

STUDY OF

GENESIS AND THE LAW

GENESIS
EXODUS
LEVITICUS
NUMBERS
DEUTERONOMY

PREPARED BY
LARRY CURRY
CRESTWOOD, IL
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“I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, by loving the LORD your God, by obeying His voice, and by holding fast to Him; for this is your life and the length of your days, that you may live in the land which the LORD swore to your father, to Abraham, Isaac, and Jacob, to give them.”

(Deuteronomy 30:19, 20)

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INTRODUCTION

I. WE BEGIN A STUDY OF THE BOOK OF BOOKS

- A. There never has been, nor will there ever be, another book like the Bible.
- B. The Bible is the only book whose author is God.
- C. With this study of Genesis through Deuteronomy, we study the written works of Moses.

II GENERAL INFORMATION

- A. This section of the Bible is referred to as the Pentateuch.
 - 1. The first part of the word, “penta,” reflects the fact that there are five books.
 - 2. The second part, “teuch,” referred originally to a vessel or instrument, but eventually came to mean book in Greek.
 - 3. So the title “Pentateuch” refers to a five-fold book.
 - 4. Actually, the titles of the five books themselves are of Greek origin.
- B. The authorship of the books is held to be Moses except by modernists, men who deny the past existence of miracles.
 - 1. Archeologists have shown that writing materials were in use in Moses’ day, thus removing one of the objections to his authorship.
 - 2. As with their other efforts, they fail when tested by the proven testimony of the Old Testament and the New Testament.
 - 3. Representative Old Testament passages include many in the five books themselves as well as Joshua 1:7, 8; 1 Kings 2: 3; Ezra 3:2; Daniel 9:11-13; and Malachi 4:4
 - 4. In the New Testament we have numerous references.
(Acts 3:22; Romans 10:5; 1 Corinthians 9:9; 2 Corinthians 3:15; Revelation 15:3)

III. OUR STUDY WILL SPAN A PERIOD OF ABOUT 2500 YEARS

- A. In the study, we will learn of the beginning of many things.
 - 1. The physical universe
 - 2. Man
 - 3. Sin
 - 4. Death
- B. From these we move on to see the providence of God at work in bringing redemption.
 - 1. After the flood and the experience of Babel, He chose Abraham to begin the process of bringing Jesus into the world.
 - 2. As the descendants of Abraham each acted out their part on the stage of time, we are amazed at the long-suffering of God.
 - 3. We will marvel at His willingness to bring them into the land of promise even after they so often doubted His ability to save them.
- C. We close this study by looking at the final words of Moses.
 - 1. Sin had prevented this great man of God to enter the promised land, and, thus, he saw it from a distance. (Numbers 20:12; Deuteronomy 3:23-27; 34:1-5)
 - 2. He encourages them to remember the Lord and be blessed rather than cursed because of disobedience.
 - 3. May we learn from their mistakes and use this study as a way of strengthening our own faith (Romans 15:4)

CREATION, TEMPTATION, AND THE FALL OF MAN

(Genesis 1 - 3)

INTRODUCTION

I. THIS SECTION COULD BE CALLED A RECORD OF BEGINNINGS

- A. The beginning of the universe and, especially man himself, is the proper place to begin.
 - 1. Only the Bible can provide satisfactory answers to the age old questions that plague man about his origin, purpose, and ultimate destiny.
 - 2. The answers to these questions will begin to be made clear in this study.
- B. Unfortunately, we will also study the account of the beginning of sin and death.
 - 1. By virtue of man's ability to choose freely from alternatives, sin entered the world.
 - 2. Death entered the world through the opening made by the sin that marred paradise.

II. WE WILL SEE THE BEGINNING OF GOD'S PLAN TO REDEEM MAN FROM SIN

- A. By sinning as they did, Adam and Eve forfeited their home in Eden, the Paradise of God.
 - 1. They were driven from the garden and cut off from the tree of life.
 - 2. Actually, the rest of the Bible after Genesis 3 is an account of how God will make the tree of life available to mankind again.
- B. Although tragedy is seen in Genesis 3, we still have a picture of that sweet fellowship we can one day have with God.
 - 1. What was lost by the "first Adam," is gained by the obedience of the "second Adam." (Romans 5:12-21)
 - 2. Herein lies the hope of man, and makes the time spent in our study worthwhile.
 - 3. Let us study this lesson with a desire to enter into the Paradise of God that awaits the faithful.

BODY

I. CREATION OF THE WORLD AND MAN (1:1 - 2:25)

- A. "In the beginning God..." (1:1)
 - 1. There has to be a beginning point.
 - 2. Man is faced with believing that either mind or matter is eternal.
 - 3. By rejecting God, the evolutionist is left with the conclusion that matter is here without the prior existence of mind, or intelligence.
 - 4. On the other hand, one who believes the Bible rests in the secure knowledge that God created everything by speaking it into existence.
 - 5. Likewise, we believe that it is upheld by the word of His power. (Hebrews 1:3)
 - 6. There are terrible consequences resulting from a rejection of God. (Romans 1:18-32)
- B. The creation of the universe preceded the creation of man. (1:2-1:25)
 - 1. Prior to the beginning of God's work in creation, the earth was void, with darkness over the face of the deep. (v. 2)
 - 2. Light was the first creative act of God as He divided the light from darkness. (vv. 3-5)
 - 3. The second day saw the creation of the firmament or heavens. (vv. 6-8)
 - 4. On the third day, water and land were separated, and the earth was covered with vegetation. (vv. 9-13)
 - 5. The creation of the sun, moon, and stars took place on the fourth day. (vv. 14-19)

6. The creatures living in the seas and birds were created on the fifth day. (vv. 20-23)
7. Land animals and man were created on the sixth day. (vv. 24, 25)
- C. The creation of man was God's final work on the sixth day of His labor. (1:26-1:31)
 1. While the rest of creation was spoken into existence, it was not so with man.
 2. When the Bible says, "Let Us make man in our image," we understand several truths.
 3. The Godhead is plural in number, hence the pronoun "Us" is used. (v. 26)
 4. God created man in His image, both male and female. (vv. 27)
 5. Man was given dominion or rule over the rest of God's creation. (vv. 28-30)
 6. God looked at His creation and said that it was "very good." (v. 31)
- D. The seventh day was a day of rest for God. (2:1-2:3)
 1. The Sabbath concept would later be woven into the fabric of the Law of Moses. (Exodus 20:8)
 2. The idea of resting from one's labors is used to remind us of the future rest of the faithful. (Hebrews 4:9-11)
- E. It next remained for God to design man's first home in Eden. (2:4-2:17)
 1. Though man had an immortal soul from God, he also had a body from the dust of the ground that made Eden a most suitable and beautiful place. (vv. 4-14)
 2. Man was placed in the garden to dress and keep it, but was forbidden from eating the tree of the knowledge of good and evil. (vv. 15-17)
- F. The crowning act of God's creation was woman. (2:18-2:25)
 1. Neither the account given here of woman's creation, nor that of man, is intended to be a second account of creation, but rather a further explanation of each.
 2. Woman was created to be man's helper, one that was the answer to his needs. (v. 18)
 3. Although Adam had named all of the living creatures, none of them were suitable companions for him. (vv. 19, 20)
 4. While Adam slept, God formed Eve from a rib, and brought her to him. (vv. 21, 22)
 5. His pleasure and total satisfaction with her brought forth the statement that Jesus quoted many, many years later to set forth the permanence of the marriage relationship. (vv. 23, 24; Matthew 19:4, 5)
 6. The chapter closed with Adam and Eve in harmony with God and each other. (v. 25)
- II. THE TEMPTATION AND FALL OF MAN (3:1 - 3:24)
 - A. Satan, in the form of a serpent, came on the scene to tempt Adam and Eve. (3:1-3:7)
 1. Eve's response to his comments about God's instructions make it clear that she had understood God correctly. (vv. 1-3)
 2. He cast doubt in her mind by accusing God of having selfish reasons for His commandment regarding the tree of good and evil. (vv. 4, 5)
 3. Though Satan only changed one word, Eve's eating of the forbidden fruit marked the entrance of sin into the world. (v. 6)
 4. After she had eaten, and persuaded Adam to eat of it as well, their shame regarding their nakedness was the proof to them of their sin. (v. 7)
 5. They tried in vain to cover their nakedness with "loin coverings." (v. 7)

- B. As God came walking in the garden, they tried to hide from Him. (3:8-3:13)
1. Adam's answer concerning his nakedness and the resulting fear of facing God was a self-indictment of sin. (vv. 8-11)
 2. He next attempted to shift the responsibility for his sin to the woman, who in turn wanted to blame the serpent. (vv. 12, 13)
 3. All such "buck passing" was to no avail, and teaches us that each person is accountable for his or her own sins. (Ezekiel 18:4)
- C. All of those involved were told of the consequences of their actions. (3:14-3:21)
1. The serpent, for his part, was cursed more than all cattle and beasts of the field, and forced to go about on his belly eating the dust of the ground. (v. 14)
 2. In addition to that, the seed of the serpent would be crushed by the seed of the woman whose seed would only be bruised, believed by many to be referring to Jesus Christ as the seed of woman dealing a death blow to Satan. (v. 15; Galatians 4:4)
 3. For Eve, her pain in childbirth was to be increased, and she would be ruled over by Adam. (v. 16; 1 Timothy 2:11-15)
 4. For Adam, the ground was cursed and he would earn his living by the sweat of his brow until he would return to the dust from which he came. (vv. 17-19)
 5. Adam chose the name "Eve" since she was the mother of all living. (v. 20)
 6. Both Adam and Eve were given garments of skin to cover them from, approximately, the shoulders to the knees. (v. 21)
- D. As further punishment, Adam and Eve was sent from the garden of Eden. (3:22-3:24)
1. They were prevented from continuing to eat freely of the tree of life signaling the beginning of physical death. (v. 22)
 2. God drove man out of the garden and placed a cherubim and a flaming sword to prevent man from gaining access to the life-giving fruit. (vv. 23, 24)

CONCLUSION

- I. LET US BE IMPRESSED WITH THE POWER AND GREATNESS OF OUR GOD
- II. LETS SO LIVE THAT ONE DAY WE MAY EAT THE FRUIT OF THE TREE OF LIFE

REVIEW QUESTIONS

1. Who is the author of the first five books of the Bible? _____
2. Name some things which have their beginning recorded in the book of Genesis.

3. Who was only allowed to see the promised land, but not enter it? _____
4. The “second Adam” through whom we gain what was lost is _____.
5. The evolutionist must accept the conclusion that matter is _____.
6. On what day did God rest in creating the world, and what significance did it have later?

7. The final act of God’s creation was _____.
8. What was Satan’s tactic as he approached Eve? _____

9. As a result of their sin, Adam and Eve realized they were _____.
10. How were Adam and Eve prevented from entering the garden, and why?

THE GROWTH OF SIN AND THE FLOOD

(Genesis 4 - 11)

INTRODUCTION

I. MAN DID NOT PROFIT FROM THE EXPERIENCE IN THE GARDEN

- A. Sin was in the world to stay.
 - 1. As the population grew, so did the amount of sin in the world. (Genesis 6:5)
 - 2. As we study this section, let's determine to decrease sin in our lives.
- B. God's answer to this increase in sin was the flood.
 - 1. God sorrowed over His act of creation.
 - 2. However, we see the grace of God shown in the salvation of Noah and his family.
- C. The condition after the flood was not much different.
 - 1. Man became disobedient to God in failing to populate the earth.
 - 2. The tower of Babel was a futile attempt by man to defy God.

II. THE HOPE OF MAN'S SALVATION BEGAN TO BE UNFOLDED

- A. This section closes with the selection of Abraham.
 - 1. Like Noah, he was selected by God because he was a man of faith. (Genesis 12:17-19)
 - 2. Men of faith are always of use to God.
- B. We must be impressed with the fact that man's salvation proceeded from God.
 - 1. Once sin entered the world, man forfeited his right to salvation by works. (Ephesians 2:8, 9)
 - 2. The grace of God was extended to man, but not as a license to sin. (Romans 6:1, 2)

BODY

I. THE HISTORY OF MAN FROM THE FALL TO THE FLOOD (4:1 - 5:32)

- A. The story of Cain and Abel. (4:1-4:26)
 - 1. This is the account of the first murder. (vv. 1-3)
 - 2. We begin to see how God values life. (Genesis 9:5, 6)
 - 3. Cain killed Abel in jealousy over the fact that God accepted only Abel's sacrifice since only it was offered in faith. (vv. 4-8; Hebrews 11:4)
 - 4. Like Adam and Eve, Cain tried to hide his sin but to no avail. (vv. 9-15)
 - 5. Although some mighty people descended from Cain, the Savior of man would not be numbered among them.
 - 6. Seth was the replacement for Abel in Adam's family, and it was he who is in the genealogy of Christ. (vv. 25, 26)
- B. The generations of Adam to Noah. (5:1-5:32)
 - 1. Notice that no mention is made of either Cain or Abel in the early verses highlighting the fact that through Seth the Lord would come. (vv. 1-8)
 - 2. Seth had several well-known descendants.
 - 3. Enoch's faith afforded him the distinction of being one of only two men to escape death, the other one being Elijah. (vv. 18-24; 2 Kings 2:11; Hebrews 11:5)
 - 4. Methuselah's 969 years made him the oldest man in the Bible. (vv. 25-27)

5. Noah's father, Lamech, announced upon naming him that he would bring rest to mankind from the curse imposed after Adam's sin. (vv. 28-32)

II. NOAH AND THE FLOOD (6:1 - 9:29)

A. By Noah's day, man had gone further and further into sin. (6:1- 6:8)

1. Though the exact meaning of the phrases "sons of God" and "daughters of men" is often disputed, but the most reasonable one in keeping with the context is the faithful to God versus the people of the world. (vv. 1-4)
2. The intermarrying of the people of God with those of the world led to the corruption through sin of most of mankind.
3. God repented that He had made man because "every intent of the thoughts of his heart was only evil continually." (vv. 5, 6; Psalms 14:1-3)
4. Consistent with His nature, God said He would save Noah who had found grace in His sight. (v. 8; Hebrews 11:7; 1 Peter 3:18-22)

B. God's solution to the wickedness of the world was the flood. (6:9-6:22)

1. God announced His intentions to Noah, "a righteous, man, blameless in his time," a man who "walked with God." (v. 9; 5:24; 18:17-33)
2. Detailed instructions regarding the ark were given to Noah and his sons, so that they and their wives could be saved. (vv. 10-22)
3. We must strive to imitate Noah's obedience as he did all the Lord commanded him.

C. Next, is given an account of the flood. (7:1-7:24)

1. Noah was to take seven pairs, male and female, of clean animals, and one pair of unclean animals. (vv. 1-5)
2. At age 600, Noah and his family entered the ark along with the animals, and the flood began seven days later. (vv. 6-12; Matthew 24:37-39)
3. All living creatures that moved on the face of the earth died as the flood waters prevailed for one hundred and fifty days. (vv. 13-24)

D. God "remembered Noah..." and brought an end to the flood. (8:1-8:22)

1. The fountains of the deep and the floodgates of the sky were closed and the ark came to rest on Mount Ararat. (vv. 1-5)
2. After forty days, Noah opened the window of the ark and sent forth a raven and two doves in order to determine if the flood waters were gone. (vv. 6-12)
3. One year and ten days after entering the ark, Noah and his family, as well as the animals, left the ark to replenish the earth. (vv. 13-19)
4. God's response to Noah's offerings was a declaration that He would never again do as He had, ensuring that the seasons and day and night would not cease as long as the earth remained. (vv. 20-22; Jeremiah 33:19-26)

E. God blessed Noah, and announced a covenant with mankind. (9:1-9:17)

1. Noah was to be fruitful and multiply, fill the earth, and have dominion over the earth. (vv. 1-3; 1:28-30; 2:15-17)
2. While man was now given permission to eat animals, the liberty brought some restrictions. (vv. 4-7)
3. Animal blood could not be eaten since the "life was in the blood." (v. 4)

4. Human life was so sacred that the penalty for taking a human life (murder) was the maximum; the life of the murderer must be taken. (vv. 5, 6; Romans 13:4)
 5. God's attitude toward capital punishment has not changed.
 6. He next established a covenant with mankind. (vv. 17)
 7. Never again would God destroy the earth with a flood. (vv. 8-12)
 8. The rainbow was given as a sign of this covenant. (vv. 13-17)
 9. God often gave an accompanying sign when He made a covenant with someone.
- F. This section closed with an account of what made the flood necessary- sin. (9:18-9:29)
1. Noah became drunk on wine and was found naked in his tent by Ham. (vv. 18-22)
 2. Instead of covering his father, "lest the shameful deed be discovered," Ham related it to his brothers. (v. 22; 2:25; 3:7-10, 21; Revelation 3:17, 18)
 3. Shem and Japheth covered their father instead of seeing his naked condition. (v. 23)
 4. Noah pronounced a curse on the descendants of Ham, specifically the Canaanites, by declaring them to be the servants of both Shem and Japheth. (vv. 24-27)
 5. Noah lived three hundred and fifty years after the flood and died at the age of 950.
- III. THE HISTORY OF MAN FROM NOAH TO THE TOWER OF BABEL (10:1 - 11:32)
- A. The generations of Noah's sons were given next. (10:1-10:32)
1. The sons of Japheth settled in the area of modern southeastern Europe. (vv. 1-5)
 2. The sons of Ham settled in Arabia, Egypt, Ethiopia, and Lybia. (vv. 6-20)
 3. The sons of Shem settled in Asia Minor, and gave us the Assyrians, Mesopotamians, Syrians, and the Jewish nation. (vv. 21-32)
 4. Jesus was a descendant of Shem.
- B. Sin again rears its ugly head in the account of the tower of Babel. (11:1-11:9)
1. Man did not follow God's instruction to repopulate the earth, and chose to live in one place. (vv. 1, 2)
 2. Their desire to "make a name for themselves" led to the tower of Babel. (vv. 3, 4)
 3. Man's disobedience once again brought punishment from God.
 4. He confused them by giving them different languages. (vv. 5-7)
 5. He scattered them over the face of the earth. (vv. 8, 9)
- C. This section closed with the family background of Abraham. (11:10-11:32)
1. The first part of the brings us from Shem to Terah, the father of Abram. (vv. 10-25)
 2. One of Terah's sons, Haran the father of Lot, dies in Ur of the Chaldees, their place of birth. (vv. 26-28)
 3. His remaining sons, Abram and Nahor married, and, along with their father and nephew Lot, left Ur of the Chaldees and entered the land of Canaan. (vv. 29-32)

CONCLUSION

- I. WE HAVE TRAVELED A LONG WAY FROM EDEN TO HARAN IN CANAAN
- II. WE SAW THE BEGINNING OF SIN AND THE NEED FOR GOD'S REMEDY

REVIEW QUESTIONS

1. What was God's answer to the growth of sin after Adam and Eve left the garden?

2. Describe the circumstances surrounding the death of Abel. _____

3. The third son of Adam and Eve, named _____, had a descendant named _____ who did not die, but was taken up into heaven.
4. What does the phrase "sons of God" refer to when it says they married the "daughters of men"? _____

5. God saw that the thoughts of man's heart were _____.
6. How many souls were saved from the flood? _____
7. What penalty was established by God for the taking of a human life? _____

8. God gave the _____ as a sign that He would never again destroy the world with a flood.
9. Who acted improperly when he saw Noah drunk and uncovered in his tent? _____

10. In an attempt to reach heaven, men built the tower of _____.

ABRAHAM (Genesis 12 - 25)

INTRODUCTION

- I. WE ARE NOW INTRODUCED TO ONE OF THE MAIN FIGURES IN BIBLE HISTORY
 - A. He became the “physical father” to untold millions of people. (Genesis 12:1-3)
 - B. He is also the “spiritual father” of all those who belong to God. (Galatians 3:28, 29)
- II. HIS PLACE IN BIBLE HISTORY IS IMPORTANT
 - A. He figured into God’s solution to man’s greatest problem– sin.
 - 1. It entered in the garden. (Genesis 3)
 - 2. It brought the flood. (Genesis 6, 7)
 - 3. It will remain until time is no more. (Romans 3:23)
 - B. His faith brought him the favor of being in the lineage of Christ.
 - 1. We have already seen some who were not so privileged, such as Cain, Ham, etc.
 - 2. We should strive to be of “Abraham’s seed.”
- III. IN THIS SECTION WE WANT TO STUDY ABRAHAM AND HIS SON ISAAC
 - A. We begin by looking at the call of Abraham.
 - B. Isaac was overshadowed by his father, Abraham, and his son, Jacob.

BODY

- I. FROM THE CALL OF ABRAHAM TO A HOME IN HEBRON (12:1 - 14:24)
 - A. God called Abraham and made a promise to him. (12:1-12:3)
 - 1. He asked Abraham to leave the comfort of his homeland and his relatives, and go to an unannounced destination. (v. 1; Acts 7:3, 4)
 - 2. The promise made to him was three-fold.
 - 3. He would receive land. (Acts 7:4, 5)
 - 4. He would be the father of a great nation.
 - 5. All people would be blessed through him. (Acts 3:25, 26; Galatians 3:8)
 - 6. Of most importance, is the third part of the promise which provides a remedy for sin.
 - B. Abraham left his homeland and journeyed to Egypt. (12:4-12:20)
 - 1. At age 75, Abram, as he was known then, did as God required. (v. 4; Hebrews 11:8, 9)
 - 2. God affirmed that one day this land would belong to his descendants. (v. 7)
 - 3. Abraham built an altar at various places in worship to God. (vv. 8, 9)
 - 4. His travels took him to Egypt due to a famine in the land of Canaan. (v. 10)
 - 5. Abraham, fearing for his life, persuaded Sarai, his wife to lie about her true identity. (vv. 11-16)
 - 6. God struck Pharaoh’s house with plagues because he had taken Abram’s wife. (v. 17)
 - 7. Pharaoh rebuked Abraham for lying about her identity and sent him away. (vv. 18-20)
 - 8. Even Abraham, the “spiritual father” of the people of God, sinned, and, therefore, needed the forgiveness of sins. (Galatians 3:15-19)
 - C. Abraham left Egypt and went as far as Bethel where he had been earlier. (13:1-13:18)
 - 1. Strife arose between Abraham’s herdsmen and those of his nephew, Lot. (vv. 1-7)
 - 2. Abraham suggested a parting of the ways with Lot, and gave Lot first choice. (vv. 8, 9)

3. Lot chose the valley of the Jordan, including Sodom and Gomorrah. (vv. 10-13)
 4. God repeated his promise to Abraham concerning the land and the multitude of his descendants. (vv. 14-17)
 5. Abraham went to Hebron and built an altar to the Lord. (v. 18)
- D. Abraham rescues Lot from the kings of Mesopotamia. (14:1-14:24)
1. As some kings rebelled against Chedorlaomer, the king of Elam, war was made against the rebellious ones and Lot was taken captive in the process. (vv. 1-12)
 2. As word comes to Abraham, he took only 318 men and defeated Chedorlaomer and his allies, and brought back Lot. (vv. 13-16)
 3. Upon his return from the battle, he is met by grateful kings, including Melchizedek, king of Salem, to whom he paid tithes, and from whom he received a blessing. (vv. 17-20; Hebrews 7:1-10)
 4. Although he was offered a reward for his efforts, Abraham refused it. (vv. 21-24)
- II. ABRAHAM IS PROMISED A SON AND THE COVENANT IS RENEWED (15:1 - 18:15)
- A. Abraham was troubled by a lack of descendants, so God promises him a son. (15:1-15:21)
1. Although Abraham was ready to designate a servant, Eliezer, as his heir. (vv. 1-3)
 2. God refused his choice and announced that the heir would come from him. (vv. 4, 5)
 3. Abraham believed God and he was declared righteous. (v. 6; Romans 4:3; Galatians 3:6; James 2:23)
 4. Abraham knew that God would bring it about just as surely as he was able to drive the birds of prey away from the sacrifice. (vv. 7-11)
 5. As to the time when the promise would be fulfilled, God announced a 400 year period of slavery in a strange land, and the return to the land in the fourth generation after that. (vv. 12-16)
 6. As the flaming torch passed through the pieces of the sacrifice, indicating God's ratification of the covenant, God tells Abraham about the extent of the land promise. (vv. 17-21; Numbers 34:1-15; Deuteronomy 1: 7, 8; 1 Kings 4:21-24)
- B. Growing impatient and having given Abraham no son, Sarai suggests that he have the heir through her handmaid, Hagar. (16:1-16:16)
1. Abraham listens to Sarai his wife, and went in unto Hagar having taken her as his wife. (vv. 1-4)
 2. Once Hagar saw that she was going to bear Abraham a child, she taunted Sarai, who, in turn, complained to Abraham. (vv. 5, 6)
 3. After fleeing from Sarai's presence, Hagar is persuaded by an angel to return. (vv. 7-9)
 4. Furthermore, Hagar was told that her descendants would be greatly multiplied through her son who was to be named Ishmael. (vv. 10-14; Galatians 4:21-31)
 5. At age 86, Abraham became the father of Ishmael. (vv. 15, 16)
- C. Circumcision was given as a sign of the covenant between him and God. (17:1-17:27)
1. At age 99, Abraham once again had the promises of the covenant repeated to him, and left behind him the name Abram. (vv. 1-9)
 2. As a sign of the covenant, God commanded that all of the male descendants would undergo the rite of circumcision, as well as servants both born in his house or bought from others. (vv. 10-14)

3. As God announced the birth of a son by Sarai, her name is changed to Sarah meaning princess. (v. 15)
 4. Although Abraham laughed at the thought of them in their old age having a child, God said it would come to pass at the same time next year. (vv. 16-21; Romans 4:19-22)
 5. As soon as God finished talking to him, Abraham set out to circumcise all the males of his household, including himself, Ishmael, and all his servants. (vv. 22-27)
 6. Notice that circumcision was given only to the descendants of Abraham, and not to the world in general. (Acts 15)
- D. The Lord appeared to Abraham in the plains of Mamre. (18:1-18:15)
1. Once again we have an account of the promise to Abraham concerning Isaac.
 2. Abraham practiced hospitality toward his visitors. (vv. 1-8; Hebrews 13:2)
 3. Sarah laughed as Abraham was told the birth would take place next year since she was past childbearing age. (vv. 9-15)
 4. She would come to realize that nothing is “impossible with God.”
- III. THE DESTRUCTION OF SODOM AND GOMORRAH IS CARRIED OUT (18:16 - 19:38)
- A. Before destroying Sodom, God revealed His intentions to Abraham. (18:16-18:33)
1. Due to Abraham’s place in God’s plan, as well as his obedience to God, the Lord chose to forewarn him. (vv. 16-19)
 2. As the blood of Abel cried out to God, so the wickedness of Sodom was known to God. (vv. 20, 21; Genesis 4:10)
 3. Abraham asked God whether He would destroy the righteous along with the wicked, and was told that the city would be spared for the sake of even ten righteous. (vv. 22-33)
 4. We would do well to notice God’s willingness to spare the righteous as well as punish the wicked. (Romans 11:22)
- B. Two angels, in the form of men, arrived in Sodom to verify the wickedness of the city. (19:1-19:11)
1. In a show of hospitality, as well as concern for their well being, Lot invited them to stay in his home. (vv. 1-3)
 2. Even before they went to bed, the wicked men, young and old, surrounded Lot’s house and demanded that Lot send his guests out to participate in homosexual acts. (vv. 4-6)
 3. Homosexuality is condemned in both the Law of Moses and the Law of Christ. (Leviticus 18:22; I Corinthians 6:9; Romans 1:26, 27, 32)
 4. Although he could not be justified in doing so, Lot offered the men of Sodom his virgin daughters, but they promptly rejected the idea. (vv. 7, 8)
 5. Their dislike for Lot’s interference in their plan caused them to try to harm him. (vv. 9-11; 2 Peter 2:7, 8)
- C. The fate of the city was sealed, and it remained only for the angels to rescue Lot and his family. (19:12-19:29)
1. Being unable to influence his sons-in-law, he leaves with only his wife and two daughters. (vv. 12-25)
 2. His wife looked back in disobedience to the angel’s instructions, and was turned into a pillar of salt. (v. 26)

3. Abraham arose early and saw the smoke ascending up from Sodom. (vv. 27-29)
- D. Sin reared its ugly head as Lot's daughters sinned after escaping. (19:30-19:38)
1. Each of them committed incest with their father after making him drunk. (vv. 30-36)
 2. Their sons, Moab and Ammon, would figure into the history of the Israelites. (Deuteronomy 2:9, 19; 23:4, 5)
 3. Nothing more is said of Lot in Old Testament history.
- IV. ABRAHAM SOJOURNED AMONG THE PHILISTINES (20:1 - 21:34)
- A. Abraham repeated the incident that occurred earlier with the king of Egypt. (20:1-20:18)
1. Just as he lied about his true relationship with Sarah earlier, he lied again to Abimelech, the king of Gerar, who took her as his wife. (vv. 1, 2)
 2. As God announced His punishment for it, Abimelech protests his innocence. (vv. 3-7)
 3. Abimelech confronted Abraham regarding his treachery, and, afterward, told him to settle wherever he wanted. (vv. 8-16)
 4. Abraham prayed to God concerning Abimelech, and God healed Abimelech, his wife, and his maids so that they could bear children once again. (vv. 17, 18)
- B. At the appointed time, Isaac was born. (21:1-21:7)
1. Just as God had promised, Isaac was born and given the name assigned to him by God. (vv. 1-3; 17:19)
 2. At age 100, Abraham now had the son he longed for, and, in keeping with God's instructions, circumcised him on the eighth day. (vv. 4, 5; 17:12; Acts 7:8)
 3. Sarah mentioned the improbability of her bearing the child. (vv. 6, 7)
- C. Sarah sent Hagar and Ishmael away as the bad feelings between Sarah and her surfaced once again. (21:8-21:21)
1. Hagar, through mockery, marred the occasion celebrating Isaac's weaning, so Sarah asked Abraham to cast out Hagar and Ishmael. (vv. 8-10; Galatians 4:30)
 2. God told a greatly distressed Abraham to do as Sarah wanted, and assured him that He would make a great nation from Ishmael. (vv. 11-14)
 3. Though Hagar had given up hope of survival in the wilderness of Beersheba, God heard her cry and told her of His promise to make a great nation from Ishmael. (vv. 15-21)
- D. This section closed with the account of a covenant between Abraham and Abimelech. (21:22-21:34)
1. Abimelech desired the friendship of one like Abraham who was so blessed by his God. (vv. 22, 23)
 2. Abraham's complaint about a stolen well was taken care of by Abimelech, the covenant was sealed by the giving of seven ewe lambs to Abimelech. (vv. 24-32)
 3. In Beersheba, Abraham called upon the name of the Lord, the everlasting God with whom he had established a covenant. (vv. 33, 34)
- V. ABRAHAM'S FAITH WAS TESTED (22:1 - 22:24)
- A. God told Abraham to go to the land of Moriah, and offer up Isaac. (vv. 1-8)
1. This was a testing of his faith, not a temptation to do wrong. (v. 1; James 1:2-4. 12-15)
 2. Abraham obeyed God, believing that God would provide another sacrifice. (vv. 2-8)
- B. His faith in God was vindicated. (vv. 9-24)
1. As Abraham raised his hand to slay Isaac, God intervened. (vv. 9-13)

2. Abraham named the place Jehovah-jireh, meaning “God will provide.” (v. 14)
3. The angel of the Lord spoke a second time, and repeated the promise made earlier to Abraham. (vv. 15-19; 12:1-3; 13:14-17; 15:1-7, 18-21; 17:1-9)
4. Brief information was given concerning Nahor’s children. (vv. 20-24)

VI. THE DEATH OF SARAH AND FINDING A BRIDE FOR ISAAC (23:1 - 24:67)

- A. Abraham’s next task was to bury his wife Sarah. (23:1-23:20)
 1. Interestingly, Sarah is the only woman in the Bible whose age is given. (vv. 1, 2)
 2. Abraham approached the people of the land, and bought a burial place from Ephron the Hittite. (vv. 3-16)
 3. Once the transaction was made, Abraham buried Sarah in the place that would later hold his remains as well as those of Isaac, Rebekah, Jacob and Leah. (vv. 17-20)
- B. Abraham arranged for Isaac’s marriage. (24:1-24:67)
 1. Abraham charged his oldest servant with the task of finding a wife from among his relatives, and not from among the Canaanites. (vv. 1-9)
 2. The servant did as he was directed by finding Rebekah, the daughter of Bethuel, Abraham’s nephew. (vv. 10-27)
 3. As her brother, Laban, and her father, Bethuel, listened to the servant’s account of his mission, they concluded that it was God’s will that Rebekah go with him. (vv. 28-50)
 4. After giving gifts to Rebekah, Laban, and her mother, she was blessed by them and sent away with Abraham’s servant. (vv. 51-60)
 5. Isaac met them on the way, and took Rebekah to be his wife. (vv. 61-67)

VII. THE DEATH OF ABRAHAM (25:1 - 25:18)

- A. The section began with Abraham taking another wife, Keturah. (vv. 1-6)
 1. The general assumption is that this marriage took place after the death of Sarah, although it is nowhere stated.
 2. At any rate, Abraham had six sons by her. (vv. 2-4)
 3. Abraham left all that he owned to Isaac, but he did make some provision for his other sons before he died. (vv. 5, 6)
- B. Next, the record of Abraham’s death and burial is given. (vv. 7-11)
 1. He lived to be 175 years old, and died “an old man.” (vv. 7, 8)
 2. He was buried in the cave of Machpelah alongside Sarah. (vv. 9-11)
- C. The section closed with a brief record of Ishmael’s descendants and his death. (vv. 12-18)
 1. He had twelve sons, princes in their own right. (vv. 12-16; 17:20)
 2. Ishmael died at age 137, having lived in defiance of his relatives. (vv. 17, 18; 16:12)

CONCLUSION

- I. ABRAHAM’S CALL WAS ONE OF THE MAIN EVENTS IN THE OLD TESTAMENT
 - A. Through Abraham’s descendant, all of mankind would be blessed.
 - B. We have already seen what care God took in order to keep His promise. (Galatians 4:4)
- II. THE THREAD WILL CONTINUE WITH JACOB
 - A. His twelve sons will be the heads of tribes.
 - B. They will figure into Israel’s history in a prominent way.

REVIEW QUESTIONS

1. Give the details of the promise made to Abraham. _____

2. What did Abraham do regarding Sarah while he journeyed in Egypt? _____

3. What happened between Abraham's servants and Lot's servants? _____

4. Who came out to meet Abraham after the battle with the kings of Mesopotamia, and what took place? _____

5. Sarah suggested that Abraham have children through _____ since she was not able to bear him a son.
6. _____ was given as a sign of the covenant between Abraham and God.
7. Sodom and Gomorrah were destroyed because of the sin of _____.
8. What did Sarah do to the handmaid and her son, Ishmael? _____

9. What was, possibly, the greatest test of Abraham's faith? _____

10. Isaac's wife, whose name was _____, was from among Abraham's relatives.

ISAAC AND JACOB

(Genesis 25 - 36)

INTRODUCTION

I. JACOB NOW BECOMES THE NEXT LINK IN THE CHAIN

- A. His exploits, though not all ethical, are well remembered by Bible students.
- B. His name, which meant “supplanter,” clearly tells the story of his early life.
- C. In contrast, the name Israel meaning “Prince of God” and given to him by God, tells us much about the latter years of his life.

II. MEMORABLE EVENTS IN HIS LIFE INCLUDE THE FOLLOWING

- A. He persuaded Eau to sell him his birthright for a “mess of pottage.”
- B. He became the father of twelve sons, the heads of the “twelve tribes of Israel” who were always before the Hebrew people in their history, and some daughters (37:35)
- C. Let’s notice the consequences that resulted from his mistakes. (Romans 15:4)

BODY

I. JACOB’S EARLY YEARS (25:19 - 27:46)

- A. Isaac and Rebekah are blessed with twin sons. (25:19-25:34)
 - 1. Like Sarah and other women in the Bible, Rebekah was barren until prayer was made in her behalf by Isaac. (vv. 19-21)
 - 2. In answer to her question concerning the twins struggling in her womb, she was told of the two nations to come from her sons. (vv. 22, 23; Malachi 1:1-5; Romans 9:10-13)
 - 3. Although Jacob would become more prominent in Bible history, Esau was born first. (vv. 24-26)
 - 4. Esau, who was Isaac’s favorite, sold his birthright to Jacob, who was Rebekah’s favorite son. (vv. 27-34; Hebrews 12:15-17)
- B. God repeated the promise to Isaac as he sojourned among the Philistines. (26:1-26:35)
 - 1. God had warned him to stay out of Egypt at the present time, and promised to establish the oath with him that was originally made with Abraham. (vv. 1-6)
 - 2. While there, Isaac lied about the identity of Rebekah as his father had done previously concerning Rachel, and was ordered to leave Gerar by Abimelech, the king, because of his prosperity. (vv. 7-17)
 - 3. A later quarrel over the wells dug by Abraham led Isaac to journey to Beersheba, where he built an altar and where the promise was repeated to him. (vv. 18-33)
 - 4. Grief came to Isaac and Rebekah when Esau married two Hittite women, an event showing the condition of this heart. (vv. 34, 35; 27:46; 28:8, 9)
- C. Isaac, old in years and beset with failing eyesight, was deceived by Jacob who received the blessing reserved for the eldest son. (27:1-27:46)
 - 1. Having been present when Isaac told Esau to make preparation to be blessed, Rebekah plotted to have Jacob receive the blessing by deceiving his father. (vv. 1-17)
 - 2. Although Isaac suspected that the son before him was not Esau, he bestowed his blessing upon Jacob including telling him that his brother would serve him and many nations would bow down to him. (vv. 18-29)

3. Soon afterward, Esau came in and the trickery of Jacob was discovered, but the blessing stood as given. (vv. 30-40)
4. Esau plotted to kill his brother one day in revenge, so Rebekah had him sent away to her brother Laban with the pretense of finding a wife. (vv. 41-46)
5. The strife between the descendants of Jacob and Esau continued until the complete end of the Jewish nation in 70 A.D.

II. JACOB'S FLIGHT FROM ESAU (28:1 - 30:43)

- A. Isaac blessed him and gave him instructions about finding a wife (28:1-28:22)
 1. At Rebekah's insistence, Jacob is sent away to escape Esau's wrath, but not before Isaac tells him that the promise to Abraham would be fulfilled through him. (vv. 1-5)
 2. Upon hearing Isaac's attitude toward Jacob's taking a wife from among the Canaanites, Esau took some wives from among the descendants of Ishmael. (vv. 6-9; 26:34, 35)
 3. As Jacob journeyed toward Haran, he had the famous dream about the ladder reaching into heaven during which God announced His intentions to both bless him and protect him. (vv. 10-17)
 4. To honor the occasion, Jacob named the place Bethel, meaning "the house of God," marked the place with a stone, and promised to give a tenth to God if He would take him back home safely. (vv. 18-22)
- B. At length, Jacob arrived in the country where Laban, his uncle, lived. (29:1-29:35)
 1. He met Rachel, Laban's daughter, at the well, and told her who he was. (vv.1-12)
 2. Jacob agreed to serve Laban for seven years in order to have Rachel for his wife only to be deceived by Laban and end up with Leah, her sister. (vv. 13-25)
 3. His love for Rachel compelled him to agree to work for Laban for seven additional years for the right to have Rachel also as his wife. (vv. 26-30)
 4. As God saw that Jacob favored Rachel over Leah, he opened Leah's womb and shut up Rachel's. (vv. 31-35)
 5. Such a marriage to sisters would later be condemned in the law of Moses, but, as with the case of Sarah and Hagar, we see already the problems that developed when men had more than one wife.
- C. Jacob's family increased as well as his flocks. (30:1-30:43)
 1. At length, Rachel's jealousy because of her sister's ability to bear children led her to complain to Jacob and offer her maid Bilhah to him to bear children for her. (vv. 1-8)
 2. Not to be outdone, Leah gave her maid, Zilpah, to Jacob, and she bore him sons. (vv. 9-13)
 3. Leah then bore Jacob two more sons and a daughter. (vv. 14-21)
 4. Finally, Jacob's favorite, Rachel, bore him his favorite son, Joseph. (vv. 22-24; 37:3, 4)
 5. Jacob makes a new agreement with Laban and continued to serve him. (vv. 25-36)
 6. He devises a method whereby he could cause an increase in his own herds while restricting the size of Laban's. (vv. 37-43)

III. JACOB'S RETURN TO HIS OWN COUNTRY (31:1 - 36:43)

- A. Realizing that Jacob had tricked him, Laban's feelings toward Jacob changed. (31:1-31:55)
 1. Jacob announced his intention to return to his homeland after being assured by God in a dream that He would protect him. (vv. 1-16)

2. Laban pursued Jacob, who had left secretly, partially because someone had stolen his idols. (vv. 17-32)
 3. Jacob promised to cooperate with him in the search even to the point of killing the guilty party since he did not know Rachel had taken them. (vv. 33-42)
 4. The result of this confrontation is a covenant between Jacob and Laban. (vv. 43-55)
- B. Jacob journeyed on and made preparation to meet Esau. (32:1-32:32)
1. He sent messengers ahead to tell Esau that he was coming, and reminded God in a prayer of the promise of divine protection for him. (vv. 1-12; 28:13-15)
 2. He selected a gift for Esau from among his herds and placed it in front of him as he journeyed on. (vv. 13-23)
 3. On the night before he was to meet Esau, Jacob wrestled with a man, the angel of God, who caused the socket of his thigh to be dislocated. (vv. 24, 25; Hosea 12:3-5)
 4. The angel announced to Jacob that he was to receive a new name, Israel, meaning “he who strives,” and which indicates something about his future relationship with God. (vv. 26-32)
- C. Jacob met Esau and found that his fears were unnecessary. (33:1-33:20)
1. His reunion with Esau was a joyous occasion, marked by Esau’s forgiveness of Jacob. (vv. 1-4)
 2. Esau finally accepted the gift, and invited Jacob to travel with him. (vv. 5-12)
 3. Jacob declined his offer, and traveled to Shechem in the land of Canaan, where he built an altar to God. (vv. 13-20)
- D. The treachery of Jacob’s sons caused him trouble in Shechem. (34:1-34:31)
1. Shechem, the son of Hamor a Hivite, took Dinah, Jacob’s daughter, seduced her, and, afterward, asked his father to get her for his wife. (vv. 1-4)
 2. Hamor came to ask Jacob for his daughter, but dealt instead with her angry brothers who agreed to the marriage, provided Hamor and his men are circumcised. (vv. 5-17)
 3. Hamor and Shechem convinced the men of their city to comply with the condition since it would benefit them both economically and socially. (vv. 18-24)
 4. While the men were recovering from their circumcision, Simeon and Levi mounted a surprise attack on the city, killed all the men, and, with their brothers’ help, plundered the city. (vv. 25-29)
 5. Jacob rebuked them for bringing trouble upon them, and endangering their lives. (vv. 30, 31; 49:5-7)
- E. Jacob was instructed by God to go to Bethel. (35:1-35:29)
1. He was to return to the site where he had made a vow unto God when fleeing from Esau, and as a way of completing the vow, told his people to get rid of their “strange gods.” (vv. 1-4; 28:20, 21; 31:19; 33:20)
 2. Under the protection of God, he came to Bethel, and, after building an altar, was given a new name, Israel, and was blessed by God. (vv. 5-15)
 3. Tragedy struck him as he lost his favorite wife, Rachel, as she gave birth to his youngest son, Benjamin. (vv. 16-20)
 4. As Israel journeyed toward Hebron, Reuben committed the sin of incest with Bilhah, Jacob’s concubine. (vv. 21, 22)

5. At length, he reached his father, Isaac, at Mamre (Hebron) where, approximately twelve years later, he and Esau buried their father. (vv. 23-29)
- F. The section closed with a brief history of Esau's family. (36:1-36:43)
 1. The names of his wives and children were given as well as the record of their home in the hill country of Seir. (vv. 1-8)
 2. Through his sons, he became the "father" of the Edomite tribes with their respective princes. (vv. 9-19)
 3. Next, a list is given of the sons of Seir who were the inhabitants of the land prior to the arrival of Esau. (vv. 20-30; 1 Chronicles 1:38-42)
 4. Following that is a list of the kings who ruled over that country before the children of Israel had a king. (vv. 31-39; 1 Chronicles 1:43-50)
 5. Finally, there is another list of the princes of Esau after whom cities were named. (vv. 40-43; 1 Chronicles 1:51-54)

CONCLUSION

- I. WE HAVE FINISHED OUR STUDY CONCENTRATING ON ISAAC AND JACOB
- II. OUR NEXT "LINK" WILL BE JOSEPH

REVIEW QUESTIONS

1. What was the meaning of the name “Jacob,” and how was it demonstrated in his life?

2. Explain the significance of the twins struggling in Rebekah’s womb. _____

3. What did Esau sell to Jacob? _____
4. By deceiving his father, Isaac, _____ received the _____
that should have gone to his brother _____.
5. As Jacob journeyed toward Haran, he had a dream about a _____ reaching
into heaven, and named the place _____.
6. Tell what happened as Jacob made arrangements to take a wife from among Laban’s family.

7. Jacob received a new name, _____, meaning _____.
8. What happened that caused Jacob problems in Shechem? _____

9. Jacob’s favorite wife, _____, died as she was giving birth to
_____.
10. Did Jacob ever see his father again after fleeing from Esau and having a family? _____

JOSEPH (Genesis 37 - 50)

INTRODUCTION

- I. WE HAVE COME TO JOSEPH, ONE OF THE GREAT “HEROES” OF THE BIBLE
 - A. While the ethics of his father, Jacob, were not always right, Joseph’s ethics resulted in conduct which was above reproach.
 - B. He possessed so many admirable qualities including generosity, a tender heart, a forgiving spirit, and purity.
 - C. He is a man who is worthy of our respect and imitation.
- II. MEMORABLE EVENTS IN HIS LIFE INCLUDE THE FOLLOWING
 - A. He had dreams which related to later circumstances in his life.
 - B. He was sold into slavery in Egypt, but cared for by God.
 - C. He was falsely accused and imprisoned.
 - D. He rose to an important position in Pharaoh’s government.
 - E. As we study these and others, let’s try to imitate their faith.

BODY

- I. JOSEPH’S EARLY YEARS AND HIS SUCCESS IN EGYPT (37:1 - 41:57)
 - A. Joseph was an object of his brother’s hatred. (37:1-37:36)
 - 1. He was the favorite son of Jacob, perhaps due to being the first-born son from Rachel. (vv. 1-4; 25:28)
 - 2. His brothers hated him even more after a series of dreams which indicated that his brothers would bow down to him. (vv. 5-11; 42:6)
 - 3. At age 17, Joseph was sent to see how his brothers are doing flocks. (vv. 12-17)
 - 4. As soon as they saw him coming, they plotted to kill him, but were talked out of it by Reuben. (vv. 18-24)
 - 5. Taking advantage of Reuben’s absence, they sold him to some Midianite traders instead of killing him. (vv. 25-28)
 - 6. To cover up their deed, they lied to Jacob about the fate of his favorite son, and could not, afterward, comfort him in his loss. (vv. 29-36; 27:19)
 - B. Meanwhile, Jacob continued to have grief from his other sons. (38:1-38:30)
 - 1. Judah married a woman from among the Canaanites who bore him three sons named Er, Onan, and Shelah. (vv. 1-5)
 - 2. Because of evil doing, both Er and Onan were killed by God leaving Er’s widow, Tamar, childless. (vv. 6-11)
 - 3. When she saw that Judah did not intend to give her his third son, Shelah, for her husband, she disguised herself as a harlot and had relations with Judah. (vv. 12-19)
 - 4. Three months later when the news of her harlotry came to him, Judah declared that she must die, only to discover that he was the guilty man involved. (vv. 20-26)
 - 5. At length, she had twin sons named Perez and Zerah. (vv. 27-30)
 - C. Joseph became the servant of Potiphar, the captain of Pharaoh’s bodyguard. (39:1-39:23)
 - 1. Potiphar recognized God was with Joseph, and put him in charge of his house. (vv. 1-6)

2. Because Joseph would not yield to the advances of Potiphar's wife, she falsely accused him of forcing himself on her. (vv. 7-18; 1 Corinthians 6:18)
3. As a result, Joseph was thrown into prison, but soon was put in charge of the rest of the prisoners. (vv. 19-23)

D. Joseph's first attempt at freedom failed. (40:1-40:23)

1. Joseph found himself confined in prison with both the chief cupbearer and chief baker who had dreams that no one could interpret except Joseph. (vv. 1-8)
2. Joseph interpreted the cupbearer's dream which meant that he would be restored to his position, at which time Joseph asked him to help him be released. (vv. 9-15)
3. His interpretation of the baker's dream was one of doom. (vv. 16-19)
4. Though each dream was fulfilled exactly, the cupbearer did not remember that Joseph had helped him, and Joseph remained in prison for two more years. (vv. 20-23)

E. Joseph was released after solving the mystery of Pharaoh's dreams. (41:1-41:57)

1. After failing to find one among his magicians and wise men who could interpret his dreams, Pharaoh was told by the cupbearer of Joseph's ability. (vv. 1-13)
2. Being sent for by Pharaoh, Joseph prepared himself to meet the king, and, after listening to the dreams, told Pharaoh of the famine which would come in seven years. (vv. 14-36)
3. Being advised to put a wise man in charge of making preparation for the famine, Pharaoh made Joseph ruler in Egypt, second in power under him. (vv. 37-45)
4. At age thirty, Joseph along with his wife, Asenath, given to him by Pharaoh, set out to store up grain in great abundance. (vv. 46-49; 50:20)
5. Just prior to the start of the famine, Joseph was blessed with two sons, Manasseh and Ephraim, and set out to distribute the grain to the Egyptians and other people of the earth. (vv. 50-57)

II. JOSEPH'S REUNION WITH HIS BROTHERS (42:1 - 45:28)

A. Joseph's brothers made their first trip to Egypt, but did not recognize Joseph. (42:1-42:38)

1. His brothers, who were sent by their father Jacob to buy food, bowed down before him, but Joseph, who disguised himself, imprisoned them for three days as spies. (vv. 1-17)
2. Joseph allowed them to return home with grain and money, but did keep Simeon as a hostage until they returned with their youngest brother. (vv. 18-28)
3. They told Jacob what had happened in Egypt, and Reuben offered the lives of his two sons should Benjamin not return, but Jacob refused to let him go. (vv. 29-38)

B. They returned to Egypt with Benjamin, and were treated very well by Joseph, still unknown to them. (43:1-43:34)

1. As the famine worsened, and their food supply was low, Judah offered to be completely responsible for the welfare of Benjamin, so Jacob reluctantly agreed to their plan to return to Egypt. (vv. 1-15)
2. Upon finding out that Joseph had requested them to be brought to him, they were afraid that it had something to do with the money found in their sacks. (vv. 16-25)
3. They were astonished to find their places at the table were according to age. (vv. 26-34)

- C. Joseph devised a plan which would cause them to return to him, and which would enable him to keep Benjamin with him while allowing the others to return home. (44:1-44:34)
 - 1. Joseph instructed his servants to hide his own cup in Benjamin's sack, allowed them to leave, and then bring them back to answer for the "theft." (vv. 1-13)
 - 2. Joseph accused them of stealing the cup, and said that Benjamin must remain as his slave while they were free to return to their father. (vv. 14-17)
 - 3. Judah told Joseph of the promise he had made to Jacob, and offered to serve as his slave if Benjamin could return to their father, who had already mourned the loss of one son. (vv. 18-34)
- D. Joseph, overcome with emotion, revealed his identity to them. (45:1-45:28)
 - 1. After clearing the room of all the Egyptians, Joseph revealed himself to them and told them to return to Jacob and bring him to Egypt. (vv. 1-15)
 - 2. When Pharaoh heard of Joseph's brothers, he gave orders that all of Joseph's family should move to Egypt and live off the "fat of the land." (vv. 16-20)
 - 3. His brothers returned to their father Jacob and told him the good news, and Jacob, didn't believe them at first, but made plans to move to Egypt. (vv. 21-28)
- III. JOSEPH'S FAMILY MOVED TO EGYPT (46:1 - 50:26)
 - A. Jacob moved his family and his possessions to Egypt at Joseph's direction. (46:1-46:34)
 - 1. As Jacob traveled to Egypt, God appeared to him at Beersheba and assured him that He would be with him and bring his people out one day. (vv. 1-7)
 - 2. Next is a listing of all his descendants according to his wives and their handmaids totaling seventy. (vv. 8-27)
 - 3. Joseph had a tearful reunion with his father in Goshen and told his father to settle there since the Egyptians had no use for shepherds, (vv. 28-34)
 - B. Jacob's family settled in Goshen and prospered. (47:1-47:31)
 - 1. Pharaoh blessed Jacob, and told him to settle in Goshen as previously arranged by Joseph. (vv. 1-12)
 - 2. As the famine grew severe, Joseph obtained all the money, cattle, and land of the Egyptians in exchange for food, thereby, reducing the people to slaves. (vv. 13-19)
 - 3. Once all the land belonged to Pharaoh, the people were given seed and told to plant their crops with the fifth part going to Pharaoh. (vv. 20-26)
 - 4. Meanwhile, Jacob and his family prospered while the rest of Egypt, except for the priests, came under the control of Pharaoh.
 - 5. As the time of Jacob's death approached, he made Joseph promise to bury him where Abraham, Sarah, Isaac, Rebekah, and Leah were buried. (vv. 27-31)
 - C. Jacob blessed Joseph's sons, Manasseh and Ephraim, whom he adopted. (48:1-48:22)
 - 1. Jacob reviewed with Joseph the promise made to him by God, and told Joseph that his two sons, Manasseh and Ephraim, would be considered his, and would be considered as his first and second born. (vv. 1-7; 28:19)
 - 2. Joseph watched as Jacob blessed Joseph and his sons, but noticed that Jacob had his hands on them in reverse order as far as age was concerned. (vv. 8-16)
 - 3. As Joseph attempted to correct what was, to him at least, an inadvertent mistake, Jacob informed him that he intended it to be the way he had done it. (vv. 17-21)

4. To allow for their blessing as his own sons, Joseph would be given a double portion of the inheritance. (v. 22)
- D. Following the blessing of Joseph and his sons, Jacob summoned all his sons to him and blessed them. (49:1-49:33)
1. Although Reuben was the first-born, his sin of incest prevented him from receiving the leadership in the family. (vv. 1-4; 35:22)
 2. Simeon and Levi, next in line by order of birth, were reminded of their wicked deeds, and, like Reuben, were passed over for the leadership role. (vv. 5-7; 34:25-30)
 3. Judah was given the blessing of leadership among the descendants of Israel, especially considering that the Messiah, a descendant of Judah, would one day come and rule over all people. (vv. 8-12)
 4. Zebulon, Leah's sixth son, would dwell by the sea and be in a good position to profit from the trade routes between the Mediterranean and Galilee. (v. 13)
 5. Issachar, Leah's fifth son, would one day have descendants who would serve others. (vv. 14, 15)
 6. Dan, Bilhah's first son, would father a warlike tribe that would often seek justice for God's people. (vv. 16-18)
 7. Gad, Zilpah's first son, would father a people who through their bravery would often defend Israel. (v. 19)
 8. Asher, Zilpah's second son, would receive a rich and fertile part of Canaan. (v. 20)
 9. Naphtali, Bilhah's second son, would be an independent people who would one day help Barak in battling Jabin the Canaanite. (v. 21; Judges 4:6-24)
 10. Joseph, Rachel's first son and Jacob's favorite, received the "double portion" for his sons, Manasseh and Ephraim. (vv. 22-26; 48:5, 6, 22)
 11. Benjamin, Rachel's second and last son, would father a warlike tribe, and would be the tribe to give Israel its first king, Saul. (v. 27)
 12. After blessing his sons, Jacob reminded them of the burial instructions he had given them earlier. (vv. 28-33)
- E. The book closed with the deaths of Jacob and Joseph. (50:1-50:26)
1. Joseph had his father embalmed, and, along with the Egyptians, mourned his death for seventy days. (vv. 1-3)
 2. When the days of mourning had passed, Joseph asked for and received permission from Pharaoh to take Jacob back to Machpelah for burial. (vv. 4-14)
 3. Joseph's brothers, afraid that Joseph would seek revenge, were assured by Joseph that they were completely forgiven. (vv. 15-21; 45:5)
 4. Joseph lived long enough to see the third generation of his son's sons, and told his brothers of God's promise to one day take them out of Egypt. (vv. 22-26)

CONCLUSION

- I. WE HAVE CONCLUDED OUR STUDY OF THE "PATRIARCHS"
- II. WE WILL MOVE INTO THE PERIOD OF BONDAGE AND DELIVERANCE

REVIEW QUESTIONS

1. Name some of the qualities that Joseph possessed. _____

2. Why was Joseph hated by his brothers? _____

3. What did his brothers do to him? _____

4. What sin did Judah commit? _____
5. Why was Joseph put in prison? _____

6. How did Joseph manage to get out of prison? _____

7. What were the circumstances which brought Joseph's brothers to Egypt? _____

8. Joseph's family eventually settled in the land of _____.
9. Which son received the blessing of leadership from Jacob, and why were some passed over?

10. What fear did Joseph's brothers express to him after the death of Jacob, and what was his reply to them? _____

BONDAGE AND DELIVERANCE

(Exodus 1 - 15)

INTRODUCTION

I. CIRCUMSTANCES CHANGED FOR GOD'S PEOPLE

- A. In Joseph's day, they enjoyed a good life in Egypt.
- B. Now, after 430 years, their growth as a people became a reason for a Pharaoh "who knew not Joseph" to make them slaves.

II. THIS SECTION WILL INCLUDE THE FOLLOWING MAJOR EVENTS

- A. God called and prepared a leader, Moses.
- B. Acting under God's authority, Moses, along with Aaron, his brother and spokesman, secured the freedom of the people of God.
- C. After a series of plagues, Pharaoh reluctantly agreed to their freedom.
- D. With Pharaoh's armies in pursuit, the children of Israel crossed the Red Sea to freedom.

BODY

I. THE BONDAGE OF ISRAEL AND THE CALLING OF MOSES (1:1 - 4:31)

- A. Israel's condition had gone from freedom to bondage. (1:1-1:22)
 - 1. Although only seventy souls made up the people of God in Egypt in Joseph's day, they had now grown into a mighty people. (vv. 1-7; 38:26)
 - 2. A new Pharaoh recognized the potential threat to the security of Egypt, and subjected the children of Israel to cruel slavery. (vv. 8-14)
 - 3. After seeing the Israelites continue to multiply in spite of hardship, Pharaoh ordered all male children born to the Hebrews to be killed at birth. (vv. 15-22)
- B. Into this environment, Moses was born and trained as a leader. (2:1-2:25)
 - 1. Moses' mother kept her baby for three months before placing him in a basket in the Nile where he was found by Pharaoh's daughter. (vv. 1-10; Hebrews 11:23-27)
 - 2. At age forty, Moses saved a Hebrew from death at the hands of an Egyptian, but fled Egypt for fear of his life after realizing others knew about it. (vv. 11-15)
 - 3. Moses fled to the land of Midian where he was given a wife named Zipporah, the daughter of Reuel the Midianite. (vv. 16-22)
 - 4. Meanwhile, the children of Israel continued to suffer in Egypt, and God heard their groaning and remembered His covenant with Abraham, Isaac, and Jacob. (vv. 23-25)
- C. In response to the cries of the Israelites, God appeared to Moses in Midian. (3:1-3:22)
 - 1. God appeared to Moses in the burning bush and told him of His plan to deliver His people from bondage. (vv. 1-9)
 - 2. He told Moses that he was to be the one to take His message to Pharaoh. (vv. 10-12)
 - 3. God responded to Moses' objection concerning his ability to bring the Israelites out by telling him to inform the Hebrews that the "I AM" had sent him. (vv. 13-14)
 - 4. He further told Moses to take the elders of Israel with him to request that Pharaoh allow them to go and sacrifice in the wilderness. (vv. 15-18)
 - 5. God told Moses that the Egyptians would free the Hebrews after a series of miracles would be performed. (vv. 19-22)

D After some discussion, Moses and Aaron set out on their mission. (4:1- 4:31)

1. God showed Moses a series of three signs which He said would convince the children of Israel to follow Moses. (vv. 1-9)
2. Moses final objection, his lack of eloquence, was eliminated with the plan to have Aaron be Moses' spokesman before Pharaoh. (vv. 10-17)
3. In this incident we see that a prophet is one who speaks for another.
4. Moses informed his father-in-law, Jethro, of his plans to take his family with him to Egypt. (vv. 18-23)
5. Zipporah, although not a Jew, circumcised her sons to appease God's anger at Moses for failing to do so. (vv. 24-26)
6. The chapter closed with Moses and Aaron convincing the Jews to believe them due to the signs which they did. (vv. 27-31)

II. MOSES AND AARON WENT TO PHARAOH TO SECURE FREEDOM (5:1 - 12:32)

A. Their first attempt resulted in increased hardship. (5:1-5:23)

1. Pharaoh responded negatively, and increased their labor in making bricks. (vv. 1-13)
2. The foremen, who were Israelites, complained to Pharaoh, who ordered them to be beaten, and next blamed the whole mess on Moses and Aaron. (vv. 14-21)
3. At this point, Moses complained to God that He had only succeeded in making matters worse and had failed to free them. (vv. 22, 23; Jeremiah 4:10)

B. God repeated His promise to free His people. (6:1-6:30)

1. After reminding Moses of the covenant with his fathers, God announced His plan to force Pharaoh to release His people. (vv. 1-9)
2. Moses again reminded God of his lack of eloquence. (vv. 10-13)
3. Next, the genealogy of Aaron and Moses shows that God was keeping His promise to bring His people back during the fourth generation. (vv. 14-27; Genesis 15:16)
4. God once again charged Moses that he would speak to Pharaoh. (vv. 28-30)

C. Pharaoh's stubbornness resulted in the sending of ten plagues against Egypt. (7:1-11:10)

1. God reminded Moses that he would be speaking in His place through Aaron who would be his prophet. (7:1-7:7)
2. As Moses and Aaron performed miracles before Pharaoh, he called in his sorcerers who matched some of them and continued to have a hardened heart. (7:8-7:13)
3. After the first two plagues, changing the water to blood and frogs over the land, Pharaoh promised freedom, but hardened his heart once the frogs were removed. (7:14-8:15)
4. The plagues of lice and flies, which Pharaoh's men could not duplicate, produced only a compromise offer, sacrificing within the land or nearby. (8:16-8:32)
5. The next two plagues, killing the cattle and the outbreak of boils on man and beast, did not soften Pharaoh's hardened heart. (9:1-9:17)
6. The plague of hail brought a "confession of sin" from Pharaoh, but still did not result in freedom. (9:18-9:35)
7. The plague of locusts resulted in yet another "confession," a compromise offer to allow only the men to go worship, but no freedom. (10:1-10:20)
8. The plague of darkness brought a compromise offer of going to worship while leaving their flocks and herds behind, but did not bring freedom. (10:21-10:29)

9. Finally, God told Moses of the tenth plague, the death of the first-born of Egypt, that would result in freedom. (11:1-11:10)
- D. The tenth plague, death of the first-born, brought about the Passover laws. (12:1-12:32)
 1. The month they were presently in, called Abib (13:4) or Nisan (Nehemiah 2:1), would now mark the beginning of their year. (vv. 1, 2)
 2. Instructions regarding the killing of the Passover lamb were given, including the need to put it on the doorposts and lintel as a sign, so that God will pass over that house and not touch them with the plague. (vv. 3-12)
 3. Next, instructions were given regarding the feast of the Passover. (vv. 13-20)
 4. Moses called the elders of Israel before him and repeated the instructions. (vv. 21-28)
 5. At midnight, all the houses of the Egyptians, including Pharaoh's, were struck with the plague of the death of the first-born of man and cattle. (vv. 29-32)
 6. We need to be reminded of our Passover, Jesus Christ. (1 Corinthians 5:7-8)
- III. FREEDOM BECAME REALITY AS PHARAOH TOLD THEM TO GO (12:33 - 15:21)
 - A. The people of God set out for Canaan after plundering the Egyptians. (12:33-12:51)
 1. As Moses had been commanded of God, the Egyptians were plundered. (vv. 33-36)
 2. About six hundred thousand men, along with a multitude of women and children, set out for Succoth after four hundred and thirty years in Egypt. (vv. 37-41)
 3. Instructions were given regarding eating the Passover. (vv. 42-51)
 - B. Moses received instructions from the Lord regarding the firstborn. (13:1-13:22)
 1. They were reminded they had been delivered by a "powerful hand." (vv. 1-11)
 2. Furthermore, just as God required the first-born of man and beast of the Egyptians, so also he required the same of the Israelites. (vv. 12-16)
 3. The redemption of the first-born of man would be accomplished by making the tribe of Levi priests. (Numbers 3:12, 13; 1 Corinthians 6:19, 20; 1 Peter 1:18, 19; 2:5, 9)
 4. Under God's leadership in a cloud by day and a pillar of fire by night, the Israelites set out from Egypt, taking with them the bones of Joseph. (vv. 17-22; Genesis 50:24-26)
 - C. Pharaoh changed his mind and pursued the Israelites to the Red Sea. (14:1-14:31)
 1. God purposely caused the people to turn back and let Pharaoh think they were wandering aimlessly as a means of getting him to pursue them. (vv. 1-4)
 2. Pharaoh's heart was hardened and he pursued Israel, who complained that they should have stayed in Egypt. (vv. 5-12)
 3. Moses told the people to "stand still and see the salvation of the Lord." (vv. 13-20)
 4. Through Moses God allowed Israel to walk through the sea on dry ground. (vv. 21-25)
 5. Once Israel had passed safely, the Egyptians were drowned. (vv. 26-31)
 - D. Their faith in God led the people to sing a song to celebrate their freedom. (15:1-15:21)
 1. Their song of joy looked back to the victory over the Egyptians, and ahead to the other nations that will fall. (vv. 1-18)
 2. Miriam, Moses' sister and a prophetess, led the women in a celebration. (vv. 19-21)

CONCLUSION

- I. THE PEOPLE OF GOD ARE FINALLY FREE
- II. THE NEXT EVENT WILL BE THE GIVING OF THE LAW TO MOSES

REVIEW QUESTIONS

1. How long were the children of Israel in Egypt? _____
2. Describe the conditions affecting Israel as the book of Exodus begins. _____

3. What brought about the unusual circumstances surrounding the birth and early years of Moses? _____

4. For what purpose did God appear to Moses in Midian? _____

5. Moses' brother, _____, became his spokesman.
6. What was Pharaoh's initial response to Moses' demand for freedom for Israel? _____

7. Pharaoh's stubborn refusal resulted in God sending ten _____ against the Egyptians.
8. The final plague resulted in the instructions concerning the _____.
9. The Israelites were to remember that were delivered by a " _____ "
10. The Egyptians were drowned in the _____.

MOSES AT MOUNT SINAI

(Exodus 15 - 40)

INTRODUCTION

I. THIS COVERS THE TRAVEL FROM VICTORY AT THE RED SEA TO MOUNT SINAI

- A. God had shown His power and goodness in delivering His people.
- B. He continued His care of His people as He led them through the wilderness to Sinai.

II. IN THIS SECTION WE WILL STUDY THESE EVENTS

- A. In spite of God's leadership, we will study accounts of the Israelites' constant complaining. (1 Corinthians 10:10)
- B. Moses went up into Mount Sinai and received the Law.
- C. While Moses was on the mountain, the people of God were already violating the law.
- D. Finally, we have an account of the building of the tabernacle.

BODY

I. THE ISRAELITES TRAVELED TO MOUNT SINAI (15:22 - 18:27)

- A. Israel was tested through thirst, hunger, and an enemy, the Amalekites. (15:22-17:16)
 - 1. The people were thirsty at Marah, meaning "bitterness," but God provided water. (15:22-15:27)
 - 2. Six weeks after leaving Egypt, they complained of hunger, and were fed manna from heaven to be gathered on six days of the week only. (16:1-16:7)
 - 3. Not satisfied with bread, their complaint for meat brought quail along with the manna. (16:8-16:21)
 - 4. Following Moses' explanation, they rested on the seventh day. (16:22-16:30)
 - 5. A jar of manna was set aside and eventually placed in the ark of the Covenant as a reminder of how God fed Israel. (16:31-16:36)
 - 6. Once again at Rephidim, the people complained to Moses about a lack of water, and God provided. (17:1-17:7)
 - 7. They were tested at Rephidim at the hands of the Amalekites, but under Joshua's leadership and with God's help, they prevailed. (17:8-17:16)
- B. The third event at Rephidim was the wise counsel given to Moses by his father-in-law, Jethro. (18:1-18:27)
 - 1. Jethro, who had been caring for Moses' wife and sons, brought them to Moses in the wilderness. (vv. 1-12)
 - 2. The next day, Jethro observed Moses sitting in judgment over the people, and suggested that he appoint elders among the people to help him in this tremendous task. (vv. 13-23)
 - 3. Moses took Jethro's advice, and, afterward, judged only the more difficult cases. (vv. 24-27)

II MOSES WENT UP ON SINAI (HOREB) TO RECEIVE THE LAW (19:1 - 24:18)

- A. As Israel camped before Sinai, God called Moses up to receive the Law. (19:1-19:25)
 - 1. God told Moses that if they would keep His covenant, then He would make them to be a "kingdom of priests and a holy nation." (vv. 1-6; 1 Peter 1:16; 2:9)

2. Once Moses relayed the words of God to the people, they agreed to God's terms and followed His instructions about washing their garments, and not touching the mountain. (vv. 7-15)
 3. On the morning of the third day following Moses' conversation with God, God descended upon Mount Sinai. (vv. 16-25)
- B. As the people kept their distance from the mountain, Moses was given the ten commandments. (20:1-20:21)
1. The first four laws had to do with their duty toward God. (vv. 1-11)
 2. The last six had to do with their treatment of their fellow men. (vv. 12-17)
 3. The people pleaded with Moses to speak to God for them. (vv. 18-21)
 4. Christ summed up the Law by observing these two divisions. (Matthew 22:37-40)
- C. The next few chapters gave more details of how the Law would apply. (20:22 - 23:19)
1. After giving some more information regarding idolatry, God gave laws governing the master and servant relationship. (20:22-21:11)
 2. Next are given some laws regarding personal injury situations. (21:12-21:36)
 3. Property rights are discussed to regulate theft cases as well as those involving borrowing from one's neighbor. (22:1-22:15)
 4. Laws regarding the treatment of others are given next. (22:16-23:9)
 5. The Sabbath day and the Sabbath of the land was dealt with briefly. (23:10-23:13)
 6. Closing out this section on the law is the giving of three national feasts i.e., the Feast of Unleavened Bread, the Feast of the Harvest, and the Feast of the Ingathering. (23:14-23:19)
- D. God next announced all that He would do for His people provided they obeyed Him. (23:20-24:18)
1. There was the promise of guidance and protection. (23:20-23:30)
 2. The general boundaries of the land of promise were given next. (23:31-23:33)
 3. Moses went to the people and told them of God's laws, and the people, after promising obedience, offered a sacrifice to God. (24:1-24:11; Hebrews 9:19, 20)
 4. After these events, Moses went up to the mountain of God and left Aaron and Hur in charge. (24:12-24:18)
- III. ON THE MOUNTAIN ONCE AGAIN, MOSES RECEIVED THE INSTRUCTIONS FOR THE TABERNACLE (25:1 - 31:18)
- A. First, there was a description of the structure and furniture of the tabernacle. (25:1-27:21)
1. The cost of construction was to be covered by voluntary contributions, and great care was to be taken to ensure that the pattern would be followed in the construction of the tabernacle. (25:1-25:9; Hebrews 8:2, 5)
 2. The furniture of the tabernacle, including the ark of the covenant, the table of showbread, and the golden lampstand are described in detail. (25:10-25:40)
 3. The structure of the tabernacle itself, including the boards forming the sides and the various types of curtains used as coverings, is set forth next. (26:1-26:37)
 4. The brazen altar and the courtyard are set forth in detail. (27:1-27:21)

B. Secondly, the garments of the priests and a discussion of their work was given. (28:1-29:46)

1. Garments for both Aaron and his sons were to be made from precious stones and costly materials, and were to be worn when they ministered to the Lord. (28:1-28: 43)
2. Moses was next given instructions regarding the consecration of Aaron and his sons to the priesthood. (29:1-29:37)
3. The section closed with instructions concerning the daily burnt offering, the meat offering, and the drink offering. (29:38-29:46)

C Thirdly, some other items concerning the tabernacle are given. (30:1-30:38)

1. The altar of incense, placed in the front of the Holy Place, was used by Aaron every morning and evening, and was cleansed once a year with the blood from the annual atonement. (vv. 1-10)
2. Upon numbering the people, every male age 20 and up was to pay half a shekel to make atonement for themselves, and the money was used for the care of the tabernacle. (vv. 11-16)
3. The bronze laver, placed between the brazen altar and the tent of meeting, was used by the priest before they ministered in the tabernacle. (vv. 17-21)
4. The anointing oil was used on the tabernacle, furniture, and Aaron and his sons but nobody else. (vv. 22-33)
5. Incense was to be made and used exclusively in the tabernacle work. (vv. 34-38)
6. The emphasis is on cleanliness and holiness. (1 Corinthians 6:11; Titus 3:5)

D. Fourthly, instructions regarding who is to do the work were given, as well as the laws concerning the Sabbath. (31:1-31:18)

1. Bezalel, of the tribe of Judah, would take charge of the craftsmen in building the tabernacle and its furnishings, and was filled with the Holy Spirit to enable him to do the work. (vv. 1-5)
2. He was to be assisted by Oholiab, of the tribe of Dan, and other skilled craftsmen. (vv. 6-11)
3. They are reminded of the law of the Sabbath day as a day of rest, and are instructed to put to death any who violate it. (vv. 12-17)
4. Moses was given the two tablets of stone written by the finger of God. (v. 18)

IV. EVEN AS MOSES RECEIVED THE LAW, THE PEOPLE SINNED (32:1 - 34:35)

A. While Moses was away, the people convinced Aaron of the need for an idol. (32:1-32:10)

1. After voicing their concern over Moses' absence and the need for a god to lead them, Aaron told them to give him their gold ear rings and he fashioned a calf. (vv. 1-5)
2. On the next day, they offered both burnt offerings and peace offerings. (v. 6)
3. God determined to destroy them for their sin of idolatry. (vv. 7-10)

B. The next section concerned Moses' frequent intercession for Israel. (32:11-33:23)

1. Moses reminded God of His promise to Abraham, Isaac, and Israel (Jacob) which caused God to change His mind about destroying Israel. (32:11-32:14)
2. As Moses descended the mountain and saw the people sinning, he was angry and cast down the tables of stone, shattering them at the base of the mountain. (32:15-32:20)

3. After rebuking them, Moses led the sons of Levi in killing all those who would not repent, and the total was about three thousand men. (32:21-32:29; 1 Corinthians 10:7)
 4. Moses pleaded with God to forgive the people, and, if He would not, asked that his own life be taken. (32:30-32:35)
 5. After telling Moses that He was willing to forgive, God instructed them to move on. (33:1-33:6)
 6. As Moses spoke to the Lord from the tent of meeting, he requested a more definite sign of God's favor with him, i.e., he be allowed to see God's glory. (33:7-33:23)
- C. Moses returned to the mountain to receive a replacement set of tablets. (34:1-34:35)
1. As Moses followed God's instructions to return to the top of Mt. Sinai, he also pleaded with God to forgive the people. (vv. 1-9)
 2. God promised to drive out the nations now in the land of Canaan, but warned Israel to tear down their idols lest they become contaminated with idolatry. (vv. 10-17)
 3. Next, God reminded them concerning the Feast of Unleavened Bread, and the offering of the first-born. (vv. 18-20)
 4. The Sabbath day, the Feast of Weeks, and the need for all males to appear before the Lord three times a year were given next. (vv. 21-24)
 5. Only unleavened bread was to be used in the feast of the Passover, nor was the sacrifice to remain until morning. (vv. 25-26)
 6. Moses thereafter wore a veil when talking to the people to conceal the shining of his face due to being in the presence of God. (vv. 27-35; 2 Corinthians 3:7-18)

V THE TABERNACLE WAS CONSTRUCTED (35:1 - 40:38)

- A. First of all, we notice some preliminary reminders. (35:1-36:7)
1. No work was to take place on the Sabbath. (35:1-35:3)
 2. Contributions were to be voluntary, and everyone's skill was to be used. (35:4-36:1)
 3. More than enough contributions were given and Moses commanded that they bring no more. (36:2-36:7; 2 Corinthians 9:6-15)
- B. Next, the construction of the tabernacle and garments of the priests was begun and completed. (36:8 - 39:43)
1. The curtains, boards, and furniture were made according to the pattern. (36:8-38:31)
 2. Furthermore, the garments of the priests were made as "God had commanded." (39:1-39:31)
 3. All of their work was brought to Moses who examined it, and blessed them for their labors. (39:32-39:43)
- C. Finally, the tabernacle was erected, and God's glory descended on it. (40:1- 40:38)
1. One year after they started from Egypt, the tabernacle was erected. (vv. 1-33)
 2. God's glory entered the tabernacle under cover of a cloud which remained in it by day, and was replaced by fire at night. (vv. 34-38)

CONCLUSION

- I. WE HAVE STUDIED THE GIVING OF THE LAW AT SINAI
- II. NEXT, WE WILL STUDY SOME ASPECTS OF THE LAW

REVIEW QUESTIONS

1. In what ways was the faith of the Israelites tested in the wilderness? _____

2. What advice was offered by Jethro, Moses' father-in-law? _____

3. State the condition God gave if they were to become and remain His people. _____

4. What were the two main divisions of the Law? _____

5. Name some of the crimes which were punishable by death. _____

6. How many times a year were all males required to appear before God? _____
7. The Holy of Holies was a type or figure of _____.
8. What happened while Moses was on the mountain receiving the Law? _____

9. What punishment took place because of the people's sin? _____

10. How was God's presence shown in the tabernacle? _____

THE LAW- GOD'S WAY TO HOLINESS

(Leviticus 1 - 27)

INTRODUCTION

I. BACKGROUND INFORMATION

- A. The author of Leviticus is Moses. (Luke 24:44; Ezra 6:18; Matthew 8:2-4)
- B. The information in Leviticus was probably given to Moses during the first month of the second year after they left Egypt. (Exodus 40:17; Leviticus 1:1; Numbers 1:1)
- C. The theme of the book is life through obedience. (Leviticus 18:5)

II. OUR STUDY WILL COVER THE TWO MAJOR DIVISIONS OF THE BOOK

- A. The first part deals with the way to God. (1:1-17:16)
 - 1. Included in this section are the laws regulating the offerings, the priests, and purity.
 - 2. The atonement serves as a fitting climax to a study of the way to God.
- B. The second part deals with the walk with God. (18:1- 27:34)
 - 1. Clearly, the people and the priests must be holy.
 - 2. Blessings of obedience and making vows conclude the study of the walk with God.

BODY

I. THE WAY TO GOD (1:1 - 17:16)

- A. Laws of offerings (1:1-6:7)
 - 1. A burnt offering could be from the herd, flock, or a bird, but had to be male, free from blemish, and was offered at the door of the tent of meeting both morning and evening. (1:1-1:17)
 - 2. A meal offering, or grain offering, was made of fine flour mixed with oil and frankincense, or it could be presented in the form of cakes, some of which was given to the priests. (2:1-2:16; Numbers 15:1-10)
 - 3. A peace offering could be cattle, sheep, oxen, or goats, male or female, and was slain at the door of the tabernacle with the heave or hind quarter going to the officiating priest, the breast section to the rest of the priests, and the rest to the worshiper and his family. (3:1-3:17)
 - 4. A sin offering was a young bull for a priest or the whole congregation, a male goat for a ruler, or a female goat or lamb, two turtle-doves or two young pigeons, or the tenth part of an ephah of fine flour for a commoner depending upon financial ability (4:1- 5:13)
 - 5. Sin offerings were also for those sins committed in “ignorance” (KJV), and meant that the sins were done rashly, or carelessly, and would possibly include sins committed through ignorance of the law, but confession of sin was necessary.
 - 6. Trespass offerings were to be a ram without defect, and included restitution in the form of silver shekels equal to the value of the property plus an additional twenty percent. (5:14 - 6:7)

- B. Following the descriptions of the five offerings, were some further instructions regarding the priests' role in the sacrificial system. (6:8-7:38)
1. Burnt offerings were to burn all night and the ashes removed by the priest in the morning. (6:8-6:13)
 2. What was left of the meal offering, was made into cakes for the priests to eat as well as to use in making offerings for themselves on the day of their anointing. (6:14-6:23)
 3. The priest who officiated in a sin offering was to eat from it, and burn the rest. (6:24 - 6:30)
 4. As in the case of the sin offering, the officiating priest received the skin of the ram after offering to God all the fat on the altar. (7:1-7:10)
 5. The priest received part of the peace offering, and what was eaten by the worshiper was not to be left over more than two days; at that point it became unclean, and would cause anyone who ate it to become unclean. (7:11-7:21)
 6. The rest of the chapter gave instructions regarding the right of the priests to partake of the sacrifices. (7:22-7:38)
- C. Next the laws regarding the consecration of priests were given. (8:1-9:24)
1. Moses received the instructions from God, and, before carrying them out, informed the people of the source as they gathered at the doorway of the tent of meeting. (8:1-8:5)
 2. After washing Aaron and his sons, Moses placed the high priest's garments on Aaron, and offered a sin offering for them, being careful to burn the residue of the bull outside the camp. (8:6-8:17; Hebrews 13:10-13)
 3. Moses then made both a burnt offering and a wave offering, a part of the peace offering. (8:18-8:29)
 4. This was followed by a seven day period of ordination. (8:30-8:36)
 5. On the eighth day, Aaron and his sons made offerings for the people. (9:1-9:24)
- D. Two of Aaron's sons, Nadab and Abihu, sinned and were killed instantly by God. (10:1-10:20)
1. They offered "strange fire." (vv. 1, 2; 16:12)
 2. Aaron and his surviving sons were not allowed to mourn their loss, but instead were told to remain in the tent of meeting. (vv. 3-11)
 3. Although Moses was angry with Aaron's two surviving sons, Eleazar and Ithamar, for not eating the sin offering as the law directed, he accepted their explanation as to why they didn't. (vv. 12-20; 6:24-30)
- E. The next section dealt with the laws of purity. (11:1-11:47)
1. Land animals had to part the hoof, be cloven-footed, and chew the cud to be considered clean. (vv. 1-8)
 2. Water creatures had to have fins and scales. (vv. 9-12)
 3. Birds were clean unless it was a bird of prey. (vv. 13-19)
 4. Winged creeping things were clean if it hopped or leaped. (vv. 20-23)
 5. All other creeping things were unclean. (vv. 24-45)
 6. They were to heed these distinctions. (vv. 46, 47)

- F. Women were unclean after giving birth. (12:1-12:8)
1. After the birth of a son, who was to be circumcised on the eighth day, a woman was considered unclean for 40 days. (vv. 1-4)
 2. After the birth of a girl, a woman was considered unclean for 80 days. (v. 5)
 3. In either case, an offering was made after the days of purification were over. (vv. 6-8; Luke 2:22-24)
- G. Leprosy was a dreaded disease causing uncleanness. (13:1-14:57)
1. The priest determined whether or not the condition was leprosy. (13:1-13:44)
 2. The unclean person was isolated from the rest, his clothing was torn, and he was to cry “unclean” when others came near. (13:45-13:59)
 3. When it was determined that he was clean, he was to make various offerings, bathe, shave, and wash his clothes. (14:1-14:57; Matthew 8:2-4)
- H. Bodily emissions caused uncleanness in both men and women. (15:1-15:33)
1. Men became unclean from discharges of fluids from sores, or a discharge of semen. (vv. 1-18)
 2. Women became unclean during their monthly menstrual cycle or at other times. (vv. 19-33)
 3. For one-day uncleanness it was necessary to bathe and wash clothing, and for seven-day uncleanness it was necessary to bathe, wash clothing, and make a sin offering and a burnt offering.
- I. This half closed with a discussion of the law of atonement. (16:1-17:16)
1. Aaron as high priest was only allowed to enter the most holy place on this day once a year. (16:1-16:4)
 2. Of the two male goats taken for a sin offering, only one was sacrificed; the remaining one was used as the “scapegoat.” (16:5-16:10)
 3. After making a sin offering for himself, he made the offering of the goat for the sins of the congregation by sprinkling it on the mercy seat. (16:11-16:19; Hebrews 9:6-14)
 4. After releasing the scapegoat, Aaron removed his linen garments and left them there until the next year. (16:20-16:28)
 5. The day of atonement, called today Yom Kippur, was to be observed on the tenth day of the seventh month. (16:29-16:34)
 6. Blood was used to atone for sins, and was not to be eaten since “life was in the blood.” (17:1-17:16; 9:4; Acts 15:29)
- II. THE WALK WITH GOD (18:1 - 27:34)
- A. Holy people (18:1 -20:27)
1. The motivation for holiness was the possibility of life. (18:1-18:5)
 2. Certain marriage relationships were forbidden to avoid incest. (18:6-18:23)
 3. Defilement through sin would result in their being “spewed” out of the land. (18:24-18:30)
 4. Various laws, some amounting to a repetition of part of the ten commandments, were designed to show them the way to life. (19:1-19:37)
 5. Idolatry, incest, and bestiality were all punishable by death. (20:1-20:21)

6. Keeping God's statute would be a condition of their being allowed to remain in the promised land. (20:22 - 20:27)
- B. Holy priests (21:1-22:33)
1. Priests were not allowed to touch dead bodies except in some few cases. (21:1-21:4)
 2. They were not allowed to shave the corners of their beards, or to marry a divorced woman. (21:5-21:9)
 3. The high priest could not defile themselves by touching any dead bodies. (21:10-21:15)
 4. Priests with a physical defect could still eat their portion of the sacrifices, but could not officiate at the altar or serve in the temple. (21:16-21:24)
 5. During a time of uncleanness for any reason, priests were not allowed to function. (22:1-22:9; 1 Peter 2:5-12)
 6. Only the priest's family, including household slaves, could eat of the holy food. (22:10-22:16)
 7. Only flawless animals could be offered for sacrifice. (22:17-22:33)
- C. Holy times (23:1-23:44)
1. The Sabbath day, the seventh day, was a day of rest and violators were to be put to death. (23:1-23:3; Exodus 20:8-11; Deuteronomy 5:12-15)
 2. Passover, the fourteenth day of the first month, commemorated the Jews deliverance from Egypt. (23:4, 5; Exodus 12:12-14; Numbers 28:16; Deuteronomy 16:1, 2)
 3. The Feast of Unleavened bread accompanied the Passover and was a time of remembrance and sacrifice. (23:6-23:8; Numbers 28:17-25; Deuteronomy 16:3-8)
 4. The Feast of First fruits was designed to teach them to give God the first and best of their crops. (23:9-23:14; Exodus 23:16; Numbers 28:26-31)
 5. Pentecost, also called the Feast of Weeks or Feast of Ingathering, took place fifty days after Passover, and was a time to show their appreciation for blessings given to them during the barley season. (23:15-23:22; Exodus 34:22; Deuteronomy 16:9-12; Acts 2)
 6. The Feast of Trumpets, called Rosh-ha-shanah even today, was a feast of new moons, and was celebrated by blowing trumpets, a holy convocation, and a day of rest. (23:23 - 23:25)
 7. The Day of Atonement, observed on the tenth day of the seventh month and called Yom Kippur, was the annual day of remembrance of sin. (23:26-23:32; Hebrews 10:1-3)
 8. The Feast of Tabernacles was a seven day time period during which the people dwelt in booths in remembrance of their living conditions during the exodus. (23:33-23:44)
- D. The discussion of the holy times is interrupted for a discussion of several miscellaneous laws. (24:1-24:23)
1. The procedure for the lampstand and the bread of the sanctuary is spelled out. (vv. 1-9)
 2. One who blasphemes the name of God was to be put to death. (vv. 10-16)
 3. Murder brought the death penalty while other offenses were dealt with on an "eye for an eye, tooth for tooth basis." (vv. 17-23)
- E. Some years were sabbatical years. (25:1-25:55)
1. Every seventh year was a sabbatical year, and the land was to be left alone (vv. 1-17)
 2. An extra amount was given to them in the sixth year. (vv. 18-22)

3. Every fiftieth year, called the jubilee year, brought a return of property to the original owner through a redemption process. (vv. 23-55)
- F. Just recompense and holy vows were discussed next. (26:1-27:34)
1. If they obeyed God, He would bless them with prosperity and protection. (26:1-26:13)
 2. If they disobeyed God, He would punish them to the point of scattering them among the nations. (26:14-26:39)
 3. If they repented of their iniquity, God would remember the covenant with Abraham, and restore them to the land. (26:40-26:46)
 4. He then gave laws regarding the valuations of people and property. (27:1-27:34)

CONCLUSION

- I. THE BLOOD OF ANIMALS COULD NOT “TAKE AWAY” SIN
- II. THEY COULD HAVE A RELATIONSHIP WITH GOD BY OFFERING THEM
- III. WALKING WITH GOD REQUIRED HOLINESS (1 Peter 1:16)

HOLY TIMES

PASSAGES	HOLY DAY(S)	DATE
Leviticus 23:3 Exodus 20:8-11 Deuteronomy 5:12-15	SABBATH	Seventh day
Leviticus 23:5 Numbers 28:16 Deuteronomy 16:1, 2	PASSOVER	14 Nisan(April)
Leviticus 23:6-8 Numbers 28:17-25 Deuteronomy 16:3-8	UNLEAVENED BREAD	15-21 Nisan (April)
Leviticus 23:9-14 Exodus 23:16 Numbers 28:26-31	FIRST FRUITS	16 Nisan (April)
Leviticus 23:15-22 Exodus 34:22 Deuteronomy 16:9-12	PENTECOST (Harvest/Weeks)	6 Siwan (May)
Leviticus 23:23-25 Numbers 29:1-6	TRUMPETS	1 Tishri (September)
Leviticus 23:26-32 Numbers 29:7-11	DAY OF ATONEMENT	10 Tishri (September)
Leviticus 23:33-44 Numbers 29:12-40 Deuteronomy 16:13-15	TABERNACLES	15-22 Tishri (October)
Leviticus 25:1-7 Exodus 23:10, 11	SABBATICAL YEAR	Every seventh year
Leviticus 25:8-55	JUBILEE YEAR	Every fiftieth year

REVIEW QUESTIONS

1. What is the theme of the book of Leviticus? _____

2. Although the kind of animal might differ, all of those offered to God were to be without _____.
3. What was done about a sin committed in ignorance? _____

4. Nadab and Abihu, sons of Aaron, were killed because they _____.
5. On the day of Atonement, one goat was killed and one was _____.
6. In order to remain in the promised land, the Israelites were told to _____.
7. Choose one of the feast times and tell when it took place, significance, etc. _____

8. How many days were there between Passover and Pentecost? _____
9. What was required during the sabbatical year? _____

10. What would be the punishment for disobeying God? _____

FROM SINAI TO THE PLAINS OF MOAB

(Numbers 1 - 36)

INTRODUCTION

I. BACKGROUND INFORMATION

- A. Like the previous three books, the author of Numbers is Moses. (Luke 24:44; Ezra 6:18)
- B. While the time span of the action of Leviticus was only one month, the time span of Deuteronomy is almost thirty-nine years. (Numbers 1:1; 33:38; Deuteronomy 1:3)
- C. The name of the book is derived from the fact that the children of Israel were numbered twice, once upon leaving Sinai, and a generation later when they arrived in Canaan. (1:1-1:54; 26:1-26:65)

II. IN OUR STUDY, WE WILL DISCUSS THE FOLLOWING MAIN POINTS

- A. Preparation for leaving Canaan. (1:1-10:10)
- B. The journey from Sinai to the plains of Moab. (10:11-21:35)
- C. Camping in the plains of Moab opposite the Jordan River. (22:1-36:13)

BODY

I. PREPARATIONS FOR LEAVING SINAI (1:1 - 10:10)

- A. The people were numbered and given responsibilities. (1:1-4:49)
 - 1. God directed Moses to number the people by counting only the males twenty years old and up, and Moses arrived at a total of 603,550. (1:1-1:46)
 - 2. The Levites were not included in the numbering, and were appointed to take care of the tabernacle. (1:47-1:54)
 - 3. Next, came the arrangement of the tribes as they camped around the tabernacle. (2:1-2:34)
 - 4. The Levites were taken instead of the first-born of all the tribes, and, while not being numbered among those prepared for war, were numbered for service. (3:1-4:49)
- B. Individual preparation was next discussed. (5:1-10:11)
 - 1. Uncleanness problems through defilement, and sins were to be dealt with. (5:1-5:10)
 - 2. A test performed by the priest was used to determine the innocence or guilt of a woman suspected of adultery. (5:11-5:31)
 - 3. Next, the law of the Nazarite vow was given. (6:1-6:27)
 - 4. Though repetitious in nature, a list of gifts from the heads of the families to be used by the Levites was given next. (7:1-7:89)
 - 5. Again, God stated His intention to take the Levites instead of the first-born of all Israel, and set their years of service from age 25 to age 50. (8:1-8:26)
 - 6. After inquiring of the Lord, Moses gave a regulation allowing for one who was either unclean or on a long journey during the Passover to take it on the fourteenth day of the second month. (9:1-9:14)
 - 7. Once the cloud covered the tabernacle, they remained in place until it was lifted. (9:15-9:23)
 - 8. Trumpets were used to call an assembly or sound an alarm, or during their feast days and the giving of sacrifices. (10:1-10:10)

II. FROM SINAI TO THE PLAINS OF MOAB (10:11 - 21:35)

- A. The first division of the journey is from Sinai to Kadesh-Barnea. (10:11-14:45)
 - 1. After a year in Sinai, the Israelites move out in their appointed order with the ark of the covenant in front of them. (10:11-10:36)
 - 2. The people complained of a lack of meat, and, although God was angered, He supplied them with quail. (11:1-11:35)
 - 3. Aaron and Miriam, jealous of Moses' position before God, complained to God resulting in a temporary condition of leprosy for Miriam. (12:1-12:16)
 - 4. After arriving at Kadesh-Barnea, Moses selected one man from each tribe to enter and spy out the land, and bring back their report. (13:1-13:33)
 - 5. As a result of the false report of ten of the twelve spies, the people rebelled and even tries to kill the two faithful spies, Joshua and Caleb. (14:1-14:10)
 - 6. As punishment for their sin, God decreed that they would wander for forty years, one year for each of the forty days they had spied out the land. (14:11-14:45)
- B. The second division deals with the period of wandering in the wilderness. (15:1-19:22)
 - 1. The instructions regarding what to do upon arriving in the promised land were given for the benefit of the next generation who would actually be allowed to enter. (15:1-15:41)
 - 2. A rebellion of some of the leaders among the people constituted the newest threat to the leadership of Moses, and resulted in the deaths of 14,700 besides Korah and the others. (16:1-16:50; Jude 11)
 - 3. God demonstrated His choice of Aaron as high priest by causing his rod to bud, and set forth the duties of the Levites and priests, including the use of tithes. (17:1-18:32)
 - 4. The ashes of a red heifer were to be used in purifying themselves from uncleanness, and a failure to do so resulted in death. (19:1-19:22; Hebrews 9:11-14)
- C. The third division finds the children of Israel back at Kadesh-Barnea and preparing to go on to Canaan. (20:1-21:35)
 - 1. After the death of Miriam, both Moses and Aaron sin. (20:1-20:13)
 - 2. As a result of their sin, neither Moses nor Aaron were allowed to enter the promised land. (20:14-20:29)
 - 3. This division closes with an account of the brazen serpent, and various victories for God's people. (21:1-21:35)

III. CAMPING IN THE PLAINS OF MOAB (22:1-36:13)

- A. New problems developed as they camped across the Jordan from Canaan in the plains of Moab. (22:1-25:18)
 - 1. Balak, the king of the Moabites, heard of the victories of Israel, and sent for Balaam to curse the people of God. (22:1-22:6)
 - 2. Balaam was to learn, through his experiences on the way to Balak, that he should not have even considered going for that purpose. (22:7-22:35; 2 Peter 2:13-16; Jude 16; Revelation 2:14)
 - 3. Balak went out to meet Balaam, gave him three chances to curse Israel, but heard blessings instead. (22:36-24:9)
 - 4. The episode ended with Balaam pronouncing a curse on the surrounding nations. (24:10-24:25)

5. As we shall see later, Balaam tried to accomplish what Balak wanted by encouraging Israel to join with the Moabites in sin, an act resulting in 24,000 deaths. (25:1- 25:18)
- B. Final preparations were made in anticipation of entering the promised land. (26:1-30:16)
 1. A second numbering of all the men twenty years old and up was taken and included only two of the men in the first census, Joshua and Caleb. (26:1-26:51)
 2. The land would be divided up according to the size of the tribe, but the location would be determined by Lot. (26:52-26:56)
 3. The Levites were once again numbered separately from the rest. (26:57-26:65)
 4. The inheritance rights of women survivors were given by God as a result of the request by the daughters of Zelophehad. (27:1-27:11)
 5. Moses was informed that his sin would prevent him from entering Canaan. (27:12-27:14; 20:8-13)
 6. Joshua was named as successor to Moses, and Eleazar, the high priest, was appointed to help him. (27:15-27:23)
 7. Next, came a review of the rules concerning offerings, feasts, and vows. (28:1-30:16)
- C. This section closed with the last-minute tasks that were necessary to the crossing of the Jordan. (31:1-36:13)
 1. The slaughter of the Midianites, decreed earlier (25:16, 17), was carried out, and the booty was divided according to God's instructions. (31:1-31:54)
 2. Reuben and Gad's request to remain east of the Jordan was honored, provided they accompany the rest over the Jordan and help conquer the land. (32:1-32:42)
 3. A review of the journey from Egypt to Canaan was recorded next along with God's instructions on what to do in possessing the land of Canaan. (33:1-33:56)
 4. The boundaries of the land they were to inherit were spelled out in detail. (34:1-34:29)
 5. Forty-eight cities were given to the Levites, of which six were named cities of refuge. (35:1-35:34)
 6. The book closed with the daughters of Zelophehad being told to marry within their own tribe in order to keep the land within the proper tribe, an ordinance that would apply to all. (36:1-36:13)

CONCLUSION

- I. THE JOURNEY FROM SINAI TO CANAAN WAS ALMOST OVER
- II. MANY OF THEM, LIKE SOME CHRISTIANS TODAY, WERE NOT ALLOWED TO INHERIT THE PROMISE (Hebrews 3:12-19)
- III. MAY WE STRIVE TO IMITATE THE FAITH OF JOSHUA AND CALEB

REVIEW QUESTIONS

1. Who was included in the numbering of Israel, and how many were there the first time?

2. What special service did the Levites perform? _____

3. Name some of the people who rebelled against Moses, and be ready to discuss what happened to them. _____

4. Because of the bad report of the ten spies, the Israelites were forced to wander for _____ years.
5. The two faithful spies were named _____ and _____.
6. How did God indicate His choice of Aaron as high priest? _____

7. Discuss why Moses and Aaron were not allowed to enter the land of Canaan. _____

8. Balak wanted _____ to curse Israel.
9. Who was named as the successor to Moses? _____
10. What section of Canaan was given to the Levites? _____

MOSES' FAREWELL ADDRESS TO ISRAEL

(Deuteronomy 1 - 34)

INTRODUCTION

I. BACKGROUND INFORMATION

- A. Like the previous four books, Deuteronomy was written by Moses.
(1:1-6; 4:44-46; 31:9, 24-26; Luke 24:44)
- B. As Israel prepared to enter the promised land, Moses addressed a new generation of God's people.
- C. The name of the book, literally meaning "second lawgiving," comes from the fact that Moses repeated the Law he had given earlier.

II. OUR STUDY WILL BE DIVIDED INTO THE FOLLOWING PARTS

- A. In the first part, Moses recalled and reviewed the past. (1:1-4:49)
- B. Then Moses gave them the Law to guide them in their present life. (5:1-26:19)
- C. Next, he set before them the two options they had-- a blessing or a cursing. (27:1-30:20)
- D. The book closed with Moses' final words Israel, and an account of his death. (31:1-34:12)

BODY

I. REMEMBERING THE PAST (1:1-4:49)

- A. Moses began by reviewing their journey from Sinai to Kadesh-barnea. (1:1-1:46)
 - 1. He reminded them of how it took forty years to make an eleven day journey.
(vv. 1-8; Numbers 14:26-39)
 - 2. More information was given regarding the work of the judges who assisted him.
(vv. 9-18)
 - 3. Upon hearing the spies report, he then reviewed their lack of faith, and how that God's anger meant that none of the present generation, except Joshua and Caleb, would be allowed to enter Canaan. (vv. 19-46)
- B. Next, he reviewed the wilderness wandering. (2:1-3:29)
 - 1. Following God's instructions, they went around the land of Seir, inhabited by Esau's descendants, and arrived in Kadesh-barnea 38 years later (2:1-2:15)
 - 2. Moses continued by telling them of the experiences with various nations such as the Ammonites, Amorites, and Sihon, king of Heshbon. (2:16-2:37)
 - 3. He then told of the borders of their possessions so far. (3:1-3:17)
 - 4. As he encouraged them to remember that the Lord will be fighting for them, he related how he pleaded unsuccessfully with God for the right to enter the land of Canaan.
(3:18-3:29; Numbers 20:12)
- C. Moses closed with an application of the "history lesson" he had given. (4:1- 4:49)
 - 1. He reminded them of the destruction of the nations as a way of encouraging them to heed the commandments of the Lord, and realize their blessings.
(vv. 1-8; Galatians 1:6-9; Revelation 22:18)
 - 2. They were to teach the law to their children, avoid idolatry, and remember that God is a jealous God. (vv. 9-24)

3. Moses foretold of their removal from the land if they failed to heed the Lord's commandments. (vv. 25-31; Romans 11:22)
 4. Moses endeavored to remind them of the greatness of God as another way of encouraging them to obey God and be blessed. (vv. 32- 40)
 5. At this point, they were still east of the Jordan River. (vv. 41-49)
- II. MOSES NEXT REPEATED THE LAW (5:1 - 26:19)
- A. He first recalled the ten commandments. (5:1-11:32)
 1. The ten commandments were repeated almost exactly as given earlier. (5:1-5:21; Exodus 20:1-17)
 2. Moses had interceded in behalf of the people who were told to follow him. (5:22-5:33)
 3. Moses emphasized the need to teach the Law to their children and grandchildren. (6:1-6:25; Ephesians 6:4)
 4. The people are warned not to intermarry with the people of the land, and be led into idolatry, an act that would bring destruction to them. (7:1-8:20; 2 Corinthians 6:14-18)
 5. As they were now ready to cross into Canaan, they were warned not to be stiff-necked as their fathers had been at Mt. Sinai (Horeb). (9:1-10:22)
 6. Moses closed this portion of the book by telling them of the choice they had to be either blessed or cursed. (11:1-11:32; Romans 11:22)
 - B. He next repeated many of the applications of the Law that was to guide them in their new homeland. (12:1-26:19)
 1. The Law was to guide them in their worship, and idolatry was a sin punishable by stoning. (12:1-13:18)
 2. They were to observe the laws concerning clean and unclean animals, and be careful to follow the laws of the sabbatical year and the three main feasts. (14:1-16:17)
 3. Justice was to be administered fairly throughout the land, and the king, once he was appointed over them, was to read and follow the Law faithfully. (16:18-17:20)
 4. The Levite was to be remembered, and the false prophet was not to be feared. (18:1-18:22)
 5. Rules regarding the cities of refuge, and laws of warfare are stated next. (19:1-21:14)
 6. Various laws were given relating to domestic relations and concern for the needy and orphans. (21:15-25:19)
 7. This section closed with a reminder of their special relationship to God. (26:1-26:19)
- III. A BLESSING OR A CURSING (27:1 - 30:20)
- A. A dramatic demonstration was made to emphasize the choices they had. (27:1-28:14)
 1. Six tribes were to stand on Mount Ebal and declare the curses upon the people for disobeying the law. (27:1-27:26)
 2. The remaining six tribes were to stand on Mount Gerizim and declare the blessings of obedience to the Law. (28:1-28:14)
 - B. The outcome of their choices was made clear. (28:15-30:20)
 1. The consequences of disobedience would be severe. (28:15-28:68)
 2. Men would wonder what happened to the people and the land because they had forsaken the things "revealed to them." (29:1-29:29)

3. Although they would be taken from the land, God promised to restore them. (30:1-30:20)
 4. Man's free will and God's sovereignty were left intact as He dealt with Israel.
- IV. MOSES' FINAL WORDS AND AN ACCOUNT OF HIS DEATH (31:1 - 34:12)
- A. Moses had gone as far as he could go with Israel. (31:1-33:29)
 1. Moses urged Israel, and Joshua in particular, to go and conquer the land. (31:1-31:29)
 2. Moses then composed a song describing the greatness of God and His dealings with His people. (31:30-32:43)
 3. God directed him to go up to Mount Nebo where he would die after only seeing the promised land. (32:44-32:52; Numbers 20:12)
 4. Next, he pronounced a blessing on the sons of Jacob. (33:1-33:29)
 - B. This section and the book closed with an account of Moses' death. (34:1-34:12)
 1. Sin prevented him from entering into Canaan.
 2. Let's live in such a way that we can enter into our rest. (Hebrews 3:12; 4:11)

CONCLUSION

- I. A NEW GENERATION WAS GIVEN THE LAW
- II. ALTHOUGH RESOLVED TO DO WHAT IS RIGHT, THEY DID NOT SUCCEED
- III. THE NEXT UNIT WILL DEAL WITH CONQUERING THE LAND

REVIEW QUESTIONS

1. What is the meaning of the word “Deuteronomy?” _____

2. Describe the background of the people in Moses’ audience. _____

3. It took them forty years to make a journey that should have taken only _____.
4. Of the generation which left Egypt, only _____ and _____
were allowed to enter Canaan.
5. Under what circumstances were the people to teach their children the Law? _____

6. What restrictions as far as marriage was concerned were placed on the Israelites? _____

7. How could they test the false prophet? _____

8. Describe the demonstration that was made when the choice of a blessing or cursing was set
forth. _____

9. What consequences would result once the people fell away? _____

10. Moses died on Mount _____ without entering the promised land.

COMPREHENSIVE TEST

TRUE-FALSE

1. Moses was allowed to enter the promised land. _____
2. The rainbow was given as a sign that God would never again destroy the world by a flood. _____
3. God told Abraham that he would be given land for his descendants. _____
4. Abraham complied with Sarah's request to send Hagar and Ishmael away. _____
5. Jacob and Esau were twin sons of Isaac. _____
6. Joseph was well-liked by his brothers. _____
7. After Jacob's death, Joseph sought revenge on his brothers. _____
8. Receiving the land of promise was conditional as far as Israel was concerned. _____
9. The Holy of Holies in the tabernacle was a type of the church. _____
10. Aaron once expressed displeasure at the authority of Moses. _____
11. One found guilty of idolatry under the law of Moses was to be put to death. _____
12. Pharaoh's refusal to free the Israelites resulted in God sending nine plagues on the Egyptians. _____
13. Pentecost took place fifty days after Passover. _____
14. Moses approached God about changing his mind about him being barred from entering Canaan. _____
15. One of the tribes to receive land east of the Jordan was Ephraim. _____
16. Moses received the law on Mount Pisgah. _____
17. Moses had a brother and a sister. _____
18. Sins committed in ignorance were overlooked by God. _____
19. The law of Moses required that one found guilty of kidnaping be sentenced to twenty years in prison. _____
20. Balak wanted Balaam to curse Israel. _____

FILL IN THE BLANK

1. Joshua and _____ were the two faithful spies sent out by Moses.
2. The sign of God's covenant with Abraham was _____.
3. Part of the tribe of _____ received land on the east side of Jordan.
4. Jacob's favorite wife was named _____.
5. Nadab and Abihu were sons of _____.
6. All animals offered to God were to be without _____.
7. God said, "Whoever sheds man's blood, by _____ his blood shall be shed."
8. One found guilty of violating the Sabbath was to be _____.
9. Jacob's name was changed to _____.
10. The number of people saved from the flood was _____.

11. The tribe of _____ did not receive land, but instead was given forty-eight cities.
12. Six tribes stood on Mount _____ and declared the blessings of obedience to the law.
13. Moses was reared as a “grandson” to _____.
14. God told Abraham that through his seed all nations would be blessed, and the seed is _____.
15. The final plague against Egypt was the death of the _____.
16. There was to be a public reading of the law every _____ year.
17. While Moses was receiving the law from God, the people were worshiping a _____.
18. Joseph’s brothers were forced to go to Egypt due to a severe _____.
19. All land was to return to its original owner every _____ years.
20. Abraham was told to sacrifice his son named _____.

MULTIPLE CHOICE

1. The author of the first five books of the Bible was:
 - a. Joshua
 - b. Moses
 - c. Samuel_____
2. A rebellious child, under the law of Moses, was:
 - a. sent to live with others.
 - b. stoned to death.
 - c. forced to serve as a slave._____
3. The high priest entered the most Holy Place:
 - a. twice a year
 - b. every week
 - c. once a year_____
4. God rested from the work of creation on the:
 - a. third day
 - b. eighth day
 - c. seventh day_____
5. Moses’ successor as leader was:
 - a. Joshua
 - b. Caleb
 - c. Aaron_____
6. Esau sold Jacob his:
 - a. blessing
 - b. birthright
 - c. favorite hunting knife_____

7. All men spoke one language until the:
a. flood
b. Tower of Babel
c. days of Abraham _____
8. As punishment for rebellion, Miriam was:
a. blinded
b. given leprosy temporarily
c. stoned _____
9. Sodom and Gomorrah were destroyed because of:
a. their lack of hospitality
b. homosexuality
c. idolatry _____
10. In Moses' day, the Jews were:
a. favored in Egypt because of Joseph
b. forced to be slaves
c. living in Canaan _____
11. Instead of taking the first-born of each family, God took the tribe of:
a. Judah
b. Benjamin
c. Levi _____
12. God's answer to the increase of sin in the world was:
a. to confound the language of the people
b. to destroy the world with a flood
c. to ignore it _____
13. Those included in the numbering of Israel were:
a. all people twenty years and Older
b. males twenty years and older except from the tribe of Levi
c. males thirty years and older _____
14. The Sabbatical year occurred every:
a. third year
b. sixth year
c. seventh year _____
15. An innocent man who sought safety in the city of refuge had to remain there until:
a. the death of all relatives of the victim
b. the death of the current high priest
c. ten years _____
16. Joseph's brothers hated him because:
a. their father favored Joseph
b. his dreams
c. both a and b _____

17. Because of the report of ten of the spies, the children of Israel were forced to wander for:
- a. twenty years
 - b. six weeks
 - c. forty years
18. Upon returning from the slaughter of the kings, Abraham paid tithes to: _____
- a. Lot
 - b. Melchizedek
 - c. an angel
19. The events of the final plague sent on Egypt resulted in the Feast of: _____
- a. Trumpets
 - b. Pentecost
 - c. Passover
20. All males were required by the Law to appear before God: _____
- a. three times a year
 - b. twice a year
 - c. four times a year
- _____