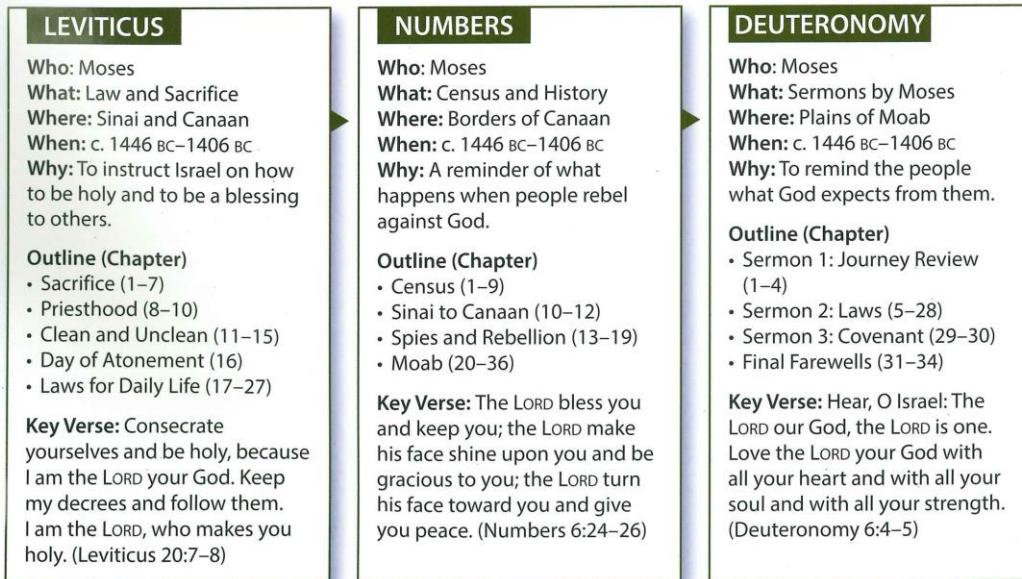
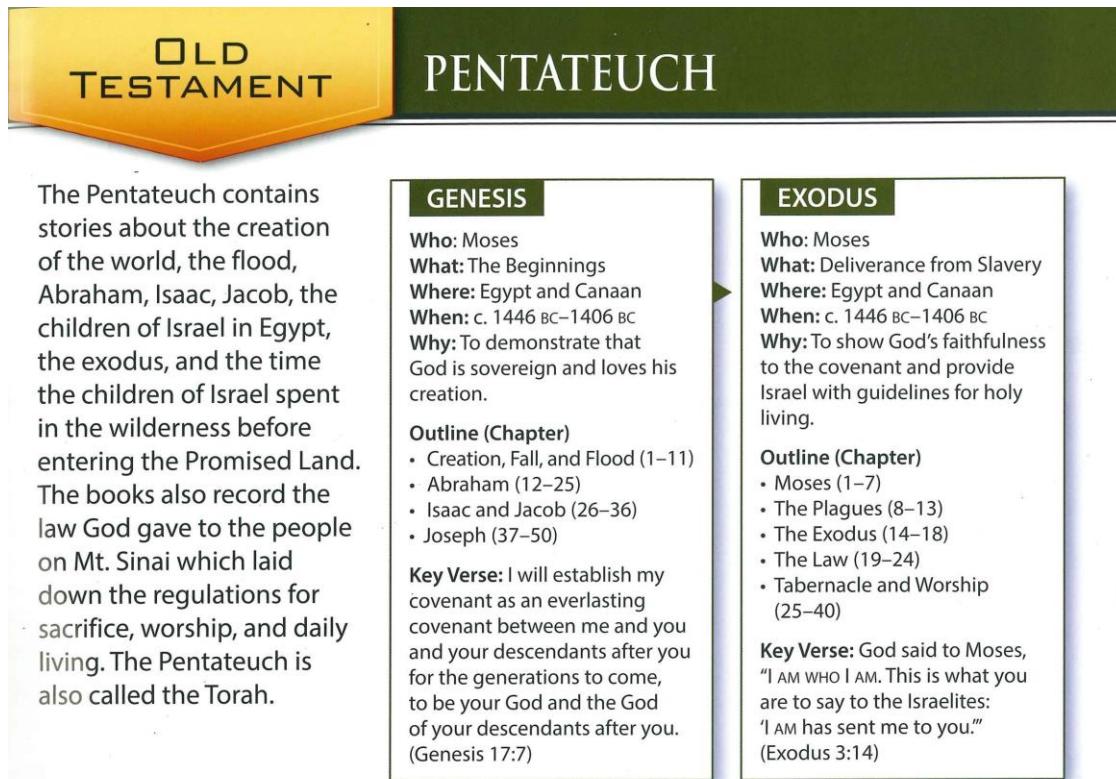


KNOWING CHRIST THROUGH THE PENTATEUCH

I. Overview



A. Pentateuch = Greek "**Five Books**" = Jewish *Torah* (Law, Instruction)

B. Five Books

1. **Genesis** (Greek "origin, source, birth, generations, beginnings")
2. **Exodus** (Greek "exit, departure, going out")
3. **Leviticus** (Latin "that which pertains to the priests")
4. **Numbers** (Latin "numbers")
5. **Deuteronomy** (Greek "second law")

C. Author

1. The Bible teaches that **Moses** wrote the Pentateuch (under God's inspiration)

Exodus 24:4

⁴ And Moses wrote down all the words of the Lord.

Deuteronomy 31:9

⁹ Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel.

Luke 24:27 (speaking of Jesus)

²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

John 5:46 (Jesus speaking)

⁴⁶ "For if you believed Moses, you would believe me; for he wrote of me."

2. Moses used **sources** and direct **revelation** from God

Numbers 21:14

¹⁴ Therefore it is said in the Book of the Wars of the Lord . . .

Exodus 24:3-4

³ Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said, "All the words that the Lord has spoken we will do." ⁴ And Moses wrote down all the words of the Lord.

Numbers 12:6-8

⁶ And he said, "Hear my words: If there is a prophet among you, I the Lord make myself known to him in a vision; I speak with him in a dream. ⁷ Not so with my servant Moses. He is faithful in all my house. ⁸ With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the Lord. Why then were you not afraid to speak against my servant Moses?"

3. Possibly Joshua or someone else added the accounts of Moses' humility and his death

Numbers 12:3

³ Now the man Moses was very meek, more than all people who were on the face of the earth.

Deuteronomy 34:5

⁵ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

II. The Books of the Pentateuch

A. Genesis

1. Summary

- a. Genesis = Greek “origin, source, birth, generations, beginnings”
- b. Description: In its description of God’s creation of the world, the fall of man, the origins of the peoples of the earth, and the beginnings of God’s covenant relationship with his chosen people Israel, the book of Genesis provides the context and sets the stage for the rest of Scripture—including the work of Jesus.

Genesis at a Glance

FOCUS	FOUR EVENTS				FOUR PEOPLE			
REFERENCE	1:1-----	3:1-----	6:1-----	10:1-----	12:1-----	25:19-----	27:19-----	37:1---50:26
DIVISION	CREATION	FALL	FLOOD	NATIONS	ABRAHAM	ISAAC	JACOB	JOSEPH
TOPIC	HUMAN RACE				HEBREW RACE			
	HISTORICAL				BIOGRAPHICAL			
LOCATION	FERTILE CRESCENT (Eden-Haran)				CANAAN (Haran-Canaan)			EGYPT (Canaan-Egypt)
TIME	MANY YEARS (Beginning of time – c. 2166 B.C.)				281 YEARS (c. 2166-1885 B.C.)			81 YEARS (1885-1804 B.C.)

Nelson’s Complete Book of Bible Maps and Charts

2. Events and People

Four events: Creation, Fall, Flood, Nations

Four people: Abraham, Isaac, Jacob, Joseph

a. Creation (Genesis 1 – 2)

- 1) The eternal, Triune God created the universe out of nothing to show his **glory**

Genesis 1:1

¹ In the beginning, God created the heavens and the earth.

- a) God **preceded** creation (God wasn't created; he always existed)

Psalm 90:2

² Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.

- b) The **Son** and the **Holy Spirit** were active in creation

John 1:3 (speaking of Jesus)

³ All things were made through him, and without him was not any thing made that was made.

Colossians 1:16 (speaking of Jesus)

¹⁶ For by him all things were created, in heaven and on earth, . . . all things were created through him and for him.

Hebrews 1:2 (speaking of Jesus)

² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

Genesis 1:2 (speaking of the Holy Spirit)

² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Psalm 104:30 (speaking of the Holy Spirit)

³⁰ When you send forth your Spirit, they (living creatures) are created.

- c) God created the universe out of **nothing** (Latin *ex nihilo*)

Psalm 33:6,9

⁶ By the word of the Lord the heavens were made, and by the breath of his mouth all their host. . . . ⁹ For he spoke, and it came to be; he commanded, and it stood firm.

Latin *fiat* = “let it be done.” God speaks, and what he commands takes place.

Genesis 1:3

³ And God said, “Let there be light,” and there was light.

d) Creation shows God's **glory**

Psalm 19:1

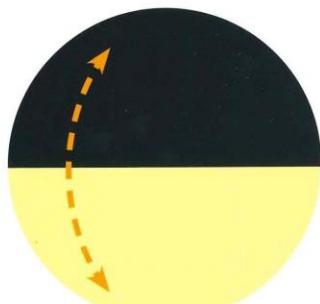
1 The heavens declare the glory of God, and the sky above proclaims his handiwork.

2) The order of creation

Days of Creation

Genesis 1:1-2:3

Days of Forming



Day 1: God creates day and night by dividing light from the darkness.



Day 2: God creates the sky and waters by separating the waters.

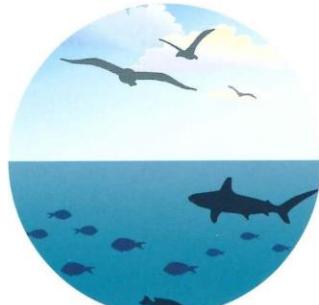


Day 3: God creates the seas and dry land by gathering the waters together. God makes vegetation to grow on the land.

Days of Filling



Day 4: God creates the sun, moon, and stars to fill the day and the night.



Day 5: God creates birds to fill the skies and fish to fill the seas.



Day 6: God creates animals and humans to fill the land.

Day 7: God rests on the seventh day and blesses it and makes it holy.

3) Differing views about creation

a) Views which are inconsistent with Scripture

- i. Secular Theories: Any view which denies that God is responsible for creating the universe by intelligent design must be rejected. Thus, the “big bang” theory (in a secular form which excludes God), theories that hold that matter has always existed, and Darwinian evolutionary theory must be rejected because they are inconsistent with the biblical teaching that God created the universe out of nothing to show his glory.
- ii. Theistic Evolution: Some Christians have proposed that living organisms came about by the process of evolution that Darwin proposed, but that God guided the process so that the result was just what He wanted it to be. This is called “theistic evolution” because it advocates belief in God and in evolution too. This view is inconsistent with Scripture because the randomness proposed by evolutionary theory is inconsistent with the biblical teaching of intelligent design.

b) Views of the length of the days of creation

- i. The Twenty-Four Hour Day View: “And there was evening and there was morning, the first day [second, third, fourth, fifth, sixth]” (Genesis 1:5,8,13,19,23,31). The most straightforward interpretation of “day” is to understand it in terms of the rotation of the earth—of calendar days.
- ii. Other views: There are other views about the length of the days of creation held by evangelical Christians who believe the Bible is the inerrant Word of God. For example, some believe the grammar of the passage allows “day” to refer to a long period of time. These views are summarized and evaluated in the Presbyterian Church in America (PCA) study report, “Report of the Creation Study Committee, 2000.”
<https://www.pcahistory.org/pca/digest/studies/creation/report.pdf>. A summary of the long PCA report is provided here:
<https://theaquilareport.com/pca-creation-study-committee-unity-and-diversity-but-no-evolution/>.

Westminster Shorter Catechism, Question 9

Q. What is the work of creation?

A. The work of creation is, God’s making all things of nothing, by the word of his power, in the space of six days, and all very good.

4) The creation of man

a) God created man in his **image**: We have a moral, spiritual, and intellectual nature that reflects God's.

Genesis 1:27

*²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.*

b) God created man to **glorify** him

Isaiah 43:6-7

*⁶ . . . bring my sons from afar and my daughters from the end of the earth,
⁷ everyone who is called by my name, whom I created for my glory.*

c) God created **male** and **female**

Genesis 2:7-8

*⁷ then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.
⁸ And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed.*

Genesis 2:21-22

²¹ So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. ²² And the rib that the Lord God had taken from the man he made into a woman and brought her to the man.

Genesis 3:20

²⁰ The man called his wife's name Eve, because she was the mother of all living. [Eve = "Living One"]

d) The relationship between husband and wife pictures the relationship between **Christ** and the **church**

Genesis 2:24

²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Ephesians 5:31-32

³¹ "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." ³² This mystery is profound, and I am saying that it refers to Christ and the church.

b. The Fall (Genesis 3)

- 1) Adam sinned in the garden of Eden when he ate the fruit of the tree of the knowledge of good and evil.

Genesis 2:16-17

¹⁶ And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Genesis 3:6

⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

- 2) Because Adam is the representative of the human race, all humans inherit sin from Adam in two ways:
 - a) Inherited Guilt: All people are counted guilty because of Adam's sin.

Romans 5:12

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.

- b) Inherited Corruption: All people have a sinful nature because of Adam's sin.

Psalm 58:3

³ The wicked are estranged from the womb; they go astray from birth, speaking lies.

Ephesians 2:3

³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

- 3) Because Christ is the representative of his people, he removes their guilt and corruption and declares them to be righteous.

Romans 5:19

¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

- 4) Whereas Adam succumbed to temptation by Satan, Christ successfully resisted it. Therefore, He is the obedient "second Adam." Adam's disobedience (as mankind's representative) contrasts Christ's obedience (as the representative of those he would save).

5) Genesis 3:15 contains the “**first gospel**” (the good news of Jesus)

Genesis 3:15 (God to the serpent)

15 “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

Genesis 3:15 (God to the serpent) EXPLAINED

15 “I will put enmity [hostility] between you [serpent] and the woman [Eve], and between your offspring [Satan] and her offspring [Jesus]; he [Jesus] shall bruise [crush] your [serpent’s, Satan’s] head, and you [serpent, Satan] shall bruise his [Jesus’] heel.”

In other words, Satan will cause harm to Jesus on the cross, but Jesus will ultimately defeat Satan. This is the “first gospel” (the first preview of Jesus’ death and ultimate victory).

Romans 16:20

20 The God of peace will soon crush Satan under your feet.

After the fall: Cain and Abel (Genesis 4:1—5:6)

a) When God rejected his offering, Cain (farmer) murdered his brother Abel (shepherd).

Genesis 4:1-8

1 Now Adam knew [had relations with] Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.” 2 And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. 3 In the course of time Cain brought to the Lord an offering of the fruit of the ground, 4 and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, 5 but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. 6 The Lord said to Cain, “Why are you angry, and why has your face fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it.” 8 Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. 9 Then the Lord said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?”

b) God gave Adam another son, Seth, an ancestor of Christ

Genesis 4:25-26

25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.” 26 To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord.

Luke 3:23,36-38

23 Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, . . .

36 . . . the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God.

c. Noah and The Flood (Genesis 6:14—9:19)

- 1) Although mankind was wicked, Noah found favor (grace) in God's eyes

Genesis 6:5,8,9

⁵ The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. . . . ⁸ But Noah found favor in the eyes of the Lord. ⁹ These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

Theological Note: Genesis 6:5 teaches the doctrine of **TOTAL DEPRAVITY**. Sin has affected every aspect of human nature, from our minds and emotions to our wills and desires.

- 2) God determined to destroy the inhabitants of the earth by a **flood**

Genesis 6:13,17

¹³ And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. . . . ¹⁷ For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die."

- 3) God told Noah to build an **ark**

Genesis 6:14-16

¹⁴ Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch. ¹⁵ This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits. ¹⁶ Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks.

In today's terms, the ark was 450 ft long, 75 ft wide, 45 ft high.

- 4) God saved Noah and his **family** aboard the ark

a) People on the ark—eight total: Noah (600 years old), his wife, his three sons (Shem, Ham, Japheth), his sons' wives (Genesis 7:1,7)

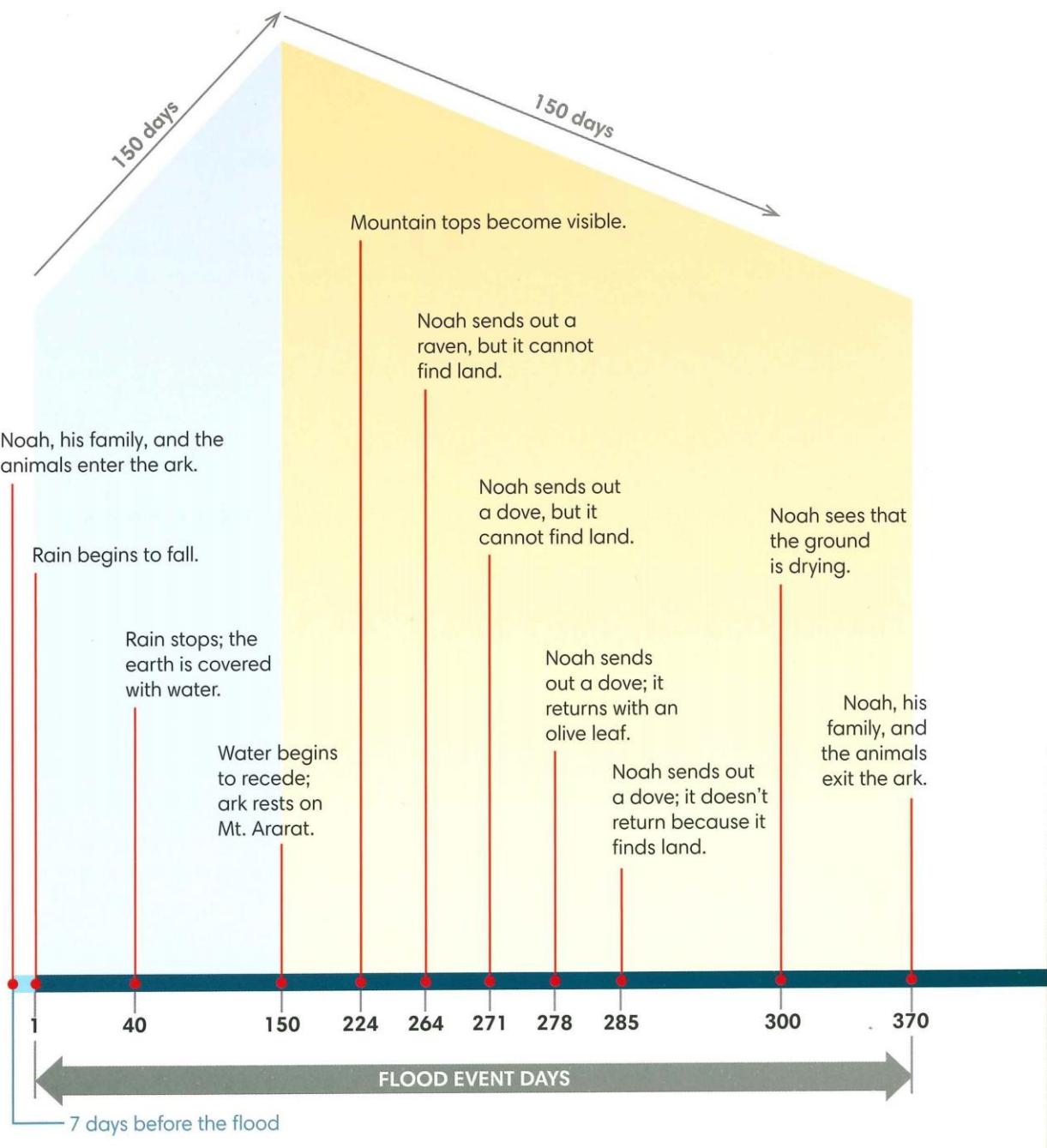
b) Animals on the ark:

- i. Clean animals: Seven pairs (male and female) of every kind of clean animal (7:2) to be used after the flood for sacrificing (8:20), to produce offspring after the flood (7:3) and for food after the flood (9:3).
- ii. Unclean animals: One pair (male and female) of every kind of unclean animal (7:2) to produce offspring after the flood (7:3).
- iii. Birds: Seven pairs (male and female) of every kind of bird to be used after the flood for sacrificing (8:20), to produce offspring after the flood (7:3), and to survey the earth as the floodwaters receded (8:7-12).

Note: We will learn about clean and unclean animals in Leviticus.

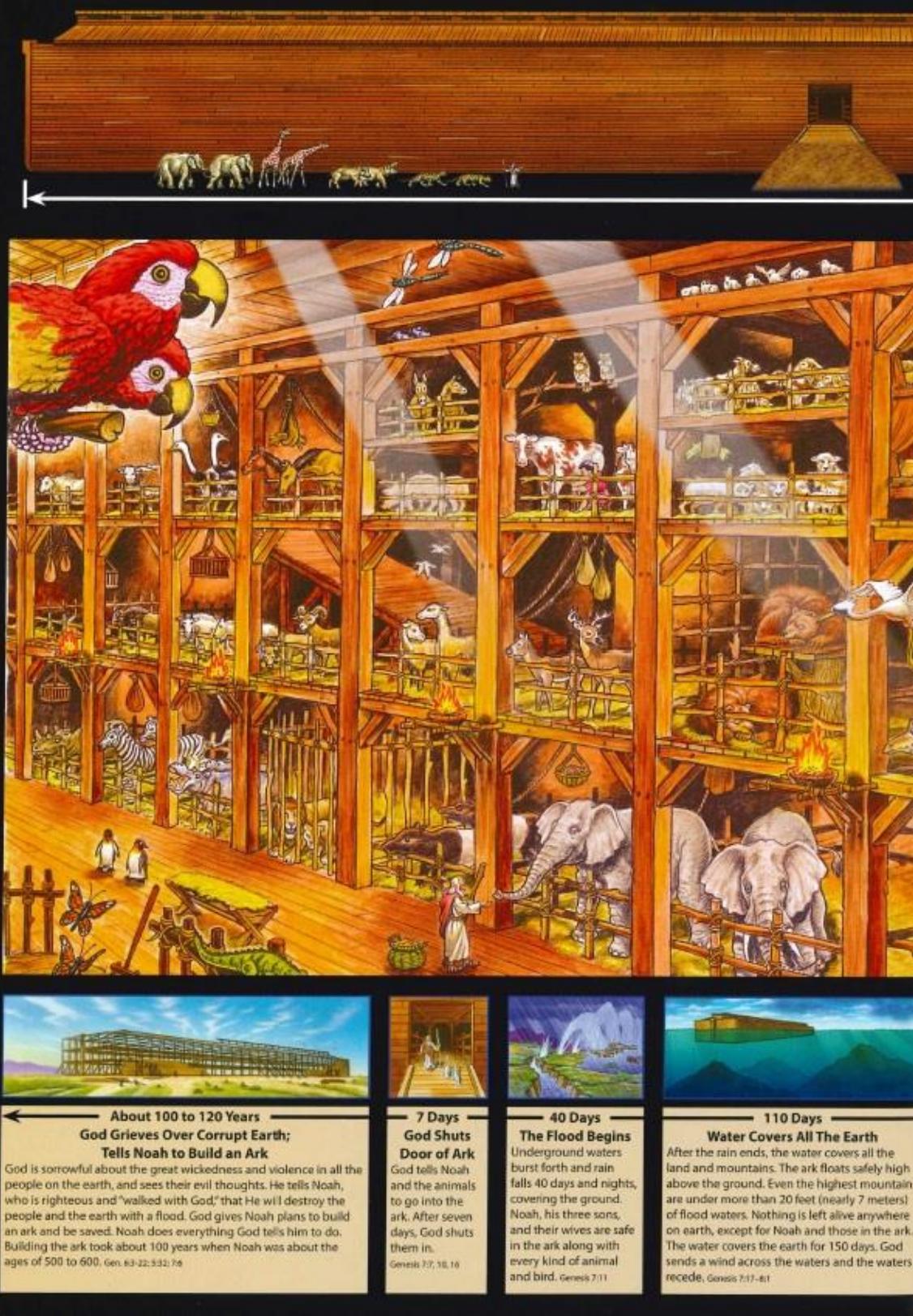
Chronology of the Flood

Genesis 7-8

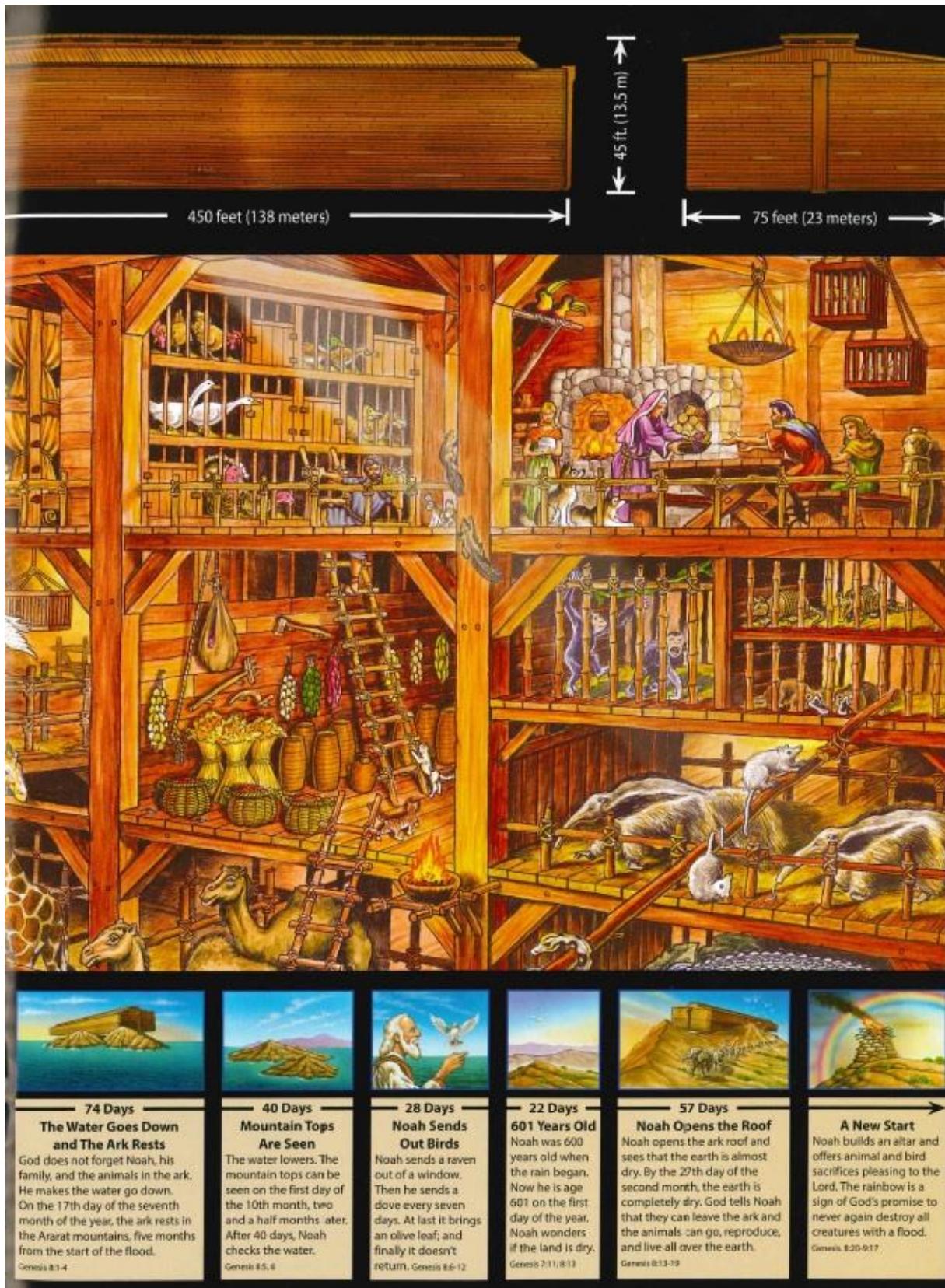


Rose Chronological Guide to the Bible

NOAH'S ARK



Rose Book of Bible Maps, Charts & Timelines



5) The ark pictures **Christ**. Just as God saved and preserved Noah and his family from judgment *in the ark*, God saves and preserves Christians from judgment *in Christ*.

Matthew 24:37-39 (Jesus speaking)

³⁷ *For as were the days of Noah, so will be the coming of the Son of Man.* ³⁸ *For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,* ³⁹ *and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.*

2 Peter 2:5 (speaking of God)

⁵ *if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly.*

6) God's two covenants¹ with Noah

a) Noahic Covenant A: God promises to preserve Noah and his family in the ark.

Genesis 6:18 (God speaking)

¹⁸ *But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.*

Genesis 7:5

⁵ *And Noah did all that the Lord had commanded him.*

b) Noahic Covenant B: God promises Noah, his descendants, and all creation never to destroy the earth by a flood.

Genesis 9:8-17

⁸ *Then God said to Noah and to his sons with him, ⁹ "Behold, I establish my covenant with you and your offspring after you,* ¹⁰ *and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth.* ¹¹ *I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.* ¹² *And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations:* ¹³ *I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.* ¹⁴ *When I bring clouds over the earth and the bow is seen in the clouds,* ¹⁵ *I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh.* ¹⁶ *When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.* ¹⁷ *God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."*

¹ A covenant is a solemn agreement that binds two parties together in a defined relationship. In covenants God makes with men, he alone establishes the terms of the covenant.

7) The lineage of Christ in Genesis

NAME	AGE AT DEATH	REFERENCE FOR DEATH	CHILDREN MENTIONED BY NAME
Adam	930	Gen 5:5	With Eve: Cain, Abel, <i>Seth</i>
Seth	912	Gen 5:8	
Enosh	905	Gen 5:11	
Kenan (Cainan)	910	Gen 5:14	
Mahalalel	895	Gen 5:17	
Jared	962	Gen 5:20	
Enoch	365	Gen 5:23	
Methuselah	969	Gen 5:27	
Lamech	777	Gen 5:31	
Noah	950	Gen 9:29	<i>Shem</i> , Ham, Japheth
Shem	600	Gen 11:10-11	Elam, Asshur, <i>Arpachshad</i> , Lud, Aram
Arpachshad	438	Gen 11:12-13	
Shelah	433	Gen 11:14-15	
Eber	464	Gen 11:16-17	<i>Peleg</i> , Joktan
Peleg	239	Gen 11:18-19	
Reu	239	Gen 11:20-21	
Serug	230	Gen 11:22-23	
Nahor	148	Gen 11:24-25	
Terah	205	Gen 11:32	With Wife 1: <i>Abram</i> , Nahor, Haran (11:26) With Wife 2: Sarai (Sarah) (20:12)
Abram (Abraham)	175	Gen 25:7	With Hagar: Ishmael (16:15) With Sarah: <i>Isaac</i> (21:3) With Keturah: Zimran, Jokshan, Medan, Midian, Ishbak, Shuah (25:1-2)
Isaac	180	Gen 35:28	With Rebekah: Esau, <i>Jacob</i> (25:25-26)
Jacob (Israel)	147	Gen 47:28	In order: With Leah: Reuben 1, Simeon 2, Levi 3, <i>Judah</i> 4 (29:32-35) With Bilhah (Rachel's maid): Dan 5, Naphtali 6 (30:6,8) With Zilpah (Leah's maid): Gad 7, Asher 8 (30:11,13) With Leah again: Issachar 9, Zebulun 10, Dinah (30:18,20) With Rachel: Joseph 11, Benjamin 12 (30:24; 35:18)
Judah	Unknown		With Shua: Er, Onan, Shelah (38:2-5) With Tamar (Judah's daughter-in-law, wife of Er): <i>Perez</i> , Zerah (38:29-30)
Perez	Unknown		<i>Hezron</i> , Hamul (46:12)

Life Spans from Adam to Abraham

Genesis 5:1-32; 11:10-26; 25:7

ADAM lived for 930 years.

SETH lived for 912 years.

ENOSH lived for 905 years.

KENAN lived for 910 years.

MAHALALEL lived for 895 years.

JARED lived for 962 years.

ENOCH lived for 365 years, then God took him.

METHUSELAH lived for 969 years.

LAMECH lived for 777 years.

NOAH lived for 950 years.

• **The Flood** (Noah at age 600)

SHEM lived for 600 years.

ARPHAXAD lived for 438 years.

SHELAH lived for 433 years.

EBER lived for 464 years.

PELEG lived for 239 years.

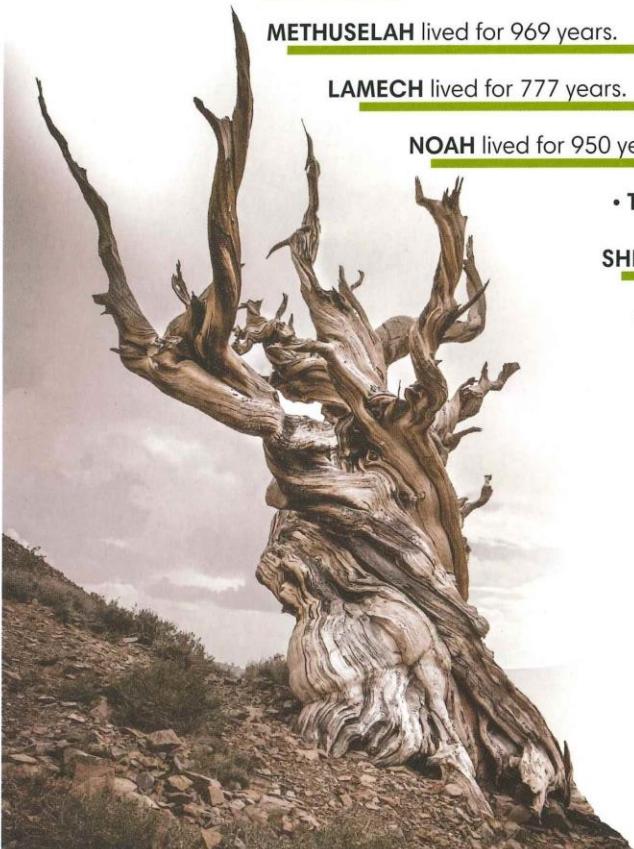
REU lived for 239 years.

SERUG lived for 230 years.

NAHOR lived for 148 years.

TERAH lived for 205 years.

ABRAHAM lived for 175 years.



The lines in this chart indicate the length of the person's life in relation to the others.

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d. Tower of Babel

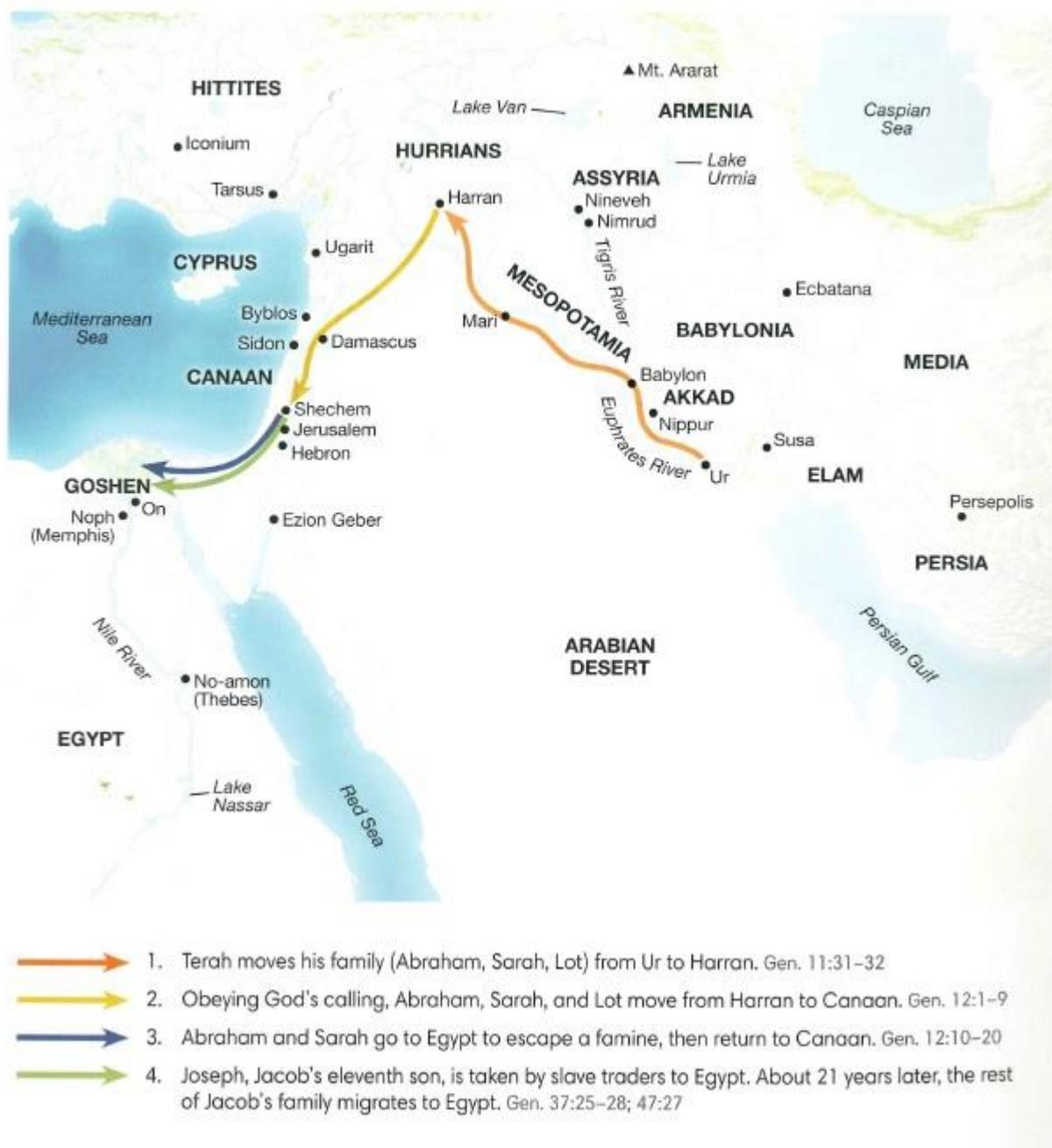
Genesis 11:1-9

¹ Now the whole earth had one language and the same words. ² And as people migrated from the east, they found a plain in the land of Shinar and settled there. ³ And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. ⁴ Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” ⁵ And the Lord came down to see the city and the tower, which the children of man had built. ⁶ And the Lord said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. ⁷ Come, let us go down and there confuse their language, so that they may not understand one another's speech.” ⁸ So the Lord dispersed them from there over the face of all the earth, and they left off building the city. ⁹ Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth.

Theological points from the Tower of Babel narrative:

- **Pride and Disobedience:**
The people of Babel sought to build a tower to reach the heavens, not to connect with God, but to make a name for themselves and avoid being scattered as God commanded. This act of defiance against God's command demonstrates the sin of pride and a desire to be self-sufficient.
- **God's Sovereignty:**
The narrative underscores God's sovereignty and his ability to intervene in human affairs. God confused their language, scattering them across the earth, demonstrating that he is in control and that human plans can be disrupted.
- **Unity in God's Will:**
The people of Babel were united in their rebellion against God. True unity is found in aligning with God's purpose and will.
- **The Consequences of Sin:**
The narrative illustrates the consequences of sin, not only in the linguistic confusion and scattering of the people, but also in the potential for further division and conflict.
- **PENTECOST (Acts 2, in Jerusalem, after Jesus' ascension):**
The outpouring of the Holy Spirit during the Jewish festival of Pentecost in the New Testament was a reversal of the Tower of Babel narrative. At Babel, God confused the languages of the people and dispersed them over the face of the earth. At Pentecost, God brought devout Jews to Jerusalem from every nation and enabled them to understand in their own languages what the local Jews (followers of Jesus) were speaking about God. This would be a preview of the Gospel going out to people from all nations, which will ultimately be fulfilled when people from every tribe, language, people, and nation praise God together in heaven (Revelation 5:9).

Journeys of the Patriarchs



Rose Chronological Guide to the Bible

e. Abraham

1) Background

- a) Son of Terah from a family which served other gods
- b) From Ur of the Chaldeans: maybe modern-day Southern Iraq²
- c) Born around 2166 B.C.³
- d) Children: With Hagar: Ishmael; With Sarah (Sarai): Isaac; With Keturah: Zimran, Jokshan, Medan, Midian, Ishbak, Shua

2) Major events in Abraham's life (and their importance in our lives)

- a) God called Abram (75 years old)⁴

Genesis 12:1-3

¹ Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

Why is this important to us?

Christians ultimately inherit the promises to Abram (later Abraham)

Gen 12 Promises	Temporal fulfillment for Abraham's physical descendants	Ultimate fulfillment for Christians
Land	Israel took possession of Canaan under Joshua's leadership (Josh 21:43-44).	Christians will dwell with God and Christ in the Heavenly Jerusalem (Rev 12:1-4) in the New Heavens and New Earth (Isaiah 65:17-19).
Great nation	Israel became a great nation while in Egypt (Exod 1:7, 19:6; Deut 26:5).	Christians are a holy nation (1 Pet 2:9) based not on ethnic identity but on allegiance to Christ (Rev 19:16).
Blessing to all the families of the earth	Abraham circumcised his servants (Gen 17:13,27). The Kenizzite brothers, Caleb and Othniel, were adopted into Israel (Nu 32:12; Judg 1:13). Rahab the Canaanite was spared because of her faith (Josh 2:11). Ruth the Moabitess (Ruth 1:16) and Ithai the Philistine knew Yahweh (2 Sam 15:21). Isaiah prophesied directly to all people (Isa 45:22). Hosea prophesied that the Gentiles would become sons of God like Israel (Hos 1:10).	Christians from every family, nation, tribe, people, and tongue are justified by faith (Gal 3:8); blessed in Christ (Acts 3:25-26); formed into one family (Eph 2:19); sent as witnesses (Acts 1:8); and will gather around Christ's throne (Rev 7:9-10).

² R. Laird Harris, *The Pentateuch*, Institute of Theological Studies, Lecture 7.

³ Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, 25, 79. Other commentators have produced different dates. All the dates in the remainder of the Pentateuch lectures are based upon Merrill's book.

⁴ Acts 7:2-4 gives additional information about the call of Abram.

b) God made a **covenant** with Abram,⁵ and Abram **believed**

Genesis 15:5-6

⁵ And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." ⁶ And he believed the Lord, and he counted it to him as righteousness.

Abram was now 99 years old. In Genesis 17, God confirmed the covenant and changed Abram's name from Abram ("Exalted Father") to Abraham ("Father of a Multitude"). He instituted the commandment of circumcision as the sign of the covenant. He changed the name of Sarai ("Princess") to Sarah (also "Princess") who would be the mother of nations and kings.

Genesis 17:7

⁷ And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.

On your own: Read the account of Sarai, Hagar, Abraham, and Ishmael in Genesis chapter 16.

Sarai, Abram's wife, could not bear children, so she gave her Egyptian servant Hagar to Abram. Hagar conceived and looked down on Sarai, leading to conflict. Sarai mistreated her, and Hagar fled. An angel of the Lord met Hagar, telling her to return and promising numerous descendants through her son, Ishmael. Abram was 86 when Ishmael was born. Later, God reaffirmed His covenant, declaring that Sarai—renamed Sarah—would bear Isaac, the covenant child. Though Ishmael was not the heir of promise, God blessed him, promising he would father a great nation.

Ishmael became the forefather of many Arab tribes, traditionally viewed as the ancestor of Arab peoples. Isaac, the son of promise, became the forefather of Israel through his son Jacob. Thus, Ishmael and Isaac represent two distinct lines—one outside the covenant, and one through which God's promises continued.

In Galatians 4, Paul uses Hagar and Sarah allegorically: Hagar and Ishmael symbolize bondage under the law, while Sarah and Isaac represent freedom through God's promise. Believers are called "children of promise," like Isaac, not of slavery. Paul emphasizes spiritual inheritance comes through faith, not human effort.⁶

⁵ The Lord promised Abram that he would have an heir from his own body and innumerable descendants (15:1-5). Abram believed the Lord and it was reckoned to him as righteousness (15:6). The Lord then conducted a solemn covenant-confirming ceremony in which He guaranteed that Abram's descendants would be delivered from a four-hundred-year oppression in a foreign land and would inherit the land of Canaan. In the ceremony, a smoking oven and flaming torch passed between the cut halves of a heifer, goat, and ram (15:9-19). The oven and torch symbolized God's presence. The passing between the cut animals signified that God was calling down a curse upon Himself should He fail to keep His covenant. He was guaranteeing His covenant by swearing by the highest authority—Himself. *NIV Study Bible*, 28-29.

⁶ ChatGPT.

After God promised Abraham (99 years old) and Sarah (89 or 90) they would have a son (at 100 and 90 or 91, by the time of birth) . . .

Genesis 17:17

¹⁷ Then Abraham fell on his face and laughed and said to himself, “Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?”

Genesis 18:12

¹² So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?”

Even though he laughed and didn't understand how it would transpire, Abraham had already believed God's promise of a son and a multitude of offspring.

Genesis 15:6

⁶ And he believed the Lord, and he counted it to him as righteousness.

Today: Those who believe in God's promises are justified (“declared righteous”) by faith. Righteousness is credited to their account.

Romans 4:22-25

²² That is why his faith was “counted to him as righteousness.” ²³ But the words “it was counted to him” were not written for his sake alone, ²⁴ but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, ²⁵ who was delivered up for our trespasses and raised for our justification.

On your own: Read about Abraham's nephew Lot and the destruction of Sodom and Gomorrah in chapters 18 and 19.

Lot, Abraham's nephew, lived in Sodom while Abraham dwelled in Canaan. When God revealed to Abraham His plan to destroy Sodom and Gomorrah for their great wickedness, Abraham interceded, asking if the cities could be spared for the sake of the righteous. God agreed He would not destroy them if ten righteous people were found. Two angels went to Sodom, and Lot welcomed them into his home. The men of the city surrounded the house, demanding the visitors, but the angels struck them with blindness. They warned Lot to flee with his family, for judgment was coming. Though he hesitated, the angels led Lot, his wife, and daughters out, commanding them not to look back. As they escaped, God rained down fire and sulfur, destroying the cities completely. Lot's wife disobeyed, looked back, and turned into a pillar of salt, while Lot and his daughters fled to safety.⁷

⁷ ChatGPT.

c) God told Abraham to sacrifice his son Isaac

Background: Isaac ("Laughter") was born to Abraham and Sarah (21:2-3) in their old age (Abraham 100; Sarah 90 or 91). God said to Abraham, "through Isaac shall your offspring be named" (21:12).

Genesis 22:1-2

¹ After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." ² He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

Genesis 22:7-8

⁷ And Isaac said to his father Abraham, "My father!" And he said, "Here I am, my son." He said, "Behold, the fire and the wood, but where is the lamb for a burnt offering?" ⁸ Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.

Why is this important to us?

- i. We see the importance of faith that produces obedience
- ii. We see the principle of substitutionary sacrifice
- iii. We see a preview of Christ's sacrifice for us⁸

Hebrews 11:17-19

¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, ¹⁸ of whom it was said, "Through Isaac shall your offspring be named." ¹⁹ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

⁸ "Abraham expressed confidence that he would return with Isaac (Gen. 22:5; cf. v. 8). Hebrews makes a figurative analogy between resurrection and Isaac being saved from the sacrificial knife. Some interpreters perceive here an Isaac-Christ typology . . . as Isaac, Abraham's only son, was offered in sacrifice and 'raised,' so Jesus, God's Son, is sacrificed and raised. *ESV Study Bible*, Hebrews 11:17-19.

f. Isaac (“Laughter”)

1) Background

- a) Parents: Abraham and Sarah (21:2-3)
- b) Born around 2066 B.C.
- c) Wife: Rebekah (24:67)
- d) Children: Twins Esau and Jacob (25:25-26)

2) Major events in Isaac’s life (and their importance in our lives)

- a) God chose Isaac’s younger son Jacob (rather than his firstborn Esau) to be the inheritor of the **promises**

Genesis 25:23-26 (God speaking to Rebekah)

*²³ And the Lord said to her,
“Two nations are in your womb,
and two peoples from within you shall be divided;
the one shall be stronger than the other,
the older shall serve the younger.”*

*²⁴ When her days to give birth were completed, behold, there were twins in her womb. ²⁵ The first came out red, all his body like a hairy cloak, so they called his name **Esau**. ²⁶ Afterward his brother came out with his hand holding Esau’s heel, so his name was called **Jacob**. Isaac was sixty years old when she bore them.*

Esau = “Hairy”

Jacob = “One Who Grasps the Heel”

- b) The twin sons carried out God’s **plan** through their **sinful** actions

Genesis 25:29-34

²⁹ Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. ³⁰ And Esau said to Jacob, “Let me eat some of that red stew, for I am exhausted!” (Therefore his name was called Edom.⁹) ³¹ Jacob said, “Sell me your birthright now.” ³² Esau said, “I am about to die; of what use is a birthright to me?” ³³ Jacob said, “Swear to me now.” So he swore to him and sold his birthright to Jacob. ³⁴ Then Jacob gave Esau bread and lentil stew, and he ate and drank and rose and went his way. Thus Esau despised his birthright.

⁹ The biblical name **Edom** means “red.” It is directly tied to the account of Esau trading his birthright to Jacob for a meal of red stew (Genesis 25:30). The text says, “Therefore his name was called Edom.” Esau, born with a red and hairy appearance (Genesis 25:25), became known as **Edom** after the pivotal incident where he despised his birthright in exchange for the “red stew.” This event symbolized his impulsiveness and loss of covenant blessing. The name “Edom” thus came to mark not only his personal identity but also the nation that would descend from him. Later, Esau’s descendants established themselves in the rugged, red sandstone region of **Seir** (southeast of the Dead Sea). This land became known as **Edom** (Genesis 36:8-9).

God was demonstrating his sovereign freedom to choose the line of inheritance through which the promises would go. The promises to Abraham and Isaac would be passed down through Jacob, not Esau (although Esau was older).

Why is this important to us?

- i. It demonstrates God's **sovereignty**

God chose the line of inheritance through which the promises would go.

- ii. It demonstrates human **responsibility**

The brother's sinful actions carried out God's plan.

[We are going to see these twin truths repeatedly as we progress through the Bible.]

g. Jacob (later changed to “Israel”)

1) Background

- a) Parents: Isaac and Rebekah (25:25-26)
- b) Born around 2006 B.C.
- c) Wives: Leah (the older) and Rachel (the younger) [plus their maids Zilpah and Bilhah]
- d) **Children (12 sons + Dinah)**

In order:

With Leah: Reuben 1, Simeon 2, Levi 3, **Judah*** 4 (29:32-35)

With Bilhah (Rachel's maid): Dan 5, Naphtali 6 (30:6,8)

With Zilpah (Leah's maid): Gad 7, Asher 8 (30:11,13)

With Leah again: Issachar 9, Zebulun 10, Dinah (30:18,20)

With Rachel: Joseph 11, Benjamin 12 (30:24; 35:18)

* **Line of Christ**

2) Major events in Jacob's life (and their importance in our lives)

On your own: Read Genesis 27 to see how Jacob and his mother Rebekah deceived the old and blind Isaac into giving the blessing of the firstborn to Jacob.

When Isaac was old and nearly blind, he called his elder son Esau to hunt game and prepare a meal so he could give him the blessing of the firstborn. Rebekah, overhearing, urged Jacob to disguise himself and receive the blessing instead. She prepared food and dressed Jacob in Esau's clothes, covering his smooth hands and neck with goatskins to mimic Esau's hairiness. Jacob brought the meal to Isaac, who was suspicious but convinced by the smell of Esau's garments and the feel of the hairy skins. Believing it was Esau, Isaac ate, then blessed Jacob with prosperity, dominion, and covenantal favor. Shortly after, Esau returned and discovered the deception, but the blessing could not be revoked. Isaac confirmed Jacob would indeed be blessed. This act fulfilled God's earlier word that "the older shall serve the younger," (Genesis 25:23) though it sowed conflict between the brothers. It also brought to fruition the earlier act of Esau selling his birthright for a pot of red stew (Genesis 25:29-34).¹⁰

¹⁰ ChatGPT.

a) God showed Jacob (in a dream at Bethel) a ladder¹¹ to heaven¹².

Genesis 28:12

¹² And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it!

Why is this important to us?

John 1:51 (Jesus to Nathanael)

⁵¹ And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

Jacob's dream of a meeting place between heaven and earth points forward to Jesus Christ, the God-man who reunites heaven and earth. Through Christ, the only “mediator between God and men” (1 Tim 2:5), we have “access in one Spirit to the Father” (Eph 2:18). Jesus is the way to heaven.

b) Jacob served Laban (the brother of Rebekah and therefore Jacob's uncle) and wrestled with God

29:15-28 In Haran, Jacob served Laban for 20 years (31:41). He served seven years for the hand of Rachel, but on his wedding night Laban deceived Jacob and gave him Leah.

Genesis 29:25

²⁵ And in the morning, behold, it was Leah!

Jacob was unhappy about this, so he agreed to serve seven more years in order to immediately (one week after he married Leah) have Rachel as his wife too. [Ironically, the deceiver Jacob had been deceived.] So Jacob served 14 years total for his wives although he was married to both Leah and Rachel after seven years. Between the two wives and their respective maids, Jacob had 12 sons and a daughter (all but Benjamin were born in Haran). After the 14 years, Jacob served six more tending Laban's flock for a total of 20 years (31:41).

¹¹ “Stairway . . . to heaven,” NIV.

¹² 28:1-19 Jacob traveled to his ancestral homeland of Paddan-aram (Haran), north of Canaan, to see his uncle Laban and find a wife. He spent the night at Luz, renaming it Bethel (“house of God”), where he dreamed about angels going up and down a ladder.

32:22-32 Returning from Haran, Jacob wrestled with a man at the River Jabbok. The man changed Jacob's name to Israel ("He strives with God").

This mysterious man was a theophany, a visible (and in this case tangible) manifestation of God who is intrinsically invisible, the Angel of the Lord (compare with 16:7; Hosea 12:4). The Lord dislocated Jacob's hip. Having previously depended upon his wits and strength (29:2,10), Jacob's natural powers were now crippled. Every step he would take in the future would remind him of his dependence upon divine grace.¹³

Why is this important to us?

- i. We prevail in life not by our own strength but God's
- ii. Meeting God face-to-face (through faith in Jesus) will profoundly change us.

Genesis 32:30

³⁰ So Jacob called the name of the place Peniel ["face of God"] saying, "For I have seen God face to face, and yet my life has been delivered."

Matthew 5:8 (Jesus speaking)

⁸ Blessed are the pure in heart, for they shall see God."

1 Corinthians 13:12

¹² For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

2 Corinthians 3:18

¹⁸ And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

¹³ New Geneva Study Bible, 66.

h. Joseph

1) Background

- a) Parents: Jacob and Rachel (30:22-25)
- b) Born around 1916 B.C.
- c) Wife: Asenath, daughter of Potiphera (the priest of On) (46:20)
- d) Children: Manasseh and Ephraim (46:20)

2) Major events in Joseph's life

Ch 37 At 17 years of age, Joseph received a multicolored tunic from his father Jacob as his favorite son. After hearing Joseph describe a couple of dreams which indicated he would rule over them, his brothers, while in Dothan, sold him to some Ishmaelite (also called Midianite) merchants who in turn sold him in Egypt to Potiphar, the captain of Pharaoh's guard.

Ch 39 The Lord was with Joseph, and he became the overseer of Potiphar's house. After Joseph ran from the advances of Potiphar's wife, she falsely accused Joseph, and Potiphar put him in prison, where Joseph again rose to an overseeing position.

Ch 40-41 After interpreting the dreams of Pharaoh's cupbearer (who would be restored to his position) and baker (who would be hanged) in prison, then waiting two years to be remembered by the cupbearer, Joseph was summoned to interpret Pharaoh's dream of a coming famine (there would be seven years of abundance followed by seven years of famine), Joseph was appointed by Pharaoh to be second in command of Egypt and overseer of the preparations to store grain during the abundant years. Joseph was now 30 years old.

Ch 42-44 Once the famine spread to Canaan, Jacob sent ten of his sons to buy grain in Egypt. Benjamin stayed home. Joseph recognized his brothers, but they didn't recognize him. He bound Simeon and sent the other nine home with orders to return with Benjamin (Joseph's full brother). They returned with Benjamin.

Ch 45-47 Joseph revealed himself to his brothers and sent them to bring his father Jacob. Jacob and all his family (70 total—Genesis 46:27, Exodus 1:5) moved to Egypt and settled in the land of Goshen.

Ch 48 Jacob blessed Joseph's sons, Mannaseh and Ephraim, (although God still demonstrated his sovereignty in election by causing Jacob to give the greater blessing to the younger Ephraim—48:14).

Ch 49 Jacob gave a final blessing to all his sons. In his blessing of Judah, he said:

Genesis 49:9-10

⁹ "Judah is a lion's cub; . . .

¹⁰ The scepter shall not depart from Judah,
nor the ruler's staff from between his feet,
until tribute comes to him
and to him shall be the obedience of the peoples."

This prophecy is fulfilled in the reign of David (2 Sam 7:16) and ultimately in Jesus Christ, a descendant of Judah (Rev 5:5).

Ch 50 At the age of 110, Joseph died and was placed in a coffin in Egypt.

3) Lessons from Joseph's interactions with his brothers

a) We must leave to God the righting of wrongs against us

Genesis 50:19

¹⁹ But Joseph said to them, "Do not fear, for am I in the place of God?"

Romans 12:19

¹⁹ Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."

b) We must see God's providence in man's malice

Genesis 45:7-8 (Joseph speaking)

⁷ And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸ So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt."

Genesis 50:20 (Joseph speaking)

²⁰ "As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today."

Acts 2:22-23 (Peter speaking)

²² "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— ²³ this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men."

We see Divine Sovereignty and Human Responsibility side-by-side in Joseph's words and in Peter's account of Jesus' death.

c) We must repay evil not only with forgiveness but with practical kindness

Genesis 50:21 (Joseph speaking)

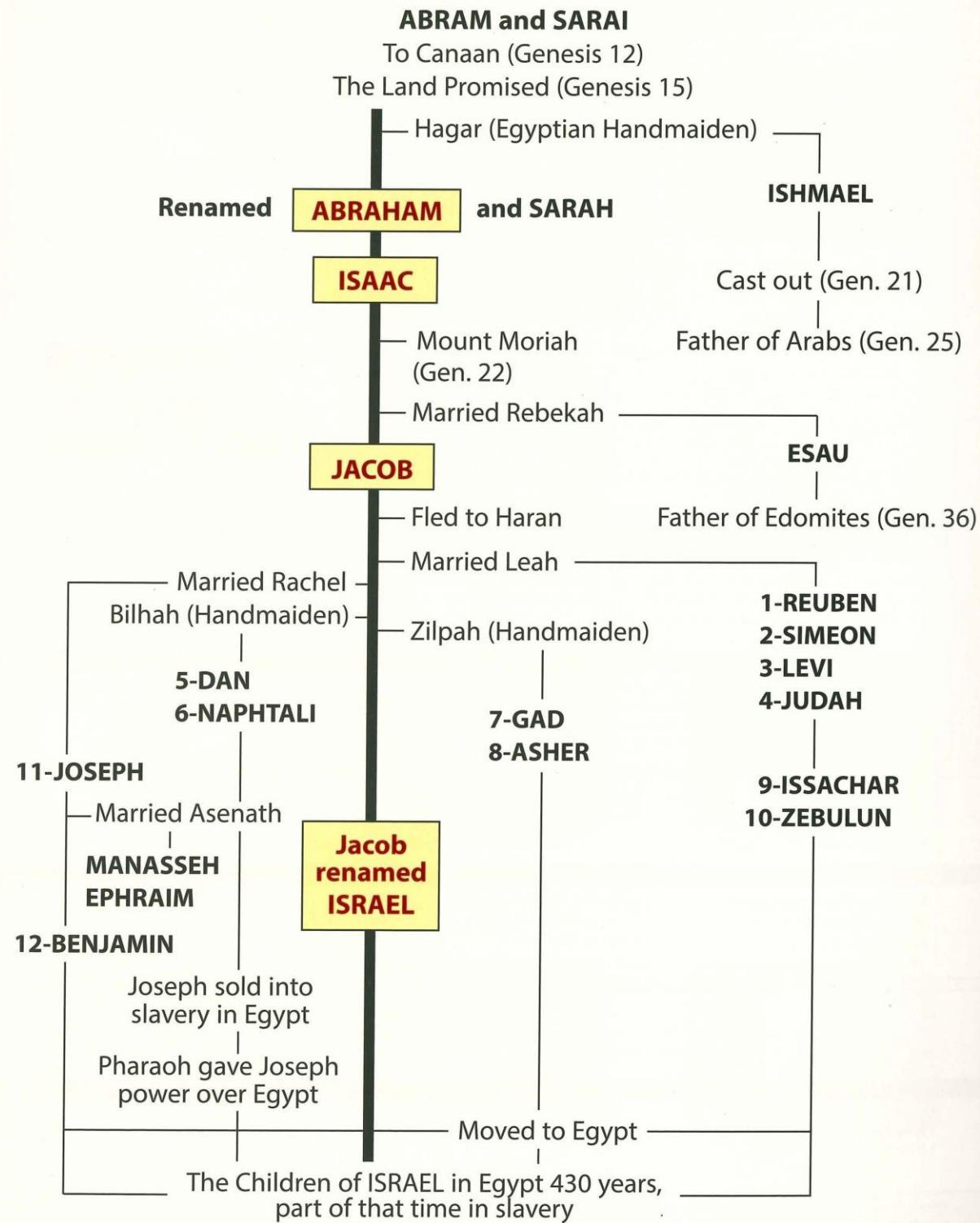
²¹ "So do not fear; I will provide for you and your little ones." Thus he comforted them and spoke kindly to them.

Luke 6:27 (Jesus speaking)

²⁷ "But I say to you who hear, Love your enemies, do good to those who hate you."

In Joseph, we see a picture of Christ in his enduring of suffering for the saving of lives. We also see an example for the Christian who substitutes kindness for revenge when wronged. Because we are united with Christ and his power works in us (Col 1:29), we can love our enemies and do good to those who hate us, all the while trusting our sovereign Lord who works out all things for the display of his glory, the fulfillment of his plan, and the preservation of his people.

The Families of Abraham, Isaac, and Jacob (Israel)



B. Exodus

1. Summary

- a. “Exodus” = Latin word for the Greek title meaning “exit, departure.” (Hebrew title = *ve-elehh shemot*: “These are the names of”)
- b. Description: The book of Exodus records the redemption of the people of Israel from slavery in Egypt and their establishment as a nation governed by terms of God’s covenant and the laws of God.
- c. Date: The Exodus from Egypt took place in 1446 B.C.¹⁴ The Israelites had lived in Egypt for 430 years (Exodus 12:40-41), beginning when Jacob and his family moved to Egypt in 1876 B.C.¹⁵ and ending with the Exodus from Egypt.

1876 Jacob’s family moved to Egypt (70 Israelites)
 1526 Moses was born
 1486 Moses fled to Midian after killing an Egyptian
 1446 Exodus from Egypt (2 million Israelites)
 1406 Moses died (Deuteronomy 34:7)

Exodus at a Glance¹⁶

FOCUS	REDEMPTION FROM EGYPT				REVELATION FROM GOD	
REFERENCE	1:1-----2:1-----5:1-----15:22-----19:1-----32:1-----40:38					
DIVISION	THE NEED FOR REDEMPTION	THE PREPARATION FOR REDEMPTION	THE REDEMPTION OF ISRAEL	THE PRESERVATION OF ISRAEL	THE REVELATION OF THE COVENANT	THE RESPONSE OF ISRAEL TO THE COVENANT
TOPIC	NARRATION				LEGISLATION	
	SUBJECTION		REDEMPTION		INSTRUCTION	
LOCATION	EGYPT			WILDERNESS	MOUNT SINAI	
TIME	430 YEARS			2 MONTHS	10 MONTHS	

¹⁴ According to 1 Kings 6:1, the Exodus from Egypt occurred 480 years before the laying of the foundations of Solomon’s temple (in his fourth year, 966 B.C.). Eugene Merrill, *Kingdom of Priests*, 67.

¹⁵ These dates are not universally accepted. See the options discussed in Eugene Merrill, *Kingdom of Priests*, 76-78. See also the round numbers in Genesis 15:13 and Acts 7:6. This class uses Merrill’s dates.

¹⁶ Nelson’s Complete Book of Bible Maps and Charts, 22.

2. People, Events, and Theology

a. Moses:

- 1) Parents: Amram (son of Kohath the son of Levi) and Jochebed (sister of Kohath the daughter of Levi) (Ex 6:20; Nu 26:59)
- 2) Birth: In 1526 B.C. during the captivity in Egypt.
- 3) Siblings: **Aaron** (three years older than Moses—Ex 4:14, 7:7) and **Miriam** (older than Aaron and Moses—Ex 2:4-8, 15:20; Nu 26:59).
- 4) Wives: Zipporah (Ex 2:21; 18:2-4) the daughter of Jethro, priest of Midian (3:1); and apparently after Zipporah's death, a Cushite (Ethiopian) woman (Nu 12:1)¹⁷
- 5) Children: By Zipporah: Sons Gershom and Eliezer (18:3-4).
- 6) **Moses' life (120 years):**
 - a) **First 40 years:** Moses grew up and was educated as an Egyptian prince after being adopted by Pharaoh's daughter (2:5-10; Acts 7:21-22). This period ended with Moses fleeing from Pharaoh after Moses killed an Egyptian taskmaster and then attempted to break up a quarrel between two Hebrews (2:11-15). Moses was now almost 40 years old (Acts 7:23).
 - b) **Middle 40 years:** Moses lived in Midian (southeast of Egypt; east of the Gulf of Aqaba in modern Saudi Arabia) tending sheep for his father-in-law Jethro. This period ended when **God spoke to Moses from the burning bush on Mount Horeb (3:1-2) which is an alternate name for Mount Sinai** (3:12; Deut 4:10) or another mountain in the same region (17:6; 19:1).¹⁸ Moses was now 80 years old (7:7).
 - c) **Last 40 years:** Moses led the Israelites out of Egypt and through the wilderness (this period is described from Exodus 3 through the end of Deuteronomy). He died just before the Israelites entered the promised land of Canaan (Deut 34) at the age of 120 (Deut 34:7).¹⁹

b. Events

<u>Chap</u>	<u>Event</u>
1	Because the Israelites living in Egypt had become so numerous (during their 350-year stay to that point), the king of Egypt oppressed them with forced labor (building the cities of Pithom and Rameses) and commanded the death of newborn Hebrew boys —first on the delivery stool and, when that didn't succeed, by throwing them in the Nile River.
2	Moses was born: His parents hid him for three months before placing him in a basket along the reeds of the Nile. Pharaoh's daughter found Moses and pitied him. Moses' sister cleverly offered to take Moses to a Hebrew woman (her mother) to nurse Moses until he was of age to live with Pharaoh's daughter in the palace.
	Moses is 40: After killing an Egyptian who was beating a Hebrew and then attempting to settle a conflict between two Hebrews, Moses fled from Pharaoh and settled in Midian. There Moses married Zipporah, the daughter of the priest of Midian, and tended his father-in-law Jethro's sheep.

¹⁷ It is possible that the wife mentioned in Nu 12:1 refers to Zipporah. *NIV Study Bible*, 207.

¹⁸ *NIV Study Bible*, 90.

¹⁹ God punished Moses (by taking his life before Israel entered Canaan) for striking a rock to bring forth water instead of only speaking to it as God had commanded (Nu 20:1-12). Moses spoke in anger, usurped the place of God, and acted violently by striking the rock twice instead of only speaking to it. *New Geneva Study Bible*, 217.

3-4 **Moses is 80:** While tending sheep on Mount Horeb, Moses observed a burning bush which was not consumed. The Lord spoke to Moses from the bush and commanded him to go to Pharaoh and lead the Israelites out of captivity in Egypt.

THE LORD EQUIPS THOSE HE CALLS²⁰

Moses' Objections

- “Who am I to go?” (3:11)
- “What if they ask your name?” (3:13)
- “What if they won’t listen?” (4:1)
- “I am not eloquent.” (4:10)

The Lord’s Reply

- “I will be with you.” (3:12)
- “I AM WHO I AM.” (3:14)²¹
- “Here are signs . . .” (4:2-9)²²
- “I will be with your mouth” (4:12)²³

5 Moses and Aaron then went to the elders of Israel, reported God’s words to Moses, showed the signs, and the people believed and worshipped God.

5 Moses and Aaron went to Pharaoh and relayed the Lord’s words: “Let my people go.” Pharaoh responded by keeping the quota of bricks to be produced by the people the same but making them gather stubble throughout the land instead of providing straw. The Israelites grumbled against Moses.

6 The Lord restated to Moses His earlier promise to Abraham, Isaac, and Jacob to give their descendants the land of Canaan. The Lord affirmed that He would keep his covenant with Israel and therefore deliver them from bondage. Moses told the people the Lord’s words, but they didn’t listen to Moses “because of their broken spirit and harsh slavery” (6:9).

7-12 The Lord sent ten plagues upon Egypt to demonstrate his power and glory.

The Ten Plagues on Egypt²⁴

The Plague	The Effect ²⁵
1. Blood (7:20)	Pharaoh hardened (7:22)
2. Frogs (8:6)	Pharaoh begs relief; promises freedom (8:8), but is hardened (8:15)
3. Lice (8:17)	Pharaoh hardened (8:19)
4. Flies (8:24)	Pharaoh bargains (8:28), but is hardened (8:32)
5. Livestock diseased (9:6)	Pharaoh hardened (9:7)
6. Boils (9:10)	Pharaoh hardened (9:12)
7. Hail (9:23)	Pharaoh begs relief (9:27), promises freedom (9:28), but is hardened (10:20)
8. Locusts (10:13)	Pharaoh bargains (10:11), begs relief (10:17), but is hardened (10:20)
9. Darkness (10:22)	Pharaoh bargains (10:24), but is hardened (10:27)
10. Death of firstborn (12:29)	Pharaoh and Egyptians beg Israel to leave Egypt (12:31-33)
God multiplied his signs and wonders in the land of Egypt so that the Egyptians might know that he is the Lord.	

²⁰ See Jeremiah 1:4-9.

²¹ God’s name, “I AM WHO I AM,” is sometimes translated “The LORD,” “Yahweh,” or “Jehovah.” It means that God is not defined or determined by any other than Himself. As the self-existent One, His promise is sure; He will reveal Himself in His saving deeds. The name in all its forms proclaims His eternal, self-sustaining, self-determining, sovereign reality—the supernatural mode of existence that the sign of the burning bush had signified. The bush that was not consumed was God’s illustration of His own inexhaustible life. In designating “Yahweh” as “My name forever” (Ex 3:15), God indicated that His people should always think of Him as the living, reigning, powerful King that the burning bush showed Him to be. *New Geneva Study Bible*, 97, 98.

²² Moses’ staff turning into a snake and back; his hand turning leprosy and back; water from the Nile turning into blood.

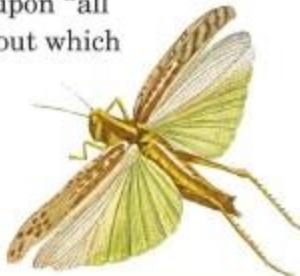
²³ The Lord also sent Aaron with Moses to be his spokesman (Ex 2:14-16).

²⁴ Nelson’s Complete Book of Bible Maps and Charts, 27.

²⁵ Exodus 4:21: *And the Lord said to Moses, “When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go.* The Lord’s hardening of Pharaoh’s heart is a sovereign divine judgment on Pharaoh, who is also said to harden his own heart (8:15). God purposed to display His power over the stubborn hostility of the king so that His people might know that He is the Lord their deliverer (6:6-8). *New Geneva Study Bible*, 99. See Romans 9:17-18.

The Ten Plagues

Exodus 12:12 states that God's judgment through the tenth plague came upon "all the gods of Egypt" (see also Num. 33:4). Archaeologists are not certain about which particular deities were being worshiped in Egypt during the time of the exodus. Much of the information about Egyptian gods actually comes from a different time period and location in Egyptian history. Despite this uncertainty, it's still beneficial to consider possible connections between the plagues and the Egyptian deities since through the plagues, God was revealing his power over all things.



Plague	Description	Egyptian gods
Water into Blood Ex. 7:14-25	The Nile River turned into blood. This was the primary source of water in the land and the heart of Egyptian life.	Hapi: god of the annual flooding of the Nile. Khnum: god of the source of the Nile.
Frogs Ex. 8:1-15	Frogs invaded everything, eventually dying and unleashing foul smells throughout the land.	Heqet: goddess of fertility and childbirth, represented as a frog.
Gnats/Lice Ex. 8:16-19	Dust turned into small insects, possibly gnats or lice. The Egyptian priests could not duplicate this plague like the others.	Geb: god of the earth; gnats came from the "dust of the earth."
Flies/ Mosquitoes Ex. 8:20-32	The precise identity of these flying insects is unclear. Psalm 78:45 suggests that the insects fed on the Egyptians.	Khepri: god of the rising son, represented with the head of a fly or scarab beetle.
Death of Livestock Ex. 9:1-7	A plague was sent on the Egyptian livestock in the fields. The Israelites' livestock was unharmed.	Hathor: mother and sky goddess, represented by a cow. Apis: portrayed as a sacred bull sacrificed and then reborn.
Boils Ex. 9:8-12	Boils appeared on both the Egyptians and their animals. Egyptian priests/healers could do nothing to help.	Imhotep: god of healing/medicine. Sekhmet: goddess of healing.
Hail Ex. 9:13-35	A hailstorm struck Egyptians lands. Some of Pharaoh's officials sided with Moses after this plague.	Seth: god of storms and disorder. Nut: goddess of the sky.
Locusts Ex. 10:1-20	Locusts ate every plant not destroyed in the hailstorm. Egyptian officials pleaded with Pharaoh to listen to Moses.	Serapis: god with the head of a locust who protected against locusts.
Darkness Ex. 10:21-29	Intense darkness descended upon the land for three days; so dark that it was described as if it could be touched.	Ra, Amon-ra, Atum, Horus: gods associated with the sun.
Death of Firstborn Ex. 11:1-12:30	God struck dead all firstborn males including Pharaoh's son. But those with lamb's blood on their doorframes were spared (Passover).	This plague was an attack on the lineage and deity of Pharaoh himself.



11-12 **The Lord instituted the Passover in Exodus 12.** After announcing to Moses that the final plague was to be the death of the firstborn²⁶ throughout Egypt, the Lord instructed Moses that He would “pass over”²⁷ the Israelite homes which had the sign of the blood on their houses.

The Meaning of the Passover Meal (Exodus 12:1-14)		
Detail	Meaning to Israel	Christian Significance
Beginning of months (2)	Their religious calendar would begin with this month (Abib; Nisan)—their life as God’s people would always look back on this redemptive act.	The new life of the Christian began when he was crucified with Christ and delivered from slavery to sin (Rom 6:6).
Killing of unblemished male lamb (3-6)	The Lord was teaching about substitution—the lamb would die in place of the firstborn.	Christ is the Lamb of God (Jn 1:29, 36), without blemish (1 Pet 1:19) and slain (Rev 5:6) as a sacrifice (1 Cor 5:7). ²⁸
Applying the lamb’s blood to door posts and lintel (7)	The lamb’s blood was a sign for the people—the Lord would pass over their house during the judgment on Egypt.	Christ is the propitiation ²⁹ for His people “in his blood through faith” (Rom 3:25).
Roasting and eating the lamb (8-10)	Roasting by fire symbolized God’s judgment inflicted on the lamb rather than on Israel. Then the Israelites enjoyed a fellowship meal with God.	God inflicted judgment upon Christ instead of upon his sinful people (Rom 3:25). Christians are reconciled to God (Rom 5:10), enjoy fellowship with God (1 Jn 1:3), and spiritually eat Christ’s flesh (Jn 6:54).
Unleavened bread (8)	The Israelites were in a hurry and couldn’t wait for bread to rise. In the years to come, the Israelites celebrated the Feast of Unleavened Bread (lasting for seven days after the Passover meal), during which they removed all leaven from the house (12:15).	Christians must remove the leaven of sin from their lives, replacing “the leaven of malice and wickedness with the unleavened bread of sincerity and truth” (1 Cor 5:6-8).
Bitter herbs (8)	The bitter herbs reminded the Israelites of the bitterness of their slavery (1:14).	Apart from Christ, we would be full of bitterness (Rom 3:14).
Loins girded ³⁰ , sandals on feet, staff in hand (11)	The Israelites wore their traveling clothes and ate in haste because God’s promise was sure.	God’s promises are sure in Christ (Heb 10:19-23).
The Lord passed over the homes with blood applied (12-13)	The Lord passed over each home and protected it from the destroyer (12:23).	Through the redemption ³¹ which is in Christ Jesus, the Lord passed over the sins of his people (Rom 3:24-25).
A permanent ordinance (14)	The Israelites celebrated their deliverance with an annual Passover supper.	Christians celebrate their deliverance with the Lord’s Supper (Luke 22:7-20).

²⁶ Firstborn males (compare Ex 13:12-15). Firstborn animals were slain too (11:5). Because Pharaoh would not release the Lord’s firstborn son Israel, the Lord would kill Pharaoh’s firstborn son (4:22-23). The title of firstborn son is ultimately realized in Christ (Mk 1:11).

²⁷ The Lord would “pass over” each house and protect it from the “destroyer” (12:23).

²⁸ **1 Corinthians 5:7: For Christ, our Passover lamb, has been sacrificed.**

²⁹ “Propitiation” is “a sacrifice which turns aside God’s wrath, taking away sin.” Robert Reymond, *A New Systematic Theology of the Christian Faith*, 636.

³⁰ “Loins girded” means “with your cloak tucked into your belt” (Ex 12:11 NIV).

³¹ “Redemption” is the purchase from slavery by payment of a ransom price. In the Exodus, the ransom price was the death of the Passover lamb. For the Christian, the ransom price (which freed people from slavery to sin) was the death of Christ (Mt 20:28; Mk 10:45; 1 Pet 1:18-19). Robert Reymond, *A New Systematic Theology of the Christian Faith*, 651-656.

12 After the death of the firstborn, including Pharaoh's son, Pharaoh told Moses and Aaron to take their people, flocks, and herds and go. The Israelites had lived in Egypt 430 years. There were now about 600,000 men, besides women and children (12:37), for an estimated total of about 2 million people.

13-14 The Lord, in a pillar of cloud by day and a pillar of fire by night, led the Israelites to the Red Sea. The Lord hardened Pharaoh's heart, so Pharaoh and his army pursued Israel and approached them as they camped by the Red Sea. God sent the pillar of cloud between Israel and Egypt. **In Exodus 14, at God's command, Moses raised his staff, and the Lord divided the sea with a wall of water on the right and left. The Israelites crossed over, and the pursuing Egyptians drowned.**

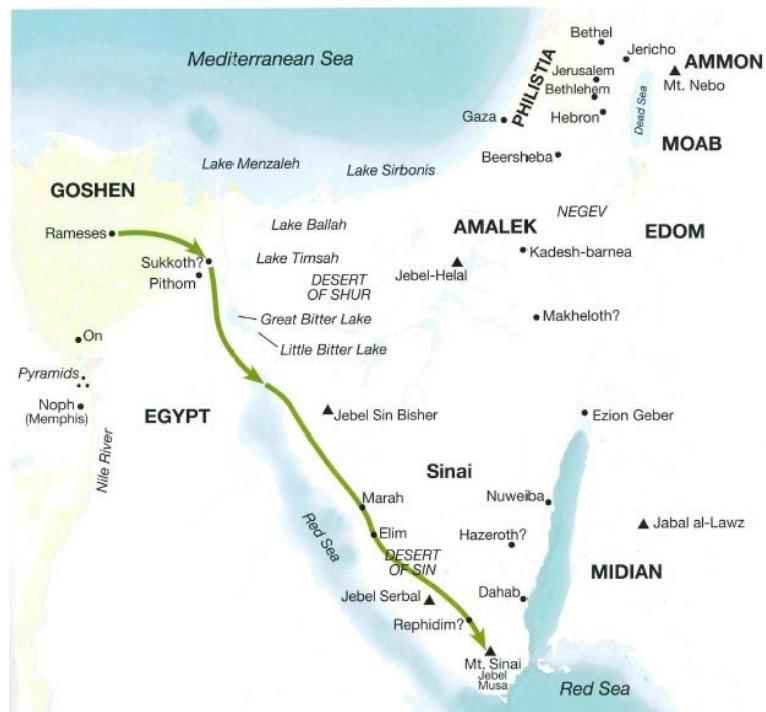
15 Moses sang a song praising the Lord and then led Israel into the Desert of Shur. For three days they couldn't find water but then found some bitter water at Marah. The Lord showed Moses a piece of wood. Moses threw it into the water and the water became sweet and drinkable.

16 Israel came to the desert of Sin on the fifteenth day of the second month of the Exodus. The Israelites grumbled against Moses because they were hungry. The Lord sent quail and manna³² to eat.

17 At Rephidim, Moses struck a rock per the Lord's instruction and water came forth for the people to drink. Then the Amalekites attacked Israel at Rephidim. While Joshua led the Israelites in battle, they were winning as long as Moses held up his hands and staff.³³ With some assistance from Aaron and Hur, Moses kept his hands up and Israel won the battle.

18 Moses' father-in-law Jethro visited Moses and advised him to select capable, trustworthy, God-fearing men to serve as officials over the people and decrease Moses' exhausting workload of trying to lead and judge all the people by himself. Moses took Jethro's advice.

Journey from Egypt to Mount Sinai



Rose Chronological Guide to the Bible

³² The Israelites would eat manna for forty years (16:35). It was white like coriander seed and tasted like wafers with honey (16:31). The manna came down like rain (Psalm 78:24).

³³ A symbol of appeal to God for help and enablement (9:22,29; 10:12; 14:16). *NIV Study Bible*, 111.

19-24 On the first day of the third month after leaving Egypt, Israel camped at Mount Sinai.³⁴ Three days later, the Lord appeared at Mount Sinai in thunder, lightning, smoke, a thick cloud, a loud trumpet blast, and fire. The mountain shook and the people trembled. Moses went up and down the mountain several times—sometimes with Aaron or the elders or sometimes alone. However, the Lord spoke the Ten Commandments directly to the people as they gathered at the foot of Mount Sinai (19:9; 20:18-20; Deut 4:10-14, 5:22-27). The Lord spoke some more laws (laws on slaves, homicide, bodily injuries, property damage, society, justice, neighborliness, and sacred seasons) directly to Moses to deliver to the people.

20:1-2 **1** And God spoke all these words, saying, **2** “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.” [Notice this note of Grace before Law.]

20:3-17 The Ten Commandments (a summary of God’s moral law)

The Ten Commandments—Exodus 20:3-17

	COMMANDMENT	BIBLE EXAMPLE	MODERN EXAMPLE
RESPECT FOR GOD You shall love the Lord your God with all your heart.	1. You shall have no other gods before me.	The Exodus Ex. 34:11-14	Put God first. A “god” may be anything a person allows to rule his daily life: deities of other religions, superstitions, horoscopes, bad habits or addictions, friends, heroes, desire for money, fame, or power.
	2. You shall not make for yourself an idol.	The Golden Calf Ex. 32:1-8	Put your faith in God only. Do not worship or serve any man-made thing that is thought to have supernatural power: statues of gods of other religions, crystals, pictures, jewelry, amulets, charms, rabbit’s foot, or objects thought to have power or “good luck.”
	3. You shall not misuse the name of the Lord your God.	Don’t use God’s name in a false oath. Lev. 19:12	Treat God’s name with respect. Don’t use God’s name lightly in making promises or in any other way. This is the name that raised people from the dead, caused the blind to see, and made the paralyzed to walk. It is a powerful name and needs to be used with the right attitude.
	4. Remember the Sabbath day by keeping it holy.	God provides enough on the sixth day for the seventh. Ex. 16:23-30	In Jesus’ time, very religious people obeyed this commandment by refusing to do any kind of work—even to the point of not helping people in need. Jesus said that Sabbath was made for our benefit. People should rest from their normal work, but also be available to do good to others. Today Christians set aside the day to worship God and meet with other Christians.
RESPECT FOR PEOPLE Love your neighbor as yourself.	5. Honor your father and your mother so that you may live long in the land the Lord your God is giving you.	Jesus was obedient to Mary and Joseph. Luke 2:51	Treat your parents with respect: no matter what. Your parents have made many sacrifices to raise you. They have changed diapers, lost sleep, bought food, toys and clothes, paid doctor bills, and changed their schedules to help you. Even if you don’t get along with your parents, they deserve your gratitude. If your parents ask you to do something wrong, respectfully tell them no and suggest a good alternative that they might consider.
	6. You shall not murder.	Each person is made in God’s image. Gen. 9:6	Personal revenge belongs to God. God will make things right in the end. God has set up governments and rules to deal with murders. Life and death are in God’s hands. Examples: no revenge killing, murder, suicide, abortion, or euthanasia (“mercy killing”). Jesus said we should love our enemies and pray for them.
	7. You shall not commit adultery.	Joseph runs from temptation. Gen. 39:1-13	Stay true to your husband or wife. Marriage vows made before God should be kept in spite of difficulties. Sex is only within the marriage relationship. No rape or incest. Avoid sexual temptation: provocative movies, television, websites, magazines, video games, pictures, and books. Jesus said that even thinking about another person lustfully is wrong.
	8. You shall not steal.	Achan steals. Josh. 6:17-19; 7:1-5	Respect other’s possessions. Don’t take things that don’t belong to you. Examples: shoplifting (taking candy, toys, or anything from a store), taking money or valuables from others, cheating on tests and taxes, reproducing or distributing music, photos, or any material without permission.
	9. You shall not give false testimony against your neighbor.	Honesty toward neighbors. Lev. 19:13	Be trustworthy. Don’t falsely accuse or blame someone else. Don’t lie about them or to them. Don’t gossip. Don’t lie to God and to yourself by believing you are perfect. Keep your promises.
	10. You shall not covet ... anything that belongs to your neighbor.	Life is more than possessions. Ecc. 5:9-18; 6:12	Be content with what you have. Don’t long for things that belong to others. Example: their house, car, job, bike, toys, jewelry, clothing, or friends. Ask God to give you what you need. He promises that he will take care of your needs. Seek wisdom and good character, not riches.

³⁴ Mount Sinai is the same as Mount Horeb (where God appeared to Moses in the burning bush). See Ex 17:6, 33:6; Dt 4:10. Exodus 3:12: “When you have brought the people out of Egypt, you shall serve me on this mountain.”

24 Moses came back down and reported the Lord's words to the people and they said, "All the words which the Lord has spoken we will do!" Moses wrote down the Lord's words, offered a sacrifice, and sprinkled blood on the people.³⁵ Moses, Aaron, Nadab, Abihu, and 70 elders went up the mountain and saw a visible manifestation of God. Moses went further up into the mountain by himself and spent 40 days and nights there.

25-31 During the 40 days and nights, the Lord gave Moses instructions for building the ark of the testimony (ark of the covenant), the garments for the priesthood, and the tabernacle and all its furniture. He also gave instructions for consecrating the priests, accomplishing the daily offerings, and selecting artisans for building the tabernacle. When the Lord finished speaking with Moses, he gave him "the two tablets of the testimony, tablets of stone, written by the finger of God" (31:18).

32 **Golden Calf incident:** When Moses didn't come back down right away, the people asked Aaron to make gods to lead them. Aaron asked for their golden earrings and fashioned a molten calf. Aaron then made an altar before it and said, "Tomorrow shall be a feast to the Lord." The next day the people offered burnt offerings, ate and drank, "and rose up to play" and were "unrestrained." In the meantime, the Lord instructed Moses to go down to the people that had corrupted themselves. When the Lord threatened to destroy Israel and make a great nation out of Moses, Moses pleaded with the Lord to remember his promises to Abraham, Isaac, and Israel (Jacob) and spare the people. The Lord "relented" and did not destroy the people.³⁶ Moses went down, two tablets in hand, picked up Joshua along the way (Joshua had gone up the mountain with Moses), and saw the calf and the dancing. Moses became hot with anger and cast the tablets down at the foot of the mountain. He burned the calf in the fire, ground it to powder, scattered it over the water, and made the people drink it. **When confronted, Aaron blamed the people.**³⁷ Moses then asked for those on the Lord's side to come to him. Only the Levites, Moses' own tribe, responded. At Moses' command, per the Lord's command, the Levites went through the camp and halted the rebellion by killing 3000 men. The next day, Moses went back up to intercede for the people before the Lord to forgive the people—but if not, Moses asked the Lord to blot him out of the Lord's book. The Lord responded: "Whoever has sinned against me, I will blot him out of my book." Then the Lord sent a plague on the people who had sinned.³⁸

33 The Lord instructed Moses to prepare to lead the people out of Sinai and toward Canaan. Moses pitched a temporary tabernacle outside camp. Whenever Moses entered the tent, the pillar of cloud descended and stood at the door and the Lord talked to Moses while the rest of Israel watched. Then Moses asked the Lord to show him his glory, and the Lord's glory passed by Moses as he stood in the cleft of a rock.

³⁵ The people are sprinkled with "the blood of the covenant" (24:8), the blood that puts the covenant into effect (Heb 9:16-22). The blood signified cleansing from sin so that the people might enter the covenant relation, and it underscored that the ultimate penalty for breaking the covenant was death. Jesus proclaimed the fulfillment of the symbolism at the Last Supper when He offered the cup: "This is the blood of the new covenant, which is shed for many for the remission of sins" (Matt 26:28). *New Geneva Study Bible*, 128.

³⁶ Moses' intercessory prayer itself was also part of God's will and purpose to show his grace. But the effectiveness of Moses' intercession can only be described by characterizing the Lord in human terms: He relents and withholds the total judgment He had threatened. *New Geneva Study Bible*, 140.

³⁷ **Exodus 32:21-24:** ²¹ And Moses said to Aaron, "What did this people do to you that you have brought such a great sin upon them?" ²² And Aaron said, "Let not the anger of my lord burn hot. You know the people, that they are set on evil." ²³ For they said to me, 'Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' ²⁴ So I said to them, 'Let any who have gold take it off.' So they gave it to me, and I threw it into the fire, and out came this calf." **We already have a clue here that a better priesthood than the Levitical priesthood is going to be needed.**

³⁸ Eventually, that whole generation, except for a small remnant, died in the wilderness (Nu 14:27-34).

34 At the Lord's direction, Moses made two new tablets to replace the ones he had broken. The Lord also proclaimed His name³⁹ to Moses:

Exodus 34:5-7

⁵ The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. ⁶ The Lord passed before him and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

Notice that the God of the Old Testament (contrary to what is sometimes claimed) is a God of love AND justice. God's love and justice were displayed ultimately and perfectly in Christ's death on the cross.

Moses spent another 40 days and nights with the Lord on Mount Sinai. The Lord confirmed the covenant in which he promised to give Canaan to the Israelites (we can see the continuity between the Abrahamic and Mosaic covenants here—the covenant with Moses and the giving of the Law are an expansion and extension of the Abrahamic covenant). When Moses came down with the two new tablets in hand, his face shone because he had spoken with the Lord. He wore a veil over his face when he talked with the people.⁴⁰

35 Moses gave the people the Lord's instructions for the Sabbath. Then he took up an offering of various items to be used for the tabernacle (the people gave very generously) and called for gifted artisans to construct the tabernacle.

36-39 The gifted artisans constructed the tabernacle and its furniture, the ark of the testimony, and the garments of the priesthood.

40 Moses erected the tabernacle and its furniture, lit the lamps, burned incense, offered a burnt offering and a grain offering, and washed his hands in the laver along with Aaron and his sons. Israel had now been camped at Mount Sinai for about nine-and-a-half months.⁴¹ The glory of the Lord then filled the tabernacle, and the book of Exodus closed with this climactic event.

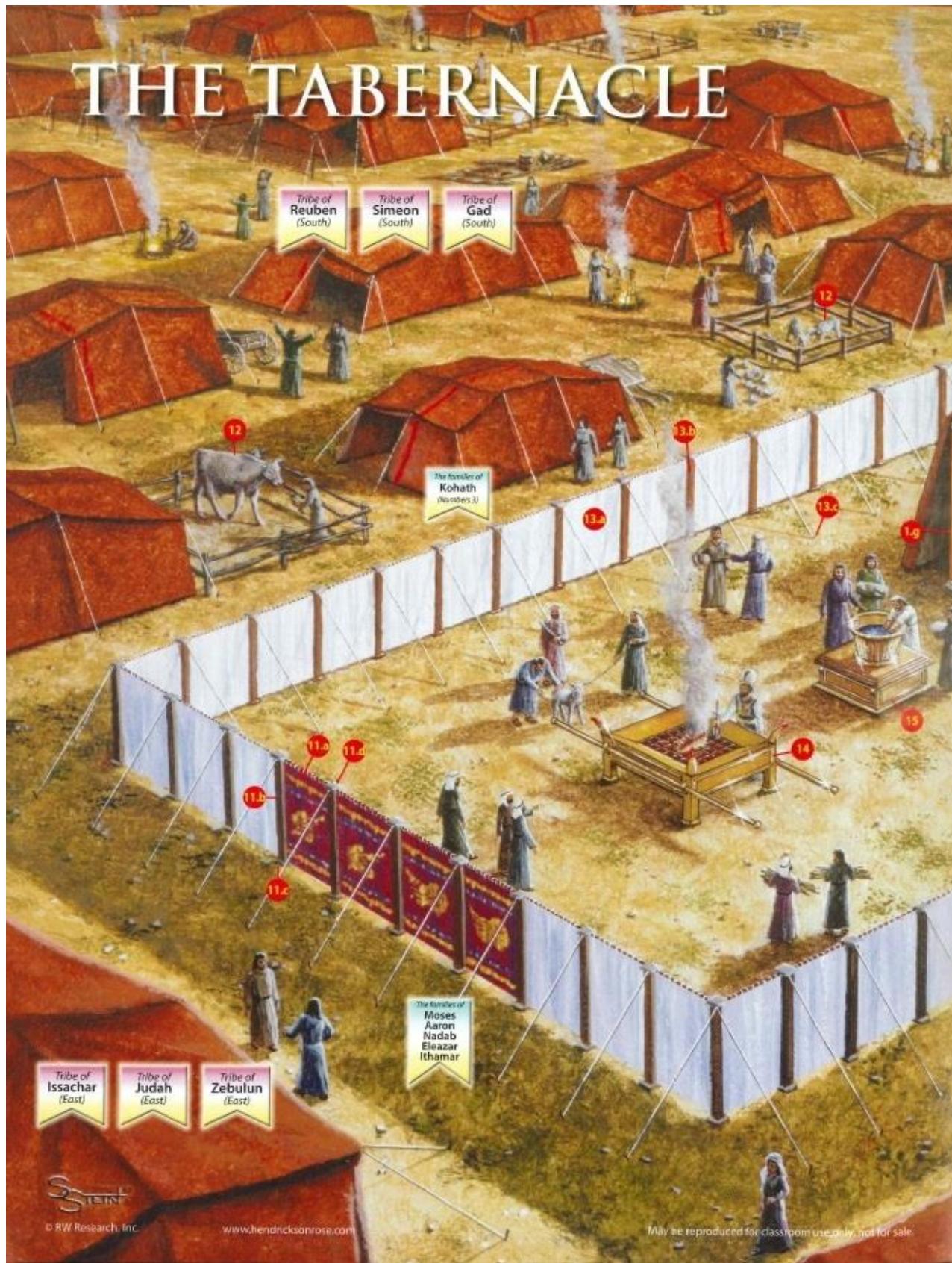
Exodus 40:34-38

³⁴ Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. ³⁵ And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle. ³⁶ Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. ³⁷ But if the cloud was not taken up, then they did not set out till the day that it was taken up. ³⁸ For the cloud of the Lord was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

³⁹ At the burning bush, God had addressed the question of the manner of His existence. Here, He answered the question, "How can we describe His actions?" This foundational announcement of His moral character is often echoed in later passages of Scripture (Neh 9:17; Ps 86:15; Joel 2:13; Jonah 4:2). These revelations are all part of His "name," His disclosure of His nature, for which He is to be revered and glorified forever. *New Geneva Study Bible*, 98.

⁴⁰ The purpose of the veil was not to calm the anxiety of the people, for Moses put on the veil only after the people had come near and after he had finished declaring the law to the people (34:31,32). Rather, as Paul in 2 Cor 3:13 makes clear, the veil was to keep the Israelites from seeing that the glory was fading away. According to Paul, this fading glory shows the temporary and inadequate character of the old Mosaic covenant and points to the need for a greater covenant Mediator—Jesus Christ (2 Cor 3:12—4:6). *New Geneva Study Bible*, 145.

⁴¹ Ex 12:2,6; 19:1; 40:17.





KEY TO THE TABERNACLE

1 The Tabernacle (Enlarged to show detail)

(Ex. 26:1-37) (The new holy temple; Eph. 2:19-22)
30 cubits long x 10 cubits wide x 10 cubits high
(45 ft x 15 ft x 15 ft or 13.8 m x 4.6 m x 4.6 m)

The general appearance of the tabernacle was that of a rectangular box. It was divided into two sections—the Holy Place and the Most Holy Place (Holy of Holies).

- a. Goats' hair covering with linen beneath (Ex. 25:4; 26:7)
- b. Ram skin covering dyed red (Ex. 25:5; 26:14)
- c. Badger, porpoise, or sea cow skin covering (Ex. 25:5)
- d. Boards (48 boards, Ex. 26:15-25)
- e. Sockets (100 total, 96 silver sockets for the boards, four under the pillars of the veil)
- f. Bars (Ex. 26:26-29)
- g. Pillars, hooks (Ex. 26:32-37; 36:36-38)
- h. Curtains at the entrance (Ex. 26:1-6)

2 The High Priest and His Holy Garments

(Ex. 28:1-43; 39:1-31) (A great high priest; Heb. 4:14-15)

- a. Embroidered coat (Ex. 28:4; Ps. 132:9)
- b. Robe with golden bells and pomegranates (Ex. 28:34)
- c. Ephod and girdle (Ex. 28:4)
- d. Breastplate and the Urim and Thummim (Ex. 28:30)
- e. Stones in the breastplate (12 tribes of Israel) (Ex. 28:17-21)
- f. Shoulder stones of onyx (Ex. 28:9-12; 39:6-7)
- g. Mitre (Ex. 28:4, 39)
- h. Turban or Holy Plate or crown (diadem) of gold inscribed, "Holy to the Lord" (Ex. 28:36; 29:6)
- i. The Censer of burning coals (Lev. 16:12-13; Heb. 9:4)

3 The Holy Place

(Ex. 26:33; Heb. 9:2, 6)

10 cubits wide x 20 cubits long (15 ft x 30 ft or 4.6 m x 9.2 m)

The priests entered into the Holy Place daily to minister to the Lord. The table of showbread (bread of the presence) stood on the right. The seven-branched golden lampstand stood on the left. The altar of incense stood in the Holy Place right in front of the veiled Most Holy Place.

4 The Golden Lampstand (Candlestick)

(Ex. 25:31-40)

The lampstand was made of pure, hammered gold, one solid piece. It had a central shaft with six branches, three on each side, making it a seven-branched lampstand. Each branch had knobs, flowers, and an almond-shaped bowl to hold pure olive oil. It was part of the priests' ministry to keep the lamp burning perpetually.

5 The Table of Showbread (Bread of the Presence)

(Ex. 25:23-30; Heb. 9:2)

2 cubits long x 1 cubit wide x 1½ cubits high

(36 in x 18 in x 27 in or 92 cm x 46 cm x 69 cm)

The table of showbread was made of shittim (acacia) wood. It was overlaid with gold and had a crown or frame of gold around it that was as wide as a man's hand. A ring of gold was put on each of the four legs, to put the carrying poles through. The carrying poles were made of shittim wood overlaid with gold. Also made of pure gold were the dishes, pans, pitchers and bowls. Twelve loaves of bread were placed on the table, six in a row. Fresh bread was placed there every Sabbath.

6 The Altar of Incense

(Ex. 30:1-10; Heb. 9:2)

1 cubit long x 1 cubit wide x 2 cubits high
(1½ ft x 1½ ft x 3 ft or 46 cm x 46 cm x 92 cm)

The altar of incense was made from shittim (acacia) wood. Its four corners each had a horn made from one piece. Its top, sides, and horns were overlaid with gold, with a crown or molding all around the top. Aaron, the high priest, burned incense upon it every morning and evening. Once a year, on the Day of Atonement, the horns of the altar were sprinkled with the blood of the sin offering.

7 The Veil

(Ex. 26:31-33; Heb. 10:19-20)

A woven veil of blue, purple, and scarlet thread, with designs of cherubim embroidered on it, was hung on four pillars of acacia wood overlaid with gold. Four gold hooks were put in four sockets of silver. The veil was hung from these, and was a divider between the Holy Place and the Most Holy Place.

8 The Most Holy Place (Holy of Holies)

(Ex. 26:3-34; Heb. 9:3)

10 cubits long x 10 cubits wide x 10 cubits high (15 ft x 15 ft or 4.6 m x 4.6 m)

Also called the Holy of Holies, here resided the ark of the covenant. It was exactly one-half the length of the Holy Place. The shekinah glory of God rested upon the lid of the ark (mercy seat). The high priest entered the Most Holy Place once a year, on the Day of Atonement, to sprinkle blood on the mercy seat to atone for his sins and the people's sins.

9 The Ark of the Covenant

(Ex. 25:10-16; Heb. 9:4)

2½ cubits long x 1½ cubits wide x 1½ cubits high

(45 in x 27 in x 27 in or 115 cm x 69 cm x 69 cm)

The ark was made of acacia wood. It was overlaid with gold, inside and out. A gold crown or molding was set around the edge of the top. Four gold rings, one in each leg were placed for the carrying poles. The poles were acacia wood overlaid with gold. The mercy seat was set on top of the ark.

10 The Mercy Seat

(Ex. 25:17-22; Heb. 9:5)

2½ cubits long x 1½ cubits wide (45 in x 27 in or 115 cm x 69 cm)

The mercy seat was made of pure gold. It had a winged cherub on each side, facing each other with wings outstretched above them, toward each other. The mercy seat was beaten or hammered from one solid piece of gold. It was placed above the ark.

11 The Gate of the Court

(Ex. 27:16; 38:18-19; John 10:9)

20 cubits wide x 5 cubits high (30 ft x 7½ ft or 9.2 m x 2.3 m)

The entrance to the court was made with:

- a. Hanging curtains (blue, purple, scarlet, white) (Ex. 27:16; 38:18)
- b. Four pillars of brass (Ex. 27:14-16; 38:14-15)
- c. Sockets of bronze (brass) (Ex. 27:14-16)
- d. Hooks and fillets (clasps) of silver (tops of pillars) (Ex. 27:10-11)

12 The Offerings

(Heb. 8:3; 9:11-14, 18-22; 10:1-4)

• Burnt offering (bull, sheep, goats or birds) (Lev. 1:1-17)

• Grain offering (Lev. 2:1-16)

• Peace offering (goat or lamb) (Lev. 3:1-17)

• Sin offering (bull or lamb) (Lev. 4:1-35)

• Trespass offering (female of the flock, lamb, goat kid, or bird or grain) (Lev. 5-6)

13 The Court Fence (Not shown to scale)

(Ex. 27:9-18; 38:17-19; 40:33)

100 cubits long x 50 cubits wide x 5 cubits high

(150 ft x 75 ft x 7½ ft or 46 m x 23 m x 2.3 m)

The court fence was the outer border of the tabernacle site. It consisted of the following:

a. Linen curtains (white) (Ex. 27:9-16; Rev. 19:8)

b. Pillars, sockets, hooks, and fillets (tops and rods) (Ex. 27:11, 17)

c. Pins of bronze (brass) (Ex. 27:19; 38:20)

14 The Bronze Altar (Brazen Altar)

(Ex. 27:1-8; 40:6, 10, 29)

5 cubits long x 5 cubits wide x 3 cubits high

(7½ ft x 7½ ft x 4½ ft or 23 m x 23 m x 1.38 m)

The bronze altar was made of shittim (acacia) wood. It was square and covered with bronze (brass). The four corners had horns overlaid with bronze. Also there were pans to receive ashes, shovels, basins, fleshhooks (forks), and fire pans, all of bronze. A bronze grate with a bronze ring in each corner was put under the brazen altar. Staves (carrying poles) were made of shittim wood covered with bronze to carry the altar.

15 The Bronze Laver (Basin)

(Ex. 30:17-21; 40:7, 30-32; Eph. 5:26; Heb. 10:22)

A large laver (basin) of bronze, in which the Aaron and his sons washed their hands and feet, was placed between the bronze altar and the tabernacle. The Lord said if they did not wash when they came near the altar to minister, they would die.

16 The Cloud and the Pillar of Fire

(Ex. 25:8, 22; 29:43; 40:34-38)

The Lord manifested his presence with a cloud by day and a pillar of fire by night. It would rest above the tabernacle, directly above the mercy seat. When the cloud or pillar of fire moved, the children of Israel followed it. Wherever it stopped, they camped there until it moved again.

THE GARMENTS OF THE HIGH PRIEST

- The priest dressed first in a tunic and mitre (a turban) of fine linen.
- The mitre had a gold plate (or crown) inscribed with the words "HOLINESS TO THE LORD" just over the priest's forehead. The Hebrew words can also be translated "Set Apart as Holy to the Lord." This was worn in the Lord's presence so that the people's sacrifices would always be acceptable to God.
- The priest wore a blue robe with the ephod (a vest or waist coat) with stones on each shoulder bearing the names of the sons of Israel.
- Over the ephod, the priest wore a gold breastplate that was set with twelve precious stones carved with the names of the twelve tribes of Israel. This was worn over his heart and was to continually remind the Lord of his people.
- The Urim and Thummim were kept in the priest's pocket over his heart as objects used to determine the Lord's will for his people.

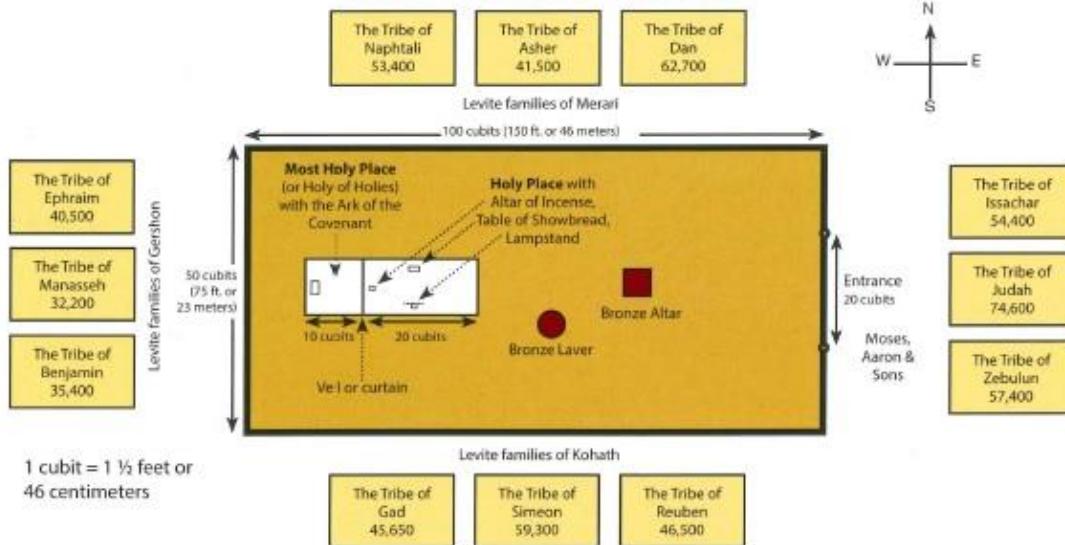
To think about:

Our service to God is to be holy and set apart. As we pray for others and bring their names and burdens to God, we remember that God loves his children with deep affection. (Read Jer. 31:3)

Christ is our example as high priest: he is righteous and merciful. He was willing to sacrifice his life for us and now lives to intercede for us (Matt. 20:25–28; Heb. 7:25).



THE TABERNACLE



What is the Tabernacle?

The tabernacle was a moveable "tent of meeting" that God commanded Moses to build (Ex. 25:1–2; 25:8–9). God wanted to dwell among his people, the Israelites. He wanted to have fellowship with them and be able to communicate with them (Ex. 25:22).

The tabernacle and its courtyard were constructed according to a pattern set by God, not by Moses. We study the tabernacle to understand the steps that the Lord laid out for a sinful people to approach a holy God. The tabernacle became the place that God dwelt with his people for 400 years: from the exodus until the time of King Solomon when the temple was built.

The tabernacle was in the center of the Israelite camp. The 12 tribes of Israel were encamped around it. The figures in the boxes refer to the number of males age 20 or over in each tribe (Num. 1–3). The total would be 603,550.

Fascinating Facts about the Tabernacle:

- There are 50 chapters in the Bible that discuss the tabernacle.
- The tabernacle would have fit in half of a football or soccer field.
- The tabernacle of the Old Testament was a "shadow" of things in heaven. Hebrews 8:1–5 tells us that the real tabernacle is in heaven. This is where Jesus himself is our high priest.
- The tabernacle was built using many expensive materials: gold, silver, bronze, precious woods, and rare cloth. In modern terms the cost would exceed \$1 million. Offerings from the Israelites paid for the materials (Ex. 35:22–36:3).
- The Israelites were so generous they gave more than was needed. Moses had to command them to stop giving (Ex. 36:6).

THE TABERNACLE: PATTERN OF WORSHIP

1

The Bronze Altar

Ex. 27:1–8



Size:
7½ ft long x
7½ ft wide x
4½ ft high
2.3 m x 2.3 m x 1.3 m

God wanted to dwell among his people. How does a holy God dwell among sinful people? First God required the people to sacrifice a perfect animal for their sins (Lev. 17:11). The blood of the animal was important to justify the people before God. Only the finest animal—a perfect one—was good enough. Sacrifices needed to be offered on a regular basis (Heb. 9:25).

The person bringing the offering would put his hand on the head of the lamb while it was killed. This symbolically put the person's sins onto the animal, and the animal died in his place.

To think about:

- Jesus is our perfect sacrifice and shed his blood for our sins. (John 1:29; Rev. 13:8; Heb. 10:10; Rom. 4:25.) Jesus was not only the perfect sacrifice, but his sacrifice covered all sin—past and future. No more sacrifices are required.
- In Romans 12:1, we are told to present our bodies as a living sacrifice. What does this mean to you?

2

The Bronze Laver

Ex. 30:18; 38:8



Size: None indicated

The next step was for the priests only. In fact, the rest of the work was performed by the priests on behalf of the people.

After making the sacrifice, the priest washed himself at the bronze laver. This washing purified the priest and prepared him to enter the tabernacle. In Exodus 30:20, God says they must wash so that they do not die when they enter the tabernacle.

The bronze laver was made from brass mirrors donated by the women. The Bible does not describe the laver completely, but perhaps it had a shiny mirrored surface which would help the priest wash thoroughly and to remind him that the Lord sees past the outward appearance, straight into the heart.

To think about:

- Even though we Christians have accepted Jesus' sacrificial death on our behalf, we too need to be cleansed.
- Read 1 John 1:8–9. How would Jesus' disciples understand this verse?

3

The Golden Lampstand

Ex. 25:31–40; 26:35



Size: Dimensions are unknown

From the laver, the priest passed through a veil into the Holy Place. The room he entered had three objects: a golden lampstand on the south, a table on the north, and an altar of incense to the west just before the veil to the Most Holy Place (Holy of Holies).

The unique lampstand was beaten from a single piece of gold. It was not pieced together. Scripture tells us it was fueled by oil, not wax. It had lamps at the top of each branch, not candles.

Its purpose was to provide light in this otherwise dark room. Trimming the lamp wicks to keep them burning brightly was an important job for the priest.

To think about:

- Jesus called himself the light of the world in many places in the Bible (John 12:46).
- Christians are called to be lights. See Acts 13:47. How are we lights?

4

The Table of Showbread

Ex. 25:23–30



Size:
3 ft long x
1½ ft wide x
2¼ ft high
92 cm x 46 cm x
69 cm

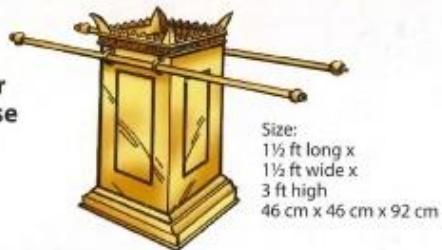
On the table of showbread, Aaron and his sons placed twelve loaves of bread (bread of the presence) made from fine flour. These twelve loaves represented the twelve tribes of Israel. The table with the loaves was a continual reminder of the everlasting promises, the covenant between God and the children of Israel, and a memorial of God's provision of food. The bread was eaten by Aaron and his sons and was replaced every week on the Sabbath.

To think about:

- Jesus called himself the Bread of Life (John 6:35, 51). He said that those who came to him would never hunger again. Physical bread—even the special bread of the tabernacle—is consumed. But the spiritual Bread of Life, Jesus, gives eternal life.
- Hebrews 8:6–7 and 10:15 tell of a better covenant through Jesus, one superior to the Old Testament covenant to Israel. The law would be written on people's hearts, not on tablets of stone.

5**The Altar of Incense**

Ex. 30:1–10



Size:
1 1/2 ft long x
1 1/2 ft wide x
3 ft high
46 cm x 46 cm x 92 cm

The Lord required that special incense be burned constantly on the altar of incense. It was a special sweet incense, a mixture of spices to be used only for the tabernacle (Ex. 30:35–37). God specifically required this recipe. None other was to be burned on the altar. It was a matter of life and death, as Leviticus 10:1–2 clearly shows us, when two of Aaron's sons offered a "strange fire" before the Lord and were struck dead. In the New Testament, the priest Zechariah was in the Holy Place when an angel appeared near the altar of incense (Luke 1:5–13). The angel announced that God had heard his prayers and he and his wife would have a son (John the Baptist).

To think about:

- Incense represents the prayers of the faithful. There are several references to this in the book of Revelation (5:8; 8:3–4).
- Are our prayers a sweet incense toward God?

6**The Veil**

Ex. 26:33; 30:10



Size:
At least 15 ft
wide 4.6 m

The veil separated the holy place from the most holy place where the ark of the covenant was kept. It was a barrier between God and humans. Once a year, Aaron would enter the Most Holy Place (Holy of Holies) through this veil. The veil was a heavy woven cloth stretching for ten cubits (15 ft or 4.6 m). There was no separation in the middle. The high priest had to go around the side to enter the most holy place. Later when the temple was constructed, it followed a similar design. The veil of the temple was torn from top to bottom when Jesus died. This symbolizes the ability of every believer, not just a high priest, to approach God through the death of Jesus.

To think about:

- For hundreds of years, the Israelites needed a human high priest to represent them before God (1 Tim. 2:5; Heb. 8:1; 9:11; 10:11–12). Name a few ways in which Jesus is a better high priest than Aaron.

7**The Ark of the Covenant and the Mercy Seat**Ex. 25:10, 14–16;
25:22; Heb. 9

Size:
3 1/4 ft long x 2 1/4 ft wide x 2 1/4 ft high
1.15 m x 69 cm x 69 cm

The central focus of the entire tabernacle was the Most Holy Place (Holy of Holies) where God spoke to the high priest above the mercy seat—the area where the winged cherubim face each other. Annually, the high priest would sprinkle blood on the mercy seat to atone for the sins of all the people.

God's purpose and desire is to dwell among his people and to commune with them. The layout of the tabernacle, along with the steps of sacrifice, cleansing, and remembering God's promises, is designed to bring sinful mankind to a loving and holy God.

To think about:

- Christianity is not a religion in which humans reach to know God. It is God who approaches his creatures and makes it possible for them to know him (John 6:44; Eph. 2:8–9).
- Our efforts to be "good people" are not enough to approach God. Jesus alone is the Way to God (John 14:6; Heb. 10:19–23).

Israelites Communed with God through the Tabernacle**Christians Commune with God through Jesus**

1. Bronze altar for sacrifices	Christ's sacrifice
2. Bronze laver for washing	Cleansing through confession
3. Lampstand	Enlightened by the Holy Spirit
4. Table of showbread	Fed by the Living Word
5. Altar of incense	Prayer, communication, intercession
6–7. Through the veil into the Most Holy Place	Entering God's presence boldly through Christ
8. Priests and the garments	Service to God and others

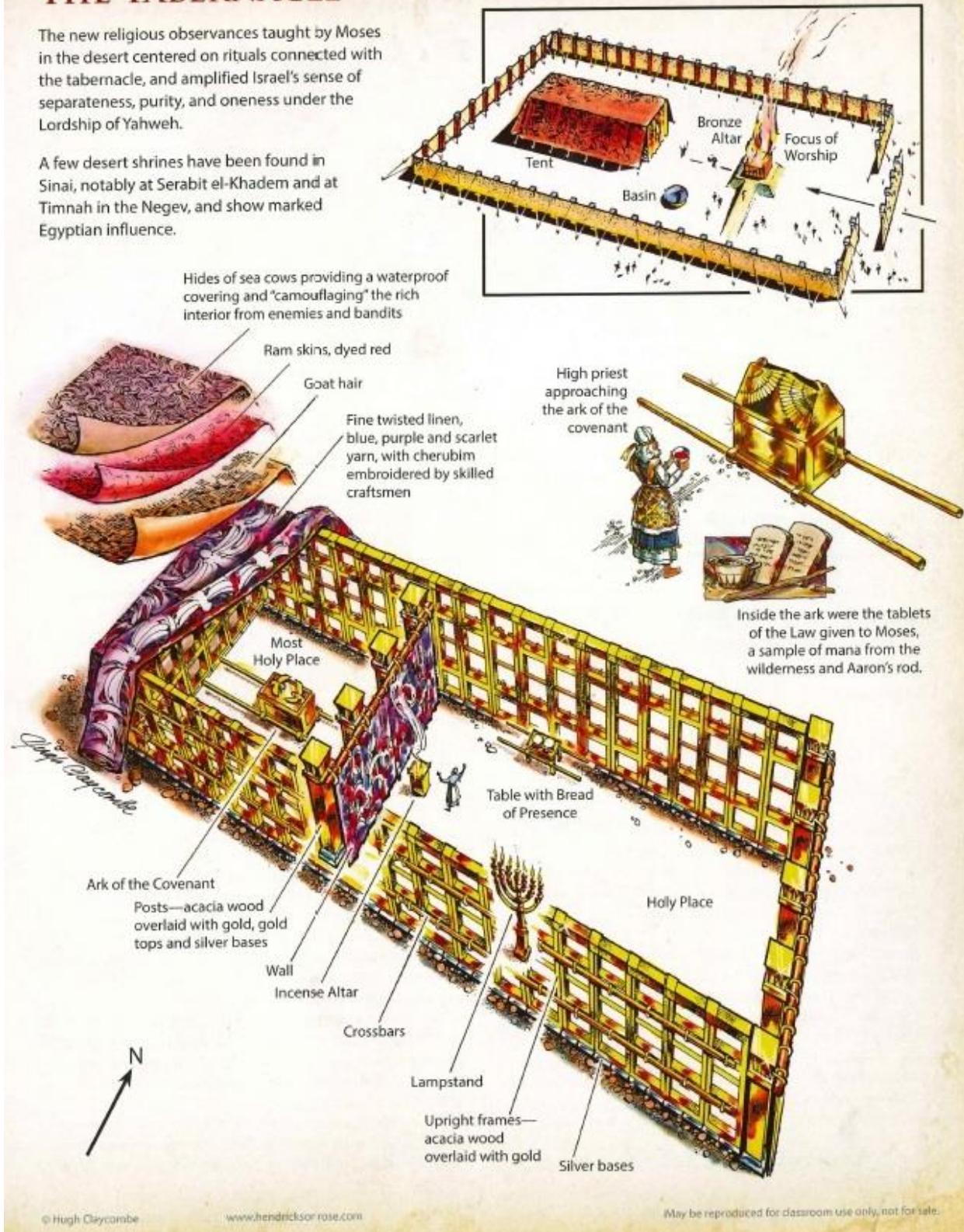
Why is the tabernacle important today?

- Today, we are God's dwelling place. (1 Cor. 6:19)
- God's holy presence is among us. (Ex. 40:34–38)
- As believers, we are part of a priesthood. (1 Peter 2:5–9; Rev. 5:10; 20:6; Heb. 4:16)
- The tabernacle shows a pattern of worship prescribed by God. (Heb. 10:19–25)

THE TABERNACLE

The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle, and amplified Israel's sense of separateness, purity, and oneness under the Lordship of Yahweh.

A few desert shrines have been found in Sinai, notably at Serabit el-Khadem and at Timnah in the Negev, and show marked Egyptian influence.



Ark of the Covenant



The ark of the covenant was the place where God met and talked with Moses (Ex. 25:22). It was made of acacia wood and covered with gold.

The tabernacle (the "tent of meeting") was built to house the ark. The ark was the first item of furniture constructed after God told Moses to build the tabernacle (Ex. 25:10–22).

The ark was intended to be the central focus of the Most Holy Place in the tabernacle and later the temple (Ex. 40:1–21). The ark rested in the Most Holy Place which was separated from the Holy Place by a thick veil (Ex. 26:31–33). The heavy veil in the temple was torn from

top to bottom at the moment of Jesus' death (Matt. 27:50–51). The torn veil symbolizes the free access believers have through Christ to the presence of God (Heb. 6:19–20; 10:19–20).

God set apart the tribe of Levi to carry the ark and stand before him, to serve him, and to bless his name (Deut. 10:8). Only the high priest was allowed to enter the Most Holy Place once a year (Lev. 16) on the Day of Atonement, to sacrifice and to sprinkle blood on the mercy seat (the top of the ark where the winged cherubim face each other) to atone for the sins of the people (Ex. 37:6–9; 2 Sam. 6:2; Ps. 99:1).

