

# PANORAMA PLUS

MOVEMENT 3: REDEMPTION  
AND WANDERINGS

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name

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# OUTLINE

Session 1 ("Exodus Event").....	3
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## **Note to the Student!!**

This material is structured in outline form. Yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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BiLD Training Center

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# SESSION 1

## (THE EXODUS EVENT)

### I. PRAYER/PURPOSE

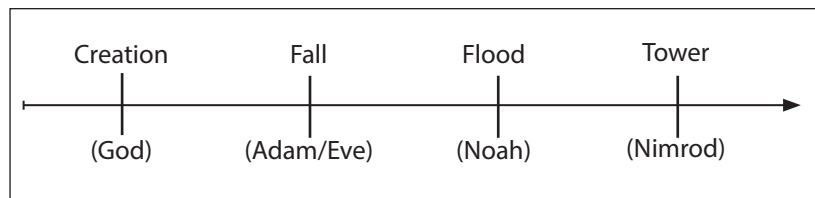
### II. PANORAMA OF THE BIBLE

#### A. Twelve Movements

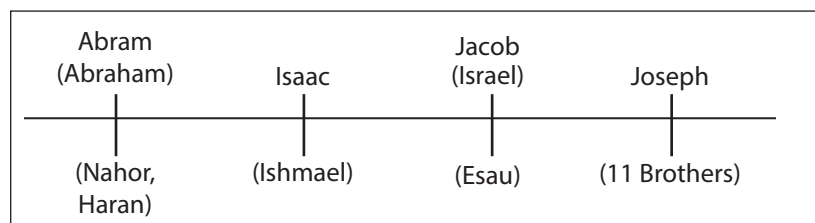
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|--------------------------|------------------------|
| 1. Prologue              | 7. Kingship: Divided   |
| 2. Patriarchs            | 8. Exile               |
| 3. Redemption/Wanderings | 9. Return from Exile   |
| 4. Conquest              | 10. Life of Christ     |
| 5. Apostasy              | 11. Church Age         |
| 6. Kingship: United      | 12. Final Consummation |

#### B. Timeline

##### 1. Movement #1: "Prologue"



##### 2. Movement #2: "Patriarchs"



### III. MOVEMENT #3: "REDEMPTION/WANDERINGS" (Broad Overview)

#### A. Pentateuch (Books of Moses)

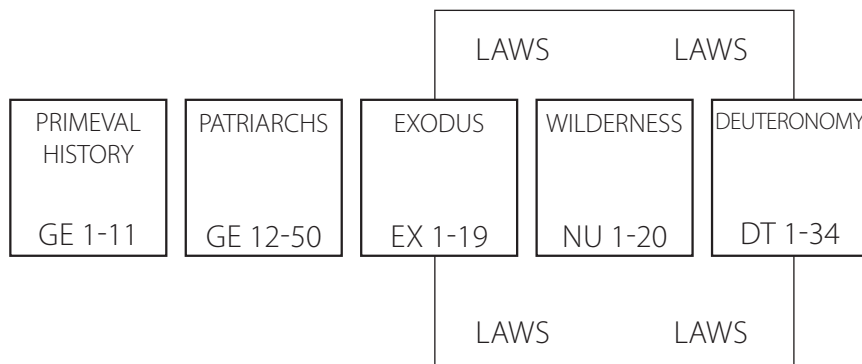
##### 1. Charted

PENTATEUCH				
Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Selection	Redemption	Sanctification	Direction	Instruction
Abrahamic Covenant	Mosaic Covenant	Holiness Code	Journey Rebellion	Covenant Reinstruction

##### 2. Chronological Flow

(from J. Sailhamer, The Pentateuch as Narrative, 33)

##### a. Charted



##### b. Insights

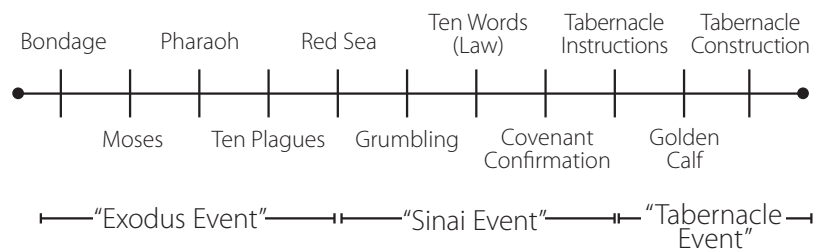
- The boxes represent basic narrative sections.
- With the arrival at Mt. Sinai (Ex. 19) the remainder of the Pentateuch is a combination of law and narrative.
- The center of the Pentateuch is dominated by several codes or collections of laws.

## B. Movements and Biblical Books

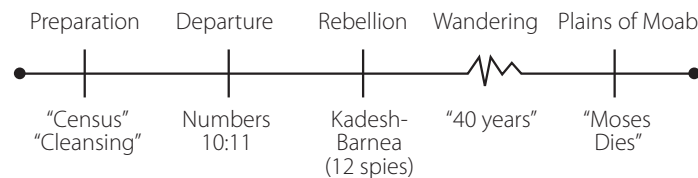
1. "Prologue"..... Genesis 1-11
2. "Patriarchs"..... Genesis 12-50 (Job)
3. "Redemption"..... Exodus, Leviticus  
    "Wanderings"..... Numbers, Deuteronomy

## C. Timeline: Movement #3

### 1. "Redemption"



### 2. "Wanderings"



### Important Note!!

Panorama of the Bible is a study of the whole of the Scriptures in twelve distinct movements. Each movement has a timeline of key people, places, events, and dates. Mastery of Panorama or Panorama Plus is mastery of the movements and the timeline.

#### IV. BOOK OF EXODUS

##### A. Charted

BOOK OF EXODUS					
"Exodus Event"		"Sinai Event"		"Tabernacle Event"	
<ul style="list-style-type: none"> <li>• Bondage (1-2)</li> <li>• Moses (3-4)</li> <li>• Confrontation (5-6) (Pharaoh)</li> <li>• Ten Plagues (7-12)</li> <li>• Consecration and Crossing (13-15) (Red Sea)</li> </ul>		<ul style="list-style-type: none"> <li>• Grumbling (15-18)</li> <li>• Ten Words (19-20)</li> <li>• Law (21-23)</li> <li>• Covenant Confirmation (23-24)</li> </ul>		<ul style="list-style-type: none"> <li>• Tabernacle Instructions (25-31)</li> <li>• Golden Calf (32-34)</li> <li>• Tabernacle Construction (35-40)</li> </ul>	
1	15	15	24	25	40

##### B. New Testament Significance: "Three Major Events"

1. "The Exodus Event".....Salvation
2. "The Sinai Event".....Centrality of Word of God
3. "The Tabernacle Event".....Centrality of Worship

Insight:

Note that **Panorama Plus 3** covers each of these "events" with a separate session. Thus, Session 1 is "The Exodus Event;" Session 2 is "The Sinai Event;" Session 3 is "The Tabernacle Event."

#### V. "EXODUS EVENT": BROAD OVERVIEW

##### A. Horizontal Chart

Bondage (Oppression)		Moses (Call and Excuses)		Confrontation (with Pharaoh)		Ten Plagues (Passover) (Departure)		Consecration and Crossing (Red Sea)	
1	2	3	4	5	6	7	12	13	15

B. Basic Outline: "Exodus Event"

<b>"Exodus Event"</b>	
A. <u>Bondage</u> (Chapters 1-2)	
1. Description of the oppression (1:1-22)	
2. Preparation for deliverance (2:1-25)	
B. <u>Moses</u> (Chapters 3-4)	
1. The call (3:1-10)	
2. The excuses (3:11-4:17)	
3. The return to Egypt (4:18-31)	
C. <u>Confrontation</u> (Chapters 5-6)	
1. Pharaoh's refusal (5:1-21)	
2. The Lord's rebuttal (5:22-6:12)	
3. Interlude: family history (6:13-27)	
4. Summary (6:28-30)	
D. <u>Ten Plagues</u> (Chapters 7-12)	
1. Purpose of the plagues (7:1-7)	
2. Authentication of the messengers (7:8-13)	
3. Description of the Ten Plagues (7:14-11:10)	
4. Preparations for the Passover (12:1-51)	
E. <u>Consecration and Crossing</u> (Chapters 13-15)	
1. Firstborn (13:1-16)	
2. Crossing the sea (13:17-14:31)	
3. Song of Moses and Miriam (15:1-21)	

## VI. "EXODUS EVENT": BIBLICAL DEVELOPMENT

The Biblical discussion in the Book of Exodus will follow the "horizontal chart" and "basic outline" as given previously.

### A. Bondage (Chapters 1-2)

#### 1. Description of the oppression (1:1-22)

The Book of Exodus continues the story begun in Genesis concerning Israel (Jacob) and his sons ("Sons of Israel" occurs about 125 times in Exodus). "Now the length of time the Israelite people lived in Egypt was 430 years" (Ex. 12:40 NIV).

Enough time has passed for the Israelites to no longer occupy a place of privilege in the foreign land of Egypt. Yet the original small band of family members has now grown and "multiplied greatly" and become "exceedingly numerous" (1:7).

Exodus 1:8-10

***Then a new king, to whom Joseph meant nothing, came to power in Egypt. <sup>9</sup>"Look," he said to his people, "the Israelites have become far too numerous for us. <sup>10</sup>Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country."***

What is the fear of this new Pharaoh? The Israelites are not only an economic necessity to Egypt, but their size also creates the fear of national security and possible war.

- (1) "Join our enemies"
- (2) "Fight against us"
- (3) "Leave the country"

In light of the Hebrew threat, Pharaoh pursues a three-fold strategy:



- Plan 1: Harsh labor (1:8-14)

Exodus 1:11-12

*So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. <sup>12</sup>But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites.*

- Plan 2: Population Control (Genocide) (1:15-21)

Exodus 1:15-16

*The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, <sup>16</sup>"When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live."*

- Plan 3: Infanticide (1:22)

Exodus 1:22

*Then Pharaoh gave this order to all his people: "Every Hebrew boy that is born you must throw into the Nile, but let every girl live."*

The plans did not work. "The more the king tries to thwart God's blessing the more that blessing increases" (Sailhamer, 242). Also, the reader of this story would recall the chilling words of God to Abraham, "whoever curses you I will curse" (Gen. 12:3). The final plan sets the stage for the entrance of Moses into the unfolding drama.

## 2. Preparation for deliverance (2:1-25)

### a. The birth of Moses (1-10)

Moses is born of a man and woman of the tribe of Levi (2:1). By law he must be thrown into the Nile River.

Moses' mother obeys the letter of the law (Pharaoh's command) but not its intent. Rather, the child is placed in a papyrus basket (ark? See Gen. 6) with an older sister watching to see what would happen.

Exodus 2:5-6

*Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it. <sup>6</sup> She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said.*

- (1) The sister of Moses (Miriam, Ex. 15:20) observes the princess of Egypt.
- (2) She suggests a nurse for the pitied baby.
- (3) She brings her mother (who will be paid).
- (4) The mother of Moses (Jochebed, Ex. 6:20) will nurse her own son, perhaps to four years of age or longer before taking Moses to live with his adoptive mother, the princess. (This would not necessarily end Moses' relationship with his Hebrew family. When Moses and Aaron meet in Exodus 4, there is no hint that this adult encounter is for the first time.)

EARLY PARALLELS	
Moses	Jesus
<ul style="list-style-type: none"> <li>• Future deliverer</li> <li>• Born of Levi descent</li> <li>• At infancy life in danger (Pharaoh)</li> <li>• Born in Egypt, bound for "future Israel"</li> <li>• Destined to be a prophet and a law-giver</li> </ul>	<ul style="list-style-type: none"> <li>• Future deliverer</li> <li>• Born of Judah descent</li> <li>• At infancy life in danger (Herod the Great)</li> <li>• Born in Israel, sojourned in Egypt</li> <li>• Destined to be a prophet and law-fulfiller</li> </ul>

b. The flight of Moses (2:11-25)

Verse 11 introduces a grown Moses to the narrative. Acts 7:23 indicates, "when Moses was forty years old, he decided to visit his fellow Israelites."

Exodus 2:11-12

***One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. <sup>12</sup>Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand.***

- (1) The future deliverer attempts a small deliverance yet kills an Egyptian. The heart to save may have been right, but the method (and timing!) was deplorable.
- (2) The next day the "deliverer" again attempts to intervene, this time between two fellow Israelites. Not only is Moses rebuffed (as he will be in later attempts to deliver) but his crime of murder is apparently common knowledge.
- (3) Pharaoh also hears of the crime and seeks to "kill Moses," likely through Egyptian legal channels.

Insight:

Why was Moses (a Prince) even interested in the welfare of slaves?

Hebrews 11:24

***By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter.***

"Nevertheless, he recognized that the Egyptian stance was sinful and that the right life was to be found with the lowly Hebrews, who in spite of their poverty and affliction were God's people and chosen for great purposes"

(D. Stuart, Exodus, Vol. 2, 96).

Moses flees to Midian where he meets his wife-to-be Zipporah (Ex. 2:15-22) and her father Reuel (or Jethro), and settles down to be a shepherd. Thus, from the palace to the wilderness, God is preparing a leader and equipping Moses for his life-work.

c. Summary

Exodus 2:23-25

*During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. <sup>24</sup>God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. <sup>25</sup>So God looked on the Israelites and was concerned about them.*

B. Moses (Chapters 3-4)

1. The call (3:1-10)

On the basis of remembering His covenant, God needs a human instrument to effect His deliverance of the Israelites. The former “aristocrat,” now lowly shepherd, will be God’s choice.

Exodus 3:1-3

*Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. <sup>2</sup> There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. <sup>3</sup> So Moses thought, “I will go over and see this strange sight-why the bush does not burn up.”*

- a. “Horeb” is likely the mountain range; Sinai is the specific mountain (thus both names are used in the Scriptures). The actual location is disputed, either the

traditional spot in the southern Sinai Peninsula or perhaps east of the Gulf of Aqaba.

- b. The “angel of the Lord” is a theophany, that is, a God-appearance. In verse 4 (of Ex. 3), “when the Lord saw that he (Moses) had gone over to look (at the burning bush), God called to him from within the bush . . .”
- c. “Fire” is often a symbol of God’s presence (see Ex. 19:18; also note the pillar of fire that will later guide the Israelites – Ex. 13:21). Also, fire can refer to purification and/or destructiveness. “For the Lord your God is a consuming fire, a jealous God” (Deut. 4:24).

Moses is instructed clearly: (1) “Do not come any closer” (2) “Take off your sandals” (v. 5). The reason is because of holiness, that is, the holy God has manifested His presence in the place of the burning bush, thus this is “holy ground.” Holiness is a central theme in Exodus and Leviticus.

Insight: “holy” or “holiness”

“Holiness is a general term used to indicate sanctity or separation from all that is sinful, impure, or morally imperfect; i.e. it is moral wholeness. The term is used with reference to persons, places and things.” (New Unger’s Bible Dictionary, 581).

Exodus 3:7-8a

***The LORD said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. <sup>8a</sup>So I have come down to rescue them from the hand of the Egyptians . . .”***

Exodus 3:9-10

*And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. <sup>10</sup>So now, go. **I am sending you to Pharaoh to bring my people the Israelites out of Egypt.***

The holy God, the God of the Abrahamic Covenant, the God of Moses' father and patriarchal promise has commissioned Moses to a "God-size" task. What will the "now-shepherd" do in light of this divine call?

## 2. The excuses (3:11-4:17)

Moses fully understands what God is calling him to do. Whether he is fearful, doubtful, or reluctant, the fact is that Moses protests his selection. The following chart summarizes the ensuing conversation between a reluctant deliverer and a determined Deliverer.

"5 Flimsy Excuses of Moses"				
No.	Exodus	Excuse	Reason	God's Reply
1	3:11-12	"Who am I?"	Lack of identity Lack of ability	"I will be with you" "this shall be the sign" (worship)
2	3:13-22	"God... has sent me" "What is his name?"	Lack of authority Lack of knowledge	"I AM WHO I AM" (YHWH) (I AM)
3	4:1-9	"they will not believe me"	Lack of credibility	3 Signs: <ul style="list-style-type: none"><li>• staff</li><li>• leprous hand</li><li>• water to blood</li></ul> (i.e. God working through you)
4	4:10-12	"I am not eloquent" ("slow of speech and of tongue")	Lack of communication skills (Yet, Acts 7:22... "mighty in his words")	"I will be with your mouth"  (message more important than delivery)
5	4:13-17	"Oh, my Lord, please send someone else"	Lack of availability	"anger of the Lord"  (insecurity to disobedience)  "Aaron, your brother"

3. The return to Egypt (4:18-31)

For Moses to accomplish the task of being God's instrument of deliverance, he must return to his father-in-law (likely with the flocks under his care). Unlike the patriarch Jacob (Gen. 31) who deceptively departed from his father-in-law, Moses asks and receives permission to leave with his family (4:18).

Exodus 4:21

*The LORD said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will **harden his heart** so that he will not let the people go.*

Deliverance of the Israelites will be opposed by Pharaoh. In the coming drama, the "hardening" of Pharaoh's heart will be referenced about 18 times. Sometimes, (1) God will harden his heart (cf. 4:21; 7:3, 13; 9:12; 10:1, 20, 27; 11:10; 14:4, 8) (2) Pharaoh will harden his own heart (cf. 8:15, 32; 9:34) or, on occasion (3) Pharaoh's heart was hardened (cf. 7:14, 22; 8:19; 9:7, 35).

- To harden is to be strong, that is, to be stubborn. Or a different word (also translated harden) means to be heavy or dull and unresponsive. A third word translated harden carries the idea of to be hard or severe, thus obstinate and unbending.
- This is the predicted (and later, actual) response of Pharaoh to Moses' and Aaron's request (demand).

The arrival in Egypt led to a meeting with the elders of the Israelites.

Exodus 4:29-31

*Moses and Aaron brought together all the elders of the Israelites,<sup>30</sup> and Aaron told them everything the LORD had said to Moses. He also performed the signs before the people,<sup>31</sup> and they believed. And*

*when they heard that the LORD was concerned about them and had seen their misery, they bowed down and worshiped.*

C. Confrontation (Chapters 5-6)

1. Pharaoh's refusal (5:1-21)

Exodus 5:1-2: Encounter

*Afterward Moses and Aaron went to Pharaoh and said, "This is what the LORD, the God of Israel, says: 'Let my people go, so that they may hold a festival to me in the wilderness.'"*<sup>2</sup>*Pharaoh said, "Who is the LORD, that I should obey him and let Israel go? I do not know the LORD and I will not let Israel go."*

a. The prophetic formula

"This is what the Lord, the God of Israel says" is similar to later prophetic announcements (e.g. see Amos 1:3). This is the first occurrence in the Scriptures of the prophetic messenger speech formula.

b. The prophetic word

"Let my people go." A three day festival is not all that is in play. The bargaining style here is not from larger to less but rather less (understatement) to more (cf. bargaining of Abraham with Ephron, Gen. 23). The true intent to leave is not lost on Pharaoh.

c. The emphatic denial

Pharaoh's reply is framed in a question, **"Who is the Lord?"**

- Pharaoh does not know (or have knowledge of) the God of the Israelites.
- Pharaoh does not know (and has no regard or respect for) the God of the Israelites.
- Pharaoh does not answer (or grant requests) to the God of the Israelites.



Insight: (cited by B. Childs, *The Book of Exodus*, 105):  
 “The Jerusalem Targum paraphrases Pharaoh’s reply: ‘I have not found the name of the Lord in the Book of Angels. I am not afraid of him, nor will I release Israel.’”

#### Exodus 5:3-21: Consequences

- a. Pharaoh demands that the Israelites return to their work (3-5).
- b. Pharaoh orders the slave drivers and foremen to no longer provide straw for bricks (6-9). He labels the Israelites, “They are lazy” (8).
- c. Pharaoh requires and enforces the expected quota of bricks (even without straw) (10-21).

#### 2. The Lord’s rebuttal (5:22-6:12)

- a. Moses complains (5:22-23).
  - (1) The Israelite foremen had complained to Pharaoh (5:15-16).
  - (2) The Israelite foremen had complained to Moses (5:20-21).
  - (3) Moses had complained to God (5:22-23).
- b. The Lord responds (6:1-8).

#### Exodus 6:2-8

*God also said to Moses, “**I am the LORD.**”<sup>3</sup> I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself fully known to them.<sup>4</sup> I also established my covenant with them to give them the land of Canaan, where they resided as foreigners.*

*<sup>5</sup>Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant. <sup>6</sup>“Therefore, say to the Israelites: **‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. <sup>7</sup>I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. <sup>8</sup>And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.’”***

Insight:

“This small section of narrative also sketches out the argument of the whole Pentateuch. God made a covenant with the patriarchs to give them the land of Canaan (Ex. 6:4). He remembered his covenant when he heard the cry of the Israelites in Egyptian bondage (v. 5). He is now going to deliver Israel from their bondage and take them to himself as a people and be their God (v. 6). He will also bring them into the land which he swore to give to their fathers (v. 8).”  
(J. Sailhamer, *The Pentateuch as Narrative*, 251)

c. Moses hesitates (6:9-12).

The Israelites, now under the harsher treatment of Pharaoh’s dictum, refuse to listen to Moses. The Lord again instructs Moses to confront Pharaoh, but the deliverer falls back to a familiar excuse. “If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips” (12).

3. Interlude: family history (6:13-27)

The insertion of genealogical records serves the purpose of highlighting an abbreviated family tree for Aaron and

Moses. These two received the divine mandate, "Bring the Israelites out of Egypt by their divisions" (6:26).

4. Summary (6:28-30)

After the genealogical insertion, the writer returns to the predicament facing Moses. God has a message for Pharaoh; Moses has a responsibility to deliver it. God will deliver His people; Moses is the human instrument to obey God's call and command.

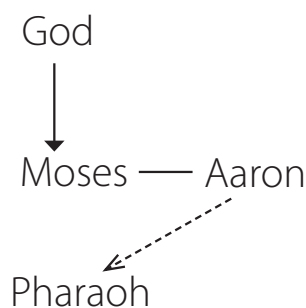
Exodus 6:28-30

*Now when the LORD spoke to Moses in Egypt, <sup>29</sup>he said to him, "I am the LORD. Tell Pharaoh king of Egypt everything I tell you." <sup>30</sup>But Moses said to the LORD, "Since I speak with faltering lips, why would Pharaoh listen to me?"*

D. Ten Plagues (Chapters 7-12)

1. Purpose of the plagues (7:1-7)

Moses and Aaron are to be "like God" (i.e. deliver God's message) to Pharaoh. They are commanded to speak everything God wants Pharaoh to hear.



Reflection:

In light of the Abrahamic Covenant promise, "I will bless those who bless you" (Gen. 12:3), what do you suppose would have been the outcome if Pharaoh had positively received God's message through Moses and Aaron?

Exodus 7:3-5

*But I will harden Pharaoh's heart, and though I multiply my signs and wonders in Egypt, <sup>4</sup>he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. <sup>5</sup>And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it."*

- a. The coming plagues are described as "miraculous signs and wonders" (3). A "sign" is a miracle with specific, special significance. A "wonder" is a miracle that produces awe or amazement. The plagues are not simply punitive but purposeful.
- b. The plagues are also described as "acts of judgment" (4). The meaning of the plague is not only the reaction to Pharaoh's hardness of heart but a theological statement against the gods (and the theology) of Egypt.
- c. The plagues, then, are object lessons to teach Pharaoh and the Egyptians the answer to the question of who the Lord truly is (5).

## 2. Authentication of the messengers (7:8-13)

Pharaoh will demand proof that Moses and Aaron can speak for God. Signs and miracles authenticate the validity of the messenger and thus, the messenger's message (cf. Jn. 3:1-2).

At this encounter Aaron threw his staff to the ground and it became a snake. This is one of three signs that were given to Moses to validate his authority before the elders of Israel (cf. Ex. 4:1-9). When the Egyptian magicians (cf. 2 Tim. 3:8 – Jannes and Jambres) seemingly reproduced the sign, Aaron's snake swallowed the Egyptian snakes.

Yet still, Pharaoh was unmoved.

### 3. Description of the “Ten Plagues” (7:14-11:10)

#### a. Observations

- (1) “The number of the plagues was ten, a number of completeness in Biblical numerology” (Huey, Exodus, 41).
- (2) The plagues were penal, a punishment upon Pharaoh for his refusal to heed God’s word.
- (3) The plagues are natural phenomena, miraculous in timing, severity, location, and selectivity. They illustrate that the God of the Israelites is sovereign over all of life, even life in Egypt—the territory (sovereignty) of the Egyptian gods.
- (4) The plagues follow a general pattern:
  - Request: “let my people go”
  - Refusal: the people cannot go
  - Result: the plague is threatened
  - Response: the action of Pharaoh
- (5) The plagues occurred over a period of at least six months; the hardness of Pharaoh’s heart is evident.

Insight:

“Christopher J.H. Wright summarizes the purpose of the plagues and the liberations to follow this way:

So you may know there is no one like me  
in all the earth...

that my name might be proclaimed  
in all the earth...

so that you may know that the earth  
is the Lord’s (Ex 9:14, 16, 29).”

(B. Waltke, An Old Testament Theology, 380)

## b. Chart of the Plagues

<b>THE TEN PLAGUES</b> (Edited from J. Walton; where noted, J. Davis, N. Geisler, and others)			
	Plague	Ref.	Possible Egyptian Deity Directed Against
1	Nile turned to blood	Ex. 7:14-15	Nilus: sacred river god (Geisler) Khnum: guardian of the Nile Hapi: spirit of the Nile Osiris: Nile was bloodstream
2	Frogs	Ex. 8:1-15	Heqt: form of frog; goddess of resurrection
3	Gnats (Mosquitos)	Ex. 8:16-19	Seb: god of the earth (Geisler)
4	Flies	Ex. 8:20-32	Uatchit: manifested by the Ichneuman fly (Davis) Khephera: sacred scarab (beetle) (Geisler)
5	Plague on cattle	Ex. 9:1-7	Hathor: mother-goddess; form of cow Apis: bull of god Ptah; symbol of fertility Mnevis: sacred bull of Heliopolis
6	Boils	Ex. 9:8-12	Sekh-mer: lion-headed goddess of creating/ending plagues Imhotep: god of medicine Typhon: evil-eye god (Geisler)
7	Hail	Ex. 9:13-35	Shu: goddess of the atmosphere (Geisler) Nut: sky goddess Isis: goddess of life Seth: protector of crops
8	Locusts	Ex. 10:1-20	Serapis: god-protector from locusts (Geisler) Isis: goddess of life Seth: protector of crops
9	Darkness	Ex. 10:21-29	Re, Aten, Atum, Horus: all sun gods of sorts
10	Death of firstborn	Ex. 11:1-12:36	The deity of Pharaoh: Osiris, the giver of life

#### 4. Preparations for the Passover (12:1-30)

##### a. Instructions (1-11, 21-28)

Exodus 12:1-3

*The LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.*

- "a lamb" (3)
- "without defect" (5)
- "some of the blood" (7). . . "hyssop" (22)
- "sides and tops of the doorframes" (7)
- "see the blood. . . will pass over" (23)
- "eat in haste" (11). . . "observe this ceremony" (25)
- "The Lord's Passover" (11). . . "lasting ordinance" (24)

##### b. Significance (12-13)

Exodus 12:12-13

*The LORD said to Moses and Aaron in Egypt, <sup>2</sup>"This month is to be for you the first month, the first month of your year. <sup>3</sup>Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.*

##### c. Establishment (14-20)

Exodus 12:14

*"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD – a lasting ordinance.*

Exodus 12:17, 20

*"Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your*

*divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. . . <sup>20</sup>Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."*

d. Events (historical) of the Passover (29-42)

The actual events of that first Passover night were recorded. This is the tenth and final plague of judgment which commenced at midnight (29-30).

During the night hours Pharaoh summoned Moses and Aaron. "Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. Take flocks and herds, as you have said, and go. And also bless me" (31-32).

e. Restrictions for the Passover (43-51)

- No foreigner to eat (43)
- Only circumcised slaves (44) or alien (48-49)
- Eaten only inside the house (46)

<b>Passover (Ex. 12)</b>	<b>Redemption (NT)</b>
1. Lamb to be sacrificed (3, 7)	1. Lamb of God sacrificed (1 Cor. 5:7; Jn. 1:29)
2. Lamb without spot or blemish (5)	2. Christ (our Lamb) without spot or blemish (1 Pet. 1:18-19; 2 Cor. 5:21)
3. Lamb's blood shed that they might have life (6-7)	3. Christ's blood shed that mankind might have life (Jn. 3:16; 1 Pet. 2:24)
4. For benefit of shed blood, must apply over doorposts by faith (7, 22)	4. For benefit of shed blood, must apply over doorposts of one's heart by faith (Ro. 3:25-26)
5. Safe behind the blood, must feed upon the lamb (8)	5. Safe behind the blood, must feed upon the Lamb (Jn. 6:53, 56; 1 Cor. 10:14-17)



Exodus 12:50-51

*All the Israelites did just what the LORD had commanded Moses and Aaron. <sup>51</sup>And on that very day the LORD brought the Israelites out of Egypt by their divisions.*

E. Consecration and Crossing (Chapters 13-15)

1. Firstborn (13:1-16)

Exodus 13:1-2

*The LORD said to Moses, <sup>2</sup>"Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether human or animal."*

- a. This command occurs after the judgment upon the firstborn of Egypt (Ex. 11:1-10).
- b. To "consecrate" means to set apart for special use; here it indicates that the firstborn belongs uniquely to the Lord (13:12).

Exodus 13:3-10 connects this consecration act to the Feast of Unleavened Bread, a ceremony of remembrance ("Commemorate this day, the day you came out of Egypt. . ." – 13:3). The instructions are similar to those given earlier (12:14-20). Emphasis is given to fathers passing down the meaning of this observance to their sons (first born?).

Exodus 13:11-16 returns to the obligation to give over the firstborn to the Lord (livestock as well as firstborn sons).

"Because God had redeemed the firstborn of Israel on the night of the Exodus, it was the duty of the people to devote every firstborn male to the service of worship. The firstborn of the clean animals were to be devoted to the Lord by being offered as a sacrifice. The firstborn of the unclean animals (donkeys, etc.) and of human beings were to be redeemed by substitution (cf. Nu. 18:15), a sheep in the case of unclean animals and money in the case of the firstborn male child (five shekels, 18:16). At a later time the tribe of Levi would assume the role of the firstborn and be set apart for service in the Tabernacle (3:12-13, 45). Even then, however, a redemption price was still to be paid to the Levites (18:14)." (John Sailhamer, *The Pentateuch as Narrative*, 267)

## 2. Crossing the Sea (13:17-14:31)

Now begins the journey that will take the Israelites to Mt. Sinai. It will take about two months to arrive. To the actual crossing of the Red Sea (lit. "sea of reeds"), God will speak four times:

- First: directing Israel not to pass through the territory of the Philistines even though it was a shorter path (13:17).
- Second: directing Israel to reverse their travel path, a move that would make the Israelites appear to be confused (14:1-3).
- Third: speaking to Moses about the pursuing Egyptians behind and the seemingly impassable Red Sea before them (14:15-16).
- Fourth: following the miraculous crossing of the Red Sea, God instructs Moses to stretch out his hand (i.e. his staff – cf. 9:22-23 and 10:12-13) so that the waters might return to their place engulfing the pursuing army (14:26).

Not only does God speak clearly four times but on three occasions the text notes that the Lord is acting mightily on the Israelites behalf in order to "gain glory."

- First: at the reversal of direction that made the Israelites appear confused.

Exodus 14:4

*And I will harden Pharaoh's heart, and he will pursue them. But I will **gain glory** for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD." So the Israelites did this.*

- Second/Third: at the crisis moment of a pursuing Egyptian army and a seemingly trapped Israelite people.

Exodus 14:17b-18

*"And I will **gain glory** through Pharaoh and all his army, through his chariots and his horsemen. <sup>18</sup>The Egyptians will know that I am the LORD when I **gain glory** through Pharaoh, his chariots and his horsemen."*

Also, in the journey to the Red Sea, on three occasions God promises to "harden the hearts" of the Egyptians (cf. 14:4, 8, 17). Once again, as in the drama of the ten plagues, the Lord declares that He will harden Pharaoh's heart (and the Egyptians' hearts). To harden is to make stubborn; it does not mean that Pharaoh (or the Egyptians) are innocent pawns in God's hands, but the idea is that God hardens what is already disposed to such stubbornness.

Theological Reflection:

Is this an example of the Biblical tension between man's moral responsibility to choose and God's sovereignty in accomplishing his will?

Finally, this section of the journey to the Red Sea also chronicles the first of ten grumbings of the Israelites (after their "deliverance" from Egypt).

Exodus 14:10-12

*As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD. <sup>11</sup>They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? <sup>12</sup>Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"*

TEN GRUMBLINGS (Murmurings, Testing):

- |                    |                      |
|--------------------|----------------------|
| 1. Exodus 14:10-12 | 6. Exodus 17:1-3     |
| 2. Exodus 15:23-24 | 7. Exodus 32:7-8     |
| 3. Exodus 16:1-3   | 8. Numbers 11:1      |
| 4. Exodus 16:20    | 9. Numbers 11:4-6 ff |
| 5. Exodus 16:27    | 10. Numbers 14:21-23 |

Numbers 14:21-23

*But truly, as I live, and as all the earth shall be filled with the glory of the Lord, <sup>22</sup>none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, <sup>23</sup>shall see the land that I swore to give to their fathers. And none of those who despised me shall see it.*

Exodus 14:21-22

*Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided,<sup>22</sup> and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.*

Exodus 14:29-31

*But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.<sup>30</sup> That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore.<sup>31</sup> And when the Israelites saw the mighty hand of the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.*

### 3. Song of Moses and Miriam (15:1-21)

This song (psalm) is one of three composed by Moses (cf. Deut. 32, Ps. 90). It is a victory song extolling the supremacy of God (YHWH is mentioned ten times). The basic outline follows this pattern.

- a. (15:1-12) Defeat of the Egyptian armies
- b. (15:13-18) Prophecy of Entrance to the Promised Land

Miriam and the women sing in an antiphonal response (15:21).

Recap:

1. In covenant faithfulness God has acted on behalf of His enslaved people.
2. A leader has been chosen and empowered to the daunting task before him.
3. Pharaoh has refused to acknowledge the God of the Israelites and His command for releasing His people.
4. Moses and Aaron have been instruments of God in the midst of a “super power encounter.”
5. The ten plagues become theological object lessons for hardened Pharaoh.
6. The Lord delivers His people, establishes a memorial (Passover).
7. The pursuers are defeated at the Red Sea, the people are miraculously delivered, a song of celebration is sung.

VII. TAKEAWAYS

## SESSION 2

### ("THE SINAI EVENT")

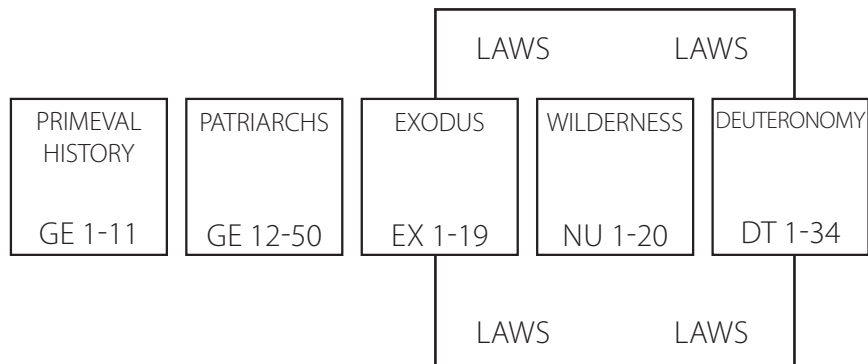
#### I. PRAYER/REVIEW

#### II. PANORAMA OF THE BIBLE: BROAD CONTEXT

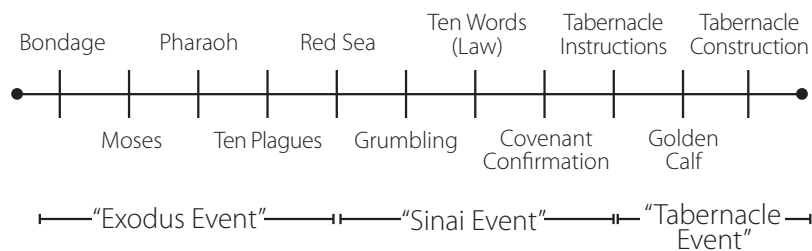
##### A. Movements and Biblical Books

1. "Prologue".....Genesis 1-11
2. "Patriarchs" .....Genesis 12-50; Job
3. "Redemption".....Exodus; Leviticus
- "Wanderings".....Numbers; Deuteronomy

##### B. Pentateuch: Chronological Flow (Sailhamer, Pentateuch, 33.)



##### C. Panorama Timeline: "Redemption"



### III. BOOK OF EXODUS

BOOK OF EXODUS					
"Exodus Event"		"Sinai Event"		"Tabernacle Event"	
<ul style="list-style-type: none"> <li>• Bondage (1-2)</li> <li>• Moses (3-4)</li> <li>• Confrontation (5-6) (Pharaoh)</li> <li>• Ten Plagues (7-12)</li> <li>• Consecration and Crossing (13-15) (Red Sea)</li> </ul>		<ul style="list-style-type: none"> <li>• Grumbling (15-18)</li> <li>• Ten Words (19-20)</li> <li>• Law (21-23)</li> <li>• Covenant Confirmation (23-24)</li> </ul>		<ul style="list-style-type: none"> <li>• Tabernacle Instructions (25-31)</li> <li>• Golden Calf (32-34)</li> <li>• Tabernacle Construction (35-40)</li> </ul>	
1	15	15	24	25	40

### IV. "SINAI EVENT"

#### A. Horizontal Chart

"SINAI EVENT" (EX. 15-24)							
Grumbling		Ten Words		Law		Covenant Confirmation	
15	18	19	20	21	23	23	24



B. Basic Outline: "Sinai Event"

<b>"Sinai Event"</b>	
A. <u>Grumbling</u> (Chapters 15-18)	
1. Waters of Marah and Elim (15:22-27)	
2. Manna and Quail (16:1-36)	
3. Water and War (17:1-16)	
4. Jethro and Moses (18:1-27)	
B. <u>Ten Words</u> (Chapters 19-20)	
1. Encounter at Mt. Sinai (19:1-25)	
2. Decalogue (20:1-17)	
3. Response (20:18-26)	
C. <u>Law</u> (Chapters 21-23)	
1. About rights of Hebrew servants (21:1-11)	
2. About personal injury (21:12-36)	
3. About protection of property (22:1-15)	
4. About social responsibility (22:16-31)	
5. About justice and mercy (23:1-9)	
6. About Sabbath laws (23:10-12)	
7. Addendum: idolatry and worship (23:13-19)	
D. <u>Covenant Confirmation</u> (Chapters 23-24)	
1. Protection and plan (23:20-33)	
2. Covenant and glory (24:1-18)	

## V. "SINAI EVENT": BIBLICAL DEVELOPMENT

The Biblical discussion in the Book of Exodus will follow the "horizontal chart" and "basic outline" as given previously.

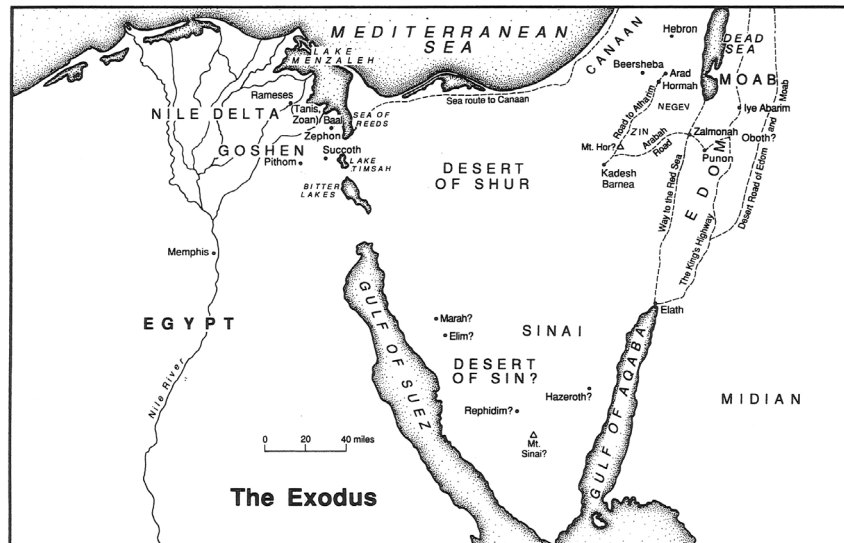
### A. Grumbling (Chapters 15-18)

The crossing of the Red Sea begins the journey to fulfill the prophetic words given to Moses.

Exodus 3:12

*And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."*

Tracing the travel route of the redeemed Israelites is difficult. The Biblical text gives few geographical markers and the ones given are open to debate as to actual location. The following map (Eugene Merrill, Kingdom of Priests, 61) indicates possible locations of key places.



## 1. Waters of Marah and Elim (15:22-27)

Exodus 15:22-24

*Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water.*

*<sup>23</sup>When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) <sup>24</sup>So the people grumbled against Moses, saying, "What are we to drink?"*

- a. Marah (in Hebrew) means "bitter." Finding bitter-tasting water caused a bitter complaint against Moses (God's instrument of deliverance and leader). This is the second of ten murmurings or complaints.
- b. Grumbling reflects a lack of faith in Moses' leadership, but significantly more so, in God's provision and care. Proverbs 10:24, "If you falter in times of trouble, how small is your strength!" Or, in Israel's case, how small is your faith.
- c. In response to Moses' cry, the Lord instructs him to throw a designated piece of wood into the bitter water. The result was the water became sweet (drinkable).

Exodus 15:25b-26

*There the LORD issued a ruling and instruction for them and put them to the test. <sup>26</sup>He said, "If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you."*

- a. Obedience to God's commands and decrees will bring sweetness and blessing.

- b. The incident at Marah was a “test” (v. 25). The NT parallel is found in the Book of James.

James 1:2-4

*Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, <sup>3</sup>because you know that the testing of your faith produces perseverance. <sup>4</sup>Let perseverance finish its work so that you may be mature and complete, not lacking anything.*

## 2. Manna and Quail (16:1-36)

Exodus 16:1-3

*The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. <sup>2</sup>In the desert the whole community grumbled against Moses and Aaron. <sup>3</sup>The Israelites said to them, “If only we had died by the LORD’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.”*

- a. This incident occurred in the Desert (Wilderness) of Sin – see previous map. Note that Sin is a form of the Hebrew word, Sinai (not a reference to sin or transgression).
- b. This is the third of ten grumbings against Moses and Aaron (and ultimately God). Each occasion expresses a lack of faith and a testing moment for the Israelites. The focal point of this test is not pursuing Egyptians or undrinkable water. Here the problem is lack of food.

Exodus 16:4

*Then the LORD said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions."*

- a. God provides "bread from heaven" to satisfy the people's hunger and to test their obedience to God's instructions. Jesus referred to Himself, "I am the bread of life" (Jn. 6:35) – that is, the full satisfaction of man's truest needs for fullness and completeness of life.
- b. Manna (Heb. "what is it?") is the name the Israelites gave to the bread of heaven (16:31). They were to gather enough manna for one day only – the next day it would spoil (16:16-20). This supernatural phenomena would underscore God's daily provision to meet the needs of His people. Compare this principle to the Lord's Prayer: "Give us this day our daily bread" (Matt. 6:11).

Reflection:

"Two things I ask of you, LORD;  
do not refuse me before I die:  
Keep falsehood and lies far from me;  
give me neither poverty nor riches,  
but give me only my daily bread.  
Otherwise, I may have too much and disown you  
and say, 'Who is the LORD?'  
Or I may become poor and steal,  
and so dishonor the name of my God."  
(Prov. 30:7-9 NIV)

Exodus 16:11-15

*The LORD said to Moses, <sup>12</sup>"I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the LORD*

*your God.”<sup>13</sup> That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. <sup>14</sup>When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. <sup>15</sup>When the Israelites saw it, they said to each other, “What is it?” For they did not know what it was. Moses said to them, “It is the bread the LORD has given you to eat.”*

- a. God supernaturally provided bread (manna) and flesh (quail). This undeniably demonstrates God’s care and provision for the true needs of His people. What man must have, God will provide.
- b. The whole of Scripture points to man’s spiritual needs as well. Note the later words of Jesus:

John 6:48-51

*I am the bread of life. <sup>49</sup>Your ancestors ate the manna in the wilderness, yet they died. <sup>50</sup>But here is the bread that comes down from heaven, which anyone may eat and not die. <sup>51</sup>I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”*

John 6:53-54

*Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. <sup>54</sup>Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.*

Exodus 16:35

*The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.*

### 3. Water and War (17:1-16)

Exodus 17:1-3

*The whole Israelite community set out from the Desert of Sin, traveling from place to place as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink.  
²So they quarreled with Moses and said, "Give us water to drink." Moses replied, "Why do you quarrel with me? Why do you put the LORD to the test?"  
³But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?"*

- a. Leaving the former place, the Israelites approach and camp at Rephidim. Whereas before the water was bitter, now there was none. For the fourth time the people complain to Moses though in fact, they "put the Lord to the test."
- b. In reply to Moses' concern that the grumbling complaints are close to rebellion and stoning, the Lord instructs Moses to strike the rock at Horeb (17:6). In doing so, fresh water would pour out of the rock. Once again the lesson is clear; God provides what man needs. Again, later in Biblical history, Jesus would claim to be the giver of living water (to the woman at the well - Jn. 4:10) and at the Feast of Tabernacles, He would cry out with a loud voice a bold assertion.

John 7:37-38

*On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink."<sup>38</sup> Whoever believes in me, as Scripture has said, rivers of living water will flow from within them."*

- c. The striking of the rock at Rephidim is the first of two similar yet distinct incidents (see also Num. 20:1-13). Both events began with a lack of water and a provision by striking the rock. In this case, Moses is obeying God's instructions and evidencing faith-obedience. In the later event Moses' striking of the rock is an evidence of his lack of faith (Num. 20:12 "Because you did not trust in me . . .").

The similarities are intended to be noticed by the reader of Exodus 17 and Numbers 20 (evidence of compositional design). The rock which gave life-giving water (God's presence and provision) was with the Israelites at the beginning as well as the end of their time in the wilderness.

- d. Structural parallels are striking: (Sailhamer, Pentateuch, 278).

- |                     |                                     |
|---------------------|-------------------------------------|
| A.                  | Manna and quail (Ex. 16:4-34)       |
| B.                  | Forty (40) years (Ex. 16:35)        |
| C.                  | Water from rock (Ex. 17:1-7)        |
| D.                  | Joshua next leader (Ex. 17:8-13)    |
| E.                  | Battle: Amalek (Ex. 17:14-16)       |
| — — — — — — — — — — |                                     |
| A. <sup>1</sup>     | Manna and quail (Num. 11:4-34)      |
| B. <sup>1</sup>     | Forty (40) years (Num. 14:21-22)    |
| C. <sup>1</sup>     | Water from rock (Num. 20:1-12)      |
| D. <sup>1</sup>     | Eleazer next priest (Num. 20:23-29) |
| E. <sup>1</sup>     | Battle: Canaanites (Num. 21:1-16)   |



Reflection:

*For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. <sup>2</sup>They were all baptized into Moses in the cloud and in the sea. <sup>3</sup>They all ate the same spiritual food <sup>4</sup> and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. (I Cor. 10:1-4)*

Exodus 17:8-9

*The Amalekites came and attacked the Israelites at Rephidim. <sup>9</sup>Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands."*

- a. The test at this point is not food and drink but safety and security from attacking Amalekites.
- b. Amalek was the grandson of Esau (Gen. 36:12). According to Josephus, they were a warlike nation.
- c. The use of the staff by Moses is taken by many ancient and recent Biblical commentators as representing intercessory prayer/faith in God's provision. The text does not record specific instructions from the Lord; Moses lifts the staff held up by his hands as an unbroken intercessory plea for God's strength for victory (Note what happens when Moses' arms begin to weaken and lower).
- d. Aaron and Hur assist Moses in the wearying act of lengthy intercession (staff held high). Joshua (first mention of him in the Pentateuch) leads the Israelites to overcome the Amalekites.

Exodus 17:15-16

*Moses built an altar and called it The LORD is my Banner. <sup>16</sup>He said, "Because hands were lifted up against the throne of the LORD, the LORD will be at war against the Amalekites from generation to generation."*

4. Jethro and Moses (Ex. 18:1-27)

Exodus 18:1

*Now Jethro, the priest of Midian and father-in-law of Moses, heard of everything God had done for Moses and for his people Israel, and how the LORD had brought Israel out of Egypt.*

- a. Jethro (also called Reuel – Ex. 2:18) was a priest of Midian, as such a descendant of Abraham (cf. Gen. 25:1-2). Earlier, Moses had taken his wife, Jethro's daughter, and their sons back to Egypt to confront Pharaoh (Ex. 4:18-20). At some indeterminate time later, perhaps due to the seriousness of the tense encounters with Pharaoh and subsequent plagues, Moses apparently sent his family back to his wife's (Zipporah) father.
- b. Hearing of the deliverance out of Egypt, Jethro brought Moses' family back to him for a family reunion. Note the respect that Moses gives to his father-in-law, the priest of Midian. The reunion will be significant.

Exodus 18:7-8

*So Moses went out to meet his father-in-law and bowed down and kissed him. They greeted each other and then went into the tent. <sup>8</sup>Moses told his father-in-law about everything the LORD had done to Pharaoh and the Egyptians for Israel's sake and about all the hardships they had met along the way and how the LORD had saved them.*

- c. Moses shares "his testimony" of all the Lord had done in the miraculous power-encounter and aftermath with Pharaoh and the Egyptians. He detailed the events including "all the hardships."
- d. The story encouraged Jethro's heart causing him to respond:
  - (1) By praising the Lord (18:10)
  - (2) By affirming the solitary greatness of the Lord (18:11)
  - (3) By bringing "a burnt offering and other sacrifices to God" (18:12)
  - (4) By sharing a meal with Moses, Aaron, and the elders "in the presence of God" (18:12)

Insight:

Does this point to a conversion experience for Jethro? He has a spiritual heritage as a descendant of Abraham; he has been acknowledged as a priest in Midian. Does this passage point to a clarifying moment of acknowledging the one-God of the Israelites?

- e. The story illustrates an important, timely truth. Being religious (like Jethro) is not sufficient. One must have faith in God, the Redeemer-Provider. (For NT era people, faith in the Redeemer, the Lord Christ)

- f. This story is remarkably similar to Abram's (Abraham's) encounter with Melchizedek, the priest of Salem (Gen. 14:18-24). Note a few of the parallels:

<b>Melchizedek (Gen. 14)</b>	<b>Jethro (Ex. 18)</b>
<ul style="list-style-type: none"> <li>• priest of Salem</li> <li>• came after Abram's battle with the King</li> <li>• brought bread and wine</li> <li>• blessed God: (delivered enemies to your hand)</li> </ul>	<ul style="list-style-type: none"> <li>• priest of Midian</li> <li>• came after Moses' battle with the Amalekites</li> <li>• brought burnt offerings and sacrifices</li> <li>• blessed God: (rescued your people from Egyptians)</li> </ul>

Exodus 18:13

*The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening.*

Jethro observed Moses judging the people. One man to do all the work was obviously untenable. Moses explained to Jethro that the people sought out Moses to discern God's will ("decrees and laws") in matters of dispute. With keen insight, Jethro offered a better way.

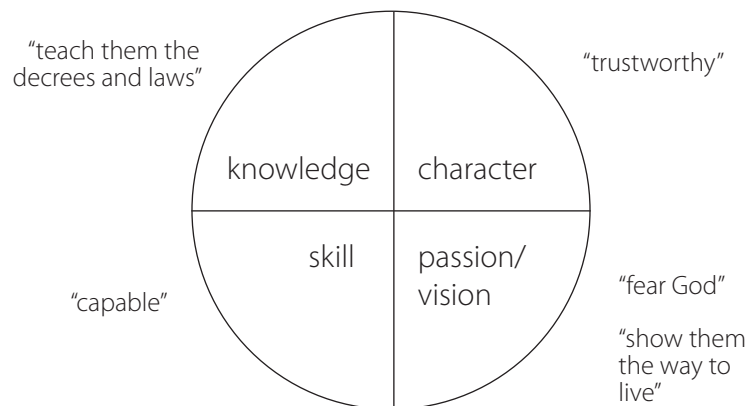
Exodus 18:19-23

*Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him.<sup>20</sup> Teach them his decrees and instructions, and show them the way they are to live and how they are to behave.<sup>21</sup> But select capable men from*

*all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. <sup>22</sup>Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. <sup>23</sup>If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.”*

The encounter highlights several key principles:

- (1) One man alone cannot lead / judge Israel. A network (team) of leaders must be empowered.
- (2) The newly raised up leaders must be “capable” and godly. The “Leader Profile” fits well with Jethro’s counsel.



- g. Division of labor and empowerment to the task insures success (cf. 18:24-26)

Reflection:

How might Jethro’s counsel be applicable to the business or corporate world? How might it apply to church leadership and ministry?

B. Ten Words (Chapters 19-20)

1. Encounter at Mt. Sinai (19:1-25)

Exodus 19:3-8

*Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: <sup>4</sup>'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. <sup>5</sup>Now if you obey me fully and keep my covenant, then out of all nations you will be my **treasured possession**. Although the whole earth is mine, <sup>6</sup>you will be for me a **kingdom of priests** and a **holy nation**.' These are the words you are to speak to the Israelites."*  
*<sup>7</sup>So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. <sup>8</sup>The people all responded together, "We will do everything the LORD has said." So Moses brought their answer back to the LORD.*

- a. Three months after leaving Egypt, the Israelites have arrived at Mt. Sinai (19:1-2). At Sinai, Israel will receive the law and the tabernacle and foreshadow two major NT principles:
  - the law: centrality of God's truth (obedience)
  - the tabernacle: centrality of worship (presence)
- b. This was the invitation to the redeemed people - to enter into a special covenantal relationship with God. The Mosaic (or Sinaitic) Covenant did not set aside the Abrahamic Covenant (Gal. 3:17), but rather provided Israel a kind of theocratic constitution, a law-code or ethic for living before God and within the community. It provides a basis by which God can bless His obedient people.

c. "If" (thus the Mosaic Covenant is conditional; the Abrahamic is unconditional - "I will") the Israelites obeyed the stipulations of the covenant fully, "then" (conditional) God promised three things for Israel.

(1) "will be my treasured possession" (5)  
(UNIQUE RELATIONSHIP)

(2) "will be for me a kingdom of priests" (6)  
(MEDIATORIAL MINISTRY)

(3) "will be for me a holy nation" (6)  
(SET APART STANDING)

The people quickly affirmed their commitment to enter into this covenantal arrangement (19:7-8). The sad sequel to the event will be seen in the golden calf incident, a rebellion soon after the giving of the Law. Much of the OT is a chronicle of Israel's failure to keep the covenant.

## 2. Decalogue (20:1-17)

"One of the great events in the history of Israel, and perhaps in the history of all mankind, is the giving of the Law. The Law was not given so that the Israelites by keeping it could attain righteousness (Ro. 3:20a; Gal. 3:11). A righteous standing (justification) before God has always been only by faith (trust) in God (Gen. 15:16; Ro. 4:3, 22; 5:1; Gal. 2:16; 3:6, 21). The Law functioned to show the Israelites their sinfulness (Ro. 3:19-20a; 7:7) in contrast with God's standards of holiness and righteousness, and to condemn mankind."

(J. Hannah, "Exodus" in BKC, 1:138-39)

Exodus 20:1

*And God spoke all these words:*

DECALOGUE - EXODUS 20:3-17				
Commandment	Verse(s)	Basic Human Need	Biblical Expression	Direction
1	3	Need for Supreme Being	"No other gods before Me"	To God
2	4-6	Need for God to be Real	No "idols"... do not bow down or worship them	To God
3	7	Need for God to be Powerful	"Not misuse the name..." (name in vain)	To God
4	8-11	Need for Rest and Worship	"Remember the Sabbath"	To God For Man
5	12	Need for Family Connections	"Honor your father and mother"	For Man
6	13	Need for Sanctity of Human Life	No murder	For Man
7	14	Need for Sexual Expression	No adultery	For Man
8	15	Need for Possessions	No stealing	For Man
9	16	Need for Healthy Relationships	No lying	For Man
10	17	Need for Basic Necessities	No coveting	For Man

**Observations** concerning the Ten Words (so later called – Ex. 34:28; Deut. 4:13; 10:4):

- a. The Ten Words (also called Decalogue or Ten Commandments) are a part of the whole Mosaic Law. As a complete law-code, the Mosaic legislation had three classifications of laws:

- (1) Concerning moral life (Ten Words)
- (2) Concerning religious life (ceremonial ordinances)
- (3) Concerning civil life (governmental regulations)

The Hebrew Scriptures never refer to such divisions within the Law. For the redeemed, covenantal people, there was one inseparable law-code for life.



- b. Maimonides (12th century AD Jewish philosopher and exegete) divided the Law into 613 distinct commands, 248 positive and 365 negative as recorded in the Pentateuch.
- c. The Mosaic Law was given to the redeemed Israelites in connection with the establishment of the Mosaic (Sinaitic) Covenant. The Law was given with several purposes in mind:
  - (1) It was a way of life (code) not a way to salvation.

Galatians 2:21

***I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"***

- (2) It outlined the requirements of holiness for the redeemed Israelites (cf. I Pet. 1:21; Ro. 3:31).

Leviticus 11:44-45

***I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the ground. <sup>45</sup>I am the LORD, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.***

- (3) It revealed man's inability (i.e. sinfulness) to keep the requirements of the Law.

Galatians 3:10

***For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."***

- (4) It provided a basis of blessing (under obedience) or cursing / discipline (under disobedience) in God's dealings with his covenant people (cf. Lev. 26; Deut. 28-30).
- (5) It made provision for forgiveness of sin and restoration to fellowship (cf. Lev. 1-7; also worship provisions in Lev. 23).

Insight:

The Mosaic Law was given to the nation of Israel. This Law was "regulatory" in that it guided one specific, redeemed, chosen people in their covenantal relationship with God. It also was "revelatory" in that timeless truths about God and man are illustrated in the code (particularly the Ten Words).

NT believers are not under the law-code (Ro. 10:4; 1 Cor. 9:20; Gal. 5:18; Heb. 7:12). However, we do embrace the Law of Christ (Gal. 6:2; 1 Cor. 9:21) and the Law of Liberty (Jas. 1:25; 2:12). Further, the timeless principles ("revelatory" aspects) guide our way of Christian life as well.

### 3. Response (20:18-26)

#### a. The fear of the people (18-21)

Exodus 20:18-21

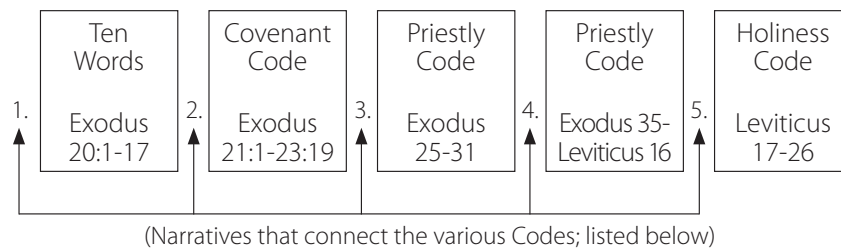
*When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance <sup>19</sup>and said to Moses, "Speak to us yourself and we will listen. But do not have God speak to us or we will die."<sup>20</sup> Moses said to the people, "Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning."<sup>21</sup> The people remained at a distance, while Moses approached the thick darkness where God was.*

b. The preamble to further, specific laws (22-26)

- (1) No idols: "Do not make any gods to be alongside me" (23)
- (2) Simple altar: offerings whereby "my name to be honored. . ." (24)
- (3) Priestly modesty: caution to priests and nakedness (cf. Ex. 28:42-43)

C. Law (Chapters 21-23)

The Sinai narrative begins with the arrival at Mt. Sinai (Ex. 19:1-2ff) and continues through the Book of Leviticus. Within the story are collections of laws that comprise the Mosaic Law, each section of the code with a descriptive title. The following diagram captures the Biblical movement (taken generally from Sailhamer, Pentateuch, 47):



- (1) Exodus 19:1-25
- (2) Exodus 20:18-26
- (3) Exodus 23:20-24:18
- (4) Exodus 32-34
- (5) Leviticus 17:1-9

This second section of the overall law-code is called the Covenant Code (Ex. 21:1-23:19). The connection to the previous discussion of the Ten Words with the resultant response (20:18-26) and to the Covenant Code can be seen visually in the following chart (Sailhamer, Pentateuch, 289).

Prohibition of Idolatry (20:22-23)	42 Judgments (21:1-23:12)	Prohibition of Idolatry (23:13)
Proper Forms of Worship (20:24-26)		Proper Forms of Worship (23:14-19)

Exodus 21:1

***“These are the laws you are to set before them”:***

- a. “Laws” could be translated “judgments” (“regulations,” “statutes”) as in the chart above.
- b. Literally, in Hebrew, the verse begins “and these.” The Hebrew numerical value of the first word of this sentence (“and there”) is 42, which is also the number of representative laws in the Covenant Code. This suggests not a comprehensive list of laws but a representative list, a model for other unstated laws related to divine justice and human behavior.

Exodus 21:2-23:12 Covenant Code “judgments:”

1. About rights of Hebrew servants (21:2-11)
  - Judgments 1-2
2. About personal injury (21:12-36)
  - Judgments 3-15
3. About protection of property (22:1-15)
  - Judgments 16-21
4. About social responsibility (22:16-31)
  - Judgments 22-31
5. About justice and mercy (23:1-9)
  - Judgments 32-40
6. About Sabbath laws (23:10-12)
  - Judgments 41-42

Insight:

"Whereas the 'Ten Words' provided a general statement of the basic principles of justice which God demanded of his people, the examples selected here further demonstrated how those principles, or ideals, were to be applied to real life situations."

(Sailhamer, Pentateuch, 290)

Exodus 23:13-19 (Addendum: idolatry and worship)

***"Be careful to do everything I have said to you.***

***Do not invoke the names of other gods; do not let them be heard on your lips" (v.13).***

Also, celebrate the Feast of Unleavened Bread (15), the Feast of Harvest (Weeks, Pentecost) (16) and the Feast of Ingathering (Tabernacles, Booths) (16).

D. Covenant Confirmation (Chapters 23-24)

1. Protection and plan (23:20-33)

Ancient covenants between a superior (e.g. a king) and an inferior (e.g. vassal) were often concluded with a list of benefits for keeping the covenant (this type is called a "suzerainty treaty"). At the conclusion of the Covenant Code, God reminds redeemed Israel of three key facts:

- a. Who they are: Covenantal people of promise
- b. Where they are going: promised "land"
- c. How they will get there: "sending an angel... will send my terror... will send the hornet..."

Exodus 3:15-17

***God also said to Moses, "Say to the Israelites, 'The LORD, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.'***

***"This is my name forever, the name you shall call me from generation to generation. <sup>16</sup>"Go, assemble the***

*elders of Israel and say to them, 'The LORD, the God of your fathers—the God of Abraham, Isaac and Jacob—appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. <sup>17</sup>And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.'"*

## 2. Covenant and glory (24:1-18)

### a. Confirmation (1-14)

Exodus 24:1-3 (oral law)

*Then the LORD said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, <sup>2</sup>but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him. <sup>3</sup>When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do."*

Exodus 24:7-8 (written law)

*Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey."<sup>8</sup> Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."*

- (1) "In the blood ritual (whether by sprinkling, tasting, or smearing blood on one's body), the two parties were considered to be organically united into a sacred bond" (Huey, Exodus, 103).

- (2) Note the importance of blood in the ratification of the Abrahamic Covenant (Gen. 15:9-20); also note the symbolic reference by Jesus in calling the cup at the last supper, “my blood of the covenant” (Matt. 26:28).

b. Glory (15-18)

Exodus 24:15-18

*When Moses went up on the mountain, the cloud covered it, <sup>16</sup>and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. <sup>17</sup>To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. <sup>18</sup>Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.*

- (1) The “glory of the Lord” in the visible cloud was later called the “Shekinah Glory.” Shekinah is related to the Hebrew word for dwell, thus the Shekinah was the visible presence or dwelling of God with his people.
- (2) The God who first appeared in the terrifying presence upon the mountain at Sinai (Ex. 19:16 - “thunder and lightning. . . thick cloud. . .”), the God who entered into covenantal relationship with His rescued, delivered people, the God who gave laws whereby this people might live in holiness and righteousness before Him, now concludes by again, through an awe-inspiring appearance, making His terrifying presence (“consuming fire”) known.
- (3) Yet, even in the midst of the fearful presence of God, the section concludes with the theological emphasis of the mercy and gracious condescension of the Lord.

VI. TAKEAWAYS

## PSALM 99

- <sup>1</sup> The Lord reigns,  
let the nations tremble;  
he sits enthroned between the cherubim,  
let the earth shake.
- <sup>2</sup> Great is the Lord in Zion;  
he is exalted over all the nations.
- <sup>3</sup> Let them praise your great and awesome name—  
he is holy.
- <sup>4</sup> The King is mighty, he loves justice—  
you have established equity;  
in Jacob you have done  
what is just and right.
- <sup>5</sup> Exalt the Lord our God  
and worship at his footstool;  
he is holy.
- <sup>6</sup> Moses and Aaron were among his priests,  
Samuel was among those who called on his name;  
they called on the Lord  
and he answered them.
- <sup>7</sup> He spoke to them from the pillar of cloud;  
they kept his statutes and the decrees he gave them.
- <sup>8</sup> Lord our God,  
you answered them;  
you were to Israel a forgiving God,  
though you punished their misdeeds.
- <sup>9</sup> Exalt the Lord our God  
and worship at his holy mountain,  
for the Lord our God is holy.



## SESSION 3

### ("THE TABERNACLE EVENT")

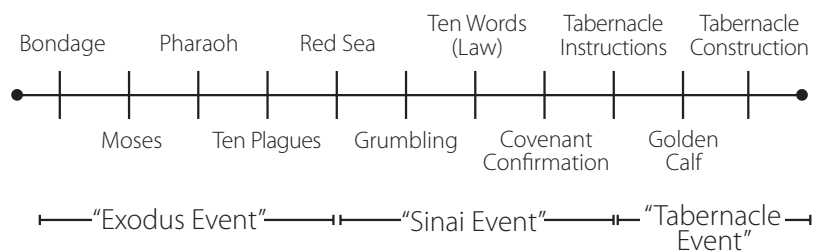
#### I. PRAYER/REVIEW

#### II. PANORAMA OF THE BIBLE: BROAD CONTEXT

##### A. Twelve Movements

- |                          |                        |
|--------------------------|------------------------|
| 1. Prologue              | 7. Kingship: Divided   |
| 2. Patriarchs            | 8. Exile               |
| 3. Redemption/Wanderings | 9. Return from Exile   |
| 4. Conquest              | 10. Life of Christ     |
| 5. Apostasy              | 11. Church Age         |
| 6. Kingship: United      | 12. Final Consummation |

##### B. Timeline: "Redemption" (Extended)



III. BOOK OF EXODUS

BOOK OF EXODUS					
"Exodus Event"		"Sinai Event"		"Tabernacle Event"	
<ul style="list-style-type: none"><li>• Bondage (1-2)</li><li>• Moses (3-4)</li><li>• Confrontation (5-6)</li><li>• (Pharaoh)</li><li>• Ten Plagues (7-12)</li><li>• Consecration and Crossing (13-15) (Red Sea)</li></ul>		<ul style="list-style-type: none"><li>• Grumbling (15-18)</li><li>• Ten Words (19-20)</li><li>• Law (21-23)</li><li>• Covenant Confirmation (23-24)</li></ul>		<ul style="list-style-type: none"><li>• Tabernacle Instructions (25-31)</li><li>• Golden Calf (32-34)</li><li>• Tabernacle Construction (35-40)</li></ul>	
1	15	15	24	25	40

IV. "TABERNACLE EVENT"

A. Horizontal Chart

"TABERNACLE EVENT" (EX. 25-40)					
Tabernacle Instructions		Golden Calf		Tabernacle Construction	
25	31	32	34	35	40

├ Plans for Worship ┤ ─── Idolatry ─── ┤ Plans for Worship ┤

B. Basic Outline: "Tabernacle Event"

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"Tabernacle Event"

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A. Tabernacle Instructions (Chapters 25-31)

1. Tabernacle and Furniture (Chapters 25-27)
  - a. Provisions for the Tabernacle (25:1-9)
  - b. Tabernacle furniture (25:10-40)
  - c. Tabernacle structure (26:1-37)
  - d. Courtyard: altar of burnt offering (27:1-8)
  - e. Courtyard: pattern and design (27:9-21)
2. Priestly Ministry (Chapters 28-29)
  - a. Garments for the priests (28:1-43)
  - b. Consecration of the priests (29:1-37)
  - c. Special offerings by the priests (29:38-43)
  - d. Summary statement (29:44-46)
3. Tabernacle and Furniture: additional items (Chapter 30)
  - a. Altar of incense (30:1-10)
  - b. Atonement money (30:11-16)
  - c. Bronze basin (30:17-21)
  - d. Anointing oil (30:22-33)
  - e. Incense (30:34-38)
4. Craftsmen and the Sabbath (Chapter 31)
  - a. Bezalel and Oholiab (31:1-11)
  - b. Sabbath instructions (31:12-18)

B. Golden Calf (Chapters 32-34)

1. The incident (32:1-33:6)
2. The Tent of Meeting (33:7-11)
3. The Glory of the Lord (33:12-23)
4. The renewal of the covenant (34:1-28)
5. The radiant face of Moses (34:29-35)

C. Tabernacle Construction (Chapters 35-40)

1. Preparations for construction (35:1-36:7)
  2. Completing the construction (36:8-39:31)
  3. Inspection of the construction (39:32-43)
  4. Setting up the Tabernacle (40:1-33)
  5. Glory of the Lord (40:34-38)
- 

V. THE TABERNACLE: BACKGROUND OBSERVATIONS

A. The Tabernacle Preceded the Temple

1. Both structures were built in order that God could dwell among His people.

Exodus 25:8: Tabernacle

***"Then have them make a sanctuary for me, and I will dwell among them."***

I Kings 6:11-13: Temple

***The word of the LORD came to Solomon: <sup>12</sup>"As for this temple you are building, if you follow my decrees, observe my laws and keep all my commands and obey them, I will fulfill through you the promise I gave to David your father. <sup>13</sup>And I will live among the Israelites and will not abandon my people Israel."***

2. However, both structures emphasized the necessity of distance between the holy God and His covenant people.

Exodus 3:12

***And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."***

Exodus 19:20-21

*The LORD descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up <sup>21</sup>and the LORD said to him, "Go down and warn the people so they do not force their way through to see the LORD and many of them perish.*

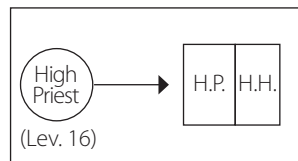
Exodus 24:1-2

*Then the LORD said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, <sup>2</sup>but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him."*

**Tabernacle - Temple Layout:**

People of God: Tribal Camps (Num. 2)

Priests of God: Ministries (Num. 3)



(Sailhamer, Pentateuch, 298)

H.P. = Holy Place  
H.H. = Holy of Holies  
(Most Holy Place)

- a. God chooses to "dwell amidst" His people.  
(Immanence)
- b. God ensures a "distance from" His people.  
(Transcendence)

3. Both structures highlight two key theological elements:

a. The importance of the Mosaic Covenant

Exodus 24:3-7

*When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do." <sup>4</sup>Moses then wrote down everything the LORD had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. <sup>5</sup>Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD. <sup>6</sup>Moses took half of the blood and put it in bowls, and the other half he splashed against the altar. <sup>7</sup>Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey."*

b. The importance of the holiness of God

- (1) Illustrated through positive measures of consecration (washings, anointing, garments of the priests)
- (2) Illustrated through negative measures of consequences

Exodus 19:21

*and the LORD said to him, "Go down and warn the people so they do not force their way through to see the LORD and many of them perish."*

I Samuel 6:19

*But God struck down some of the inhabitants of Beth Shemesh, putting seventy of them to death because they looked into the ark of the LORD.*

*The people mourned because of the heavy blow the LORD had dealt them.*

B. The Tabernacle Bears Similarity to Creation

1. The preparation of the Garden of Eden provided a place where God could fellowship with man ("walking in the garden") (Gen. 1-2); the Tabernacle provided a place whereby God could "dwell among them" (Ex. 25:8).
2. The creation account ("it was very good") is followed by the "Fall" (sin/rebellion) of mankind (Gen. 3); the Tabernacle plans are followed by the "idolatry" of the golden calf (Ex. 32).

C. The Tabernacle (and Temple) Follows a Divine Pattern

Exodus 25:9

*Make this tabernacle and all its furnishings exactly like the pattern I will show you.*

Hebrews 8:5

*They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."*

I Chronicles 28:11-12

*Then David gave his son Solomon the plans for the portico of the temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement. <sup>12</sup>He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the LORD and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things.*

1. These structures of the Old Testament allowed for a kind of unique incarnation whereby God could dwell among the people.

Hebrews 8:1-2

*Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,<sup>2</sup> and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being.*

Hebrews 9:11

*But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.*

2. Also, note the theological statement on Jesus' incarnation.

John 1:14

*The Word became flesh and made his dwelling (lit. "tabernacled") among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

## VI. "TABERNACLE EVENT": BIBLICAL DEVELOPMENT

### A. Tabernacle Instructions (Chapters 25-31)

"God designed the tabernacle structure and all its furnishings to teach the Israelites about Himself and how they as sinners could have a relationship with Him" (Constable, Notes on Exodus, 146).



## 1. Tabernacle and furniture (Chapters 25-27)

### a. Provisions for the Tabernacle: Offering (25:1-7)

Exodus 25:1-2

***The LORD said to Moses, <sup>2</sup>“Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give.***

- (1) Publically, all of the Israelites were invited to bring an offering “to God” (2). The gift was given to God first, but for the Tabernacle construction.
- (2) Privately, only those “whose heart prompts him to give” were expected to make an offering. This free-will or voluntary offering set the pattern for New Testament giving.

2 Corinthians 9:6-7

***Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. <sup>7</sup>Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.***

### b. Provisions for the Tabernacle: Design (25:8-9)

Exodus 25:9

***Make this tabernacle and all its furnishings exactly like the pattern I will show you.***

Acts 7:44

***“Our ancestors had the tabernacle of the covenant law with them in the wilderness. It had been made as God directed Moses, according to the pattern he had seen.***

c. Tabernacle furniture (25:10-40)

(1) The ark (10-22)

Exodus 25:10-11, 16

*"Have them make an ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high.<sup>11</sup> Overlay it with pure gold, both inside and out, and make a gold molding around it. ...<sup>16</sup> Then put in the ark the tablets of the covenant law, which I will give you.*

The Testimony refers to the tablets of the Ten Words (cf. Deut. 10:1-5). This article of furniture would reside alone in the Holy of Holies. It is mentioned first because of its importance. The ark is a chest or specially designed box.

Exodus 25:17, 21-22

*"Make an atonement cover of pure gold - two and a half cubits long and a cubit and a half wide.<sup>21</sup> Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you.<sup>22</sup> There, above the cover between the two cherubim that are over the ark of the covenant law, I will meet with you and give you all my commands for the Israelites.*

- (a) Atonement cover refers to the "mercy seat" (LXX: Greek translation of the OT). The cover was a removable gold lid which gave access to the contents of the ark.
- (b) The "mercy seat" was the place of sprinkled blood by the High Priest on the Day of Atonement (Yom Kippur). This blood covered the sins of the people for the past year (Lev. 16). The NT parallel is the permanent covering of sin provided by Jesus' death.

1 John 2:2

***He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.***

- (c) Two golden cherubim extended their wings over the “mercy seat.” They are often connected to God’s holiness, perhaps as protectors.

(2) The table (23-30)

The Table of Showbread (or Bread of the Presence) was located in the Holy Place on the north side, to the priest’s right as he entered the room. The instructions for constructing the table are outlined (23-29).

Exodus 25:30

***Put the bread of the Presence on this table to be before me at all times.***

(3) The lampstand (31-40)

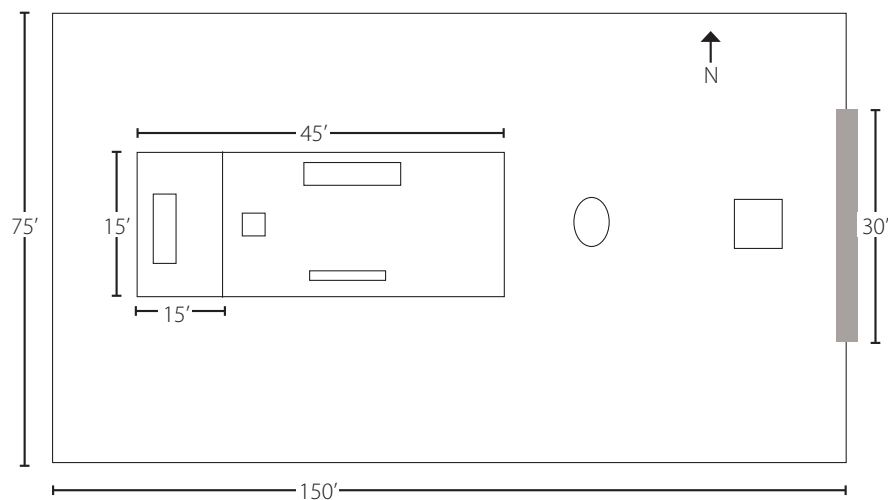
The Golden Lampstand was also located in the Holy Place on the south side (the priest’s left) of the room. It was fashioned as a stylized tree, a candelabra-like structure with seven supports for oil lamps. It was floor-standing (unlike the Table of Showbread) to a height of perhaps five to six feet and may have weighed as much as seventy-five pounds.

d. Tabernacle structure (26:1-37)

Exodus 26 details the construction of the tabernacle, in essence a rectangular tent where God would dwell. Most scholars see the tent as one structure, but others (Sailhamer, *Pentateuch*, 302-03) see a three-fold structure with tabernacle (wood boards

supporting curtains), a tent over this structure, and finally a layer of skins over the tent.

The dimensions of the overall tabernacle including the courtyard area can be seen in the following diagram.



e. Courtyard: altar of burnt offering (27:1-8)

The altar was located in the courtyard area, the first article of furniture in the greater, broad tabernacle design. The altar was about 4 1/2 feet high and the base was about 7 1/2 feet square with provisions of poles inserted into rings to transport it.

"The position of the Altar, just inside the entrance to the court, made it as clear as symbology could, that the beginning of fellowship between God and man must be in sacrifice" (Meyer quoted by Constable, Notes on Exodus, 155).

f. Courtyard: pattern and design (27:9-21)

The courtyard dimensions are specifically detailed. The previous diagram demonstrates (in feet) the required outer dimensions (in cubits, i.e. approximately 18 inches). The area was open-aired. The fence-like enclosure was made of fine-twined linen supported by pillars (posts) set on bronze bases. The height of this enclosure was about 7-1/2 feet (as opposed to the height of the tabernacle structure, about 15 feet high).

2. Priestly ministry (Chapters 28-29)

The basic physical structure of the Tabernacle has been described. Now, the Lord instructed Moses on the priesthood that would minister before the Lord.

a. Garments for the priests (28:1-43)

Exodus 28:1-2

*"Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests. <sup>2</sup>Make sacred garments for your brother Aaron to give him dignity and honor.*

Before a priest could approach God, special clothing was required.

Exodus 28:4

*These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve me as priests.*

(1) The ephod (28:6-14)

The ephod was an outer garment or apron with two onyx stones bearing the names of the twelve tribes. Compared to other garments worn by the priests, it was quite beautiful and ornate. It was worn only by the high priest (Aaron and his descendants) in the mediatorial role before God on behalf of the nation.

(2) The breastpiece (28:15-30)

The breastplate was a small (9 inches by 9 inches) pouch attached by golden chains to the shoulder pieces of the ephod. It also had stones attached representing the twelve tribes. Inside this breastpiece was the Urim and Thummim which were used in deciding the will of God.

(3) Other garments

Exodus 28:31-43 also details other aspects of priestly garments: the robe of the ephod (31-35), the gold plate to be worn on the high priest's turban engraved with "holy to the Lord" (36-38), and for the other priests, instructions for the tunics, turban and sash (39-41), plus the required "linen undergarments" (42-43).

b. Consecration of the priests (29:1-37)

Once the required garments for the priests had been detailed, it was necessary to insure that such priests were set apart (consecrated) to their holy task. The details of this ritual are described in Leviticus 8. In summary, the consecration required:

- (1) Proper clothing (1-9)
- (2) Proper sacrifices for Aaron and the priests (10-28)
- (3) Proper (sacred) meal (29-34)
- (4) Proper repetition: seven days (35-37)

c. Special offerings by the priests (29:38-43)

Not only did God require special offerings and rituals to set apart Aaron and the priests, but daily sacrifices were to be carried out at the altar for “generations to come” (perpetually).

d. Summary statements (29:44-46)

Exodus 29:44-46

*“So I will consecrate the tent of meeting and the altar and will consecrate Aaron and his sons to serve me as priests. <sup>45</sup>Then I will dwell among the Israelites and be their God. <sup>46</sup>They will know that I am the LORD their God, who brought them out of Egypt so that I might dwell among them. I am the LORD their God.*

3. Tabernacle and furniture: additional items (Chapter 30)

a. Altar of incense (30:1-10)

This altar was a gold-plated stand (3 feet high) and was located on the western curtained wall of the Holy Place. Thus, it stood near the veil (curtain) that separated the Holy Place from the Holy of Holies. “The purpose of the altar was to provide a continual burning of incense before the presence of the Lord at the ark” (Sailhamer, Pentateuch, 308).

b. Atonement money (30:11-16)

At the times of Israel’s census a flat fee was required (which later would become the “temple tax” - Matt. 17:24). This would be collected from every Israelite male in order to provide for ongoing maintenance (construction costs were voluntary offerings – see Ex 25:1-9).

c. Bronze basin (30:17-21)

The bronze basin or laver was located outside the Tent of Meeting (or Tabernacle) between the altar of burnt offering and the curtain entrance to the Tent of Meeting. Aaron and the priests were to wash both hands and feet (1) before entering the Tent of Meeting or (2) before the ministrations at the outside altar.

d. Anointing oil (39:22-33)

Specially and exclusively prepared anointing oil was used to consecrate the tabernacle, furnishings, and even the priests.

Exodus 30:29-30

***You shall consecrate them so they will be most holy, and whatever touches them will be holy. <sup>30</sup>“Anoint Aaron and his sons and consecrate them so they may serve me as priests.***

e. Incense (30:34-38)

Specially and exclusively prepared incense was made for the altar of incense inside the Holy Place.

Exodus 30:37

***Do not make any incense with this formula for yourselves; consider it holy to the LORD.***

4. Craftsmen and the Sabbath (Chapter 31)

a. Bezalel and Oholiab (31:1-11)

To carry out the detailed instructions on how to build the Tabernacle and its furnishings, God selected two men to supervise others in the project.



- (1) Bezalel: from tribe of Judah
- (2) Oholiab: from tribe of Dan

These chosen men are filled with the Holy Spirit to enable them to complete the task (as are the other artisans selected to help). Note the parallel to the creation account where God created by means of His Spirit (Gen. 1:1-2 ff).

b. Sabbath instructions (31:12-18)

Exodus 31:12-13

*Then the LORD said to Moses, <sup>13</sup>"Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.'*

Exodus 31:17

*It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed."*

B. Golden Calf (Chapters 32-34)

The previous section (Ex. 25-31) has given detailed instructions on the construction of the Tabernacle and its furnishings. To approach a holy God the redeemed people needed a proper process, proper place, and proper priests. The narrative in Exodus now returns to the developing drama of Moses on the mountain and the people at the base.

The irony is tragic. Moses is on the mountain receiving the Ten Words (and other covenant instructions); the people and Aaron are at the base of the mountain breaking the covenant stipulations.

Insight:

"Throughout the remainder of the Pentateuch, the incident of the worship of the golden calf cast a dark shadow across Israel's relationship with God, much the same way as the account of the Fall in Genesis 3 marked a major turning point in God's dealing with humankind."

(Sailhamer, Pentateuch, 310)

## 1. The incident (32:1-33:6)

Exodus 32:1-4

*When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him."<sup>2</sup> Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me."<sup>3</sup> So all the people took off their earrings and brought them to Aaron. <sup>4</sup>He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, "These are your gods (or God), Israel, who brought you up out of Egypt."*

- a. If "gods," then Israel sinned by ignoring the first commandment ("no other gods before me" – Ex 20:3).
- b. If "God," then Israel sinned by ignoring the second commandment ("not make . . . an idol" – Ex. 20:4).

The revelry, far from being a worshipful festival, became an idolatrous orgy. God announced to Moses (while still on the mountain) His anger and intention to "destroy them" (9-10). Moses fervently spoke to the Lord and sought His favor by appealing to three truths for the Lord to remember:

- a. God's power: "your people... you brought out of Egypt with great power and a mighty hand" (11)
- b. God's reputation: the Egyptians may hear and say, "It was with evil intent that he brought them out" (12)
- c. God's promise: "Remember your servants Abraham, Isaac and Israel to whom you swore by your own self..." (13)

The result was that "the Lord relented, and did not bring on his people the disaster he had threatened" (14).

Descending from the mountain, Moses saw the idol and the idol worshippers.

Exodus 32:19-20 (Four-fold response):

***When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. <sup>20</sup>And he took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it.***

- a. First, Moses threw and broke the tablets (symbolizing Israel breaking God's covenant by their unrestrained revelry).
- b. Second, Moses burned the idol, ground it to power, scattered it on the water, made the people drink (symbolizing the bitter consequence of their futile, rebellious false-worship).
- c. Third, Moses called Aaron to account (32:21-24) (illustrating the accountability and responsibility of leadership with God's people).

- d. Fourth, Moses judged the unrepentant (32:25-29) (illustrating the principle “your sin will find you out” – Num. 32:23 and “you reap what you sow” – Gal. 6:7).

Exodus 33:1-3

*Then the LORD said to Moses, “Leave this place, you and the people you brought up out of Egypt, and go up to the land I promised on oath to Abraham, Isaac and Jacob, saying, ‘I will give it to your descendants.’<sup>2</sup> I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites. <sup>3</sup>Go up to the land flowing with milk and honey. But I will not go with you, because you are a stiff-necked people and I might destroy you on the way.”*

The stiff-necked people have rebelled and been judged severely. God threatens that He will not be with them on the journey to Canaan (though in fact, because of Moses’ prayer request, God does agree to be with them – Ex. 33:12-14).

## 2. The Tent of Meeting (33:7-11)

This tent is not to be confused with the Tabernacle which has yet not been built. It was, rather, a place “outside the camp.” For an Israelite to inquire of the Lord, they would wait until Moses entered the tent where also the pillar of cloud would descend. The separation of the tent from the camp carried the obvious truth that the golden calf incident had separated the presence of God from the people.

Exodus 33:12

*Moses said to the LORD, “You have been telling me, ‘Lead these people,’ but you have not let me know whom you will send with me. You have said, ‘I know you by name and you have found favor with me.’”*

### 3. The Glory of the Lord (33:12-23)

Moses was the instrument of deliverance from Egypt. Moses was the leader of the people to Mt. Sinai. Moses was the law-bringer from the mountain to the people. Moses was the mediator between the holy God and His unholy (though redeemed) people. To continue to lead, Moses had three (3) requests:

- a. First, Moses needed assurance that God would lead them by His presence and God would reveal Himself in favor to Moses.

Answer: "My Presence will go with you, and I will give you rest" (33:14).

- b. Second, Moses needed assurance that God's presence would authenticate Moses' role as leader/mediator.

Answer: "I will do the very thing you have asked. . ." (33:17)

- c. Third, Moses made a bold request. . .

Answer: And God replied.

Exodus 33:18-23

*Then Moses said, "Now show me your glory." <sup>19</sup>And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>20</sup>But," he said, "you cannot see my face, for no one may see me and live." <sup>21</sup>Then the LORD said, "There is a place near me where you may stand on a rock. <sup>22</sup>When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. <sup>23</sup>Then I will remove my hand and you will see my back; but my face must not be seen."*

#### 4. The renewal of the covenant (34:1-28)

The golden calf incident has threatened the relationship of God with His redeemed people. But Moses has received the necessary assurance, "The Lord replied, 'My Presence will go with you, and I will give you rest'" (33:14). The "rest" would have been clearly understood as the Promised Land. Recall the song of Moses (Ex. 15:13,17):

*In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling...*

*<sup>17</sup>You will bring them in and plant them on the mountain of your inheritance - the place, LORD, you made for your dwelling, the sanctuary, LORD, your hands established.*

Now, significantly, the Lord engages Moses (and the people) in a covenant renewal.

##### a. New stone tablets (1-4)

Exodus 34:1

*The LORD said to Moses, "Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke.*

##### b. Renewed intimacy (5-9)

Exodus 34:5-7

*Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. <sup>6</sup>And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, <sup>7</sup>maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation."*

As a result of this theophany and theological description of God's attributes, Moses "bowed to the ground at once and worshiped" (9).

c. Renewed covenant (10-28)

Exodus 34:10-11

*Then the LORD said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you. <sup>11</sup>Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites.*

The following passage (34:12-28) outlines the stipulations, blessings, and warnings to be associated with this renewed covenant. Two key elements in this renewal are:

- (1) Do not make covenants with the Canaanites: if you do, they will "be a snare among you" (12-26).
- (2) Do not worship the true God as you wish (e.g. golden calf) but as He has directed.

Exodus 34:27-28

*Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel." <sup>28</sup>Moses was there with the LORD forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant-the Ten Commandments.*

5. Resultant radiance (29-35)

As a result of God's powerful presence and the significant covenant renewal, when Moses came down from the mountain, "his face was radiant because he had

spoken with the Lord" (29). The shining (reflected glory) face of Moses caused Aaron and all the Israelites to be fearful.

Likely, this encounter with the radiant face had significant points:

- (1) It reconfirmed God's appointment and use of Moses as His mediator/leader.
- (2) It reassured the nation that God would indeed be with His people.
- (3) It strikingly confirmed the awesomeness, power and majesty of Israel's God.

Insight:

The Apostle Paul alludes to this event in 2 Corinthians 3:7-18. He suggests that as powerful as the glory reflected on Moses' face might have been, the glory of the New Covenant will be (and is) much greater. Even Jesus noted, "Among those born of women there has not risen anyone greater than John the Baptist, yet he who is least with the kingdom of heaven is greater than he" (Matt. 11:11).

Thus, Paul adds, "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18).

C. Tabernacle Construction (Chapters 35-40)

Beginning at this point in Exodus 35 through the end of the book and through Leviticus 16 is what Biblical scholars call the "**Code of the Priests**." These priestly instructions were detailed and elaborate in order to protect Israel from another great apostasy (golden calf).

What had been given as instructions was now (post-idolatry and covenant renewal) to be constructed.



## 1. Preparations for construction (35:1-36:7)

Israel was to work six days, then observe the Sabbath (35:1-3). From the voluntary offering, materials would be procured and the skilled would begin their work under the guidance of Bezalel and his assistant, Oholiab (35:4-36:5). A new spirit of sacrifice and work captured the Israelites with an astonishing result.

Exodus 36:6-7

*Then Moses gave an order and they sent this word throughout the camp: "No man or woman is to make anything else as an offering for the sanctuary." And so the people were restrained from bringing more, <sup>7</sup>because what they already had was more than enough to do all the work.*

## 2. Completing the construction (36:8-39:31)

The detailed instructions of Exodus 25-31 guided the project. The Biblical text employs the repetitive phrase "he made" or "they made" to detail the progress.

- a. The Tabernacle (36:8-38)
- b. The Ark (37:1-9)
- c. The Table (37:10-16)
- d. The Lampstand (37:17-24)
- e. The Altar of Incense (37:25-29)
- f. The Altar of Burnt Offering (38:1-7)
- g. The Basin (Laver) (38:8)
- h. The Courtyard (38:9-20)
- i. The materials used (38:21-31)
- j. The priestly garments (39:1)
- k. The Ephod (39:2-7)
- l. The Breastpiece (or Breastplate) (39:8-21)
- m. Other priestly garments (39:22-31)

### 3. Inspection of the construction (39:32-43)

Exodus 39:32

*So all the work on the tabernacle, the tent of meeting, was completed. The Israelites did everything just as the LORD commanded Moses.*

To stress the importance of the monumental task now completed, the items of the construction are listed again (39:33-41).

Exodus 39:42-43

*The Israelites had done all the work just as the LORD had commanded Moses. <sup>43</sup>Moses inspected the work and saw that they had done it just as the LORD had commanded. So Moses blessed them.*

### 4. Setting up the Tabernacle (40:1-33)

Exodus 40:1-2

*Then the LORD said to Moses: <sup>2</sup>"Set up the tabernacle, the tent of meeting, on the first day of the first month."*

One year after leaving Egypt, about eight and one-half months after arriving at Sinai (Ex. 19:1), the Tabernacle of the Lord was completed and set up.

### 5. Glory of the Lord (40:34-38)

Exodus 40:34-38

*Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup>Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.*

*<sup>36</sup>In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; <sup>37</sup>but if the cloud did not lift, they did not set out—until the day it lifted. <sup>38</sup>So the cloud of the LORD was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels.*

- a. God demonstrated His pleasure and acceptance of the Tabernacle by His Shekinah (lit. “residence”) Glory (34).
- b. Moses was not able to enter the Tabernacle. The new Tent of Meeting was now the exclusive residence of God. Approaching God in His residence would require further instructions. These follow in the Book of Leviticus.

## VII. TABERNACLE: THEOLOGICAL TRUTHS

The Tabernacle was God’s provision for the delivered, redeemed, covenant people of God. It provided a residence for God where He might dwell in their midst. Also, and of great importance, it taught Israel how a redeemed people could approach a holy God in worship.

Yet, the Tabernacle also foreshadowed greater truths about the life and ministry of Jesus Christ who dwelt (“tabernacled”) among men (Jn. 1:14) and was the provision of God to redeem sinful humanity (Jn. 1:29). The chart on the following page captures some of these major typological truths.

### Insight: Types

A type is a “divinely intended illustration” (Ryrie as quoted by Constable, Notes on Exodus, 147). A type can be a person, place, thing, or event that foreshadows a greater truth to be revealed.

<b>Tabernacle</b>	<b>Theological Truth</b>	<b>Christ Fulfillment</b>
• Whole Structure	Means by which God could dwell amidst His people	Incarnation: "made his dwelling among us" (Jn. 1:14)
• Entrance	One way to approach God	"I am the way..." (Jn. 14:6) "I am the door" (Jn. 10:9)
• Altar of Burnt Offering	Sacrifice required for atonement	"I give my life a ransom for many" (Mk. 10:45) "Without the shedding of blood there is no forgiveness" (Heb. 9:22)
• Laver	Cleansing and purification	"Unless I wash you, you have no part with me" (Jn. 3:8) "A person who has a bath (louō) needs only to wash (niptō) his feet..." (Jn. 3:10)
• Lampstand	Illumination needed	"I am the light of the world" (Jn. 8:12)
• Table of Show-bread (Bread of the Presence)	Provision for life	"I am the bread of life" (Jn. 6:48)
• Altar of Incense	Intercession/prayer	High Priestly Prayer (Jn. 17)
• Mercy Seat (upon the Ark)	Propitiation (satisfaction) of sin (sprinkled blood)	"He (Christ) is the atoning sacrifice (propitiation) for our sins" (1 Jn. 2:2)
• High Priest	Mediator between God and men	(Christ)... "a merciful and faithful high priest... that he might make atonement..." (Heb. 2:17)

## VIII. TAKEAWAYS

## SESSION 4

### ("LEVITICUS")

#### I. PRAYER/REVIEW

#### II. PANORAMA OF THE BIBLE: BROAD CONTEXT

##### A. Movements and Biblical Books

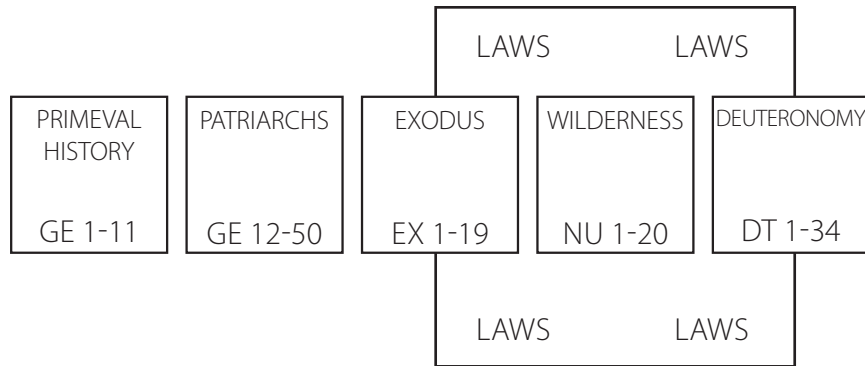
1. "Prologue".....Genesis 1-11
2. "Patriarchs" .....Genesis 12-50; Job
3. "Redemption".....Exodus, **LEVITICUS**  
    "Wanderings" ..... Numbers, Deuteronomy

##### B. Pentateuch: Broad Overview

###### 1. Charted

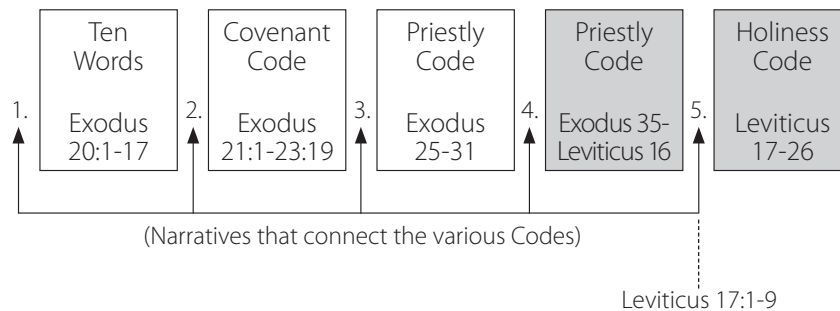
PENTATEUCH				
Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Selection	Redemption	Sanctification	Direction	Instruction
Abrahamic Covenant	Mosaic Covenant	Holiness Code	Journey Rebellion	Covenant Reinstruction

## 2. Pentateuch: Chronological Flow (Sailhamer, Pentateuch, 83)



- Leviticus is not a part of the narrative portion of the Pentateuch (Books of Moses).
- Leviticus continues the Book of Exodus with an emphasis on the priestly duties and the worship regulations at the Tabernacle.
- Chronologically, Exodus ends with the completion of the Tabernacle on the first month of the second year (Exod 40:17). The Book of Numbers begins on the second month of the second year (Num 1:1); thus Leviticus contains those instructions given in the one month (between Exodus and Numbers).

## 3. Law Code Arrangements (in Pentateuch)



**N.B.**

Note the placement of Leviticus within the Law Codes. The “Priestly Code” begins in Exodus 25 and continues through the “Day of Atonement” regulations of Leviticus 16. As noted in the diagram, Leviticus 17:1-9 serves as a kind of narrative bridge to the “Holiness Code.” The purpose seems to be “to demonstrate the motive behind the strict rules regulating worship which are found throughout the following sections of the Pentateuch. (Sailhamer, *Pentateuch*, 342). “Of particular importance is the strict prohibition against sacrifices to the “goat idols” (Lev. 17:5-7). In light of the previous “golden calf” incident, this prohibition (against “goat idols”) precedes the “Holiness Code” regulations of Lev. 17:10-26:46.

### III. BOOK OF LEVITICUS

#### A. Charted

“LEVITICUS”	
ACCESS TO GOD (By Sacrifice)	ACCESS TO GOD (By Separation)
Laws	Regulations
1. The Offerings (1-7) 2. The Priesthood (8-10) 3. The People (11-15) 4. The Day of Atonement(16)	1. About the People (17-20) 2. About the Priests (21-22) 3. About the Feasts (23-24) 4. About Canaan (25-27)
“Priestly Code” (Ex. 25 – Lev. 16)	“Holiness Code” (Lev. 17-26)

B. Distinctives

1. Leviticus is focused on the holiness of God ("Be holy because I am holy" – 11:44, 45; 19:2; 20:26). It clarifies how the redeemed nation was to be "a kingdom of priests and a holy nation" – Ex. 19:6; Lev. 26:5).
2. Leviticus is focused on the appropriate worship of a redeemed people. The book is not a way of salvation but a way of fellowship (worshipful communion).
3. Leviticus is focused on sacrifice, the shedding of blood. The sacrificial system foreshadowed the death of Christ on the Cross (cf. Heb 9:11-12 ff).

Leviticus 17:11

***For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.***

4. The Book of Leviticus primarily consists of God's direct communication to Moses (for the people). The phrase "the Lord said to Moses" (or "to Moses and Aaron") occurs at least 33 times in Leviticus. The book ends with this summary statement.

Leviticus 27:34

***These are the commands the LORD gave Moses at Mount Sinai for the Israelites.***

5. The Book of Leviticus contains the major teaching on the five offerings, the seven feasts, the Day of Atonement. Additionally, the Book of Leviticus contains the second part of Jesus' reply to the question of the greatest commandment ("love your neighbor as yourself" – 19:18).
6. The Book of Leviticus contains key, repeated phrases ("the Lord said to Moses") and words: "holy" (about 90



times), "atonement" (about 50 times), "sacrifice" ("offering" and the like) about 300 times.

#### IV. LEVITICUS: BIBLICAL DEVELOPMENT (Part One)

The Book of Leviticus can be seen in a two-fold structure:

- (1) Access to God (By Sacrifice) (Chapters 1-17) and
- (2) Access to God (By Separation) (Chapters 18-26).

This first section of Leviticus describes various offerings and regulations for both priests and people. The instructions are not comprehensive nor exhaustive but adequate as a guideline. In a sense this section parallels what can be observed in NT epistles – a doctrinal section followed by a practical one. Here, Leviticus 1-16 corresponds to the doctrinal, while Leviticus 17-27 to the practical.

##### A. Laws: the Offerings (1-7)

The five primary offerings described in this section were sacrifices brought by individual people (not priests – Lev. 1:3-6:7) and the roles by the priests in making (conducting of) the sacrifice (Lev 6:8-7:38).

The five offerings are:

- |  |           |
|--|-----------|
| a. Burnt offering (Lev. 1:3-17)              | Voluntary |
| b. Grain offering (Lev. 2:1-16)              | Voluntary |
| c. Fellowship (Peace) offering (Lev. 3:1-17) | Voluntary |
| d. Sin offering (Lev. 4:1-5:13)              | Mandatory |
| e. Guilt offering (Lev. 5:14-6:7)            | Mandatory |

Following the details incumbent upon the one bringing the offering, there followed priestly instructions on making the sacrifices (6:8-7:38). For example, in the priestly instructions for the first offering listed (the Burnt offering), the text reads:

Leviticus 6:8-13

*The LORD said to Moses: <sup>9</sup>“Give Aaron and his sons this command: ‘These are the regulations for the burnt offering: The burnt offering is to remain on the altar hearth throughout the night, till morning, and the fire must be kept burning on the altar.*

*<sup>10</sup>The priest shall then put on his linen clothes, with linen undergarments next to his body, and shall remove the ashes of the burnt offering that the fire has consumed on the altar and place them beside the altar. <sup>11</sup>Then he is to take off these clothes and put on others, and carry the ashes outside the camp to a place that is ceremonially clean. <sup>12</sup>The fire on the altar must be kept burning; it must not go out. Every morning the priest is to add firewood and arrange the burnt offering on the fire and burn the fat of the fellowship offerings on it. <sup>13</sup>The fire must be kept burning on the altar continuously; it must not go out.*

Each of these offerings involved:

- a. The offerer (the one bringing)
- b. The offering (what was brought)
- c. The mediator (the priest between God and the offerer)

Also, each of the five offerings was separate and different from the others. What to bring and why (purpose) differed from offering to offering.

The “soothing” sacrifices were the first three: Burnt, Grain, and Peace. These dealt with voluntary sacrifices related to communion (fellowship) with God. For example, at the conclusion of the instructions for the Burnt offering (1:3-17), the text notes:

Leviticus 1:17b

*...and then the priest shall burn it on the wood that is burning on the altar. It is a burnt offering, a food offering, an aroma pleasing to the LORD.*

The “non-soothing” sacrifices are the last two: Sin and Guilt. These were mandatory offerings and were purposed for the covering (expiation) of sin. They were intended to restore a broken fellowship with God (i.e. a ruptured relationship).

Stanley Ellisen (Knowing God’s Word, 31) categorizes the five offerings with their NT parallels to Christ in the following chart:

<b>Five Offerings: Leviticus 1-7</b>		
<b>Offering</b>	<b>Significance</b>	<b>Foreshadowing</b>
<b>The Worship Offerings (Lev. 1-3)</b>		
Burnt	Dedication of one’s life to God	Christ’s complete dedication of Himself to God (Heb. 10:5-7)
Grain	Consecration of one’s produce to God	Christ’s body presented to God as a perfect life (Heb.10:5)
Fellowship (Peace)	Expression of gratitude or completed vow to God	Christ’s offering provides for peace with God (Eph. 2:14)
<b>The Restoration Offerings (Lev. 4-7)</b>		
Sin	Restoration of fellowship (communion) by the blood of a substitute	Christ’s offering provides for continual renewal by confession (Heb. 9:12, 26; 1 Jn. 1:9)
Guilt (Trespass)	Restoration for damage of sins both to God and to man	Christ’s offering reconciles man to God in light of the damage of sin (2 Cor. 5:19)

## B. The Priesthood (Chapters 8-10)

Previously in Exodus 29 instructions were given for the consecration of the priests before the execution of their duties. Here in Leviticus 8 those instructions were carried out; in Leviticus 9 these consecrated priests begin their ministries. This is what the writer to the Hebrews was alluding to in Hebrews 10:11: "Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices . . ."

### 1. The consecration of the priests (8:1-36)

With great care and attention to detail, the previous instructions of Exodus 29 are carried out. The chapter begins, "The Lord said to Moses . . ." (1). Near the end, the text reads, "Moses said to Aaron and his sons . . ." (31).

These consecration rites included:

- (vv. 5-6) washing of Aaron and his priestly sons (spiritual cleansing)
- (vv. 7-9) placing of priestly vestments upon Aaron (symbolic of role)
- (vv. 10-13) anointing of Tabernacle and Aaron (and priests) (symbolic of the Holy Spirit)
- (vv. 14-30) ordination offerings
- (vv. 31-36) further instructions to Aaron (and sons)

Leviticus 8:36

***So Aaron and his sons did everything the LORD commanded through Moses.***

### 2. The installation of the priests (9:1-24)

Following the seven days of the consecration ceremony (9:1), Aaron and his sons (priests) were to offer sacrifices for themselves and the people.

Leviticus 9:7

*Moses said to Aaron, "Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as the LORD has commanded."*

Aaron and the priests were officially installed into priestly responsibilities. Aaron now has assumed the high priest position; he represented the people before the holy God. "Atonement was made to God, dedication was given, and thankfulness were expressed . . . God thus instituted the schoolmaster (i.e. revealed truths) that would teach Israel how to know the Lord and would ultimately point to the Messiah, who would in Himself fulfill all these things." (Louis Goldberg, Leviticus, 56).

Leviticus 9:23-24

*Moses and Aaron then went into the tent of meeting. When they came out, they blessed the people; and the glory of the LORD appeared to all the people. <sup>24</sup>Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.*

### 3. The sin of Nadab and Abihu (10:1-20)

In the previous two chapters concerning the consecration and the installment of the priests, the obedience of Moses and Aaron was remarkable.

- "Moses did as the Lord commanded him" (8:4; also 8:9)
- "as the Lord commanded Moses" (8:13; also 8:17, 21, 29)
- "so Aaron and his sons did everything the Lord commanded through Moses" (8:36; also 9:5, 7, 10, 21)

What followed this obedience was a display of God's pleasure through fire consuming the required burnt offering (10:24). As a result, the people "shouted for joy and fell facedown" (v. 24).

Leviticus 10:1-3

*Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the LORD, contrary to his command. <sup>2</sup>So fire came out from the presence of the LORD and consumed them, and they died before the LORD. <sup>3</sup>Moses then said to Aaron, "This is what the LORD spoke of when he said: "Among those who approach me I will be proved holy; in the sight of all the people I will be honored." Aaron remained silent.*

- a. From meticulous obedience to careless regard to God's command, God once again brings "fire," yet this time in judgment.
- b. The specific offense is not detailed, but it may have been related to drunkenness.

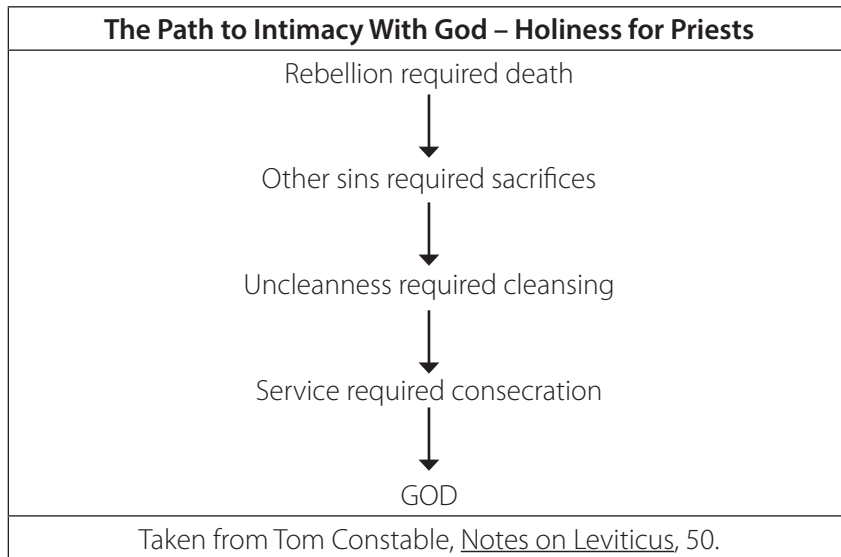
Leviticus 10:8-9 (cf. Noah; Gen 9:20-29)

*Then the LORD said to Aaron, <sup>9</sup>"You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting, or you will die. This is a lasting ordinance for the generations to come..."*

- c. Perhaps the disobedience was related to how the incense was lighted (not from the altar – see Lev. 16:12); perhaps they rashly took the incense "before the Lord" or into the Holy of Holies (forbidden except to the high priest on the Day of Atonement – 16:1-2).

This incident imprinted upon the Israelites (and, of course, the priests) the necessity of complete

obedience in worship. A redeemed people must approach a holy God according to His prescribed manner. Priests as mediators who stand before the people for God must take special care to respect the holiness of God.



C. The People (Chapters 11-16)

The importance of holiness in worship and daily life was stated in a series of regulations that followed the Nadab and Abihu incident. "Cleanness" before the Lord was necessary. The Lord had already stressed to Aaron, "You must distinguish between the holy and the common, between the unclean and the clean . . ." (10:10).

Constable (*Notes on Leviticus*, 51) notes that following significant failures, the Lord gave more laws to guide the life of the redeemed people. The following chart summarizes this action (adapted from Constable):

FAILURES	LAWS
Complaining from Egypt (Ex. 14-19)	
	Covenant Code (Ex. 20-23) plus Priestly Code (Ex. 25-31)
Golden Calf Incident (Ex. 32)	
	Priestly Code (Ex. 35-Lev.9)
Nadab and Abihu Incident (Lev. 10)	
	Continued Priestly Code (Lev. 11-17)
Goat Idol Incident (Lev. 17)	
	Holiness Code (Lev. 17-25)

These additional laws cluster around specific regulations.  
These include the following categories:

1. Clean and unclean food (11:1-47)

Leviticus 11:44-45

*I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the*



*ground. <sup>45</sup>I am the LORD, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.*

2. Purification after childbirth (12:1-8)
3. Regulations about infectious sin diseases (13:1-46)
4. Regulations about mildew (13:47-59)
5. Cleansing from infectious skin diseases (14:1-32)
6. Cleansing from mildew (14:33-57)
7. Discharges causing uncleanness (15:1-33)

D. The Day of Atonement (Chapter 16)

This chapter may be the heart of Levitical teachings. Goldberg (Leviticus, 82-83) suggests three purposes of the Day of Atonement (Yom Kippur):

- To remind priests of the necessity to be cleansed as priests and the need to cleanse the Tabernacle;
- To remind the people that their sins as a nation must be covered each year in a renewal ceremony;
- To call individuals, priests, nation to repent and seek the face of God. "The Day of Atonement offering emphasized and made real the forgiveness and restoration of individuals who had offered sacrifices during the past year" (Goldberg, 82-83).

Leviticus 16:1-2

*The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD. <sup>2</sup>The LORD said to Moses: "Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.*

1. Sacrifice on behalf of Aaron, the high priest (16:3-14)

Leviticus 16:6-10

*"Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. <sup>7</sup>Then he is to take the two goats and present them before the LORD at the entrance to the tent of meeting. <sup>8</sup>He is to cast lots for the two goats—one lot for the LORD and the other for the scapegoat. <sup>9</sup>Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering. <sup>10</sup>But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the wilderness as a scapegoat.*

2. Sacrifice on behalf of the people (16:15-28)

a. Leviticus 16:15,17

*"He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it. <sup>17</sup>No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.*

b. Leviticus 16:20-22

*"When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. <sup>21</sup>He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task. <sup>22</sup>The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.*

### 3. Establishment of a lasting ordinance (16:29-34)

Leviticus 16:34

***"This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites." And it was done, as the LORD commanded Moses.***

## IV. LEVITICUS: BIBLICAL DEVELOPMENT (Part Two)

The second half of the Book of Leviticus highlights "Access to God" (By Separation). This section emphasizes regulations for holy living in a wide spectrum of topics. This is often referred to as the "**Holiness Code**."

### A. Regulations: About the People (Chapters 17-20)

Once atonement for sin was accomplished (Day of Atonement – Lev 16), it was incumbent upon redeemed Israel to walk in purity and holiness before God. This was accomplished by "life-style" holiness found within the "**Holiness Code**."

#### 1. Holiness in regard to food (17:1-16)

Priests and people were to take extreme care in the offering of animals as sacrifices:

- Sacrificial animals only to be sacrificed at the Tent of Meeting (Tabernacle – vv. 3-4)
- Sacrifices to the "goat idols" expressly prohibited (though for some it may have been practiced in the past – v. 7)
- Blood of the sacrifices not to be eaten

Leviticus 17:10-12

***"I will set my face against any Israelite or any foreigner residing among them who eats blood, and I will cut them off from the people. <sup>11</sup>For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar;***

*it is the blood that makes atonement for one's life.  
12Therefore I say to the Israelites, "None of you may eat blood, nor may any foreigner residing among you eat blood."*

- Ritual cleanness to be practiced with respect to dead animals (15-16)

## 2. Holiness in regard to sexual relations (18:1-30)

The importance of a strict moral code in the arena of human sexuality was underscored by the strong words preceding the lengthy lists of "do not's."

Leviticus 18:1-5

*The LORD said to Moses, 2"Speak to the Israelites and say to them: 'I am the LORD your God. 3You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. 4You must obey my laws and be careful to follow my decrees. I am the LORD your God. 5Keep my decrees and laws, for the person who obeys them will live by them. I am the LORD.*

What follows are twenty-one (21) prohibitions against unlawful sexual relations (vv. 6-20). Additionally, child sacrifice (v. 21), homosexuality (v. 22), and bestiality (v. 23) complete the list.

## 3. Holiness in conduct before God and man (19:1-37)

Leviticus 19:1-2

*The LORD said to Moses, 2"Speak to the entire assembly of Israel and say to them: 'Be holy because I, the LORD your God, am holy.*

This section contains twenty-one (21) specific commands. Structurally they are broken up into smaller

units; there is woven into this pattern a seven-fold repetition of "I am the Lord your God." (Also, "I am the Lord" occurs about seven times as well).

Further, a portion of these commandments are reproduced in the NT Book of James. Note the comparison:

Leviticus 19:12-13, 15-18

*"Do not swear falsely by my name and so profane the name of your God. I am the LORD.<sup>13</sup>" "Do not defraud or rob your neighbor. "Do not hold back the wages of a hired worker overnight . . . <sup>15</sup>" "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly.<sup>16</sup>" "Do not go about spreading slander among your people. "Do not do anything that endangers your neighbor's life. I am the LORD.<sup>17</sup>" "Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt.<sup>18</sup>" "Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD.*

From the Book of James

a. James 5:12

*Above all, my brothers and sisters, do not swear-not by heaven or by earth or by anything else. All you need to say is a simple "Yes" or "No." Otherwise you will be condemned.*

b. James 5:4

*Look! The wages you failed to pay the workers who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty.*

c. James 2:1-4

*My brothers and sisters, believers in our glorious*

*Lord Jesus Christ must not show favoritism.*

*<sup>2</sup>Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in filthy old clothes also comes in. <sup>3</sup>If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet," <sup>4</sup>have you not discriminated among yourselves and become judges with evil thoughts?*

d. James 3:9-12

*With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God's likeness. <sup>10</sup>Out of the same mouth come praise and cursing. My brothers and sisters, this should not be. <sup>11</sup>Can both fresh water and salt water flow from the same spring? <sup>12</sup>My brothers and sisters, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.*

e. James 5:19-20

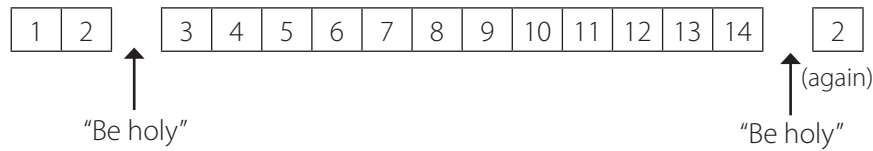
*My brothers and sisters, if one of you should wander from the truth and someone should bring that person back, <sup>20</sup>remember this: Whoever turns a sinner from the error of their way will save them from death and cover over a multitude of sins.*

f. James 2:8-9

*If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right. <sup>9</sup>But if you show favoritism, you sin and are convicted by the law as lawbreakers.*

4. Holiness in additional laws (20:1-27)

Sailhamer ([Pentateuch](#), 353) visually demonstrates the structure of these additional 14 prohibitions (the second is repeated at the end).



The content of these prohibitions deal with Molech worship (vv. 1-5), mediums and spiritists (vv. 6-9), cursing parents (v. 9) and sexual crimes (vv. 10-21).

Leviticus 20:22-24

*"Keep all my decrees and laws and follow them, so that the land where I am bringing you to live may not vomit you out. <sup>23</sup>You must not live according to the customs of the nations I am going to drive out before you. Because they did all these things, I abhorred them. <sup>24</sup>But I said to you, "You will possess their land; I will give it to you as an inheritance, a land flowing with milk and honey." I am the LORD your God, who has set you apart from the nations.*

#### B. About the Priests (Chapters 21-22)

Following the careful and detailed instructions on holiness for the people, the next topic deals with the higher standards required of the priests. The NT parallel might be the distinctive, lofty requirements for elders to lead God's churches (cf. 1 Tim. 3; Titus 1).

Insight:

"The thrust of this section (21:1-22:16) is two-fold: the office of a priest is holy, and the office is above the man. A priest must be holy in body, upright in conduct, and ceremonially clean; for he is the representative of God." (Constable quoting Harris, Notes on Leviticus, 101)

1. Regulations for priests (21:1-22:16)  
(Structure adapted from Sailhamer, 354-58)

List One 14 laws (7x2)	List Two 14 laws (7x2)	List Three 14 laws (7x2)
21:1-15	21:16-24	22:1-15

2. Regulations for offerings (22:17-22)

List One 7 laws "unacceptable offerings"	List Two 7 laws "time intervals"
22:17-25	22:26-30

Leviticus 22:31-33

*"Keep my commands and follow them. I am the LORD. <sup>32</sup>Do not profane my holy name, for I must be acknowledged as holy by the Israelites. I am the LORD, who made you holy <sup>33</sup>and who brought you out of Egypt to be your God. I am the LORD."*

#### C. About the Feasts (Chapters 23-24)

For the redeemed people of God, certain holy days and festive celebrations were required to be kept. Leviticus 23 lists 7 important feasts to be observed throughout the year. Preliminary to that listing is the importance of the Sabbath.

1. Preface / Sabbath (23:1-3)

Leviticus 23:1-2

*The LORD said to Moses, <sup>2</sup>"Speak to the Israelites and say to them: 'These are my appointed festivals, the appointed festivals of the LORD, which you are to proclaim as sacred assemblies.*



Leviticus 23:3

*There are six days when you may work, but the seventh day is a day of sabbath rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a sabbath to the LORD.*

The Sabbath was the sign of the Mosaic Covenant (Ex. 31:13). It mandated rest (for reflection and worship); it reminded Israel of its deliverance from slavery (Deut. 5:15). In contrast to the annual feasts which follow, it was a weekly observance, perhaps the heart of these special times.

## 2. Seven feasts (23:4-44)

THE FEASTS OF ISRAEL - LEVITICUS 23				
NO.	NAME	REFERENCE	PRIMARY PURPOSE	NT PARALLELS
1	Passover	Lev. 23:5 (Ex. 12:1-14)	Remember deliverance from bondage in Egypt	<ul style="list-style-type: none"><li>• Christ our Passover Lamb (1 Cor. 5:7)</li><li>• See 1 Peter 1:18-19</li></ul>
2	Unleavened Bread	Lev. 23:6-8 (Ex. 12:15-20)	Remember the haste in leaving Egypt	<ul style="list-style-type: none"><li>• Purge "leaven" from life</li><li>• See 1 Peter 4:1-4; 1 Cor. 5:7</li></ul>
3	First Fruits	Lev. 23:9-14	Recognize the gracious provision of harvest	<ul style="list-style-type: none"><li>• Christ's resurrection</li><li>• See 1 Cor. 15:20</li></ul>
4	Weeks (Pentecost)	Lev. 23:15-21	Joy and gratitude over the blessings of harvest	<ul style="list-style-type: none"><li>• Day of Pentecost / Holy Spirit (Acts 2)</li></ul>
5	Trumpets (Rosh Hashanah)	Lev. 23:23-25	Assembled Israel appears before the Lord	<ul style="list-style-type: none"><li>• Trumpet sound - return of Christ</li><li>• See 1 Cor. 15:52; 1 Thess. 4:16-17</li></ul>
6	Day of Atonement (Yom Kippur)	Lev. 23:26-32 (Lev. 16)	Cleanse priest, people, and holy place of sin	<ul style="list-style-type: none"><li>• Annual cleansing from sin - Israel (Lev. 16)</li><li>• Future cleansing - return of Christ (Zech. 12:10; 13:1)</li></ul>
7	Booths (Tabernacles)	Lev. 23:33-36, 39-43 (Ex. 23:16; 34:22)	Remember the journey from Egypt to Canaan	<ul style="list-style-type: none"><li>• Future restoration of Israel (Zech. 14:16)</li></ul>

### 3. Oil and Bread: Daily (24:1-9)

#### a. Olive oil

Leviticus 24:1-4

*The LORD said to Moses, <sup>2</sup>“Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. <sup>3</sup>Outside the curtain that shields the ark of the covenant law in the tent of meeting, Aaron is to tend the lamps before the LORD from evening till morning, continually. This is to be a lasting ordinance for the generations to come. <sup>4</sup>The lamps on the pure gold lampstand before the LORD must be tended continually.*

#### b. Bread of the Presence

Leviticus 24:8-9

*This bread is to be set out before the LORD regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant. <sup>9</sup>It belongs to Aaron and his sons, who are to eat it in the sanctuary area, because it is a most holy part of their perpetual share of the food offerings presented to the LORD.”*

### 4. Blasphemers (24:10-23)

To reinforce the seriousness of the holiness laws, a teaching illustration was provided. In an altercation a person blasphemed the holy name of God.

Leviticus 24:13-16

*Then the LORD said to Moses: <sup>14</sup>“Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. <sup>15</sup>Say to the Israelites: ‘Anyone who curses their God will be*

*held responsible; <sup>16</sup>anyone who blasphemes the name of the LORD is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.*

D. About Canaan (Chapters 25-27)

1. Future "Sabbath Year"

Leviticus 25:1-7

*The LORD said to Moses at Mount Sinai, <sup>2</sup>"Speak to the Israelites and say to them: 'When you enter the land I am going to give you, the land itself must observe a sabbath to the LORD. <sup>3</sup>For six years sow your fields, and for six years prune your vineyards and gather their crops. <sup>4</sup>But in the seventh year the land is to have a year of sabbath rest, a sabbath to the LORD. Do not sow your fields or prune your vineyards. <sup>5</sup>Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. <sup>6</sup>Whatever the land yields during the sabbath year will be food for you—for yourself, your male and female servants, and the hired worker and temporary resident who live among you, <sup>7</sup>as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten.*

Insight:

Israel's failure in this regard is recorded in 2 Chronicles 36:20-21: *"He (Nebuchadnezzar) carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his successors until the kingdom of Persia came to power. <sup>21</sup>The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah."*

## 2. Future Year of Jubilee (25:8-55)

Every seven-times-seven years (49 years) was to commence a Year of Jubilee in the fiftieth year. This unusual celebration brought total restoration of land, property and debts.

- a. Land (25:8-22)
- b. Redemption of kinsmen (25:23-34)  
Note the Book of Ruth for an illustration of this law.
- c. Poor (25:35-55)

Leviticus 25:39-42

*"If any of your fellow Israelites become poor and sell themselves to you, do not make them work as slaves. <sup>40</sup>They are to be treated as hired workers or temporary residents among you; they are to work for you until the Year of Jubilee. <sup>41</sup>Then they and their children are to be released, and they will go back to their own clans and to the property of their ancestors. <sup>42</sup>Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves.*

## 3. Covenant blessings and cursings (26:1-46)

For a similar (yet later) discussion, see Deuteronomy 28-30.

- a. Result of obedience (1-13)

Leviticus 26:3-4

*"If you follow my decrees and are careful to obey my commands, <sup>4</sup>I will send you rain in its season, and the ground will yield its crops and the trees their fruit.*

Leviticus 26:9-12

*"I will look on you with favor and make you fruitful and increase your numbers, and I will keep my*

covenant with you. <sup>10</sup>You will still be eating last year's harvest when you will have to move it out to make room for the new. <sup>11</sup>I will put my dwelling place among you, and I will not abhor you. <sup>12</sup>I will walk among you and be your God, and you will be my people.

b. Results of disobedience (14-39)

Leviticus 26:14-17

*"But if you will not listen to me and carry out all these commands, <sup>15</sup>and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, <sup>16</sup>then I will do this to you: I will bring on you sudden terror, wasting diseases and fever that will destroy your sight and sap your strength. You will plant seed in vain, because your enemies will eat it. <sup>17</sup>I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you.*

Leviticus 26:34-35

*Then the land will enjoy its sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its sabbaths. <sup>35</sup>All the time that it lies desolate, the land will have the rest it did not have during the sabbaths you lived in it.*

c. Results of confession (40-46)

Leviticus 26:40-43

*"But if they will confess their sins and the sins of their ancestors-their unfaithfulness and their hostility toward me, <sup>41</sup>which made me hostile toward them so that I sent them into the land of their enemies-then when their uncircumcised hearts are humbled and they pay for their sin,*

*<sup>42</sup>I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land. <sup>43</sup> For the land will be deserted by them and will enjoy its sabbaths while it lies desolate without them. They will pay for their sins because they rejected my laws and abhorred my decrees.*

#### 4. Vows and tithes (27:1-34)

The giving of the Law began at Sinai with the Ten Commandments (or Ten Words – Ex 20). The broad law instructions end with a final list of ten laws. These spell out the process of payment of vows and tithes.

The Book of Leviticus concludes:

Leviticus 27:34

***These are the commands the LORD gave Moses at Mount Sinai for the Israelites.***

## V. THEOLOGICAL REFLECTION: BOOK OF LEVITICUS

The Book of Leviticus highlights certain Biblical themes of great importance to the whole of the Scriptures. Three major themes are discussed (adapted from Constable, Notes on Leviticus, 7-10).

### A. Sin

1. Sin is unlikeness to God.
  - a. Man and God are different from one another ethically and morally.
  - b. God is holy; man is sinful (though he can be redeemed and have his sins covered/forgiven).
  - c. Holiness speaks of being pure, unblemished, clean, thus set apart. The opposite of holy is sinful.
2. Sin is wrong that man does to God.
  - a. Man violates the “shalom” (the way things ought

to be) of God; in doing so, man sins (does wrong) against God and His order.

- b. Man must have his “wrongs” taken care of in order to have relationship/fellowship with God.
  - c. Offerings, sacrifices, feasts throughout the year provided for man’s approach to and life before God.
3. Sin created distance from God.
- a. Sin causes a breach (symbolically required veils, curtains, priests to approach God).
  - b. God takes the initiative through the Levitical system to provide a prescribed way or approach to God.

B. Atonement

- 1. Man’s sin must be dealt with.
- 2. Atonement means to cover, thus to cover man’s sin.
- 3. Atonement satisfies God from year to year (Yom Kippur) until such time as the final, complete sacrifice for sin could be made.
- 4. Atonement highlighted:
  - a. Substitution: required innocence for guilty
  - b. Imputation: required transfer of guilt to the innocent (hands on sacrifice)
  - c. Death: required a blood sacrifice which imputed the guilt to the innocent demonstrating that “without the shedding of blood, there is no forgiveness [of sin]” (Heb 9:22)

C. Redemption

- 1. Man’s sin places him into slavery to sin.
- 2. To redeem means to purchase; Israel was redeemed by God out of slavery to the Egyptians. NT believers are redeemed by Christ out of slavery to sin.

3. To be redeemed means to belong to another (cf. I Cor 6:19-20).
4. To be redeemed:
  - a. Rests on righteousness: a right payment to God is made through the sacrificial system; sin is not overlooked nor trivialized.
  - b. Made possible only by blood: not obtained by works of service but by the shedding of blood.
  - c. Should produce holiness: redemption does not excuse us from the obligations of holy living; with the privilege of redemption comes the responsibility of personal (national-Israel) holiness.

#### ISRAELITE WORSHIP

The redeemed Israelites had an exalted position – “treasured possession,” “kingdom of priests,” and a “holy nation” – and a prescribed worship liturgy. This liturgy included:

1. Sacred Site: the Tabernacle
  2. Sacred Objects: consecrated furniture
  3. Sacred Personnel: priests, High Priest
  4. Sacred Seasons: feasts of Israel
  5. Sacred Institutions: practices and rituals
- (Adapted from B. Waltke, 458-468)

#### VI. TAKEAWAYS



## SESSION 5

### ("NUMBERS")

#### I. PRAYER/REVIEW

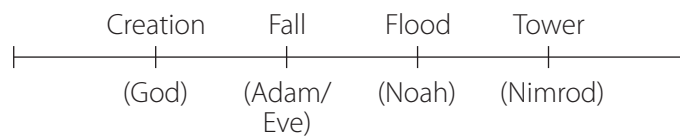
#### II. PANORAMA OF THE BIBLE

##### A. Twelve Movements

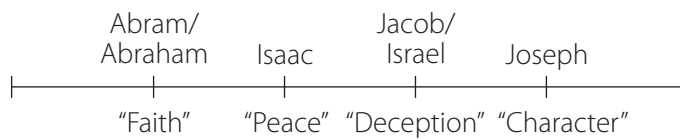
- |                          |                        |
|--------------------------|------------------------|
| 1. Prologue              | 7. Kingship: Divided   |
| 2. Patriarchs            | 8. Exile               |
| 3. Redemption/Wanderings | 9. Return from Exile   |
| 4. Conquest              | 10. Life of Christ     |
| 5. Apostasy              | 11. Church Age         |
| 6. Kingship: United      | 12. Final Consummation |

##### B. Timeline

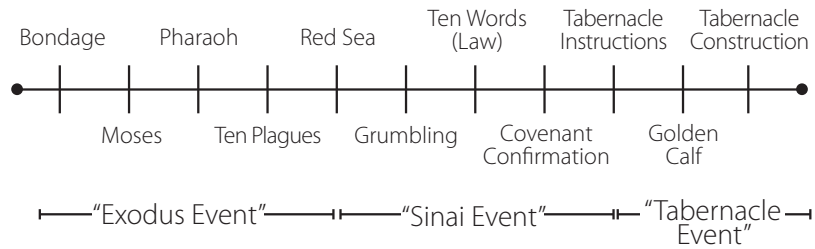
###### 1. Movement #1: "Prologue"



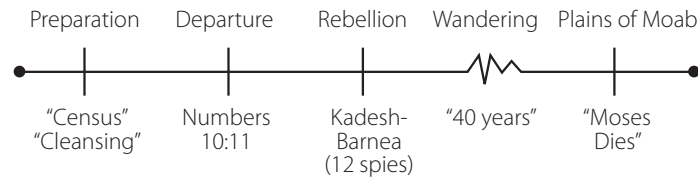
###### 2. Movement #2: "Patriarchs"



### 3. Movement #3: "Redemption"



### Movement #3: "Wanderings"

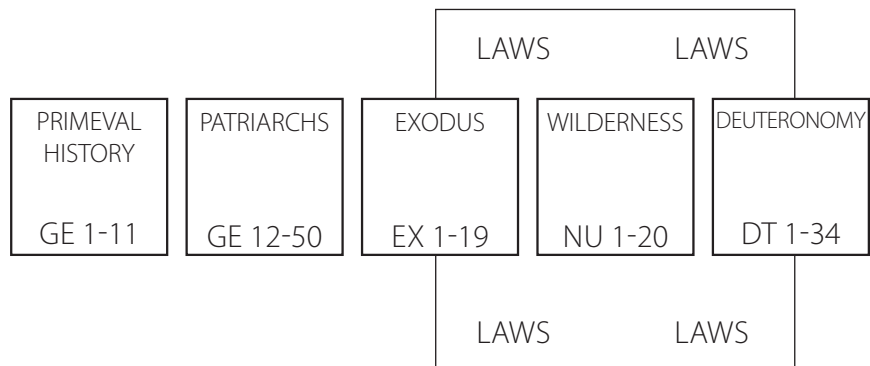


## III. Movement #3: "Redemption/Wanderings"

### A. Pentateuch (Books of Moses)

PENTATEUCH				
Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Selection	Redemption	Sanctification	Direction	Instruction
Abrahamic Covenant	Mosaic Covenant	Holiness Code	Journey Rebellion	Covenant Reinstruction

B. Chronological Flow (Pentateuch)  
(Sailhamer, 33)



IV. BOOK OF NUMBERS: OVERVIEW

A. Charted

BOOK OF NUMBERS		
Order	Disorder	Reorder
<ul style="list-style-type: none"> <li>Census and Assignments (1-4)</li> <li>Purity and Separation (5-9)</li> <li>Preparation and Departure (10)</li> </ul>	<ul style="list-style-type: none"> <li>Defection and Rejection (11-14)</li> <li>Rebellion and Authority (15-20)</li> </ul>	<div>New Generation</div> <ul style="list-style-type: none"> <li>Conflicts and Victories (21-32)</li> <li>Warning and Encouragement (33-36)</li> </ul>
110	1120	2136
At Sinai (few weeks)	To Moab (about 39 years)	At Moab (few months)

B. Contrasted to Book of Leviticus  
(adapted from Norm Geisler, Popular Survey of OT, 73-74)

Leviticus	Numbers
<ul style="list-style-type: none"> <li>• worship</li> <li>• purity</li> <li>• ceremonial</li> <li>• fellowship with God</li> <li>• sacrifice required</li> </ul>	<ul style="list-style-type: none"> <li>• walk</li> <li>• pilgrimage</li> <li>• historical</li> <li>• faithfulness to God</li> <li>• obedience expected</li> </ul>

C. Distinctiveness (of “Numbers”)

1. “Numbers” emphasizes the importance of obedience.  
A redeemed nation (“Exodus”) has been instructed in sacrifice and separation (“Leviticus”) in order to obediently go (“Numbers”) and possess their covenantal Promised Land (“Genesis”).
2. “Numbers” contains two (2) important censuses (Num 1, 26) of Israel’s fighting men.
3. “Numbers” narrates the story of the rebellion and lack of faith at Kadesh-Barnea. As a result that generation would not be allowed to enter the Promised Land.
4. “Numbers” contains noteworthy events and words:
  - a. That Moses married a Cushite woman (Num 12)
  - b. That the “prophet-for-hire” Balaam’s donkey speaks (Num 22)
  - c. That the institution of the Nazirite vow is established (Num 6)
  - d. That the rebellion of Korah and others opposing Moses’ leadership fails (Num 16)
  - e. That Aaron’s rod (staff) buds (Num 17)
  - f. That Moses and Aaron’s lack of faith and anger in striking the rock (for water) causes their disqualification for entering the Promised Land (Num 20)

- g. That a bronze snake was made to avert judgment through poisonous snakes (Num 21; cf. John 3)
- h. That Joshua was appointed to succeed Moses as the new leader (Num 27)

## V. BOOK OF NUMBERS: BIBLICAL DEVELOPMENT

The exposition of “Numbers” follows the outline structure of the “Book of Numbers” chart (previous section).

### A. Order (Chapters 1-10)

#### 1. Census and Assignments (Num 1:1-4:49)

Numbers 1:1-3

*The LORD spoke to Moses in the tent of meeting in the Desert of Sinai on the first day of the second month of the second year after the Israelites came out of Egypt. He said:<sup>2</sup>“Take a census of the whole Israelite community by their clans and families, listing every man by name, one by one.<sup>3</sup>You and Aaron are to count according to their divisions all the men in Israel who are twenty years old or more and able to serve in the army.”*

The nation would soon leave (by God’s direction) the mountain at Sinai. The journey would be to the land promised to Abraham and his descendants. But that land, though promised, would also have to be taken by military might (and God’s powerful presence). Thus, it was necessary to number those of military age (“who are able to serve in the army”).

#### a. Census (1:1-54)

Capable and trusted men were appointed to assist Moses and Aaron (1:4-5). The census revealed a round number of 603,550 fighting men from the twelve tribes. (Levi is not counted here.)

Reuben	46,500	Ephraim	40,500
Simeon	59,300	Manasseh	32,200
Gad	45,650	Benjamin	35,400
Judah	74,600	Dan	62,700
Issacher	54,400	Asher	41,500
Zebulun	57,400	Naphtali	53,400

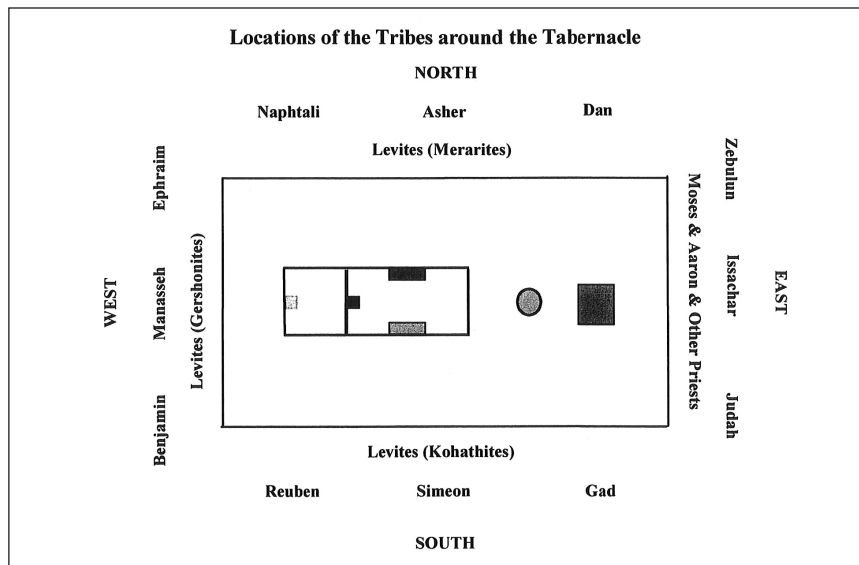
The large numbers represented here cause some interpreters problems, prompting many to explain the members as actually smaller. The crux revolves around the Hebrew word, 'eleph. It can be translated "thousand" or even "clan" or "military unit." By translating Reuben's numbers differently, it is suggested by these scholars that Reuben had 46 military units totaling 500 men. Until more definite evidence gains broad scholarly consensus, it will be best to see the numbers as literal.

b. Arrangement (2:1-34)

Numbers 2:1-2

***The LORD said to Moses and Aaron:<sup>2</sup>"The Israelites are to camp around the tent of meeting some distance from it, each of them under their standard and holding the banners of their family."***

Following is a visual representation of how Israel would camp as well as set out on their journey. Note the centrality of the Tabernacle. Also, when traveling, the vanguard and rearguard had the strongest forces.



c. Levites (3:1-4:49)

Numbers 3:5-13

*The LORD said to Moses, <sup>6</sup>"Bring the tribe of Levi and present them to Aaron the priest to assist him. <sup>7</sup>They are to perform duties for him and for the whole community at the tent of meeting by doing the work of the tabernacle. <sup>8</sup>They are to take care of all the furnishings of the tent of meeting, fulfilling the obligations of the Israelites by doing the work of the tabernacle. <sup>9</sup>Give the Levites to Aaron and his sons; they are the Israelites who are to be given wholly to him. <sup>10</sup>Appoint Aaron and his sons to serve as priests; anyone else who approaches the sanctuary is to be put to death."*

*<sup>11</sup>The LORD also said to Moses, <sup>12</sup>"I have taken the Levites from among the Israelites in place of the first male offspring of every Israelite woman. The Levites are mine, <sup>13</sup>for all the firstborn are mine. When I struck down all the firstborn in Egypt, I set apart for myself every firstborn in Israel, whether human or animal. They are to be mine. I am the LORD."*

- (1) The Levites were not numbered in the men of war census (Num 2). They were assigned to the care and transportation of the Tabernacle. Within the greater tribe of Levi were the sons of Aaron, the priestly lineage. Thus, the Levites assisted the Aaronic priesthood who performed the priestly duties within the Tabernacle.
- (2) Aaron had four sons, but due to Abihu and Nadab's death after offering "unauthorized" (strange) fire, the priestly duties fell to Eleazer and Ithamar during the lifetime of Aaron (3:2-4). Priestly duties were held by Aaron's descendants (Ex. 29:29).
- (3) Should anyone approach the Tabernacle to perform priestly duties other than Aaron and his descendants, they were to be put to death (3:10).
- (4) The firstborn male belonged to the Lord.

Exodus 13:11-13

*"After the LORD brings you into the land of the Canaanites and gives it to you, as he promised on oath to you and your ancestors, <sup>12</sup>you are to give over to the LORD the first offspring of every womb. All the firstborn males of your livestock belong to the LORD. <sup>13</sup>Redeem with a lamb every firstborn donkey, but if you do not redeem it, break its neck. Redeem every firstborn among your sons.*

The Lord informed Moses that from this point, the Levites would take the place of the offered firstborn (Num 3:11-13).

Numbers 3:14-16, 39

*The LORD said to Moses in the Desert of Sinai, <sup>15</sup>"Count the Levites by their families and clans. Count every male a month old or more." <sup>16</sup>So Moses counted them, as he was commanded by*



*the word of the LORD... <sup>39</sup>The total number of Levites counted at the LORD's command by Moses and Aaron according to their clans, including every male a month old or more, was 22,000.*

Numbers 3:38

*Moses and Aaron and his sons were to camp to the east of the tabernacle, toward the sunrise, in front of the tent of meeting. They were responsible for the care of the sanctuary on behalf of the Israelites. Anyone else who approached the sanctuary was to be put to death.*

**Numbers 4** catalogs the specific duties of three Levitical families: the Kohathites (4:4-20), the Gershonites (4:21-28), and the Merarites (14:29-33).

- (1) Kohathites (includes Moses, Aaron, priests):  
"care of the most holy things" (4:4) which included the tent and furniture; they camped on south side of the Tabernacle.
- (2) Gershonites:  
responsibility to "work and carry burdens" (4:24); this included interior curtains, coverings, and curtains of the courtyard; they camped on the west side.
- (3) Merarites:  
"perform service at the Tent of Meeting" (4:30); they transported frames, crossbars, posts, and bases plus posts and bases of the courtyard tent; they camped on the north side.

## 2. Purity and Separation (5:1-9:23)

The first four chapters have recorded the instructions for preparing to depart: the census, the arranging of the tribes around the Tabernacle, the priestly assignments.

Beginning in Numbers 5 through 9, the focus is on the preparation of individuals. The nation (composed, of course, of individuals) was to be a holy nation (Ex. 19:5). Therefore, regulations and stipulations to ensure a holy people were given.

a. Purity in the camp (5:1-4)

Purity required ceremonial cleanness.

Insight:

"Because the presence of God dwelled in the tabernacle, the encampment around it was considered holy ground. Therefore, ritually unclean people could not remain in its precincts" (F.B. Huey, Numbers, 28).

b. Restitution for wrongs (5:5-10)

Numbers 5:5-7

*The LORD said to Moses, <sup>6</sup>"Say to the Israelites: 'Any man or woman who wrongs another in any way and so is unfaithful to the LORD is guilty' and must confess the sin they have committed. They must make full restitution for the wrong they have done, add a fifth of the value to it and give it all to the person they have wronged.*

c. Test of an unfaithful wife (5:11-31)

Previously, the guilty party was expected to confess his sin (5:7). But what if there was suspicion without proof? What followed was the accepted procedures to take.

Insight:

"The point of this section is the importance of maintaining purity in the marriage relationship to preserve God's blessings on Israel. Marriage is the most basic interpersonal relationship" (Constable, Notes on Numbers, 17).

d. Nazirite Vow (6:1-21)

Numbers 6:1-6

*The LORD said to Moses, <sup>2</sup>"Speak to the Israelites and say to them: 'If a man or woman wants to make a special vow, a vow of dedication to the LORD as a Nazirite, <sup>3</sup>they must abstain from wine and other fermented drink and must not drink vinegar made from wine or other fermented drink. They must not drink grape juice or eat grapes or raisins. <sup>4</sup>As long as they remain under their Nazirite vow, they must not eat anything that comes from the grapevine, not even the seeds or skins. <sup>5</sup>"During the entire period of their Nazirite vow, no razor may be used on their head. They must be holy until the period of their dedication to the LORD is over; they must let their hair grow long. <sup>6</sup>"Throughout the period of their dedication to the LORD, the Nazirite must not go near a dead body.*

(1) The Hebrew word, "nazar," means "to separate." The making of a Nazirite vow included literal separation from certain things for a period of time, thus highlighting the symbolism of separation from sin or from the world or perhaps best, separation unto God. "Throughout the period of his separation he (or she) is consecrated to the Lord" (6:8).

(2) The vow required:

- (a) abstention from wine, vinegar, fermented drink; also grape juice, grapes, or raisins (3-4)
- (b) no cutting of one's hair (5)
- (c) no touching of a corpse (6)

Are there symbolic reasons for the prohibitions?  
Perhaps seen in:

- (a) Separation from pleasure

- (b) Separation from vanity
- (c) Separation from uncleanness (sin, death)

Reflection:

The principle of separation in order to fulfill a vow may find parallel (in part) in the call of Jesus to a “vow of discipleship.”

Mark 8:34-38

*Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. <sup>35</sup>For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. <sup>36</sup>What good is it for someone to gain the whole world, yet forfeit their soul? <sup>37</sup>Or what can anyone give in exchange for their soul? <sup>38</sup>If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.”*

- e. Aaronic Blessing (6:22-26)

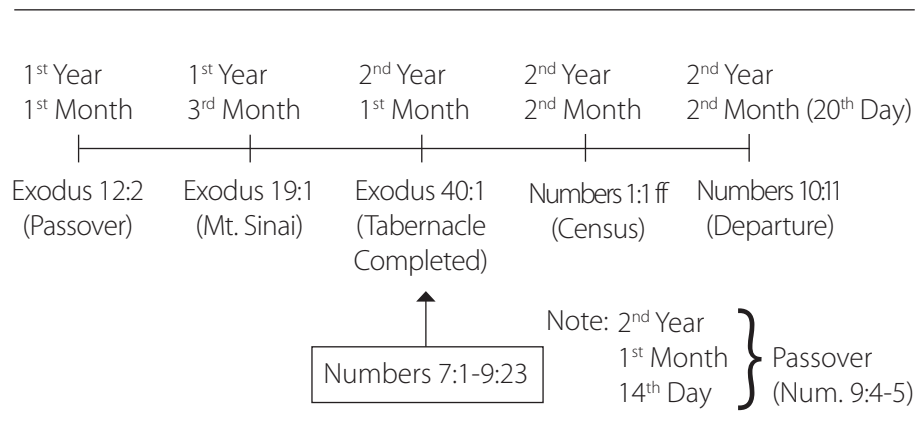
Numbers 6:22-26

*The LORD said to Moses, <sup>23</sup>“Tell Aaron and his sons, ‘This is how you are to bless the Israelites. Say to them: <sup>24</sup> “The LORD bless you and keep you; <sup>25</sup>the LORD make his face shine on you and be gracious to you; <sup>26</sup>the LORD turn his face toward you and give you peace.”*

- f. Dedication of the Tabernacle (7:1-9:23)

This section of the Book of Numbers is out of chronological sequence. These offerings, setting apart of the Levites and Passover observance, occurred (in time) before the events of “Numbers.”

A brief chronological overview follows:



(1) Offerings at the dedication of the Tabernacle  
(7:1-89)

This flashback demonstrated the generosity of the leadership in giving toward the completion of the Tabernacle.

Numbers 7:10-11

***When the altar was anointed, the leaders brought their offerings for its dedication and presented them before the altar. <sup>11</sup>For the LORD had said to Moses, "Each day one leader is to bring his offering for the dedication of the altar."***

(2) Lighting the golden lampstand (8:1-4)

Instructions had been given to construct this lampstand (Ex. 25:32-40) which had been completed (Ex. 37:17-24). At this point in the greater narrative, the lampstands are lit.

Note the importance of lampstands in the Book of Revelation (1:19-20; also chapters 2-3).

(3) Setting apart of the Levites (8:5-26)

Numbers 8:5-6

*The LORD said to Moses: <sup>6</sup>“Take the Levites from among all the Israelites and make them ceremonially clean.”*

While the priests had been consecrated earlier (Lev. 8), the Levites must also be separated unto special service appropriate to their assigned duties.

(4) Observing Passover (9:1-23)

Numbers 9:4-5

*So Moses told the Israelites to celebrate the Passover, <sup>5</sup>and they did so in the Desert of Sinai at twilight on the fourteenth day of the first month. The Israelites did everything just as the LORD commanded Moses.*

Refer back to the previous diagram on the chronological flow of events (p. 125).

Numbers 9:15-17

*On the day the tabernacle, the tent of the covenant law, was set up, the cloud covered it. From evening till morning the cloud above the tabernacle looked like fire. <sup>16</sup>That is how it continued to be; the cloud covered it, and at night it looked like fire. <sup>17</sup>Whenever the cloud lifted from above the tent, the Israelites set out; wherever the cloud settled, the Israelites encamped.*

Insight:

"As in Exodus 13-14, when God was leading and protecting them, a great presence covers the tabernacle, appearing as a cloud by day and as a fire by night, signifying the holy Presence of God. It is an exciting time for Israel. The tabernacle has been constructed and filled with the glorious Presence of God. Their worship system is well organized, with the Levites to lead them." (Baker Illustrated Bible Handbook, 96)

### 3. Preparation and Departure (10:1-36)

#### a. Pre-launch preparation: silver trumpets (1-10)

Numbers 10:1-7

*The LORD said to Moses: <sup>2</sup>"Make two trumpets of hammered silver, and use them for calling the community together and for having the camps set out. <sup>3</sup>When both are sounded, the whole community is to assemble before you at the entrance to the tent of meeting. <sup>4</sup>If only one is sounded, the leaders-the heads of the clans of Israel-are to assemble before you. <sup>5</sup>When a trumpet blast is sounded, the tribes camping on the east are to set out. <sup>6</sup>At the sounding of a second blast, the camps on the south are to set out. The blast will be the signal for setting out. <sup>7</sup>To gather the assembly, blow the trumpets, but not with the signal for setting out.*

#### b. Departure from Sinai (10-36)

The Israelites had arrived at Mt. Sinai "in the third month after the Israelites left Egypt" (Ex 19:1). They departed about 11 months later.

Numbers 10:11-13

*On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the covenant law. <sup>12</sup>Then the Israelites set out from the Desert of Sinai and traveled from place to place until the cloud came to rest in the Desert of Paran. <sup>13</sup>They set out, this first time, at the LORD's command through Moses.*

The departure was orderly and obedient to God's command. Contrast this to the drunken revelry of the golden calf incident:

Exodus 32:25

*Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies.*

Numbers 10:33-36

*So they set out from the mountain of the LORD and traveled for three days. The ark of the covenant of the LORD went before them during those three days to find them a place to rest. <sup>34</sup>The cloud of the LORD was over them by day when they set out from the camp. <sup>35</sup>Whenever the ark set out, Moses said, "Rise up, LORD! May your enemies be scattered; may your foes flee before you." <sup>36</sup>Whenever it came to rest, he said, "Return, LORD, to the countless thousands of Israel."*

B. Disorder (Chapters 11-20)

The prospects looked good. Israel has been redeemed, given a new covenant, instructed in the Law, and made necessary preparations for approaching and worshipping a holy God. The departure will take the new people to the Promised Land (cf. Abrahamic Covenant – Gen 12:1-3; 17:1-8). The journey should have taken a few weeks (it was an eleven day journey to Kadesh-Barnea on the southernmost



border (cf. Deut 1:2). In fact, it would be almost forty years before they arrived.

#### 1. Defection and Rejection (Num 11:1-14:45)

Numbers 11-14 chronicles the beginning of the journey. The Israelites will first travel from Sinai to Kadesh-Barnea. Because of sin and rebellion, the arrival at Moab will take close to 40 years. The three stages of the journey are given:

- Stage One: Sinai to Kadesh-Barnea (Num 12-14)
- Stage Two: Wanderings in the desert (Num 15-19)
- Stage Three: Kadesh-Barnea to Moab (Num 20-36)

##### a. Complaining and judgment (11:1-3)

Numbers 11:1-3

*Now the people complained about their hardships in the hearing of the LORD, and when he heard them his anger was aroused. Then fire from the LORD burned among them and consumed some of the outskirts of the camp. <sup>2</sup>When the people cried out to Moses, he prayed to the LORD and the fire died down. <sup>3</sup>So that place was called Taberah, because fire from the LORD had burned among them.*

The complaining and grumbling occurred “three days” into the journey. This parallels the grumbings that had happened three days after crossing the Red Sea (Ex 15:22-24). This sin consists of unbelief (lack of faith) and ingratitude.

This is the 8th of 10 murmurings in Exodus/Numbers (see Session 1, p. 28).

b. Complaining and quail (11:4-35)

(1) The complaint (4-9)

Numbers 11:4-6

*The rabble with them began to crave other food, and again the Israelites started wailing and said, "If only we had meat to eat! <sup>5</sup>We remember the fish we ate in Egypt at no cost-also the cucumbers, melons, leeks, onions and garlic. <sup>6</sup>But now we have lost our appetite; we never see anything but this manna!"*

The "rabble" refers to non-Israelites who with their complaining, infected the Israelites (4). Ingratitude and a loss of perspective seized the people.

(2) The middle man (10-15)

Moses found himself caught in the middle between the grumbings of the people and the "exceedingly angry" Lord (10). Feeling the heavy weight of responsibility for the multitudes, Moses complains to God (11-13):

- "Why have you (Lord) brought this trouble?"
- "What have I (Moses) done?"
- "Why do you tell me to carry them . . .?"
- "Where can I get meat for all these people?"

In frustration, Moses cried out, "I cannot carry all these people by myself; the burden is too heavy for me . . . put me to death right now" (14-15).

(3) The Lord's response (16-23)

Moses was instructed to find 70 men "known to you as leaders and officials" and have them share the leadership burden.

Moses was instructed to tell the people to

consecrate themselves in preparation for eating meat. In fact, the people would eat meat for a whole month “until it comes out of your nostrils and you loathe it” (20).

Psalm 106:14-15

***In the desert they gave in to their craving; in the wilderness they put God to the test.<sup>15</sup> So he gave them what they asked for, but sent a wasting disease among them.***

God’s promise of provision stretches even the faith of the leader, Moses. Yet the Lord’s reply, “Is the Lord’s arm too short? You will now see whether or not what I say will come true for you” (23).

(4) The Spirit upon the seventy (24-30)

To assist Moses, the Lord “put the Spirit on the seventy elders” (25). As a sign of authenticity, the elders prophesied (likely, praised God in a significant way) but never again.

(5) The provision of quail (meat) (31-35)

Note a series of miracles:

- Miraculous wind (31)
- Quail driven toward the people (31)
- Quail drop to three feet above the ground (31)
- Miraculous number of quail (32)
- Plague judgment (see Ps. 106:14-15 above)

c. Complaining and Miriam/Aaron (12:1-16)

Numbers 12:1-3

***Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite.<sup>2</sup> “Has the LORD spoken only through Moses?” they asked. “Hasn’t he also spoken through us?” And the LORD heard this.<sup>3</sup> (Now***

*Moses was a very humble man, more humble than anyone else on the face of the earth.)*

Why this complaint from Moses' sister and brother?  
Possible reasons follow:

- Concern that Moses had lost credibility to lead (Cushite wife)
- Disillusioned with Moses' leadership (marriage an excuse)
- Envy over Moses' position

Yet, through it all, Moses maintains his humility (3).

Numbers 12:6-8

*he said, "Listen to my words: "When there is a prophet among you, I, the LORD, reveal myself to them in visions, I speak to them in dreams. <sup>7</sup>But this is not true of my servant Moses; he is faithful in all my house. <sup>8</sup>With him I speak face to face, clearly and not in riddles; he sees the form of the LORD. Why then were you not afraid to speak against my servant Moses?"*

God vindicates the leadership of Moses once again. Miriam (who likely led out in the complaint against Moses) was judged with leprosy for seven days (12:9-16).

Challenges against Moses' authority follow a pattern as outlined in the Pentateuch. Sailhamer (Pentateuch, 387) charts it as follows:



d. Exploring Canaan and Rejection (13:1-14:45)

The ensuing story of the spies, their report and the people's lack of faith in the Lord's ability to provide the land marked the turning point (hinge) in the Book of Numbers.

(1) Exploration (13:1-25)

Numbers 13:1-2

*The LORD said to Moses, <sup>2</sup>"Send some men to explore the land of Canaan, which I am giving to the Israelites. From each ancestral tribe send one of its leaders."*

Twelve men, one man for each of the twelve tribes was selected (4-15). Of note, was Hoshea of the tribe of Ephraim (named by Moses, "Joshua" – 13:16) and Caleb of the tribe of Judah.

Numbers 13:17-20, 25

*When Moses sent them to explore Canaan, he said, "Go up through the Negev and on into the hill country. <sup>18</sup>See what the land is like and whether the people who live there are strong or weak, few or many. <sup>19</sup>What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? <sup>20</sup>How is the soil? Is it fertile or poor? Are there trees in it or not? Do your best to bring back some of the fruit of the land." (It was the season for the first ripe grapes.) . . .*

*At the end of forty days they returned from exploring the land.*

(2) Report (13:26-33)

Numbers 13:26-29

*They came back to Moses and Aaron and the*

*whole Israelite community at Kadesh in the Desert of Paran. There they reported to them and to the whole assembly and showed them the fruit of the land. <sup>27</sup>They gave Moses this account: "We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. <sup>28</sup>But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of Anak there. <sup>29</sup>The Amalekites live in the Negev; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live near the sea and along the Jordan."*

The spies delivered their commissioned report (26-27). Then they added their assessment that the inhabitants were too strong, their cities too fortified, the task too difficult. But one of the twelve courageously spoke up.

Numbers 13:30-32

*Then Caleb silenced the people before Moses and said, "We should go up and take possession of the land, for we can certainly do it."*

*<sup>31</sup>But the men who had gone up with him said, "We can't attack those people; they are stronger than we are." <sup>32</sup>And they spread among the Israelites a bad report about the land they had explored. They said, "The land we explored devours those living in it. All the people we saw there are of great size."*

Caleb and Joshua (cf. 14:6) alone had faith in God's ability to provide what He had promised. The ten-spy majority report was flawed and faithless. The two-spy minority report was inspired and faithful.

Insight:

"Trust and obey" is a significant principle found in this story and many others throughout the Scriptures. The theological question revolves around human enablement vs. divine provision. This will become acutely clear in the Book of Joshua.

### (3) Rebellion (14:1-19)

Numbers 14:1-4

*That night all the members of the community raised their voices and wept aloud.<sup>2</sup> All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, "If only we had died in Egypt! Or in this wilderness!<sup>3</sup> Why is the Lord bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt?"<sup>4</sup> And they said to each other, "We should choose a leader and go back to Egypt."*

- (a) The people have lost heart (cf. Deut 1:28).
- (b) The people have begun to grumble again (this is the 9th of 10 times in Exodus/Numbers – note previous discussion).
- (c) The people have become mutinous and desire to choose a new leader. Nehemiah 9:17 notes, "They refused to listen and failed to remember the miracles you (God) performed among them. They became stiff-necked and in their rebellion appointed a leader in order to return to their slavery."

Numbers 14:8-9

*Moses and Aaron "fell face down." Joshua and Caleb appealed to the people to trust in God's provision. The Israelites must not "rebel against the Lord;" they must "not be afraid of the people of the land."*

Numbers 14:10-11

*But the whole assembly talked about stoning them. Then the glory of the LORD appeared at the tent of meeting to all the Israelites.*

*<sup>11</sup>The LORD said to Moses, "How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the signs I have performed among them?"*

This rejection was so serious that God proposed to Moses that He strike down the rebels and start over a new nation through Moses (12). Moses appeals to God for mercy based upon:

- God's reputation (if the Egyptians hear) (13)
- God's reputation (if other nations hear) (14-16)
- God's display of strength/patience (17-19)

*"The Lord is slow to anger, abounding in love and forgiving sin and rebellion" (18)*

- God's past forgiveness/pardon (19)

(4) Punishment (14:20-45)

Numbers 14:20-23

*The LORD replied, "I have forgiven them, as you asked. <sup>21</sup>Nevertheless, as surely as I live and as surely as the glory of the LORD fills the whole earth, <sup>22</sup>not one of those who saw my glory and the signs I performed in Egypt and in the wilderness but who disobeyed me and tested me ten times- <sup>23</sup>not one of them will ever see the land I promised on oath to their ancestors. No one who has treated me with contempt will ever see it.*



Insight:

"The result of Israel's lack of faith was nevertheless severe. Except for Joshua and Caleb, that whole generation who did not believe died in the wilderness (Num 14:29); that is, that generation who was to dwell in the wilderness for forty years until they died – 14:33."  
(Sailhamer, Pentateuch, 389)

Numbers 14:34-35

*"For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me against you.' <sup>35</sup>I, the LORD, have spoken, and I will surely do these things to this whole wicked community, which has banded together against me. They will meet their end in this wilderness; here they will die."*

The spies who gave a bad report before the nation died (judgment) of a plague (36:37). The people belatedly attempted to repent ("we have sinned" – 40) and enter the land by military force. But Moses warned them that it was doomed to failure; "Because you have turned away from the Lord, he will not be with you and you will fall by the sword" (43).

Numbers 14:44-45

*Nevertheless, in their presumption they went up toward the highest point in the hill country, though neither Moses nor the ark of the LORD's covenant moved from the camp. <sup>45</sup>Then the Amalekites and the Canaanites who lived in that hill country came down and attacked them and beat them down all the way to Hormah.*

## 2. Rebellion and Authority (15:1-20:29)

The previous rebellion will lead to wandering in the wilderness for almost forty years.

### a. Supplementary offerings (15:1-41)

To prepare a nation for eventual life in the Promised Land, a series of seven laws were given (1-31). The last law was related to “defiant sin.” The successive story of the Sabbath-breaker and his being put to death illustrated the seventh law. The institution of wearing tassels on one’s garments was a reminder of the importance of the Sabbath and a safeguard against the defiant sin of breaking the Sabbath (37-41).

### b. Rebellion of Korah (16:1-50)

Numbers 16:1-3

*Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent <sup>2</sup>and rose up against Moses. With them were <sup>250</sup> Israelite men, well-known community leaders who had been appointed members of the council. <sup>3</sup>They came as a group to oppose Moses and Aaron and said to them, “You have gone too far! The whole community is holy, every one of them, and the LORD is with them. Why then do you set yourselves above the LORD’s assembly?”*

There are no historical markers to identify when this rebellion occurred, save that it was during the wilderness wanderings. Miriam and Aaron had rebelled previously against Moses’ leadership (Num 12); now a new challenge was issued. Jensen (Numbers, 71) notes, “the issue was the same: out of sheer jealousy, God’s leaders were challenged in their divinely appointed positions.” Moses saw the rebellion differently.

Numbers 16:11

*"It is against the LORD that you and all your followers have banded together. Who is Aaron that you should grumble against him?"*

The direct challenge was to the authority of Aaron and the priests. The clear instructions at Sinai were being controverted. Korah and his followers were envious of the established priesthood (8-10). They sought perceived power and prestige.

When Moses summoned two of the leaders, Dathan and Abiram, they refused to come. Further, they charged Moses with inept leadership. Moses responded.

Numbers 16:15

*Then Moses became very angry and said to the LORD, "Do not accept their offering. I have not taken so much as a donkey from them, nor have I wronged any of them."*

Moses, then issued a challenge to Korah and the rebellious leaders to appear before the Lord (16-18). When God appeared to be ready to judge not only Korah and his men, but also the assembly, Moses and Aaron pleaded for leniency with the assembly. God replied.

Numbers 16:23-24

*Then the LORD said to Moses, <sup>24</sup> "Say to the assembly, 'Move away from the tents of Korah, Dathan and Abiram.'"*

Numbers 16:28-32

*Then Moses said, "This is how you will know that the LORD has sent me to do all these things and that it was not my idea: <sup>29</sup>If these men die a natural death and suffer the fate of all mankind, then the LORD has not sent me. <sup>30</sup>But if the LORD*

*brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the realm of the dead, then you will know that these men have treated the LORD with contempt.”<sup>31</sup> As soon as he finished saying all this, the ground under them split apart <sup>32</sup>and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions.*

Surprisingly, some remaining in the congregation grumbled again against Moses and Aaron. Another judgment caused 14,700 to die of a plague (46-49).

c. Budding of Aaron’s rod (17:1-13)

One further incident will confirm God’s choice of Aaron for the high priestly duties.

Numbers 17:1-5

*The LORD said to Moses, <sup>2</sup> “Speak to the Israelites and get twelve staffs from them, one from the leader of each of their ancestral tribes. Write the name of each man on his staff. <sup>3</sup>On the staff of Levi write Aaron’s name, for there must be one staff for the head of each ancestral tribe. <sup>4</sup>Place them in the tent of meeting in front of the ark of the covenant law, where I meet with you. <sup>5</sup>The staff belonging to the man I choose will sprout, and I will rid myself of this constant grumbling against you by the Israelites.”*

Aaron’s staff was the lone one that budded (even supernaturally produced almonds). God commanded Moses to place it in front of the Testimony “as a sign to the rebellious” (10).

d. Further instructions for priests and Levites (18:1-19:22)

- (1) Clarification of priestly duties (18:1-7)
- (2) Offerings for priests/Levites (18:8-32)
- (3) Water of cleansing (19:1-22)  
Laws for purification were given. The ashes of the red heifer were used for ceremonial rites of cleanness.

e. Water from the rock incident (20:1-29)

Numbers 20:1-5

*In the first month the whole Israelite community arrived at the Desert of Zin, and they stayed at Kadesh. There Miriam died and was buried. <sup>2</sup>Now there was no water for the community, and the people gathered in opposition to Moses and Aaron. <sup>3</sup>They quarreled with Moses and said, "If only we had died when our brothers fell dead before the LORD! <sup>4</sup>Why did you bring the LORD's community into this wilderness, that we and our livestock should die here? <sup>5</sup>Why did you bring us up out of Egypt to this terrible place? It has no grain or figs, grapevines or pomegranates. And there is no water to drink!"*

- (1) Apart from "the first month," there is no clear historical marker as to when this event occurred. However, by comparing to Numbers 33:37-39, this event would have occurred at the end of the forty years of wandering.

Numbers 33:37-39

*They left Kadesh and camped at Mount Hor, on the border of Edom. <sup>38</sup>At the LORD's command Aaron the priest went up Mount Hor, where he died on the first day of the fifth month of the fortieth year after the Israelites came out of Egypt. <sup>39</sup>Aaron was a hundred and twenty-three years old when he died on Mount Hor.*

- (2) The location of the story is Kadesh (or Kadesh-Barnea). As noted previously, the original journey from Sinai to Moab (eastern side of Jordan River across from Jericho) had three stages:
- Stage One: Sinai to Kadesh (Num 12-14)
  - Stage Two: Wanderings (Num 15-19)
  - Stage Three: Kadesh to Moab (Num 20-36)
- (3) Miriam dies at this time (1) and Aaron will soon die (22-29). Even Moses will not be allowed to enter the Land (12).
- (4) Once again in a time of national stress (prolonged lack of water), the people quarrel with Moses and Aaron (3-5).

Numbers 20:6-8

*Moses and Aaron went from the assembly to the entrance to the tent of meeting and fell facedown, and the glory of the LORD appeared to them. <sup>7</sup>The LORD said to Moses, <sup>8</sup>“Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink.”*

- (1) Moses and Aaron seek the Lord's will (9).
- (2) The Lord commands Moses specifically “to speak” to the rock in faith. Moses must believe God's command and God's provision will proceed from Moses' faith and Moses' strict obedience.

Numbers 20:9-11

*So Moses took the staff from the LORD's presence, just as he commanded him. <sup>10</sup>He and Aaron gathered the assembly together in front of the rock and Moses said to them, “Listen, you rebels, must we bring you water out of this*

*rock?"<sup>11</sup>Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank.*

- (1) Moses' obedience was lacking. He did not speak to the rock but "struck the rock twice" in anger and frustration with the people.
- (2) This evidences a lack of faith (and as a result, incomplete obedience).

Numbers 20:12

*But the LORD said to Moses and Aaron, "Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them."*

Insight:

"Faith is the correct response to God's word, whether it is a word of promise or a word of command."  
(Constable quoting G. Wenham, Notes . . ., 65)

Psalms 106:32-33

*By the waters of Meribah they angered the LORD, and trouble came to Moses because of them;<sup>33</sup>for they rebelled against the Spirit of God, and rash words came from Moses' lips.*

Reflect:

"And without faith it is impossible to please God..." (Heb. 11:6)

### C. Reorder (Chapters 21-36)

The Israelites departed Kadesh and began the journey to Moab. Traveling in a northeasternly direction, the people arrived at Mt. Hor, the site of Aaron's death (20:22-29).

## 1. Conflicts and Victories (Chapters 21-32)

### a. The bronze snake (21:4-9)

Numbers 21:4-9

*They traveled from Mount Hor along the route to the Red Sea, to go around Edom. But the people grew impatient on the way;<sup>5</sup> they spoke against God and against Moses, and said, "Why have you brought us up out of Egypt to die in the wilderness? There is no bread! There is no water! And we detest this miserable food!"<sup>6</sup> Then the LORD sent venomous snakes among them; they bit the people and many Israelites died.<sup>7</sup> The people came to Moses and said, "We sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us." So Moses prayed for the people.<sup>8</sup> The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live."<sup>9</sup> So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.*

- (1) Not surprisingly the people once again began to murmur and complain. The frustration pointed to no bread, no water, and miserable food (i.e. the standard fare of manna, described favorably in Ex. 16:31). This will be the last complaint on the journey to the Land.
- (2) In judgment the Lord sent venomous ("fiery") snakes. This became the harsh instrument of judgment / discipline. The people immediately recognize the root of the problem and confess, "we sinned when we spoke against the Lord and you. Pray that the Lord will take the snakes away from us" (7).



- (3) Gordon Wenham (Quoted by Constable, Notes ..., 71) observes:

"I suggest that the clue to the symbolism (i.e. bronze serpent) should be sought in the general principles underlying the sacrifices and purificatory rites in the Old Testament. Animals are killed, so that sinful men who deserve to die may live. Blood which pollutes when it is spilled can be used to sanctify and purify men and articles. The ashes of a dead heifer cleanse those who suffer from the impurity caused by death. In all these rituals there is an inversion: normally polluting substances or actions may in a ritual context have the opposite effect and serve to purify. In the case of the copper serpent similar principles operate. Those inflamed and dying through the bite of living snakes were restored to life by a dead reddish-coloured snake. It may be that copper was chosen not only because its hue matched the inflammation caused by the bites, but because red is the colour that symbolizes atonement and purification."

- (4) The incident underscored that in order to take away the "sting" or "bite" of the people's sin, faith (and repentance) in God and His provision must be exercised. Jesus drew upon this story and declared to Nicodemus:

John 3:14-15

*Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,  
<sup>15</sup>that everyone who believes may have eternal life in him."*

b. The journey to Moab (21:10-20)

The Biblical account seems to move swiftly from place to place. Interestingly, in one of the places God promises to provide water (16-18). There is no record of grumblings.

c. The defeat of Sihon and Og (21:21-35)

Along the way the Israelites defeated the Amorite kings Sihon and Og. Chronologically, the story with Sihon (who reigned from Heshbon, a city) may fit in the previously described journey to Moab (21:10-20; particularly v. 13).

Numbers 21:13

***They set out from there and camped alongside the Arnon, which is in the wilderness extending into Amorite territory. The Arnon is the border of Moab, between Moab and the Amorites.***

Og was king over the territory of Bashan, land located east of the Jordan River [north to Mt. Hermon and south to the Yarmuk wadi (stream or river)]. The Israelites soundly defeated the army of King Og and “took possession of his land” (35).

d. The Moabite threat (22:1-25:18)

As the Israelites defeated their foes on the journey to the Promised Land, other nations were very aware. The sons of Israel were a formidable threat to the safety and security of the Moabites.

Numbers 22:1-3

***Then the Israelites traveled to the plains of Moab and camped along the Jordan across from Jericho.<sup>2</sup> Now Balak son of Zippor saw all that Israel had done to the Amorites,<sup>3</sup> and Moab was terrified because there were so many people.***

*Indeed, Moab was filled with dread because of the Israelites.*

- (1) Moabite opposition (outside threat) (22:1-24:25)

Numbers 24b-6

*So Balak son of Zippor, who was king of Moab at that time, <sup>5</sup>sent messengers to summon Balaam son of Beor, who was at Pethor, near the Euphrates River, in his native land. Balak said: "A people has come out of Egypt; they cover the face of the land and have settled next to me. <sup>6</sup>Now come and put a curse on these people, because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the land. For I know that whoever you bless is blessed, and whoever you curse is cursed."*

- (a) Balaam was apparently a well-known sorcerer (magician) contracted to curse Israel. Some would classify him as an idol-worshiping false prophet. Others grant him true prophet status, but one who had fallen into pursuit of wealth and selfish ambition. Either way, he has been contracted by Balak, the king of Moab.
- (b) Balaam encountered God (in a dream?) where he was commanded clearly, "Do not go with them, you must not put a curse on those people, because they are blessed" (12).

Recall:

The Abrahamic Covenant call and promise:

*"The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you. <sup>2</sup>"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. <sup>3</sup>I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."*

(Gen 12:1-3)

- (c) The next morning Balaam informed Balak's princes (emissaries) that the Lord refused to allow Balaam to come (and perform the cursing – vv. 13-14). Undeterred, Balak then sent others "more numerous and more distinguished" than the first group. This party "upped the ante" by promises of "handsome reward."

Balaam deferred again:

Numbers 22:18-19

*But Balaam answered them, "Even if Balak gave me all the silver and gold in his palace, I could not do anything great or small to go beyond the command of the LORD my God. <sup>19</sup> Now spend the night here so that I can find out what else the LORD will tell me."*

- (d) Once more Balaam encountered God who permissively allowed the "prophet" to go with the princes of Balak, yet with careful instruction.

Numbers 22:20

*That night God came to Balaam and said, "Since these men have come to summon you, go with them, but do only what I tell you."*

- i. God's permissive will allowed Balaam to go (His decreed will was spoken earlier – see 22:12).
- ii. Balaam's departure was motivated by greed.

2 Peter 2:15

***They have left the straight way and wandered off to follow the way of Balaam son of Bezer, who loved the wages of wickedness.***

Jude 11

***Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion.***

- iii. God's plan is to bless Israel in spite of Balaam's plan to curse Israel (and earn a "handsome" reward).
- (e) Balaam saddles his donkey and departs. The humorous story of Balaam and his donkey can be summarized as follows:
- i. God (who knows the true heart of Balaam) was angry and sent an angel to block his way (21-22).
  - ii. The donkey perceived the angel blocking the way and would not proceed further; each time Balaam beat the donkey (23-27).
  - iii. The Lord opened the donkey's mouth to speak and challenge Balaam's cruel treatment (28-30).
  - iv. The Lord opened Balaam's eyes to see and hear the rebuke delivered by the angel of the Lord (31-33).
  - v. Balaam confessed his sin, offered to return, but was instructed, "Go with the men, but speak only what I tell you" (34-35).
  - vi. Balak greeted Balaam, though somewhat put out by Balaam's tardy arrival.

- (f) Balaam's first oracle (23:1-12)  
Balaam's second oracle (23:13-26)  
Balaam's third oracle (23:27-24:14)  
Balaam's fourth and other oracles (24:15-25)

Though brought to curse the Israelites (and paid to do so), the prophet Balaam found every intention to curse turned into a blessing instead.

- (2) Moabite opposition (inside threat) (25:1-18)

Numbers 25:1-3

*While Israel was staying in Shittim, the men began to indulge in sexual immorality with Moabite women,<sup>2</sup> who invited them to the sacrifices to their gods. The people ate the sacrificial meal and bowed down before these gods. <sup>3</sup>So Israel yoked themselves to the Baal of Peor. And the LORD's anger burned against them.*

If professional cursing would not work, the next scheme involved corrupting the Israelites morally and theologically. This blatant sin (rivalled perhaps only by the golden calf incident) incurred harsh judgment (25:4-9).

- e. A new generation prepares to enter the Promised Land (26:1-32:42)

The highlights of this section follow:

- (1) A second census was taken (26:1-65).

Numbers 26:63-65

*These are the ones counted by Moses and Eleazar the priest when they counted the Israelites on the plains of Moab by the Jordan across from Jericho. <sup>64</sup>Not one of them was*

*among those counted by Moses and Aaron the priest when they counted the Israelites in the Desert of Sinai. <sup>65</sup>For the LORD had told those Israelites they would surely die in the wilderness, and not one of them was left except Caleb son of Jephunneh and Joshua son of Nun.*

- (2) Zelophehad's daughters received their dead father's inheritance (27:1-11).
- (3) Joshua was chosen to succeed Moses as Israel's leader into the land (27:12-23).

Numbers 27:18-20

*So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. <sup>19</sup>Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. <sup>20</sup>Give him some of your authority so the whole Israelite community will obey him.*

- (4) Worship regulations were restated to insure Israel's ability to maintain fellowship with God in the new land (28:1-30:16).
- (5) Vengeance upon the Midianites (who earlier were aligned with the seducing Moabites) was enacted (31:1-54).
- (6) The Transjordan tribes (those would settle east of the Jordan River) were given permission to settle there, but only if they fulfilled their military duty to help conquer the Promised Land (32:1-42).

## 2. Warnings and encouragements (33:1-36:13)

To help prepare the new generation about to enter the land, Moses summarized (for their instruction) certain important reminders.

### a. Historical review (33:1-49)

Numbers 33:1-2a

*Here are the stages in the journey of the Israelites when they came out of Egypt by divisions under the leadership of Moses and Aaron. <sup>2</sup>At the LORD's command Moses recorded the stages in their journey.*

### b. Challenge to the Israelites (33:50-56)

Numbers 33:50-53

*On the plains of Moab by the Jordan across from Jericho the LORD said to Moses, <sup>51</sup>"Speak to the Israelites and say to them: 'When you cross the Jordan into Canaan, <sup>52</sup>drive out all the inhabitants of the land before you. Destroy all their carved images and their cast idols, and demolish all their high places. <sup>53</sup>Take possession of the land and settle in it, for I have given you the land to possess.*

### c. Boundaries of the Land (34:1-29)

### d. Towns for the Levites (35:1-5)

### e. Cities of refuge (35:6-34)

Numbers 35:15

*These six towns will be a place of refuge for Israelites and for foreigners residing among them, so that anyone who has killed another accidentally can flee there.*



f. Inheritance for Zelophehad's daughters (36:1-12)

g. Summary of warnings/encouragements

Numbers 36:13

*These are the commands and regulations the LORD gave through Moses to the Israelites on the plains of Moab by the Jordan across from Jericho.*

## VI. TAKEAWAYS

*I don't want you to forget, dear brothers and sisters, about our ancestors in the wilderness long ago. All of them were guided by a cloud that moved ahead of them, and all of them walked through the sea on dry ground. <sup>2</sup> In the cloud and in the sea, all of them were baptized as followers of Moses. <sup>3</sup> All of them ate the same spiritual food, <sup>4</sup> and all of them drank the same spiritual water. For they drank from the spiritual rock that traveled with them, and that rock was Christ. <sup>5</sup> Yet God was not pleased with most of them, and their bodies were scattered in the wilderness.*

*<sup>6</sup> These things happened as a warning to us, so that we would not crave evil things as they did, <sup>7</sup> or worship idols as some of them did. As the Scriptures say, "The people celebrated with feasting and drinking, and they indulged in pagan revelry." <sup>8</sup> And we must not engage in sexual immorality as some of them did, causing 23,000 of them to die in one day.*

*<sup>9</sup> Nor should we put Christ to the test, as some of them did and then died from snakebites. <sup>10</sup> And don't grumble as some of them did, and then were destroyed by the angel of death. <sup>11</sup> These things happened to them as examples for us. They were written down to warn us who live at the end of the age.*

*<sup>12</sup> If you think you are standing strong, be careful not to fall.*

*<sup>13</sup> The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure.*

(1 Cor. 10:1-13 NLT)

## “BE THOU MY VISION”

Be Thou my Vision, O Lord of my heart;  
Naught be all else to me, save that Thou art  
Thou my best Thought, by day or by night,  
Waking or sleeping, Thy presence my light.

Be Thou my Wisdom, and Thou my true Word;  
I ever with Thee and Thou with me, Lord;  
Thou my great Father, I Thy true son;  
Thou in me dwelling, and I with Thee one.

Be Thou my battle Shield, Sword for the fight;  
Be Thou my Dignity, Thou my Delight;  
Thou my soul's Shelter, Thou my high Tower:  
Raise Thou me heavenward, O Power of my power.

Riches I heed not, nor man's empty praise,  
Thou mine inheritance, now and always:  
Thou and Thou only, first in my heart,  
High King of heaven, my Treasure Thou art.

High King of Heaven, my victory won,  
May I reach Heaven's joys, O bright Heaven's Sun!  
Heart of my own heart, whatever befall,  
Still be my Vision, O Ruler of all.

## SESSION 6

### ("DEUTERONOMY")

#### I. PRAYER/REVIEW

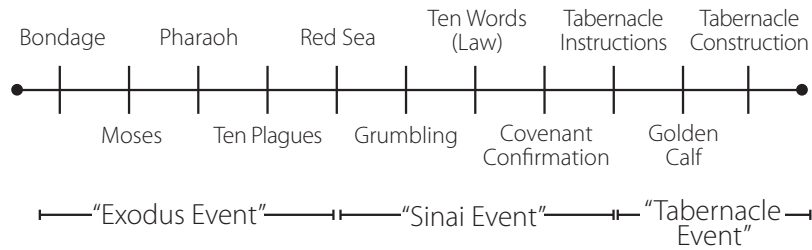
#### II. PANORAMA OF THE BIBLE

##### A. Twelve Movements/ Biblical Books

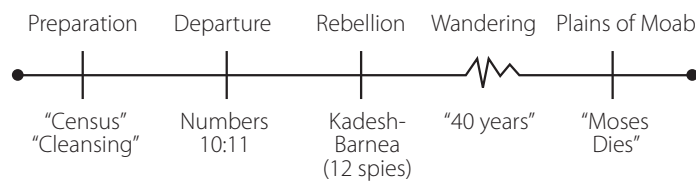
PANORAMA: TWELVE MOVEMENTS	
<u>Movement</u>	<u>Biblical Books</u>
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss., Prov., Eccl., Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

## B. Timeline: Movement #3

### 1. "Redemption"



### 2. "Wanderings"



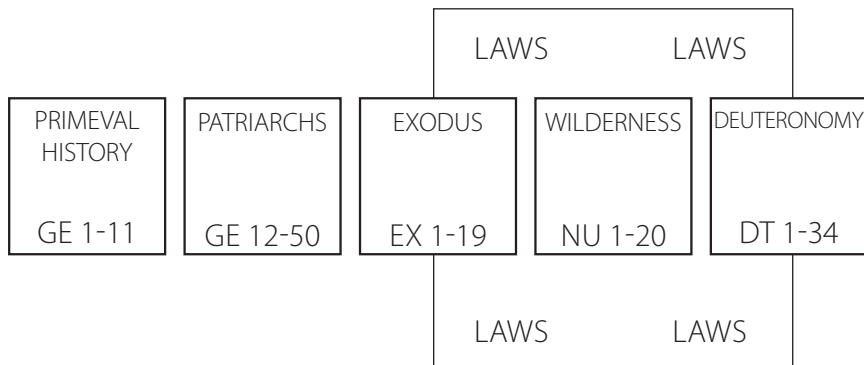
## III. Movement #3: "Redemption/Wanderings" (Broad Overview)

### A. Pentateuch (Books of Moses)

#### 1. Charted

PENTATEUCH				
Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Selection	Redemption	Sanctification	Direction	Instruction
Abrahamic Covenant	Mosaic Covenant	Holiness Code	Journey Rebellion	Covenant Reinstruction

2. Chronological flow  
(from J. Sailhamer, Pentateuch, 33)



IV. THE BOOK OF DEUTERONOMY

A. Charted

BOOK OF DEUTERONOMY							
Address #1		Address #2		Address #3		Address #4	
14		426		2728		2934	
<ul style="list-style-type: none"><li>• Failure (1) (Kadesh-Barnea)</li><li>• Victories (2-3) (East of Jordan)</li><li>• Lessons (4)</li></ul>		<ul style="list-style-type: none"><li>• Introduction (4)</li><li>• Decalogue (5-11)</li><li>• Law and Life (12-26) (Canaan)</li></ul>		<ul style="list-style-type: none"><li>• Altar and Curses (27)</li><li>• Blessings and Curses (28)</li></ul>		<ul style="list-style-type: none"><li>• Palestinian Covenant (29-30)</li><li>• Leadership Transition (31-33)</li><li>• Death of Moses (34)</li></ul>	
1:14:43		4:4426:19					
Historical Review		Legal Requirements		Future Responsibilites			
Location: Plains of Moab							
Length of Time: One Month							

B. Purposes

(N. Geisler, Popular Survey of the Old Testament, 78-79)

1. Historical purpose

Deuteronomy reviews the recent history of the Israelites from Mt. Sinai to the Plains of Moab; further, it chronicles the covenant requirements.

2. Doctrinal purpose

“Deuteronomy provides a restatement and reinterpretation of Israel’s national laws and ordinances” (Geisler, 78). The theology of blessing and cursing suggests how to live victoriously in the land.

3. Christological purpose

Deuteronomy 30 speaks of Israel’s scattering and restoration (partially fulfilled in OT – complete fulfillment in Second Coming yet future?); also the Prophet (like Moses) of Deuteronomy 18 is fulfilled in Christ (cf. 18:15 with Acts 7:37).

C. Distinctive Features

1. Deuteronomy is quoted (or alluded to) close to 100 times in the NT. That sets it apart with Genesis, Psalms and Isaiah as most often quoted OT books.
2. Deuteronomy restates the Ten Words (with a different reason given for the Sabbath – Deut. 5:15).
3. Deuteronomy emphasizes God’s love for His people (4:37; 7:7-8; 10:15; 23:5).
4. Deuteronomy “is the most important book in the Old Testament from the standpoint of God’s relation to man” (S. Schultz quoted by Constable, Notes. . . 4).

5. "Be careful not to forget" ("only be careful") is a frequent warning and theme in the book.

Genesis - Numbers	Deuteronomy
Development of Israel's History	Philosophy of Israel's History
Divine Performances	Divine Principles
God Speaks to Moses	Moses Speaks to the People
(Taken from Wilkinson and Boa, <u>Talk Thru the Bible</u> , 39)	

- D. Ancient Hittite Treaties and the Structure of Deuteronomy  
(from J. Sprinkle in Baker Illustrated Bible Handbook, 109)

Hittite Treaty Form	Parallel in Deuteronomy
PREAMBLE Identifies the parties of the treaty	<i>Deuteronomy 1:1-5</i>
HISTORICAL PROLOGUE Review events leading to the treaty	<i>Deuteronomy 1:6-3:29</i>
GENERAL STIPULATIONS States substance concerning the future relationship and summarizes the purpose of the specific stipulations	<i>Deuteronomy 4-11</i> This is a long exhortation of Moses for Israel to obey God.
SPECIFIC STIPULATIONS	<i>Deuteronomy 12-26</i> The sermon continues with a detailed exposition on what the law demands of Israel.
BLESSINGS AND CURSES	<i>Deuteronomy 27-28</i>
DOCUMENT CLAUSE Calls for storage and periodic reading of the treaty	<i>Deuteronomy 27:1-5</i>
DIVINE WITNESSES TO THE COVENANT Various deities are called on to witness the treaty	<i>Deuteronomy 29-33</i> Moses calls on heaven and earth as witnesses of the covenant between God and Israel (30:19; 31:28; 32:1-43).
[No parallel]	<i>Deuteronomy 34</i> Death of Moses

## V. BOOK OF DEUTERONOMY: BIBLICAL DEVELOPMENT

The following exposition is outlined to reflect the Book of Deuteronomy chart (p. 157). Major points correspond to the four addresses of Moses.

### A. Address #1 (Chapters 1-4)

#### 1. Failure: Kadesh-Barnea (1:1-46)

The “second-law” (the meaning of “Deuteronomy”) was constructed around four addresses of Moses. The first was an historical review of Israel’s history culminating in the momentous rebellion at Kadesh-Barnea.

##### a. Command to leave Horeb (1-8)

- (1) Where? (from “the desert east of the Jordan... in Moab” – vv. 1,5)
- (2) When? (“fortieth year” after the exodus – v. 3)
- (3) What? (“Moses began to expound this law” – v. 5)

Moses had reminded the people at Horeb (or Mt. Sinai) that due to the Lord’s covenantal promise with father Abraham, that the redeemed Israelites were to go and take possession of the promised land.

Deuteronomy 1:8 (Lord speaking)

***See, I have given you this land. Go in and take possession of the land the LORD swore he would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them.”***

##### b. The appointment of leaders (9-18)

At that time Moses recalled that he had lamented the burden of so many people’s problems (recorded in Ex. 18:13-26; cf. Num. 11:16, 24).



Deuteronomy 1:12-13

*But how can I bear your problems and your burdens and your disputes all by myself?  
13Choose some wise, understanding and respected men from each of your tribes, and I will set them over you."*

The Lord had blessed and "increased" their numbers. Qualified leadership was needed to handle the task.

Deuteronomy 1:15-17

*So I took the leading men of your tribes, wise and respected men, and appointed them to have authority over you-as commanders of thousands, of hundreds, of fifties and of tens and as tribal officials. 16And I charged your judges at that time, "Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you. 17Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God. Bring me any case too hard for you, and I will hear it."*

c. Spies sent out (1:19-25)

Following the aside on selecting leaders, the historical review continued. The Kadesh-Barnea incident rivals in importance the golden calf failure (Ex. 32). The causes and consequences were outlined.

Deuteronomy 1:22-25

*Then all of you came to me and said, "Let us send men ahead to spy out the land for us and bring back a report about the route we are to take and the towns we will come to." 23The idea seemed good to me; so I selected twelve of you, one man from each tribe. 24They left and went up into the hill country, and came to the Valley of Eshkol*

*and explored it. <sup>25</sup>Taking with them some of the fruit of the land, they brought it down to us and reported, "It is a good land that the LORD our God is giving us."*

d. Rebellion at Kadesh-Barnea (1:26-46)

The sending of spies was not God's command, though in itself, it was not blameworthy. What occurred next was Israel's downfall.

Deuteronomy 1:26-28

*But you were unwilling to go up; you rebelled against the command of the LORD your God. <sup>27</sup>You grumbled in your tents and said, "The LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us. <sup>28</sup>Where can we go? Our brothers have made our hearts melt in fear. They say, 'The people are stronger and taller than we are; the cities are large, with walls up to the sky. We even saw the Anakites there.'"*

Moses pleaded with the people. He reminded them that as the Lord fought for them in Egypt, He would do so in Canaan (29-31).

Deuteronomy 1:32

*In spite of this, you did not trust in the LORD your God...*

Rebellion and lack of faith in God's protection and provision brought a judgment-response. The Lord was angry and determined that none of the rebellious generation would enter the promised land (except Caleb – v. 36 and Joshua – v. 38). Following this the people attempted to backtrack by sending soldiers to fight (v. 41) but the Lord indicated, "I will not be with you" (42). Moses then narrated the outcome.

Deuteronomy 1:43-46

*So I told you, but you would not listen. You rebelled against the LORD's command and in your arrogance you marched up into the hill country. <sup>44</sup>The Amorites who lived in those hills came out against you; they chased you like a swarm of bees and beat you down from Seir all the way to Hormah. <sup>45</sup>You came back and wept before the LORD, but he paid no attention to your weeping and turned a deaf ear to you. <sup>46</sup>And so you stayed in Kadesh many days—all the time you spent there.*

## 2. Victories (2:1-3:29)

Deuteronomy 2-3 recounted again the departure from Kadesh, encounters with Edomites and Ammonites, as well as the defeat of Sihon (of Heshbon) and Og (of Bashan).

Deuteronomy 2:14-15

*Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the LORD had sworn to them. <sup>15</sup>The LORD's hand was against them until he had completely eliminated them from the camp.*

Moses allowed the tribes of Gad and Reuben plus one-half of Manasseh to settle east of the Jordan. But these tribes had an obligation to fulfill in the conquest of the land. (Also, the later instructions in Deut. 4:41-43 on cities of refuge in the east of Jordan applied to this section).

Deuteronomy 3:18-20

*I commanded you at that time: "The LORD your God has given you this land to take possession of it. But all your able-bodied men, armed for battle, must cross over ahead of the other Israelites.*

*<sup>19</sup>However, your wives, your children and your livestock (I know you have much livestock) may stay in the towns I have given you, <sup>20</sup>until the LORD gives rest to your fellow Israelites as he has to you, and they too have taken over the land that the LORD your God is giving them across the Jordan. After that, each of you may go back to the possession I have given you."*

Further, as Moses recounted their history, it was at this time that Joshua assumed the reins of leadership from Moses;

- Moses commands Joshua:

Deuteronomy 3:21-22

*At that time I commanded Joshua: "You have seen with your own eyes all that the LORD your God has done to these two kings. The LORD will do the same to all the kingdoms over there where you are going. <sup>22</sup>Do not be afraid of them; the LORD your God himself will fight for you."*

- Moses pleaded with the Lord:

Deuteronomy 3:23-25

*At that time I pleaded with the LORD: <sup>24</sup>"Sovereign LORD, you have begun to show to your servant your greatness and your strong hand. For what god is there in heaven or on earth who can do the deeds and mighty works you do? <sup>25</sup>Let me go over and see the good land beyond the Jordan—that fine hill country and Lebanon."*

- The Lord answered Moses:

Deuteronomy 3:26-27

*But because of you the LORD was angry with me and would not listen to me. "That is enough," the LORD said. "Do not speak to me anymore about*

*this matter. <sup>27</sup>Go up to the top of Pisgah and look west and north and south and east. Look at the land with your own eyes, since you are not going to cross this Jordan.*

### 3. Lessons (4:1-43)

“Those who do not learn the lessons of history are bound to repeat them”, or so the adage goes. Deuteronomy 4 outlined several teaching points that should have been ingrained in Israel’s national conscience.

#### a. The lesson of obedience (1-14)

Deuteronomy 4:1-2

*Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land the LORD, the God of your ancestors, is giving you. <sup>2</sup>Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you.*

Deuteronomy 4:6-7

*Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.” <sup>7</sup>What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him?*

Deuteronomy 4:9

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

b. The lesson against idolatry (15-31)

Deuteronomy 4:15-19

*You saw no form of any kind the day the LORD spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully, <sup>16</sup>so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman, <sup>17</sup>or like any animal on earth or any bird that flies in the air, <sup>18</sup>or like any creature that moves along the ground or any fish in the waters below. <sup>19</sup>And when you look up to the sky and see the sun, the moon and the stars- all the heavenly array- do not be enticed into bowing down to them and worshiping things the LORD your God has apportioned to all the nations under heaven.*

Deuteronomy 4:23-24

*Be careful not to forget the covenant of the LORD your God that he made with you; do not make for yourselves an idol in the form of anything the LORD your God has forbidden. <sup>24</sup>For the LORD your God is a consuming fire, a jealous God.*

However, even should the Israelites fail in this regard with idols, even if the Lord scatters the people from the future land in judgment, a promise remained.

Deuteronomy 4:29-31

*But if from there you seek the LORD your God, you will find him if you seek him with all your heart and with all your soul. <sup>30</sup>When you are in distress and all these things have happened to you, then in later days you will return to the LORD your God and obey him. <sup>31</sup>For the LORD your God is a merciful God; he will not abandon or destroy you or forget the covenant with your ancestors, which he confirmed to them by oath.*

c. The lesson about God (32-40)

Deuteronomy 4:35-38

*You were shown these things so that you might know that the LORD is God; besides him there is no other. <sup>36</sup>From heaven he made you hear his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire. <sup>37</sup>Because he loved your ancestors and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength, <sup>38</sup>to drive out before you nations greater and stronger than you and to bring you into their land to give it to you for your inheritance, as it is today.*

**Bottom Line:**

**“Know, recognize and understand therefore this day, and turn your (mind and) heart to it, that the Lord is God in the heavens above, and upon the earth beneath; there is no other.” (Deut. 4:39 AMP)**

B. Address #2 (Chapters 4-26)

1. Introduction (4:44-49)

“This is the law Moses set before the Israelites” (4:44).  
The previous Book of Leviticus focused on laws for the priesthood. The Book of Deuteronomy will focus on laws for daily life.

2. Decalogue (5:1-11:22)

The seven chapters of Deuteronomy 5-11 recorded “general stipulations,” while the next section of Chapters 12-26 detailed “specific, applicational stipulations.”

a. Ten Words (5:11-33)

1	5:7	"no other gods before Me"	God
2	5:8-10	"no idols"	God
3	5:11	"not misuse the name of the Lord your God"	God
4	5:12-15	"observe the Sabbath" (recall redemption)	Hinge
5	5:16	"honor your father and mother"	Man
6	5:17	"shall not murder"	Man
7	5:18	"shall not commit adultery"	Man
8	5:19	"shall not steal"	Man
9	5:20	"shall not give false testimony"	Man
10	5:21	"shall not covet"	Man

Deuteronomy 5:32-33

*So be careful to do what the LORD your God has commanded you; do not turn aside to the right or to the left. <sup>33</sup>Walk in obedience to all that the LORD your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess.*

b. Exhortation: love God (6:1-25)

The first commandment was to have no other gods before the Lord (5:7). Here, that command is expanded.

Deuteronomy 6:4-5 (Shema . . . "hear")

*Hear, O Israel: The LORD our God, the LORD is one. <sup>5</sup>Love the LORD your God with all your heart and with all your soul and with all your strength.*



- (1) The Lord is one God; there are no others before Him. (Some see the meaning as, “the Lord is one in essence or nature”).
- (2) The Lord, therefore, deserves and demands our full allegiance and love.

Insight:

*One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, “Of all the commandments, which is the most important?”<sup>29</sup> “The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one.’<sup>30</sup> Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’<sup>31</sup> The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.” (Mk. 12:28-31)*

Deuteronomy 6:6-9

*These commandments that I give you today are to be on your hearts. <sup>7</sup>Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. <sup>8</sup>Tie them as symbols on your hands and bind them on your foreheads. <sup>9</sup>Write them on the doorframes of your houses and on your gates.*

- (1) These truths (“commandments”) were to be passed on to one’s children as a spiritual heritage (6-7).
- (2) These truths were literally followed by subsequent generations of Jewish people.
  - Some orthodox Jews wear leather phylacteries that contain bits of the Torah on their hands and foreheads.

Matthew 23:5

*"Everything they do is done for people to see:  
They make their phylacteries wide and the  
tassels on their garments long;*

- Even today in Israel, many homes and hotels will have "mezula" on the doorframes with bits of scripture inside.

Deuteronomy 6:20-25

*In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" <sup>21</sup>tell him: "We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand. <sup>22</sup>Before our eyes the LORD sent signs and wonders—great and terrible—on Egypt and Pharaoh and his whole household. <sup>23</sup>But he brought us out from there to bring us in and give us the land he promised on oath to our ancestors. <sup>24</sup>The LORD commanded us to obey all these decrees and to fear the LORD our God, so that we might always prosper and be kept alive, as is the case today. <sup>25</sup>And if we are careful to obey all this law before the LORD our God, as he has commanded us, that will be our righteousness."*

c. Command: drive out the nations (7:1-26)

(1) When entering the land of the Canaanites, "then you must destroy them totally" (2-3). . .  
(Heb. "herem")

- No treaty
- No mercy
- No intermarriage

Why? "For (the reason) they will turn your sons away from following me to serve other gods . . ." (4)

(2) What should the Israelites do?

Deuteronomy 7:5-6

*This is what you are to do to them: Break down their altars, smash their sacred stones, cut down their Asherah poles and burn their idols in the fire. <sup>6</sup>For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.*

(3) Why will the Lord do such a thing for Israel?

Deuteronomy 7:7-10

*The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. <sup>8</sup>But it was because the LORD loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt. <sup>9</sup>Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commandments. <sup>10</sup>But those who hate him he will repay to their face by destruction; he will not be slow to repay to their face those who hate him.*

Deuteronomy 7:12-26 outlined a fundamental principle for the nation in covenantal relationship with God. Obedience will bring blessing.

Deuteronomy 7:12-16

*If you pay attention to these laws and are careful to follow them, then the LORD your God will keep his covenant of love with you, as he swore to your ancestors. <sup>13</sup>He will love you and bless you and increase your numbers. He will*

*bless the fruit of your womb, the crops of your land—your grain, new wine and olive oil—the calves of your herds and the lambs of your flocks in the land he swore to your ancestors to give you. <sup>14</sup>You will be blessed more than any other people; none of your men or women will be childless, nor will any of your livestock be without young. <sup>15</sup>The LORD will keep you free from every disease. He will not inflict on you the horrible diseases you knew in Egypt, but he will inflict them on all who hate you. <sup>16</sup>You must destroy all the peoples the LORD your God gives over to you. Do not look on them with pity and do not serve their gods, for that will be a snare to you.*

d. Caution: do not forget the Lord (8:1-10:11)

Deuteronomy 8 is a chapter of caution to the nation. There was always the fear that in time the people would forget all that God had done for them. Key passages on “being careful” and “remembering” follow.

(1) Be careful

Deuteronomy 8:1

***Be careful*** to follow every command I am giving you today, so that you may live and increase and may enter and possess the land the LORD promised on oath to your ancestors.

Deuteronomy 8:10-11

*When you have eaten and are satisfied, praise the LORD your God for the good land he has given you. <sup>11</sup>**Be careful** that you do not forget the LORD your God, failing to observe his commands, his laws and his decrees that I am giving you this day.*

(2) Remember

Deuteronomy 8:2-3

**Remember** how the LORD your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands. <sup>3</sup>He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the LORD.

Deuteronomy 8:5

**Know** then in your heart that as a man disciplines his son, so the LORD your God disciplines you.

Deuteronomy 8:17-18

You may say to yourself, "My power and the strength of my hands have produced this wealth for me." <sup>18</sup>But **remember** the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today.

Pause and Reflect:

Note again in this extended section the emphasis upon "being careful" and "remembering." The reason for this is quite simple. People of faith are prone to forget God's goodness and grace, to take for granted His presence and strength.

Psalms 103:1-5

*Praise the Lord, my soul; all my inmost being, praise his holy name. <sup>2</sup>Praise the Lord, my soul, and forget not all his benefits— <sup>3</sup>who forgives all your sins and heals all your diseases, <sup>4</sup>who redeems your life from the pit and crowns you with love and compassion, <sup>5</sup>who satisfies your desires with good things so that your youth is renewed like the eagle's.*

Heart Check for Israel:

*Hear, Israel: You are now about to cross the Jordan to go in and dispossess nations greater and stronger than you, with large cities that have walls up to the sky . . . <sup>5</sup>It is not because of your righteousness or your integrity that you are going in to take possession of their land; but on account of the wickedness of these nations, the LORD your God will drive them out before you, to accomplish what he swore to your fathers, to Abraham, Isaac and Jacob. <sup>6</sup>Understand, then, that it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stiff-necked people.*

(Deut. 9:1, 5-6)

Deuteronomy 9:7 (recall the golden calf idol; cf. 9:15-17)

**Remember** this and never forget how you aroused the anger of the LORD your God in the wilderness. From the day you left Egypt until you arrived here, you have been rebellious against the LORD.

Deuteronomy 9:25-27

*I lay prostrate before the LORD those forty days and forty nights because the LORD had said he would destroy you. <sup>26</sup>I prayed to the LORD and said, "Sovereign LORD, do not destroy your people, your own inheritance that you redeemed by your great power and brought out of Egypt with a mighty hand. <sup>27</sup>**Remember** your servants Abraham, Isaac and Jacob. Overlook the stubbornness of this people, their wickedness and their sin.*

e. Challenge: fear, love, and obey the Lord (10:12-11:32)

(1) Fear the Lord (10:12-22)

Deuteronomy 10:12-13

*And now, Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in obedience to him, to love him, to serve the LORD your God with all your heart and with all your soul,<sup>13</sup> and to observe the LORD's commands and decrees that I am giving you today for your own good?*

Deuteronomy 10:20-21

*Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name.  
<sup>21</sup>He is the one you praise; he is your God, who performed for you those great and awesome wonders you saw with your own eyes.*

(2) Love the Lord (11:1-7)

Deuteronomy 11:1

*Love the LORD your God and keep his requirements, his decrees, his laws and his commands always.*

(3) Obey the Lord (11:8-32)

Obedience to God's commands was necessary as the nation was nearing the time of entering the promised land.

Deuteronomy 11:8-12

*Observe therefore all the commands I am giving you today, so that you may have the strength to go in and take over the land that you are crossing the Jordan to possess,<sup>9</sup> and so that you may live long in the land the LORD swore to your ancestors to give to them and their descendants,*

*a land flowing with milk and honey. <sup>10</sup>The land you are entering to take over is not like the land of Egypt, from which you have come, where you planted your seed and irrigated it by foot as in a vegetable garden. <sup>11</sup>But the land you are crossing the Jordan to take possession of is a land of mountains and valleys that drinks rain from heaven. <sup>12</sup>It is a land the LORD your God cares for; the eyes of the LORD your God are continually on it from the beginning of the year to its end.*

Obedience out of love for God would provide needed blessings upon living in the land.

Deuteronomy 11:13-15

*So if you faithfully obey the commands I am giving you today—to love the LORD your God and to serve him with all your heart and with all your soul— <sup>14</sup>then I will send rain on your land in its season, both autumn and spring rains, so that you may gather in your grain, new wine and olive oil. <sup>15</sup>I will provide grass in the fields for your cattle, and you will eat and be satisfied.*

Close obedience to God's word would also keep the nation safe from false worship. The new land would bring undeniable blessing but also the possibility of idol worship.

Deuteronomy 11:16-20

*Be careful, or you will be enticed to turn away and worship other gods and bow down to them. <sup>17</sup>Then the LORD's anger will burn against you, and he will shut up the heavens so that it will not rain and the ground will yield no produce, and you will soon perish from the good land the LORD is giving you. <sup>18</sup>Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads.*



*<sup>19</sup>Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. <sup>20</sup>Write them on the doorframes of your houses and on your gates,*

### 3. Law and life (Canaan) (12:1-26:19)

The fifteen chapters of this section of Deuteronomy (so called **Deuteronomistic Code**) provided necessary, specific laws required of the nation of Israel. This collection aided the Israelites in ordering their lives before their God while eliminating that which might threaten their devotion to the Lord.

Eugene Merrill (*Deuteronomy*, 218-331) suggests that these laws parallel the Ten Commandments in broad theme. The following chart summarizes this view:

Ten Commandments / Deuteronomistic Code			
	Command (Deut. 5)	Deuteronomistic Code	Description
1	"no other gods" (5:7)	12:1-31	Fidelity
2	"no idols" (5:8-10)	12:32-13:18	Worship
3	"not misuse the name" (5:11)	14:1-21	Name of God
4	"observe Sabbath" (5:12-15)	14:22-16:17	Sabbath
5	"honor father and mother" (5:16)	16:18-18:22	Authority
6	"no murder" (5:17)	19:1-22:12	Murder
7	"no adultery" (5:18)	22:13-23:18	Adultery
8	"no stealing" (5:19)	23:19-24:7	Theft
9	"no false testimony" (5:20)	24:8-25:4	False Witness
10	"no coveting" (5:21)	25:5-19	Coveting
		26:1-19	Giving

a. Pertaining to the 1st Commandment (12:1-31)  
(FIDELITY)

(1) Stated

Deuteronomy 5:7

*"You shall have no other gods before me.*

(2) Expanded

Deuteronomy 12:4-7

*You must not worship the LORD your God in their way. <sup>5</sup>But you are to seek the place the LORD your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; <sup>6</sup>there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. <sup>7</sup>There, in the presence of the LORD your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the LORD your God has blessed you.*

b. Pertaining to the 2nd Commandment (12:32-13:18)  
(WORSHIP)

(1) Stated

Deuteronomy 5:8-10

*"You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. <sup>9</sup>You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, <sup>10</sup>but showing love to a thousand generations of those who love me and keep my commandments.*

(2) Expanded

(a) False prophets

Deuteronomy 13:1-5

*If a prophet, or one who foretells by dreams, appears among you and announces to you a sign or wonder, <sup>2</sup>and if the sign or wonder spoken of takes place, and the prophet says, "Let us follow other gods" (gods you have not known) "and let us worship them," <sup>3</sup>you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul. <sup>4</sup>It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him. <sup>5</sup>That prophet or dreamer must be put to death for inciting rebellion against the LORD your God, who brought you out of Egypt and redeemed you from the land of slavery. That prophet or dreamer tried to turn you from the way the LORD your God commanded you to follow. You must purge the evil from among you.*

(b) Close relatives or friends

If such a one attempted to lure Israel away to false worship of other gods, then that one is to be stoned (13:6-11).

(c) Any town

Should an entire town be led astray into false worship of other gods (idols), that town must be destroyed and never rebuilt (13:12-18).

c. Pertaining to the 3rd Commandment (14:1-21)  
(NAME OF GOD)

(1) Stated

Deuteronomy 5:11

***"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.***

(2) Expanded (14:1-21)

As given above, the third law required Israel to treat God as special, not to be taken lightly. Jesus' model prayer begins, "Our Father in heaven, hallowed (holy, special) be your name." (Matt. 6:9). Thus, a holy God must be approached carefully and circumspectly. This extended to certain behaviors (14:1-2) and particularly a set-apart diet (clean and unclean foods). This section parallels previous Levitical instructions (Lev. 11:2-23).

d. Pertaining to the 4th Commandment (14:22-16:17)  
(SABBATH)

(1) Stated

Deuteronomy 5:12

***"Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you.***

Deuteronomy 5:15

***Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.***

(2) Expanded

Sabbath observance (in Deuteronomy) was linked to Israel's redemption from slavery in Egypt. The Sabbath was an expected "holy rhythm" among

other related observances and worship practices.

(a) Worship through tithes (14:22-29)

(b) Provision for cancelling debts (15:1-11)

Deuteronomy 15:1

***At the end of every seven years you must cancel debts.***

Deuteronomy 15:7-8

***If anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, do not be hardhearted or tightfisted toward them.  
<sup>8</sup>Rather, be openhanded and freely lend them whatever they need.***

(c) Provision for freeing bondservants (15:12-18)

Deuteronomy 15:12-13

***If any of your people—Hebrew men or women—sell themselves to you and serve you six years, in the seventh year you must let them go free. <sup>13</sup>And when you release them, do not send them away empty-handed.***

(d) Worship through dedication (15:19-23)

Deuteronomy 15:19-20

***Set apart for the LORD your God every firstborn male of your herds and flocks. Do not put the firstborn of your cows to work, and do not shear the firstborn of your sheep.  
<sup>20</sup>Each year you and your family are to eat them in the presence of the LORD your God at the place he will choose.***

(e) Worship through “Passover” (16:1-8)

(f) Worship through “Feast of Weeks” (16:9-12)

(g) Worship through “Feast of Tabernacles”  
(16:13-17)

e. Pertaining to the 5th Commandment (16:18-18:22)  
(AUTHORITY)

(1) Stated

Deuteronomy 5:16

*“Honor your father and your mother, as the LORD your God has commanded you, so that you may live long and that it may go well with you in the land the LORD your God is giving you.”*

(2) Expanded

The next section expanded the importance of the principle of authority. The redeemed people of God were to be under the authority of God, the Law, the civic officials, and parents. Besides “honoring your father and mother,” other authority structures were outlined (in brief).

(a) Authority of judges (16:18-20)

Deuteronomy 16:18-19

*“Appoint judges and officials for each of your tribes in every town the LORD your God is giving you, and they shall judge the people fairly.”<sup>19</sup> Do not pervert justice or show partiality. Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the innocent.*

(b) Authority of God (16:21-17:7)

Deuteronomy 16:21-22

*Do not set up any wooden Asherah pole beside the altar you build to the LORD your God,<sup>22</sup> and do not erect a sacred stone, for these the LORD your God hates.*

Deuteronomy 17:1

*Do not sacrifice to the LORD your God an ox or a sheep that has any defect or flaw in it, for that would be detestable to him.*

(c) Authority of law courts (17:8-13)

(d) Authority of the King (17:14-20)

Though the kingship reality was still future for Israel, certain stipulations were given:

- The King must be chosen by God.
- The King must not be a foreigner.
- The King must not multiply horses.
- The King must not multiply wives.
- The King must not amass a large fortune.
- The King must inscribe a copy of this law (Deuteronomy).
- The King must read the law continuously throughout his life.

(e) Authority of priests and Levites (18:1-8)

Deuteronomy 18:1-2

*The Levitical priests—indeed, the whole tribe of Levi—are to have no allotment or inheritance with Israel. They shall live on the food offerings presented to the LORD, for that is their inheritance.*

(f) Authority of God over false worship (18:9-13)

Deuteronomy 18:9, 14

*When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there...*

*<sup>14</sup>The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the LORD your God has not permitted you to do so.*

(g) Authority of the Prophet (18:15-22)

Deuteronomy 18:18-19

*I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. <sup>19</sup>I myself will call to account anyone who does not listen to my words that the prophet speaks in my name.*

Deuteronomy 18:20-22

*But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death.”<sup>21</sup> You may say to yourselves, “How can we know when a message has not been spoken by the LORD?”<sup>22</sup> If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously, so do not be alarmed.*



f. Pertaining to the 6th Commandment (19:1-22:12)  
(MURDER)

(1) Stated

Deuteronomy 5:17

*"You shall not murder."*

(2) Expanded

(a) Manslaughter (Cities of Refuge) (19:1-13)

Instructions on "accidental" killings and designated cities of refuge was discussed in Numbers 35:6-34.

Deuteronomy 19:4-5

*This is the rule concerning anyone who kills a person and flees there for safety—anyone who kills a neighbor unintentionally, without malice aforethought. <sup>5</sup>For instance, a man may go into the forest with his neighbor to cut wood, and as he swings his ax to fell a tree, the head may fly off and hit his neighbor and kill him. That man may flee to one of these cities and save his life.*

Deuteronomy 19:11-13

*But if out of hate someone lies in wait, assaults and kills a neighbor, and then flees to one of these cities, <sup>12</sup>the killer shall be sent for by the town elders, be brought back from the city, and be handed over to the avenger of blood to die. <sup>13</sup>Show no pity. You must purge from Israel the guilt of shedding innocent blood, so that it may go well with you.*

(b) Witnesses (19:14-21)

- Moving boundary stones could cause hostilities leading to death (14).
- Proper jurisprudence must be followed (15-21).

Deuteronomy 19:15

***One witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses.***

(c) Rules of warfare (20:1-20)

- God would give the victory (1-4).
- Soldier exemptions from warfare were given (5-9).
- Peace would be offered to some (10-15).

Deuteronomy 20:16-18

***However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. <sup>17</sup>Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you. <sup>18</sup>Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.***

(d) Unsolved murders (21:1-9)

The declared provisions underscored the sanctity of human life and the responsibility of local townships.

(e) Marrying a captive woman (21:10-14)

(f) Right of the firstborn (21:15-17)

(g) Rebellious son (21:18-21)

- Guilty of death if he cursed his father and mother (Lev. 20:9)
- Guilty of death if he attacked his father and mother (Ex. 21:15)
- Guilty of death if long-term rebellion/behavior was incorrigible as deemed by the elders (Deut. 21:21)

(h) Miscellaneous laws (21:22-22:12)

A collection of laws which pertain to the 6th commandment (21:22) and the 8th commandment (22:1-4) were instituted.

Also, commands were given for gender distinctions (22:5), respect for creation, life (22:6-7), and others (22:8-12).

g. Pertaining to the 7th Commandment (22:13-23:18)  
(ADULTERY)

(1) Stated

Deuteronomy 5:18

***"You shall not commit adultery."***

(2) Expanded

(a) Marriage

The sanctity and purpose of the marital relationship was to be protected. Sexual offenses were not to be tolerated. Several hypothetical situations were proposed and

severe penalties were to be enacted with the repeated explanation. "You must purge the evil from among you" (22:21, 22, 24).

(b) Exclusions from the Assembly (23:1-8)

(c) Uncleaness (23:9-14)

(d) Other laws (23:15-18)

h. Pertaining to the 8th Commandment (23:19-24:7)  
(THEFT)

(1) Stated

Deuteronomy 5:19

***"You shall not steal."***

(2) Expanded

(a) With respect to charging interest (23:19-20)

(b) With respect to vows to God (23:21-23)

Deuteronomy 23:21-22

***If you make a vow to the LORD your God, do not be slow to pay it, for the LORD your God will certainly demand it of you and you will be guilty of sin.<sup>22</sup> But if you refrain from making a vow, you will not be guilty.***

(c) With respect to gleaning vs. harvesting your neighbor's fields (23:24-25)

(d) With respect to marital duties and rights (24:1-5)

Moses regulates the practice of the certificate of divorce.

NT Insight:

*Large crowds followed him, and he healed them there.  
Some Pharisees came to him to test him. They asked, "Is it lawful for a man to divorce his wife for any and every reason?"<sup>4</sup> "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,'<sup>5</sup> and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?<sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."<sup>7</sup> "Why then," they asked, "did Moses command that a man give his wife a certificate of divorce and send her away?"<sup>8</sup> Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery."*

(Matt. 19:2-9)

(e) With respect to stealing another's livelihood  
(24:6-7)

i. Pertaining to the 9th Commandment (24:8-25:4)  
(FALSE WITNESS)

(1) Stated

Deuteronomy 5:20

*"You shall not give false testimony against your neighbor."*

(2) Expanded

The broad command of not bearing false witness protects the integrity of individuals. Somewhat loosely, the following commands relate to such protection.

(a) Leaders (24:8-9)

Miriam (Num. 12:1-12) spoke against Moses' leadership and suffered a judgment of leprosy. This command charged the people to follow priestly instructions with respect to leprosy.

(b) Debtors (24:10-15)

Creditors owe respect to debtors. Hired laborers are owed respect as well.

(c) Individual responsibility (24:16)

Deuteronomy 24:16

***Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin.***

(d) Needy (24:17-22)

Deuteronomy 24:17-18

***Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge. <sup>18</sup>Remember that you were slaves in Egypt and the LORD your God redeemed you from there. That is why I command you to do this.***

(e) Criminals (25:1-3)

Deuteronomy 25:1

***When people have a dispute, they are to take it to court and the judges will decide the case, acquitting the innocent and condemning the guilty.***

(f) Animals (25:4)

If even animals were to be treated humanely, then what should be expected of people?

j. Pertaining to the 10th Commandment (25:5-19)  
(COVETING)

(1) Stated

Deuteronomy 5:21

***"You shall not covet your neighbor's wife. You shall not set your desire on your neighbor's house or land, his male or female servant, his ox or donkey, or anything that belongs to your neighbor."***

(2) Expanded

The correspondence of this section to the tenth commandment is loosely connected. It is likely based on an individual's intention or desire as opposed to their deed or obligation.

(a) Levirate marriage (25:5-10)

This command insured that a man who had died childless without an heir could still perpetuate his inheritance and lineage through a brother (who would marry and sire a son). Provision was made for a reluctant brother who would not fulfill his duty/obligation (25:7-10).

(b) Three (unrelated) various laws (25:11-19)

- Immodest behavior in a brawl (25:11-12)
- Inexact (dishonest) weights and measures (25:13-16)
- Impending judgment on Amalekites (25:17-19)

C. Address #3 (Chapters 27-28)

1. Altar and curses (27:1-26)

a. The altar at Mt. Ebal (1-8)

Deuteronomy 27:1-4

*Moses and the elders of Israel commanded the people: "Keep all these commands that I give you today. <sup>2</sup>When you have crossed the Jordan into the land the LORD your God is giving you, set up some large stones and coat them with plaster. <sup>3</sup>Write on them all the words of this law when you have crossed over to enter the land the LORD your God is giving you, a land flowing with milk and honey, just as the LORD, the God of your ancestors, promised you. <sup>4</sup>And when you have crossed the Jordan, set up these stones on Mount Ebal, as I command you today, and coat them with plaster.*

b. The twelve curses (9-26)

Deuteronomy 27:9-10

*Then Moses and the Levitical priests said to all Israel, "Be silent, Israel, and listen! You have now become the people of the LORD your God. <sup>10</sup>Obey the LORD your God and follow his commands and decrees that I give you today."*



The twelve curses against:

- (1) One who crafts an idol (15)
- (2) One who dishonors father or mother (16)
- (3) One who moves neighbor's boundary (17)
- (4) One who leads the blind astray (18)
- (5) One who withholds justice from the alien (19)
- (6) One who sleeps with his father's wife (20)
- (7) One who has sex with an animal (21)
- (8) One who sleeps with his sister, daughter of his father, daughter of his mother (22)
- (9) One who sleeps with his mother-in-law (23)
- (10) One who murders his neighbor secretly (24)
- (11) One who accepts a bribe to commit murder (25)
- (12) One who does not obey the words of this law (26)

In each case, "then all the people shall say, 'Amen.'"

## 2. Blessings and curses (28:1-68)

### a. Blessings due to obedience (1-14)

Deuteronomy 28:1-2

***If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations on earth. <sup>2</sup> All these blessings will come on you and accompany you if you obey the Lord your God:***

- (1) Material blessings (3-6, 8)
- (2) Political blessings (7)
- (3) Spiritual blessings (9-11)
- (4) Further blessings (12-14)

### b. Curses due to disobedience (15-68)

Deuteronomy 28:15

***However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come on you and overtake you:***

- (1) Curses instead of aforementioned blessings (16-19; cf. 28:3-14 as opposites)
- (2) Curses as forms of punishment (20-24)
- (3) Curses as seen in defeat before enemies (25-48)
- (4) Curses in being deported and taken captive away from the promised land (49-68)

Deuteronomy 28:49-52

*The LORD will bring a nation against you from far away, from the ends of the earth, like an eagle swooping down, a nation whose language you will not understand,<sup>50</sup> a fierce-looking nation without respect for the old or pity for the young.<sup>51</sup> They will devour the young of your livestock and the crops of your land until you are destroyed. They will leave you no grain, new wine or olive oil, nor any calves of your herds or lambs of your flocks until you are ruined.<sup>52</sup> They will lay siege to all the cities throughout your land until the high fortified walls in which you trust fall down. They will besiege all the cities throughout the land the LORD your God is giving you.*

Deuteronomy 28:64-65

*Then the LORD will scatter you among all nations, from one end of the earth to the other. There you will worship other gods—gods of wood and stone, which neither you nor your ancestors have known.<sup>65</sup> Among those nations you will find no repose, no resting place for the sole of your foot. There the LORD will give you an anxious mind, eyes weary with longing, and a despairing heart.*

Insight:

These series of blessings and curses highlight a key principle: God blesses the obedient; He disciplines (curses) the disobedient. This will be restated to Joshua, the successor, on the eve of entering the Promised Land.

Joshua 1:6-8

*Be strong and courageous, because you will lead these people to inherit the land I swore to their ancestors to give them. <sup>7</sup>“Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. <sup>8</sup>Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.*

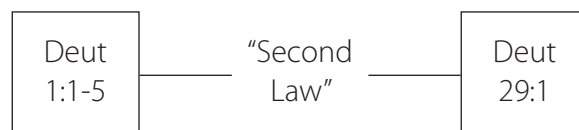
Also, compare this to the law of the harvest (Gal. 6:7)

D. Address #4 (Chapters 29-34)

The final address served to sum up the faithfulness of God to his people (Deut. 29-30). The book ends with the leadership transition to Joshua (Deut. 31-34).

1. Palestinian Covenant (29:1-30:20)

Deuteronomy 29:1 forms a bridge to the instructions previously given in the book of Deuteronomy.



Deuteronomy 29:1

*These are the terms of the covenant the LORD commanded Moses to make with the Israelites in Moab, in addition to the covenant he had made with them at Horeb.*

The Hebrew Bible considers 29:1 to be the last verse of Deuteronomy 28, placing it as a conclusion to the lengthy restatement of the Covenant stipulations. Beginning with verse 2, Moses recast the covenantal obligations with emphasis upon the land aspect of the Abrahamic Covenant (Deut. 30:1-5); hence the designation, "Palestinian Covenant").

a. Historical review (29:2-8)

Deuteronomy 29:2-4

*Moses summoned all the Israelites and said to them: Your eyes have seen all that the LORD did in Egypt to Pharaoh, to all his officials and to all his land. <sup>3</sup>With your own eyes you saw those great trials, those signs and great wonders. <sup>4</sup>But to this day the LORD has not given you a mind that understands or eyes that see or ears that hear.*

b. Renewal of the covenant (29:9-29)

Deuteronomy 29:9

*Carefully follow the terms of this covenant, so that you may prosper in everything you do.*

Deuteronomy 29:12-15

*You are standing here in order to enter into a covenant with the LORD your God, a covenant the LORD is making with you this day and sealing with an oath, <sup>13</sup>to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob. <sup>14</sup>I am making this covenant, with its oath,*

*not only with you <sup>15</sup>who are standing here with us today in the presence of the LORD our God but also with those who are not here today.*

The word "covenant" occurs seven times in Deuteronomy 29. To the degree that Israel obeyed this covenant, God would bless. To the degree that Israel would not obey, God would curse/discipline.

Deuteronomy 29:24-25

*All the nations will ask: "Why has the LORD done this to this land? Why this fierce, burning anger?"*

*<sup>25</sup>And the answer will be: "It is because this people abandoned the covenant of the LORD, the God of their ancestors, the covenant he made with them when he brought them out of Egypt.*

c. The land promise (30:1-10)

The Abrahamic Covenant had three basic elements: promised land, promised descendants, and promised blessings (Gen. 12:1-3, others). This section expands the "land" aspect (what some call the Palestinian Covenant, though in fact, it only expands and does not introduce a new covenant).

Deuteronomy 30:1-6

*When all these blessings and curses I have set before you come on you and you take them to heart wherever the LORD your God disperses you among the nations, <sup>2</sup>and when you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today, <sup>3</sup>then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. <sup>4</sup>Even if you have been banished to the most distant land under the heavens, from there the LORD your God will gather you*

*and bring you back. <sup>5</sup>He will bring you to the land that belonged to your ancestors, and you will take possession of it. He will make you more prosperous and numerous than your ancestors. <sup>6</sup>The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.*

- (1) Disobedience to God's words would bring dispersal (exile) out of the promised land (1).
- (2) Repentance and obedience would bring return to the land (2-5).
- (3) This principle played out in both the Assyrian (722 BC) and Babylonian (586 BC) captivities.

Reflection:

Does this principle apply to national Israel today? Constable ([Notes](#)...113) notes that Deuteronomy 30:1-9 outlines the past and the future of Israel:

- 1. Dispersion for disobedience (1)
- 2. Repentance in dispersion (2)
- 3. Regathering (3)
- 4. Restoration to the land (4-5)
- 5. National conversion (6,8)
- 6. Judgment of Israel's oppressors (7)
- 7. National prosperity (9)

d. The offer (30:11-20)

Deuteronomy 30:15-16

*See, I set before you today life and prosperity, death and destruction. <sup>16</sup>For I command you today to love the LORD your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live and increase, and the LORD your God will bless you in the land you are entering to possess.*

Deuteronomy 30:19-20

*This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live<sup>20</sup> and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.*

2. Leadership transition (31:1-33:29)

a. The choice of Joshua (31:1-8)

Deuteronomy 31:1-3, 6

*Then Moses went out and spoke these words to all Israel:<sup>2</sup>“I am now a hundred and twenty years old and I am no longer able to lead you. The LORD has said to me, ‘You shall not cross the Jordan.’<sup>3</sup>The LORD your God himself will cross over ahead of you. He will destroy these nations before you, and you will take possession of their land. Joshua also will cross over ahead of you, as the LORD said . . .<sup>6</sup>Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you.”*

b. The reading of the law (31:9-13)

c. The rebellion predicted (31:14-29)

The path of Joshua’s leadership would not be easy. The Lord informed them that they would break the covenant (31:16-18).

Deuteronomy 31:24-26

*After Moses finished writing in a book the words of this law from beginning to end,<sup>25</sup> he gave this*

*command to the Levites who carried the ark of the covenant of the LORD: <sup>26</sup>“Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you.*

d. The song of Moses (31:30-32:47)

e. The blessing of the tribes (33:1-29)

### 3. The death of Moses (34:1-12)

Moses had been informed that he would die on Mt. Nebo in Moab (33:48-52). He would be permitted to see but not enter the land that had been promised by the Abrahamic Covenant (34:4).

Deuteronomy 34:5-7

*And Moses the servant of the LORD died there in Moab, as the LORD had said. <sup>6</sup>He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. <sup>7</sup>Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone.*

Deuteronomy 34:10-12

*Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face, <sup>11</sup>who did all those signs and wonders the LORD sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. <sup>12</sup>For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.*

## VI. TAKEAWAYS



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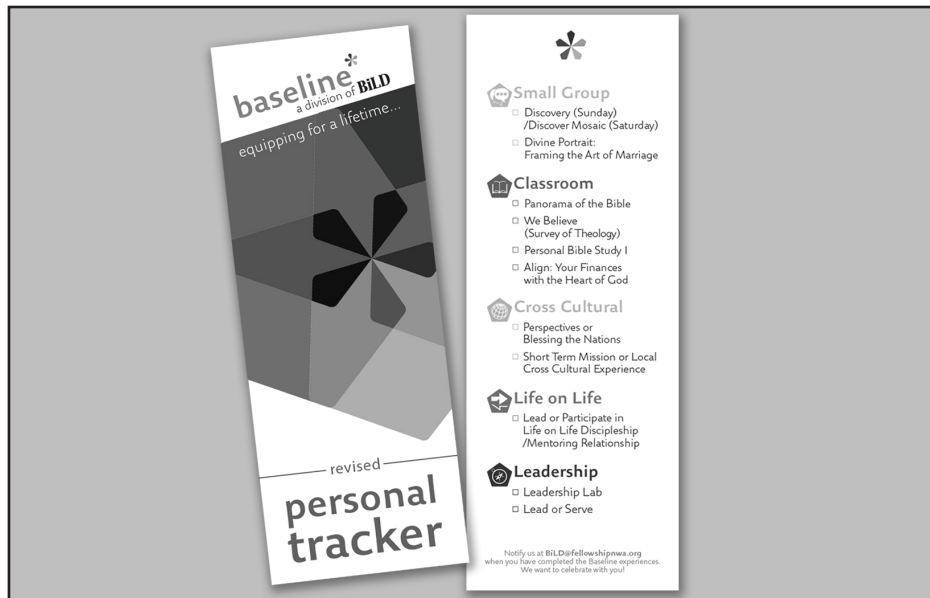
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# baseline\*

"Baseline" (a part of the BiLD Training Center) provides a common pathway of leadership development for emerging leaders at Fellowship Bible Church of Northwest Arkansas. This is a foundational expectation for all of Fellowship. Baseline is the starting point for discipleship (as well as leadership development).



REMEMBER:

"Panorama": a Baseline essential.

"Panorama Plus": a voluntary elective.

*"If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed... rather, train yourself to be godly." 1 Timothy 4:6-7*