful, separated unworthiness to stand in His holy presence, apart from the grace of Christ. We, as God's people, are to respond to Him with deep, reverential awe, as well as love for Him as our perfect Heavenly Father.

6.1.3 OBJECTIVE

Describe the theophany at Sinai (Exodus 19:16–25).

3 How did God demonstrate His awesomeness on Mt. Sinai?

The Theophany

The people of Israel initially responded to God’s offer with total commitment. But God gave them a powerful experience that engaged various senses—a theophany—as He established His covenant with them. The Lord had told Moses that His coming in the cloud and the people’s hearing Him speak to Moses would cause them to trust Moses.

In the theophany at Sinai, the Lord demonstrated His awesomeness to the human senses in ways that became a pattern for such appearances throughout the Bible. The encounter included thunder, lightning, a thick cloud, intense smoke, a loud trumpet blast which grew louder and louder, and violent trembling of the mountain. It paralleled volcanoes and earthquakes, a violent response of creation to God’s presence.

All this happened because of God’s holiness. We must never lose our awe of God, our healthy fear and deep respect for how beyond us He is. When God interacts with His creation, it is affected. He is so far beyond His creation, so pure and true to who He is, that anything contrary to Him cannot exist in His presence. Because the place He would show himself would be made holy, totally set apart for His use, the people were told not to touch the mountain or they would die. To prevent their getting too close, boundaries were established. Likewise, disciplines in the lives of God’s people are helpful boundaries to protect us from damaging our relationship with Him. However, we keep in focus that this is a personal relationship with our Heavenly Father in order to prevent our obedience from becoming **legalistic**, with a distant, impersonal image of God.

We are only allowed in God’s presence because of His grace, made possible by His sending His Son to die in our place to restore fellowship with us and make us fit for His presence. This is the essential message of the gospel and the **tabernacle**. The latter subject of the book of Exodus follows the covenant laws. The good news is that God wants to fellowship with us and has personally provided the way. We need simply respond in faith, admitting our need and turning from sin to a holy life in personal relationship with Him.

6.1.4 OBJECTIVE

Point out the steps of sealing the covenant (Exodus 24).

Sealing the Covenant

After presenting the covenant expectations, God called Moses to come near. The elders remained at a distance, and the people were further away. This is the same principle of progressive limitation of access to God’s presence taught by the tabernacle. The next thing God told Moses to do was typical of establishing covenants in the ANE of that day. Moses told the people God’s laws and wrote them down. He also set up twelve pillars representing the twelve tribes. They were a memorial of the establishing of the covenant. Then Moses had young men offer expensive sacrifices expressing the people’s worship and grateful communion with the Lord. Moses sprinkled half the blood on an altar. Next he read the book of the Covenant to Israel, probably Exodus 20–24. The people again promised total obedience. Moses sprinkled the other half of the blood on the people to seal the covenant, saying, “This is the blood of the covenant that the Lord has made with you” (Exodus 24:8).

Finally, Moses and the elders went up the mountain and ate a meal before God. They saw God standing on sapphire. This was a limited view of God because no one can see His face and live (33:20). Moses would later experience face-to-face fellowship with Him. He did not see God fully, but was allowed a more intimate experience of God’s presence than any human could have

(Numbers 12:7–8). The elders, representing all Israel, were privileged to eat a meal, hosted by God, which further sealed the covenant between them.

After all this, Moses went up to God in the cloud for forty days. Moses received the stone tablets upon which God himself had written the core expectations of the covenant—the Ten Commandments. The Lord gave further instructions, including details for construction of the tabernacle.

The Lord wants His people today, like Moses and the elders, to come to Him, experience His intimate fellowship, and lead others to Him. What Moses and the elders experienced all believers may experience spiritually in the New Covenant in Christ. The observance of the Lord’s Supper often uses words similar to those of Exodus 24:8: “This is the blood of the covenant that the Lord has made with you.” (See 1 Corinthians 11:25.) Just as the elders went up to the throne of God to seal the covenant, we may experience a taste of heaven in our coming to God in worship and the Communion meal.



6.2.1 OBJECTIVE

Explain the term Ten Commandments.

4 How does the Jewish and Protestant numbering of the Ten Commandments differ?

5 What is the logical division of the Ten Commandments?

The Ten Commandments (Exodus 20)

In Exodus 20, the Lord presented the core moral, behavioral, and attitudinal expectations for every person in His covenant. The Ten Commandments are the basic stipulations of the covenant. Through them, humanity has been given essential truths of how to live with God and one another, based on who God is.

Ten Commandments: “Ten Words”

God began His covenantal instructions to Israel with what we call the Ten Commandments, though that title is not in the Hebrew text. Three times “Ten Commandments” appears in English translations, but the Hebrew for all three titles is actually “Ten Words” (Exodus 34:28; Deuteronomy 4:13; 10:4). However, the context of the titles, and Exodus 24:12, show they were considered commandments.

Comparing the numbering of the commandments used by most Protestants with Jewish numbering is worthy of note. God began by stating, “I am the Lord your God, who brought you out of Egypt, out of the land of slavery” (Exodus 20:2). The Jews counted this statement as the first commandment or the first “word.” It declared that Yahweh was the one who saved them from Egyptian bondage and established the covenant with them. The second commandment on the Jewish list is a combination of what Protestants consider the first and second commandments. The rest of the commandments are numbered the same for both the Jews and the Protestants. Roman Catholics and Lutherans start with the same commandment as Protestants, but combine it with the second so the numbering is off by one until the end, where they split the Protestants’ tenth commandment into two, since coveting is referred to twice.

Thus, the question arises: What did God mean by the “Ten Words”? They are clearly the heart of the covenant, laying the foundation for what God expects of His people (Exodus 20; Deuteronomy 5). The Protestant numbering seems to make the best sense, giving ten distinct principles based on God’s character. Jesus summed up God’s expectations in two commands: Love God totally; love others as yourself (Matthew 22:36–40, quoting Deuteronomy 6:5 and Leviticus 19:18). It seems logical to divide the Ten Commandments between 1–4 on loving God and 5–10 on loving others. However, both commandments four and five include

aspects of loving both people and God. People cannot say they love God if they do not love people; the two are inseparable (1 John 4:20).

Commandment 1—Serving God Only

6.2.2 OBJECTIVE

Analyze Commandments
1–3 (Exodus 20:1–7).

6 What does it mean when
God says He is a jealous God?

The first and second commandments prohibit serving other gods. The principle is exclusive loyalty to God, just as in a monogamous marriage. Whether other gods or powers exist (we know the devil and his demons exist, but not other gods, though Israel’s understanding may not have been that developed) is not the point here, but whom we serve. The God of the Bible claims to be the only God, the only salvation. Though He is intolerant of those who do not believe in Him, He continues to do all possible to bring all people to faith in Him.

The Lord says He is a “jealous” God (Exodus 20:5), the Hebrew word for which can also be translated “zealous” in other contexts. He is not selfishly paranoid as are jealous humans. It means He is passionate about His relationship with each person and fights to keep it. He confronts anything that will destroy His people or His relationship with them. He gives appropriate punishment or reward for behavior (the meaning of “visits” in the KJV). The punishment on parents for their sins affects four generations of those who continue to “hate” (reject) Him. Four generations is the size of the family typically living in close proximity to one another in that culture. Rejecting the Lord from first priority in one’s life is the meaning of “hate” in a covenantal context. The opposite idea, to love, means “to put above all others.” Thus, when Jesus told His followers they must hate their parents, He meant they must put Jesus, not their parents, in first place.

People’s sins and the consequences affect their children, relatives, and people around them. But those who turn to God will be set free from the sins of their parents and will pass on blessings to thousands of generations who love Him and keep His commandments. This is not legalistic obedience, but obedience out of love. One way to keep obedience from becoming legalistic is to see it as living by God’s values out of appreciation for all He has done for us. It is like doing our part in marriage, living in harmony with the values and expectations we agreed upon with our spouses at our wedding.

Commandment 2—Making No Images

The second commandment prohibits making any images because of God’s jealousy, explained above. This suggests that images could only represent God as being less than He really is. Images are made by humans using material God created. Making and serving images were also ways of trying to manipulate gods. But God is the invisible, immaterial, limitless God, far beyond His creation. Thus, making an image is setting up another god and thereby committing idolatry or being unfaithful to God. The appropriate action is to fill our minds with the truths of God revealed in Scripture and not think of Him as less than He is. We should never attempt to manipulate Him, but remain in awe of Him.

7 What does it mean for a
person to misuse God’s name?

Commandment 3—Misusing God’s Name

The third commandment addresses misusing God’s name. We are to honor the Lord and be a testimony to who He is by what we say and how we live. Using people’s names was considered a way to control them, but God is not to be manipulated. Lifting up or bearing the name in vain, in the Hebrew, can refer to praying and calling down curses on others in a way inharmonious with God’s character and plan. It also includes misrepresenting the Lord in anything we do

or say. Though the terms are not used here, this is the essence of holiness. As His people, we bear His name, representing Him accurately so that we do not take away from His reputation before the world. To represent Him accurately, we know His Word and value His revelation. We value His offer of experiencing His presence in the tabernacle (where He put His name) and ultimately in Christ. We are called to be living testimonies of what His name represents—the holy Lord, good and morally pure, wise and powerful. We are to identify with Him and live as people known by His name.

Commandment 4—Keeping the Sabbath

6.2.3 OBJECTIVE

Explain the principles of Commandment 4 (Exodus 20:8–11).

8 How does a person “remember” or “keep” the Sabbath and why is it important?

The fourth commandment is one of two positive commands, the second being the fifth commandment. God tells His people to remember—meaning to bring to consciousness and choose to act in regard to—the Sabbath (the seventh day of the week) in a way that sets it apart as holy, as special to God. “Sabbath” means a ceasing or resting from work. It does not necessarily mean an absence of any activity at all; the rest can be active recreation. God commands us to take one day off in seven to stop focusing on making a living and instead focus on Him, our families, and our faith communities. The emphasis on the seventh day rest in Scripture and the number *seven* in the religious calendar suggests that God built a rhythm of sevens into the universe and especially into our bodies. We need not look at the command to rest as a burdensome duty any more than following an owner’s manual is a meaningless burden. On the contrary, meeting God in the Sabbath rest has been compared to a romantic date with one’s spouse once-a-week, beyond the brief expressions of love from day-to-day. This commandment challenges people to live their lives, working for six days every week, while keeping in view that the Sabbath is coming. The Sabbath is the culmination of their week and an important sign of their relationship with the holy God.

Working continually, without taking a rest, is not only foolish for a person’s health, it is also a bad spiritual attitude. People who do so state by their lifestyles that they are indispensable, that God cannot be trusted to provide for them without their constant efforts, and that time with their families is not important. Taking one day off each week is an expression of faith and gratitude toward God, besides being an act of submission and obedience to the Lord. Pastors need to model this balance so their people will have healthier lives and families.

The Sabbath was a sign of Israel’s relationship with God as His holy people (Exodus 31:12–17). It reminded them, and testified to the world, that Israel worshipped and served only the Lord and trusted Him for all their needs.

New Covenant believers (Christians) are not under the law of the Sabbath as a sign of their relationship with God, because it only served that way in the Sinai Covenant with Israel. However, the other principles of the Sabbath continue for God’s people in all times. People need a weekly rest. They need time for worship, fellowship, and recreation for their physical health and relational health with God, family, and the faith community. Regular, outward, corporate expressions of our hearts’ attitudes toward God are important, just as they are in marriages. Finally, God’s people need to be a testimony to the world by how they are able to take time to rest and express trust in God to provide. Note that the faith community and the civil community (church and state) were the same for Israel, but are not for us.

6.2.4 OBJECTIVE

Clarify the meaning of Commandments 5–10 (Exodus 20:12–17), the response to the theophany, and instruction on altars (Exodus 20:18–26).

As mentioned earlier, both the fourth and fifth commandments involve love for God and others. The Sabbath commandment involves concern for fellow members of the faith community as well as foreigners when gathering for worship celebrations. Every person or animal working for an Israelite was

allowed to rest on the Sabbath. Anyone hungry when God's people gathered for a feast was to be provided for. The Sabbath helped maintain healthy relationships in families and communities. Thus, the fourth commandment involves both vertical and horizontal relationships. It could be considered the transitional commandment between loving God and loving others. When the covenant people of the Lord worship, they show love toward one another.

Commandment 5—Honoring Parents

9 How is honoring parents connected to our relationship with God?

The fifth commandment, to honor our parents, is also about relating to other people as well as to God. Parents are associated with God's authority over the child. They have the privilege of bringing new life into the world and the responsibility of raising the child. As the child's source of life, they have God-given authority over the child. Those who disrespect their parents and live in rebellion will not respect and submit to other authorities, including God. Our horizontal relationships cannot be separated from our vertical relationship with God, especially in the area of authority.

To honor our parents is to respect authority in general, which is foundational to a healthy society. We are to respect those who represent God, as well as respect the wisdom of our elders, beginning with our parents. This attitude helps us live healthy lives in general and gives stability to society. This is probably part of Paul's reason for saying that this is the first commandment with a promise—that we may enjoy long life (Ephesians 6:1–3). The other reason he gives is that our own children will tend to care for us in old age in the same manner we have cared for our parents.

How far honoring our parents should continue in the individual's life, especially after reaching adulthood, has been argued vigorously. Certainly, we always maintain deep respect for our parents. But when offspring start their own families, Genesis 2:24 says children are to leave their parents and cleave to their spouses. Adult children need not live in submission to their parents. They must make decisions based on what they believe is best for their own families. They should not dishonor their parents, but care for their parents' legitimate needs and consider seriously the wisdom of their parents' advice.

Commandment 6—Do Not Murder

The sixth commandment is to not murder, but also involves the overarching principle of respecting life, particularly human life, as made in God's image. This and total loyalty to the Lord are the two main principles of the Decalogue (the Ten Commandments)—another way of saying to love God and others. The Hebrew verb in this commandment is *ratsach*, not a word for killing in general. It is strictly used of taking human life, whether accidentally or on purpose, and thus, without God's authorization. Just as God has delegated to humans the privilege and responsibility of bringing human life into the world, we have the ability to end human life. This commandment holds a person accountable for willfully ending someone's life, which is murder. People are to respect God's authority over human life. Scriptures can be interpreted as teaching that God may authorize government agents, such as police or soldiers, to take life in executing justice or defending innocent people. Another current application is that there is no precedent in Scripture for a woman's thinking she has any authorization to take the life of her unborn child, no matter how soon after conception. A society that devalues human life is in trouble within itself and with God.

Commandment 7—No Adultery

The seventh commandment prohibits adultery or violating the sanctity of marriage. The larger principle is respect for the potentially life-begetting act of marriage between one man and one woman for life. This includes the principle of respect for the family, which nourishes human life. Also included is the principle of the importance of fidelity and faithfulness to our commitments. Adultery was a sin against God, as Joseph protests in Genesis 39:9 (see also Genesis 20:9). Unfaithfulness in this most intimate of human relationships, created to be exclusive, leads to unfaithfulness in other relationships, including with God. The Bible repeatedly indicates that sexual immorality and idolatry are closely related. The respect for life itself, the issue of healthy families nurturing human life, and the related principle of faithfulness to commitments are the foundation of healthy societies. Sexual immorality and marital breakdowns greatly damage children and contribute significantly to the destruction of a nation and people's relationship with God. God takes it very seriously.

Commandment 8—No Stealing

10 How does the commandment about stealing emphasize the respect for the lives of others?

Continuing the foundational principles of healthy human societies are the eighth and ninth commandments. The eighth prohibits stealing what belongs to others. This not only teaches respect for private property, but continues the emphasis on respect for the lives of others by respecting the means to sustain their lives. Most stealing, in Israel's context at that time, would have been life-threatening for the victim. One of the most serious crimes and a common temptation was moving boundary stones. Doing so lessened the amount of land another person had to grow food. Stealing is a major demonstration of selfishness, when a person advances his or her own well-being at the direct expense of another's.

Commandment 9—No Lying

The ninth commandment prohibits lying in court against a fellow member of the community. It focused on telling the truth in a public setting where truth is expected as part of social understanding. It is a matter of establishing justice. Lying to enemies in war is not prohibited here. This commandment is about living truthfully in our communities and keeping our commitments. The subject of justice is God's goal for the community. Respecting another's reputation is a corollary to this commandment. Ruining a person's reputation could cost that person his or her livelihood. Thus, this commandment is another application of respect for the life of another and concern for his or her well-being. Commandments six through nine call us to enhance the lives and well-being of others and to avoid harming them.

Commandment 10—No Coveting

11 How is the act of coveting related to idolatry?

Finally, the tenth commandment prohibits coveting and thereby goes back to the human heart as the source of behavioral choices. Coveting is a strong desire to obtain something, no matter what is involved, especially something prohibited or that belongs to another. The object coveted becomes more important than any effects it might have on others. It is more important than God's will. This is greed born out of selfishness, and Paul says in Colossians 3:5 that greed is idolatry and it brings God's wrath. *Lust* and *coveting* translate to the same Hebrew and Greek words. The connection is the selfishness that lets strong desires rule our lives. Thus,

the tenth commandment has returned to the issue of the first—total devotion to the Lord. This requires not letting selfishness rule us, so that we avoid issues of idolatry and hurting others. As we put Him first, we manage our attitudes and desires and trust the Lord to provide for us and bring fulfillment in our lives.

After the Ten Commandments were given, Exodus 20 records the people's response to the theophany—their fear and request for Moses to go to God for them. The awe they experienced was intended to establish their motivation not to sin (“test them”), to take God's instructions seriously.

The chapter ends by repeating the thoughts of the first two commandments, prohibiting making other gods, and giving instructions for making altars according to God's instructions. God's people were not to use tools on any stones for the altar. The use of tools would make it inappropriate for use, perhaps, as various scholars have concluded, because the Canaanites shaped the stones of their altars. Also forbidden was the exposing of a priest's private parts when going up steps to the altar. Human sexuality was not to be involved in worship of the Lord, again in contrast to the Canaanites and other peoples' religions.

The First Biblical Collection of Laws (Exodus 21–23)

The Lord revealed His character and values in application to the lives of His people in the Old Testament laws. The collections expound the principles of the Ten Commandments in more specific situations of everyday life for Israel. They were, in a sense, Israel's **constitution** for functioning as a nation in the ancient Near Eastern world. They were about to learn how to live together God's way, on His mission, both on the journey to the Promised Land and in the Promised Land. They would model for all people how God intended people to live with Him and one another. The Sinai Covenant teaches principles of God's character and values that should guide the lives of His people in every age.

6.3 LESSON

6.3.1 OBJECTIVE

Summarize the cases defining treatment of others, and list seven principles they teach (Exodus 21:1–22:17).

12 What is the difference between the casuistic and the apodictic laws?

Casuistic Laws

The first half of this collection of laws deals mainly with conflict among God's people. Even the Lord's redeemed people have challenges living and working together in harmony. He does not want us to deny our problems, but deal with them His way.

These laws are in a different form from those beginning later (Exodus 22:17), which are more like the Ten Commandments. The latter are called **apodictic laws** and generally say, “You must or must not.” However, the laws in the first half of the collection are **casuistic**, meaning they deal with specific cases, in the form of “If this . . . then this.” It is interesting that the law collections of the ANE, such as **Hammurabi's Code**, are all casuistic. Generally, half of the biblical, Mosaic laws are apodictic. They are more absolute commands and more general statements of policy and principle coming from God. The laws of other people groups did not come from their so-called gods, nor did they reflect the moral values and will of their gods. The one God spoke to Israel specific instructions for daily living based on consistent moral and spiritual values of His own character.

The topics of Exodus 21:1–22:17 are the release of Hebrew slaves, assaults and injuries to one another, and property loss or damage. Major principles are taught in these laws. God’s people are to do the following:

- Deal with conflicts according to the Lord’s ways.
- Be just and fair—make the penalty match the crime. (This is the meaning of the “eye for an eye” law, or *lex talionis*.)
- Show compassion, mercy, generosity, and protection toward the vulnerable and needy.
- Hold people appropriately accountable for their actions based on the attitudes of their hearts.
- Take seriously the striking of others, especially the vulnerable; rebelling against parents; taking a person’s life, including negligence that causes a death; slave trade; the property of others; and seduction of a single girl.
- Require the guilty person to make restitution to those wronged.
- Seek truth diligently.
- Show respect for all human life as made in God’s image.
- Value people and human life far more than things or animals.
- Protect the dignity of each individual.

(Note that the last three are not found in ANE laws.)

- Care about the well-being of others.
- Speak truth in love.
- Care about the well-being of all God’s creatures.

Apodictic Laws

At Exodus 22:18, the style shifts to apodictic with the form “Do not” These are strong statements of right and wrong, of what cannot be allowed to exist and, at the end, instruction on how to observe special times to the Lord.

This half of the law collection begins with three idolatrous capital offenses. Then, oppressing the needy and vulnerable was prohibited, while showing compassion to the debtor by returning his cloak (his pledge) each night was commanded. God holds people accountable to Him for their actions toward one another. They have obligations which demonstrate their attitude toward Him and their relationship with Him as His holy people. Some acts were so vile they were not to be associated with His people, such as the eating of carrion, probably because of the disrespectful treatment of the blood. Next, God prohibited mistreatment of vulnerable people through lying and injustice in court cases. He is concerned about justice. This section ends with Israel’s being commanded not to oppress aliens, motivated by memories of their being aliens in Egypt (23:9).

Beginning in 23:10–19, the Lord instructed Israel to observe special times to Him, beginning with the Sabbatical year and the Sabbath day, which modeled the basic principles. Like the Sabbath day, the seventh year was a time of rest, in this case, rest for the land. The Sabbatical year provided for the poor and for wild animals. In all the observances, God’s people were to focus on the Lord. They were never to worship any other gods. The Lord was Israel’s source of provision and so the scheduled religious observances were connected with the harvests to celebrate His spiritual and physical provisions.

The laws conclude with four practices that were probably important in showing a proper attitude toward God and avoiding **fertility cult** practices. In the

6.3.2 OBJECTIVE

*Clarify the meaning
of the commands
prohibiting mistreatment
of others and God
(Exodus 22:18–23:19).*

13 What was the Sabbatical year and how did it honor God?

latter, the peoples of Canaan and much of the ANE world practiced magic rituals and immoral acts to try to achieve fertility for their wives, animals, and crops. The covenantal Lord of Israel cannot be moved by magic. He is personal, loving, and holy, with only the greatest good planned for His creation, from which He cannot be deterred. He wants all people to know Him and enjoy His blessings forever, through repentance and faith in His provision of salvation. Israel was to be a testimony of this.

Conclusion—Promises and Exhortations

6.3.3 OBJECTIVE

*Paraphrase the promises
and exhortations
concluding the covenant
(Exodus 23:20–33).*

The Exodus law collection concludes in the manner of a covenant with promises and exhortations, though not with the usual **blessings and curses**. The Lord promised to send His angel to take Israel safely to the Promised Land. His name would be in this angel, meaning not only His authority, but His reputation. Because of that, He would not forgive them if they rebelled against the angel. This therefore, seems to be the Angel of the Lord, a manifestation of God himself, in a form they could see and relate to. God's presence would lead them and He would take sickness away from them. They would have full, fruitful lives. He promised to send things like hornets (23:28) to motivate peoples of the land to leave. His most interesting promise was to gradually drive out the people until Israel increased enough to occupy the land. Otherwise, wild animals would become too many. God usually has His people go through the normal, gradual development processes. He sends agents in various human forms with delegated authority to lead us, and we need to obey them.

Here, again, is God's sovereign intervention versus His expectation of human responsibility. He said He would hand over the people of the land to Israel to drive them out (23:31). This is the pattern throughout Israel's history. God led them in victory, but they usually had to fight. The Lord exhorted His people to avoid making any treaties (covenants) with the people of the land and not to allow them to live in the land because their worship of false gods would tempt Israel to sin. They would be a trap for God's people. This is a basic principle in life: Do not try to coexist with, or be around, sources of temptation.

The Lord promised an extensive land for Israel, from the Red Sea to the Mediterranean and from Sinai to the Euphrates (23:31). The question arises as to whether this is still to be fulfilled. First Kings 4:21 seems to indicate it was fulfilled, at least temporarily, under Solomon. However, it is possible the ultimate fulfillment of the promise is yet to come in the **Millennium** (Ezekiel 47:14).

From these covenantal laws at Sinai comes the overarching message that the Lord wants to establish us in covenantal fellowship with himself. In that covenant, we work together in His love and respect for one another to accomplish His eternal purpose. We will enjoy His presence forever.

14 What is the overall message of the covenantal laws at Sinai?



Test Yourself



Circle the letter of the *best* answer.

1. The main purpose of the covenant at Sinai was
 - a) to provide salvation for the nation of Israel only.
 - b) to establish a peace between Israel and Egypt.
 - c) to establish Israel as God’s missionary nation.
 - d) to show that no one can be saved by works.
2. The theophany at Sinai
 - a) was an unimpressive event.
 - b) was to announce God’s wrath on sin.
 - c) ended in a bloody battle.
 - d) was an awesome experience for the human senses of God’s presence.
3. God sealed the covenant with Israel (in Exodus 24) through
 - a) a consuming fire on an altar of stones.
 - b) a meal before God for the elders.
 - c) putting the scroll in a jar and sealing it.
 - d) the same sign given to Noah—a rainbow.
4. The Ten Commandments can be fulfilled by following these two simple principles:
 - a) Love God totally and love others as yourself.
 - b) Love God and judge others.
 - c) Love God and protect the family unit.
 - d) Love no one but God.
5. The subject of the third commandment is
 - a) being a testimony to the Lord’s divine nature.
 - b) mispronouncing God’s name.
 - c) being too proud in prayer.
 - d) a warning against using swear words.
6. In the commandment to keep the Sabbath, the word *Sabbath* means
 - a) “a day of solemn prayer and fasting.”
 - b) “a ceasing or resting from work.”
 - c) “the fellowship of believers.”
 - d) “the study of the Scriptures.”
7. The word used in the sixth commandment for *murder*
 - a) refers to any killing.
 - b) is only used of premeditated murder.
 - c) implies that there can be taking of human life authorized by God.
 - d) refers to the killing of animals out of anger.
8. The essence of the last five commandments is
 - a) public, legal court cases.
 - b) worship of the one true God.
 - c) concern for the well-being of other people because of our love for God.
 - d) the minimum requirements for not doing harm to others.
9. The casuistic laws refer to laws
 - a) that explain the cause of sin.
 - b) in the form of “If this . . . then this.”
 - c) in the form of “You must or must not.”
 - d) that are more like guidelines than commandments.
10. At the conclusion of God’s covenant with Israel He promised
 - a) to give Israel an extensive land to inhabit.
 - b) to make many Israelites kings over neighboring nations.
 - c) that the angel of the Lord would fight their battles for them.
 - d) that Israel would coexist peacefully with the people of Canaan.

Responses to Interactive Questions

Chapter 6

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. In His covenant with Israel what did God promise and what did He require?

God promised that Israel would be special to Him. They would have an intimate, personal relationship with Him and fulfill His purpose for humanity. They would be for Him a kingdom of priests and a holy nation, set apart for His use. They were to serve Him as priests, worshipping and leading others in worship of Him. They were to serve Him as King and do His will in the world, demonstrating His coming kingdom. For this covenant, He required complete obedience.

2. How did the people prepare or consecrate themselves before meeting God at Mt. Sinai?

Outwardly, the people needed appropriate cleanliness, quality, and type of dress. Their outward appearance would reflect their inner attitudinal and moral fitness for the presence of the Lord. Anything unfit for God's presence was put away. They were to wash their clothes and abstain from sexual relations.

3. How did God demonstrate His awesomeness on Mt. Sinai?

When God descended on Mt. Sinai, there was thunder, lightning, a thick cloud, intense smoke, a loud trumpet blast that grew louder and louder, and violent trembling of the mountain.

4. How does the Jewish and Protestant numbering of the Ten Commandments differ?

The Jewish numbering includes God's statement about being the Lord who brought them out of Egypt as the first commandment or first "word." The second commandment is a combination of what Protestants consider commandments one and two. The rest are numbered the same.

5. What is the logical division of the Ten Commandments?

The first four commandments are about loving God and the last six are about loving others.

6. What does it mean when God says He is a jealous God?

God is not being selfish or paranoid as a jealous human would be. It means He is passionate about His relationship with each person and fights to keep it. He confronts anything that will destroy that relationship or His people.

7. What does it mean for a person to misuse God's name?

This can include praying or calling down curses on others in a way that is contrary to God's character and plan. It can also include misrepresenting the Lord in anything we say or do as we are people who bear His name. We must represent Him accurately since we are His testimonies to the rest of the world.

8. How does a person "remember" or "keep" the Sabbath and why is it important?

The Sabbath is to be set aside for a day of rest. That does not necessarily mean refraining from all activity. It can mean active recreation. We need to take one day off in seven to stop focusing on making a living and instead focus on God, our families, and our faith communities. Taking one day off each week is an expression of faith and gratitude toward God. Resting on the Sabbath is also an act of submission and obedience to the Lord.

9. How is honoring parents connected to our relationship with God?

The authority of parents over their children represents God's authority over His children. Those who disrespect their parents and live in rebellion will not respect and submit to other authorities, including God. To honor our parents is to respect authority in general, and that concept is foundational to a healthy society. We are to respect those who represent God, and we are to respect their wisdom as well. We begin with respecting our parents.

10. How does the commandment about stealing emphasize the respect for the lives of others?

The commandment that prohibits stealing emphasizes the respect for the lives of others by respecting the means to sustain their lives. Most stealing, in Israel's context at that time, would have been life-threatening for the victim.

11. How is the act of coveting related to idolatry?

When a person covets, the object coveted becomes more important than God's will or any consequences related to coveting the item. This is greed, born out of a selfishness that Paul says (Colossians 3:5) is idolatry and brings God's wrath.

12. What is the difference between the casuistic and the apodictic laws?

Casuistic laws deal with specific cases in the form of "If this . . . then this." Apodictic laws generally say, "You must or must not." Half of the biblical, Mosaic laws are apodictic; they are more absolute commands and more general statements of policy and principle coming from God.

13. What was the Sabbatical year and how did it honor God?

Like the Sabbath day, the seventh year was a time of rest, in this case, rest for the land. The Sabbatical year provided for the poor and for wild animals. In all the observances, God's people were to focus on the Lord. The scheduled religious observances were connected with the harvests to celebrate His spiritual and physical provisions.

14. What is the overall message of the covenantal laws at Sinai?

The overarching message of the covenantal laws at Sinai is that the Lord wants to establish us in covenantal fellowship with himself. In that covenant, we work together in His love and respect for one another to accomplish His eternal purpose and then enjoy His presence forever.

CHAPTER 7

The Tabernacle and the Golden Calf Apostasy (Exodus 25–40)

After establishing the covenant with Israel, the Lord established the place of His presence. He would meet with His people at His throne on earth—the tabernacle—in the center of Israel’s camp. In the process, He had to deal with the golden calf **apostasy** that threatened His relationship with the Israelites. These two subjects, covering sixteen chapters in Exodus, teach much about the Lord and how we can appropriately respond to Him.

Before you begin working in these lessons, read these chapters in your Bible: Exodus 25–40.

Lesson 7.1 Losing or Valuing God’s Presence (Exodus 32–34)

Objectives

- 7.1.1 *Identify the main points of the golden calf apostasy and Moses’ intercession (Exodus 32–35).*
- 7.1.2 *List truths about God brought out in the passage about Moses’ request to see God’s glory (Exodus 33:18–23).*

Lesson 7.2 Establishing the Place of God’s Presence (Exodus 25–31; 35–40)

Objectives

- 7.2.1 *Explain the major theological principles taught through the instructions for building the tabernacle (Exodus 25–31).*
- 7.2.2 *Point out lessons from the construction of the tabernacle (Exodus 35–40).*

7 LESSON

7.1.1 OBJECTIVE

Identify the main points of the golden calf apostasy and Moses' intercession (Exodus 32–35).

- 1 Why did Israel build and worship the golden calf?

7.1.2 OBJECTIVE

List truths about God brought out in the passage about Moses' request to see God's glory (Exodus 33:18–23).

- 2 What does the term *glory* refer to when describing God?

Losing or Valuing God's Presence (Exodus 32–34)

While Moses was on Mt. Sinai receiving the covenantal laws from the Lord, the people became impatient. They called on Aaron to make gods they could see because they did not know what had happened to Moses. This suggests they did not trust the Lord to be good to Moses. They feared that, like the gods of the ANE, the Lord had already consumed Moses. Aaron complied by taking their gold to make a statue of a young bull at peak strength. The people announced: "These are your gods, O Israel, who brought you up out of Egypt" (32:4, 8).

The Lord became very angry. He told Moses He would destroy the people and start over with Moses. But Moses interceded for the people, saying the nations would misinterpret it by believing God had planned all along to kill them. The Lord's reputation would be hurt. Furthermore, He had promised the patriarchs that their descendants would one day occupy the land. God decided He would not totally wipe out the people, but promised that all who had turned to idolatry would be blotted out by plague. Moses returned to deal with the people. He threw down the tablets so they broke, just as the people had broken the covenant. Then he ground up the golden calf and made the people drink it in their water. Finally, to bring the people under control, the Levites volunteered to help and killed about three thousand people.

God deals firmly with unfaithfulness, but is passionate about His relationship with people and desires to renew the covenant when we break it. He accepts intercession on behalf of people while holding individuals accountable. Godly leaders have His heart. They intercede for people and do not give up on them.

Losing God's Presence

Another lesson learned through this incident is that the people lost the presence of God. Many also lost their lives because of impatience and unbelief, which led to idolatry. Delay of God's promises is one of the most challenging tests of our relationship with Him. Staying committed to a relationship with someone who is invisible and who rarely speaks audibly is not easy. Israel, like most people, was quick to want something tangible to focus on and seek help from, thus breaking the second commandment. Too often we settle for a quick substitute rather than wait for the genuine.

When the Lord told Moses He would not go with the people because their stubbornness would result in His destroying them, the people repented with mourning. Moses pleaded for the Lord to go with them because His presence among them distinguished them from other people. God treated Moses as a friend (Exodus 33:11, 17) and answered his request. God would go with the people and show Moses His glory.

The Lord's answer to Moses' request further revealed who He is, His Name, and His glory. *Glory* refers to the weightiness of His presence, power, and character, the unapproachable light of His presence. He explained that He would pass in front of Moses, causing His glory and His goodness to pass by. As He did, God proclaimed His name to Moses as a God who has mercy on whom He will: "The compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet He does not leave the guilty unpunished" (34:6–7). The concept of the word for "love" here, *chesed*, is of covenantal love that is committed and loyal, acting in devotion and kindness. This concept overlaps both the New Testament concepts of *agape* love which involves our will and the concept of the grace of God. His name, the Lord (*Yahweh*) representing all He is, is to be

associated with faithful, covenantal love and forgiveness as well as justice. Those who continue in sin and do not accept His forgiveness, He judges.

No one, not even Moses, can really see God and live. Moses experienced as intimate a fellowship with God as is humanly possible. He met with God “face to face” (Exodus 33:11; Numbers 12:6–8; Deuteronomy 34:10). The Lord came in a cloud, stood with Moses, and spoke to him personally.

Worship Obligations

The rest of Exodus 34 repeats several of the laws given earlier about worship obligations. They reaffirm the disciplines and complete devotion to the Lord, especially the Sabbath, which would help God’s people remain loyal instead of falling into apostasy. Note that the Sabbath was affirmed as the sign of the covenant (chapter 31) right before the account of the apostasy. Rest, family time, and the discipline of regular attendance at worship at the tabernacle were an important testimony of a person’s covenant with the Lord. To take the Sabbath lightly was like taking marriage lightly. The covenant was reaffirmed and the Ten Commandments (“Ten Words”) were written on two tablets of stone.

Moses modeled a direct communion with the Lord that all believers can enjoy in the New Covenant as the prophethood of believers. His face shown so brightly from his encounter with God that he put a veil over his face. The glory on Moses eventually faded, but Paul says we are being transformed into Christ’s likeness with ever increasing glory (2 Corinthians 3:12–18).

After dealing with the apostasy, Exodus continues with the carrying out of the instructions for building the tabernacle, originally given in 25–31.

7.2 LESSON

Establishing the Place of God’s Presence (Exodus 25–31; 35–40)

The Lord is to be honored as King and His presence taken very seriously. He wants to personally meet with His people. The message of the tabernacle is that there is only one way to the presence, forgiveness, and eternal fellowship with the holy God. It is the way He provides, ultimately through Christ, for which the tabernacle was to prepare people.

7.2.1 OBJECTIVE

Explain the major theological principles taught through the instructions for building the tabernacle (Exodus 25–31).

A Sanctuary

Exodus 25:8–9 and 29:42–46 clearly state that the tabernacle’s purpose was to be a holy place or sanctuary for God’s use. There the Lord would allow His presence, His glory, to be experienced among the Israelites. The **ark of the covenant** was the place He was enthroned on earth (1 Chronicles 13:6). It resided in the innermost chamber, the Holy of Holies or the Most Holy place. Thus, the tabernacle was God’s field headquarters, while His true home is in heaven where His people will be with Him after this life is finished.

The Hebrew word translated “tabernacle” is *mishkan*, which refers to a dwelling place. The word *shekinah* is from this root and was used by the Jews for the presence of God, but not until long after the Old Testament period. The tabernacle is also called the *tent of meeting*, referring to its being a moveable structure for worship and communion with God. It was to be the place for

worshipping God, offering sacrifices to Him, hearing Him speak as their Lord and heavenly Father, and experiencing His presence.

Because of the tabernacle's divine purpose, it was treated with utmost respect to teach a healthy attitude toward God and His provision of fellowship with Him. The materials used in the tabernacle, especially the gold and colors of the dyes, were chosen because they represented royalty in ancient Near Eastern cultures. Blue may have been used to remind them of heaven, the place of God's throne, which they saw as being beyond the sky. Formulas for the oil and incense were to be used only for tabernacle worship. The tabernacle design honored God as Israel's divine King and facilitated easy movement wherever He led them.

Approaching a Holy God

4 What did the items and ceremonies of the tabernacle represent? What did they teach the people about their relationship with God?

In addition to honoring the Lord, the design of the tabernacle also taught how to approach His holiness. This holy structure in a divinely chosen place with one gate and one veiled opening, proclaimed that people could only come to God through the one way He prescribes. Approaching any other way may result in destruction.

The various ceremonies of the tabernacle—the steps of sacrifice and the priests' representing the people—were object lessons training the people to think of and respond to God according to His ways. People came through one door and only if they were ceremonially clean. The priests also only entered with the Lord's cleansing. God made them holy, set apart for His service, referred to as **sanctification** and **anointing**. They offered the sacrifices God prescribed involving the blood (life) of the victim being given in place of a person's life to atone for sin. Only priests could enter the holy place. There, bread and seven oil lamps represented fellowship with and provisions of life and light in God's presence. The altar of incense represented prayer. Altars act as points of contact between God and people, expressing faith in God and His acceptance of people.

Holy of Holies

Finally, God's presence dwelt between the cherubim of the ark, in the Holy of Holies. This was only accessed by the high priest, once a year, on the Day of **Atonement**. That day culminated the religious year and gave all God's people a fresh start as all their sins over the past year were forgiven. The ark was a moveable throne for the Lord on the earth and was where the tablets representing the covenant were kept. The covenant provided for fellowship with God. The blood applied to the ark once a year removed the sins that broke that fellowship. These rituals were object lessons, repeated over and over, preparing Israel and the world for the incarnation of the Son of God, the Savior, Jesus Christ. Tabernacle worship was a positive, hope-filled, intimate experience of the gracious presence of God. He is the loving, sovereign King who created the universe and established Israel as His missionary people to reestablish fellowship with people who believe and receive His gift of salvation—who come to Him His way.

Priests as Mediators

The priests were mediators of God's presence, which reminded the people no one could enter God's presence without permission and being made qualified. The terms used of God's commissioning of the priests are translated as "ordination," "sanctification," and "anointing." They were to be set apart for His service (Exodus 29) and respected as representatives of the Lord's presence.

5 What was the significance of the priestly garments?

The book of Hebrews teaches that Christ is the one Mediator who gave himself for us so we may come freely into God's presence as a priesthood of believers and as sons and daughters of God. The priestly garments used in the tabernacle were designed to give God's priests honor and dignity through beauty, because of their role in serving between the people and God (28:2). The Lord required undergarments to avoid nudity when the priests went up onto the altar of sacrifice above the people. This kept lust and sexual perversion, such as that practiced by the Canaanites, out of worship. On the high priest's vest were the names of the tribes engraved on precious stones. By wearing these into the tabernacle, the high priest interceded on behalf of the people for forgiveness and access to God's presence. God also used the priests to speak to the people, giving instructions about His ways, guidance for their lives, and answers to their questions. A major way the Lord communicated answers was the use of **urim and thummim**, some kind of precious stones. How God used them to give answers is unclear.

God's use of object lessons to teach about himself and salvation is called **typology**. Through typology, God explains His work in historical events, people, and institutions to accomplish His purposes and demonstrate His truths. True typology says Christians should understand that the Lord works today according to the same principles He used through the life and history of Israel.

7.2.2

OBJECTIVE

Point out lessons from the construction of the tabernacle (Exodus 35–40).

6 How does the building of the tabernacle show that all people have a part to play in God's plan?

Offerings for the Tabernacle

God told Moses to carefully follow the pattern of the tabernacle he received on the mountain (Exodus 25:40). Moses called for the donation of the materials for the tabernacle, and began construction of the tabernacle. The people were so motivated they brought more than enough and had to be told to stop. One of the lessons learned from the tabernacle's construction is the importance of giving God's people the opportunity to participate in His work to show appreciation for His gift of salvation. In God's wise plan, all His people have a part to do and have been gifted to fulfill it. This is shown by His empowering of Bezalel and Oholiab (31; 35:30–36:5). They were laymen, probably already skilled craftsmen and construction workers. God filled them with His Spirit, taking them to another level of skills, to enable them to lead and train workers in all the crafts in the construction of the tabernacle.

Throughout the account of the tabernacle's construction is the interplay between God's work and people's responses and contributions. Not everyone had similar motivation. Perhaps they did not yield to God because of selfishness or because they were not at the same place in life and maturity. Whatever the situation, they are not condemned in the text. This may be a lesson for the church. Leaders should focus on those with the motivation and the Lord's empowerment for certain projects, but not condemn the others. God uses all levels of natural skills and talents in combination with degrees of empowerment. God gifts each of His people under the New Covenant, but not in the same way. Furthermore, God gave the instructions, ability, and resources (from "spoiling" or plundering the Egyptians, 12:35–36), but the people carried out the work and gave back to the Lord what He had helped them obtain. The Israelites obeyed the Lord thoroughly. We too must be faithful stewards of what He gives us.

Principles of Worship

The instructions on worship for Old Testament Israel are not meant for New Covenant believers today. However, we do learn some general principles:

1. Stay focused on the one true God, King of all that is, who revealed himself in Scripture and has come to us in His Son, Jesus Christ, our great High Priest and the blood sacrifice for our forgiveness and restoration.
2. Take God's holiness and our sinfulness and unworthiness for His presence seriously, but also His love and desire to commune with us. Be sure we have a clear conscience before entering His presence for worship or leading others. Remember we could never experience His fellowship without the gift of His Son. No one comes to Him except through repentance and faith in Christ.
3. Honor God and His gift of eternal life in all we say and do.
4. Expect to experience His loving and powerful presence. He wants to speak to us and guide our lives, so we can live His way and accomplish His mission in the world.
5. Honor the Lord in all we say and do, as the holy King of the universe.
6. Realize that, like any parent, what He wants most is our hearts freely expressing love to Him.
7. Continually make an effort to be conscious of His presence and all He is, not just at certain times.
8. Keep growing in intimacy with Him through what Christ has provided and through the Holy Spirit.
9. Receive His Holy Spirit to enable our worship and communion with Him. Realize He wants to empower us with spiritual gifts to contribute to our mission as His people.
10. Seek direction for how God wants His people to come to Him in worship. Value careful preparation and discipline as well as spontaneity led by God to honor Him.
11. Keep our appearance in worship modest, appropriate to honoring Him.
12. Be clear that He wants all people to fellowship with Him, but they can only come the way He has provided in Christ.
13. Receive His instruction for daily decisions through His leaders, ministering His Word, in His presence.
14. Understand that one cannot disobey God's instructions and still experience His presence, except in conviction to repentance.
15. Appreciate that giving is part of worship to be used to meet the practical needs of worshipping God and functioning as His people.
16. Make sure our worship is a good testimony to the world.
17. Expect all the senses and the whole person to be involved in worship.
18. As part of worship, value remembering what God has done.
19. Keep items used in worship separate for the purpose of encouraging respectful valuing of salvation and God's holiness.
20. Realize that beauty and order honor God.
21. Be careful to make the Sabbath refreshing for all.

After the Israelites did their part, Moses blessed them (Exodus 39:43). This probably means God spoke through Moses prophetically of His reward for their obedient work. His reward included provisions, enabling them to enjoy His presence, and gifts to enable them to fulfill His mission.

God's Glory Fills the Tabernacle

The book of Exodus culminates with God's glory tangibly filling the newly constructed tabernacle. God's presence was so heavy (the root of the word *glory*), Moses was unable to enter the tabernacle.

Experiencing God's presence is the culmination of all we do as a church. We are to value God's presence in our lives and among us above all else on this earth. His presence is what makes our experience different from that of all other religions. It is possible only because of His gift of Christ, to which we must respond in faith-obedience. We are to come His way and then go out, as His priests, offering His presence and eternal fellowship to all people. This is the big point of Exodus: God wants to dwell among His people. He wants them to experience His presence. He offers it to the whole world. The events of Exodus should have kept God's people walking in a healthy fear of God. Careful obedience is expected before the fullness of God's blessings for His people is received. The book of Exodus ends with Israel's following God's presence as seen in a pillar of cloud by day and fire by night.

7 What is the main point Exodus makes about how God feels about His people?



Test Yourself



Circle the letter of the *best* answer.

1. The golden calf apostasy by the Israelites is best seen as the failure of what spiritual test?
 - a) The test of delay in hearing from God and the fulfillment of His promises
 - b) The temptation to become wealthy
 - c) The test of following one man
 - d) The test of physical suffering
2. *Chesed* is the Hebrew word for
 - a) “truth.”
 - b) “romantic attraction.”
 - c) “emotional compassion that a parent feels for a child.”
 - d) “covenantal love that is committed and loyal, acting in devotion and kindness.”
3. When describing God, the term *glory* refers to
 - a) the unapproachable light of His presence.
 - b) His faithfulness and forgiveness.
 - c) the grace with which He moves.
 - d) His deity and lordship.
4. The tabernacle’s purpose was to be a
 - a) place for the people to come to be judged.
 - b) tent in which the priests could dwell.
 - c) holy place or sanctuary for God’s use.
 - d) monument to God’s holiness.
5. The various ceremonies of the tabernacle were object lessons to teach the people
 - a) the importance of being ceremonially clean.
 - b) what it was like to be in the presence of royalty.
 - c) how to avoid sin and live lives of perfect holiness.
 - d) to think of and respond to God according to His ways.
6. The colors in the tabernacle
 - a) are still unexplained.
 - b) were really the gospel message in symbols.
 - c) represented royalty and thus honored God as Israel’s divine King.
 - d) have no significant meaning according to history and the Bible.
7. The altar functioned as a
 - a) portal into the eternal realm of God for the worshippers’ spirits.
 - b) point of contact between God and the people.
 - c) place only for the burning of sacrifices.
 - d) place for people to tell God their problems.
8. One of the lessons learned from the tabernacle’s construction is the importance of
 - a) condemning those who choose not to participate in God’s work.
 - b) giving people the opportunity to participate in God’s work.
 - c) only allowing a few people to participate in God’s work.
 - d) not allowing anyone to participate in God’s work.
9. The urim and thummim were
 - a) an ordained means of communicating the answers requested by the people.
 - b) strange objects that lit up when God desired to talk to the people.
 - c) used in services of thanksgiving.
 - d) special foods eaten only by the priests.
10. Bezalel and Oholiab were
 - a) rebels who gave Moses a difficult time.
 - b) priests who did most of the work on the tabernacle.
 - c) women who did all the needlework for the tabernacle.
 - d) men filled with the Spirit to construct the tabernacle and teach others.

Responses to Interactive Questions

Chapter 7

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. Why did Israel build and worship the golden calf?

While Moses was on Mt. Sinai receiving the laws from the Lord, the people became impatient. They asked Aaron to make gods they could see because they did not know what had happened to Moses. This suggests they did not trust the Lord and feared that, like the gods of the ANE, the Lord had already consumed Moses.

2. What does the term *glory* refer to when describing God?

Glory refers to the weightiness of God's presence, power, and character, the unapproachable light of His presence.

3. What was the purpose of the tabernacle?

The Hebrew word translated "tabernacle" refers to a dwelling place and is associated with the presence of God. The tabernacle's purpose was to be a holy place or sanctuary for God's use. There the Lord would allow His presence or glory to be experienced by Israel.

4. What did the items and ceremonies of the tabernacle represent? What did they teach the people about their relationship with God?

The ceremonies trained the people to think of and respond to God according to His ways. The people had to be made ceremonially clean before they could enter the tabernacle, and that was a sign of God's sanctification. They offered blood sacrifices; the blood represented the life of the victim being given in place of a person's life to atone for sin. Oil lamps in the tabernacle represented fellowship with and provisions for life in light of God's presence. The altar of incense represented prayer—a contact point between God and people.

5. What was the significance of the priestly garments?

The priestly garments used in the tabernacle were designed to give God's priests honor and dignity through beauty because of their role in serving between the people and God. On the high priest's vest were the names of the tribes engraved on precious stones. By wearing these into the tabernacle, the high priest interceded on behalf of the people for forgiveness and access to God's presence.

6. How does the building of the tabernacle show that all people have a part to play in God's plan?

God used ordinary people to do His will in building the tabernacle. This is shown by God's empowering of Bezalel and Oholiab, skilled craftsmen and construction workers to build the tabernacle. God filled them with His Spirit, taking them to another level of skills, to enable them to lead and train workers in all the crafts in the construction of the tabernacle. And when the people were asked to donate items for the construction, they brought more than enough materials to build the tabernacle. This further proves that we all have a part in God's plan.

7. What is the main point Exodus makes about how God feels about His people?

Exodus shows us that God wants to dwell among His people. He wants them to experience His presence. He offers His presence to the whole world.

UNIT PROGRESS EVALUATION 2

Now that you have finished Unit 2, review the lessons in preparation for Unit Progress Evaluation 2. You will find it in the Essential Course Materials section at the back of this IST. Answer all of the questions without referring to your course materials, Bible, or notes. When you have completed the UPE, check your answers with the answer key provided in the Essential Course Materials section, and review any items you may have answered incorrectly. Then you may proceed with your study of Unit 3. (Although UPE scores do not count as part of your final course grade, they indicate how well you learned the material and how well you may perform on the closed-book final examination.)

UNIT 3

Leviticus

Holiness of Worship and Life: Continuing Fellowship with the Holy God

Leviticus deals with one of the fundamental concerns of human existence—an ongoing relationship with the one true God who created and rules the universe. It assumes readers know they are separated from God, hopeless without His intervention, as explained in Genesis 3. However, they should also know He has revealed himself as the Lord who offers salvation by grace through faith. The book of Exodus records how He delivered the Israelites from Egyptian bondage and established a covenantal relationship with them as His priestly, missionary nation in the world. The instructions in Leviticus are some of the specific stipulations of that covenant. The Israelites had built a tabernacle, or portable headquarters, for the Lord so He could be in their midst. He wants to meet with people and let them experience the goodness of His presence. However, humanity is not in harmony with His pure character, and He will not allow sin in any association with himself.

This is where the instructions in Leviticus 1–16 fit in, revealing how people who have violated the covenant with God may be reconciled to Him and continue to enjoy His presence. This material is about restoring broken fellowship with God in the way He has provided.

Leviticus 17–27 is about holiness in the lives of people with whom the Lord has a relationship. Sin is serious; it is a matter of life and death because it cannot be allowed in God’s presence. God’s holiness requires His people to sanctify or honor Him as holy in all they are, say, and do. Anything associated with worship must be treated as sacred. God’s people must learn to identify what disqualifies them from entering His presence and learn their place before Him. Leviticus presents God’s offer of the gift of being made qualified for His presence and thus, restored to fellowship with Him.

Chapter 8 Approaching the Holy God (Leviticus 1–16)

Lessons

- 8.1 Approaching God with Offerings (Leviticus 1–7)
- 8.2 Ordination of Priests and the Sin of Nadab and Abihu (Leviticus 8–10)
- 8.3 Clean and Unclean (11–15) and the Day of Atonement (Leviticus 16)

Chapter 9 Living the Holy Life (Leviticus 17–27)

Lessons

- 9.1 Sanctification of Life and the Marital Relationship (Leviticus 17, 18, 20)
- 9.2 Sanctification of Attitudes and Practices (Leviticus 19)
- 9.3 Sanctification of the Means and Symbols of Relationship with God (Leviticus 21–27)

CHAPTER 8

Approaching the Holy God (Leviticus 1–16)

Questions implied by Leviticus 1–16 include the following: “How may people have an ongoing, experiential relationship with God?” “How may unholy people approach and experience the presence of the holy God?” “How may Israel, whom God has brought to himself, continue to approach Him when they have violated His covenant and sinned against His holiness?” Leviticus answers that the Lord wanted people to approach Him the way He stipulated—through sacrifices at the tabernacle, through mediators He chose, and in the manner He described. Approaching Him obediently and in His way showed faith in His gift of forgiveness. God would consider them holy and allow them to enter into fellowship with Him.

In contrast, the ANE religions sought to appease angry, fickle gods with bribery. The gods represented certain forces, such as weather, love, or fertility that the ancients wanted to control. People hoped to manipulate the powers of the gods by acts of magic. The Bible does not allow any such attitudes or rites in the worship of the Lord. He is personal and loving and calls for people to trust His good purposes and be sincere in worship. We are to submit to and depend on His power and wisdom.

Before you begin working in these lessons, read these chapters in your Bible: Leviticus 1–16.

Lesson 8.1 Approaching God with Offerings (Leviticus 1–7)

Objectives

- 8.1.1 Summarize the background of the book of Leviticus.
- 8.1.2 Overview the principles of the atonement sacrifices.
- 8.1.3 Explain the burnt offerings and grain offerings (Leviticus 1–2).
- 8.1.4 Clarify the sin offerings and guilt offerings.
- 8.1.5 Identify the peace offerings (Leviticus 3).

Lesson 8.2 Ordination of Priests and the Sin of Nadab and Abihu (Leviticus 8–10)

Objectives

- 8.2.1 Describe the ordination of the priests (Leviticus 8–9).
- 8.2.2 Point out the sin of Nadab and Abihu (Leviticus 10).

Lesson 8.3 Clean and Unclean (Leviticus 11–15) and the Day of Atonement (Leviticus 16)

Objectives

- 8.3.1 Explain the theology of holiness and clean/unclean.
- 8.3.2 Summarize the instruction on unclean creatures (Leviticus 11).
- 8.3.3 Clarify the uncleanness of childbirth and bodily discharges (Leviticus 12, 15).
- 8.3.4 Describe the principles of unclean skin and surface conditions (Leviticus 13–14).
- 8.3.5 Outline the Day of Atonement (Leviticus 16).



Approaching God with Offerings (Leviticus 1–7)

Leviticus 1–7 provides instructions for the Israelites about offerings to bring to the Lord for worship and for **reconciliation** to Him when they had violated the covenant. Instructions are first addressed to the people (1–6:7). They explain the offerings in the order of their importance—the frequency with which they would be offered. Following the instructions to the people are offering guidelines for the priests (6:8–7:38). The order of the offerings was changed, based on the significance of each priest’s involvement. All the instructions of these chapters guided worshippers in offering acceptable sacrifices to the Lord.

8.1.1 OBJECTIVE

Summarize the background of the book of Leviticus.

1 What was the main focus of the book of Leviticus?

Background of the Book of Leviticus

The book of Leviticus is the third of the five books of the Pentateuch. The English name comes from the title used in the Greek translation, the *Septuagint*, passed through the Latin version and meaning “relating to the Levites,” a reference to the priests. Israelite priests were men from the family of Aaron. The English title is a little misleading because the book does not address the Levites, but provides instructions for all the people, including the priests. The Hebrew title is *Wayyiqra’*, which is just the first word of the book, meaning “and he called.” It is neither inspired, nor very helpful, though it indicates that God is giving further instructions at Sinai. The subject of the book is holiness in worship and life based on God’s holiness. The language of the book emphasizes approaching the holy God and responding to the Lord’s holy presence. The simple title *Holiness* may have been more appropriate than *Leviticus*.

According to verse one and other parts of the book, Moses received these instructions. Like Genesis and Exodus, he is identified as the one responsible for the book’s content. Whether he did the actual writing is not important as long as the meaning of what God told him was not changed. Many scholars since the 1700s have proposed that a priestly school of thinking produced Leviticus during the exile or afterward and simply ascribed it to their great ancestor, Moses. These critical scholars chose to believe the Bible was just a collection of human books and that the religious instruction contained in Leviticus was too advanced for Moses’ time. However, archaeological and anthropological evidence does not support such an evolutionary view. The Pentateuch has been shown to fit with the legal and worship documents found from the period of Moses in the mid-second millennium BC (Kitchen 1977, 79–85). Jesus referred to Moses as the author of the Pentateuch (Mark 12:26; John 5:45–46), and Paul referred to Moses as the author of Leviticus 18:5 (Romans 10:5). Furthermore, while scholars have divided Leviticus into “P” material (chapters 1–16) and an “H” document called the “Holiness Code” (chapters 17–26), careful analysis shows Leviticus to be a unified document. Definite themes are interwoven presenting a unified message of holiness best explained by a single author (Cotton 1981).

Setting of the Book of Leviticus

The setting of Leviticus is given in Exodus 40:17 with reference to erecting the tabernacle one year after the Exodus. Because the book of Numbers begins one month later, the implication is that Leviticus, which claims to be spoken by the Lord to Moses from the tabernacle at Sinai, was given within that one month a year after the Exodus and before the people moved on toward the Promised Land. The contents of Leviticus fit this setting well. The theme of how to approach the holy God, who has just established His presence among

them in the tabernacle, is the next logical subject for the Pentateuch. Many references are made to the wilderness versus the camp. Statements, such as, “When [they] enter the land of Canaan,” certainly fit the anticipation of the conquest (Leviticus 14:34; 19:23). Several connections with Egypt show up, including commands not to sacrifice to the goat demons (17:7); to “not do as they do in Egypt, . . . [or] in . . . Canaan, where I am bringing you” (18:3); and the blasphemer having an Egyptian father (24:10–11). The references to non-Israelites among them fit the reference in Exodus 12:38 to a mixed multitude, “many other people,” coming out of Egypt.

The book of Leviticus, studied in its cultural and theological context, contains relevant and important principles for the lives of every Christian.

8.1.2 OBJECTIVE

Overview the principles of the atonement sacrifices.

2 What are the three sacrifices of atonement and what do they provide?

The Atonement Sacrifices

(See Appendix A: Old Testament Offerings.)

The sacrifices, in general, enabled the people to express to the Lord the attitudes of repentance and faith, of worship and submission, of gratefulness and devotion. The three sacrifices, called the whole burnt offering, the sin offering, and the guilt offerings, dealt directly with the sin problem. They provided reconciliation with God when the covenant had been violated, assuming the sinners offering them were repentant. This was called atonement in the Old Testament and meant removing the barrier in the relationship. It provided release from wrath and restoration of fellowship through a costly price (it probably did not mean “to cover,” as previously thought).

Provision for atonement by the Lord distinguished the Israelite faith from those of other ANE religions. It showed that the Lord, the Creator of the universe, wants to have a personal relationship with people. A major function of the sacrificial system was to proclaim God’s offer of forgiveness, which other religions did not offer. Biblical sacrifices substituted the life of a valued domestic animal for the life of the sinner. This demonstrated the seriousness of the sin problem. Forgiveness and restored fellowship came only at a high cost. Ultimately, this could only be accomplished by the perfect human—the Son of God, incarnate. The sacrifices proclaimed only one way to God—the way He prescribes. He has made known the way to himself because of His great love and grace. The sacrifices, therefore, were acted-out prayers. The worshipper demonstrated sincere repentance, faith, and gratitude and accepted God’s gracious offer of reconciliation. At the same time, God proclaimed His message of forgiveness and hope.

God specified that the animals offered were to have no defects. Furthermore, the parts the ancient Israelites esteemed most highly—the animal’s fat and blood—were offered by fire to God. According to Leviticus 17:11, the blood was identified with the life of the victim, given to make atonement for sin. As such, the blood was sacred. Blood properly used was the great purifier, but, out of place, it became the great defiler (similar to nuclear power today). The worshipper identified with the sacrifice by laying hands on it. That meant the life of the sacrifice was being given to take the place of the sinner.

The animal used most often was a sheep, the most common domestic animal. For more serious sins a bull was offered. The Lord made a unique allowance in the sacrificial requirements. For the burnt offering and sin offering, God allowed the poor to offer birds (Leviticus 1:14–17; 5:7–10). The sin offering could be made from flour (Leviticus 5:11–13), but no oil, leaven (yeast), or frankincense

was allowed in it. The lack of these elements, in that culture, expressed the seriousness of sin. The meat of all sacrifices was sacred and, from the sin and guilt offerings, could only be eaten by the priests. Nothing was eaten by anyone from whole burnt offerings.

8.1.3

OBJECTIVE

Explain the burnt offerings and grain offerings (Leviticus 1–2).

3 What was the significance of the burnt offering?

Burnt Offerings and Grain Offerings

God began with the common sacrifice of ancient worship, the burnt offering, and gave it His direction and meaning. Totally burning the sacrifice expressed total exaltation of God and the complete dedication of self. The sacrifice was a valued cow, sheep, or goat. If one could not afford these, a dove could be offered. God accepted the offering for atonement or release from the penalty of covenant violation and thus restored the relationship. In this way, the people expressed a deep need for a substitute to die in their place for the forgiveness of their sins. Instructions for all offerings guided the whole person in the act of worship, an experience that made a lasting impression.

The grain offering often accompanied the whole burnt offering and other sacrifices. It allowed people to give God a gift from the basic necessity of life—bread. The offering was made in submission to, and appreciation for, His benevolent lordship and as an act of recommitment to Him as covenant King. The bread had to be pure of any fermentation. Salt seasoned the grain offering as a reminder of its covenantal context. This was an element common in ANE treaty ceremonies. It stressed the enduring nature of the promises made in the treaty.

8.1.4

OBJECTIVE

Clarify the sin offerings and guilt offerings.

4 How are the sin offering and the guilt offering different?

Sin Offerings and Guilt Offerings (Leviticus 4:1–6:7)

While the whole burnt offering was made for sins in general, the sin offering removed the defilement of certain types of sin directed specifically against God. Sin offerings were required to atone for unintentional violations of the Lord's commandments, including neglecting one's responsibilities, when one became aware of them. These acts did not represent premeditated, blatant rebellion against the covenant. For such defiant evil—the sin of the “high hand”—no sacrifice could be made, and the sinner was cut off from his people (Leviticus 18:29; Numbers 15:30–31). The sin offering purified the sinner so God's presence could continue among the people. The sin offering taught that sin contaminates and makes the guilty person, and places they live and worship, unfit for God's presence. The person who did not defiantly intend to end the covenant relationship and who sincerely repented, was purified and God's presence continued with him or her. The word *sin* originally meant to miss an intended goal or target (Judges 20:16). It indicated, in the Old Testament, an unintentional offense against God (Leviticus 4:2, 13, 22, 27). These instructions showed God's people their inability to live perfectly and God's willingness to forgive. The sin offering was a powerful way of understanding the seriousness of sin in God's sight. The more serious the sin, the more serious the defilement and the need for cleansing. The requirements for leaders were greater than for the common people because the effects of their sins were more serious (Leviticus 4:2–12, 22–26; contrast 4:27–35). The animals were larger and more expensive. In the case of the anointed priest, the blood of a bull was carried into the Holy Place and the meat was not eaten. In contrast, a portion of the sacrifice for ordinary people belonged to the officiating priest for eating (Leviticus 6:24–30). Like the whole burnt offering, the sin offering was graduated to allow people who were poor to receive forgiveness (Leviticus 5:5–10).

The guilt offering (formerly called trespass offering) was for a more narrowly defined violation of the holiness of God. This sin cheated God of honor due

Him, damaging His reputation, and sometimes involved cheating another person by using a false oath in the Lord's name. While this offering atoned for accidental offenses against holy things, it could also cover intentional sins against secular property. The guilt offering dealt with making amends, reparation, and compensation. The image of paying a costly debt expressed the serious need of people before God. The guilt offering expressed repentance that followed through with making restitution by paying for damages incurred against another, including against God. Before offering it, the sinner had to pay 120 percent of the damages to the person wronged. Making restitution through payment for damages helped demonstrate the sinner's repentance. Christ was made a guilt offering for mankind, according to Isaiah 53:10. His sacrifice made amends for our unfaithfulness and sins against God's holiness. He takes away both our sins and the penalty of eternal death.

8.15 OBJECTIVE

*Identify the peace offerings
(Leviticus 3).*

Peace Offerings

The peace offerings were probably called this because they were about harmony, wholeness, and well-being with God and others. The NIV calls these fellowship offerings. They were some of the most common sacrifices because they provided an opportunity for voluntary expressions of praise and gratefulness for all God had done for a person's well-being. They also were used for a fellowship meal by the family in celebration of the Lord's goodness. First, the blood, fat, and certain organs were offered to God. Then the meat was divided between the worshipper's family and the priest (Leviticus 7:12–18). There were three kinds of peace offerings: those expressing thanksgiving, those with vows, and those which spontaneously expressed the person's love for God.

The instructions for offerings concluded with Moses' explaining the priests' duties in offering the sacrifices and their privilege in eating some of what was sacrificed. In this way, the sacrifices were a means of the people's providing for those who ministered on their behalf.

The whole sacrificial system looked toward fulfillment in the perfect sacrifice for all sin—Jesus Christ, the Son of God. His death and resurrection would remove all barriers to fellowship with God. The Old Testament sacrificial system expressed this through images of forgiveness and reconciliation, healing and purification, and payment of debt.

LESSON 8.2

8.2.1 OBJECTIVE

*Describe the ordination of
the priests (Leviticus 8–9).*

5 What were the symbols involved in the ordination of the priests and what did they represent?

Ordination of Priests and the Sin of Nadab and Abihu (Leviticus 8–10)

Leviticus 8, 9, and 10 move from instructing how to perform sacrifices to ordaining those who performed the sacrifices—the priests. God had chosen Aaron and his sons to go near God's presence in the tabernacle on behalf of the people. They were mediators who alone could offer the blood for atonement of sins. Therefore, they had to be specially and publicly set apart and dedicated to this ministry. The ordination process involved symbols of spiritual principles:

- The washing represented breaking with the past and beginning a new life and service dedicated to God's purposes.
- The clothing and anointing designated their officially having God's authority as leaders in worship and as mediators.

- The offerings atoned for the priests' sins.
- The offerings also purified the altar which was the point of contact between the Lord and the people expressing their faith.
- The application of blood to the extremities stressed that they were totally purified and dedicated to God's service.

The ordination ceremony took a week and established the priests publicly before the people. During the week of ordination, the priests remained in the tabernacle court until their **consecration** was complete. If they had not done so, they would have died. The waiting period emphasized the seriousness of fulfilling a person's commitments to God. It also recognized the importance of letting God do His work of sanctifying them. After that, the priests offered their first sacrifices as ordained priests, expressing the people's dependence on, faith in, and worship of the Lord. When Aaron blessed the people, the visible presence of God, called His glory, filled the tabernacle (Exodus 40:34–38; Leviticus 9:23–24). As the people drew near to God through sanctified leaders and in obedient response to His revelation, the Lord drew near to them. The priests were an object lesson of the Mediator to come—Jesus—Christ and the privilege of fellowshiping with God.

8.2.2 OBJECTIVE

Point out the sin of Nadab and Abihu (Leviticus 10).

6 What was the sin of Nadab and Abihu? What were the consequences of that sin?

Aaron's sons Nadab and Abihu committed the first violation of the instructions about ministering in God's presence (Leviticus 10). They burned unauthorized fire and were killed by fire from the presence of God. This made it clear God's holiness must be taken seriously by careful obedience to His revelation of how to approach Him. The prohibition of using alcohol when ministering is given here. With it is the command for the priests to distinguish between what was holy (i.e., dedicated to God and conforming to His revelation) and what was common (i.e., secular, not devoted to God, and contrary to His values). They were to teach the people to do so as well. This gave the Lord the honor due Him and showed who He really was. Any other behavior would imply that His character was less than the moral purity He revealed. The giving of this prohibition at this point implies that the judgment of Nadab and Abihu had been impaired by alcohol. They took lightly God's holiness, making up their own way to worship him. Leviticus 10:1–7 shows the seriousness of obedience to the Lord's instructions and the proper way to approach God.

LESSON 8.3

Clean and Unclean (Leviticus 11–15) and the Day of Atonement (Leviticus 16)

Leviticus 11–15 deals with what disqualifies a person from approaching God. This is referred to as being unclean. Certain actions and conditions were so spiritually negative in that ancient culture, and carried such a strong sense of contamination and impurity, the Lord did not allow their association with His holy presence. He is pure and the opposite of evil and death. Therefore, actions or conditions associated with evil or death, including sickness or stages of dying would make anyone or anything coming in contact with them unfit for God's presence. They would need to be cleansed and decontaminated if God's presence was to remain. The regulations served as object lessons of the continual need for God's cleansing or forgiveness through the blood of Christ. They reminded God's

people to consider everyday decisions and how being God's people set them apart from the unholy lifestyles of the rest of the world.

Leviticus 16 concluded with the Day of Atonement—the holiest observance of the year for Israel. This emphasized the need for God's forgiveness and a fresh start for His sinful people. To be allowed to continue having His presence among them, God's people must deal with their unfitness the way He prescribes. The ceremony pointed toward the ultimate atonement for sin through Jesus Christ for all who receive Him, realizing their sinful condition.

8.3.1 OBJECTIVE

Explain the theology of holiness and clean/unclean.

Holiness

The Lord is holy. Holiness is not just one of His qualities, but is a summary of all His qualities as the only God. He made the universe and is separate from all His creation, unchangingly true to who He is and totally dedicated to His purposes so nothing sidetracks Him. He is totally separated from all evil, which may be defined as anything opposed to Him, His character, and His values.

In the ANE world, the idea of holiness was of something set apart for the use of a deity whose presence was feared. Their definition of *holiness* did not involve morality, whereas the true God has revealed the basis of holiness to be His character, which is loving and of the highest moral purity.

Holiness of things and people, then, refers to their relationship to the holy God and His presence, which is in harmony with His character, values, and purposes. To be holy, in biblical terms, is to be separated from common, evil use, for the exclusive, pure, eternal use of the Lord—to be special to Him. Nothing is holy by its nature; only God is. Things and people are only holy by relationship to the Lord. However, holy people must continue to follow a lifestyle of holiness. Holiness is both a privilege and a responsibility, or response, to the Giver. It involves a whole life lived under the lordship of the divine King. A person who belongs to God must continually choose to reflect His character and purposes in all he or she thinks, says, and does. Holiness involves outward, visible actions as well as inner attitudes and character, all based on God's holy character, revealed in Scripture and especially in Leviticus. Everything we say and do expresses attitudes that are either faithful to God or contrary to Him. It means loving God with our whole being and loving others as ourselves (Matthew 22:37). This is the only logical response of people who have true awe for God's holiness and gratefulness for His grace (Romans 12:1).

Clean and Unclean

An important, related concept is *clean and unclean*. In its Old Testament context, which is generally foreign to us, this does not refer to physical cleanliness or hygiene but to spiritual purity versus contamination. It is fitness or qualification for God's holy presence. Distinguishing between the clean and the unclean refers to discerning what disqualifies a person or thing from God's presence and brings His wrath. What is unclean or impure must not come into contact with what is holy to the Lord. Something is disqualified or contaminated because it is opposed to God's nature or is associated with opposition to Him. Anything opposed to Him is expelled from His presence.

Negative associations would exist in the ancient world for many unhealthy conditions because people would relate them to the illnesses that resulted. However, God was not strictly teaching through these laws about physical health, but more broadly about spiritual health. All abnormalities, sicknesses, and death point toward the eternal death every person faces because of the Fall recorded in

7 What is the difference between the ANE idea of holiness and God's idea of holiness?

8 What does "cleanliness" refer to in the context of the Old Testament?

9 What did the laws of uncleanness show about our relationship to God?

8.3.2 OBJECTIVE

Summarize the instruction on unclean creatures (Leviticus 11).

8.3.3 OBJECTIVE

Clarify the uncleanness of childbirth and bodily discharges (Leviticus 12, 15).

8.3.4 OBJECTIVE

Describe the principles of unclean skin and surface conditions (Leviticus 13–14).

Genesis 3. None of these negative, hurtful, fearful things would exist if it were not for the sins of humanity, beginning with Adam and Eve. The Lord used the laws of uncleanness as reminders of the lost, or separated-from-God, condition of the world. They stress His holiness and the seriousness of humanity's sinfulness and need of His grace. He freely offers His grace to all who repent and believe in the gift of His Son to cleanse them from all sin. That gift removes all that disqualifies a person from His presence, all that prevents a relationship between people and the holy God. The instructions on clean and unclean, then, created object lessons to train God's people in the proper attitude toward God's holiness and gift of salvation. They ingrained in the hearts of His people His principles and values, preparing them and the world for the coming of Christ. Now that Christ has come, the purpose of those lessons has been fulfilled. (Examples: not eating blood, not cutting off the edges of one's beard, Leviticus 17:10–12; 19:27).

Food

The most basic of human choices—what one eats—is the first area of instruction regarding uncleanness. For various cultural and health reasons, certain creatures were not to be eaten. Things that represented something that must not be associated with God were to be avoided. Just as God's people were separated from the world of sin and death, so they separated from foods associated with evil or with sickness and death. This then led to the question of contamination by touch. God clarified such contamination as coming only by touching the dead body of any creature. From the clean foods, God designated certain animals for sacrifices, just as He selected Aaron's family and the Levites to minister at the tabernacle. All these regulations reminded God's people to consider how their everyday decisions might reflect on God's holiness, reputation, and presence.

Childbirth

Childbirth required cleansing, probably due to the involvement of blood (Leviticus 12). The birth of a girl required a longer time for cleansing, probably because of female involvement with blood. The need for cleansing at birth reminded God's people that all children are born into a fallen world and have no relationship with God. From birth, people need God's forgiveness and restoration to His fellowship.

Discharge

The final area of uncleanness covered discharges from reproductive organs (Leviticus 15). The Lord places great importance on the privilege He gave humanity to bear children. Any problem involving their sexual/reproductive organs was not to be associated with the good, life-giving purposes of God. Covering that area was the first thing Adam and Eve did after they experienced the shame of their sin against God. This represents people's greatest vulnerability and greatest privilege and responsibility in the marital relationship of a man and woman. It must be submitted to and sanctified by God. That a person could be considered unacceptable to God through no fault of their own reminded people of the universal human need for the gift of restoration to harmony with God.

Skin and Other Surfaces

Certain conditions of skin, clothing, and the surfaces of houses were often translated "leprosy," but were not restricted to the disease of the modern meaning of leprosy. These conditions were considered so negative that detailed rules for diagnosing and cleansing were needed. Again, these were reminders of the seriousness of sin and a call to mourn over it and look to God for restoration.

Through no specific sins of their own, people experience life-threatening afflictions because all people and creatures are affected by the Fall (Genesis 3). This makes a person unfit to be in God's presence.

This object lesson impressed on God's people that sin is complex, infectious, and pervasive. It must be dealt with thoroughly and decisively or it will destroy the person and those with whom they have contact. As sin separates a person from God and His people, so unclean skin conditions separated a person from God's people. God must remove evil and death from His presence. Restoration requires sin's removal from a person's life, which is what atonement is about. This involves true repentance—mourning over our sin and its effects, and a decisive turning from the sin. The person expresses a faith that welcomes and identifies with God's gift of forgiveness, cleansing, and restoration. True repentance and faith acknowledge the costliness of the provision of restoration and humbly look toward reconciliation with God. Reconciliation with God gives one a new start and is like being born again. The cleansing acts of God's law involved this imagery. However, reentry into the community came in stages, for the good of everyone. Cleansing does not prevent future contamination, but the experience should motivate a person to avoid temptation. These instructions exhort God's people to mourn over sin, warn one another against sin, and isolate those who sin to keep others from being influenced (Leviticus 13:45–46). The Holy Spirit is available to believers to help them make the right choices and continue on in holiness with God. The ceremony of anointing with oil would include signification of God's empowerment.

8.3.5 OBJECTIVE

Outline the Day of Atonement (Leviticus 16).

10 What happened on the Day of Atonement and what did it mean?

Chapter 16 climaxes the first half of Leviticus with the fulfillment of what it all points toward—the need for God's forgiveness and a fresh start for His sinful people. To continue being allowed to approach Him, they must deal with their unfitness as He prescribes. The Day of Atonement was a gift of forgiveness from Israel's loving Heavenly Father that gave access to His presence. Once a year the high priest entered the holy inner sanctuary of the tabernacle to make atonement with the blood of the sin offering. Then the people's sins were confessed over a live goat, and it was sent into the wilderness to symbolize the removal of sins. The people showed their deep sorrow over their sinful condition by fasting that day. This all pointed toward the ultimate sacrifice of Jesus Christ for the salvation of all who receive Him, realizing their serious sin problem.

Leviticus 16, like the first half of the book of Leviticus, addresses being allowed to approach God and restore broken fellowship in the way He has provided. It is about cleansing and a new beginning for the relationship. Leviticus presents God's offer of restoration to His fellowship, the gift of being made qualified for His presence. Sin is a matter of life and death; it cannot be allowed in God's presence. Holiness requires sanctifying the Lord's name and everything associated with His presence. The second half of Leviticus will focus on holiness in the lives of people the Lord allows to experience His holy presence.



Test Yourself



Circle the letter of the *best* answer.

1. The subject of the book of Leviticus is
 - a) repentance.
 - b) worship.
 - c) holiness.
 - d) prayer.
2. The atonement sacrifices provided
 - a) reconciliation with God when the covenant had been violated.
 - b) opportunities for people to air their grievances with God.
 - c) demonstrations of God's power over natural laws.
 - d) identification with God's glory and power.
3. The blood of the sacrifices
 - a) meant nothing spiritual.
 - b) had magical power.
 - c) represented the life of the victim, given in atonement.
 - d) was a physical representation of the God's great power.
4. The requirements for the sins of leaders were
 - a) equal with those for everyone else
 - b) greater than for everyone else.
 - c) less than for everyone else.
 - d) not given.
5. Sin offerings were required to atone for
 - a) all violations of the Lord's commandments.
 - b) partial violations of the Lord's commandments.
 - c) intentional violations of the Lord's commandments.
 - d) unintentional violations of the Lord's commandments.
6. Peace offerings or fellowship offerings provided an opportunity for expressions of
 - a) fellowship and peace among God's people.
 - b) praise and gratefulness to God.
 - c) repentance and guilt for sin.
 - d) love and honor for others.
7. During the ordination ceremony, the priests were consecrated or
 - a) figuratively sacrificed for the sins of the people.
 - b) privileged over the rest of Israel.
 - c) dedicated for God's purpose.
 - d) made sinless.
8. Nadab and Abihu
 - a) were skilled craftsmen who did important work on the tabernacle.
 - b) were struck dead by the Lord for violating their instructions.
 - c) were struck with leprosy for violating their instructions.
 - d) were sons of Moses who rebelled against him.
9. In regards to holiness, the concept of a person being clean or unclean refers to
 - a) physical cleanliness or hygiene.
 - b) moral preparedness versus neglect.
 - c) spiritual purity versus contamination.
 - d) proper and improper attitudes toward God.
10. The Hebrew term translated as "leprosy" in Leviticus
 - a) refers to any negative surface condition on objects as well as people.
 - b) has the same meaning as our modern term for *leprosy* (Hansen's disease).
 - c) refers to any white spot on a person's body.
 - d) indicates a spiritual uncleanness.

Responses to Interactive Questions

Chapter 8

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. What is the main focus of the book of Leviticus?

The subject of the book of Leviticus is holiness in worship and life based on God's holiness. The language of the book emphasizes approaching the holy God and responding to the Lord's holy presence.

2. What are the three sacrifices of atonement and what do they provide?

The three sacrifices of atonement are the whole burnt offering, the sin offering, and the guilt offerings. They provided reconciliation with God when the covenant had been violated, assuming the sinners offering them were repentant. This was called atonement in the Old Testament and meant removing the barrier in the relationship. It provided release from wrath and restoration of fellowship through a costly price (it probably did not mean "to cover," as previously thought).

3. What was the significance of the burnt offering?

During the burnt offering the sacrifice was burned completely, expressing a total exaltation of God and the complete dedication of self. God accepted the offering for atonement or release from the penalty of covenant violation and thus restored the relationship. The burnt offering expressed a deep need for a substitute to die in the person's place for the forgiveness of his or her sins.

4. How are the sin offering and guilt offering different?

Sin offerings were required to atone for unintentional violations of the Lord's commandments, including neglecting responsibilities, when a person became aware of them. These acts did not represent premeditated, blatant rebellion against the covenant.

Guilt offerings were for more narrowly defined violations of the holiness of God. These sins cheated God of honor due Him, damaging His reputation, and sometimes involved cheating another person by using a false oath in the Lord's name. While these offerings atoned for accidental offenses against holy things, they could also cover intentional sins against secular property.

5. What were the symbols involved in the ordination of the priests and what did they represent?

The ordination process involved symbols of spiritual principles:

- The washing pictured breaking with the past and beginning a new life and service dedicated to God's purposes.
- The clothing and anointing officially designated that they had God's authority as leaders in worship and as mediators.
- The offerings atoned for the priests' sins.
- The offerings also purified the altar, the point of contact between the Lord and the people that expressed their faith.
- The application of blood to the extremities stressed that they were totally purified and dedicated to God's service.

6. What was the sin of Nadab and Abihu? What were the consequences of that sin?

Aaron's sons Nadab and Abihu committed the first violation of the instructions about ministering in God's presence (Leviticus 10). Impaired by the use of alcohol, they burned unauthorized fire. As a result they were killed by fire from the presence of God.

7. What is the difference between the ANE idea of holiness and God’s idea of holiness?

In the ANE world, the idea of holiness was of something set apart for the use of a deity whose presence was feared. Their definition of holiness did not involve morality, but the true God revealed the basis of holiness to be His character. His character is loving and of the highest moral purity.

8. What does “cleanliness” refer to in the context of the Old Testament?

Cleanliness in the Old Testament refers to spiritual purity versus contamination. It is fitness or qualification for God’s holy presence. Distinguishing between the clean and the unclean refers to discerning what disqualifies a person or thing from God’s presence and brings His wrath. Something is disqualified or contaminated because it is opposed to God’s nature or is associated with opposition to Him.

9. What did the laws of uncleanness show about our relationship to God?

The laws of uncleanness were used as reminders of the lost, or separated-from-God, condition of the world. They stress His holiness and the seriousness of humanity’s sinfulness and need of His grace. They train God’s people in the proper attitude toward God’s holiness and gift of salvation. They ingrained His principles and values in the hearts of His people, preparing them and the world for the coming of Christ.

10. What happened on the Day of Atonement and what did it mean?

Once a year the high priest entered the holy inner sanctuary of the tabernacle to make atonement with the blood of the sin offering. Then the people’s sins were confessed over a live goat, and it was sent into the wilderness to symbolize the removal of sins. The people showed their deep sorrow over their sinful condition by fasting that day. This was a gift of forgiveness from God that gave access to His presence. This all pointed toward the ultimate sacrifice of Jesus Christ for the salvation of all who would receive Him, realizing their serious sin problem.

CHAPTER 9

Living the Holy Life (Leviticus 17–27)

Leviticus 17 makes the transition from the first half of the book on approaching the holy God through atonement (the theological category of justification) to the second half on living the atoned-for, holy life (the theological category of sanctification) in response to reconciliation with the holy God. Chapters 17–27 call God’s people to sanctification—living to honor the Lord by reflecting His values. The message of Leviticus is holiness—living under God’s lordship, separated from evil, dedicated to His purposes, and becoming more like Him. Holiness involves outward, visible actions as well as inner attitudes and character, all based on God’s character as revealed in Scripture.

Before you begin working in these lessons, read these chapters in your Bible: Leviticus 17–27.

Lesson 9.1 Sanctification of Life and the Marital Relationship (Leviticus 17, 18, 20)

Objectives

- 9.1.1 *Explain the sanctification of sacrifices and the life blood (Leviticus 17).*
- 9.1.2 *Clarify how sanctification of passing the seed of life protects the family (Leviticus 18).*
- 9.1.3 *Explain the relationship between marital impurity and the breakdown of a nation (Leviticus 20).*

Lesson 9.2 Sanctification of Attitudes and Practices (Leviticus 19)

Objectives

- 9.2.1 *Analyze covenantal holiness attitudes and practices in Leviticus 19:1–18.*
- 9.2.2 *List acts of dedication to the Lord from Leviticus 19:19–37.*

Lesson 9.3 Sanctification of the Means and Symbols of Relationship with God (Leviticus 21–27)

Objectives

- 9.3.1 *Summarize the sanctification of the priests and offerings (Leviticus 21–22).*
- 9.3.2 *Describe the sacred times for meeting before the Lord (Leviticus 23).*
- 9.3.3 *Identify the sacred symbols of the Lord’s presence (Leviticus 24).*
- 9.3.4 *Explain the sanctification of the covenantal inheritance—the land (Leviticus 25).*
- 9.3.5 *Explain the sanctification of the covenantal relationship—accountability (Leviticus 26).*
- 9.3.6 *Outline sanctification of one’s commitments to the Lord—rules for substituting money (Leviticus 27).*


 A graphic for Lesson 9.1 featuring the number '9' in a large, stylized font with the word 'LESSON' written across it. Below the '9' is a smaller '1' with a dot above it, indicating the lesson number.

Sanctification of Life and the Marital Relationship (Leviticus 17, 18, 20)

Leviticus 17 begins instructions for sanctification. The first subjects are life and covenantal relationships with God and others, beginning with the marital relationship which begets life. Chapter 20 imposes capital punishment for violations of the restrictions in chapter 18. Chapter 19 will be covered in a separate lesson because of the significance of its content in epitomizing covenantal relationships and practical expressions of holiness. Chapters 18–20 form a kind of covenant which focuses on chapter 19 as the core of this half of Leviticus, defining what holy living is about.

9.1.1 OBJECTIVE

Explain the sanctification of sacrifices and the life blood (Leviticus 17).

1 Why was it important for God's people to treat blood with respect?

9.1.2 OBJECTIVE

Clarify how sanctification of passing the seed of life protects the family (Leviticus 18).

2 Why is being sanctified in marriage so important to our relationship with God?

Leviticus 17—Sanctification of Sacrifices and the Blood

God's people are called to show appreciation for the relationship He established with them by treating subjects in ways that reflect His holy character. First is the treatment of the lives of all creatures as represented by the blood. Blood was treated as sacred because God used it in atonement for people's sins (Leviticus 17:11). They were not to eat the blood, but were to treat it respectfully. Therefore, all sacrificing and slaughtering by the Israelites were to be done only at the tabernacle. Moses changed this when they were about to enter the Promised Land, so they could slaughter at their homes (Deuteronomy). Holy living begins with respect for life, for the lives of God's creatures, and especially those He designated as the means of His forgiveness. The Lord desires that we resist any temptation to be unfaithful in worship or to devalue His gift of atonement. Keeping our covenant with the Lord is a life and death matter.

Leviticus 18—Sanctified Relationships

Leviticus 18:1–5 exhorts God's people not to live like the nations around them. They were to follow the Lord's teaching and, in so doing, continue to enjoy the quality of life He intended for His people. The next three chapters present the heart of living as covenant people of God. They deal with the essence of human existence—relationships, beginning with the sexual union of marriage, moving to community relationships, and including a healthy relationship with the Lord. These chapters contain the core principles of a life of holiness with God, as stated in chapter 19. They are so important that chapter 20 prescribes the death penalty for their violation. Such rebellion would destroy God's people and must be dealt with firmly, as one would deal with cancer.

Chapter 18 continues the respect for life, stressed in chapter 17, through respect for the life-begetting relationship of marriage and the act of "passing the seed of life" (from the Hebrew of 18:20). These restrictions are essential to keeping marriages healthy and thus protecting the life-sustaining family unit. The life-begetting potential of the sexual act between a man and a woman makes it a privilege and a responsibility. Degrading it degrades human life and **profanes** God himself. Furthermore, sexual intercourse creates a totally unique, one-flesh relationship between the partners (Genesis 2:24; 1 Corinthians 6:15–20). God intended it to function to the fullest when honored and kept safe in the exclusive relationship of marriage for life between one man and one woman who are not close relatives. The intimate bonding of marriage with someone closely related was considered unnatural, unhealthy, and opposed to God.

Moses was inspired to include here references to idolatry, especially through sacrificing a child. He worded this in such a way that it teaches that committing

sexual immorality, violating the way God made people to function in the marriage of a man and a woman, leads to idolatry and vice versa. Both oppose God's character and the way He made us, expressing unfaithfulness in the most intimate of relationships. Neither will be allowed to continue in His presence. Sexual morality and genuine worship are matters of eternal life and death and separate God's people from the rest of the world (Leviticus 18:3).

9.13 OBJECTIVE

Explain the relationship between marital impurity and the breakdown of a nation (Leviticus 20).

Leviticus 20—Faithfulness versus Idolatry

Chapter 20 follows a pattern:

- Punishment of idolatry, verses 1–6
- Exhortation to holiness, verses 7–8
- Punishment of sins against the family, verses 8–21
- Exhortation to holiness, verses 22–26
- Punishment of idolatry, verse 27

This chapter focuses on sins against the family as second only to idolatry in destructiveness to the healthy existence of the covenantal nation. One of the first effects of idolatry on the community is the breakdown of sexual morality through unhealthy marriages. This, in turn, begins to destroy families and ultimately the nation. Because of the life and death seriousness of these sins, God gives the death penalty for such violations. It is like cutting out cancer before it destroys the entire body. Chapter 20 solidly affirms that idolatry and sexual immorality are closely related. Idolatry is referred to as prostitution (verses 5 and 6). They both constitute unfaithfulness in the relationship, which is diametrically opposed to God's character. Thus, they profane Him by perverting His reputation. Anyone doing such things cannot be allowed in His presence nor continue being His witness to the world. The land would "vomit" them out of their mission and God's blessing (20:22).

Holiness is something God's people must choose to live out because of their relationship with Him (Leviticus 20:7–8). They were to "make distinctions" between things in harmony with the Lord and things that were not, because He had "distinguished" them from all other peoples (20:24–26). Biblical holiness teaches that we should be different from others because our relationship with God leads us to make choices between right and wrong, between harmony with the Lord and departure from Him.

Sanctification of Attitudes and Practices (Leviticus 19)

Central to holiness are attitudes and practices which contribute to healthy relationships with both God and people. Families need to teach discipline in their expressions of devotion to the Lord. In everyday decisions, God's people must show loyalty to Him, that they trust and appreciate Him. At the same time, Moses exhorts God's people to be concerned for the well-being of others. Such concern is summed up in loving even the foreigner as they would one of their own.

9.2 LESSON

9.2.1

OBJECTIVE

Analyze covenantal holiness attitudes and practices in Leviticus 19:1–18.

3 Why is respecting our parents one way to guard against idolatry?

Call to Holiness

Leviticus 19 begins with the famous call to holiness quoted in the New Testament: “Be holy because I, the Lord your God, am holy” (verse 2). The first section addresses worship of the Lord (19:3–8). The first instruction is to respect our parents and observe the Sabbath. This principle shows respect for authority and for our source of life and sustenance, beginning at home (note it begins with the mother), and then in worship of God on the Sabbath. They are not to turn from faith in God to idols.

Here are the scriptural principles involved in idolatry:

- Turning from faithfulness to the Lord to prostitution with a counterfeit.
- Looking to other sources to have our needs met.
- Confusing God with His creation.
- Substituting external form for internal reality of fellowship with Him.

Worship Celebrations

Next come instructions on the proper expression of faith in worship celebrations, specifically in eating the peace offerings (19:5–8). Peace offerings expressed appreciation to the Lord, and from this offering the family shared a sacred meal. God’s people learned to show proper attitudes through self-control and discipline in their worship times.

Loving Others

Leviticus 19:9–18 deals with the treatment of fellow covenant members. God’s people must not say they love God while withholding love from other people. God’s people should be concerned for those who lack at harvest time (9–10). They should avoid harming others by dishonest dealings (11–12), oppressing or taking advantage of the vulnerable (13–14), and injustice, particularly in court (15–16). Their words should not put another person’s well-being at risk. This love for others is motivated by awe of God who showed great mercy to their vulnerability before Him. The famous command, “Love your neighbor as yourself” climaxes this half of the chapter (19:18).

As God’s people we respond in love to problems with others. We strive to honor the Lord’s reputation in what we say and do. Holiness, summed up in love, begins at home. God’s love puts what is best for the other person before our own needs and desires. Many would be surprised to see that this is what God taught Israel in Leviticus, not just through Jesus and the New Testament.

4 According to Leviticus 19:9–18, how are God’s people supposed to treat each other?

9.2.2

OBJECTIVE

List acts of dedication to the Lord from Leviticus 19:19–37.

5 How do the prohibitions and acts of dedication protect women and children in particular?

Prohibitions and Acts of Dedication

The second half of Leviticus 19 begins with prohibitions against certain mixtures, such as material in clothing, probably as object lessons to teach that God’s people are to be separated from the values and worship of people who do not know Him. They are to choose to avoid illicit “mixtures,” such as sleeping with the slave girl of another man. This could have been tempting during the conquest of the Promised Land. God is concerned for the protection of such vulnerable women and the dignity of all women. Furthermore, such sin against another person is sin against the Lord.

After the conquest of the land, God’s people needed to show devotion to the Lord by committing the first fruit tree harvests to Him. Next, Leviticus 19:26–29 prohibits idolatrous practices that show lack of faith in the Lord and disrespect for life and

daughters. Because of the hope God provides, His people must not face death with hopelessness and despair. They must treat their bodies with care and respect as being made in God's image. They must not use their children for their selfish desires. Then, the vertical relationship expressed in this half of chapter 19 culminates with demonstrating covenantal faith and appreciation for the Lord by keeping the Sabbath, reverencing His sanctuary, seeking help and guidance only from God, and respecting God's delegated authorities—the elderly. We cannot reach our goals through shortcuts that avoid **taking up our cross** and doing the Lord's will.

Finally, the chapter concludes with the treatment of noncovenantal people (33–36). Holiness included loving foreigners like one of their own. God's people were not to treat outsiders unfairly in legal decisions or commercial transactions. In fact, they must not even possess the means to cheat (verse 36). This core chapter on holiness concludes with the exhortation to complete obedience to the Lord's instructions, which is the essence of holy living.

9 LESSON 3

9.3.1 OBJECTIVE

Summarize the sanctification of the priests and offerings (Leviticus 21–22).

9.3.2 OBJECTIVE

Describe the sacred times for meeting before the Lord (Leviticus 23).

Sanctification of the Means and Symbols of Relationship with God (Leviticus 21–27)

The rest of Leviticus, chapters 21–27, covers sanctification of things which God uses to establish and maintain His relationship with people, as well as symbols of the fellowship Israel had with God. Treatment of such things related directly to attitudes toward God, just as a wedding ring relates to marriage.

Holiness calls for the respectful treatment of the mediators and means God uses to bring His presence to people—the priests and the offerings. The priests were to have pure marriages and avoid association with death. Their lives were testimonies of wholeness, purity, and fidelity—essential qualities of God's holiness. The priests and the offerings were to be kept from uncleanness, things that would disqualify them from God's presence. In turn, the people's treatment of leaders and the means of worship was important to their relationship with Him and their testimony to the world about who He was. Christians are priests to God and must take seriously their testimony for Him and their access to His presence through His sacrifice.

Leviticus 23—Feasts and Holy Days

(See Appendix B: Sacred Calendar: Feasts and Holy Days.)

Chapter 23 teaches that holiness involves submission to God's lordship in the use of time and regular expressions of appreciation. The foundational principle for disciplining His people in this area is the keeping of the Sabbath—the rhythm of seven for rest and corporate worship. God made people to function best when they take one day a week to rest and worship together, just as He rested from creating the world on the seventh day. Holiness regularly expresses appreciation for all God is and has done for us. Chapter 23 is about corporate times of meeting and celebration set by God. God set these times because He wants to meet regularly with His people. The feasts were times of gathering to remember and express appreciation for what God had done for His people. They combined commemoration of His saving them in the past with the culmination of harvests. They identified afresh with God's interventions in their history and experienced

6 What were the seven holy gatherings mentioned in Leviticus 23 and what did they mean?

His presence among them corporately. These feasts showed the joyful and communal side of holiness. This involved providing for the poor and needy.

The first holy gathering was the Sabbath. It was a public expression of Israel's trust in God as covenantal lord and provider (Exodus 31:12–17). Next were the spring feasts, which were Passover, Unleavened Bread with firstfruits of the grain harvest, and the Feast of Weeks (Leviticus 23:4–22). The first two celebrated God's deliverance from Egypt and began the religious year. Christ was crucified on Passover. The Christian and Jewish observances do not coincide because the latter used a lunar calendar while today's calendar is based on the sun. The firstfruits offering showed gratitude for God's provision of the harvest. Fifty days (seven weeks plus a day) after Passover, Israel offered the firstfruits of the wheat harvest. This festival was called the Feast of Weeks (Leviticus 23:15–21). The firstfruits thanked God for a good harvest. On this occasion, a loaf of leavened bread was presented to the priest at the sanctuary (Leviticus 23:17, 20). In later Judaism, the festival became associated with the giving of the Law at Sinai and was called Pentecost. It is appropriate that the Lord poured out His Spirit on the church at Pentecost to usher in the spiritual harvest of the world. In further appreciation for the Lord's provisions, God's people had compassion on the poor and left some of the harvest around the edges of their fields (23:22).

The fall feasts are listed next (verses 23–38): the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. The religious year concludes the seventh month from Passover. The Feast of Trumpets was the new year's celebration in the form of a special Sabbath day. It signaled the new agricultural year on the day of the new moon, beginning the seventh month. After this, winter grains were planted and the rains began. On the tenth of the month, the Lord established the most solemn day of the year and the only required fast—the Day of Atonement (Leviticus 16). The high priest offered sacrifices to give the people a fresh start, atoning for all their sins. In Christ, this has been taken care of once and for all (Hebrews 9:26–28).

Leviticus 23 concludes with the most extensively sacrificed and joyously celebrated week, the Feast of Tabernacles or Booths, beginning on the fifteenth day of the seventh month. This festival was named for the temporary shelters Israel constructed and stayed in during the week of the festival. It was a reminder of Lord's care of Israel during their journey through the wilderness following deliverance from Egypt. It was also called the Feast of Ingathering because the harvests had now been gathered. It was a time of rejoicing for the Lord's provisions in the past year. It also looked forward to the same blessings in the year ahead and to the future fulfillment of all God's promises. After the Old Testament period this feast included water-pouring ceremonies that were the setting for Jesus' words in John 7:37–38. God is our only Savior and Provider. Let us celebrate these truths about our Lord.

9.3.3 OBJECTIVE

Identify the sacred symbols of the Lord's presence (Leviticus 24).

7 What were the sacred symbols of God's presence?

8 What is the meaning of the "eye for an eye" law?

Leviticus 24—Respect for Symbols of God's Presence

The need to show disciplined appreciation for the continual presence of God is the subject of chapter 24. The symbols of the Lord's holy presence were the seven lamps and twelve bread cakes. God's name was also a symbol of His presence.

Leviticus 24 records an individual's blasphemy of the Lord's name. Such speech disrespected and devalued the person and God's presence and therefore, His salvation as well. God commanded that he be stoned to show the seriousness of his crime. Then God gave the instructions for just punishment of every crime,

each appropriate to the crime. That is the meaning of the “eye for an eye” law. Holiness includes justice.

9.3.4 OBJECTIVE

Explain the sanctification of the covenantal inheritance—the land (Leviticus 25).

9 What is the year of Jubilee?

Leviticus 25—Honor the Land as the Covenantal Inheritance

Chapter 25 moves to the honoring of the land as the covenantal inheritance of God’s people. The land God gave Israel functioned as the *place* of fulfillment of their missionary purpose, the place He dwelt among them, met their needs, and blessed them. Keeping the land in the family was important. God had assigned sections of land to the various tribes of Israel. However, families at times lost their land due to indebtedness. Until the year of Jubilee, the nearest relative could redeem property to keep it in the family.

God provided for the land itself by instituting a sabbatical year every seven years. That year the land rested from being planted. Any product that grew on its own belonged to the poor. Also, during that year, debtors were released and Hebrew slaves were freed.

The seventh sabbatical year, plus one year, was the year of Jubilee. All land reverted to the families to whom it had originally been assigned. God’s holy people should value their place of witness in this world and care for one another and their “covenantal inheritance” in the Lord.

9.3.5 OBJECTIVE

Explain the sanctification of the covenantal relationship—accountability (Leviticus 26).

10 What does biblical holiness involve?

Leviticus 26—Blessings and Curses

The blessings and curses in chapter 26 climax the book of Leviticus and the covenant given at Sinai begun in Exodus 19. The obligations directly to the Lord are summarized first. Then the blessings of prosperity, peace, and God’s presence among His people are promised, conditioned on obedience. Next the curses or judgments God uses to discipline His people, when they rebel, are listed in five cycles, each more severe than the last, with the intent to motivate them to repent and return to Him. Finally, if they confess and humble themselves when God sends them into exile from the Promised Land, then He will restore them. The Lord always seeks reconciliation. Holiness takes our commitment to the values of, and the accountability in, the covenant relationship very seriously, like spouses should take their marriage. Here, biblical holiness is shown to involve commitment, accountability, and consequences for a person’s choices, and the need of humility and true repentance.

9.3.6 OBJECTIVE

Outline sanctification of one’s commitments to the Lord—rules for substituting money (Leviticus 27).

Leviticus 27—Honoring Vows to God

The book of Leviticus ends with practical guidelines for taking commitments or vows seriously. The Israelites were given instructions about paying vows they made. If the Israelites chose to substitute money for what they promised to give God, they were required to pay an additional twenty percent. (Note: they did not actually have money back then. They used weights of precious material, especially gold and silver.) Also, mentioned here is the concept of **cherem**, which refers to an irreversible, total dedication of something to the Lord, usually through consuming it with fire. Holiness means keeping our promises to God and taking seriously everything regarding the Lord. Keeping one’s word, self control, and consistency with one’s words are qualities of God that He expects to be reflected in His holy people. Thus, the book of Leviticus concludes with basic principles of relationships, especially of the covenant relationship with the Lord. It is a fitting conclusion to instruction on holiness and living with the Holy God.

Leviticus presents God's offer of restoration to His fellowship, the gift of being made qualified for His presence. Sin is a matter of life and death because it cannot exist in God's presence. The Israelites were instructed in how to be restored to and live in His holy presence. They were taught how to function as a nation under His lordship. They learned how to sanctify the Lord's name and everything associated with His presence.

The message of Leviticus is holiness—living under the lordship of the holy God, being separated from evil and dedicated to His purposes, becoming more and more like Him. It is both a gift of fellowship and being allowed to experience His presence. It is responding to His grace with deep awe and gratefulness and following through in an obedient life. Holiness involves outward, visible actions as well as inner attitudes and character, all based on the character of the Holy God as revealed in the Scriptures. Holiness and all covenant responsibilities are summed up in loving God totally and loving others as ourselves.

The Lord loves all of us so much He provides the way for us to be reconciled to Him so we can continually live in His presence.

God would now lead them through the wilderness to the Promised Land. The book of Numbers picks up the story.



Test Yourself



Circle the letter of the *best* answer.

1. The Israelites were to treat blood with respect because
 - a) it was the symbol of God's great power.
 - b) God used it to show people their sins.
 - c) God used it in the atonement of sins.
 - d) it was the source of all life on earth.
2. The principle of idolatry in the Old Testament is about
 - a) being unfaithful to God and worshipping a counterfeit.
 - b) not lining up with the teaching of the priests.
 - c) joining in with heathen worship services.
 - d) making physical objects to worship.
3. The death penalty was given by God for acts that
 - a) were clearly murder.
 - b) broke the rules of clean and unclean.
 - c) were classified as treasonous.
 - d) threatened the physical or spiritual life of an individual, family, or community.
4. The term *holiness* can be defined as
 - a) being set apart and dedicated to God's purpose.
 - b) God's provision from His abundant goodness.
 - c) exceeding the limits of normal experience.
 - d) turning away from one's faith.
5. The laws of Leviticus 19 deal with the treatment of fellow covenant members and can be summed up with this command:
 - a) "Show kindness only to those who are kind to you."
 - b) "Bring judgment to those who harm you."
 - c) "Love your neighbor as yourself."
 - d) "Love no one but God."
6. The priesthood according to Leviticus 21 was
 - a) made up of select members of Moses' family exclusively.
 - b) to be respected as a model of wholeness and purity.
 - c) not nearly as strict as most people think.
 - d) originally to be celibate.
7. The flat bread cakes and the seven oil lamps were
 - a) placed in the holy of holies, the innermost sanctuary.
 - b) were maintained by laymen and not by the priests.
 - c) symbols of God's presence with the Israelites.
 - d) not symbolic of spiritual things.
8. What took place during the year of Jubilee?
 - a) Livestock and land were divided evenly among the people.
 - b) The people enjoyed a year-long celebration of God's goodness.
 - c) All land was given to the Levites for a year to provide for the priests.
 - d) All land reverted to the families to whom they were originally assigned.
9. What was the condition for Israel to receive the blessings of prosperity, peace, and God's presence?
 - a) Sacrifices
 - b) Obedience
 - c) Cleanliness
 - d) Intercession
10. What does the term *cherem* mean?
 - a) An irreversible, total dedication to God usually by consuming it with fire
 - b) Another term used to reference the Nazirite vow taken by God's people
 - c) A temporary vow of poverty to God during a difficult time
 - d) A sacrifice of grain to feed the priests of the tabernacle

Responses to Interactive Questions

Chapter 9

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. Why was it important for God’s people to treat blood with respect?

The treatment of the lives of all creatures was represented by the blood. Blood was treated as sacred because God used it in atonement for people’s sins (Leviticus 17:11). They were not to eat the blood, but were to treat it respectfully. Holy living begins with respect for life, for the lives of God’s creatures, and especially those He designated as the means of His forgiveness. The Lord desires that we resist any temptation to be unfaithful in worship or to devalue His gift of atonement.

2. Why is being sanctified in marriage so important to our relationship with God?

Leviticus teaches that committing sexual immorality, violating the way God designed people to function in the marriage of one man and one woman, leads to idolatry and vice versa. Sexual immorality and idolatry both oppose God’s character and the way He made us, expressing unfaithfulness in the most intimate of relationships. Neither practice would be allowed to continue in God’s presence. The life-begetting potential of the sexual act between a man and a woman makes it a privilege and a responsibility. Degrading sexuality degrades human life and profanes God himself.

3. Why is respecting our parents one way to guard against idolatry?

Respecting our parents shows respect for authority and for our source of life and sustenance, beginning at home (note it begins with the mother), and then in the worship of God. Respecting the most basic form of authority is the first step to respecting the ultimate form of authority.

4. According to Leviticus 19:9–18, how are God’s people supposed to treat each other?

The people were instructed to love their neighbors as themselves. More specifically God’s people should be concerned for those who lack at harvesttime. They should avoid harming others by dishonest dealings, by oppressing or taking advantage of the vulnerable, particularly in court. Their words should never put another person’s well-being at risk. This love for others is motivated by awe of God who showed great mercy to their vulnerability before Him.

5. How do the prohibitions and acts of dedication protect women and children in particular?

The prohibitions against certain mixtures, such as material in clothing, can be considered object lessons to teach that God’s people are to be separated from the values and worship of people who do not know Him. They are to avoid illicit “mixtures,” such as sleeping with the slave girl of another man. God is concerned for the protection of such vulnerable women and the dignity of all women. Next, Leviticus prohibits idolatrous practices that show a lack of faith in the Lord and disrespect for life and daughters. They also must never use their children for their selfish desires.

6. What were the seven holy gatherings mentioned in Leviticus 23 and what did they mean?
1. The Sabbath—was a public expression of Israel’s trust in God as covenantal Lord and Provider.
 2. Passover—celebrated God’s deliverance from Egypt.
 3. Feast of Unleavened Bread—celebrated God’s deliverance from Egypt.
 4. Feast of Weeks—the offering of the firstfruits of the harvest showed gratitude for God’s provision.
 5. Feast of Trumpets—the celebration of a new year that signaled the new agricultural season on the day of the new moon.
 6. Day of Atonement—the high priest offered sacrifices to give the people a fresh start, atoning for all their sins.
 7. Feast of Tabernacles (or Booths)—festival during which the people built temporary shelters and stayed in them as a reminder of the Lord’s care of Israel during their journey through the wilderness.
7. What were the sacred symbols of God’s presence?

The symbols of the Lord’s presence were the seven lamps and twelve bread cakes. God’s name was also a symbol of His presence.

8. What is the meaning of the “eye for an eye” law?

After God commanded that a person who had blasphemed the name of God must be stoned for the seriousness of the crime, He gave the instructions for just punishment of every crime, each appropriate to the crime. That is the meaning of the “eye for an eye” law. Holiness includes justice.

9. What is the year of Jubilee?

God provided for the land itself by instituting a sabbatical year every seven years. That year the land rested from being planted. Any product that grew on its own belonged to the poor. Also, during that year, debtors were released and Hebrew slaves were freed. The seventh sabbatical year, plus one year, was the year of Jubilee. All land reverted to the families to whom it had originally been assigned.

10. What does biblical holiness involve?

Biblical holiness is shown to involve commitment, accountability, consequences for a person’s choices, humility, and true repentance. Holiness staunchly requires a person’s commitment to the values of, and the accountability in, the covenant relationship—the same commitment that spouses should require of each other in marriage.

UNIT PROGRESS EVALUATION 3

Now that you have finished Unit 3, review the lessons in preparation for Unit Progress Evaluation 3. You will find it in Essential Course Materials at the back of this IST. Answer all of the questions without referring to your course materials, Bible, or notes. When you have completed the UPE, check your answers with the answer key provided in Essential Course Materials. Review any items you may have answered incorrectly. Then you may proceed with your study of Unit 4. (Although UPE scores do not count as part of your final course grade, they indicate how well you learned the material and how well you may perform on the closed-book final examination.)

UNIT 4

Numbers

Learning to Obey God's Leading on the Journey

The title of the book of Numbers, coming from the *Septuagint*, relates to the censuses listed in the book but to little else. The Hebrew title is a good summary of the book: "In the Wilderness." The book's subject is the journey from Sinai, beginning a year after the Exodus, to the Promised Land, a journey of forty years.

The authorship and dating of the book of Numbers are the same as that of the previous three books of the Pentateuch. No reason exists to doubt that Moses was essentially the author. The details of the contents fit the wilderness journey and period of Moses and the Exodus.

The book seems to divide easily into three sections based on Israel's broad movements:

Numbers 1–10:10	Preparing for the journey
Numbers 10:11–25:18	Trials on the journey
Numbers 26–36	The new generation prepares to enter the land

The lessons of this book relate to the challenges God's people have experienced through the ages as they sought to fulfill God's mission for them.

Chapter 10 Preparing for the Journey (Numbers 1–20:13)

Lessons

- 10.1 Life in God's Presence (Numbers 1–4)
- 10.2 Holiness, Dedication, and Communication (Numbers 5–10:10)
- 10.3 God Answers Challenges (Numbers 11)
- 10.4 Jealousy, Fear, and Anger (Numbers 12–20:13)

Chapter 11 Preparing for Occupation (Numbers 20:14–36:13)

Lessons

- 11.1 Facing Opposition God's Way (Numbers 20:14–25:18; 31)
- 11.2 Preparing to Inherit (Numbers 26–36)

CHAPTER 10

Preparing for the Journey (Numbers 1–20:13)

Though the book of Numbers divides easily into three divisions, this unit will cover the book in two chapters in order to keep them reasonably similar in length. Thus, Chapter 10 will cover the first division and part A of the second division. Chapter 11 will begin with part B of the second division and continue through the third division. The first division, 1–10:10, relates the preparation for the journey and covers instructions for how to function together as God's holy people on His mission. An emphasis of the second division is the development of a walk of faith by the Spirit.

Before you begin working in these lessons, read these chapters in your Bible: Numbers 1–20:13.

Lesson 10.1 Life in God's Presence (Numbers 1–4)

Objective

10.1.1 *Point out the relevance to today's Christian of the census figures (Numbers 1), the arrangement of the camp (Numbers 2), and the instructions for the Levites (Numbers 3–4).*

Lesson 10.2 Holiness, Dedication, and Communication (Numbers 5:1–10:10)

Objectives

10.2.1 *Explain the holiness of the camp and the Lord's blessing (Numbers 5–6).*

10.2.2 *Summarize the significance of dedicating the tabernacle, altar, and Levites (Numbers 7–8) and observing the Passover (Numbers 9:1–14).*

10.2.3 *Indicate principles of God's communicating with His people (Numbers 9:15–10:10).*

Lesson 10.3 God Answers Challenges (Numbers 11)

Objective

10.3.1 *List truths taught about the Holy Spirit and leaders of God's people in Numbers 11.*

Lesson 10.4 Jealousy, Fear, and Anger (Numbers 12:1–20:13)

Objectives

10.4.1 *Describe the instruction not to covet another's gifts (Numbers 12).*

10.4.2 *Outline the lessons on countering fear with faith from Israel's refusal to take the land (Numbers 13–14).*

10.4.3 *Point out the value of submission and devotion (Numbers 15).*

10.4.4 *Summarize the lesson from Korah's rebellion and God's assignments for the priests and Levites (Numbers 16–18).*

10.4.5 *Explain the lessons on taking death and God's holiness seriously and dealing with anger through faith (Numbers 19, 20:1–13).*


 A graphic for Lesson 10.1. The word "LESSON" is written in a bold, serif font across the middle. The number "10" is large and stylized, with the "1" to its right being smaller. The number "1" is also large and stylized, positioned below the "10".

10.1.1
 OBJECTIVE

Point out the relevance to today's Christian of the census figures (Numbers 1), the arrangement of the camp (Numbers 2), and the instructions for the Levites (Numbers 3–4).

1 What does the census show us about God?

2 What is the significance of the arrangement of the camp?

3 How are the instructions for the Levites relevant to Christians today?

Life in God's Presence (Numbers 1–4)

Numbers 1–4 relates the organizing for the journey to the Promised Land. This included preparing an army of men for possible warfare and keeping God's presence at the center of His people.

Numbers 1—The Census

Numbers 1 records the first “numbering,” or census, of the men capable of fighting in battle. The fighting men of each tribe were counted, but the numbers of only eleven tribes were included in the total. The men of the tribe of Levi were set apart as priests to serve in the tabernacle. In camp, eleven of the tribes were organized around the tabernacle (Numbers 2), each assigned to a specific location. The tribe of Levi camped between the tabernacle and the other tribes (Numbers 3 and 4).

These chapters teach that fulfilling God's purposes is facilitated by preparation and organizing resources for coming challenges and threats. The census suggests we should pay attention to who is on the journey with us, recognizing our relationships to one another so we can work together in a healthy, effective way. God's people need to understand they are His army engaged in a war with the spiritual enemy, the devil.

Numbers 2—Organizing around God's Presence

Numbers 2 teaches God's people to organize around the presence or revelation of the Lord. Each of God's people has a responsibility, just as the Levites were assigned to transport the tabernacle. We are to recognize the seriousness of God-assigned responsibility because of His holiness. The concept of biblical holiness is that of being separated from the world's use and dedicated to the Lord. It means reflecting His values, His character, and His lordship in every area of our lives.

A significant theological message of these first chapters is that the place of God's presence—the tabernacle, the headquarters on earth of the King and Creator—must be kept at the center of the camp, the march, and, by implication, their lives. A second major theme is God's holiness—honoring His presence with deep, reverential awe. In the Hebrew Bible, uncleanness is understood as being something physical associated with opposition to God's character and way of salvation and thus disqualified from His presence. No unclean person or thing was allowed in His presence or death/destruction resulted. Because of this, God placed the Levites around the tabernacle to act as a buffer. Anyone outside the Levite tribe who attempted to help move the tabernacle was put to death (Numbers 1:51).

Numbers 3 and 4—Focus on the Levites

The focus on the Levites in Numbers 3 and 4 is on the theology of mediation between humans and the holy God. The Lord may be approached only by those He qualifies to do so. The tribe of Levi and the family of Aaron, as priests, were sovereignly chosen by God to live out this principle among Israel. Their position as mediators prepared the way for the ultimate Mediator—Christ. The Levites, especially the priests, were to know God's instructions and lead Israel in His ways—approaching Him with sacrifices and worshipping in His presence. The Levites represented the message of substitution to accomplish redemption into fellowship with God. They were separated from the other tribes and dedicated to the Lord's service in place of the firstborn males spared by God's angel

during the Passover in Egypt. The firstborn males belonged to God; He was their inheritance. Both the tabernacle and the priests and Levites ministering in and around it were object lessons training God's people to appreciate His way, the one way, of salvation to an eternal relationship with Him, the one holy God.

10.2 LESSON

Holiness, Dedication, and Communication (Numbers 5–10:10)

Numbers 5–10:10 teaches God's people to respond appropriately to His holy presence. This is accomplished by showing God's attitude toward sin and toward dedication to himself. This training is preparing the Israelites for their journey to the Promised Land.

10.2.1 OBJECTIVE

Explain the holiness of the camp and the Lord's blessing (Numbers 5–6).

Numbers 5—Defilement in the Camp

Numbers 5 addresses specific kinds of defilement in Israel's camp. Uncleanness must be dealt with decisively so it does not come into contact with the holy God (see chapter 8 on Leviticus 1–16). Included are acts of unfaithfulness which violate relationship and dishonor God, such as swearing falsely by His name or committing adultery. God will not remain among people who take uncleanness and unfaithfulness lightly. Such guilt must be dealt with, and God has provided the way (see Leviticus).

Numbers 6–8—Holiness and Dedication

4 How was the Nazirite vow a reminder to all God's people that they were to have a holy relationship with Him?

Numbers 6 continues the idea of holiness and dedication by giving instructions to men and women wanting to take the vow of a **Nazirite**—a commitment to the Lord to be as dedicated as a priest for a set period of time. This type of commitment was a reminder that God called all His people to a priestly, holy relationship with Him. The chapter concludes with the priests' blessing the people. The blessing expresses God's desire for a relationship with His people in which He, as king, fully accepts them. As a result, they enjoy peace—complete well-being. This prayer shows that God desires that the ministry of the priests be the facilitating of His blessing in the lives of His people. The administering of a curse, such as on an unfaithful wife, would be the exception. When God blesses His people, it means He provides what is best for them and enables them to fulfill His purposes for them. He enables them to prosper and enjoy more of His goodness. All God's people should be agents of blessing.

10.2.2 OBJECTIVE

Summarize the significance of dedicating the tabernacle, altar, and Levites (Numbers 7–8) and observing the Passover (Numbers 9:1–14).

The theme of dedication to the Lord continues in Numbers 7. The tabernacle constituted the place for meeting with the Lord. Moses goes to the tabernacle to speak with God. He hears God's voice coming from between the cherubim of the ark of the covenant (7:89). At the tabernacle dedication, offerings are presented for the functioning of the tabernacle and the altar. The emphasis is on the people's response of dedication to God who speaks to them. By listing the offerings, the writer of the book Numbers could be making the point that all the leaders did their part and set an example of giving offerings for the functioning of God's work. Wenham (1981) says this listing showed that each tribe was equally committed to the Lord and His place of worship (92–93).

5 What was a wave offering and what did it symbolize to the Levites?

Numbers 8 continues the theme of dedication. Aaron receives instructions for the placement of the lamps in the holy place. The Levites are dedicated as a **wave offering** to the Lord. The wave offering is a sacrifice celebrating the covering

of sin, God’s forgiveness, life, and restoration to a right relationship with God. Dedicating the Levites in this manner points to God’s desire to reveal himself through His mediators and allow His people to experience His presence.

Numbers 9—The Passover

Numbers 9:1–14 pick up the allusions to the Exodus referred to in Numbers 8:17–19. It instructs the people to commemorate the first Passover and provides instructions for people caught in exceptional circumstances during the time of celebration. The Israelite’s expressing appreciation for God’s delivering them from bondage and His continued help is important for their ongoing relationship with Him. The people carefully follow Moses’ instructions in carrying out the celebration. Verse 5 says they “did everything just as the Lord commanded Moses.” A careful balance must be sought between legalism in the guise of obedience and license in the guise of flexibility. The book of Numbers depicts God as reasonably flexible. At the same time, it teaches that careful obedience can be an important indicator of the depth of our appreciation for God’s authority and provision.

Just as the original Passover preceded Israel’s exodus from Egypt, so Israel’s observance of the Passover a year later precedes beginning the journey from Sinai to the Promised Land. In a similar pattern, instructions for the second Passover concludes with a description of the cloud above the Tabernacle (Numbers 9:15–23), as had instructions for the first Passover (Exodus 13).

Numbers 10—Trumpets

Finally, in Numbers 10:1–10, before the actual departure, the use of trumpets was introduced as another means of communicating the Lord’s direction to Israel. The use of trumpets was common in the ANE, particularly in Egypt. Unlike the gods of other people on earth, the Lord personally guides His people. He guides them individually and corporately with appropriate means, both natural and human or supernatural. His communication is clear and precise. He wants His people to establish a communication system that enables their unified response to His leading. Organization and clear communication are not contrary to holiness, but are part of being the Lord’s holy people.

The Israelites finally set out for the Promised Land as God instructed through Moses (10:13). Moses invites his father-in-law to go with them, promising good things for him because of the Lord’s promises. Moses’ prayers as Israel set out are his expressions of Israel’s dependence on God to go before them and defend them.

10.2.3 OBJECTIVE

*Indicate principles of
God’s communicating with
His people
(Numbers 9:15–10:10).*

6 What was used to communicate God’s direction to His people as they set out for the Promised Land?

10.3 LESSON

10.3.1 OBJECTIVE

*List truths taught about
the Holy Spirit and leaders
of God’s people in
Numbers 11.*

God Answers Challenges (Numbers 11)

Numbers 11 depicts a great precedent for the **Pentecostal** experience promised by Joel and fulfilled in Acts 2. It contains great principles about God’s intent for the leadership of His people and the working of the Holy Spirit in us.

Numbers 11 is a sad contrast to the joyous faith expressed at the end of chapter 10. The Israelites demonstrate a lack of faith in response to the hardships and threats of wilderness travel. These are the first hardships of their journey to the Promised Land, where ultimately the Savior would enter the world. Their mission had eternal purpose. However, their grumbling and complaining, recorded in the next several chapters, leads to God’s consuming some of them.

7 What role did the Holy Spirit play in leading the people as they traveled to the Promised Land?

They crave food other than the manna the Lord provides. Moses finally tells God the burden of leadership is too great to bear. God responds by distributing the Holy Spirit that is on Moses (not mentioned before this) to seventy elders who will help him. God also provides quail for the people to eat. The message sent by His provision is encouragement to trust His unlimited power to provide for His people, including His leaders.

God's ministry and mission is always accomplished by His Spirit, not by our resources and abilities (Zechariah 4:6). Both people and leaders are to humbly depend on the Lord. Leaders should be like Moses (11:29), not threatened by others being used in ministry. Rather, they should seek to facilitate all God's people being fully used as prophets by His Spirit.

Numbers 11 anticipates the Pentecostal empowering for God's mission. When the Lord placed the Holy Spirit on the seventy elders, a prophetic phenomena was evident so the people could see God had chosen them and was working in their lives. The form of the Hebrew verb "to prophesy" indicates the person had an observable, physical experience recognized as speaking prophetically by God's power. Just as would begin to happen for all believers at Pentecost (Acts 2), the seventy leaders publicly demonstrated a divine sign, involving speech, which showed God was empowering them in this ministry function. Some scholars, including Wenham (1981), have even suggested that this was basically the same experience as speaking in tongues, referred to in Acts 2 (109).

The biblical idea of being prophetic was communication flowing from an intimate communion with the Lord. Prophets were privileged to have contact with God and to be His spokespersons. The Holy Spirit's coming upon a person for ministry and mission is a prophetic experience. God wants this for all His people.

Pentecost is a grassroots, nonelitist movement. Leaders must be open to God's working in ways that cut across their pride and rigid traditions. When we are truly Pentecostal, we expect God to empower other people, not just ourselves, to accomplish His mission. God's goal is that all His people would participate in His work on earth. All who receive Him are empowered, rather than only a few leaders being empowered and gifted. Numbers 11 points to Pentecost as God's answer to the stresses in ministry.

10.4 LESSON

10.4.1 OBJECTIVE

Describe the instruction not to covet another's gifts (Numbers 12).

8 What was Miriam's sin, and how did Moses handle it?

Jealousy, Fear, and Anger (12:1–20:13)

This first half of the journey section (Numbers 11) deals with internal challenges among God's people. The Israelites journey to Kadesh on the edge of the Promised Land and all but two of twelve scouts, or spies, decide to turn away from God's command to take the land.

Numbers 12—Respecting God's Gifting

Moses' sister and brother challenged his leadership. "God also speaks through us," they said, implying they had not learned the lesson Moses learned in chapter 11. The writer (perhaps Joshua, here) notes immediately the deep humility of Moses. God defends Moses as being greater than a normal prophet because of the intimacy of his communication with God. That should have caused everyone to be afraid to speak against Moses. They should have respected their different callings and gifts. The seriousness of this is shown by Miriam's temporarily

contracting a skin condition associated with death. She becomes an outcast, not allowed in God’s presence until cleansed. Moses’ humble attitude of godly leadership is shown in his intercession for Miriam. The progress of the people is delayed seven days because of Miriam’s and Aaron’s sin.

10.4.2 OBJECTIVE

Outline the lessons on countering fear with faith from Israel’s refusal to take the land (Numbers 13–14).

9 How did the people of Israel respond to the reports of the spies and what was the result of that response?

10.4.3 OBJECTIVE

Point out the value of submission and devotion (Numbers 15).

10 How did God deal with bold defiance to His commands?

10.4.4 OBJECTIVE

Summarize the lesson from Korah’s rebellion and God’s assignments for the priests and Levites (Numbers 16–18).

Numbers 13–14—Scouting the Promised Land

Numbers 13–14 record the scouting of the Promised Land. The contrasting perceptions of ten versus two spies are presented. Ten believe taking the land is impossible. Two (Joshua and Caleb) are ready to obey God and enter the land. The people begin to grumble against Moses. In fear, they rebel against the Lord despite Caleb’s assurance that God is with them. For the first time in the book of Numbers, the glory of the Lord is mentioned as appearing. God speaks to Moses. Again Moses intercedes and God forgives the people. However, He will not allow those who tested Him to see the land, and instead, allows them to experience the very thing they feared. When the people make a presumptuous attempt to enter the land, they are defeated by the inhabitants. Again, the message is the need to trust the Lord to do what is best and respond to His commands in faith and obedience, even in the face of seemingly insurmountable obstacles. People who truly repentant give up their own will to humbly and carefully obey God.

Numbers 15–16—Obedience and Rebellion

Now, the text moves from narrating events to giving instructions which reinforce the lessons learned from the events. Numbers 15 prescribes the grain and drink offerings to be offered with each sacrifice. In addition to repentance and faith for forgiveness, the grain offering, as a tribute to their benevolent King, expresses submission and a rededication to obedience. In contrast to the previous chapter, the simple reference is made: “After you enter the land I am giving you as a home” (15:1). The Lord still intends for them to enter the Promised Land, in spite of their sins. As Wenham (1981) has insightfully asserted, the giving of these laws at this time affirms God’s promise to them (127).

Numbers 15:22 continues with instructions to deal with disobedience. Sacrifices can be made for the forgiveness of unintentional sins, but not for “anyone who sins defiantly.” Those who despise God’s Word are cut off from His people. An example of dealing with disobedience is recorded. God has them execute a Sabbath-breaker (Numbers 15:32–36). That person would have heard the command to honor God’s covenant with Israel by resting on the Sabbath. He, therefore, had committed a defiant sin that resulted in capital punishment. The chapter ends with instructions to wear tassels as reminders to obey God’s commands. The ceremonial laws often were disciplines to train God’s people to avoid sin. We also need to practice such disciplines today.

Sadly, another rebellion arises led by Korah. Another distortion of the Lord’s statements is used to challenge Moses’ leadership (Numbers 16). Just as the distribution of prophetic ministry (chapter 11) was misapplied (chapter 12), the reference to being consecrated ones to God (15:40) is abused (16:3). The Lord executes an unprecedented judgment on the rebels (16:30). The principle of human choice to separate from sin is demonstrated by God’s allowing the rest of the people to separate from the rebels before judgment falls. In spite of this, the next day the people complained against Moses as though he had personally killed the rebels. Only Aaron’s intercession stopped God from destroying them. This chapter is a significant testimony of the need for a mediator and for God’s grace. God’s people also need to accept God’s sovereignty over ministries and

leadership privileges and differentiate between their relationship with God and their delegated role among His people.

Numbers 17–18—Delegated Authority

Numbers 17 holds out hope that the people can change as God confirms Aaron's appointment as priest by causing his staff to bud (17:5–10). Note that the judgment in the previous chapter vindicated Moses (16:28–30). Chapter 18 clarifies the responsibilities, roles, and privileges of the priests and Levites “so that wrath will not fall on the Israelites again” (18:5). The Levites are said to be a gift to the priests and the priesthood a gift to the nation (18:6–7). The theology of the seriousness of approaching God's holy presence in the tabernacle is central. He must be held in highest honor. His delegated representatives—the priests and the Levites—play a critical role in this. Ultimately, it all looks forward to God's sending Christ. Not accepting delegated human authority predisposes one to reject divine authority and ultimately Christ.

11 What was the significance of the role of the priests in God's relationship with His people?

10.4.5 OBJECTIVE

Explain the lessons on taking death and God's holiness seriously and dealing with anger through faith (Numbers 19; 20:1–13).

Numbers 19—Ceremonial Cleansing

Ceremonial cleansing, addressed in Numbers 19, is the means for not profaning the holy things of the Lord and His tabernacle. Such defilement would result in death for the guilty party. A sacrifice and water **ritual** cleanses a priest who comes into contact with a dead body. Death causes the greatest defilement. Loss of human life is serious. Death is the result of human sin and opposite of God's presence. God comes into this fallen world to redeem people from sin and death and to restore them to His presence. Those who reject Him cannot enter His holy presence.

Numbers 20—Moses Dishonors God

Numbers 20 records Moses' rash speech and angry, disobedient act in response to the people's fear of dying of thirst. The people were, once again, forgetting all God had brought them through and were complaining against Moses and Aaron. Moses allowed his anger to get out of control. He lashed out in frustration and disobeyed the Lord by striking the rock instead of speaking to it. The Lord said Moses had not trusted in Him enough to honor Him as holy before the people. As a result, he would not be allowed to lead them into the Promised Land (20:12). Following this account, the connection between death and the loss of privilege due to disobedience is emphasized by the death of Aaron (20:24). God's people in all ages, like Israel and Moses, need to respond in faith and in the Holy Spirit to the challenges they face.

12 What sparked Moses' anger and why did God punish him for it?



Test Yourself



Circle the letter of the *best* answer.

1. What is the main theme of the book of Numbers?
 - a) Faithfulness
 - b) Organization
 - c) Reconciliation
 - d) Condemnation
2. The position of the tabernacle in the center of the camp teaches the importance of
 - a) taking care of God's house.
 - b) keeping your life in proper order.
 - c) making God the center of your life.
 - d) surrounding yourself with fellow believers.
3. The priest's blessing at the conclusion of Numbers 6 expressed God's desire
 - a) that the people give all their money to the priests.
 - b) that all of Israel take the Nazirite vow.
 - c) for a relationship with His people.
 - d) to find a king for His people.
4. A Nazirite was a
 - a) layman showing the dedication of a priest to the Lord for a time.
 - b) very spiritual person who withdrew from all human contact.
 - c) certain family of Levites in charge of the Holy of Holies.
 - d) person from Nazareth.
5. God's ministry and mission is always accomplished by
 - a) our resources and abilities.
 - b) educated leaders.
 - c) dedicated leaders.
 - d) the Holy Spirit.
6. How did God equip the seventy elders chosen to help Moses?
 - a) He made them wealthy.
 - b) He gave them the Holy Spirit.
 - c) He educated them in the Scripture.
 - d) He blessed them with great wisdom.
7. The Promised Land may be seen as
 - a) the whole of the Middle East.
 - b) a reference to heaven.
 - c) Israel's mission field.
 - d) a promise that was fulfilled with one battle.
8. What do we learn from Miriam and Aaron's challenging of Moses' leadership?
 - a) Moses had many weaknesses.
 - b) Being a good leader requires asserting yourself and taking command.
 - c) We should have respect for each other's different callings and gifts.
 - d) God is pleased when Christians question the authority of His chosen leaders.
9. The reason the man was put to death for picking up sticks on the Sabbath was
 - a) He was knowingly disobeying the command to honor the covenant relationship with God.
 - b) he was part of a feud with the family of leadership.
 - c) Moses was being legalistic and missed the mercy of God.
 - d) not clear in the text.
10. God punished Moses for striking the rock (in chapter 20) because it showed
 - a) a lack of trust and took away from the holiness of the Lord before the people.
 - b) Moses missed the symbolism of Christ dying only once for salvation.
 - c) Moses wanted the people's admiration.
 - d) Moses did not respect God's creation.

Responses to Interactive Questions

Chapter 10

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. What does the census show us about God?

The census suggests we should pay attention to who is on the journey with us, recognizing our relationships to one another so we can work together in a healthy, effective way. The fulfilling of God's purposes is facilitated by preparing and organizing resources for coming challenges and threats.

2. What is the significance of the arrangement of the camp?

The place of God's presence—the tabernacle, the headquarters on earth of the King and Creator—must be kept at the center of the camp, the march, and, by implication, their lives. This signified that God was to be at the center of all Israel's actions and thoughts. The Levites were placed around the tabernacle as a buffer to keep those who were unclean from coming in contact with God's presence and bringing destruction upon themselves.

3. How are the instructions for the Levites relevant to Christians today?

The focus on the Levites is the theology of mediation between humans and the holy God. The Lord may be approached only by those He qualifies to do so. Their position of mediators prepared the way for the ultimate Mediator—Christ. The Levites represented the message of substitution to accomplish redemption into fellowship with God. The Levites serve as an object lesson to train us to appreciate God's way, the one way, of salvation to an eternal relationship with Him, the one holy God.

4. How was the Nazirite vow a reminder to all God's people that they were to have a holy relationship with Him?

The vow of a Nazirite was a commitment to the Lord to be as dedicated as a priest for a set period of time. This type of commitment was a reminder that God called all His people to a priestly, holy relationship with Him.

5. What was a wave offering and what did it symbolize to the Levites?

The Levites were dedicated as a wave offering to the Lord. The wave offering is a sacrifice celebrating the covering of sin, God's forgiveness, life, and restoration to a right relationship with God. Dedicating the Levites in this manner pointed to God's desire to reveal himself through His mediators and allow His people to experience His presence.

6. What was used to communicate God's direction to His people as they set out for the Promised Land?

God used trumpets to communicate His direction to Israel. The use of trumpets was common in the ANE, particularly in Egypt. Unlike the so-called gods of other people on earth, the Lord personally guides His people. He guides them individually and corporately with appropriate means, both natural and human or supernatural. He wants His people to establish a communication system that enables their unified response to His leading. Organization and clear communication are not contrary to holiness, but are part of being the Lord's holy people.

7. What role did the Holy Spirit play in leading the people as they traveled to the Promised Land?

God placed the Holy Spirit, that was on Moses, on seventy elders who would help Moses. God's ministry and mission is always accomplished by His Spirit, not by our resources and abilities. When the Lord placed the Holy Spirit on the seventy elders, a prophetic phenomena was evident so that the people could see that God had chosen the seventy and was working in their lives. These prophets were then allowed to be God's spokespersons through the power of the Holy Spirit.

8. What was Miriam's sin, and how did Moses handle it?

Miriam and Aaron challenged Moses' leadership, claiming that God also spoke through them. They should have respected their different callings and gifts rather than challenging Moses. Miriam temporarily contracted a skin condition associated with death, making her an outcast. Moses responded in humility and forgiveness when he prayed for Miriam to be restored.

9. How did the people of Israel respond to the reports of the spies and what was the result of that response?

When the spies returned from scouting out the land of Canaan, the people responded in fear and rebelled against God. God forgave the people, but would not allow them to enter the Promised Land. He allowed them to experience the very thing they feared. When they entered the land, the inhabitants defeated them.

10. How did God deal with bold defiance to His commands?

The execution of a Sabbath-breaker shows how seriously God considers defiance and disobedience. The Sabbath-breaker had heard the command to honor God's covenant with Israel by resting on the Sabbath and chose to disregard that practice. This shows clearly that those who despise God's word are cut off from God and His people.

11. What was the significance of the role of the priests in God's relationship with His people?

The priesthood was considered a gift to the nation. Approaching God's holy presence was a serious matter. God must be held in highest honor. His delegated representatives—the priests and the Levites—played a critical role in this. The actions of the priests point forward to God's sending Christ. Not accepting delegated human authority predisposes one to reject divine authority and ultimately Christ.

12. What sparked Moses' anger and why did God punish him for it?

Moses responded to the people's fear of dying of thirst with rash speech and anger. He lashed out in frustration and disobeyed God by striking the rock instead of speaking to it. The Lord said Moses had not trusted in Him enough to honor Him as holy before the people. As a result, he would not be allowed to lead the people into the Promised Land.

CHAPTER 11

Preparing for Occupation (Numbers 20:14–36:13)

Numbers may be divided here because the narrative of the trials of the journey seems to shift from internal opposition to external attacks and threats. The confrontation with Edom is also the beginning of moving to enter the land. Chapter 26 makes a major turn in the book with the rising of a new generation of God's people, ready to make a new attempt to enter the Promised Land.

Before you begin working in these lessons, read these chapters in your Bible: Numbers 20:14–36:13.

Lesson 11.1 Facing Opposition God's Way (Numbers 20:14–25:18; 31)

Objectives

- 11.1.1 *Point out principles of avoiding unnecessary conflict (Numbers 20:14–21), focusing on God, and dependence on His provision (Numbers 21).*
- 11.1.2 *Explain the story of Balaam and the lesson of thanking God for protection from unknown spiritual attacks (Numbers 22–24).*
- 11.1.3 *Summarize the lesson of resisting temptation (Numbers 25).*
- 11.1.4 *Point out the lesson of dealing decisively with God's enemies (Numbers 31).*

Lesson 11.2 Preparing to Inherit (Numbers 26–36)

Objectives

- 11.2.1 *Identify principles taught by the second census (Numbers 26).*
- 11.2.2 *Point out principles from offerings (Numbers 28–29) and vows (Numbers 30).*
- 11.2.3 *Summarize implied lessons from the journey and occupying the land (Numbers 32–35).*
- 11.2.4 *Explain the significance of the story of Zelophehad's daughters (Numbers 27 and 36).*

11.1.1 LESSON

11.1.1 OBJECTIVE

Point out principles of avoiding unnecessary conflict (Numbers 20:14–21), focusing on God, and dependence on His provision (Numbers 21).

1 What is the connection between the bronze snake on a pole in Numbers and Christ's crucifixion?

11.1.2 OBJECTIVE

Explain the story of Balaam and the lesson of thanking God for protection from unknown spiritual attacks (Numbers 22–24).

2 What is the irony of the story of Balaam?

Facing Opposition God's Way (Numbers 20:14–25:18; 31)

The trials of the second half of Israel's journey to the Promised Land involve external opposition. In Numbers 31, the Lord sends Israel to attack the Midianites; that story is the material of this lesson.

Numbers 20–21—Conflict with Edom

Numbers 20:14–21 tells how Israel avoided conflict with Edom. First, they offered a peaceful proposal. When it was rejected, Israel traveled around Edom. Doing what is right does not always result in reciprocal, positive results. A brief, positive episode occurs in Numbers 21:1–3. Israel vowed that if God gave them victory over the king of Arad (a southern Canaanite city), they would dedicate the spoils of victory to Him. God did give them victory, and Israel kept the promise.

Numbers 21—Complaints, Healing, and Victory

In spite of the victory over Arad, more complaints arose against Moses over food and water (21:4–9), and the Lord sent poisonous snakes among the people. Moses interceded at the people's repentant request, and the Lord let everyone live who looked with faith to a bronze, or copper, snake on a pole. (Bronze is an alloy of copper with tin and is much stronger than either alone.) This final example of Israel's rebellion demonstrates human nature's continual forgetting of God's gracious provisions. It also teaches that the solution to rebellion begins with repentance. Each individual must acknowledge the Lord's just punishment of sin and His provision of forgiveness. He uses a reversal of the instrument of judgment to turn death to life. Jesus used the image of the snake on the pole to describe faith in His crucifixion (John 3:14–15). Just as the people were healed by looking at the snake, those who believe in His work on the Cross receive resurrection life.

Israel's journey continues on to Moab (Numbers 21:10–35). The story includes the listing of various camps and mentions rejoicing when the Lord provides water, a contrast with the previous section. Next they faced Sihon, king of the Amorites, and Og, king of Bashan, both of whom refused passage through their countries. But, unlike Edom earlier, the kings attacked and were defeated by the Israelites, who took their lands. God blessed Israel's faith. (These people groups lived east of the Jordan or of the Dead Sea.)

Numbers 22–25—Balaam's Story

In response to these victories and in fear of Israel's might, Balak, king of Moab, hired **Balaam** to curse Israel (Numbers 22–24). Through the angel of the Lord and Balaam's donkey, God commanded Balaam to speak only what He told him. Speaking only God's word is a strong theme in Numbers. *Prophecy*, in the Bible, refers to God's using someone to speak His message. The Lord's messages, in these seven oracles through Balaam, describe His blessings on Israel. They culminate with a coming ruler of Israel who would crush Moab and Edom (ultimately Christ, 24:17–19). In addition were brief oracles of judgment on other nations, implying God would punish all who opposed His people. God protects His people from attacks they know nothing about. No one can use spiritual power to harm or hinder God's people unless God allows it. We desire to be zealous for faithfulness and for the Lord's honor.

The conclusion of the story is ironic (chapter 25). Although Balaam had been unable to curse Israel, Israel brought God's curse on themselves. Balaam had managed to fulfill his contract and get paid by suggesting that King Balak send religious prostitutes down to the Israelites, at a place called Peor (Numbers 31:16). The king followed the advice, and the Israelites yielded to the temptation of the Moabite prostitutes. Their sin included not only physical adultery, but spiritual adultery—they joined the Moabites in worshipping Baal of Peor. This resulted in God's wrath falling on Israel. Twenty-four thousand people died before the zealous act of Phinehas (grandson of Aaron the priest) stopped the plague. His righteous act for God's honor was rewarded with a covenant confirming the priesthood for his descendants.

11.1.3 OBJECTIVE

Summarize the lesson of resisting temptation (Numbers 25).

11.1.4 OBJECTIVE

Point out the lesson of dealing decisively with God's enemies (Numbers 31).

Numbers 31—Midian Judged

Numbers 31 describes the Lord's judgment on the Midianites (a people who lived east of the Gulf of Aqaba, in Numbers 22 and 31 and associated with the Moabites) and upon Balaam, for the seduction of Israel. God will deal with enemies who seek to deceive His people into idolatry and unfaithfulness. He also uses His people to execute judgment on His enemies. Some warfare in the Old Testament was God's capital punishment on murderous nations. However, Numbers 31:19–34 indicates God wants us to realize the seriousness of taking human life. The chapter also gives instructions for fair division of the spoils of warfare, including giving to the tabernacle ministry in appreciation to the Lord for victory.

Preparing to Inherit (Numbers 26–36)

Numbers concludes with the new generation of Israelites about to enter the Promised Land to fulfill God's plan. It brings together principles relevant for all God's people moving toward fulfilling God's plan for their ministries.

Numbers 26—Second Census

Numbers 26 records final preparations for taking the land. The men who serve in the army are counted again. The writer points out that of all the men included in the first numbering—at the beginning of the journey—only Caleb and Joshua remain. This fulfills the Lord's word. The first generation rebelled and were not allowed to enter the land.

The two numberings of Israel's fighting men provide a type of framing for the book. It suggests God's faithfulness to His promise to have a people and yet to hold individuals accountable for their response of faith and obedience. It implies a theology of new beginnings possible in the grace and renewing power of God. Dennis Olson (1985) goes so far as to claim, "This overarching framework of the two census lists in Numbers provides the unifying theme for the book in its present form: 'the death of the old and the birth of the new'" (83). In the lists, certain historical reminders are made, seemingly to act as warnings to the new generation. They are not to rebel against the Lord as the previous generation did.

LESSON 11.2

11.2.1 OBJECTIVE

Identify principles taught by the second census (Numbers 26).

3 What does the second census of Israel teach us about God?

That generation died in the wilderness. The new generation is instructed to allot the land proportionately to the sizes of their tribal clans. The Levites are listed separately because they will receive no land inheritance. Thus, God's people should take seriously and gratefully their opportunities in His mission.

11.2.2 OBJECTIVE

Point out principles from offerings (Numbers 28–29) and vows (Numbers 30).

Numbers 28–30—Offerings and Vows

Numbers 28–29 contain instructions for offerings to be made at set times: daily—morning and evening; on the Sabbath; on the first of the month; and at the various feasts, climaxing in extensive sacrifices during the Feast of Tabernacles. From these ceremonial instructions, God's people need to learn the value of practicing spiritual disciplines that keep one focused on God's gift of salvation (ultimately in Christ). This would help the new generation of God's people stay faithful under Joshua's leadership. These obligations brought up the need for instructions about vows to the Lord, particularly a father's or husband's authority over a woman's vows in that culture (chapter 30). These instructions kept people accountable for their commitments to God, with consideration for the family and its unified testimony. (Note that chapter 31 was covered in the previous lesson.)

11.2.3 OBJECTIVE

Summarize implied lessons from the journey and occupying the land (Numbers 32–35).

Numbers 32–35—Inheriting the Land

Having disposed of the nations beyond the Jordan River, a few tribes desired to stay in the area and use the abundance of pasture land for their flocks (chapter 32). They were required to help the other tribes take the Promised Land before settling down. Learning from the account of the tribes' settling east of Jordan, we accept the responsibility of respecting and appreciating one another and our ministries. This includes helping each member to take the place of ministry God intends for them, without comparing it to our own.

4 What lesson about ministry can we learn from the division of the land among the tribes?

Next, it benefits us to remember the journeys that have brought us to where we are now with the Lord. They are a source of warning and encouragement (journey review, 33:1–49). Numbers 33 concludes with a challenge to drive out the Canaanites inhabiting the land and to destroy their idols. Failure to do so would bring on Israel the judgment God planned for the Canaanites. Our constant vigilance is required to overcome the sources of temptation.

The subject of entering the land calls for a description of the boundaries of the land allotted to each tribe and the assignment of cities and pasture land to the Levites (34–35:5). From the distribution of the land as each family's inheritance, we learn to follow God's plan for each member's place of ministry.

Next is the establishment of cities of refuge and explanation for how **homicide** cases should be handled to avoid defiling the land (35:6–34). This, once again, brings to the fore the important theme of living in relation to God's holy presence. Here, it involves establishing procedures for dealing with serious issues among the people, particularly the guilt of taking human life. God's people must respect all human life and establish systems for maintaining justice.

If we are going to occupy the mission field God has for us, we will learn to resolve problems God's way. This occurs by carefully applying justice, respecting life, and respecting God's holy presence. It should be noted that Numbers 35:31 says the Israelites were not to accept a ransom, meaning a payment in substitution, for the life of a murderer. A murderer would not escape the death penalty.

Numbers 36—Daughters Inherit

11.2.4 OBJECTIVE

Explain the significance of the story of Zelophehad's daughters (Numbers 27 and 36).

5 How does the story of Zelophehad's daughters show God's concern for individuals?

Numbers 36 (as well as 27) addresses the family of Zelophehad of Manasseh who has daughters, but no sons (26:33). The daughters boldly express concern to the leaders that their family's inheritance not go to other families because there were no sons to inherit. God used the occasion to modify previous tradition and allow daughters to inherit land when there were no brothers. They were instructed to marry only someone from their clan so their inheritance would remain in their tribe. God cares about each person's needs and place in His kingdom. The principle, according to verse 9, is that "each Israelite tribe is to keep the land it inherits." This stresses the importance of and sovereignty of the Lord over the allotment of inheritances in the land He promised for His people to occupy to fulfill His purpose in the world. For Israel, the land functioned as the place of ministry and blessing from the Lord. It was the mission field to which He called them. This story shows God's concern for individuals, both male and female, and their enjoyment of all He intends for people. This provides an appropriate ending to the book of Numbers. The new generation of Israelites stands on the verge of entering the Promised Land. That entry marks the fulfillment of what the book has looked forward to and for which all instructions have been preparing them.

Joshua Commissioned (Numbers 27)

Succession in land, in Numbers 27, led to the subject of Moses' successor. Joshua was commissioned as the Lord commanded. Obedience to the Lord's determinations of land and leadership is important. Each of God's people has a place—an inheritance and ministry—in Christ. Mature Christians listen to each other, arrange for smooth leadership transitions, and value each person's calling and place in God's work.

Numbers Summarized

6 What three things did the people of Israel learn to do from their experiences and from God speaking to them during their journey after the Exodus?

The book of Numbers records the journey of Israel, after the Exodus and being established as God's covenantal nation, through the wilderness to the Promised Land, their mission field. They were led by the Lord who was present in their midst and spoke to them, mainly through Moses. Through their experiences and God's speaking to them, they learned to:

- (1) Live in harmony with God's holy presence among them.
- (2) Respond to hardships and threats with faith and obedience rather than fear and rebellion.
- (3) Prepare to occupy the Promised Land.

These aspects of Israel's journey encompass most of theological themes and principles of the book of Numbers. The centrality of God's presence in the midst of Israel, and thus in their lives, is a major theme. No other people lived in the presence of the Creator and King. For this reality to continue as Israel's experience, God gave many instructions for living holy lives and approaching the place of His presence His way. This required His appointed mediators of worship to function in His presence. Uncleanness had to be kept from His presence or death would result. Responses to Him or to situations had to reflect His character and honor Him as holy. Again, careful obedience to His ways is stressed as an indicator of proper respect for who He is and what He provided. Sins were to be dealt with justly, with sinners experiencing what they had done to others. Punishments were to fit the crime. People have a serious sin problem that must be dealt with if a relationship with God is to continue. But God's grace is greater,

7 Why is the term *charismatic* an appropriate description of God's people portrayed in Numbers?

if a person is repentant. Attitude is important with God. People must appreciate who He is, His holiness, and the opportunity for fellowship He provides.

The journey in the wilderness demonstrates the importance of obeying God's voice, which includes respect for the leadership of His delegated representatives. Like Him, they were to show compassion for the people by listening to their needs and showing appropriate flexibility.

The book of Numbers avoids the extremes of legalism and license, autocracy and pure democracy, and total solidarity and pure individualism. Definite interaction takes place between God and people in accomplishing His purposes and making decisions. God speaks and leads in a variety of ways, always clearly, and in expectation of a positive response. With the above qualities, especially the emphasis on God's voice, miraculous phenomena, and Moses' desire that all be Spirit empowered, I suggest the term *charismatic* is an appropriate description of God's people portrayed in Numbers, though they did not live up to their potential.

The people's responses on the journey show selfishness and unbelief. Their responses to hardship or threats was fear and rebellion against delegated authorities. Coveting another's authority is as a major temptation. The consistent, positive model of leadership emphasizes humility and intercession for the people. God and His leaders do not give up, though many people are judged for sin.

The Lord affirms His promise to have His people occupy the Promised Land and accomplish His purpose in the world. The responses of each individual determine whether he or she will be a part of fulfilling God's plan. God wants to do good for people and bless them. He is the God of grace and new beginnings. He has an inheritance for each family and everyone should value this and help each other enjoy it. If His people are faithful and listen, He leads them in victory over their enemies and to their place in the land—His mission field for them.



Test Yourself



Circle the letter of the *best* answer.

1. The copper snake God had Moses put on a pole in Numbers 21
 - a) was never connected to Jesus' crucifixion in Scripture.
 - b) provided healing to those who looked on it in faith.
 - c) was a symbol of sin's power over humans.
 - d) indicated victory over the King of Aram.
2. The story of Balaam shows us that we are at our most vulnerable to give in to temptation
 - a) after much prayer and fasting.
 - b) during a time of great challenge.
 - c) when we are tired, after a victory.
 - d) when we are surrounded by supportive friends.
3. The story of Balaam also illustrates that
 - a) magic can work against God's people.
 - b) God never tests our commitment to Him.
 - c) God's people must be vigilant against temptation.
 - d) God wants us to listen to His voice through animals.
4. The warfare in Numbers may be considered
 - a) made up excuses by the ancient Israelites to kill their enemies.
 - b) God's capital punishment on His enemies.
 - c) God's salvation plan for all people.
 - d) an opportunity to disrespect life.
5. Numbers concludes with
 - a) the new generation of Israelites about to enter the Promised Land to fulfill God's plan.
 - b) the death of Joshua.
 - c) another genealogical listing of certain tribes.
 - d) an account of Moses entering the Promised Land.
6. The principle behind the various passages in Numbers that add to the ceremonial instructions is that
 - a) God's people should adhere to strict worship practices.
 - b) God's people need frequent reminders.
 - c) there is value in spiritual disciplines for God's people.
 - d) God's people take ceremony too seriously.
7. The cities of refuge were
 - a) hold-outs of Canaanites from the conquest.
 - b) places of escape for all criminals.
 - c) fortresses when Israel was attacked.
 - d) God's provision for justice instead of blood vengeance.
8. Through the account of Zelophehad's daughters we learn that
 - a) women must struggle to be treated equally.
 - b) women should keep quiet in the worship assembly.
 - c) the inheritance God provides is very important.
 - d) the inheritance of God is not important.
9. The lesson of Joshua and Moses from Numbers teaches us to
 - a) train successors and seek a smooth transition of leadership.
 - b) not prepare for a change of leadership because it will not make the transition any easier.
 - c) bring in a successor from outside the group.
 - d) counsel young, ambitious men.
10. One of the main themes of Numbers is to respond to
 - a) fire with fire.
 - b) conflict with withdrawal.
 - c) accusations with a vote of the people.
 - d) hardships with faith and not fear.

Responses to Interactive Questions

Chapter 11

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. What is the connection between the bronze snake on a pole in Numbers and Christ's crucifixion?

When the Israelites complained yet again, God sent poisonous snakes among the people. Moses interceded at the people's request, and the Lord let everyone live who looked with faith to a bronze (or copper) snake on a pole. Jesus used the image of the snake on the pole to describe faith in His crucifixion. Just as the people were healed by looking at the snake, those who believe in His work on the cross receive resurrection life.

2. What is the irony of the story of Balaam?

When the king of Balak ordered Balaam to curse Israel, God intervened and commanded Balaam instead to give the Israelites a blessing. The irony of the story is that although Balaam had been unable to curse Israel, Israel brought God's curse on themselves. Balaam sent religious prostitutes down to the Israelites. The Israelites yielded to the temptation of the Moabite prostitutes. Their sin included not only physical adultery, but spiritual adultery—they joined the Moabites in worshipping Baal of Peor. This resulted in God's wrath falling on Israel.

3. What does the second census of Israel teach us about God?

The second census suggests God's faithfulness to His promise to have a people and yet to hold individuals accountable for their response of faith and obedience. It implies a theology of new beginnings possible in the grace and renewing power of God.

4. What lesson about ministry can we learn from the division of the land among the tribes?

From the distribution of the land as each family's inheritance, we learn to follow God's plan for each member's place of ministry.

5. How does the story of Zelophehad's daughters show God's concern for individuals?

Since Zelophehad had no sons, there was no one to inherit his portion of the land. His daughters expressed concern that their family's inheritance not go to other families because there were no sons. God modified the previous tradition, allowing the daughters to inherit land when there were no brothers. This shows God's concern for individuals, both male and female, and their enjoyment of all He intends for His people.

6. What three things did the people of Israel learn to do from their experiences and from God speaking to them during their journey after the Exodus?

Through their experiences and through God talking to them, the people learned to

1. live in harmony with God's holy presence among them.
2. respond to hardships and threats with faith and obedience rather than fear and rebellion.
3. prepare to occupy the Promised Land.

7. Why is the term *charismatic* an appropriate description of God's people portrayed in Numbers?

God's people can be described as charismatic because there was definite interaction between God and people in accomplishing His purposes and making decisions. God speaks and leads in a variety of ways, always clearly, and in expectation of a positive response. Other charismatic qualities are present in Numbers: the emphasis on God's voice, miraculous phenomena, and Moses' desire that all people be Spirit empowered.

UNIT PROGRESS EVALUATION 4

Now that you have finished Unit 4, review the lessons in preparation for Unit Progress Evaluation 4. You will find it in Essential Course Materials at the back of this IST. Answer all of the questions without referring to your course materials, Bible, or notes. When you have completed the UPE, check your answers with the answer key provided in Essential Course Materials. Review any items you may have answered incorrectly. Then you may proceed with your study of Unit 5. (Although UPE scores do not count as part of your final course grade, they indicate how well you learned the material and how well you may perform on the final examination.)

5 UNIT

Deuteronomy

Moses' Farewell Address— Renewing God's Covenant Relationship with Israel

Deuteronomy, the fifth and final book of the Pentateuch, got its name from the Greek word for “second law,” a translation of 17:18 which should have been “a copy of this law.” The Jewish title is from the first words, “These are the words,” which, as Christopher Wright (1996) says, “more aptly points to the prophetic character of the book as both words of Moses and words of God, to be heard, heeded, and obeyed in each generation. . . . [and] to the similarity between Deuteronomy and the ancient Near Eastern treaty documents that often began in the same way” (1). Throughout his commentary, Wright shows the principles of God's covenant with Israel and their relevance to Christians. He, more than any other scholar, emphasizes the missionary purpose of the book.

Deuteronomy clearly identifies its setting as the plains of Moab, across the Jordan from the Promised Land. Israel is about to fulfill God's plan to occupy the land after forty years in the wilderness. The book contains Moses' farewell addresses to Israel in a covenantal format. He was not allowed by the Lord to lead them into the land because of his disobedience at Meribah.

Scholars since the time of the Enlightenment have questioned Mosaic authorship for various subjective reasons, including a resistance to accept the idea of divine inspiration. They came up with the idea that it was written in Josiah's day and placed in the temple to be “found” during that revival. Nevertheless, good answers are available that offset such ideas. For example, Deuteronomy compares closely to the international treaties from the time of Moses and to the law collections a few hundred years earlier (Wenham 1985a, 15–20; Wenham 1985b, 15–18). No evidence exists to discredit Moses' authoring Deuteronomy. Recognition that this book is inspired Scripture is not dependent on knowing for certain by whose hands it has come to us.

Chapter 12 Covenantal Perspectives and Commandments 1–4 (Deuteronomy 1–16:17)

Lessons

- 12.1 History and Principles of Covenantal Relationships (Deuteronomy 1–11)
- 12.2 Applying Commandments 1–4 (Deuteronomy 12:1–16:17)

Chapter 13 Commandments 5–10 (Deuteronomy 16:18–34:12) and Conclusion

Lessons

- 13.1 Applying Commandments 5–6 (Deuteronomy 16:18–21:23).
- 13.2 Applying Commandments 7–10 (Deuteronomy 22–26).
- 13.3 Accountability (Deuteronomy 27–30) and the Future (Deuteronomy 31–34).

CHAPTER 12

Covenantal Perspectives and Commandments 1–4 (Deuteronomy 1–16:17)

The book of Deuteronomy follows the structure of an ancient Near Eastern international treaty, as will be discussed in the first lesson. As such, it first gives a historical prologue (1–3), then general exhortations and basic stipulations (4–11). The center of the book is the section of detailed stipulations (chapters 12–26). In order to divide Deuteronomy into two chapters for study, the collection of laws discussed in this chapter will extend through 16:17. Because of the focus on the covenant relationship between Israel and the Lord, Deuteronomy’s principles can be directly applied to relationships in general and each person’s relationship with God.

Before you begin working in these lessons, read these chapters from your Bible: Deuteronomy 1–16:17.

Lesson 12.1 History and Principles of Covenantal Relationships (Deuteronomy 1–11)

Objectives

- 12.1.1 *Compare Deuteronomy to ancient Near Eastern covenants.*
- 12.1.2 *List theological truths God taught through use of the treaty/covenant form in Deuteronomy and the Pentateuch in general.*
- 12.1.3 *Describe how reviewing God’s past relationship with them could strengthen Israel’s commitment to His law (Deuteronomy 1–4).*
- 12.1.4 *Analyze the restatement of the Ten Commandments in Deuteronomy 5.*
- 12.1.5 *Identify exhortations to total devotion in the face of temptation (Deuteronomy 6–8).*
- 12.1.6 *Summarize the call to stay humble and the concluding expectations (Deuteronomy 9–11).*

Lesson 12.2 Applying Commandments 1–4 (Deuteronomy 12–16:17)

Objectives

- 12.2.1 *Explain laws relating to Commandments 1 and 2 on seeking and serving the Lord (Deuteronomy 12:1–13:19).*
- 12.2.2 *Clarify the laws relating to Commandments 3 and 4 that emphasize living as God’s children (Deuteronomy 14:1–16:17).*

12.1 LESSON

History and Principles of Covenantal Relationships (Deuteronomy 1–11)

Deuteronomy 1–11 introduces the covenant with some background, general exhortations, and basic stipulations. It is helpful to see the ancient Near Eastern background of the covenant God established with Israel at Sinai. It is even more beneficial to realize that the principles of the covenantal relationship are important for all relationships, especially the Christian's relationship with God.

12.1.1 OBJECTIVE

Compare Deuteronomy to ancient Near Eastern covenants.

- 1 How does Deuteronomy compare to ancient Near Eastern covenants?

Deuteronomy and Ancient Covenants

Various ancient international treaties or covenants have been discovered in the Near East that have much in common with the covenantal material of the Pentateuch. In fact, the structure of those dating from around the time of Moses compare the best, especially to Deuteronomy. In particular are those between Hittite suzerain kings and their vassal kings (Kitchen 1978, 79–85). The outline of these is as follows, compared side-by-side with corresponding sections of Deuteronomy.

Hittite Treaties/Covenants	Deuteronomy
(1) Title/Preamble	Deuteronomy 1:1–5
(2) Historical Prologue	Deuteronomy 1:6–3:29
(3) Basic Stipulations and Detailed Stipulations	Deuteronomy 4–11 Deuteronomy 12–26
(4) Depositing of the Text and Regular Reading of the Treaty	Deuteronomy 31:9, 24–26 Deuteronomy 31:10–13
(5) Witnesses	Deuteronomy 31:16–30; 32:1–47 (Also see Deuteronomy 30:19)
(6) Curses and Blessings	Deuteronomy 28:15–68 Deuteronomy 28:1–14

Note that the Sinai covenant reverses the order of curses and blessings from ancient treaties but follows the order of ancient law collections.

12.1.2 OBJECTIVE

List theological truths God taught through use of the treaty/covenant form in Deuteronomy and the Pentateuch in general.

Deuteronomy Outline

Following is a broad outline for relevant teaching of Deuteronomy in terms of a covenantal (specific, seriously committed) relationship with God, as well as relationships with other people, especially in marriage or in a local church.

- I. Keep the history of the relationship in perspective and learn from it. Deuteronomy 1–3
- II. Keep in focus agreed-upon values and priorities, and be committed—have God's kind of love. Deuteronomy 4–11
- III. Apply the values and priorities to everyday decisions. Live out agreed-upon responsibilities and roles. Deuteronomy 12–26
- IV. Be accountable to one another, in love, and realize the seriousness of personal choices. Deuteronomy 27–30
- V. Make provision for God's intention for the future of the relationship, for transitions, and for death. Deuteronomy 31–34
 1. The Lord is our great King, Lord, Savior, Judge, Provider, and Protector.
 2. God is sovereign, but personal, loving, and benevolent.

2 What are the major principles the Lord reveals about His character and covenantal law?

3. The Sinai covenant was not just a contract or a treaty, but God's personal relationship with each individual as well as the whole of God's people. God still provides for a personal relationship with Him today through the new covenant in Christ.
4. The covenant guarantees and specifies God's promises that are summed up in the privilege of being His people.
5. The benefits of the relationship begin with provision for needs, protection, and security.
6. The relationship God offers involves mutual commitment.
7. God's relationship with His people has clear expectations, obligations, and responsibilities, summed up in obedience out of love and respect for Him.
8. God's relationship demands accountability with appropriate consequences for our actions.
9. Unique to the Bible content of the covenant are provisions for reconciling those who violate the covenant.
10. The Lord reveals, teaches, and illustrates the principles of His character and values in the covenantal laws. The major principles are these:
 - Love that does what is best for the other and is totally loyal
 - A personal, intimate, relationship; human life valued above all else
 - Respect for the dignity of each individual and care for the vulnerable
 - Protection of the family; truth, justice, and fairness in all interactions
 - Dependability; total rejection of all opposed to God's character and values

12.1.3 OBJECTIVE

Describe how reviewing God's past relationship with them could strengthen Israel's commitment to His law (Deuteronomy 1–4).

3 How can reviewing God's past relationship with Israel strengthen Israel's commitment to God's law?

Basis for Relationship and Commitment

Every relationship goes through stages. They begin with getting acquainted, establishing connections, and then experiencing situations that test the relationship. Such experiences lead relationships toward commitment and stability. God reviewed for Israel how they had arrived at the place in their relationship with Him in which they were about to enter the Promised Land. *Land* may be defined in terms of how it functioned for Israel. In Deuteronomy, the land relates to God's people as "the 'place' of spiritual inheritance and ministry in this world, the place God's people could most effectively accomplish His saving purpose and enjoy His blessings." Therefore, we may also apply it to our relationships in general. The goal of a healthy relationship, whether with God or another human being, is reaching the place where we are functioning well together in God's purposes. We keep our relationships in perspective by remembering all we have been through together. We can also learn from our past mistakes, as God challenged Israel to do in Deuteronomy. Then we should resolve the complications such mistakes cause. This is especially true in remarriage. Furthermore, remembering God's past provisions gives us hope for going through difficult times. As our relationships go through tests and phases, the key is to handle challenges and opportunities God's way.

Deuteronomy 4 records the preparation of the people of Israel to receive the core stipulations of the covenant as recorded in chapter 5. They are also prepared for the detailed stipulations coming in chapters 12–26. Chapters 4, 6–11 frame the restatement of the Ten Commandments in chapter 5 and give fundamental exhortations to covenantal loyalty. They contain principles for our relationship

with God and with one another that can help us avoid unfaithfulness and, instead, be covenant partners according to His will.

Deuteronomy 4—Summary

4 What two things must we value in order to have a good relationship with God?

Deuteronomy 4 may be summarized as follows: We must value relationship with God through valuing His Word, both of which are unprecedented in the world. A person has an intimate, personal relationship with God, in which He is “near” him or her, by receiving His salvation/covenant by grace through faith in His promised Savior. Israel was to represent such believers and their covenant relationship with God. They were to testify of God’s presence in their lives by living the Lord’s laws/Word before the world (4:5–8). We must value communication and communion with the Lord above all else, appreciating how blessed we are and living accordingly.

In Deuteronomy 5:3, Moses tells the people to receive God’s words at Sinai (also called Horeb) as spoken to them. When we understand the principles God communicated to Israel, in their context, we can and must receive them as His Word to us as well. They are to be applied in our contexts by the Holy Spirit.

12.1.4 OBJECTIVE

Analyze the restatement of the Ten Commandments in Deuteronomy 5.

Covenant Core Values

The truths of the Ten Commandments, discussed in the material on Exodus 20, are the same in Deuteronomy 5. The core values of the covenant may be summarized in these principles:

- Be exclusively loyal to the Lord—He is the only God and Savior.
- Do not imagine God as less than He has revealed himself to be.
- Honor God and be in harmony with Him in all we do and say—beginning with prayer.
- Daily rest in God spiritually, in faith, and express our trust through a weekly rest.
- Respect those representing God and His authority, beginning with our parents.
- Respect human life—created in God’s image—and His authority over it.
- Respect marriage and the family; do not violate the commitment, but be faithful.
- Respect what belongs to others and their well-being.
- Respect the reputation of others, value justice, and speak the truth.
- Do not let selfishness rule and hurt others; deal with heart attitudes and desires; trust the Lord to provide.

5 What modifications were made to the Ten Commandments in Deuteronomy?

A few interesting modifications are made to the commandments in Deuteronomy for the context of entering the Promised Land. Observing the Sabbath is emphasized, and the motivation is remembering Israel’s deliverance from Egypt. This is a different motivation from that given in Exodus 20:11 of remembering God’s resting after creating the world. This rewording emphasized that Israel was not to become negligent about this important testimony of their covenantal faith.

The tenth commandment is also modified. The Israelites were not to covet a neighbor’s house or land (5:21). Land was not mentioned in the Exodus account. The major change in Deuteronomy is the use of an additional word for *strong desire* in relation to coveting, and putting the wife, not the house (or household), first. This may be because close proximity during the wilderness journey resulted in the most destructive temptation for families and the community—coveting another’s spouse, which led to adultery.

12.1.5 OBJECTIVE

Identify exhortations to total devotion in the face of temptation (Deuteronomy 6–8).

6 How did God and His relationship with Israel compare to that of other gods of that time?

Commitment Based on Love

After the Ten Commandments, Deuteronomy 5:29 records the Lord’s desire that His people always revere Him and obey His Word. Deuteronomy 6:3 also calls them to obey so that not only would it go well with them in the Promised Land, but they would fulfill God’s purpose for them there. Then came the famous summary of the commandments and relationship with the Lord given in what the Jews call the **Shema** (from the command, “Hear [listen], O Israel”). It first makes the famous statement, “The Lord is one” (6:4). It appears Moses was impressing upon Israel that their God was the singular, personal God who had revealed himself as Yahweh. He established a covenant relationship with them, and to Him alone they owed total devotion and allegiance. Moses called them to love the Lord with their entire being (6:5). This contrasted with the gods worshipped by the rest of the world who were plural, impersonal, and unable to communicate or have a relationship.

Deuteronomy 6 elaborates on love for God by calling His people to make a continued, disciplined effort to remain conscious of God’s words, to live them, and to talk about them with the next generation at every teachable moment. This is what Moses meant by the exhortation to put God’s words on their hands, foreheads, door frames, and gates (6:8). God’s people were exhorted to remember Him when they were prospering, to avoid looking to the gods of people around them, and to trust the Lord in difficult times. Chapter 7 exhorts God’s people to resist temptations to go to substitute sources out of selfish lust, laziness, greed, or fear, but rather to realize how special their relationship with Him is (their holiness). The Lord would drive out the people of the land and enable Israel to destroy them, but not all at once, so they could gradually repopulate the land. Then, chapter 8 exhorts them to continually humble themselves by remembering what God has done for them and their dependence on Him, especially upon His Word. They would remember by not taking credit for what they obtained or achieved. Such responses are the response in life—our righteousness—that God expects (6:25).

12.1.6 OBJECTIVE

Summarize the call to stay humble and the concluding expectations (Deuteronomy 9–11).

7 What does it mean to circumcise your heart?

Basis of Israel’s Position

Chapter 9 reviews Israel’s major rebellious responses to situations faced after the Exodus. They are exhorted to humble themselves and realize God did not give them the Promised Land because of their righteousness, nor were they chosen because of their greatness (10:14–15; also see 7:7–8). On the contrary, God’s removal of the Canaanites was His judgement on the Canaanites’ wickedness (9:4–5). His choice of Israel did not originate in them, but out of His purpose to use them to bless the world. They needed to admit their failures and learn from them, depend on the Lord, and choose to trust and obey. God used Moses’ intercession to spare them from His wrath. Remembering God’s amazing grace in spite of our stubborn rebellion should motivate us.

Deuteronomy 10:12–22 summarizes the covenantal expectation by calling for a continual effort to walk with the Lord in an intimate relationship, not mere legalism, in the light of His awesome supremacy, (e.g. in verse 20 the “holding fast” to Him, is the same as in Genesis 2:24, which refers to the intimate bonding between Adam and Eve). Healthy relationships require such ongoing effort. The greater the intimacy, the greater the effort and care needed.

Deuteronomy 10:16 shows that the Old Testament people of God could think in terms of spiritual concepts, in the call for “circumcising” their hearts. This would have meant they were to be totally committed to God with their will and deepest values and stop stubbornly going their own way. A summary of God’s

expectations for a healthy life with Him can be stated as “making loving choices in deep respect for who He is and what He has done.” All our relationships need such loving choices.

Chapter 11 may be summarized as the exhortation to continue to take seriously the need to choose to be committed, if Israel wanted to experience God’s blessings and the life and purpose He had for them, just as spouses need to keep their vows and choose to value and work at their relationship if they want to continue to enjoy married life.

12.2 LESSON

Applying Commandments 1–4 (12–16:17)

The covenant now moves to detailed stipulations in the form of a collection of laws. These are similar to other ancient Near Eastern law collections, such as Hammurabi’s Code. Furthermore, scholars and students of the Bible have recognized that the broad topics of Deuteronomy 12–26 follow the topics of the Ten Commandments. These laws are specific applications of God’s values and priorities to the everyday decisions of God’s people Israel in the world of the ancient Near East. They deal with issues that would come up as Israel occupied the Promised Land and functioned as His nation. They are specific illustrations of how to live out the responsibilities and roles of the covenant relationship.

Every healthy relationship has such agreed-upon responsibilities and roles for effectively working together and achieving shared goals. Deuteronomy 12–26 teaches the disciplines Israel needed to maintain healthy relationships with the Lord and with one another. These chapters also point out specific things to avoid as destructive to the relationship. In any healthy relationship, people must continually choose to live in harmony with agreed upon values. A history of consistent, respectful response to one other and the agreements of a relationship result in the deepening of trust—the essential bond in any relationship. All we do reflects on our relationship with God and His reputation (Deuteronomy 4). We reflect His holiness in our daily choices and the ways we relate to one another.

12.2.1 OBJECTIVE

Explain laws relating to Commandments 1 and 2 on seeking and serving the Lord (Deuteronomy 12:1–13:19).

God First and Only

Deuteronomy 12–16:17 applies the first four commandments to important issues and situations of that day. These chapters mention seeking the Lord, first in relation to the place of sacrifice (chapter 12), then in relation to serving no other gods (chapter 13). The issue of where to sacrifice to Him teaches that forgiveness, the gift of a relationship with the Lord and experiencing His presence, are only received the one way He provides. Because of this, Israel was to honor blood by not eating it. This instruction counteracted human tendencies to self-centered worship practices, neglect of God’s Word, and “cheating” on their relationship with the Lord through spiritual adultery.

8 How was the seriousness of idolatry emphasized in God’s Word?

Chapter 13 addresses avoiding and removing idolatry from among the Israelites and serving the Lord according to how He reveals himself. This is treated with the utmost seriousness. When they took the land, they were not to (1) serve the gods of the inhabitants by repeating their abominations, (2) add or subtract from Yahweh’s Word, or (3) follow a prophet or anyone who tried to lead them astray. Any such person was to be destroyed. God’s people must treat idolatry as a matter of life and death because it affects the eternal destinies of all involved.

12.2.2 OBJECTIVE

Clarify the laws relating to Commandments 3 and 4 that emphasize living as God's children (Deuteronomy 14:1–16:17).

9 What idolatrous practices were the Israelites to refrain from in order to show their holiness?

Living as God's Children

The third and fourth commandments are applied under the theme of “living as children of the Lord, a holy people” (Deuteronomy 14:1 and 21). Holiness relates to both commandments. Both deal with the testimony of God's people's relationship to Him, His values, and His purposes. Chapter 14:1–21 focuses on practices, especially of eating associated with idolatry and thus opposed to God's holiness. This relates broadly to not taking God's name in vain—not misrepresenting Him, His will, or His values. Here it is applied to taking a stand for Him, but then associating with the unclean, evil things of spiritual darkness that He opposes. Such things include disfigurement in mourning, eating unclean food, and boiling a kid in its mother's milk (the latter probably referring to an act of an idolatrous fertility cult/religion). Disfigurement included tattoos, but not most tattoos of today. People in churches today are not usually getting tattoos as part of idolatrous, hopeless acts of mourning. God's covenant provides hope beyond this life. God's people need to remain aware of how their words and actions are perceived by people who do not know God.

God's people not only were to avoid eating certain things, but were to eat part of the tithe they brought to the Lord to express reverence and joyful appreciation (Deuteronomy 14:22–26). A third-year tithe, mentioned only here (14:28–29), focused on providing for the Levites and the needy. Holiness includes concrete expressions of appreciation for all the Lord is to His people. Our testimony of our vertical relationship with God cannot be separated from our horizontal relationships with and concern for people.

Principles of the fourth commandment taught concern for the financial well-being of others, giving a fresh start every seven years, and providing for the Levites (Deuteronomy 15). An interesting point in chapter 15 is that though God's people need not be poor if they obey Him, some poor will always exist, so Israel must be generous to them. God's people live with the tension between the ideal and the real; between the now and not yet of a fallen world.

Deuteronomy 16:1–17 reminds Israel to keep three pilgrim feasts: Passover with unleavened bread, the Feast of Weeks, and the Feast of Tabernacles. The emphasis is on celebrating, rejoicing, and remembering. Our covenant devotion should be expressed through lovingly providing for one another, the discipline of annual celebration, and showing gratitude for God's goodness and saving acts. Attitude and action are integrally related. As God's people freely give, He is able to freely bless them (14:29). Our lives are to be testimonies to our relationship with the holy, loving Father God.



Test Yourself



Circle the letter of the *best* answer.

1. The outline of the book of Deuteronomy follows the structure of
 - a) an ancient poem.
 - b) Hammurabi's Code.
 - c) no discernible structure.
 - d) an ancient, international, suzerain-vassal treaty.
2. The focus of Deuteronomy is on
 - a) Moses' final days of leadership.
 - b) Israel's journey through the wilderness.
 - c) the conquering of the Promised Land.
 - d) the covenant relationship between Israel and God.
3. The nature of the Sinai Covenant, as clarified by its cultural parallel in the ANE, reminds us that God
 - a) is our divine king who expects a commitment with trust and obedience.
 - b) has an eternal list of detailed, automatic laws that rule the universe.
 - c) placed conditions on the fulfillment of His part of the covenant.
 - d) made similar ancient covenants with other nations.
4. According to Deuteronomy 4, we value our relationship with God through valuing His
 - a) power.
 - b) people.
 - c) Word.
 - d) wealth.
5. What commandments were modified between Exodus and Deuteronomy?
 - a) The commandments about the Sabbath and about coveting
 - b) The commandments about adultery and stealing
 - c) The commandments about stealing and murder
 - d) The commandments were not modified at all.
6. The Shema in 6:4 taught Israel
 - a) to fear God and keep His commandments "for this is the whole duty of man."
 - b) that they owed total allegiance to the singular, personal God—Yahweh.
 - c) to recite the name of the Lord three times daily.
 - d) to forget their days as slaves in Egypt.
7. Israel's righteousness in 6:25 was
 - a) in acknowledging what God had done for them and in their careful obedience to His Word.
 - b) to be celebrated at an annual feast.
 - c) in keeping every detail of the Law.
 - d) something God desired for them to achieve on their own.
8. The call for the people to circumcise their hearts meant the people were
 - a) to prefer a life of celibacy.
 - b) to sew a red symbol of commitment on their inner garments.
 - c) to be totally committed to God.
 - d) not to marry without the blessing of a priest.
9. The principle of the third commandment is about
 - a) not constructing idols.
 - b) not using profanity in conversation.
 - c) showing respect for people in authority.
 - d) not misrepresenting the Lord, His will, and His values.
10. Deuteronomy 15 states that
 - a) God's people need not be poor if they obey Him, yet some poverty will always exist.
 - b) God is sovereign and yet people have free will.
 - c) people and leaders must offer all sacrifices at the required times.
 - d) God's people may borrow from other nations, but they should never lend to them.

Responses to Interactive Questions

Chapter 12

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. How does Deuteronomy compare to ancient Near Eastern covenants?

Various ancient international treaties or covenants have been discovered in the Near East that have much in common with the covenantal material of the Pentateuch. In fact, the structure of those dating from around the time of Moses compare the best, especially to Deuteronomy. The covenants include the following: (1) title/preamble, (2) historical prologue, 3) basic stipulations and detailed stipulations, (4) depositing of the text and regular reading of the treaty, (5) witnesses, and (6) curses and blessings. The Sinai covenant reverses the order of curses and blessings from the ancient treaties but follows the order of ancient law collections.

2. What are the major principles the Lord reveals about His character and covenantal law?

- Love that does what is best for the other and is totally loyal
- A personal, intimate, relationship; human life valued above all else
- Respect for the dignity of each individual and care for the vulnerable
- Protection of the family; truth, justice, and fairness in all interactions
- Dependability; total rejection of all opposed to God's character and values

3. How can reviewing God's past relationship with Israel strengthen Israel's commitment to God's law?

The experiences and situations that test a relationship help to make it stronger. God reviewed for Israel how they had arrived at the place in their relationship with Him when they were about to enter the Promised Land. We need to keep our relationships in perspective by remembering all we have been through together. We must also learn from our past mistakes, as God challenged Israel to do in Deuteronomy. Remembering God's past provisions gives us hope for going through difficult times. As our relationships go through tests and phases, we must deal with challenges and opportunities in God's way.

4. What two things must we value in order to have a good relationship with God?

We value relationship with God through valuing His Word and valuing communication and communion with the Lord above all else, appreciating how blessed we are and living accordingly.

5. What modifications were made to the Ten Commandments in Deuteronomy?

A few interesting modifications were made to the commandments in Deuteronomy for the context of entering the Promised Land. Observing the Sabbath is emphasized, and the motivation is remembering Israel's deliverance from Egypt. This is a different motivation from that given in Exodus 20:11 of remembering God's resting after creating the world. The tenth commandment is also modified. The Israelites were not to covet a neighbor's house or land (Deuteronomy 5:21). Land was not mentioned in the Exodus account. The major change in Deuteronomy is the use of an additional word for strong desire in relation to coveting, and putting the wife, not the house (or household), first.

6. How did God and His relationship with Israel compare to that of other gods of that time?

The God of Israel was the singular, personal God who had revealed himself as Yahweh. He established a covenant relationship with the people, and to Him alone they owed total devotion and allegiance. This contrasted with the gods worshipped by the rest of the world who were plural, impersonal, and unable to communicate or have a relationship.

7. What does it mean to circumcise your heart?

Circumcising the heart means God's people are to be totally committed to God with their will and deepest values, and they are to stop stubbornly going their own way.

8. How was the seriousness of idolatry emphasized in God’s Word?

Idolatry is treated with the utmost seriousness. Any person who tried to lead Israel into idolatry was to be destroyed. When Israel took the land, the people were not to serve the gods of the inhabitants by repeating their abominations, add or subtract from Yahweh’s word, or follow a prophet or anyone who tried to lead them astray.

9. What idolatrous practices were the Israelites to refrain from in order to show their holiness?

Chapter 14:1–21 instructs the Israelites to avoid idolatrous practices, especially of eating, associated with idolatry and thus opposed to God’s holiness. Holiness is applied to taking a stand for God, and not associating with the unclean, evil things of spiritual darkness that He opposes. Such things include disfigurement in mourning, eating unclean food, boiling a kid in its mother’s milk (probably referring to an act of an idolatrous fertility cult religion), and disfigurement, including tattoos.

CHAPTER 13

Commandments 5–10 (Deuteronomy 16:18–34:12) and Conclusion

The specific laws divide at Deuteronomy 16:18. The last six commandments are applied under the theme of righteousness in judgment among God’s people. The topics deal with issues and principles of functioning together as His people, applying His values in Canaan of the ancient Near East. This is followed by accountability for the covenantal relationship, expressed in blessings and curses. Finally, Moses gives his prophetic, farewell song and blessings for each tribe. He gives instructions for their continued commitment to the covenant and for the transition of leadership to Joshua. These passages contain principles for God’s people of all time and for all relationships.

Before you begin working in these lessons, read these chapters from your Bible: Deuteronomy 16:18–34:12.

Lesson 13.1 Applying Commandments 5–6 (Deuteronomy 16:18–21:23)

Objectives

- 13.1.1 Explain Commandment 5 on leadership (Deuteronomy 16:18–18:22).
- 13.1.2 Point out ways to deal with homicide from Commandment 6 (Deuteronomy 19:1–21:23).

Lesson 13.2 Applying Commandments 7–10 (Deuteronomy 22–26)

Objectives

- 13.2.1 Identify issues related to Commandment 7 in Deuteronomy 22:1–23:18.
- 13.2.2 Summarize Commandments 8–10 in relation to Deuteronomy 23:19–25:19.
- 13.2.3 Point out the concluding declarations of faith and faithfulness (Deuteronomy 26:1–19).

Lesson 13.3 Accountability (Deuteronomy 27–30) and the Future (Deuteronomy 31–34)

Objectives

- 13.3.1 Analyze the blessings and curses (Deuteronomy 27–28).
- 13.3.2 Summarize Moses’ song (Deuteronomy 32).
- 13.3.3 Outline Moses’ challenge to Joshua (Deuteronomy 31), his blessing of Israel (Deuteronomy 33), and his death (Deuteronomy 34).

13.1

LESSON

Applying Commandments 5–6 (16:18–21:23)

Deuteronomy 16:18 begins the addressing of horizontal obligations of God’s people toward one another. After they come together for worship in God’s presence, they must go out to live according to His righteous instructions and judge fairly the cases among them. Supporting leaders, beginning with parents, will facilitate living long in the land. A major concern addressed in instructions on leadership and a just court system is dealing with idolatry. Chapters 19:1–21:23 address applications of the sixth commandment—justice in determining guilt or innocence when a life has been taken.

13.1.1

OBJECTIVE

Explain Commandment 5 on leadership (Deuteronomy 16:18–18:22).

1 How were false prophets identified, and how were they dealt with?

13.1.2

OBJECTIVE

Point out ways to deal with homicide from Commandment 6 (Deuteronomy 19:1–21:23).

2 How does Commandment 6 encourage a respect for life?

Commandment 5—Leadership

This section deals with just and moral leadership in the community and clearly corresponds with the fifth commandment. The people were to appoint just judges, and difficult cases were to be submitted to the priests. Contempt for either resulted in the death penalty because evil was to be purged from Israel (Deuteronomy 17:12). When the people wanted a king, he was to be a man of God’s choosing and was not to abuse his power for his own aggrandizement. He was to keep God’s Law/instruction like everyone else. This is a key to longevity as the fifth commandment results from honoring parents.

Next are instructions for the provision of and participation of the Levites in leading worship. God’s people must not seek other spiritual sources. The Lord raised up prophets, including the ultimate One, who were the only spiritual sources to listen to. If someone presumed to speak in God’s name, they were to be put to death. They could be identified by their prophecies not coming true. Authority issues were to be dealt with God’s way, through His delegated leaders. Chapter 13 made it clear that the final standard is what God has spoken—what He has given in His covenant, through Moses.

Deuteronomy 19:1–21:23 addresses the righteous treatment of the guilty versus the innocent when a life is taken. These issues, related to Commandment 6, would arise as Israel settled in the land. First, is the just treatment of a homicide case. Cities of refuge were established as places where a person could get a fair trial and not be at the mercy of families seeking revenge. Attitude and intent of heart matter to God, so an accident is treated differently from murder. God’s laws restrain the natural, selfish ways humans deal with each other. The prohibition of moving of boundary stones is addressed at this point, probably because it is a prime example of an issue that often led to or even resulted from homicide.

Another aspect of respecting life—preventing the execution of the innocent—resulted in stipulations regarding the accuracy and honesty of witnesses (Deuteronomy 19:15–21). The penalty for lying in a capital case is described in terms of “an eye for an eye.” That witness received the penalty the accused would have received.

Taking human life in war is dealt with in Deuteronomy 20. God gives instructions for going to war His way. He promises to fight for His people and give them victory (20:4). It is interesting that these two factors are presented side by side. God sovereignly works out His plan, but they must choose to do their part. Some will suffer in the process. God did not require everyone to be on the front lines, nor did He condemn those who were fearful. Victory is not up to us, but our participation depends upon our faith. Verse 20:18 reminds us that totally destroying the people in the Promised Land was like cutting out cancer, removing its deadly effect from the body.

Finally, in Deuteronomy 21, is a series of issues loosely related to war, homicide, or capital punishment. The principles involved are:

- Dealing with the guilt of a homicide and making atonement before God
- Just treatment of women captured in war
- Just treatment of the firstborn when the mother was unloved
- Capital punishment for rebellion of youths whose behavior is destructive to the community
- Proper respect for the bodies of executed criminals to avoid sinning against God

Life and death matters must be handled with justice and respect for human life, made in God's image. In a siege, even trees were to be shown respect as being innocent, though some non-fruit-bearing trees may need to be cut down and used (Deuteronomy 20:19–20).

13.2

LESSON

13.2.1

OBJECTIVE

Identify issues related to Commandment 7 in Deuteronomy 22:1–23:18.

3 What does it mean to show respect for the created order?

13.2.2

OBJECTIVE

Summarize Commandments 8–10 in relation to Deuteronomy 23:19–25:19.

Applying Commandments 7–10 (Deuteronomy 22–26)

Commandment 7 relates to 22:1–23:18, though sometimes loosely. The rest of the laws do not seem to relate to the last three commandments in specific sections, but all three are intermingled.

The first twelve verses of chapter 22 cover practical expressions of respect for life and the created order—issues overlapping Commandments 6 and 7. The created order means some things should not mix. For people, this involves marriage to close relatives, unbelievers, or another spouse. Thus, this section seems to function as a transition between the commandments prohibiting murder and those prohibiting adultery. Some are reminders of earlier instructions, such as mixtures in Leviticus. The section concludes with instructions to wear tassels on their cloaks (see Numbers 15:37–41) as reminders to obey all God's commands.

The rest of the chapter is about avoiding the unrighteous treatment of wives. These laws also include brief reminders of previous laws about respecting women and protecting marriage. A man could not just decide he did not like his wife and then slander her and divorce her. Her reputation must be respected, and he was held accountable for damaging it. Furthermore, men could not take unmarried women whenever they wanted. Women reported to have been raped were given the benefit of the doubt if it occurred in the country where no one could hear her scream. God was bringing justice into marriages and the treatment of women.

Deuteronomy 23:1–18 extends the seventh commandment to intimacy with God and what is unacceptable in His presence. Certain peoples were restricted from God's presence because of their history of opposition to His people. In contrast, runaway slaves were to be given safe dwelling because the Lord had delivered Israel from slavery. The section concludes with prohibiting cult prostitution. Sexual intimacy has its place in marriage. Intimacy with God takes place at the sanctuary, but the two were to be kept separate. These instructions contrasted with other peoples, particularly the Canaanites, who mixed the two.

The subjects of this final section of laws may be summed up as righteous obligations to others for the continuance of life. They regard honesty in finances

affecting the welfare of others, alternating with prohibitions against ungrateful attitudes toward God. Such attitudes are contrary to His values and are thus abhorrent. The laws regarding treatment of other people loosely relate to the following:

- Not taking what belongs to others, but caring about another’s well-being.
- Respect for the reputation of others and for truth and justice.
- Controlling one’s selfish desires, including not even possessing the means to cheat others.

4 What do the laws dealing with the treatment of others instruct us to do?

Implied in these instructions is the need to show God’s heart toward others, including mercy, compassion, concern for their well-being, and respect for their dignity as made in God’s image. These laws occasionally state the Lord will bless those who do these things. The concluding command to blot out the memory of the Amalekites is a final example of God’s using His people to execute justice on those who had no fear of Him (Deuteronomy 25:18) and who took advantage of God’s people who were weak and vulnerable. It should be noted that the law on divorce restricted it and made it more difficult. Also, 24:16 prohibited family members from being executed for the sins of one another.

13.2.3 OBJECTIVE

Point out the concluding declarations of faith and faithfulness (Deuteronomy 26:1–19).

Deuteronomy 26 contains Israel’s expression of appreciation and commitment to the Lord after they have settled in the Promised Land by His power and produced their first harvest. They were to recite what the Lord had done in bringing them into the land and have a celebration and meal with the sanctuary ministers. After three years they were to bring the tithe for the Levites and the needy or vulnerable, state their obedience to the Lord, and request His continued blessing. This may be understood as annual and triennial times of thanksgiving that helped maintain a healthy attitude toward the Lord as their source and identification with His mission for them in the land. Thus, the laws end with the promise of the fulfillment of their journey to the Promised Land that has extended forty years because of unbelief. They also deal with their response to God and His Word. This is followed by Moses’ announcing the mutual commitment Israel and the Lord made to each other. Chapter 26 reminds Israel that the Lord committed himself to them and they were committed to Him as His holy people in the world, so they were very special to Him. The laws—the expectations of the covenant relationship with the Lord—can be summed up as loving God totally and loving others as we love ourselves.

5 How would you sum up the laws of the covenant?

LESSON 13.3

13.3.1 OBJECTIVE

Analyze the blessings and curses (Deuteronomy 27–28).

6 What are some of the marks of real love?

Accountability (Deuteronomy 27–30) and the Future (Deuteronomy 31–34)

These chapters address accountability to God. Faith and obedience are blessed while unbelief and disobedience result in curses. Included is the challenge to continually choose life with God versus death, and to look ahead to new leadership.

Accountability

A primary step is to realize the seriousness of our choices and be accountable to one another in love. If responsibilities and expectations are to have meaning, there must be consequences for breaking them. Real love holds the other accountable, for his or her good and for the health of the relationship. Real love does not ignore harmful behavior and the breaking of agreements. God blesses and continues the benefits of His fellowship for those who respond to Him, who

show their love in obedience, reverence, and appreciation. He curses or judges those who reject Him, rebel, and are unfaithful and disloyal. The following are principles which guide how Christians should relate to the blessings and curses of the Sinai covenant in the Pentateuch.

1. The blessings and curses of the covenant are the predicted consequences of choices made by God's people; they represent accountability in the relationship. The blessings and curses are conditioned on the person's responses.
2. The blessings are the good things God intends to have flow out of an ongoing, healthy relationship with Him as His covenantal nation in the context of the ancient Near East. They are not a reward for certain behaviors, but the life He wants for us.
3. The curses are predicted judgments and consequences of sinful, covenant-violating behavior for Israel. They are the opposite of what God wants for His people. The punishments are intended to motivate violators to repent and return to the Lord.

Curses are rarely mentioned in the Bible. In the Old Testament, verbs for cursing are not used in the past tense to say some painful event was a curse of God. Also, the noun is never used of something that must be broken. Christ redeemed us from the general curse, or judgment, for the broken law so we can enjoy the blessing of the salvation promised to us through a descendant of Abraham (Galatians 3:13–14).

4. God deals with people in a personal manner that is not mechanical. He did not set unchangeable, impersonal forces at work in the universe that can be manipulated by people who learn certain formulas (Proverbs 26:2). God does what is best for each person.
5. Paul says everyone has broken the law and is therefore unable to claim its blessings (Romans 3:9–24; Galatians 3:10). Redemption gives us hope of God's blessings, but not the right to think God owes us anything. The relationship is always one of grace.
6. Christians are not told in the New Testament to expect all the physical blessings mentioned in Deuteronomy, but rather that there will be suffering and hardship in fulfilling God's mission (Acts 9:16; 14:22). The Old Testament blessings represent God's ultimate goal for His people in the ancient Near Eastern context. Only in the Millennium will they be completely fulfilled on earth.
7. The covenant of Sinai in the Pentateuch (essentially the Old Covenant) was between God and His nation, Israel. Christians are not a nation; neither are they under the specifics of that covenant. They are under the New Covenant in Christ.
8. Christians should look for the principles behind the details of the Sinai covenant because God has not changed.

Our choices can have grim consequences in terms of life and death for ourselves and for others. It is wise to view every relationship in light of eternity and submission to God's will. All we do in relation to others affects our relationship with the Lord. The horizontal cannot be separated from the vertical. Nothing is hidden from Him, and He will hold us accountable for everything we say and do. However, the Lord promises to restore to fellowship all who repent of their selfishness and turn to Him (Deuteronomy 30:2–3).

13.3.2

OBJECTIVE

Summarize Moses' song (Deuteronomy 32).

7 What does Moses' song say about God and His character?

Moses sings a song about how the Lord will judge His people when they turn away from Him. A major image throughout Deuteronomy is the Lord as Israel's Rock. From their geographical and cultural context, the Israelite would have understood this to mean His character, sovereign power, stability, unchangeableness, dependability, uniqueness, source of life, provision, salvation, and reference point in life. Verse 39 asserts there is no god besides Him—nothing comes close. He has done so much for His child, Israel, that turning away to other sources/gods (really demons, verse 17) is unthinkable. However, God knew that when He prospered them, they would turn away. Therefore, He would punish them as He did all enemies who opposed and rejected Him and His plan. However, He concludes with an invitation to all people to praise Him. He promises that He not only judges, but restores those who identify with Him and His purposes—His “land.”

The Future

13.3.3

OBJECTIVE

Outline Moses' challenge to Joshua (Deuteronomy 31), his blessing of Israel (Deuteronomy 33), and his death (Deuteronomy 34).

8 How can the covenants of Deuteronomy affect our relationships?

These chapters give Moses' concluding, prophetic farewell to the Israelites and the passing of leadership to Joshua. They offer the continuity of leadership through Joshua and the promise of the continuity of the Lord's blessings. They warn against turning from the relationship.

Make provision for God's plan for the future of any relationship. Give special attention to our relationship with Him and our death—the end of our earthly phase of the relationship. God's plan for this world will continue after we are gone. Our relationship with Him should bear fruit that lasts beyond our lifetime. Our relationships need to look to the future and accept the Lord's leading and provisions. All human relationships end in death or before. We can allow God to lead our transitions in life, both as individuals and as faith communities.

Joshua had been preparing for the transfer of leadership from early in the wilderness journey. He stayed close to Moses, exercised more and more authority, and spent time in the presence of the Lord at the tabernacle. When Moses had laid his hands on Joshua, Joshua was filled with the spirit of wisdom (Deuteronomy 34:9).

Deuteronomy concludes with the testimony that there is no prophet like Moses “whom the Lord knew face to face” and who performed miracles by God's power in Egypt. He was a foretaste of Christ.

Moses told the Israelites to take all these words to heart because they were life (Deuteronomy 32:46–47). Our perspective should be the same: Obey God's Word regarding our relationships with Him and with one another. This means valuing our relationship and covenant with Him above all else in life. The covenant expressed in Deuteronomy not only teaches God's principles for healthy relationships, it also shows us who we are as God's people. From this comes a healthy self-concept—the basis for healthy relationships. No one is like our God or like those He saves (Deuteronomy 33:26, 29). We please Him by allowing His Word to transform our relationships and by showing His values and wisdom in all we say and do. The key to moving toward the ideal in relationships is to bring them fully under our relationship with the Lord. God's covenant, as expressed in Deuteronomy, is about His love for us and our loving choices in life toward Him and others.

The key principles are communication and agreement in the following areas:

- Privilege.
- Responsibility.

- Accountability.
- Perspective.
- Commitment.
- Effort.
- Shared values.
- Purpose.

The Lord loves us and wants a forever relationship with all who will accept Him through repentance and faith-obedience. Deuteronomy is a rich reminder of this, calling us to choose life.



Test Yourself



Circle the letter of the *best* answer.

1. A very basic truth in Deuteronomy and throughout the Bible concerning leaders is
 - a) no leader is above the law; everyone is subject to God's law.
 - b) when they have the Spirit on them they must not be challenged.
 - c) they became leaders in their youth and served in that capacity until death.
 - d) the Old Testament civil leaders also had to be priests.
2. If a court case proved to be too difficult, the people were to
 - a) cast lots fairly in the presence of a judge.
 - b) ask Moses to intervene.
 - c) go to the priests and ask for a verdict.
 - d) have three judges agree on a verdict.
3. In regard to someone taking the life of another,
 - a) God judges by the attitude and intent of the heart.
 - b) witnesses of the death had to give a defense for not intervening.
 - c) the judges were to fast and pray three days before issuing a punishment.
 - d) it makes no difference to God whether or not the death was intentional.
4. Deuteronomy's law on divorce taught that
 - a) it was never to be permitted.
 - b) a wife could request a divorce at any time.
 - c) a divorced person could not remarry.
 - d) it was to be restricted to serious situations and required a process.
5. Deuteronomy 23 instructs that runaway slaves
 - a) were to be returned to their masters at once.
 - b) were to be cast out of the camp.
 - c) were to be given safe dwelling because the Lord had delivered Israel from slavery.
 - d) were to serve the Levites the rest of their lives.
6. The idea that Deuteronomy teaches that God's people should not even possess the means to cheat in commercial dealings is
 - a) evident in the story about God using Israel to blot out the Amalekites.
 - b) expressed by the prohibition of unequal weights.
 - c) an unrealistic standard for people to live by.
 - d) common among all ancient cultures.
7. What is the best summary of the laws in Deuteronomy?
 - a) Maintain a healthy attitude.
 - b) Love God totally and love others.
 - c) Identify with God through sacrifice.
 - d) Remain vulnerable to attacks because that builds faith.
8. What is a true description of real love, according to the principles of Deuteronomy?
 - a) Real love does not hold others accountable.
 - b) Real love holds others accountable for their own good.
 - c) Real love can wane and die.
 - d) Real love takes many forms—both good and bad.
9. What is the best summary of Moses' song in Deuteronomy?
 - a) God's mercy is unlimited.
 - b) God allows His people to question His laws.
 - c) Life will be full and rich in the Promised Land.
 - d) God will judge His people when they turn from Him.
10. God's covenant, as expressed in Deuteronomy, is about
 - a) God's love for us and our choices in life.
 - b) accepting our inadequacies in serving God.
 - c) the necessity to keep renewing the agreement at appropriate times.
 - d) the inadequacies of others.

Responses to Interactive Questions

Chapter 13

Some of these responses may include information that is supplemental to the IST. These questions are intended to produce reflective thinking beyond the course content and your responses may vary from these examples.

1. How were false prophets identified, and how were they dealt with?

False prophets were identified by their prophecies not coming true. When they were discovered, they were put to death.

2. How does Commandment 6 encourage a respect for life?

This commandment encouraged a respect for life by commanding righteous treatment of the guilty when a life was taken. For example, to ensure just treatment of a homicide case, cities of refuge were established where a person could get a fair trial and not be at the mercy of families seeking revenge. Another aspect of respecting life was the stipulations regarding the accuracy and honesty of witnesses to ensure innocent people were not executed.

3. What does it mean to show respect for the “created order”?

The created order means some things should not mix. For people, this involves marriage to close relatives, unbelievers, or another spouse.

4. What do the laws dealing with the treatment of others instruct us to do?

They instruct us to refrain from taking what belongs to others and, instead, to care about another’s well-being. They encourage us to show respect for the reputation of others and for truth and justice. They also instruct us to control selfish desires, including not even possessing the means to cheat others. These laws imply that we need to show God’s heart toward others—mercy, compassion, and concern for their well-being. We are to show respect for their dignity and God’s creation.

5. How would you sum up the laws of the covenant?

The laws—the expectations of the covenant relationship with the Lord—can be summed up as loving God totally and loving others as ourselves.

6. What are some of the marks of real love?

Real love causes us to realize the seriousness of our choices and to be accountable to one another in love. Real love holds the other accountable for his or her good and for the health of the relationship. Real love deals with harmful behavior and the breaking of agreements. God blesses and continues the benefits of His fellowship for those who respond to Him, showing their love in obedience, reverence, and appreciation.

7. What does Moses’ song say about God and His character?

Moses song is about how the Lord will judge His people when they turn away from Him. It emphasizes His character, sovereign power, stability, unchangeableness, dependability, and uniqueness. The Lord is their source of life, provision, salvation, and reference point. The song asserts that there is no god besides Him and that nothing comes close. Moses concludes with an invitation to all people to praise Him. He promises that God not only judges, but restores those who identify with Him and His purposes.

8. How can the covenants of Deuteronomy affect our relationships?

The covenant expressed in Deuteronomy not only teaches God’s principles for healthy relationships, it also shows us who we are as God’s people. From this comes a healthy self-concept—the basis for healthy relationships. We need to let His Word transform our relationships, showing His values and wisdom in all we say and do.

UNIT PROGRESS EVALUATION 5 AND FINAL EXAMINATION

You have now concluded all of the work in this independent-study textbook. Review the lessons in this unit carefully, and then answer the questions in the last unit progress evaluation (UPE). When you have completed the UPE, check your answers with the answer key provided in Essential Course Materials at the back of this IST. Review any items you may have answered incorrectly. Review for the final examination by studying the course objectives, lesson objectives, self-tests, and UPEs. Review any lesson content necessary to refresh your memory. If you review carefully and are able to fulfill the objectives, you should have no difficulty passing the closed-book final examination.

Taking the Final Examination

1. **All final exams must be taken closed book.** You are not allowed to use any materials or outside help while taking a final exam. You will take the final examination online at www.globaluniversity.edu. If the online option is not available to you, you may request a printed final exam. If you did not request a printed final exam when you ordered your course, you must submit this request a few weeks before you are ready to take the exam. The Request for a Printed Final Examination is in the Forms section of Essential Course Materials at the back of this IST.
2. Review for the final examination in the same manner in which you prepared for the UPEs. Refer to the form Checklist of Study Methods in the front part of the IST for further helpful review hints.
3. After you complete and submit the online final examination, the results will be immediately available to you. Your final course grade report will be e-mailed to your Global University student e-mail account after your Service Learning Requirement (SLR) report has been processed.
4. If you complete the exam in printed form, you will send your final examination, your answer sheets, and your SLR report to Berean School of the Bible for grading. Your final course grade report will be sent to your GU student e-mail account. If you do not have access to the Internet, your grade will be sent to your mailing address.



Glossary

	Chapter
Albright, William F.	5
— the most famous U.S. Near Eastern archaeologist and Semitics scholar (1920–1971). He showed the substantial accuracy of many Old Testament historical, cultural, and geographical references.	
Amalekites	5
— the descendants of Amalek, a descendant of Esau; Bedouins living in the Negev or southern end of the Promised Land and in the Sinai; perpetual enemies of Israel	
ANE	1
— Ancient Near East; countries of southwest Asia and northeast Africa; known more commonly today as the Middle East	
anointing	7
— the Ancient Near Eastern ceremony of pouring oil on the head of a person and thereby officially designating him or her to a leadership function in the community; when God appointed a priest, a prophet, or a king, He also empowered them by His Holy Spirit to fulfill His purposes; corresponds to our service of ordination.	
antinomy	5
— a contradiction between two seemingly equally valid principles; an apparently unresolvable conflict or contradiction; the situation where two laws, principles, or truths in life (here, in theology) contradict and are not simply a paradox. The chief, if not the only antinomy in theology, is between the sovereignty of God and the responsibility of humans. They are both true and yet ultimately, philosophically, each should rule out the other. The answer is only known in heaven. Both truths should be affirmed, based on Scripture (see, for example, Philippians 2:12–13).	
apodictic laws	6
— a direct command or prohibition in the form of “you must” or “you must not,” or “any who [behavior] . . . shall be [punished in a certain way]”	
apostasy	7
— the turning away from one’s faith; here of Israel’s openly violating their relationship with the Lord, rejecting Him by turning to idolatry	
ark	2
— the boat God had Noah build for his family and two/seven of every animal in which to survive the Flood; a rectangular, barge-like vessel, stable in water, with no keel, three stories, almost the length of two football fields	
ark of the covenant	7
— a rectangular chest God had Israel construct to carry the tablets of the Ten Commandments—a testimony of the covenant between God and Israel; the throne of God on earth, among Israel; placed in the tabernacle’s holiest chamber as the most sacred place of His presence, experienced directly only by the high priest, once a year, on the Day of Atonement. The lid was called the mercy seat or atonement cover because there the high priest applied the sacrificial blood which annually gave Israel a fresh start in forgiveness on the Day of Atonement.	

atonement	— the removal of the barrier in a relationship, releasing the other from wrath and restoring fellowship through a costly price. It probably did not mean “to cover,” as previously thought.	
Balaam	— a prophet from northwest Mesopotamia hired by King Balak of Moab to curse Israel, indicating he was known to be able to use God’s name. God warned him, through a donkey, to only say what He told him.	11
bedouin	— the nomadic Arab people of the deserts of the Near East and North Africa	3
Big Bang	— a theory supposing the universe originated billions of years ago in an explosion from a single point of energy density	1
blessing	— God’s provisions from His abundant goodness to enable His creation to fulfill His purposes and be fulfilled	1
blessings and curses	— God’s promised provisions for His people and consequences and judgments for disobedience	6
Canaan and Canaanites	— the original Hebrew name of the Promised Land; from the name of its inhabitants—the Canaanites; the land bridge between Europe, Asia, and Africa due to the desert on the east and the Mediterranean Sea on the west	2
casuistic laws	— the laws describing specific cases or situations in the form of “If . . . then . . .”	6
cherem	— an irreversible, total dedication of something to the Lord, usually through consuming it with fire	9
circumcision	— the act of cutting off the foreskin of the reproductive organ of boys; commanded by God for the eighth day after birth as a sign of membership in God’s covenant with Israel; practiced by other Near Eastern cultures at puberty as a rite of manhood.	3
clean/unclean	— being qualified for God’s presence; decontaminated spiritually from sin’s defilement, freed from anything not in harmony with God’s nature; or animals fit or unfit for human food or the ritual sacrifice	2
consecration	— dedication to God’s purpose (usually translates the same Hebrew word as does <i>sanctification</i>)	8
constitution	— what something is made of, as in the foundation of a nation’s legal system upon which all their laws and government are based	6
covenant	— a specific, binding agreement between two parties; a committed relationship with accountability	2
deistic	— a system of thought denying the interference of the Creator with the laws of the universe	1
devil	— a created, finite being who rebelled against God; the originator of evil in the world, always opposing God and His people; also called Satan	2
faith-obedience	— the author’s way of expressing the understanding that biblical, saving faith is always understood to include the follow-through of obedience. It also includes and is preceded by biblical repentance, which means sorrow for one’s sins and the turning from continuing in the sins.	3
the Fall	— the event and its affects resulting from Adam and Eve’s breaking the relationship between them and God—their expulsion from the Garden of Eden, sin and death entering the world	2

feast	— the special times of gathering God’s people to Jerusalem for religious celebration and festival, including worship and rest	5
fertility cult	— the ceremonies, practices, and religious beliefs focused on bringing fertility to the people’s families, livestock, and crops; involved magical acts to manipulate the powers or gods; often included sexual activity with the priests or priestesses	6
the Flood	— God’s judgment, in the distant past, on all life on earth for people’s great corruption. Many people groups have ancient stories of a flood. The true account is in Genesis 6–9. God made a new beginning for humanity through Noah and his family.	1
genealogy	— a list of a person’s ancestors or a those of a people; the Old Testament has several kinds of genealogies with different purposes; may list one generation after another or several names from the same generation. Some lists include people having historical or geographical connection with other people who are related, but not by blood.	1
Hammurabi’s Code	— the most famous ancient law collection, written on a stone pillar from around 1700 BC, by the Babylonian king Hammurabi; contains parallels to some of the biblical laws	6
holiness	— to be or to make holy, separated from common, evil use to the exclusive, pure, eternal use of the Lord; set apart for and dedicated to His purposes; brought into harmony with His values; special to God (see sanctification)	2
homicide	— one person causing the death of another, whether accidentally or intentionally	11
Hur	— the man who helped Aaron hold up Moses’ hands during the battle with the Amalekites. Some think he could be the same Hur who was the son of Caleb and grandfather of Bazalel, one of the builders of the tabernacle.	5
immanent	— said of a god; existing in time and space; existing within; inherent	1
intercessor	— pleading with God on behalf of another, usually for a serious need; Israel needed forgiveness for apostasy; intercession	3
Jethro	— the father-in-law of Moses and priest of Midian; his other name, <i>Reuel</i> , means “friend of God.” He expressed faith in the Lord and wisdom about leadership.	5
Joshua	— the young man Moses trained as assistant and successor	1
legalistic or legalism	— focusing on the letter of the law; being consumed with the goal of getting credit for keeping it more perfectly than other people. There is no purpose for having the law beyond strict observance of the law; a legalistic relationship is based strictly on performance.	6
leprosy	— conditions of the skin or surface (houses, clothing) viewed negatively in that culture; in the Old Testament, not restricted to the disease called leprosy today	8
mediator	— an agent required for communicating between two parties to bring them together	3
Melchizedek	— the king of Salem—possibly Jerusalem—at the time of Abram; means “king of righteousness.” He met Abram after the battle to deliver Lot and shared a sacred meal in worship with him; Abram paid a tithe to him from the spoils of the victory.	3

		Chapter
Mesopotamia or Mesopotamian	— the Greek term for “the land between the rivers”—the Tigris and Euphrates; one of the oldest cradles of civilization; includes Babylon, Nineveh, Ur, and many other ancient cities; now mostly known as Iraq	2
Midian	— the place the semi-nomadic Midianites lived who were probably descendants of Abraham; most likely on the east side of the Sinai and west side of Arabia, along the Gulf of Aqaba. Jethro was a priest of Midian.	5
Millennium	— the one-thousand-year reign of Christ on earth after His Second Coming. The curse is removed and Satan bound, a kind of return to Eden before the end of this world and the advent of the new heavens and new earth.	6
Nazirite	— a layperson in Israel making a commitment to the Lord for a set period of time; as dedicated as a priest; teaching that God ultimately wants all His people to live holy lives and be priests to Him	10
Nephilim	— the Hebrew term used in Genesis 6:4 and Numbers 13:31–33, the latter for tall inhabitants of part of Canaan; the <i>Septuagint</i> translates it “giants” (Genesis 6:4); could be translated “fallen ones.” However, it can also be from a different root and mean “separated ones.” If these are “the men of the Name” (not renown) at the end of the verse, then this is a term for those true to God and of whom Noah was the last.	2
New Covenant	— the culmination of God’s plan for a personal and eternal relationship with all who accept His gift of salvation through His Son, thus superseding the Sinai covenant as promised in Jeremiah 31:31 and announced at the Last Supper by Jesus Christ	3
non-evangelical	— not in agreement with the basic beliefs of the evangelical, such as salvation by faith in the atoning death of Jesus Christ through personal conversion, the authority of Scripture, and the importance of preaching as contrasted with ritual	1
paradigm	— a pattern that others in the same situation follow; a way of looking at something	4
patriarchal blessing or birthright	— the privileges and responsibilities of the head of the extended family passed from the current head or patriarch to the heir designate, usually the firstborn in the ANE; involved twice the inheritance of the other heirs and a prophetic word of blessing and empowerment from the patriarch, near his death	4
patriarchs	— the fathers of the nation of Israel—Abraham, Isaac, and Jacob	1
Pentateuch	— the first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; most of the writing credited to Moses	1
Pentecostal	— the evangelical, holiness, healing, premillennial, back-to-the-Bible movement of Christians; largely began around 1900, of whom the Assemblies of God is the largest denomination; believe God wants to baptize Christians in the Holy Spirit to be His witnesses to the world, with the outward sign of speaking in tongues according to Acts 2; He also wants them to prophesy and be used in other gifts of the Spirit in worship assemblies (1 Corinthians 12, 14).	10
profane	— to take away from God’s holiness, pervert His reputation, and dishonor His presence	9
Promised Land	— the place God provided Israel from which to function and fulfill His plan for them	2

protoevangelium	— a Latin term meaning the “first gospel”; refers to the promise of Christ in Genesis 3:15	2
reconcile, reconciled, or reconciliation	— to bring peace between people or with God, restoring harmony in the relationship	4
remnant	— a theme referring to those who remain and are saved after God’s judgment on a people (usually His people)	2
repent	— to turn from sin and back to God with true sorrow for the seriousness of sin against Him	2
repentance-faith-obedience	— written this way to make clear that these three biblical concepts, when used of God’s people, are always connected to one another. If one is referred to, the other two are assumed; they cannot exist independently for the child of God.	2
righteous	— living according to God’s standard of what is right, especially His moral values, flowing out of a healthy relationship with God	2
ritual	— a ceremony or the observance of set forms or rites (solemn, formal, procedures following religious rules), as in public worship	10
sanctification	— the process of making something or someone holy or dedicated exclusively to God’s purposes by His grace and conformed to His moral character; outward, ceremonial acts through which priests went representing the spiritual work of God’s sanctification in their lives and their submission to it	7
Semite	— the designation of peoples generally descended from Noah’s son Shem, with related languages and ethnicity, living around the Near East and North Africa; included Israel and the people of Palestine, Mesopotamia, and the Arabs. Those mentioned in the Old Testament who are not Semitic are the Egyptians, Sumerians, and Hittites.	3
Septuagint	— the name of the Greek translation of the Old Testament by Jews within the Greek culture in Alexandria Egypt, from about 250–150 BC.; one of the earliest translations; the Bible of the early church	2
Shema	— the phrase “Hear, O Israel: the Lord our God, the Lord is one,” pronounced by the Jews regularly in prayer	12
signs	— something physical God declares to have significance as pointing to a promise or truth about His relationship with people. As a wedding ring is a sign of a marriage commitment, the Sabbath was a sign of Israel’s covenant with God.	2
sons of God	— a figurative term. John 1:12 speaks of humans becoming the “sons of God,” but Matthew 22:30 says angels do not marry and after the Resurrection, believers will be “as the angels in heaven.” That the “sons of God” married and had children in Genesis 6:1-4, in this context these “sons of God” had to be men.	2
sovereignty of God	— the power God has to do what He chooses without restriction or any necessary cause outside of himself, His character, or His purposes	5
Spirit of God (in the Old Testament)	— the understanding of God, not as a distinct person of the Godhead, but rather His presence moving in a place, in power, to accomplish His purpose in people’s lives	4

Chapter

Sumerians	— possibly the most ancient, civilized people in the Near East, living around the Persian Gulf with their capital called Ur; not Semitic as Abraham was. Their language was the first worldwide language of trade.	3
suzerain	— the greater, more powerful king in a relationship with a lesser king (vassal)	3
tabernacle	— the portable tent God had Israel construct as the place He chose to be present in Israel and be approached in worship	6
taking up our cross	— the death-to-self submission to the will of God in following Christ	9
theocratic	— referring to a theocracy, a nation ruled by God (the only true one was Israel)	6
theophany	— an event in which God shows himself in some physical way that people experience by at least the senses of sight and hearing	6
tithe	— giving to God one-tenth of what one has gained from working to make a living or from what God has provided	3
Tower of Babel	— the tower the ancient Babylonian people built (Genesis 11) some time after the Flood for reaching to the sky and worshipping gods they believed in; probably a step pyramid or ziggurat, such as those found in the region	2
transcendent	— exceeding usual limits; beyond the limits of normal experience	1
typology	— God's use of symbols to explain His work in historical events, people, and institutions. True typology says Christians should understand that the Lord works today according to the same principles He used through the life and history of Israel.	7
unleavened bread	— a flat bread with no yeast in it, like tortillas, thick pancakes, or pita breads. It was used at the Passover because Israel had to prepare quickly with no time to wait for dough to rise from yeast. Yeast also came to represent malice and wickedness (1 Corinthians 5:6–8).	5
urim and thummim	— the means God established to determine His will for people through the priests; probably precious stones that either glowed or were thrown as lots and controlled by God. The meaning of the terms seem unimportant—may either refer to lights and perfections/completeness or the first and last letters of the Hebrew alphabet.	7
vow	— a solemn promise or pledge before God	4
wave offering	— a sacrifice of special dedication to the Lord's tabernacle; a sacrifice celebrating the covering of sin, God's forgiveness, life, and restoration to a right relationship with God	10



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Appendix A

OLD TESTAMENT OFFERINGS

WORSHIP OFFERINGS			
REFERENCE	NAME	EXPRESSED	FURTHER USES
Leviticus 2	Grain Offering: vegetable	Gift (Hebrew <i>minchah</i>) A tribute to God Submission and dedication Often used with other sacrifices Giving to God; a worship exercise	Provided food for the priests
Leviticus 3; 19:5–8 Three Types of Fellowship Offerings: • Thank Offering • Vow Offering • Freewill Offering Leviticus 7:15–18; 22:18–23	Fellowship Offering or Peace Offering: animal	Celebration of God’s blessings expressed in praise, thanks, and devotion	The fatty parts were God’s portion. The meat was eaten by the worshipper, family, and priest.
ATONEMENT OFFERINGS*			
REFERENCE	NAME	EXPRESSED	FURTHER USES
Leviticus 1	Whole Burnt Offering	Judicial substitution General repentance of sin, worship, and dedication to God	Totally consumed in the fire to the Lord
Leviticus 4:1–5:13	Sin Offering	Purification from unintentional sins against God	For the people: Meat received by priest Blood poured on altar For priest or community: Offering totally burned Blood sprinkled in Holy Place
Leviticus 5:1–6:13	Guilt Offering	Paying a debt Paying a penalty Compensation for damages against a person or God’s holiness	Meat received by priest

*Every atoning sacrifice was some type of sin offering.



Appendix B

SACRED CALENDAR: FEASTS AND HOLY DAYS

Reference	Holy Day	Frequency	Date	Description
Exodus 16:23–30; 20:8–11; 31:13 Deuteronomy 5:12–15	Sabbath	Weekly	Seventh day of week	Day of no work Commemorated God's work in creation and redemption
Exodus 34:22 Numbers 10:10; 28:11–15	Feast of the New Moon	Monthly	New moon	Celebrated beginning of month
Exodus 12:1–13:10 Leviticus 23:4–5	Passover Feast	Annual (spring)	First month of the religious year (Nisan or Abib; March/April*)	Evening meal Commemorated the Exodus Food: lamb, unleavened bread, and bitter herbs Day Jesus was crucified
Exodus 12:17 Leviticus 23:6–8	Feast of Unleavened Bread	Annual (spring)	Week following Passover	Week with no yeast allowed Commemorated deliverance from Egypt
Leviticus 23:15–22 Numbers 28:26 Deuteronomy 16:9	Feast of Weeks (Pentecost–NT)	Annual (spring)	Fifty days after Passover (May/June)	Day of worship Gratitude for wheat harvest
Numbers 29:1–7	Feast of Trumpets	Annual (fall)	First day of seventh month (September/October)	Similar to New Year's Day Signaled beginning of seventh month Culminated sacred year Began new agriculture or civil year
Leviticus 16:1–34; 23:26–32 Numbers 29:7–11	Day of Atonement (not a feast)	Annual (fall)	Tenth day of seventh month	Day of fasting (only required fast) Mourning over one's sins High Priest sacrifices to provide fresh start for the nation
Exodus 23:16; 34:22 Leviticus 23:40–41	Feast of Booths or Feast of Tabernacles (Ingathering)	Annual (fall)	Fifteenth through twenty-first of seventh month	Week of living in branch shelters Commemorated God's provision on journey to Holy Land and after Similar to USA Thanksgiving
Exodus 21:1–6; 23:10–11 Leviticus 25:1–7 Deuteronomy 15:1–18; 31:10–31	Sabbath Year	Periodic	Every seventh year	Year of rest No sowing or reaping except for personal use Land left fallow Product belonged to the poor Debts canceled Hebrew slaves freed
Leviticus 25:8–55	Jubilee	Periodic	Every fiftieth year	Same as Sabbath year Land restored to families from whom purchased or taken

*The Jewish calendar is lunar and do not match our months exactly.

Essential Course Materials

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CHECKLIST OF MATERIALS TO BE SUBMITTED TO BEREAN SCHOOL OF THE BIBLE

at Global University; 1211 South Glenstone Avenue; Springfield, Missouri, 65804; USA:

- Service Learning Requirement Report (required)
- Round-Tripper Forms (as needed)
- Request for a Printed Final Examination (if needed)

Service Learning Requirement Assignment

BEREAN SCHOOL OF THE BIBLE SLR INSTRUCTIONS

This Service Learning Requirement (SLR) assignment requires you to apply something you have learned from this course in a ministry activity. Although this assignment does not receive a grade, it is required. You will not receive credit for this course until you submit the satisfactorily completed SLR Report Form. This form will not be returned to you.

Seriously consider how you can design and complete a meaningful ministry* activity as an investment in preparing to fulfill God's calling on your life. If you are already involved in active ministry, plan how you can incorporate and apply something from this course in your ongoing ministry activity. Whether or not full-time ministry is your goal, this assignment is required and designed to bring personal enrichment to all students. Ask the Holy Spirit to guide your planning and completion of this ministry exercise.

* Meaningful ministry is defined as an act whereby you give of yourself in such a way as to meet the needs of another or to enhance the well-being of another (or others) in a way that exalts Christ and His kingdom.

You will complete the SLR by following these instructions:

1. Complete a ministry activity of your choice that you develop according to the following criteria:
 - a. Your ministry activity must occur during your enrollment in this course. Do not report on activities or experiences in which you were involved prior to enrolling in this course.
 - b. Your ministry activity must apply something you learned in this course, or it must incorporate something from this course's content in some way. Provide chapter, lesson, or page number(s) from the independent-study textbook on which the activity is based.
 - c. Your ministry activity must include interacting with at least one other person. You may choose to interact with an individual or a group.
 - d. The activity you complete must represent meaningful ministry*. You may develop your own ministry activity or choose from the list of suggestions provided in these instructions.
 - e. Consider a ministry activity outside your comfort zone such as sharing the message of salvation with unbelievers or offering loving assistance to someone you do not know well.
2. Then fill out the SLR Report Form following these instructions OR online by accessing the online course. Students who will take the final exam online are encouraged to complete the online report form.
3. Sincere reflection is a key ingredient in valid ministry and especially in the growth and development of your ministry knowledge and effectiveness.
4. Global University faculty will evaluate your report. Although the SLR does not receive a grade, it must be completed to the faculty's satisfaction before a final grade for the course is released. The faculty may require you to resubmit an SLR Report Form for several reasons, including an incomplete form, apparent insincerity, failing to interact with others, and failure to incorporate course content.

Do NOT submit your SLR notes, essays, or other documents; only submit your completed SLR Report Form. No prior approval is needed as long as the activity fulfills the criteria from number one above.

Suggested SLR Ministry Activities

You may choose to engage in any valid and meaningful ministry experience that incorporates this specific course's content and interacts with other people. The following list of suggestions is provided to help you understand the possible activities that will fulfill this requirement. Choose an idea that will connect well with your course material. You may also develop a ministry activity that is not on this list or incorporate content from this course in ministry activity in which you are actively involved at this time:

- Teach a class or small group of any size.
- Preach a sermon to any size group.
- Share the gospel with non-believers; be prepared to develop new relationships to open doors to this ministry. We strongly encourage you to engage in ministry that may be outside your comfort zone.
- Lead a prayer group experience or pray with individual(s) in need, perhaps over an extended period.
- Disciple new believers in their walk with Jesus.
- Interview pastors, missionaries, or other leaders on a topic related to something in your course (do not post or publish interview content).
- Intervene to help resolve personal conflicts.
- Personally share encouragement and resources with those in need.
- Organize and/or administer a church program such as youth ministry, feeding homeless people, transporting people, visiting hospitals or shut-ins, nursing home services, etc.
- Assist with starting a new church.
- Publish an online blog or an article in a church newsletter (include a link in your report to the content of your article or blog).
- For MIN327 only: present a summary of risk management to a church board or other leadership group; interview community business people regarding their opinion of church business practices.

To review sample SLR Reports and to access an online report form, go to this Web address: library.globaluniversity.edu. Navigate to the Berean School of the Bible Students link under "Resources for You." Another helpful resource is our GlobalReach Web site: www.globalreach.org. From that site you can download materials free of charge from Global University's School for Evangelism and Discipleship. These proven evangelism tools are available in many languages.

BSB SERVICE LEARNING REQUIREMENT (SLR) REPORT

Please print or type your responses on this form, and submit the form to Berean School of the Bible. Do not submit other documents. This report will not be returned to you.

BIB318 Pentateuch, Second Edition

Your Name..... Student Number Date

1. Ministry activity date **Description of ministry activity and its content:** Briefly describe your ministry activity in the space provided. (You are encouraged to engage in ministry such as sharing your faith with unbelievers, or other activities that may be outside your comfort zone.)

.....
.....
.....

Identify related course content by chapter, lesson, or page number.

.....

2. Results: What resulted from your own participation in this activity? Include descriptions of people’s reactions, decisions to accept Christ, confirmed miracles, Spirit and water baptisms, life changes, etc. Describe the individuals or group who benefited from or participated in your ministry activity. Use numbers to describe results when appropriate (approximate when unsure).

.....
.....
.....
.....

Record numbers here: Unbelievers witnessed to?..... New decisions for Jesus?.....
Holy Spirit baptisms?..... Other?.....

3. Reflection: Answer the following questions based on your experience in completing this assignment:

Did this activity satisfy an evident need in others? How so?

.....

Were you adequately prepared to engage in this activity? Why or why not?

.....

What positive or negative feelings were you aware of while you were completing this activity?

.....

In what ways were you aware of the Holy Spirit’s help during your ministry activity?

.....

What would you change if you did this ministry activity again?

.....

What strengths or weaknesses within yourself did this assignment reveal to you?.....

.....

Did you receive feedback about this activity? If so, describe:

.....

.....



Unit Progress Evaluations

The unit progress evaluations (UPEs) are designed to indicate how well you learned the material in each unit. This may indicate how well prepared you are to take the closed-book final examination.

Taking Your Unit Progress Evaluations

1. Review the lessons of each unit before you take its unit progress evaluation (UPE). Refer to the form Checklist of Study Methods in the How to Use Berean Courses section at the front of the IST.
2. Answer the questions in each UPE without referring to your course materials, Bible, or notes.
3. Look over your answers carefully to avoid errors.
4. Check your answers with the answer keys provided in this section. Review lesson sections pertaining to questions you may have missed. Please note that the UPE scores do not count toward your course grade. They may indicate how well you are prepared to take the closed-book final examination.
5. Enter the date you completed each UPE on the Student Planner and Record form, located in the How to Use Berean Courses section in the front of this IST.
6. Request a printed final examination **if** you cannot take the final examination online. You should do this a few weeks before you take the last unit progress evaluation so that you will be able to take the final examination without delay when you complete the course.

UNIT PROGRESS EVALUATION 1

BIB318 Pentateuch, Second Edition (Unit 1—Chapter 1–4)

MULTIPLE CHOICE QUESTIONS

Select the best answer to each question.

1. The meaning of the word *blessing* in Genesis is
 - a) “enabling to prosper and fulfill God’s purpose.”
 - b) “making others happy.”
 - c) “giving a spiritual experience.”
 - d) “choosing to honor family above others.”
2. The relationship of Genesis 1 and 2
 - a) reveals two very different ancient stories of the creation of the animals.
 - b) relates the first week of creation and then the next week.
 - c) is not common to other styles of writing in the Ancient Near East.
 - d) reveals two views, one giving a broad, sequential overview and the other a detailed, topical focus on humans.
3. The contextual understanding of the image of God in people is
 - a) their physical form.
 - b) their capacity to relate to God in privilege, responsibility, and accountability.
 - c) a God-shaped place in the human spirit.
 - d) the ability to be perfect.
4. Genesis introduces the important Bible teaching that sin is
 - a) attitudes contrary to the character of God.
 - b) behavior contrary to the will of God.
 - c) putting self first in the relationship with God.
 - d) all of the above.
5. The first biblical mention of the gospel is found
 - a) in Genesis 3:15 that promises a conqueror over the snake and the reversal of the sin problem.
 - b) in Genesis 4:26, when people began to call upon the name of the Lord.
 - c) in Genesis 12 when God calls Abraham.
 - d) when John the Baptist begins his preaching ministry.
6. The Bible presents the flood as
 - a) God’s judgment on all people at that time for their rebellion against Him.
 - b) not receding completely for over a year.
 - c) setting up a fresh start for humanity through Noah.
 - d) all of the above.
7. The curse on Canaan was
 - a) polluted water, followed by a severe drought.
 - b) God’s punishment of death on the Canaanites for their evil lifestyle.
 - c) infertility.
 - d) a demonic possession of people in Noah’s day.
8. Noah was righteous because
 - a) he lived according to God’s standards, maintaining a right relationship with Him.
 - b) he was right with God though he kept sinning.
 - c) he shunned others for not living by God’s laws.
 - d) he had godly parents and ancestors.
9. Abraham’s background, based on our current knowledge of the ANE, was that of
 - a) an Egyptian nobleman.
 - b) a poor, humble shepherd.
 - c) a prosperous, knowledgeable, pastoral nomad who interacted with urban people.
 - d) a tentmaker.
10. The three elements of the promise to Abraham are
 - a) kingship, wealth, and a land in Mesopotamia.
 - b) seed, land, and the blessing of the nations.
 - c) seed, land, and many peoples serving him and his descendants.
 - d) long life, protection, and making of him a great nation.
11. The promise in Genesis 12:3 of the whole world being blessed through Abraham is called “the gospel” in
 - a) Galatians 3:8.
 - b) 1 Peter 3:7.
 - c) Matthew 14:5.
 - d) 1 Corinthians 13:1.
12. Abraham responded to the Lord’s reiterating His promise of his descendants becoming a nation by
 - a) gaining more wealth and physical strength to become worthy of the promise.
 - b) preparing a week-long celebration.
 - c) conquering Abimelech and other enemies.
 - d) believing the Lord and being dependent on Him.

- 13.** The example of Abraham's behavior in dealing with various challenges of faith teaches all believers to
- be wary of trusting anyone but the Lord.
 - persevere in faith-obedience.
 - flee from conflict to avoid hurting others.
 - expect God to keep them from tests and trials through their obedience.
- 14.** Melchizedek was
- a priest of God Most High.
 - the king of Salem and righteousness.
 - the one Abraham paid tithe to after the battle and communed with in worship.
 - all of the above.
- 15.** The Lord guaranteed the promise of the land of Canaan to Abraham's descendants with
- His presence in a pillar of fire to guide them.
 - a statement engraved on a stone tablet.
 - a covenant—a specific binding agreement establishing promises and responsibilities.
 - a covenant that repeated the same promise given to Noah.
- 16.** Abraham's ultimate test was
- to sacrifice his son Isaac, but then God raised Isaac from the dead.
 - losing his wife Sarah to a foreign king.
 - to prepare to sacrifice Isaac, the son of promise, but God provided a ram as a substitute.
 - leaving his family and moving to Canaan.
- 17.** Abraham is the first person in the Bible to be called a "prophet," which means he was
- able to call down fire on his enemies.
 - so in touch with God that he acted as a spokesperson and intercessor.
 - allowed to see into the distant future in detail.
 - able to subdue his enemies without fighting.
- 18.** Isaac's story in the Genesis narrative
- is greatly emphasized and detailed.
 - reveals that Isaac had the greatest faith of all the people in Genesis.
 - is down-played.
 - is brief because he was not Abraham's son of promise.
- 19.** The selfish acts of favoritism by Isaac and Rebekah
- caused conflicts for generations, but did not stop the plan of God.
 - caused God to implement a back-up plan.
 - did not affect their sons because of their strong faith.
 - caused Jacob to be bitter, but Esau stayed faithful.
- 20.** Polygamy in the patriarchs and throughout the Old Testament was
- an important part of God's plan.
 - never encouraged and is always presented in a negative way.
 - a cultural norm that did not cause problems.
 - forbidden after Abraham decided to trust the Lord.
- 21.** Jacob's name change revealed that
- he repented of sin against Esau.
 - God was angry with him.
 - his character was transformed through His faith-submission to the Lord.
 - he had become bitter.
- 22.** The good that God brought from Joseph's years in Egypt was
- the saving of his family, the ancestors of the nation of Israel.
 - in taking him away from his brothers so that all could dwell in peace.
 - that Jacob's faith was eventually restored.
 - that Potiphar's entire household became worshippers of the true God.
- 23.** When tempted by Potiphar's wife, Joseph
- gave in, but later repented.
 - had her imprisoned.
 - said, "How can I sin against God?" and ran from the room.
 - was arrested, found innocent, and did not go to prison.
- 24.** Joseph tested the hearts of his brothers
- and found that they had turned from their earlier selfishness.
 - because he was bitter over their earlier treatment of him.
 - by sentencing them to lives of hard labor.
 - by announcing their crime before the Egyptian court.
- 25.** Genesis ends
- with all of Jacob's family returning to Canaan.
 - by looking forward to the fulfillment of God's salvation plan.
 - with the descendants of Joseph's family living peacefully in Egypt until Sihon's time.
 - as the twelve spies are being sent into the Promised Land.

After answering all of the questions in this UPE, check your answers with the answer key. Review material related to questions you may have missed, and then proceed to the next unit.

UNIT PROGRESS EVALUATION 2

BIB318 Pentateuch, Second Edition (Unit 2—Chapter 5–7)

MULTIPLE CHOICE QUESTIONS

Select the best answer to each question.

- Depending on how we judge the archaeological evidence and whether one takes the Bible numbers as literal or figurative, the (BC) date of the Exodus is around
 - 940 or 740.
 - 1440 or 1280.
 - 325 or 125.
 - 2040 or 1820.
- For God to “remember” the covenant meant to the Israelites that
 - He was now choosing to act on His covenant promises.
 - He was finally convinced by their crying to Him that He would have to act.
 - the automatic forces put in motion by the covenant were now bringing it to fruition.
 - God had long ago forsaken the covenant promises.
- The plagues
 - showed the supremacy of the Lord over the gods the Egyptians worshipped.
 - showed that the Lord was present with His people to protect them.
 - built the faith of Israel besides motivating the Egyptians to let them go.
 - did all of the above.
- A memorial in the Old Testament was considered
 - an engraved stone plaque that told the story of a famous event, similar to a tombstone.
 - a point of contact with God in relation to His blessings in the event memorialized.
 - another term for an altar.
 - a eulogy for someone who had died.
- The Exodus deliverance is a *type*, meaning that it could be understood as
 - one of several perspectives on the same story.
 - an important category of God’s actions.
 - a real historical demonstration of God working His plan in the world that would ultimately be fulfilled in Christ.
 - a guideline for raising children.
- Manna*, according to Exodus, was
 - the Hebrew term for “money.”
 - the bread supplied by God to Israel in the wilderness.
 - a plant residue that kept Israel alive in the desert.
 - a fertile valley where Israel found nourishment.
- Jethro was
 - An Egyptian who left with the Israelites but then tried to lead them into a trap.
 - Moses’ assistant on the journey from Sinai to the Promised Land.
 - Moses’ father-in-law who gave him some good advice on delegating his work.
 - Miriam’s husband and Moses’ strongest supporter.
- The main purpose of the covenant at Sinai was
 - to give Israel the means to rid the world of sinful people.
 - to establish Israel as God’s missionary nation.
 - to show that no one could earn God’s favor through works.
 - to establish a peace treaty between Israel and Egypt.
- In Exodus 24, God sealed the covenant with Israel through
 - a meal eaten by Moses and the elders on the mountain.
 - putting the scroll in a jar and sealing it.
 - striking an altar with lightning.
 - a solemn assembly with public confessions.
- The Ten Commandments are
 - numbered differently by Jews, Catholics, and Protestants.
 - the core expectations and values of the covenant between God and Israel.
 - only obligatory for Christians in terms of principles, not as theocratic law.
 - all of the above.
- The third commandment deals with
 - being proud in prayer.
 - being a good testimony to who the Lord is.
 - mispronouncing God’s name.
 - using swear words.

- 12.** In relationship to the Sabbath, Christians should remember
- what attending church services is all about.
 - the significance of the seventh day.
 - that people need a weekly rest with time for worship, fellowship, and recreation.
 - Jesus arose on a Sunday.
- 13.** The word used in the sixth commandment for murder
- really refers to any killing.
 - is only used of premeditated murder.
 - implies that there can be taking of human life authorized by God.
 - also refers to ruining a person's reputation.
- 14.** The essence of the last five commandments is
- worship of the one true God.
 - concern for the well-being of other people.
 - the minimum requirements for not harming others.
 - public, legal, or court cases.
- 15.** The laws of Exodus 21–23
- apply the Decalogue to Israel's daily issues as a nation.
 - teach principles of God's character and values for all believers.
 - make everyone accountable to God for their actions toward one another.
 - do all the above.
- 16.** The relationship of the Old Testament laws to the ancient Near Eastern laws, like those of Hammurabi, is that
- there are basic formal similarities, but major differences in values and the equal treatment of people.
 - the two sets of laws are different and without similarities.
 - most of the Old Testament laws were copied from Hammurabi.
 - Hammurabi copied from the Pentateuch.
- 17.** The golden calf apostasy by the Israelites is best seen as the failure of what difficult spiritual test?
- The temptation to make things to worship with our own hands
 - The test of simple, blind obedience
 - The test of delays in hearing from God and the fulfillment of His promises
 - The test of physical suffering
- 18.** A key distinction between God's people and other people (stated by Moses while negotiating with God after the apostasy) is
- the laws of the covenant.
 - His presence among them and leading them.
 - the language spoken.
 - the way Israel was organized.
- 19.** *Chesed* is the Hebrew word for
- romantic attraction.
 - emotional compassion that parents feel for their child.
 - truth.
 - covenantal love that is committed and loyal, acting in devotion and kindness.
- 20.** Yahweh proclaiming His name to Moses involved
- showing His glory and goodness, as compassionate, gracious, and forgiving.
 - a fast for forty days and nights.
 - preaching about all He had done in history to that time.
 - a long period of waiting and ceremonial cleansing.
- 21.** The tabernacle was
- God's dwelling place—His field headquarters—among the Israelites.
 - called the sanctuary or holy place.
 - called the tent of meeting.
 - all of the above.
- 22.** The colors in the tabernacle
- portrayed the gospel message in symbols.
 - represented royalty and honored God as Israel's divine King.
 - are still unexplained.
 - were chosen by the Levites.
- 23.** The altar functioned as
- a point of contact between God and the people with implied communication in the offering of the sacrifices.
 - a visual reminder of the evil nature of humans.
 - simply a platform for the burning of sacrifices.
 - a place where family units gathered for monthly prayer.
- 24.** The *urim and thummim* were
- secret words of power granted to God's people.
 - precious stones that God used to answer the people's questions.
 - magical objects that lit up when God was calling the people.
 - special foods eaten only by the priests.

25. Bezalel and Oholiab were

- a) rebels who gave Moses a very difficult time.
- b) priests who did most of the work on the tabernacle.
- c) men filled with the Spirit to construct the tabernacle and train others.
- d) women who did all the needlework for the tabernacle.

After answering all of the questions in this UPE, check your answers with the answer key. Review material related to questions you may have missed, and then proceed to the next unit.

UNIT PROGRESS EVALUATION 3

BIB318 Pentateuch, Second Edition (Unit 3—Chapter 8–9)

MULTIPLE CHOICE QUESTIONS

Select the best answer to each question.

1. The book of Leviticus is about
 - a) the obligations of the Levites.
 - b) holiness and life based on God's holiness.
 - c) a lot of rules that are confusing.
 - d) worship and military training.
2. The atonement sacrifices provided
 - a) reconciliation with God when the covenant had been violated.
 - b) opportunities for people to air their grievances with God.
 - c) demonstrations of God's power over natural laws.
 - d) identification with God's glory and power.
3. The following are facts about the sacrifices:
 - a) some cheaper substitutions were allowed for the poor.
 - b) they did not always involve atonement and they assumed repentance.
 - c) some were food for the priests.
 - d) all of the above are true.
4. The blood of the sacrifices
 - a) meant nothing spiritual.
 - b) had magical power.
 - c) represented the life of the victim, given in atonement.
 - d) was only intended for atonement during the years in the wilderness.
5. For blatant rebellion against the Lord's covenant
 - a) there was no sacrifice.
 - b) a very expensive bull and ram were required.
 - c) three bulls and seven sheep were required.
 - d) the rebel was sold into slavery to another nation.
6. The requirements for the sins of leaders were
 - a) less than for everyone else.
 - b) greater than for everyone else.
 - c) equal with those for everyone else.
 - d) not specified.
7. The guilt (or trespass) offering
 - a) was for a specific violation of the Lord's holiness and required restitution.
 - b) was only required of someone who usurped an appointed leader's authority.
 - c) was offered by the patriarchs of each clan for all members of their families.
 - d) symbolized general redemption.
8. Peace or fellowship offerings
 - a) had three types.
 - b) were not for atonement.
 - c) were for gratefulness and worship.
 - d) were all of the above.
9. Nadab and Abihu were
 - a) struck dead by the Lord for violating instructions.
 - b) struck with leprosy for violating instructions.
 - c) sons of Moses who rebelled against their father's leadership.
 - d) skilled craftsmen who worked on the tabernacle.
10. The instructions regarding clean and unclean are about
 - a) what disqualified a person from the presence of the Holy God.
 - b) the choices that take away from God's holy reputation.
 - c) object lessons for God's people regarding proper attitudes.
 - d) all of the above.
11. The Hebrew term translated as *leprosy* in Leviticus
 - a) refers to any negative surface condition on objects as well as people.
 - b) has the same meaning as our typical meaning of leprosy (Hansen's disease) today.
 - c) means "despised and rejected one."
 - d) refers to rebellion.
12. The Day of Atonement
 - a) was the only required fast in the year.
 - b) involved the sacrifice of a goat and the release of another.
 - c) gave the people a fresh start in forgiveness once a year.
 - d) involved all of the above.

- 13.** Holiness refers to
- being separated from the world's use to God's use.
 - reflecting in our lives the moral values and love of the Holy God.
 - God granting a person to be allowed in His presence.
 - all of the above.
- 14.** Leviticus 18 and 20 treat sexual sin as
- so serious it requires the death penalty.
 - parallel to and usually leading to idolatry.
 - against the way God created people to function.
 - all of the above.
- 15.** God's values, as shown in the Ten Commandments and Leviticus 19, can be summarized as
- authority, life, family, truth, and an unselfish heart.
 - property, truth, and righteousness.
 - perfection, peace, promise, and punishment.
 - emancipation, trust, and free will.
- 16.** The death penalty was given by God for acts that
- broke the rules of clean and unclean.
 - threatened the physical or spiritual life of an individual, the family, or the community.
 - harmed the earth or the animals.
 - no Israelite ever committed.
- 17.** Leviticus 19 refers to love as
- expected behavior toward both fellow Israelites and foreigners.
 - involvement to the point of confronting sin.
 - concern for the well-being of others and respect for everyone.
 - all of the above.
- 18.** The content of Leviticus 19
- continues the detailed instructions regarding clean and unclean.
 - focuses on the feasts as intensely serious worship events.
 - describes what God meant by holy living for Israel and is the central passage of the book of Leviticus.
 - was not written by the same author who wrote the rest of Leviticus.
- 19.** The principle of idolatry in the Old Testament is about
- being unfaithful to God and worshipping a counterfeit.
 - making physical objects to worship.
 - joining in with heathen worship services.
 - not lining up with the teaching of the priests.
- 20.** The priesthood according to Leviticus 21 was
- not nearly as strict as most people think.
 - to be respected as a model of wholeness and purity.
 - originally intended to be celibate until Zuar died of a broken heart.
 - weakened because many Levites left their tribe and responsibilities.
- 21.** The content of Leviticus 26
- deals with accountability as an important part of a God-ordained relationship.
 - lists the blessings and curses of the Sinai covenant.
 - gives five cycles of increasing punishment to motivate repentance.
 - includes all of the above.
- 22.** The feasts were
- monthly celebrations.
 - times of gathering to express appreciation to God for all He had done.
 - month-long times of eating and resting.
 - not observed after the Hebrews reached the Promised Land.
- 23.** The twelve bread cakes and the seven oil lamps were
- symbols of God's presence with the Israelites.
 - not symbolic of any thing spiritual.
 - placed in the holy of holies, the innermost sanctuary.
 - maintained by laymen and not by the priests.
- 24.** The significance of the land was as
- the place of living as God's people with His presence among them.
 - the place of relating to the world as a nation.
 - the place where God met their needs and blessed them.
 - all of the above.
- 25.** *Cherem* is a term in Leviticus 27 referring to
- the Hebrew word for tithing.
 - irreversible dedication of something to the Lord, usually by burning.
 - blaspheming the Lord's name.
 - a game the Israelites used to play.

After answering all of the questions in this UPE, check your answers with the answer key. Review material related to questions you may have missed, and then proceed to the next unit.

UNIT PROGRESS EVALUATION 4

BIB318 Pentateuch, Second Edition (Unit 4—Chapter 10–11)

MULTIPLE CHOICE QUESTIONS

Select the best answer to each question.

1. What is the main theme of the book of Numbers?
 - a) Faithfulness
 - b) Organization
 - c) Reconciliation
 - d) Condemnation
2. The book of Numbers is about
 - a) various lists and calculations.
 - b) the journey in the wilderness.
 - c) mystical symbols in the ancient Old Testament world.
 - d) numerous stories of courage and valor.
3. The position of the tabernacle in the center of the camp teaches the importance of
 - a) taking care of God's house.
 - b) keeping your life in proper order.
 - c) making God the center of your life.
 - d) surrounding yourself with fellow believers.
4. The priest's blessing at the conclusion of Numbers 6 expressed God's desire
 - a) that the people take turns supplying food for the priests.
 - b) that all Israelite males take the Nazirite vow.
 - c) for a relationship with His people.
 - d) to provide a king for His people.
5. A Nazirite was a
 - a) layman showing the dedication of a priest to the Lord for a time.
 - b) very spiritual person who withdrew from all human contact.
 - c) Levite in charge of the Holy of Holies.
 - d) person from Nazareth.
6. The Spirit of God in the Old Testament was understood by Israel as
 - a) a powerful wind.
 - b) the third person of the Trinity.
 - c) God's personal presence moving powerfully in the situation.
 - d) the divine nature received at death.
7. To be a prophet in the Old Testament was to
 - a) know the future.
 - b) have a Spirit-directed, spoken ministry for God.
 - c) be able to move God to do what the people wanted.
 - d) live a life of poverty, celibacy, and rejection.
8. Numbers teaches that the Tabernacle
 - a) served as a refuge for unclean people.
 - b) was to also be a residence for the priests.
 - c) was to be transported by the tribe of Judah during moves.
 - d) was to be cared for by the Levites and positioned at the center of the camp.
9. God's ministry and mission is always accomplished by
 - a) our resources and abilities.
 - b) ordinary people and angels.
 - c) dedicated leaders.
 - d) the Holy Spirit.
10. How did God equip the seventy elders chosen to help Moses?
 - a) He gave them money.
 - b) He gave them the Holy Spirit.
 - c) He educated them in the Scriptures.
 - d) He blessed them with great wisdom.
11. The Promised Land may be seen as
 - a) the whole of the Middle East.
 - b) a reference to heaven.
 - c) Israel's mission field.
 - d) the utopia that people throughout the ages have sought.
12. The lesson of Numbers 11, where Moses is stressed over providing meat for the people, is
 - a) to do all you can to keep peace in your own family.
 - b) to keep the governing power among a few, trusted, elite leaders.
 - c) to prefer to eat a vegetarian diet.
 - d) that God wants to empower all His people to participate in His work on earth.

- 13.** What do we learn from Miriam and Aaron's challenge to Moses' leadership?
- People should not try to serve God unless they are pastors.
 - Being a good leader requires asserting yourself and taking command.
 - Christians should have respect for each other's different callings and gifts.
 - God is pleased when Christians question the authority of His chosen leaders.
- 14.** The reason the man was put to death for picking up sticks on the Sabbath was
- he was knowingly rejecting the sign of the covenant relationship with God.
 - he was part of a family feud with the family of the leadership.
 - Moses was being legalistic and missed the mercy of God.
 - unexplained in the text.
- 15.** God said He punished Moses for striking the rock because his actions showed
- a lack of trust and took away from the holiness of the Lord before the people.
 - he missed the symbolism of Christ dying only once for salvation.
 - he could not obey a simple command.
 - he had too much pride.
- 16.** The bronze snake that God had Moses put on a pole in Numbers 21
- was never connected to Jesus' crucifixion in Scripture.
 - provided healing to those who looked on it in faith.
 - was a symbol of sin's power over humankind.
 - indicated victory over the King of Aram.
- 17.** The story of Balaam shows us that we are at our most vulnerable to give in to temptation
- after much prayer and fasting.
 - during a time of great challenge.
 - when we are tired, after a victory.
 - when we are surrounded by Christian friends.
- 18.** A lesson for Israel from Balaam was also that
- magic can work against God's people.
 - God never tests our commitment to Him.
 - God's people must be vigilant against temptation.
 - God wants us to listen to His voice through animals.
- 19.** The warfare God calls for may be considered
- made up excuses by the ancient Israelites to kill their enemies.
 - His capital punishment on His enemies.
 - His salvation plan for all people.
 - an opportunity to disrespect life.
- 20.** The conclusion of the book of Numbers is
- the positive hope of a new generation to fulfill God's purpose of occupying the Promised Land.
 - the seemingly hopeless, continued wandering of Israel in the wilderness.
 - just another genealogical listing of certain tribes.
 - Moses entering the Promised Land.
- 21.** The principle taught by the various passages in Numbers that add to the ceremonial instructions is that
- God's people need to become more conservative in their worship practices.
 - there are never enough details given in ceremonial instructions.
 - there is value in spiritual disciplines for God's people.
 - actually, there is no principle taught there.
- 22.** The cities of refuge were
- hold-outs of Canaanites from the conquest.
 - where criminals could escape the death penalty.
 - fortress cities for protection when Israel was attacked.
 - God's provision for justice instead of blood vengeance.
- 23.** Through the account of Zelophehad's daughters we learn
- that conflict over this case caused part of the tribe to leave and journey in a different direction.
 - women should keep quiet in the worship assembly.
 - the inheritance God provides is very important.
 - the inheritance of God is not important.
- 24.** The lesson of Joshua and Moses from Numbers is
- to train your successor and seek a smooth transition of leadership.
 - that a change of leadership should not require preparation.
 - that it is better to bring in a successor from outside the group.
 - to restrain young, ambitious men.

25. One of the main themes of the book of Numbers is to respond to
- a) fire with fire.
 - b) conflict with withdrawal.
 - c) all options for solving problems with a vote of the people.
 - d) hardships with faith and not fear.

After answering all of the questions in this UPE, check your answers with the answer key. Review material related to questions you may have missed, and then proceed to the next unit.

UNIT PROGRESS EVALUATION 5

BIB318 Pentateuch, Second Edition (Unit 5—Chapter 12–13)

MULTIPLE CHOICE QUESTIONS

Select the best answer to each question.

1. The outline of the book of Deuteronomy follows the structure of
 - a) an ancient poem.
 - b) Hammurabi's Code.
 - c) the telling of the seven days of creation.
 - d) an ancient international suzerain-vassal treaty.
2. The focus of Deuteronomy is on
 - a) Moses' final days of leadership.
 - b) Israel's journey through the wilderness.
 - c) the conquering of the Promised Land.
 - d) the covenant relationship between Israel and God.
3. The nature of the Sinai Covenant reminds us that God is
 - a) deliberately vague with His expectations.
 - b) concerned with very detailed, automatic laws of the universe.
 - c) our divine king who expects a commitment with trust and obedience.
 - d) mainly concerned with the big picture and leaves us on our own to make personal decisions.
4. According to Deuteronomy 4, we value our relationship with God through valuing His
 - a) power.
 - b) people.
 - c) Word.
 - d) wealth.
5. Identify one reason God wanted His people to remember His past provisions.
 - a) He wanted such a remembrance to give them hope while they were going through difficult times.
 - b) He wanted them to emulate the people who had received the most blessings.
 - c) He wanted them to recognize that their present blessings were even greater.
 - d) He wanted them to mourn and repent with sackcloth and ashes.
6. The principles of Deuteronomy have relevant application, especially to
 - a) committed relationships and making wise, loving choices.
 - b) those witnessing to people living in cults.
 - c) Christian lawyers and legislators.
 - d) individuals with questions regarding relationships between races.
7. Which commandments were modified between Exodus and Deuteronomy?
 - a) Those about the Sabbath and coveting
 - b) Those commandments about adultery and stealing
 - c) Those commandments about stealing and murder
 - d) None of the commandments were changed.
8. In Deuteronomy 5, what was to be emphasized while observing the Sabbath?
 - a) The frailty of the human body
 - b) The divine deliverance of Israel from Egypt
 - c) Mutual appreciation for the work accomplished through the week
 - d) God's rest following creation
9. The Shema in 6:4 said to Israel
 - a) to recite the name of the Lord three times daily.
 - b) to fear God and keep His commandments for this is the whole duty of a Hebrew.
 - c) that their God was the singular, personal God who revealed himself as Yahweh.
 - d) that intermarrying with other nations was encouraged to spread Judaism.
10. Israel's righteousness in Deuteronomy 6:25 was
 - a) in acknowledging what God had done for them and in their careful obedience to His Word.
 - b) to be celebrated in an annual feast.
 - c) in providing food and shelter for everyone who worshipped God.
 - d) judged and found lacking.

- 11.** When a person accepted the call for “circumcising the heart,” that meant
- being totally committed to God and putting an end to following his or her own way.
 - remaining unmarried for the purpose of being closer to the Lord.
 - that person became a prophet.
 - the person was led astray by the gods of neighboring nations.
- 12.** The principle of the third commandment is
- not using profanity in speech.
 - not misrepresenting the Lord, His will, and His values.
 - not making idols.
 - to show respect for people in authority.
- 13.** The tithe, according to Deuteronomy 14, was
- used for a worship celebration at the tabernacle and in the third year to provide for the Levites and the needy.
 - to be given in secret, and the amount was to be determined by each tribe.
 - required to be brought to the tabernacle twice a month.
 - to be doubled if the chief priest determined that an individual disobeyed a commandment.
- 14.** Deuteronomy 15 states both that
- there need not be any poor in Israel and yet there always will be.
 - God is sovereign and yet people have free will.
 - servants were never to be set free and yet a man could marry his servant.
 - an animal with a defect could be sacrificed and yet it could not be eaten.
- 15.** How were false prophets identified?
- A delegation of the Levites was appointed to fast and pray and then inquire of God.
 - A vote was taken regarding each one; one delegate per tribe brought his vote to Moses.
 - This was based on whether or not their prophecies came true.
 - The people closest to them were required to privately testify to the prophet’s true character.
- 16.** A very basic truth in Deuteronomy and throughout the Bible concerning leaders is
- when they have the Spirit on them they must not be challenged.
 - no leader is above the law, but everyone is subject to God’s law.
 - it is best if they are educated and married to one wife.
 - the Old Testament civil leaders also had to be priests.
- 17.** If a court case proved to be too difficult, the people were to
- cast lots fairly in the presence of a judge.
 - ask Moses to intervene.
 - go to the priests and ask for a verdict.
 - have three judges agree on a verdict.
- 18.** In dealing with the taking of a person’s life,
- any witnesses would receive the death penalty if they lied.
 - the murderer had to die and his family had to take care of the victim’s wife or parents for seven years.
 - the murderer had to be cast out into the desert without food.
 - the murderer had to be stoned and his body left unburied.
- 19.** Deuteronomy’s law on divorce taught that
- it was never to be permitted.
 - it was to be restricted.
 - any person who remarried was committing adultery.
 - divorces could only be granted in certain years as declared by the priests.
- 20.** In relation to worship, Deuteronomy taught that sexual intimacy was
- to be kept in the privacy of marriage.
 - prohibited during the weeks before and after holy feasts.
 - prohibited for all priests who led worship.
 - only intended for the purposes of procreation.
- 21.** The idea that God’s people should not even possess the means to cheat in commercial dealings was
- definitely true and expressed by the prohibition of unequal weights.
 - not even discussed in Deuteronomy.
 - an ancient idea borrowed from an ethical sect of Egyptians.
 - established by Noah after the Flood.
- 22.** What is a true description of real love, according to the principles of Deuteronomy?
- Real love does not hold others accountable.
 - Real love can fade and die.
 - Real love holds others accountable for their own good.
 - Real love forgets and covers a loved one’s mistake to protect him or her from harm.

23. What is the best summary of Moses' song in Deuteronomy?
- a) God's mercy is unlimited.
 - b) God allows His people to question His laws.
 - c) Life would be easy in the Promised Land.
 - d) God will judge His people when they turn away from Him.
24. God's blessings and curses of the covenant may be summed up as
- a) scientific forces in the universe that are preset in an automatic progression.
 - b) the predicted consequences of responses and choices made by God's people.
 - c) having different criteria for various individuals.
 - d) being based on a person's faith and good works.
25. God's covenant, as expressed in Deuteronomy, is about
- a) God's love for us and our choices in life.
 - b) accepting our inadequacies in serving God.
 - c) the necessity to keep renewing the agreement at appropriate times.
 - d) the inadequacies of other nations.

After answering all of the questions in this UPE, check your answers with the answer key. Review material related to questions you may have missed. Review all materials in preparation for the final exam. Complete and submit your SLR assignment and take the closed-book final examination.

Taking the Final Examination

1. **All final exams must be taken closed book.** You are not allowed to use any materials or outside help while taking a final exam. You will take the final examination online at www.globaluniversity.edu. If the online option is not available to you, you may request a printed final exam. If you did not request a printed final exam when you ordered your course, you must submit this request a few weeks before you are ready to take the exam. The Request for a Printed Final Examination is in the Forms section of Essential Course Materials at the back of this IST.
2. Review for the final examination in the same manner in which you prepared for the UPEs. Refer to the form Checklist of Study Methods in the front part of the IST for further helpful review hints.
3. After you complete and submit the online final examination, the results will be immediately available to you. Your final course grade report will be e-mailed to your Global University student e-mail account after your Service Learning Requirement (SLR) report has been processed.
4. If you complete the exam in printed form, you will send your final examination, your answer sheets, and your SLR report to Berean School of the Bible for grading. Your final course grade report will be sent to your GU student e-mail account. If you do not have access to the Internet, your grade will be sent to your mailing address.

Answer Keys

- **Compare your answers to the Test Yourself quizzes against those given in this section.**
- **Compare your answers to the UPE questions against the answer keys located in this section.**
- **Review the course content identified by your incorrect answers.**

ANSWERS TO TEST YOURSELF

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Answers below are followed by the number of the objective being tested. For any questions you answered incorrectly, review the lesson content in preparation for your final exam.

Chapter 1

1. D 1.1.1
2. A 1.1.2
3. C 1.1.3
4. A 1.2.1
5. D 1.2.2
6. A 1.2.3
7. B 1.3.1
8. B 1.3.2
9. C 1.3.4
10. A 1.3.5

Chapter 2

1. A 2.1.1
2. D 2.1.2
3. A 2.1.3
4. B 2.2.1
5. C 2.2.2
6. D 2.2.3
7. A 2.2.4
8. B 2.3.1
9. D 2.3.2
10. C 2.3.3

Chapter 3

1. C 3.1.1
2. B 3.1.2
3. C 3.1.3
4. D 3.1.4
5. A 3.2.1
6. D 3.2.2
7. A 3.3.1
8. C 3.3.2
9. B 3.3.3
10. C 3.3.4

Chapter 4

1. C 4.1.1
2. A 4.1.2
3. D 4.1.2
4. D 4.1.3
5. C 4.1.4
6. B 4.2.1
7. B 4.2.2
8. A 4.2.2
9. A 4.2.3
10. B 4.2.4

Chapter 5

1. B 5.1.1
2. B 5.1.2
3. C 5.1.3
4. A 5.1.3
5. C 5.1.4
6. D 5.2.1
7. D 5.2.2
8. A 5.3.1
9. D 5.3.2
10. C 5.3.3

Chapter 6

1. C 6.1.1
2. D 6.1.3
3. B 6.1.4
4. A 6.2.1
5. A 6.2.2
6. B 6.2.3
7. C 6.2.4
8. C 6.2.4
9. B 6.3.1
10. A 6.3.3

Chapter 7

1. A 7.1.1
2. D 7.1.2
3. A 7.1.2
4. C 7.2.1
5. D 7.2.1
6. C 7.2.1
7. B 7.2.1
8. B 7.2.2
9. A 7.2.1
10. D 7.2.2

Chapter 8

1. C 8.1.1
2. A 8.1.2
3. C 8.1.2
4. B 8.1.4
5. D 8.1.4
6. B 8.1.5
7. C 8.2.1
8. B 8.2.2
9. C 8.3.1
10. A 8.3.4

Chapter 9

1. C 9.1.1
2. A 9.1.2
3. D 9.1.3
4. A 9.2.1
5. C 9.2.1
6. B 9.3.1
7. C 9.3.3
8. D 9.3.4
9. B 9.3.5
10. A 9.3.6

Chapter 10

1. B 10.1.1
2. C 10.1.1
3. C 10.2.1
4. A 10.2.1
5. D 10.3.1
6. B 10.3.1
7. C 10.3.1
8. C 10.4.1
9. A 10.4.5
10. A 10.4.5

Chapter 11

1. B 11.1.1
2. C 11.1.2
3. C 11.1.2
4. B 11.1.4
5. A 11.2.1
6. C 11.2.2
7. D 11.2.3
8. C 11.2.4
9. A 11.2.4
10. D 11.2.4

Chapter 12

1. D 12.1.1
2. D 12.1.1
3. A 12.1.2
4. C 12.1.3
5. A 12.1.4
6. B 12.1.5
7. A 12.1.5
8. C 12.1.6
9. D 12.2.2
10. A 12.2.2

Chapter 13

1. A 13.1.1
2. C 13.1.1
3. A 13.1.2
4. D 13.2.1
5. C 13.2.1
6. B 13.2.2
7. B 13.2.3
8. B 13.3.1
9. D 13.3.2
10. A 13.3.3

UNIT PROGRESS EVALUATION ANSWER KEYS

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Answers below are followed by the number of the objective being tested. For any questions you answered incorrectly, review the lesson content in preparation for your final exam.

UNIT PROGRESS EVALUATION 1

- | | |
|-------------|-------------|
| 1. A 1.2.2 | 14. D 3.1.3 |
| 2. D 1.1.2 | 15. C 3.1.4 |
| 3. B 1.3.2 | 16. C 3.3.3 |
| 4. D 1.1.3 | 17. B 3.3.2 |
| 5. A 2.1.3 | 18. C 4.1.1 |
| 6. D 2.2.2 | 19. A 4.1.2 |
| 7. B 2.2.4 | 20. B 4.1.2 |
| 8. A 2.2.2 | 21. C 4.1.3 |
| 9. C 3.1.1 | 22. A 4.2.2 |
| 10. B 3.1.2 | 23. C 4.2.1 |
| 11. A 3.1.3 | 24. A 4.2.3 |
| 12. D 3.1.3 | 25. B 4.2.4 |
| 13. B 3.1.3 | |

UNIT PROGRESS EVALUATION 2

- | | |
|-------------|-------------|
| 1. B 5.1.1 | 14. B 6.2.4 |
| 2. A 5.1.2 | 15. D 6.3.1 |
| 3. D 5.1.3 | 16. A 6.3.1 |
| 4. B 5.2.1 | 17. C 7.1.1 |
| 5. C 5.2.2 | 18. B 7.1.2 |
| 6. B 5.3.2 | 19. D 7.1.2 |
| 7. C 5.3.3 | 20. A 7.1.2 |
| 8. B 6.1.1 | 21. D 7.2.1 |
| 9. A 6.1.4 | 22. B 7.2.1 |
| 10. D 6.2.1 | 23. A 7.2.1 |
| 11. B 6.2.2 | 24. B 7.2.1 |
| 12. C 6.2.3 | 25. C 7.2.2 |
| 13. C 6.2.4 | |

UNIT PROGRESS EVALUATION 3

- | | |
|-------------|--------------------|
| 1. B 8.1.1 | 14. D 9.1.2, 9.1.3 |
| 2. A 8.1.2 | 15. A 9.2.1 |
| 3. D 8.1.2 | 16. B 9.1.2, 9.1.3 |
| 4. C 8.1.2 | 17. D 9.2.1 |
| 5. A 8.1.4 | 18. C 9.2.1 |
| 6. B 8.1.4 | 19. A 9.1.3 |
| 7. A 8.1.4 | 20. B 9.3.1 |
| 8. D 8.1.5 | 21. D 9.3.5 |
| 9. A 8.2.2 | 22. B 9.3.2 |
| 10. D 8.3.1 | 23. A 9.3.3 |
| 11. A 8.3.4 | 24. D 9.3.4 |
| 12. D 8.3.5 | 25. B 9.3.6 |
| 13. D 8.3.1 | |

UNIT PROGRESS EVALUATION 4

- | | |
|--------------|----------------------|
| 1. B 10.1.1 | 14. A 10.4.3 |
| 2. B 10.1.1 | 15. A 10.4.5 |
| 3. C 10.1.1 | 16. B 11.1.1 |
| 4. C 10.2.1 | 17. C 11.1.2, 11.1.3 |
| 5. A 10.2.1 | 18. C 11.1.2, 11.1.3 |
| 6. C 10.3.1 | 19. B 11.1.4 |
| 7. B 10.3.1 | 20. A 11.2.1 |
| 8. D 10.2.2 | 21. C 11.2.2 |
| 9. D 10.3.1 | 22. D 11.2.3 |
| 10. B 10.3.1 | 23. C 11.2.4 |
| 11. C 10.3.1 | 24. A 11.2.4 |
| 12. D 10.3.1 | 25. D 11.2.4 |
| 13. C 10.4.1 | |

UNIT PROGRESS EVALUATION 5

- | | |
|--------------|--------------|
| 1. D 12.1.1 | 14. A 12.2.2 |
| 2. D 12.1.2 | 15. C 13.1.1 |
| 3. C 12.1.2 | 16. B 13.1.1 |
| 4. C 12.1.3 | 17. C 13.1.1 |
| 5. A 12.1.3 | 18. A 13.1.2 |
| 6. A 12.1.2 | 19. B 13.2.1 |
| 7. A 12.1.4 | 20. A 13.2.1 |
| 8. B 12.1.4 | 21. A 13.2.2 |
| 9. C 12.1.5 | 22. C 13.3.1 |
| 10. A 12.1.5 | 23. D 13.3.2 |
| 11. A 12.1.6 | 24. B 13.3.1 |
| 12. B 12.2.2 | 25. A 13.3.3 |
| 13. A 12.2.2 | |

Forms

The following pages contain two course forms: the Round-Tripper and the Request for a Printed Final Examination.

1. For students who do not have access to e-mail, we are including one **Round-Tripper** for your use if you have a question or comment related to your studies. If you do not have access to the Internet, you will want to make several photocopies of the Round-Tripper before you write on it. Retain the copies for submitting additional questions as needed. Students who have access to e-mail can submit questions at any time to bsbcontent@globaluniversity.edu.
2. Students who do not have access to the Internet-based tests may request a printed final examination. For faster service, please call Enrollment Services at 1-800-443-1083 or fax your **Request for a Printed Final Examination** to 417-862-0863.

ROUND-TRIPPER

BIB318 Pentateuch, Second Edition

Date

Your Name Your Student Number

Send questions and comments by e-mail to bsbcontent@globaluniversity.edu. If you do not have access to e-mail, use this form to write to Berean School of the Bible with questions or comments related to your studies. Write your question in the space provided. Send this form to Berean School of the Bible. The form will make its return, or round-trip, as Berean School of the Bible responds.

YOUR QUESTION:

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1211 South Glenstone Springfield, MO 65804
 1-800-443-1083 * Fax 1-417-862-0863
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NOTE: All final exams are to be taken closed-book.

Final examinations are available online at www.globaluniversity.edu.

Taking the test online gives immediate results and feedback. You will know your test grade and which learning objectives you may have missed.

Students who do not have access to the Internet-based tests may request a printed final examination. For faster service, please call Enrollment Services at **1-800-443-1083** or fax this form to **417-862-0863**.

If preferred, mail this form to:

Berean School of the Bible, Global University
 Attn: Enrollment Services
 1211 South Glenstone
 Springfield, MO 65804

Please allow 7–10 business days for delivery of your final examination. **You may only request an exam for the course or courses in which you are currently enrolled.**

Student Number

Name

Address

City, State, Zip Code

Phone

E-mail

Certified Minister

- BIB114 Christ in the Synoptic Gospels
- BIB115 Acts: The Holy Spirit at Work in Believers
- BIB117 Prison Epistles: Colossians, Philemon, Ephesians, and Philippians
- BIB121 Introduction to Hermeneutics: How to Interpret the Bible
- THE114 Introduction to Pentecostal Doctrine
- THE142 Assemblies of God History, Missions, and Governance
- MIN123 The Local Church in Evangelism
- MIN181 Relationships and Ethics in Ministry
- MIN191 Beginning Ministerial Internship

Licensed Minister

- BIB212 New Testament Survey
- BIB214 Old Testament Survey
- BIB215 Romans: Justification by Faith
- THE211 Introduction to Theology: A Pentecostal Perspective
- THE245 Eschatology: A Study of Things to Come
- MIN223 Introduction to Homiletics
- MIN251 Effective Leadership
- MIN261 Introduction to Assemblies of God Missions
- MIN281 Conflict Management for Church Leaders
- MIN291 Intermediate Ministerial Internship

Ordained Minister

- BIB313 Corinthian Correspondence
- BIB318 Pentateuch
- BIB322 Poetic Books
- THE311 Prayer and Worship
- MIN325 Preaching in the Contemporary World
- MIN327 Church Administration, Finance, and Law
- MIN381 Pastoral Ministry
- MIN391 Advanced Ministerial Internship

Signature _____

Date _____

