

MICHIGAN BIBLE SCHOOL

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“THE PENTATEUCH”

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The material in this book was prepared for the Michigan Bible School that is a work of the church of Christ West that meets in Plymouth, Michigan. It is our hope that these notes will be of much benefit to those who are working to prepare themselves to better proclaim God's word throughout the world. **PERMISSION IS GRANTED TO FREELY COPY THIS MATERIAL FOR USE IN PRIVATE STUDY, HOME BIBLE STUDIES, BIBLE CLASSES, OR IN ANY OTHER WAY TO HELP OTHERS KNOW MORE ABOUT GOD AND HIS HOLY WORD!**

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Lesson 1

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I. THE PENTATEUCH – AN OVERVIEW

- a. The word Pentateuch comes from two Greek words.
 - i. *Penta* – “Five”
 - ii. *Teuchos* – “box, jar, scroll”
 - iii. This refers to the first five books of the Old Testament, which were five scrolls originally.
- b. The common Jewish designation for these books is *Torah* – law or teaching.
- c. These books were penned by Moses around 1500 B.C.

II. THE BOOKS OF THE PENTATEUCH

- a. Genesis, Exodus, Leviticus, Numbers, Deuteronomy
- b. Genesis
 - i. The word means “origin or beginnings”.
 - ii. This book gives us the origin of such things as the universe, the Earth, marriage, sin, languages, etc.
 - iii. It also shows us the beginning of the Jewish nation.
- c. Exodus
 - i. Exodus means “to exit”.
 - ii. It is appropriately named as it teaches us about the Jews leaving Egypt.
- d. Leviticus
 - i. This book gets its name from the Levites.
 - ii. It gives us a good deal of information about the priesthood, which came from the Levites.
- e. Numbers
 - i. This book gets its name from the numbering of the people.
 - ii. The people were numbered in chapter 1 and chapter 26.
 - iii. This numbering was to account for the number of men who were able to go to war.
- f. Deuteronomy
 - i. The word “Deuteronomy” means “second law”.
 - ii. It is so named because the law is given again to the people and emphasized once again.

III. THE AUTHORSHIP

- a. Over the centuries, there has been some debate as to the author of these books. While most agree that Moses wrote them, there are those who believe it was a compilation by at least 4 different people.
- b. The idea of 4 different authors is generally stated as “J”, “E”, “D”, and “P”.

- i. “J” refers to Jehovah or Judah.
 - ii. “E” refers to Elohim, the Hebrew word for God.
 - iii. “D” refers to Deuteronomy.
 - iv. “P” refers to priestly documents.
 - v. This theory on authorship states that these themes were all later compiled into one unit, which eventually became the first five books of the Old Testament.
 - vi. Even with this theory, no one has ever questioned the inspiration of these books, nor whether they should be included in the canon.
- c. Although many viewpoints on the authorship of these books may be around, the Bible seems to clearly indicate that these were written by Moses. The only exception to this would be the last portion of the last chapter of Deuteronomy, which records the death of Moses and the promotion of Joshua.
- d. Study the passages below for what they say concerning Moses being the writer of the Pentateuch.
 - i. 2 Chr. 33:8 – “according to the whole law and the statutes and the ordinances by the hand of Moses”
 - ii. 2 Chr. 35:6 – “do according to the word of the Lord by the hand of Moses”
 - iii. 2 Chr. 35:12 – “as it is written in the book of Moses”
 - iv. Ezra 6:18 – “as it is written in the book of Moses”
 - v. Neh. 9:14 – “and commandest them precepts, statutes, and laws by the hand of Moses thy servant”
 - vi. Neh. 13:1 – “they read in the book of Moses”
 - vii. Matt. 19:7 – “why did Moses then command”
 - viii. Matt. 22:24 – “Saying Master, Moses said” (also Mk. 12:19; Lk. 20:28)
 - ix. Mk. 7:10 – “For Moses said”
 - x. Mk. 12:26 – “have ye not read in the book of Moses”
 - xi. Lk. 16:29 – “They have Moses and the prophets” {The Jews divided the Old Testament record into either two or three divisions – “Moses and the prophets” (Acts 28:26) or “Moses, the prophets, the psalms” (Lk. 24:44)}.
 - xii. Lk. 16:31 – “If they hear not Moses and the prophets”
 - xiii. Lk. 24:27 – “and beginning at Moses and all the prophets”
 - xiv. Jn. 1:45 – “of whom Moses in the law ... did write”
 - xv. Jn. 5:46 – “had ye believed Moses ... for he wrote of me”
 - xvi. 2 Cor. 3:15 – “when Moses is read”
 - xvii. Heb. 7:14 – “of which tribe Moses spake nothing”
- e. Objections to the authorship of Moses usually come in two forms: 1) Writing was not invented at the time; 2) Moses did not have the ability to write this.
 - i. As to the first objection, the Sumerians had developed a form of writing known as cuneiform. This writing was later adapted into other civilizations. The Sumerian kingdom existed from about

3000 B.C. to 1700 B.C. This was long before Moses penned the Pentateuch.

- ii. Moses was not some unlearned shepherd whom God sent back to lead the children of Israel. Moses had been reared in the household of Pharaoh. In fact, Stephen describes Moses in this way: *“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds”* (Acts 7:22).

IV. A TIME LINE OF THE PENTATEUCH

- a. Although the books were not written until around 1500 B.C., the time covered in these books spans some 2500 years.
- b. The first event covered in the books is the creation of the universe. Using what information we have, the creation was approximately 6000 years ago. This would mean that the creation was somewhere around 4000 B.C.
- c. The last event recorded is the death of Moses and the succession of Joshua. This took place around 1500 B.C.
- d. The period covered by the Pentateuch gives us a good look at the early development of the Jewish nation up to their getting ready to conquer Canaan.

V. MAJOR EVENTS OF THE PENTATEUCH

- a. Genesis
 - i. The creation of the universe, the Earth, animals, and man
 - ii. The first sin
 - iii. The first murder
 - iv. The Flood
 - v. The Tower of Babel
 - vi. Sodom and Gomorrah
 - vii. Abraham, Isaac, Jacob, Joseph
- b. Exodus
 - i. The Jews in captivity
 - ii. The burning bush
 - iii. The plagues
 - iv. The exodus from Egypt
 - v. The commandments given at Mt. Sinai
 - vi. The priesthood established
 - vii. The golden calf at Mt. Sinai
 - viii. The tabernacle built
- c. Leviticus
 - i. Laws for the sacrifices
 - ii. Laws for the priests
 - iii. Nadab and Abihu
- d. Numbers
 - i. The numbering of the fighting men of Israel
 - ii. The twelve spies
 - iii. The wilderness wanderings

- iv. The rebellion of Korah, Dathan, and Abiram
 - v. Balaam and the donkey
- e. Deuteronomy
 - i. The law given once again to the people
 - ii. The death of Moses
 - iii. Joshua succeeds Moses

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Lesson 2

August 31, 2004

VI. MOSES' BACKGROUND

- a. His parents were Levites (Ex. 2:1).
- b. His father's name was Amram, and his mother's name was Jochebed (Ex. 6:20).
- c. His lineage is as follows:
 - i. His father, Amram
 - ii. His grandfather, Kohath
 - iii. His great-grandfather, Levi
 - iv. Cf. Ex. 6:16-20; 1 Chr. 6:1-3
- d. Moses had a brother, Aaron, and a sister, Miriam (1 Chr. 6:3). Aaron would later become the first High Priest of Israel (Ex. 28).
- e. Moses died when he was 120 years of age. His eyes were not dim, nor was his natural force abated (Deut. 34:7).
- f. Moses' life can be divided into three 40 year periods:
 - i. From birth to Midian (Ex. 2; cf. Acts 7:23)
 - ii. From Midian to Egypt (Ex. 3,4; cf. Acts 7:30)
 - iii. From Egypt to his death (Ex. 14-Deut. 34:7)

VII. FROM BIRTH TO MIDIAN (Ex. 2)

- a. When he was 3 months old, he was put in an ark of bulrushes and sent floating down the river (2:1-3).
- b. He was found by Pharaoh's daughter and raised in Pharaoh's household. His mother became his nurse (2:5-9).
- c. Moses, in trying to defend a Hebrew, kills an Egyptian (2:11,12).
- d. The next day, after killing the Egyptian and thinking no one knew, he tries to separate two Hebrews who are in a dispute. They confront him with the fact that he killed the Egyptian (2:13,14).
- e. When Pharaoh heard what Moses had done, he tried to kill Moses and Moses fled the country (2:15ff).
- f. When Moses came to Midian, he came into contact with the house of Jethro (2:16-20).
- g. While with Jethro, Moses marries Zipporah (2:21).
- h. Moses had two sons, Gershom and Eliezer (Ex. 18:3,4).
- i. Moses works as a shepherd for his father-in-law until he is called by God to deliver the people from Egypt.

VIII. FROM MIDIAN TO EGYPT (Ex. 3,4)

- a. While serving in his duties as a shepherd, Moses sees a bush that is burning but is not consumed (3:1,2).
- b. When Moses approached the bush, God spoke to him (3:4ff).
- c. It is at this time that God reveals himself as the "I AM" (3:14).

- d. Moses' assurance from God, that he was the chosen one of God, was that Moses would serve God upon the very mountain that he was on at this time (3:11,12).
- e. Moses does ask who he should say has sent him. Moses knew that the children of Israel would ask him to confirm who had sent him (3:13).
- f. Moses' instructions let him know that he is to bring the children of Israel out of Egypt and that he will be successful in doing so.
- g. With all of this information before him, Moses begins to make excuses and questions God.
 - i. Moses says they will not believe him (4:1-9).
 - 1. God showed Moses two miracles he could perform to help them believe him.
 - a. A rod that turns into a serpent (4:4).
 - b. A hand that becomes leprous and then clean just by putting it into the bosom of his garment (4:6,7).
 - 2. If they did not believe these, God told him that he would be able to turn water into blood (4:9).
 - ii. Moses says that he is not an eloquent speaker. God assures Moses that Moses can do the job because it was God who made the tongue. God knew Moses' ability to talk. (4:10,12).
 - iii. Moses asks God to send someone else (4:13). Yet, God had chosen Moses, and God expected Moses to fulfill God's wishes. To help Moses, God sends Aaron, Moses' brother, to assist him. (4:13ff).
 - iv. Moses leaves Midian with a message for Pharaoh, and Moses reveals God's message to the Jews (4:21ff).

IX. FROM EGYPT TO HIS DEATH (Ex. 5 – Deut. 34)

- a. Moses appears before Pharaoh requesting the release of the children of Israel for a few days. Pharaoh's response is to make the task of the children of Israel harder (5:1ff).
- b. Moses confronts Pharaoh again and Pharaoh still refuses to let the people go. God sends 10 plagues against Egypt (chapters 7-12). These plagues culminated with the death of the firstborn of Egypt.
- c. During this time, the Passover was instituted (12,13).
- d. After the plagues, Pharaoh allows the children of Israel to leave. He has a change of mind and chases after the Israelites. The Jews cross the Red Sea and when Pharaoh attempts to do, God brings the wall of water down upon the Egyptians and destroys their army. (14).
- e. Moses and the people rejoice at their deliverance (15).
- f. Moses leads the people to Mt. Sinai (Ex.19ff). Here he receives the law that the children of Israel will use in their daily lives and worship.
- g. Moses numbers the children of Israel twice. Once while they are at Sinai (Num. 1) – 603,550 fighting men. The second time after the 40 years of wandering while they are camped opposite of Jericho (Num. 22:1; 26:51) – 601,730 fighting men.

- h. The children of Israel did many things to vex both God and Moses. Moses' frustration with the people shows in Num. 20. Look at some of the things Moses faced.
 - i. Miriam and Aaron rebel against him (Num. 12).
 - ii. 10 of the 12 spies rebel against God (Num. 13,14).
 - iii. Korah, Dathan, and Abiram rebel against Moses (Num. 16).
 - iv. The people murmured against both God and Moses (Num. 21).
 - v. The people committed fornication with the people of Moab (Num. 25).
 - vi. And this is just in a few passages found in the book of Numbers.
- i. Moses sins against God by striking the rock rather than speaking to it (Num. 20). This cost him his right to enter into the land of Canaan.
- j. Moses continued to emphasize to the children of Israel to keep God's word. He led them faithfully until he died.
- k. Of Moses, God said, "*And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face*" (Deut. 34:10).

MICHIGAN BIBLE SCHOOL
LESSON 3
September 7, 2004

- X. THE STATEMENT OF CREATION
- a. Genesis 1:1
 - b. This verse contains:
 - i. Time – In the beginning
 - ii. Force – God
 - iii. Energy – Created
 - iv. Space – The heaven
 - v. Matter – The earth
 - c. This statement is the very basis of the entire Bible and shows that all things were created by God.
 - i. Heb. 3:4
 - ii. Ex. 20:11
 - iii. Acts 17:24-26
- XI. THE ORDER OF CREATION
- a. Day 1 (Gen. 1:3-5)
 - i. Light from darkness
 - ii. Light was called Day; darkness was called Night.
 - b. Day 2 (Gen. 1:6-8)
 - i. Firmament
 - ii. The firmament was called heaven.
 - c. Day 3 (Gen. 1:9-13)
 - i. Separation of the waters and the land.
 - ii. These waters he called Seas; the land God called Earth.
 - iii. Grass, herbs, trees
 - d. Day 4 (Gen. 1:14-19)
 - i. Sun, moon, stars
 - ii. These were given to man for “signs, seasons, days, years”.
 - e. Day 5 (Gen. 1:20-23)
 - i. Water creatures
 - ii. Winged fowl
 - f. Day 6 (Gen. 1:24-31)
 - i. Land creatures
 - ii. Man and woman
- XII. MAN
- a. Man was the culmination of the creation.
 - b. Contrary to popular teaching, man is not an animal. He was created after all the animals were created, and he was to have dominion over all the animals (Gen. 1:26).
 - c. Man is the only part of creation to be created “in God’s image” (Gen. 1:27).

- d. Man has a soul (Gen. 2:7; 35:18; Ecc. 12:7).
- e. Woman was created so man would not be alone (Gen. 2:18ff).
- f. God joined the man and the woman in a marriage bond that no man was to break (Gen. 2:23-25; Matthew 19:1-6).

XIII. THE ALTERNATIVE TO CREATION

- a. The only alternative given to the story of creation found within God's word is the Theory of Evolution.
- b. Evolution is a word that literally means "slow change." Originally, the theory of evolution was taught as changes that took place gradually, over millions and billions of years. Natural selection, mutation, and adaptation were leading factors in this evolutionary process.
 - i. Natural selection is probably best known as "survival of the fittest". In natural selection, the strong survive and the weak die. Thus, leaving only the strong to develop into the next species.
 - ii. Mutation involves changes to a particular species. A mutation might be an extra appendage or an undeveloped portion of the body. Mutation is no longer taught as one of the factors influencing evolution since mutations are fatal, leading to the destruction of the species.
 - iii. Adaptation is the adjustment made to the environment. For instance, in a very cold climate, the animals that survive are the ones that have more hair or fur. It could also be those who "learn" to go into a hole in the ground rather than stand out in the cold. Thus, those that adapt survive and the next generation knows how to survive in the environment they live.
- c. The idea of gradual change was challenged in 1972 by Stephen Jay Gould and Niles Eldredge. These two scientists put forth a theory called "Punctuated Equilibria". This theory says that rather than gradual change, the evolutionary process had several "sudden bursts" in which the changes were made quickly.
- d. This theory basically works this way.
 - i. Billions and billions of years ago (now about 15 – 20 billion), something for which we have no explanation exploded for some unknown reason.
 - ii. From this explosion came objects of matter which became our planets, moons, stars, comets, asteroids, and other space objects.
 - iii. The middle portion of this explosion became our Sun, and the other objects for some reason began a systematic orbit around this Sun. (This does not make much sense because an explosion sends things away from its source and not in a circular motion around its source.)
 - iv. For some reason which no one can even begin to offer an explanation, on the third object from the Sun, which we now know is Earth, some dead object decided to come to life in a miry clay place. This took place about 4.6 billion years ago. (This portion of

the theory is known as spontaneous generation. Louis Pasteur, in his work, proved that spontaneous generation does not occur.)

- v. After coming to life in this miry clay, at some point for some reason beyond us, this now living object decided to change into something else.
- vi. Over a long period of time (spanning billions of years), objects kept changing into other objects (but different from what they were originally). Thus was born the origin of all of the animals, plants, etc.
- vii. About 3 – 5 million years ago, one of these objects decided to change into a human being, or at least, an early ancestor to man. These objects kept developing characteristics and skills that eventually became the humans we are today.
- viii. To the evolutionist, this is a purely logical and rational explanation for our universe and all that is in it. In explaining the only alternative to the theory of evolution, Louis T. More said: “*The only alternative is the doctrine of special creation which may be true but is irrational.*” (*The Dogma of Evolution*, p. 22).
- e. The true evolutionist recognizes that the two views, creation and evolution, are not compatible. One is a supernatural event; the other is a natural event. They do not attempt to try to make the two views agree or work together.
- f. Over the years, there has been much debate about the teaching of evolution and creation in our public schools. In 1925, a biology teacher named John Scopes was put on trial in Tennessee because he assigned his students some of Darwin’s writings to read. He was found guilty of violating state law that prohibited the teaching of evolution in school. However, since that time, our courts have consistently overthrown any attempt to teach creation in our schools while allowing the teaching of evolution.
- g. See the attached information from the South Michigan Teacher Training School, Quarter 3, Lesson 2 on “Apologetics”.

XIV. THE ALTERNATIVE VIEW TO THE ALTERNATIVE VIEW OF CREATION

- a. Because the theory of evolution is so popular and many have come to believe that no rational person would believe otherwise, people have attempted to make the theory of evolution and the Biblical view of creation to be compatible viewpoints.
- b. What they have done is say that God created the universe, but used evolution to form it. This way, they can soothe their conscience by having God, but also not having to deny the theory of evolution. Therefore, not becoming irrational people.
- c. For some reason, we have convinced ourselves that the theory of evolution actually makes sense!

- d. The viewpoint that tries to blend evolution and creation is known as Theistic Evolution. There are two viewpoints that are usually put forth.
- i. The Gap Theory. This view says that in Gen. 1:1 God created the universe but it was destroyed for some reason. In Gen. 1:2, God created it all again and used six days to bring it all about. The “gap” lies between the end of Gen. 1:1 and the beginning Gen. 1:2. In this theory, the evolutionary process took place during the first creation.
 - ii. The Day-Age Theory. In this view, God created the universe as he said. However, each “day” in Gen. 1 is actually an age of millions or billions of years. This view allows for the time needed for the evolutionary process to take place in the six “days” or as they would say, in the six “eons of time” of Gen. 1.

MICHIGAN BIBLE SCHOOL
LESSON 4
September 16, 2004

- XV. AN OVERVIEW OF THEISTIC EVOLUTION
- a. This term comes from the word “theos” meaning God, and the word “evolution”. It is an attempt to reconcile the Biblical account of creation with the Theory of Evolution.
 - b. It is not a viewpoint held by the true evolutionist. In fact, to the true evolutionist, evolution denies the existence of God or the necessity of God. Stephen Hawking states:
“I think I’m careful in my book. I leave open the question of whether God exists and what His nature would be. One can never prove that God doesn’t exist. What I did was show that it was not necessary to appeal to God to decide how the universe began, because that is determined by the laws of science. However, one could say the laws of science were God’s choice for how the universe behaves.” (“Theoretician sees an everyday need for cosmic thoughts”, *Detroit Free Press*, 4-3-90, p. 2C)
 - c. Theistic evolution has caused many to question the accuracy of the Bible, and work to interpret it in a way that makes the Bible support the idea of Evolution. What the Bible says, for instance, in Genesis 1, is not really what God said. Dr. John Klutz in 1955 stated it well when he said: *“It is hardly conceivable that anyone would question the interpretation of these ordinary days were it not for the fact that people are attempting to reconcile Genesis and evolution.”*
 - d. Since time is the god of evolution, the two most common interpretations of the Genesis account of creation that will allow for the necessary time for evolution are:
 - i. The Day-Age Theory. Here the six days of Genesis 1 are viewed as long periods of time, either millions or billions of years.
 - ii. The Gap Theory. This view actually has two creations. In Genesis 1:1, God created an earth and it was later destroyed. In Genesis 1:2, God began recreating Earth using six literal 24 hour days. The time necessary for evolution takes place in the “first creation”.
- XVI. WHAT IS EVOLUTION?
- a. By definition, evolution means “slow change”. It can be used of changes within a species, and is sometimes called ‘microevolution’.
 - b. However, in this study, and when most people use the term ‘evolution’, we are referring to the view that states that all life began from one single source. From this beginning, these life forms started to branch out and eventually one species changed to a different species. This is sometimes referred to as “macroevolution”.
 - c. Evolution is the view that all things had a naturalistic origin.

XVII. WHAT ABOUT ALL OF THESE DATES SHOWING AN OLD EARTH?

- a. The dating method considered the “most reliable” by our scientists is Carbon 14 dating. This is supposed to be able to measure the decay of the carbon atom in something and based on that be able to estimate how old the object is. Carbon 14 dating is based on an assumption. How did anyone figure out how long it takes a carbon atom to decay? Also, careful research will show that Carbon 14 dating is highly inaccurate.
- b. I have in my files a list of dating methods that show the Earth to be anywhere from approximately 100 years to several million years old. Which of these should I believe?
- c. In order for a timer to be reliable, the following must be true:
 - i. The timer must be readable in units of time. It must have an understandable scale. *(That is, you cannot measure minutes with an hour glass.)*
 - ii. The timer must be sufficiently accurate and sensitive to measure the time interval in question, whether it be thousands of years or a fraction of a second. *(You cannot measure hundredths of a second with a sundial.)*
 - iii. We must know when the timer was started. *(For instance, was it started at the beginning of the race, in the middle of the race, or 100 feet from the finish line.)*
 - iv. We must know not only when the timer was started, but what the reading was on the timer’s scale when it was started. *(Did we start at 0 or 100?)*
 - v. The timer must run at a uniform rate; if it does not, then in order to use such a timer, we must have accurate information about any changes in the timer rate so we can correct the readings. *(Does the time slow down or run faster at certain periods? If so, what adjustments must be made to our readings to give us an accurate time?)*
 - vi. The timer must not have been disturbed in any way, or reset, since it was started. *(If the timer was turned off for a period of time, and then restarted, we will not have an accurate measurement.)*
- d. The dating methods used by scientists to show an old earth are guesses based on assumptions. These are not, nor can they ever be, reliable.

XVIII. WHY DOES THE EARTH LOOK OLD?

- a. We have been taught for years that we live on an old earth. Yet, the question that has never been answered, and barely asked, is, “If the earth is old, what does a young earth look like?”
- b. Usually when people talk about an old earth, they are doing so based on assumptions and things they have accepted yet have never proved. People usually find themselves reasoning in a circle, but never offering any evidence to prove their case. An example of this is found in a story that is told about a scientist who had found a 250 million years old rock. He knew it was 250 million years old because he had found it in 250 million

years old strata. And, he knew the strata was 250 million years old because it had a 250 million years old rock in it.

- c. We must also understand the idea of apparent age? According to Genesis 1, everything was created mature to produce after its kind. Man and woman were created able to bear children. When these were created, they were all zero years old, yet how old did they appear to be?
- d. Also, we must understand that environment can make things look older than they are. Sometimes, things are made to look older intentionally. We can produce a brand new table and then “antique” it. Or, we can take this table and leave it outside in the elements for some time and it will take on the look of wear.

XIX. IS IT POSSIBLE TO KNOW HOW OLD THE EARTH IS?

- a. The fossil record has been used by many to show that the earth is very old, since it takes a long time for fossils to form. But has anyone ever noticed that many of the fossils found show evidence of being suddenly captured? Some fossils have been found in which everything is intact, including hair and stomach contents.
- b. The fossil record does not support evolution since it does not give us any missing links. In fact, the fossil record supports the idea of a continuity of the species upon the earth.
- c. It has been estimated that there are over 100,000 different species of fossils. How do we explain this?
- d. Volcanoes have been used to try to show that the earth is old. Yet, on Feb. 20, 1943, the Paricutin volcano began to form west of Mexico City. By 1952, it had reached a height of 1350 feet. This “old” volcano formed in 9 years!
- e. The physical evidence around us actually indicates that we live on a young earth and not an ancient one.
- f. The internal evidence of the Bible also indicates a young earth of around 6,000 years.
 - i. From Abraham to Jesus is approximately 2000 years. No one disputes this.
 - ii. From Jesus to now is approximately 2000 years. No one disputes this.
 - iii. According to the genealogical accounts in Genesis, the time from creation to Abraham was also approximately 2000 years. (See attached)

XX. WHAT ABOUT THOSE THEORIES?

- a. How do we answer the Day-Age Theory?
 - i. The Hebrew word for day, ‘yom’, always indicates a 24 hour period when preceded by a numeral. The only exception to this is prophetic literature. (See attached).
 - ii. God pronounced what a day was when he said “an evening and a morning”.

- iii. Ex. 20:11 teaches us that God used 6 days in the creation. The Jews would understand this as 24 hour days.
- b. What about the Gap Theory?
 - i. God said he created the earth, the seas, and **all** that in them is in six days (Ex. 20:11; cf. Acts 17:24; 4:24). This would eliminate a first creation and then another.
 - ii. In light Job 38ff, we have to understand that God is explaining to us how he created the earth, not recreated the earth.
 - iii. Genesis 1:1 really makes no sense if it is unrelated to Genesis 1:2ff. In fact, if one has not been taught differently, they would never understand a distinction between Genesis 1:1 and Genesis 1:2.

XXI. IS THERE A DIFFERENCE BETWEEN THE TERMS USED CONCERNING THE CREATION?

- a. Some will argue that the Hebrew words, ‘bara’ and ‘asah’ mean two different things. ‘Bara’ is said to mean to make out of nothing, and ‘asah’ is to make out to something.
- b. Please consider the following:
 - i. In Genesis 1:1, God used ‘bara’ to refer to the creation of the earth and the heavens. Yet, in Genesis 1:27 and 5:1, God used the word ‘bara’ to refer to the creation of man. We know man was created from the dust of the ground (Genesis 2:7).
 - ii. In Genesis 1:31, God looks upon everything he had made (‘asah’) and pronounced it to be very good. This would have to refer to that he created (‘bara’) in Genesis 1:1.
 - iii. In Genesis 2:4, both ‘bara’ and ‘asah’ are used to refer to the same event – the creation of the heaven and the earth.
 - iv. In Exodus 20:11, God uses the term made (‘asah’) to refer to his creation of the heaven, the earth, the seas, and all that in them is.
 - v. In Genesis 1:21, God created (‘bara’) great sea monsters. In Genesis 1:24, God made (‘asah’) the beasts of the field. In referring to bringing into existence two things not previously there, God used the words interchangeably.

XXII. WHO ARE SOME WHO HOLD TO THEISTIC EVOLUTION?

- a. Neal Buffaloe, then an elder in the church in Conway, AR, said in 1969: *“The concept of Evolution is neither degrading to man, detrimental to human dignity, nor in conflict with the Bible....What do we care that man the animal is a product of evolution as long as man the spirit is begotten of God?”*
- b. John Clayton in his “Does God Exist?” series said in 1976: *“If we look carefully at the issues about which we are talking, however, we can find that evolution and the Bible show amazing agreement on almost all issues, and that one is not mutually exclusive of the other.”*

- c. George DeHoff in his book, *Why We Believe The Bible*, said on page 27: “... Granting that the events of the six days of Genesis 1 occurred six thousand years ago, we are still face to face with the fact that the heavens and earth were not created on the first - nor any other - of these days. The heavens and the earth were created before the first day. “In the beginning God created the heavens and the earth” (Gen. 1:1). How long this was before the first day which begins in Genesis 1:3 no one knows.”
- d. “Evolution’s history and methodology will continue to feed debates for generations, but the fact of evolution is beyond dispute. The concept is rational, scientific, and supported by an overwhelming mass of evidence from past and present.” (Archie L. Manis, elder at Baker Heights church of Christ; Associate Professor of Biology, Abilene Christian University, from page 3 of his evolution notes.)
- e. The theory of evolution has also been taught at Harding University in Searcy, AR by Jack Wood Sears and Don England.

MICHIGAN BIBLE SCHOOL

Lesson 5

September 28, 2004

XXIII. GENESIS 1 – 11 ARE VIEWED AS MYTH BY MANY IN THE CHURCH.

- a. John Clayton said, “*I have been accused of not believing Exodus 20:11. What I have pointed out is that Exodus 20:11 is a quote of Genesis 2, and Genesis 2 is not a historical account.*” (“Letter to the Editor”. *Rocky Mountain Christian*, March 1979, p. 3)
- b. Neal Buffaloe, with N. Patrick Murray (Episcopalian), stated, “*...the mainstream of Biblical scholarship rejects the literal historicity of the Genesis stories prior to Chapter 12, and finds the literature of parable and symbol in the early chapters of Genesis.*” (*Creationism and Evolution*, p. 5)
- c. Again, from Neal Buffaloe, Genesis 1 “*is closely related to an earlier Babylonian creation account, know as the ENUMA ELISH and the Hebrew writer adapted the well-known Middle Eastern story for his purposes.*” (Ibid, p. 7)
- d. Archie Manis, a professor at Abilene Christian University, in his class notes passed out a copy of a portion of the book of Genesis. On the first page of this handout, he wrote “Hymn, Myth #1→1:1-2:3” and “Hymn, Myth #2→2:4-24”. He has tried to defend his use of the terms, but nothing he has said yet offers any reason to accept these terms in any light other than their normal meaning. A more complete discussion on this can be found in the book, *Is Genesis Myth?* By Bert Thompson, available from Apologetics Press.

XXIV. GENESIS 1 – 11 ARE VIEWED AS MYTH BY MANY OUTSIDE THE CHURCH, BUT WHO CLAIM TO BE RELIGIOUS.

- a. *The Catholic Study Bible* teaches, “*All of Genesis 1-11 treats the creation of the world and the first events of human existence without any historical concreteness....Genesis 1-11 is almost entirely based on the myth genre.*” (<http://users.owt.com/stoffels/genesis.htm>)
- b. Professor David J. Engelsma, with the Reformed Church, cites several problems among the reformed and evangelical churches (<http://members.aol.com/twarren19/genesis111.html>):
 - i. Three books written by professors at Calvin College all teach that Genesis 1-11 are myth. (pp. 2,3)
 - ii. Professor Engelsma states: “*One strategic center for teaching the myth is the Christian school, not only the Christian colleges, but also the Christian grade schools and high schools. The Christian schools in North America are full of the teaching that Genesis 1-11 is myth.*” (p.3) {Isn’t it amazing how those in the world see the problem and many in the church do not! Charles}

- iii. Dutch Reformed scientist and author Jan Lever is cited as saying in relation to Gen. 1-11, *“Anyone who reads the Bible with common sense can reach the conclusion that a literal reading of the Genesis account is wrong.”* (p. 4)
- iv. Again consider the wisdom of one in the world concerning the danger of not accepting Genesis 1-11 as historical truth: *“I need to pay as much attention to Genesis 1-11, if it is myth, as I do to the story of Pandora’s box, or to the myth of Marduk and cutting up the monster Tiamat, or to the fairy tale of “Little Red Riding Hood.” When the preacher who takes Genesis 3 as myth tells me that I need a redeemer in view of man’s fallenness, I have but one response: “Did man really fall just as recorded in Genesis 3?” If not, I need no redeemer; rather, I need to evolve higher. When the theologian who explains Genesis 2 as a myth calls me to live in one-flesh fidelity with my wife (and I notice that as the churches increasingly accept Genesis 1-11 as myth, they decreasingly call me to live in one-flesh fidelity with my wife), I have this question: “Is Genesis 2 a factual account of a historical institution of marriage by the Creator himself?” If not, I am not bound by any law of faithfulness in marriage. I may live just as I please in marriage, or outside of marriage.”* (p. 9)

XXV. WHAT IF GENESIS 1-11 ARE MYTH?

- a. If these chapters cannot be trusted, then why can we trust any portion of the Bible? The style and language of the first 11 chapters of the Bible are no different than the rest of the Bible.
- b. Jesus would be a liar as he made reference to the first 11 chapters of Genesis.
 - i. Matt. 19:1ff (Gen. 1 and 2)
 - ii. Jn. 8:44 (Gen. 3:4)
 - iii. He speaks of Abel in Matt. 23:35
 - iv. He speaks of the Flood in Matt. 24:37,38
 - v. He tells us that God made them male and female from the beginning (Mk. 10:6).
- c. Paul would also be a liar.
 - i. He referred to the creation of man and woman in 1 Cor. 11:8-12 and 1 Tim. 2:9ff.
 - ii. He called either Adam or Eve by name in 1 Tim. 2:13; Rom. 5:14; and 1 Cor. 15:45.
 - iii. He references the deception of Eve by the serpent in 2 Cor. 11:3.
- d. Peter would also be a liar as he used the Flood and the saving of Noah’s family to teach us about baptism in 1 Pet. 3:18ff.
- e. Because Adam, Seth, Noah, and Abraham are all found in the first 11 chapters of Genesis, then they would have to be viewed as fictional characters. This being the case, then Jesus was not real, as he is said to be descended from all four of these people (Matt. 1; Lk. 3).

- f. Every book in the Bible is dependent upon Genesis 1-11 being true. Each book either refers to the creation of the world as fact or to a character or characters as historical figures, who are found in the first 11 chapters of the Bible. We cannot consider these individuals to be fictional in one place and then call them historical in another.
- g. The entire Bible would be untrue because it claims that Jesus was involved in the creation of the world (Jn. 1:1-3; Heb. 1:2). If Jesus did not do this (and he could not have if Gen. 1-11 are myth), then Jesus is not deity, he is a liar (and God is a liar), and his words are therefore not to be trusted.
- h. If Genesis 1-11 are myth, then we have –
 - i. No loving Father.
 - ii. No Savior.
 - iii. No set of moral laws.
 - iv. No hope beyond this life.
 - v. No marriage law.
 - vi. No basis for the home.
 - vii. No sin.

XXVI. SOME PLACES IN THE BIBLE WHERE GEN. 1 AND 2 ARE CITED AS HISTORICAL FACT.

- a. Gen. 3:2,3,22; 5:1; 6:6,7; 9:6
- b. Ex. 20:8-11
- c. Deut. 4:32
- d. 1 Chr. 1:1
- e. Job. 38:4-11
- f. Psalms 8:3,6-8; 19:1; 24:1,2; 33:6,7; 74:16; 89:11; 90:2; 95:5; 102:25; 104:6-9,14,19,24-28; 136:7-9; 146:6; 150:1
- g. Ecc. 12:1
- h. Isa. 40:21,22,26; 42:5; 45:7,18; 51:3
- i. Jer. 4:23; 5:22; 10:12,13; 27:5; 33:20,25
- j. Eze. 28:13; 31:8,9
- k. Mal. 2:10
- l. Matt. 19:4,5
- m. Mk. 10:6-8
- n. Lk. 3:38
- o. Jn. 1:1,2
- p. Acts 17:24
- q. Rom. 1:20; 5:14
- r. 1 Cor. 6:16; 11:7-9; 15:45
- s. 2 Cor. 4:6; 11:3
- t. Eph. 3:9; 5:31
- u. Col. 1:16; 3:10
- v. 1 Tim. 2:13-15
- w. Heb. 3:4; 4:4; 11:3
- x. Jas. 3:9
- y. 1 Pet. 4:19

- z. 2 Pet. 3:4,5
- aa. Jude 14
- bb. Rev. 4:11; 10:6

XXVII. HOW IMPORTANT ARE THE CHARACTERS IN GENESIS 1-11?

- a. Without Adam, we would have not Abel. Without Abel, we would lose one of our great examples of faith. (Heb. 11:4)
- b. Without Adam, we would not have Seth. Without Seth, we would not have Enoch, the one who shows us what it means to walk with God (Heb. 11:5,6).
- c. Without Noah, we would not have Shem. Without Shem, we would not have Abraham. Without Abraham, we would not have the children of Israel. Without the children of Israel, we would not have Judah. Without Judah, we would not have David. Without David, we would not have a Messianic line. Without a Messianic line, we would not have a Messiah.
- d. Great lessons come to us throughout the Bible from Adam, Eve, Abel, Noah, and Abraham. All of these lessons would be untrue if these characters are not real.
- e. The very essence of the Bible is found in the historicity of Genesis 1-11.

MICHIGAN BIBLE SCHOOL

Lesson 6

October 5, 2004

XXVIII. THE BOOK OF BEGINNINGS

- a. Man has for centuries sought to answer the questions concerning origins.
- b. We have wanted to know where and when it all began. We wanted to know where we came from. How did we get all the animals, etc.
- c. The Bible gives us all the information we need concerning origins if we will only study it.
- d. In this lesson, we want to note some of the beginnings found in the book of Genesis.

XXIX. THE BEGINNING OF THE UNIVERSE

- a. Gen. 1
- b. God brought into existence all that we have within our universe.
- c. It was not a natural origin, but a supernatural one (Heb. 11:3).
- d. It is God who created all things (Acts 17:24; Heb. 3:4).

XXX. THE BEGINNING OF MANKIND

- a. Gen. 1:26,27
- b. Man was created in the image of God (Gen. 1:27).
- c. Man became a living soul (Gen. 2:7).
- d. God created man and woman (Gen. 1:27; 2:7, 22).

XXXI. THE BEGINNING OF GARDENING

- a. Prostitution is usually called the oldest profession.
- b. However, there are many that are much older.
- c. The first profession that we find on Earth is gardening (Gen. 2:15).

XXXII. THE BEGINNING OF MARRIAGE

- a. Gen. 2:23,24
- b. They were to leave mother and father.
- c. They were to cleave to one another.
- d. God joined them together, male and female (Matt. 19:1-6).

XXXIII. THE BEGINNING OF SIN

- a. Gen. 3
- b. The serpent lied to Eve (Gen. 3:4).
- c. Eve saw that the fruit was good for food, to look upon, and would make her wise (Gen. 3:6).
- d. This led to Eve denying her responsibility and to Adam denying his (Gen. 3:11-13).

XXXIV. THE BEGINNING OF CLOTHING

- a. Gen. 2:25; 3:7,22
- b. Before sin entered into the world, they were both naked and were not ashamed.
- c. When they became knowledgeable of good and evil, the first thing they did was to attempt to clothe themselves, to cover their nakedness (Gen. 3:10).
- d. The garments Adam and Eve made for themselves were nothing more than a covering around the waist area of the body. The closest garment that I can think of that would be about equivalent to this would be the loincloth.
- e. Later, in this chapter, God made coats of skin for them (Gen. 3:21). The word used here is a coat, garment, or robe. This would be a garment that would cover the body (This is literally what the word for coats used here means.).
- f. It should be pointed out that what Adam and Eve “clothed” themselves in was not satisfactory with God. When God made them coats, the Bible then tells us that he “clothed them” (Gen. 3:21). Man is not clothed when his or her body is exposed for the viewing pleasure of the world.
- g. God demands modesty in Christians (1 Tim. 2:9ff).

XXXV. THE BEGINNING OF THE ROLES OF MAN AND WOMAN

- a. After the sin, God gave directives to each of those involved in the sin. For our study, we will concentrate on what he said to the man and the woman.
- b. To the woman (Gen. 3:16)
 - i. Greatly multiply her sorrow in child bearing
 - ii. Her desire would be to her husband
 - iii. He shall rule over her.
- c. To the man (Gen. 3:17-19)
 - i. All that had been given to him, he would now have to toil to get.
 - ii. His work for food will be difficult.
 - iii. He will die. (Rom. 5:12)
- d. God uses the events here in the garden to help us to understand that he has placed man in charge and woman in subjection (1 Tim. 2:11-15).

XXXVI. THE BEGINNING OF CHILDREN

- a. Gen. 4
- b. The first child born was Cain (Gen. 4:1).
- c. The second child born was Abel (Gen. 4:2).
- d. The third son born to them was Seth (Gen. 4:25).

XXXVII. THE BEGINNING OF MURDER

- a. Cain killed his brother Abel (Gen. 4).
- b. Jealousy was the cause.

XXXVIII. THE BEGINNING OF CITIES

- a. Gen. 4:17
- b. Cain built the city of Enoch.

XXXIX. THE BEGINNING OF MULTIPLE WIVES (Gen. 4:19)

XL. THE BEGINNING OF TENT MAKERS AND CATTLEMEN (Gen. 4:20)

XLI. THE BEGINNING OF INSTRUMENTS OF MUSIC (Gen. 4:21).

XLII. THE BEGINNING OF WORKING IN BRASS AND IRON (Gen. 4:22).

XLIII. THE BEGINNING OF THE MESSIANIC SEED LINE (Gen. 3:15; chapter 5)

XLIV. THE BEGINNING OF RAINBOWS

- a. Gen. 9:13
- b. The rainbow was given by God as a sign that he would never destroy the world by flood again (Gen. 9:15).
- c. This is another reason that we know the flood in the days of Noah was universal. If the flood was only local, then God has violated his promise in Gen. 9 several times since there have been several floods since the days of Noah.

XLV. THE BEGINNING OF MULTIPLE LANGUAGES (Gen. 11)

XLVI. THE BEGINNING OF THE SEED PROMISE

- a. Gen. 12:3
- b. Gal. 3:16

XLVII. THE BEGINNINGS OF THE NATION OF ISRAEL

- a. Although Israel does not become a nation until they get the law and conquer the land of Canaan, their beginnings are found in Genesis.
- b. The line of ancestry is as follows:
 - i. Jacob (From whom the 12 tribes came)
 - ii. Isaac
 - iii. Abraham

XLVIII. OTHER NOTABLE FIRSTS IN GENESIS

- a. The first to not die (Enoch – Gen. 5:24).
- b. The first flood (Gen. 6-9).

MICHIGAN BIBLE SCHOOL

Lesson7

October 12, 2004

XLIX. GENESIS – A BRIEF OUTLINE

- a. The Creation (1,2)
- b. Sin Enters the World (3)
- c. Cain, Abel, Seth (4)
- d. The generations of Seth (5)
- e. The Flood (6-9)
- f. The generations of Noah (10)
- g. Tower of Babel; Generations of Shem (11)
- h. Abraham (12-25)
- i. Isaac (25-27)
- j. Jacob (28-35)
- k. Generations of Esau (36)
- l. Joseph (37-45)
- m. Israel in Egypt (46-50)

L. CHARACTERS AND EVENTS OF GENESIS

- a. Enoch (5:22-24)
 - i. Enoch walked with God.
 - ii. Heb. 11:5,6 teach us the following:
 1. Before Enoch was taken, he pleased God (Heb. 11:5).
 2. We cannot please God unless we believe God (Heb. 11:6).
 3. Therefore, to have faith is to please God.
 4. Before Enoch was taken, he walked with God (Gen. 5:24).
 5. Therefore, to please God is to walk with God.
 6. Therefore, we have faith when we walk with God.
- b. The flood
 - i. God would spare the world for 120 years (6:3).
 - ii. Man was continually evil (6:5).
 - iii. Noah found grace in the eyes of the Lord (6:8).
 - iv. Noah was instructed to build an ark (6:14-22).
 1. The ark was built according to the instructions of God (6:22).
 2. Noah did all that God commanded him (7:5).
 3. Noah's family was spared (6:18; 7:7).
 4. Of unclean animals, two of each (male and female) were taken (7:2).
 5. Of the clean animals, seven of each (males and females) were taken (7:2).
 6. Of the birds, seven of each (males and females) were taken (7:3).

- v. A time line
 1. In the 600th year, 2nd month, and 17th day of Noah's life, they enter the ark (7:11).
 2. The waters prevailed for 40 days (7:17).
 3. The waters began to abate after 150 days (7:24; 8:3).
 4. The ark rested in the mountains of Ararat in the 7th month on the 17th day of the month (8:4).
 5. After 40 days, Noah opened the window of the ark (8:6).
 6. The waters were dried up in the 601st year, 1st month, and 1st day of Noah's life (8:13).
 7. Noah came forth from the ark in the 601st year, 2 month, 20th day (8:14).
 8. They were in the ark approximately 1 year and 10 days
- c. The Tower of Babel
 - i. Gen. 11:1-9
 - ii. The Tower of Babel was destroyed for three reasons:
 1. They wanted to build themselves a city and a tower (11:4).
 2. They wanted to make themselves a name (11:4).
 3. Nothing would be restrained from them, which they have imagined to do (11:6).
 - iii. The result of the sin at the Tower of Babel was that the languages were confused so the people could not again work together to disobey God (11:7-9).
- d. The promise to Abraham
 - i. Gen. 12:1-3
 1. "I will make thee a great nation"
 2. "I will bless thee and make thy name great"
 3. "Thou shalt be a blessing"
 4. "I will bless them that bless thee"
 5. I will "curse them that curseth thee"
 6. "In thee shall all the families of the earth be blessed" (cf. Gal. 3:16).
 - ii. The promised renewed
 1. To Abraham (22:16-18)
 2. To Isaac (26:2-5)
 3. To Jacob (28:13,14)
- e. Sodom and Gomorrah
 - i. Sodom became the home of Lot, Abraham's nephew (14:12).
 - ii. The wickedness of these cities was so great that they could not find 10 righteous people in them (18:32).
 - iii. Only four people came out of Sodom and Gomorrah.
 1. Lot – who later was made drunk and his daughters committed incest with him (19:30ff).
 2. His wife – who looked back at the cities as she was leaving and was turned into a pillar of salt (19:17,26).

3. His two daughters – who committed incest with their father after the cities were destroyed (19:30ff).
- iv. One of the sins of these cities was the sin of homosexuality (19:4,5).
- f. Abraham offers Isaac
 - i. Gen. 22
 - ii. Abraham's great faith is shown in this event.
 1. He offered up his only son. The son God had promised to bless him through (Heb. 11:17).
 2. He had faith that God could bring Isaac back from the dead (Heb. 11:19).
- g. The rise of the nation of Israel
 - i. The promise is made to Abraham (Gen. 12:1-3).
 - ii. Abraham and Sarah have Isaac (Gen. 21:1-8).
 - iii. Isaac marries Rebekah (Gen. 24).
 - iv. Isaac and Rebekah have Esau and Jacob (Gen. 25:24ff).
 - v. Jacob gets the promise and the birthright (Gen. 26).
 - vi. Jacob marries Rachel and Leah (Gen. 29).
 - vii. From Jacob's marriages come the twelve tribes of Israel.
 1. Leah – Reuben, Simeon, Levi, Judah (Gen. 29:31-35); Issachar, Zebulun; a daughter, Dinah (Gen. 30:17-21)
 2. Bilhah (Rachel's handmaid) – Dan, Naphtali (Gen. 30:5-8)
 3. Zilpah (Leah's handmaid) – Gad, Asher (Gen. 30:9-13)
 4. Rachel – Joseph (Gen. 30:22-24); Benjamin (Gen. 35:16-18).
 - viii. Joseph is sold into slavery in Egypt (Gen. 37).
 - ix. Joseph is thrown into prison in Egypt (Gen. 39).
 - x. Joseph interprets the king's butler and baker's dream (Gen. 40).
 - xi. Joseph interprets Pharaoh's dream (Gen. 41).
 - xii. There is a famine in the land (Gen. 41:54ff).
 - xiii. Jacob and his family end up living in Egypt (Gen. 46).
 - xiv. Joseph dies, but has Israel to bury his bones in the promised land after they are delivered from Egypt (Gen. 50:24,25).
 - xv. The Israelites became a great people in number at this time. The only things they lack now are a law and a possession.

MICHIGAN BIBLE SCHOOL
LESSON 8
October 19, 2004

- LI. AN OVERVIEW OF THE BOOK OF EXODUS
- a. By definition, the word means “to exit”, and the book is so named because it gives us the story of when Israel left Egypt.
 - b. The book covers the period of time from the birth of Moses and continues on until the children of Israel are at Mt. Sinai.
 - c. It is in Exodus that we find God instructing the people with his law, and also helping them to understand the priestly system and the worship of God.
 - d. Briefly, the book is as follows:
 - i. Moses is born and hidden by his mother.
 - ii. Pharaoh’s daughter finds Moses and raises him.
 - iii. Moses kills an Egyptian and flees Egypt.
 - iv. Moses goes to the land of Midian. Here, he marries Zipporah.
 - v. Moses talks to God, who has come to Moses in a burning bush.
 - vi. Moses goes back to Egypt to free God’s people.
 - vii. After 10 plagues, Pharaoh relents and allows the people to leave Egypt.
 - viii. The Israelites cross the Red Sea, thus escaping Pharaoh and beginning their journey to the Promised Land.
 - ix. At Mt. Sinai, they receive the law by which they will live.
 - x. Also, at Mt. Sinai, they receive the instructions for the tabernacle. One of the last things recorded in the book of Exodus is the erecting of the tabernacle.
- LII. A TIME LINE
- a. Saul began his reign over Israel in 1050 B.C.
 - b. David began his reign over Israel in 1010 B.C.
 - c. Solomon began his reign over Israel in 970 B.C.
 - d. In 966 B.C., the fourth year of Solomon’s reign, the temple was begun.
 - e. According to 1 Kgs. 6:1, the temple was begun in the 480th year after the children of Israel left Egypt.
 - f. If you add the 480 years to the date Solomon began the temple (966 B.C.), the exodus began around 1446 B.C.
 - g. Moses was 80 years old when the exodus began (Ex. 7:7). Thus, Moses was born around 1526 B.C.
 - h. Israel arrived at Mt. Sinai three months after leaving Egypt (Ex. 19:1,2).
 - i. The first numbering of the children of Israel took place at Mt. Sinai in the 2nd year, the 2nd month, and the 1st day after the children of Israel left Egypt (Num. 1:1).
 - j. The children of Israel left Mt. Sinai in the 2nd year, the 2nd month, and 20th day after leaving Egypt. Israel was at Mt. Sinai almost 2 years.

- k. Israel came to the eastern side of the Jordan River in the 40th year, the 11th month, and the 1st day after they left Egypt (Deut. 1:3).
- l. Summary of this time line:
 - i. 1526 B.C. – Moses born
 - ii. 1446 B.C. – The exodus began
 - iii. 1444 B.C. – Israel leaves Mt. Sinai
 - iv. 1406 B.C. – Israel arrives on the eastern side of the Jordan
 - v. 1050 B.C. – Saul becomes the first king of Israel
 - vi. 1010 B.C. – David becomes king of Israel
 - vii. 970 B.C. – Solomon becomes king of Israel
 - viii. 966 B.C. – Solomon begins to build the temple
 - ix. 959 B.C. – Solomon finishes the temple (1 Kgs. 7:38)

LIII. EXODUS 1 – 19

- a. The oppression of Israel (1)
- b. Moses' first 80 years (2-4)
 - i. His birth (2:1-9)
 - ii. His early life in Egypt (2:10-14)
 - iii. He flees to Midian (2:15-25)
 - iv. The burning bush (3)
 - v. Moses charged to free Israel from Egypt (4)
- c. Moses in Egypt. The plagues (5-12)
- d. The exodus (13-15)
- e. Quails and manna (16)
- f. Water from the Rock. Battle with Amalek (17)
- g. Moses and Jethro (18)
- h. Israel arrives at Mt. Sinai (19)

LIV. THE HEBREW MIDWIVES

- a. In Ex. 1, we have the story of two Hebrew midwives who refused to kill the male Hebrew children at birth. The order had come from Pharaoh directly to them (1:15-17).
- b. This story has been used to show that God rewarded them for lying, because it appears to many that the midwives told Pharaoh a lie as to why they did not kill the male children (1:18,19).
- c. In response to this, we offer the following:
 - i. The midwives disobeyed the king because they feared God. The pharaoh had ordered them to murder, something they could not do. Because they would obey God before they would obey any person, they were rewarded (1:20,21).
 - ii. IF the midwives lied to Pharaoh, they would not have been rewarded for it. This we know because all liars will have their part in the lake of fire and brimstone (Rev. 21:8). We must also understand that the Devil is the father of lies (Jn. 8:44). Therefore, God, who cannot lie (Heb. 6:18), cannot reward lying.

iii. Did the Hebrew midwives lie to Pharaoh? Please note the following:

1. Verse 16 shows us that the king ordered them to kill the male children when they performed the office of the midwife and while the women were still upon the stools (a midwife's stool, or at the time of giving birth). While this may be a technical point, their order to kill the male children was limited to when the child was being born.
2. The midwives reported to Pharaoh that the Hebrew women already had the children by the time the midwives made it to their side. When you consider that only two midwives are mentioned here, their services would be needed often and they would be hard pressed to get to everyone. It is highly likely that the Hebrew women had given birth before the midwives made it to their sides.
3. It should be noted that Pharaoh did not dispute the report of the midwives nor did he punish them in any way.

LV. DID GOD HARDEN PHARAOH'S HEART?

- a. Often the story of the plagues and Pharaoh's heart being hardened is used to show that God predestines and controls the eternal dwelling place of man. This viewpoint leaves out any free moral agency of man.
- b. In Ex. 4:21, God says he will harden Pharaoh's heart, but he does not specify how this will happen.
- c. When we read chapters 7 – 10, we find the following:
 - i. God hardened Pharaoh's heart (7:13; 9:12; 10:20; 10:27).
 - ii. Pharaoh hardened his own heart (7:22,23; 8:15; 8:19; 8:32; 9:34).
 - iii. In 2 verses, 7:14; 9:7, there is no indication as to how his heart was hardened.
- d. One thing that is said about Pharaoh when he hardens his own heart is "as God had said" (cf. 7:22,23). That is, Pharaoh's hardening of his own heart is the same thing as God hardening his heart.
- e. The Philistines would later talk about the events here and would help us to understand that Pharaoh and his people hardened their own hearts (1 Sam. 6:6).
- f. It must always be remembered that God does not cause any person to sin (Jas. 1:13ff). Man sins when he is drawn away of his own lust.
- g. If God was reaching down and closing Pharaoh's heart outside of anything Pharaoh did, then we would have the case of God causing a person to sin and then punishing them because of it. This is inconsistent with the fairness of God. God has told us the soul that sins, it shall die (Eze. 18:20).
- h. How can it be said then that God hardened Pharaoh's heart? Because Pharaoh refused to listen to God's word, it can be said that this word, being the catalyst for a response, hardened his heart. Since this word came from God, then it can be attributed to God that he hardened

Pharaoh's heart. This does not mean that it was God's intention to do so, but that because of Pharaoh's actions, his heart was hardened.

LVI. THE PASSOVER

- a. Ex. 12 and 13 give us the institution of the feast of Passover.
- b. During this time, there were several things that had to be in place:
 - i. They were to kill a lamb without blemish, a one year old male (12:5).
 - ii. They were to take the blood and put on the side and upper door posts (12:7).
 - iii. God would pass over those houses that had the blood on the door posts (12:13).
 - iv. This would be preceded by the feast of unleavened bread (13:6ff).
 - v. All leaven was to be removed from their houses (13:7).
- c. Two things of great significance
 - i. Jesus is our Passover (1 Cor. 5:7). As God passed over the houses with the blood on the door posts, so he will "pass over" us if we have the cleansing blood of Jesus (Rom. 6:3,4; 1 Jn. 1:7). However, as he punished those who did not have the blood on their door posts, he will punish us if we do not have the blood of Christ. Christ is our Passover sacrificed for us.
 - ii. All of the elements of the Lord's Supper must be unleavened. Therefore, the use of alcoholic wine at the Lord's table is unacceptable in the eyes of the Lord. When Jesus instituted the Lord's Supper (Matt. 26, et.al.), he did so during the Feast of Unleavened Bread, just prior to the Passover. The unleavened truly represents the body and blood of the one who was unsoiled by sin (Heb. 4:15; 1 Pet. 2:22).

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LVII. EXODUS 20 – 40

- a. The Law given to Moses before he goes up on Sinai (20-23)
- b. Moses goes up into the mountain (24)
- c. Instructions for the tabernacle and its furniture (25-27)
- d. The priesthood (28,29)
- e. Instructions for the tabernacle and its furniture (30)
- f. The workmen for the tabernacle; the Sabbath (31)
- g. The golden calf (32)
- h. God warns the people (33)
- i. The tables of stone renewed (34)
- j. The Sabbath; the tabernacle is built (35-38)
- k. Priestly garments; tabernacle finished; the guiding cloud (39,40)

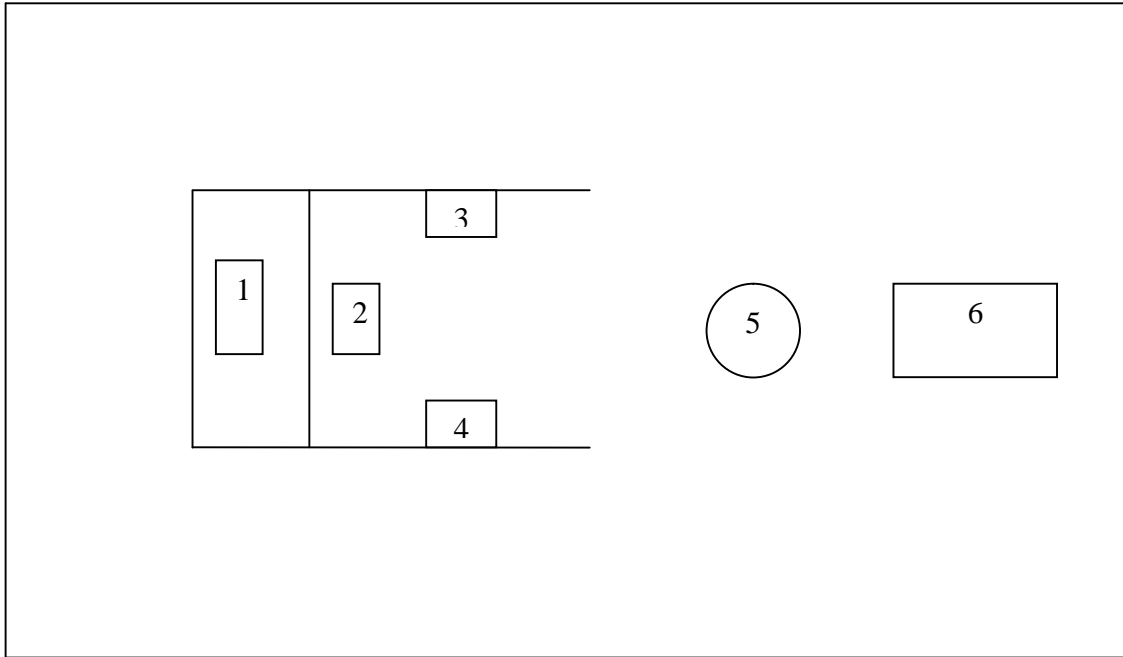
LVIII. THE TEN COMMANDMENTS

- a. The first four of these commandments deal with our love for God.
 - i. No other gods before me (20:3).
 - ii. No graven images to be made or worshipped (20:4)
 - iii. Do not take the name of the Lord in vain (20:7)
 - iv. Remember the Sabbath day to keep it holy (20:8)
- b. The last six of these commandments deal with our love for our fellow man.
 - i. Honor your father and mother (20:12)
 - ii. Do not kill (20:13)
 - iii. Do not commit adultery (20:14)
 - iv. Do not steal (20:15)
 - v. Do not bear false witness against your neighbor (20:16)
 - vi. Do not covet (20:17)
- c. On two occasions, this is affirmed to us (Matt. 22:37-40; Lk. 10:27).

LIX. THE TABERNACLE AND ITS FURNITURE

- a. The tabernacle was a temporary place of worship. It was designed to be portable, and was transported with the children of Israel when they traveled in the wilderness. It was replaced when the temple was built during the reign of Solomon.
- b. The size and layout of the tabernacle
 - i. The tabernacle (Ex. 25:15ff)
 - 1. The tabernacle's dimensions are figured out by counting the number of boards on each side. Each board was 1.5 cubits wide and 10 cubits tall.
 - 2. Its size
 - a. South – 20 boards x 1.5 cubits = 30 cubits (45')
 - b. North – 20 boards x 1.5 cubits = 30 cubits (45')

- c. West – 6 boards x 1.5 cubits = 9 cubits (13.5')
 - d. East – This side was covered by curtains and was the entrance into the tabernacle.
 - e. The tabernacle's sides were 10 cubits high (15').
- ii. The court (Ex. 27:9ff)
 - 1. Both the south and north side were covered by curtains that were 100 cubits long (150').
 - 2. The west side was covered with curtains that were 50 cubits long (75').
 - 3. The east side was covered from each side by curtains that were 15 cubits long (22.5') and was open in the center for 20 cubits (30'). This was the entrance into the court that surrounded the tabernacle.
 - 4. The court's sides were 5 cubits tall (7.5').
- iii. The ark of the covenant (Ex. 25:10)
 - 1. This was located in the holy of holies behind the veil (Ex. 36:24). It was the only furniture behind the veil.
 - 2. The ark was 2.5 cubits long and 1.5 cubits wide and 1.5 cubits high (45"x27"x27").
- iv. The table of showbread (Ex. 25:23)
 - 1. This table was located against the north wall of the tabernacle (Ex. 26:35).
 - 2. It was 2 cubits long and 1 cubit wide and 1.5 cubits high (36"x18"x27").
- v. The candlestick (Ex. 25:31ff)
 - 1. The candlestick was located along the south wall of the tabernacle (Ex. 26:35).
 - 2. There are no dimensions given for the candlestick.
- vi. The altar of incense (Ex. 30:1)
 - 1. This altar was located before the veil that led into the holy of holies (Ex. 30:6).
 - 2. This altar was 1 cubit long and 1 cubit wide and 2 cubits high (18"x18"x36").
- vii. The altar of burnt offerings (Ex. 27:1)
 - 1. This would be the first thing they would see when they entered the court of the tabernacle (Ex. 20:18).
 - 2. The altar was 5 cubits long and 5 cubits wide and 3 cubits high (90"x90"x54").
- viii. The brass laver (Ex. 30:18)
 - 1. This was located between the altar of burnt offering and the tabernacle (Ex. 30:18). It was used for the priests to wash themselves in.
 - 2. No dimensions are given for the laver.



SOUTH SIDE

- Key:
- 1 – Ark of the Covenant
 - 2 – Altar of Incense
 - 3 – Table of Shewbread
 - 4 – Candlestick
 - 5 – Brass laver
 - 6 – Altar of Burnt Offering

LX. SOME PASSAGES FROM THIS SECTION

- a. “Ye shall not afflict any widow, or fatherless child” (Ex. 22 :22).
- b. “Thou shalt not follow a multitude to do evil ...” (Ex. 23:2).
- c. “And look that thou make them after their pattern, which was shewed thee in the mount” (Ex. 25:40).
- d. “And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount” (Ex. 26:30).
- e. “...Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations ...” (Ex. 31:13)
- f. “Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they” (Ex. 39:32).

LXI. GENERAL INFORMATION

- a. An angel was sent with them to teach them. They were not to disobey the voice of the angel (Ex. 23:20ff).
- b. God told the children of Israel what their borders would be (Ex. 23:31). This was fulfilled in the days of Solomon (1 Kgs. 4:21).

- c. When the people brought the offering for the tabernacle, they had to be told to stop giving (Ex. 36:1-7). This is an attitude that we should have today in our service to God and in our giving.

LXII. AN OVERVIEW TO WHERE WE ARE NOW

- a. The children of Israel had prospered in Egypt after Jacob entered that land.
- b. When Joseph died, the Pharaoh made life miserable for the Jews.
- c. Moses was sent to deliver the people.
- d. Moses led the Jews out of Egypt and to Mt. Sinai.
- e. At Mt. Sinai, the children of Israel receive their law system.
- f. Also, at Mt. Sinai, the tabernacle is completed, and the children of Israel are now ready to continue their journey to the promised land.
- g. God uses a cloud by day and fire by night to guide the people (Ex. 40:38).

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LXIII. THE BOOK OF LEVITICUS

- a. This book gets its name from the tribe of Levi, the priestly tribe.
- b. Leviticus gives us information concerning the sacrifices, the priests, and the work of the priests.
- c. Although the priesthood has already been established at this time, in this book, God is giving the details related to the priests.
- d. The message given in Leviticus is given to Moses while the children of Israel are still at the foot of Mt. Sinai (Lev. 1:1; 27:34).
- e. It is in this book that we learn a great deal about the sacrifices themselves and about what qualifications God had for those who would serve as priests.
- f. While all priest were Levites, it is not the case that all Levites were priests.

LXIV. THE SACRIFICES OF ISRAEL

- a. Burnt Offering (1:1-17)
 - i. From the cattle (1-9)
 1. A male without blemish (3)
 2. Offered voluntarily (3)
 - ii. From the flock (10-13)
 1. Sheep or goats (10)
 2. A male without blemish (10)
 - iii. From the fowl – turtledoves or young pigeons (14-17)
- b. Meat Offering (2:1-16)
 - i. Fine flour with oil and frankincense (1)
 - ii. If baked in the oven (4)
 1. Unleavened cakes of fine flour mingled with oil
 2. Or unleavened wafers anointed with oil
 - iii. If baked in a pan (5,6)
 1. Fine flour unleavened
 2. Mingled with oil
 - iv. If baked in a frying pan (7,8) – fine flour with oil
 - v. No leaven or honey shall be used (11)
 - vi. All shall be seasoned with salt (13)
 - vii. From the first fruits (14-16)
 1. Green ears of corn dried by the fire (14)
 2. Corn beaten out of full ears (14)
 3. Put oil and frankincense on it (15)
- c. Peace Offering (3:1-17)
 - i. Of the herd (1)
 1. Male or female
 2. Without blemish

- ii. Of the flock (6-17)
 - 1. Male or female without blemish
 - 2. Rules for lambs offered (7-11)
 - 3. Rules for goats offered (12-17)
 - d. Sin Offering (4:1-35)
 - i. Sins of ignorance
 - 1. For priests (2-12)
 - a. A young bullock
 - b. Without blemish
 - 2. For the whole congregation (13-21) – a young bullock (13)
 - 3. For a ruler (22-26)
 - a. A kid of the goats (23)
 - b. A male without blemish (23)
 - 4. For the common people (27-35)
 - a. Of the goats – a female without blemish (28)
 - b. Of the lambs – a female without blemish (32)
 - e. Trespass Offerings (5, 6)
 - i. Conditions (5:1-5)
 - 1. Fails to report sin (1)
 - 2. Touches an unclean thing (2)
 - 3. Touches the uncleanness of man (3)
 - 4. Swears by an oath (4)
 - ii. Offerings for the conditions above (5:6-13)
 - 1. A female from the flock, a lamb or a kid of the goats (6)
 - 2. If unable to bring a lamb, then two turtledoves or two young pigeons (7)
 - 3. If unable to bring the doves or pigeons, then 1/10 of an ephah of fine flour (approximately 1/10 of a bushel). No oil and no frankincense to be put on it (11)
 - iii. For sins through ignorance in the holy things of the Lord (5:14-16)
 - 1. A ram without blemish (15)
 - 2. An estimation by shekels of silver (15)
 - 3. Make restitution by adding a fifth part thereof (16)
 - iv. For sins of ignorance in the things forbidden by the commandments of the Lord (5:17-19)
 - 1. A ram without blemish (18)
 - 2. An estimation set by the priest (18)
 - v. When one deceives another and takes that which he should not (6:1-7)
 - 1. Restore that which was taken (4)
 - 2. Add a fifth part thereto (5)
 - 3. A ram without blemish (6)
 - 4. An estimation (6)

LXV. THE PRIESTS' QUALIFICATIONS (21:1-22:6; 10:9)

- a. A priest may defile himself for a dead relative (21:2,3)
 - i. Mother
 - ii. Father
 - iii. Son
 - iv. Daughter
 - v. Brother
 - vi. A sister who is a virgin (has had no husband)
- b. A chief priest may not defile himself (21:4,11)
- c. Shall not make baldness upon their heads (21:5)
- d. Shall not shave off the corners of their beards (21:5)
- e. Shall not make cuttings in their flesh (21:5)
- f. Shall be holy unto the Lord (21:6-8)
 - i. Shall not profane the name of the Lord (21:6)
 - ii. Shall not take a wife who was a prostitute, profane, or divorced (21:7)
- g. Cannot have any blemishes (21:17-24)
 - i. A blind man
 - ii. A lame man
 - iii. One who has a flat nose (deformed or broken nose)
 - iv. One who has anything superfluous (deformed)
 - v. Broken (fractured) foot
 - vi. Broken (fractured) hand
 - vii. Crookbackt (hunch backed)
 - viii. Dwarf
 - ix. Blemish in the eye
 - x. Scurvy
 - xi. Scabbed
 - xii. Cannot be a eunuch
 - xiii. One could have these blemishes and still be right with God (vs. 22), but he cannot serve as a priest (23).
- h. A priest may not serve before God if he is unclean (22:1-6).
- i. Cannot have wine nor strong drink while serving the sanctuary (10:9).

LXVI. THE HIGH PRIEST'S QUALIFICATIONS (21:10-15)

- a. Shall not uncover his head
- b. Shall not rend his garments
- c. Shall not defile himself with a dead body
- d. Shall not leave the sanctuary
- e. Shall take a wife in her virginity from among his own people
- f. Shall not take for a wife one who is a widow, a divorced person, a profane person, or a prostitute.
- g. Shall not profane his seed among his people (Seems to refer to his children – cf. 22:12ff and 21:9).

LXVII. NADAB AND ABIHU – PRIESTS WHO FAILED TO SERVE GOD (10:1-7)

- a. They offered strange fire before the Lord (1).
- b. They did that which was not commanded (1).
- c. They were destroyed by God (2)
- d. God will be glorified (3).
- e. The remaining priests were told
 - i. Do not uncover your heads (6)
 - ii. Do not rend your clothes (6)
 - iii. Do not leave the door of the tabernacle (7)

LXVIII. THE FEASTS OF THE LORD (23:1-44)

- a. The seventh day is a day of rest (the Sabbath) – 3.
- b. Fourteenth day of the 1st month – Passover (5)
- c. Fifteenth day of the 1st month – Feast of Unleavened Bread (6) for seven days.
- d. Fifty days after Passover – Pentecost (15,16).
- e. First day of the 7th month – Feast of the blowing of trumpets (24)
- f. Tenth day of the 7th month – Day of Atonement (27)
- g. Fifteenth day of 7th month – Feast of Tabernacles (34) for seven days.

LXIX. THE JEWISH CALENDAR

1. Nisan (March – April)
2. Iyyar (April-May)
3. Sivan (May-June)
4. Tammuz (June-July)
5. Ab (July-August)
6. Elul (Aug.-Sept.)
7. Tishri (Sept.-Oct.)
8. Marcheshvan (Oct.-Nov.)
9. Chislev (Nov.-Dec.)
10. Tebeth (Dec.-Jan.)
11. Shebat (Jan.-Feb.)
12. Adar (Feb.-Mar.)

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LESSON 11
November 9, 2004

LXX. THE PURPOSE OF THIS LESSON

- a. In the book of Leviticus, we find many rules to govern Israel in their worship.
- b. We also see God's guidelines for the priests and their work.
- c. As God is continuing to prepare his people for their possessing the promised land, it is not surprising to also find that God gives them various laws to govern their lives throughout their generations.
- d. The land of Canaan would contain many pagan religions and the influence on the children of Israel will be great. God gives them the tools they need to continue to live faithfully before God.

LXXI. SOME LESSONS FROM LEVITICUS 17-20

- a. Life is in the blood (17:11)
- b. God is the only God (18:2).
- c. Do not become like the people of the world (18:3).
- d. Keep God's ordinances (18:3,4).
- e. Remain pure sexually (18:6-20).
- f. Human sacrifices condemned (18:21; 20:2).
- g. Homosexuality condemned (18:22; 20:13; cf. Rom. 1:27ff). {This is an abomination before the Lord.}
- h. Bestiality condemned (18:23; 20:15). {The word "confusion" that is used here is a word that means "mixture, unnatural".}
- i. Do not defile yourselves as the nations before you did. {Learn the lessons from these people.} (18:23-27).
- j. Their failure to obey God would cause them to lose the promised land (18:28-30).
- k. Be holy because God is holy (19:2; cf. 1 Pet. 1:17).
- l. Take care of the poor (19:10).
- m. Be honest (19:11,13).
- n. Do not swear by God's name (19:12).
- o. Help the handicapped (19:14).
- p. Do not be a respecter of persons (19:15).
- q. Do not gossip (19:16).
- r. Love thy neighbor as thyself (19:17,18).
- s. Witchcraft, enchantments, etc. are wrong (19:26,31; 20:6,27).
- t. Prostitution is a sin (19:29).
- u. Honor the wisdom of age (19:32).
- v. Be honest in your dealings with others (19:35,36).
- w. Honor your father and mother (20:9).
- x. Adultery condemned (20:10-12).
- y. Do not walk in the ways of the world (20:23).

LXXII. GOD'S TESTIMONY OF WHO HE IS

- a. "I am the Lord thy God" (Used 45 times in this book)
 - i. 11:44,45
 - ii. 18:2,4,5,6,21,30
 - iii. 19:3,4,10,12,16,18,25,28,30,31,32,34,35,37
 - iv. 20:7,8,24
 - v. 21:12
 - vi. 22:2,3,8,30,31,32,33
 - vii. 23:22,43
 - viii. 24:22
 - ix. 25:17,38,55
 - x. 26:1,2,13,44,45
- b. "I, the Lord" (Used 7 times in this book)
 - i. 19:2
 - ii. 20:26
 - iii. 21:8,15,23
 - iv. 22:9,16

LXXIII. THE TEST OF THEIR FAITH

- a. The Sabbatical Year (25:1-7)
 - i. They were not to sow their fields nor prune their vineyards (4).
 - ii. They were not to harvest that which grew of its own (5).
- b. The Year of Jubilee (25:8ff)
 - i. After seven sabbatical years, there would be a year of Jubilee (8-10).
 - ii. They were not to sow nor to reap of anything that grew of its own (11).
- c. Every seventh year, the children of Israel had to trust that God would take care of them. Every 50th year, they would have to have confidence in God that he would take care of them after two years of no planting nor harvesting.

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LESSON 12
November 16, 2004

LXXIV. THE BOOK OF NUMBERS

- a. The book gets its name from the fact that the men of war of Israel were numbered on two occasions.
- b. The Levites were also numbered.
- c. The book begins at Mt. Sinai and ends 38 years later as the children of Israel are on the eastern side of the Jordan waiting to cross into the promised land.
- d. One of the most notable events of this book is the story of Balaam and his donkey (Num. 22).

LXXV. THE NUMBERING OF THE CHILDREN OF ISRAEL

- a. The first numbering took place at Mt. Sinai two years after the children of Israel had left Egypt (Num. 1:1).
- b. The second numbering took place in the plains of Moab by the Jordan near Jericho (Num. 26:3).
- c. In each numbering, the following were numbered:
 - i. Those 20 years old and upward.
 - ii. Those able to go to war.
 - iii. Those who were males.
- d. The Levites were also numbered in this book. They were not numbered as men of war, but as servants of God's house, the Tabernacle (Num. 3).
 - i. Those who were males were numbered (Num. 3:15).
 - ii. Those who were a month old and upwards (Num. 3:15).
 - iii. Specifically, they were to "*keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle*" (Num. 3:8).
 - iv. Each family of the Levites had a specific job to do concerning the tabernacle.

LXXVI. THE NUMBERING

- a. In the first numbering (Num. 1), we find these figures:
 - i. Reuben – 46,500
 - ii. Simeon – 59,300
 - iii. Gad – 45,650
 - iv. Judah – 74,600
 - v. Issachar – 54,400
 - vi. Zebulun – 57,400
 - vii. Ephraim – 40,500
 - viii. Manasseh – 32,200
 - ix. Benjamin – 35,400
 - x. Dan – 62,700

- xi. Asher – 41,500
- xii. Naphtali – 53,400
- xiii. A total number of 603,550 men able to go to war.
- b. In the second numbering (Num. 26), we find these figures:
 - i. Reuben – 43,730
 - ii. Simeon – 22,200
 - iii. Gad – 40,500
 - iv. Judah – 76,500
 - v. Issachar – 64,300
 - vi. Zebulun – 60,500
 - vii. Ephraim – 32,500
 - viii. Manasseh – 52,700
 - ix. Benjamin – 45,600
 - x. Dan – 64,400
 - xi. Asher – 53,400
 - xii. Naphtali – 45,400
 - xiii. A total number of 601,730 men able to go to war.
- c. The Levites (Num. 3)
 - i. The Gershonites – 7,500
 - ii. The Kohathites – 8,600
 - iii. The children of Merari – 6,200
 - iv. This gives us a total number of 22,300 Levite males from one month old.
 - v. The Levites were used to redeem the firstborn of the children of Israel who were supposed to be dedicated to God. The number of firstborn over the number of Levites were to pay redemption money (Num. 3:44ff). There were 22,273 firstborn of the children of Israel (Num. 3:43). Of this number, 273 were to be redeemed by paying 5 shekels per person. (In verses 39 and 46, the number above 22,000 was taken away and God commanded that the odd number over 22,000 of the children of Israel was to be redeemed (vs. 48).
- d. The Levites who served the tabernacle (Num. 4).
 - i. The Gershonites – 2,630
 - ii. The children of Merari – 3,200
 - iii. The Kohathites – 2,750
 - iv. A total number of 8,580 who were in service to the tabernacle from 30 years old to 50 years old (Num. 4:30).

LXXVII. THE ORDER OF THE ENCAMPMENT AND THE MOVING OF THE TABERNACLE (NUM. 3,4).

- a. The tabernacle was the center of the camp. Each tribe was assigned a side of the tabernacle.
 - i. East Side – Issachar, Judah, Zebulun
 - ii. South Side – Simeon, Reuben, Gad
 - iii. West Side – Manasseh, Ephraim, Benjamin

- iv. North Side – Asher, Dan, Naphtali
- v. The Levites
 - 1. East Side – Moses, Aaron
 - 2. South Side – Kohath
 - 3. West Side – Gershon
 - 4. North Side – Merari
 - 5. The children of Gershon had charge of the tabernacle and its coverings. The children of Kohath had charge of the furniture of the tabernacle; The children of Merari had charge of the boards, bars, pillars, etc. of the tabernacle.
- vi. See attached layout of the tabernacle

LXXVIII. A BRIEF OVERVIEW OF THE BOOK OF NUMBERS

- a. The first numberings (1-3)
- b. The Nazarite vow (6)
- c. The Passover observed (9)
- d. Israel leaves Mt. Sinai (10) -- 2 years, 2 months, and 20 days from when they left Egypt (10:11).
- e. They tire of manna (11)
- f. Miriam and Aaron rebel against Moses (12)
- g. The 12 spies (13,14)
- h. The rebellion of Korah (16)
- i. Aaron is shown to be God's high priest (17)
- j. Moses strikes the rock (20)
- k. The brass serpent (21)
- l. Balaam (22-24) (see 31:16; Josh. 13:22)
- m. The second numbering (26)
- n. Midianites conquered (31)
- o. The inheritance on the eastern side of the Jordan (32)
- p. The encampments during the wilderness wanderings (33)
- q. The Levitical cities and cities of refuge commanded (35)

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LESSON 13
November 30, 2004

- LXXIX. THE MOVEMENT OF THE CHILDREN OF ISRAEL
- a. They were guided by clouds. (Num. 9:15-23)
 - i. During the day, a cloud covered the tabernacle.
 - ii. During the night, there was the appearance of fire.
 - iii. When the cloud was taken up from the tabernacle, the children of Israel journeyed.
 1. They journeyed sometimes during the day and sometimes during the night (vs. 21).
 2. They tarried for various durations, maybe two days, a month, or a year (vs. 22).
 3. They obeyed the commandment of the Lord and did not journey until the cloud moved. (vs. 23).
 - b. The Israelites were commanded to make two silver trumpets. (Num. 10:1-10)
 - i. These were used to call the assembly and to announce the journeying (vs. 2).
 - ii. If they blew with both trumpets, the people were to assemble at the door of the tabernacle (vs. 3).
 - iii. If they blew with one trumpet, the princes of Israel were to gather together (vs. 4).
 - iv. When they sounded an alarm with the trumpets, the camps on the east and south would travel in their proper order (vss. 5,6).
 - v. The trumpets would also be used to announce war, and over their burnt offerings and peace offerings (vs. 10).
 - c. The order of the movement of the camps (Num. 10:11-28).
 - i. The standard of Judah on the east went first (vs. 14).
 - ii. The sons of Gershon and Merari, with the tabernacle, went second (vs. 17).
 - iii. The standard of Reuben on the south went third (vs. 18).
 - iv. The Kohathites, with the furniture of the tabernacle came fourth (vs. 21). {Before they reached the next camp site, the tabernacle would be set up waiting on the furniture. }
 - v. The standard of Ephraim on the west with fifth (vs. 22).
 - vi. The standard of Dan on the north went last (vs. 25).
- LXXX. THE REBELLION OF THE CHILDREN OF ISRAEL AS SEEN IN THE BOOK OF NUMBERS
- a. They complained and God sent fire among them to consume them (11:1-3).
 - b. They complained about the manna and desired flesh to eat (11:4ff).

- i. They yearned for the things they had in Egypt (vs. 5).
 - ii. God sent quail from the sea into the camp (vs. 31).
 - 1. The quail was a day's journey all around the camp.
 - 2. The quail was about 36" high throughout this area.
 - 3. The people lusted after the quail and God punished them.
- c. Miriam and Aaron rebel against Moses. (chapter 12).
- d. 10 spies rebel against God (chapters 13,14).
 - i. They saw a land that flowed with milk and honey (13:27).
 - ii. But, they also saw ...
 - 1. That the people were strong in the land (13:28).
 - 2. The cities were walled (13:28).
 - 3. The children of Anak (13:28).
 - 4. The Amalekites, the Hittites, the Jebusites, the Amorites, and the Canaanites dwelled in the land (13:29).
 - iii. They viewed themselves as grasshoppers (13:33).
 - iv. Because of their rebellion, those 20 years old and upward would die in the wilderness. Only Joshua and Caleb were exempt from this because they were faithful spies. Their journey from Egypt to Canaan would be 40 years. (14:28-34).
- e. Korah, Dathan, and Abiram rebel against Moses and Aaron(chapter 16). They were swallowed up by an earthquake.
- f. The people complained about what happened to Korah and the others and God sent a plague among them (16:41-50).
- g. Moses strikes the rock instead of speaking to the rock (chapter 20).
- h. God sends fiery serpents among the people because of their complaining (chapter 21). Moses is instructed to build a brass serpent and put it on a pole. When the people looked upon this brass serpent, they would be healed from the snake bite.
 - i. This brass serpent is destroyed by Hezekiah during the days of the kings because the people had begun to worship it (2 Kgs. 18:4).
 - ii. Jesus uses the example of this serpent to teach us about his being lifted up on the cross for the salvation of mankind (Jn. 3:14).
- i. Balaam, through his counsel, causes the people to trespass against God (chapters 23,24; 31:16). Balaam is later killed by the children of Israel (Num. 31:8; cf. Josh. 13:22).
- j. Many are killed because they had joined themselves to Baalpeor. This was with the Midianites. (chapter 25).

LXXXI. THE NAZARITE VOW (Num. 6)

- a. The word "nazarite" means "separate; consecrated".
- b. These would separate themselves unto the Lord (vs. 2,6,7).
- c. During this time, they would –
 - i. Not have wine, strong drink, no vinegar of wine, no vinegar of strong drink, no liquor of grapes, nor eat moist or dried grapes (vs. 3).

- ii. Eat nothing made of the vine tree, from the kernel to the husk (vs. 4).
- iii. Not have a razor come to their head (vs. 5).
- d. They were not to come into contact with any dead body during this time, even if it were their mother, father, brother, or sister. (vs. 6,7).
- e. If someone died suddenly by him, he would go through a cleansing of 7 days, shave his head on the seventh day, and on the eighth day offer his sacrifices (vss. 9,10).
- f. At the end of his vow, he would offer a burnt offering, a sin offering, a peace offering, a meat offering, and a drink offering. He would also shave his head (6:14-21).

LXXXII. SOME NOTABLE EVENTS OF THE BOOK OF NUMBERS

- a. Aaron's rod buds showing that he is the chosen priest of God. This is in response to the rebellion of Korah, Dathan, and Abiram. (Chapter 17)
- b. Miriam dies (20:1ff).
- c. Aaron dies (20:22ff).
- d. Israel defeats Sihon, king of the Amorites, and Og, king of Bashan (21:21ff).
- e. Israel conquers Midian (chapter 31).
- f. Reuben, Gad, and a portion of Manasseh take their inheritance on the eastern side of the Jordan (chapter 32).
- g. God instructs Israel to set aside cities for the Levites. Six of these would be cities of refuge to protect those who had killed someone accidentally (chapter 35). The cities of refuge did not protect a murderer.

LXXXIII. THE WILDERNESS JOURNEYS (Num. 33).

- a. They began their journey in Rameses in Egypt (33:1), and ended their wilderness journey on the eastern side of the Jordan near Jericho in the plains of Moab (33:49).
- b. If my counting is right, chapter 33 lists 40 different stops between Rameses and the plains of Moab.
- c. At the end of the journey, God gives a great warning to the people for when they pass over the Jordan into Canaan (33:50-56).
 - i. They were to drive out all the inhabitants of the land.
 - ii. They were to destroy the pictures of the inhabitants of the land as well as their molten images.
 - iii. They were to tear down the high places of the inhabitants of the land.
 - iv. They were to dispossess the inhabitants of the land, and dwell in their places.
 - v. They were to divide the land by lot among their own people.
 - vi. If they failed to drive out the inhabitants of the land, God would leave these people there and they would be "*pricks in your eyes, and thorns in your sides*" (vs. 55). Those left in the land would vex them. (Read carefully Judges 1,2)

- vii. God's final warning to them is this: "*Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them*". (vs. 56).

LXXXIV. THE CHILDREN OF ISRAEL ARE NOW READY TO CROSS THE JORDAN

- a. God has given them his commandments and judgments (36:13).
- b. Reuben, Gad, and a portion of Manasseh are settling on the eastern side of the Jordan, but their men of war are ready to cross the Jordan with the rest of Israel (32:20ff).

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LXXXV. OVERVIEW OF THE BOOK OF DEUTERONOMY

- a. In this book, Moses gives the law to the children of Israel again. They are getting ready to cross the Jordan and begin the conquest of the land. The eastern side of the Jordan is theirs. All that remains is the land between the Jordan and the Mediterranean. This land is populated by pagan nations and Israel must be prepared to obey God.
- b. The book of Deuteronomy covers the period of time just prior to Moses' death. In this book, Joshua will be placed in the position to lead the children of Israel following Moses' death. Joshua will later receive the same respect that the people had given to Moses (Joshua 4:14).
- c. There is much said about the law in this book. As they were reminded of the contents of the law, they were also reminded of the need to obey God's word and not to turn to one side or the other, but to stay on the course God has shown in his word.
- d. A great emphasis is placed on instructing others, especially their children, in the law of God. The emphasis to the children of Israel was that the word of God was to be in every portion of their lives.
- e. Moses also reminds them that God has taken care of them throughout this forty years of wandering. God had blessed Israel, and they "*lacked nothing*" (2:7). Their clothes and their shoes did not wear out, nor did their feet swell (8:4; 29:5).
- f. This book also teaches us that Israel would ask for a king after they had possessed the land. Specifically, this king was not to take multiple wives lest they turn his heart away from God (17:14,15).

LXXXVI. DEUTERONOMY AND THE WORD OF GOD

- a. Israel was to keep the law of God, that they may live and that they may possess the land (4:1).
- b. Israel was to keep the law of God when they possessed the land (4:5).
- c. They were not to forget the commandment of the Lord. If they did, they would do things which were forbidden by God (4:23).
- d. There are blessings that come from obeying God's word (4:40).
 - i. That it may be well with you
 - ii. That it may be well with their children.
 - iii. That they may prolong their days.
- e. Do not add to nor take from God's word (5:32; 12:32).
- f. Israel was to teach the law of God to their children at all times (6:7; 11:18,19).
- g. Israel was to keep the law of God with them always (6:8).

- h. Israel was to observe the commandments of God that they might live (8:1).
- i. God required of Israel complete obedience (10:12).
 - i. They were to fear God.
 - ii. They were to walk in his ways.
 - iii. They were to love God.
 - iv. They were to serve God with all their heart and soul.
- j. To love God is to keep his charge, his statutes, his judgments, and his commandments always (11:1).
- k. They were to keep the law of God all the days of their lives (12:1).
- l. What sets God's people apart from all others is that they keep the law of God (26:16-19).
 - i. They were his peculiar people.
 - ii. They would be made high above all the nations in praise, name, and honor.
 - iii. They would be a holy people unto the Lord.
- m. Blessings come when we obey the voice of God (28:2).
- n. They would prosper when they obeyed the word of God (29:9).
- o. It is imperative that God's word be taught to men, women, and children. Why? That their children may hear and learn to fear the Lord. (31:12,13).
- p. They were to set their hearts on the word of God (32:46).
- q. It is not a vain thing for them to obey God's word. IT IS THEIR LIFE! (32:47).

LXXXVII. SOME TEACHINGS OF THE BOOK OF DEUTERONOMY

- a. Do not be respecters of persons (1:17).
- b. There are consequences to sin (1:45).
- c. We do not have to be the greatest in number or the most powerful to serve God (7:7).
- d. God is all powerful (8:4).
- e. God requires obedience (10:12).
- f. Obedience brings a blessing; disobedience brings a curse (11:27,28).
- g. The promise of the Messiah (18:18,19).
- h. The test of a prophet (18:22).
- i. A failure to remove yourself from the people of the land will eventually corrupt you (20:17,18).
- j. Children are to obey and honor their parents (21:18ff).
- k. Women are not to wear that which pertains to a man, nor the man that which pertains to a woman (22:5).
- l. When we vow a vow to God, we must keep it (23:21).
- m. Each person is responsible for his own sin. Sin is not inherited, nor is one punished for another's sin (24:16).
- n. The secret things belong to God (29:29).
- o. We are without excuse (30:11)
- p. The eternal God is our refuge (33:27).

LXXXVIII. ISRAEL'S ORDERS WHEN THEY GO INTO THE LAND

(Chapter 7)

- a. Utterly destroy the people of the land (2).
- b. Make no covenant with the people of the land (2).
- c. Have no mercy upon the people of the land (2).
- d. Do not marry their children (3).
- e. Destroy their altars and break down their images (4).
- f. Cut down their groves and burn their graven images (4).
- g. Do not desire nor take to you the gold or silver on the graven images (25).
- h. Do not bring an abomination into your house, but detest it and abhor it (26).

LXXXIX. THE FEASTS OF ISRAEL

- a. All the males of Israel were required to appear before the Lord three times a year (16:16). This was for the purpose of observing three feasts.
- b. The first feast was the feast of unleavened bread, which included Passover (16:1-8).
- c. The second feast was the feast of weeks, also known as Pentecost (derived from the fact that this feast was 50 days from the Passover) (16:9-12). Also known as the feast of harvests (Ex. 23:16).
- d. The third feast was the feast of tabernacles (16:13-15). During this feast, the Israelites lived in tents to remind them that they had lived in tents when they were in the wilderness, and that God had taken care of them.
- e. Also read Lev. 23 for more information on these feasts.

XC. THE DEATH OF MOSES

- a. Moses was ordered by God to go unto Mt. Nebo to view the land of Canaan (32:48ff).
- b. Moses blesses the tribes of Israel (chapter 33).
- c. Moses dies (34:5).
- d. God buries him in the valley in the land of Moab, near Bethpeor. No one knows where he is buried (34:6).
- e. When Moses died, his natural strength had not abated. He was 120 years old (34:7).
- f. Israel mourns for Moses for 30 days (34:8).
- g. Joshua takes over the leadership of Israel (34:9).
- h. Since Moses, there has not risen another like him, whom God knew face to face (34:10).

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XCI. THE BIBLICAL THEMES

- a. The overall theme of the Bible is – THE SALVATION OF MAN THROUGH JESUS CHRIST TO THE GLORY OF GOD.
 - i. Lk. 19:10
 - ii. Acts 11:14
 - iii. 1 Cor. 10:31
- b. The theme of the Old Testament is – CHRIST IS COMING.
 - i. Jn. 5:39
 - ii. Lk. 24:27
- c. The theme of the New Testament is – CHRIST HAS COME AND WILL COME AGAIN
 - i. Jn. 3:16
 - ii. Jn. 14:1-3
 - iii. 1 Thess. 1:9,10
 - iv. Tit. 2:13

XCII. THE PENTATEUCH AND THE THEME OF THE BIBLE

- a. Everything in the Bible works to the salvation of man ultimately in Jesus Christ (Gal. 4:1-5; Acts 4:12).
- b. Each book of the Bible gives us a part of the overall picture. Our understanding of each book is made clearer when we look at how it fits the theme of the Bible.
- c. Genesis
 - i. The book of beginnings.
 - ii. In this book, we see the creation of man and then mankind's fall from God.
 - iii. With the fall, we have the first promise of a Messiah (3:15). Because of the fall, there is the need of a Redeemer, one who can pay the price for man.
 - iv. Man deserves death (Rom. 6:23), but God desires that all are saved (Acts 17:30).
 - v. Genesis gives us the early stages of the development of a nation through which the Messiah would come. In Abraham, Isaac, and Jacob, we find the forerunners of the Jewish nation.
 - vi. Abraham receives the promise of a great nation and the salvation of man through his seed. The promise is extended to Isaac and Jacob and their seed lines after them.
 - vii. With Jacob, we see a small group of people go into Egypt and develop into a mighty nation.
 - viii. Jacob's son, Joseph, becomes a great leader in Egypt and his influence allows Jacob's people to live in a land of prosperity for

- several years, before there arises a Pharaoh that did not recognize Joseph.
- ix. Before Jacob dies, he will bless the children of Joseph, Ephraim and Manasseh, and will show which of their seed lines would become the greatest.
 - x. Joseph's last act is to get the people to agree to take his bones with them when they leave Egypt (50).
- d. Exodus
- i. Exodus begins by showing us the great love God had for his people when they were oppressed while in Egypt.
 - ii. At this time, a great leader, Moses, will arise and take the people out of Egypt.
 - iii. The children of Israel, now great in number, will receive their law that will direct them in their daily lives and worship.
 - iv. Israel will be punished by God because of their disobedience (13,14), yet God will preserve the nation.
 - v. Israel will develop its role as the one to bring the Messiah into the world.
 - vi. They will learn that God is their ever present help and that he is the great I AM (3).
- e. Leviticus
- i. The worship of the children of Israel will be firmly established in this book. They will learn to worship God as God directs at the time God directs and in the place God directs.
 - ii. An orderly establishment of religion will make Israel a unique people upon the Earth. They have a law given to them only. Their obedience to this law will keep Israel pure.
 - iii. With the Sabbatical years and the Jubilee years, Israel will learn to place their trust in God knowing that God will care for them throughout all times.
- f. Numbers
- i. In this book, Israel moves closer to its promised land.
 - ii. In the process, they will learn to never disobey God.
 - iii. We see Israel's movements in the wilderness until they finally come to the eastern side of the Jordan.
- g. Deuteronomy
- i. Moses uses this time shortly before his death to further instruct the children of Israel.
 - ii. While they have already heard the word of God, it is necessary to prepare them for entering the land of Canaan. They will face a very pagan society and the temptations will be high.
 - iii. Great in number and with a mighty law, God's chosen people will now begin their conquest of the land, and receive the inheritance promised to Abraham (Gen. 12:1-3).

- h. Some short memory tools
 - i. Genesis – The beginning of a nation
 - ii. Exodus – The strengthening of a nation
 - iii. Leviticus – The teaching of a nation
 - iv. Numbers – The growth of a nation
 - v. Deuteronomy – The confirming of a nation

XCIII. THE PROPHECY OF CHRIST IN THE PENTATEUCH

- a. Gen. 3:15 – The first promise of the Messiah
- b. Gen. 12:3 + Gal. 3:16 – The savior of the world
- c. Gen. 49:10 + Heb. 7:14 – He would be of the tribe of Judah
- d. Ex. 3:14 + Jn. 8:58 – He was and is the I AM
- e. Deut. 18:18,19 + Acts 3:22,23 – He is the one to whom all should listen (compare the Transfiguration in Matt. 17:1-5)
- f. Moses forsook Egypt because of his belief in the Messiah: “*esteeming the reproach of Christ greater riches than the treasures in Egypt*” (Heb. 11:26).

XCIV. IN CONCLUSION

- a. Our study of the Pentateuch has helped us to better understand the development of the nation of Israel.
- b. But it has also shown us how God works to effect his will by helping the children of Israel to become a great nation through whom the Messiah has come.
- c. In every instance, the coming of Christ is of greatest importance.
- d. We also note with great reverence that God will be glorified (cf. Num. 20:12; Lev. 10:3).
- e. The Pentateuch gives us the very foundation for the rest of God’s word. Without a proper understanding of it, we will not have a good understanding of the rest of the Bible.

THE PENTATEUCH
Michigan Bible School
Test

1. What does the word "Pentateuch" mean?
2. List the books of the Pentateuch.
3. List the book with its meaning or origin.
 - a. Means "origin or beginning" _____
 - b. Gets its name from the priestly tribe _____
 - c. The people were numbered _____
 - d. It means "to exit" _____
 - e. It means "second law" _____
4. In which book do we find the following:
 - a. The first sin _____
 - b. The ten plagues _____
 - c. The tower of Babel _____
 - d. Nadab and Abihu _____
 - e. The twelve spies _____
 - f. The commandments at Mt. Sinai _____
 - g. The death of Moses _____
 - h. Sodom and Gomorrah _____
5. We divided Moses' life into three periods. List those three and the Biblical references that cover these periods.
 - a. _____
 - b. _____
 - c. _____
6. How old was Moses when he died?
7. How do we KNOW that the days of Genesis 1 are literal 24 hour days?

8. Why is Theistic Evolution wrong?
9. Who committed the first murder? Give the Biblical reference where this is found.
10. Who is the first listed as having more than one wife? Give the Biblical reference.
11. How did God stop the building of the tower of Babel?
12. For what is Enoch known (Gen. 5)?
13. List the 10 plagues.
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
 - 9.
 - 10.
14. List the six pieces of furniture of the tabernacle.
15. What was the Sabbatical Year?
16. What was the year of Jubilee?
17. How many fighting men did the children of Israel have total in the first numbering?
18. How many fighting men did the children of Israel have total in the second numbering?

19. What was the responsibility of each of the families of the Levites pertaining to the tabernacle?
- a. Gershon
 - b. Kohath
 - c. Merari
20. What did the 10 spies see in the land of Canaan that made them believe they could not take the land?
21. What was the purpose of the Nazarite vow?