

# MASTERING THE ENGLISH BIBLE

Old Testament History  
Genesis to the Silent Years



DAVID W. CLOUD

*Mastering the English Bible: Old Testament History Genesis to the Silent Years*

Copyright 2023 by David W. Cloud

First Edition June 2023

ISBN 978-1-58318-316-8



Published by Way of Life Literature  
PO Box 610368, Port Huron, MI 48061  
866-295-4143 (toll free) - fbns@wayoflife.org  
[www.wayoflife.org](http://www.wayoflife.org)

Canada:  
Bethel Baptist Church  
4212 Campbell St. N., London Ont. N6P 1A6  
519-652-2619 (voice) - 519-652-0056 (fax)  
[info@bethelbaptist.ca](mailto:info@bethelbaptist.ca)

Printed in Canada by  
Bethel Baptist Print Ministry

# Contents

Introduction to Mastering the English Bible .....	7
Old Testament Introduction .....	15
Genesis.....	29
Genesis Introduction .....	29
Genesis 1 Creation.....	35
Genesis 2 Adam and Eve .....	45
Genesis 3 Man's Fall .....	49
Genesis 4 Cain and Abel.....	57
Genesis 5 Christ's Genealogy .....	60
Genesis 6-9 The Flood .....	64
Genesis 10 Division of the Nations .....	77
Genesis 10-11 Tower of Babel.....	81
Genesis 11-20 Abraham.....	87
Genesis 21-24 Isaac .....	113
Genesis 25-32 Jacob .....	120
Genesis 37-50 Joseph .....	130
Summary of Genesis .....	137
Exodus .....	139
Exodus Overview .....	139
Moses' Early Life and Call (Exodus 1-4) .....	140
God's Judgments on Egypt (Ex. 5-11).....	143
The Passover (Ex. 12).....	146
Journey from Egypt to Sinai (Ex. 13-18).....	149
The Law of Moses (Ex. 19 - Nu. 10).....	159
The Tabernacle (Ex. 25-40).....	173
The Priesthood (Ex. 28-29).....	183
The Golden Calf (Ex. 32) .....	191
Leviticus.....	196
Leviticus 1-9 Levitical Offerings .....	196
Leviticus 10 Strange Fire .....	203
Leviticus 11 Clean and Unclean Animals .....	205
Leviticus 13-14 Leprosy.....	206
Leviticus 16 Day of Atonement .....	210
Leviticus 23 The Feasts .....	212
Leviticus 25 Sabbath Year and Jubilee .....	216
Leviticus 26 Blessing and Judgment .....	220
Leviticus 27 Vows and Dedications .....	220
Numbers.....	223
Numbers 6 Nazarite Vow.....	223

Numbers 9-20 Wilderness Wandering.....	225
Numbers 21 East of the Jordan.....	238
Numbers 22-34 Camped on the Plains of Moab.....	239
Numbers 22-24 Balak Hires Balaam.....	240
Numbers 27 Joshua Chosen to Lead Israel.....	243
Numbers 32 Tribal Allotments East of Jordan.....	244
Numbers 34 Extent of the Promised Land.....	244
Deuteronomy: Restatement of the Law.....	245
Moses' Prophecy of Israel's History (De. 28, 30).....	250
The Two Israels (De. 31-33).....	252
Moses' Final Words to Israel (De. 32-33).....	253
Moses' Death (De. 34).....	253
Joshua.....	254
Entrance into the Land (Joshua 1-5).....	255
Conquering the Land (Joshua 6-12).....	259
Setting up the Tabernacle (Jos. 18:1).....	264
The Land Not Fully Conquered.....	264
Dividing the Land (Joshua 13-19).....	265
Joshua's Last Words (Jos. 24).....	268
The Times of the Judges.....	269
Deborah and Barak (Jg. 4-5).....	273
Gideon (Jg. 6-9).....	276
Jephthah (Jg. 10:6 - 12:7).....	278
Samson (Jg. 13-16).....	280
The Apostate Levites (Jg. 17-21).....	282
The Book of Ruth.....	283
Samuel.....	288
Israel's Kings.....	292
Saul (1095-1055 BC).....	298
David (1055-1015 BC).....	302
Solomon (1015-975 BC).....	334
Division of the Kingdom 975 BC.....	346
Lessons on Some of the Kings of Judah.....	348
Rehoboam.....	348
Abijah (Abijam) son of Rehoboam.....	349
Asa son of Abijam.....	349
Jehoshaphat son of Asa.....	352
Jehoram (Joram) son of Jehoshaphat.....	354
Ahaziah (Jehoahaz) son of Jehoram.....	356
Athaliah mother of Ahaziah.....	357
Joash (Jehoash) son of Ahaziah.....	358
Amaziah son of Jehoash.....	358



---

Azariah (Uzziah) son of Amaziah.....	359
Jotham son of Uzziah.....	360
Ahaz son of Jotham.....	362
Hezekiah son of Ahaz.....	364
Manasseh son of Hezekiah.....	370
Amon son of Manasseh.....	370
Josiah son of Amon.....	371
Jehoahaz (Shallum) son of Josiah.....	375
Jehoiakim (Eliakim) son of Josiah.....	375
Jehoiachin (Coniah, Jeconiah) son of Jehoiakim.....	376
Zedekiah (Mattaniah), uncle of Jehoiachin.....	377
Conclusion to the Study on the Kings.....	379
The Babylonian Captivity.....	380
Jeremiah and the Jewish Exiles in Egypt.....	381
Nebuchadnezzar's Babylon.....	384
Daniel in Babylon.....	385
Ezekiel's Life in Babylon.....	392
Ezra.....	394
Nehemiah.....	405
Esther.....	418
Between the Testaments.....	427
Select Bibliography.....	448
Charts and Maps.....	449

# Introduction to *Mastering the English Bible*

*Mastering the English Bible* is our most comprehensive Bible course. It is a comprehensive survey of the Old and New Testaments, covering Bible history and every book of the Bible.

The following course segments are scheduled for 2023. Please see the "Bible College" section at [www.wayoflife.org](http://www.wayoflife.org) for details."

- Old Testament History Genesis to the Silent Years
- Old Testament Job to Psalms
- Old Testament Proverbs
- Old Testament Prophetic Books
- The Gospels
- Acts
- Romans to Corinthians
- Galatians to Thessalonians
- Pastoral Epistles
- General Epistles
- Revelation

*Mastering the English Bible* is for beginning Bible students as well as for advanced ones. It is for youngsters (teens and above) and oldsters. In fact, the Bible pictures can be used for children. It is for individuals, homes, and churches. It is for preachers, both for those formally educated and informally.

*Mastering the English Bible* is nearly a complete Bible college curriculum in one course. The aim is to educate the student in **Bible history**, **Bible times** (e.g., Egypt, ancient Babylon, the Hittites, Assyria, neo-Babylon, Persia, Greece, Rome), **Bible interpretation** (e.g., context, comparing Scripture with Scripture, defining words, paying attention to details, understanding repetition, interpreting metaphoric language), **Bible doctrine**, **theological terms**, **Bible geography**, **Bible typology** (e.g., the Passover, the Tabernacle, the Levitical Priesthood, the Levitical offerings), **Bible culture**, **Bible biography**, **Bible archaeology**, and **Bible prophecy**, and to teach the fundamentals of the law of Moses, the Gospel, Israel, and the Church. The course aims to give the student a broad comprehension of the Bible as a whole and how that each part fits into the whole.

*Mastering the English Bible* is very practical. There are extensive lessons on prayer, Christian growth, spiritual warfare, the husband-wife relationship, child training, evangelism, church planting, pastors, deacons, church discipline, the woman's ministry, youth discipleship, the church as a body, spiritual gifts, congregational singing, and much more.

*Mastering the English Bible* is accompanied by the **Way of Life Pictorial Bible**, which is an extensive series of multimedia PowerPoints packed with detailed maps, historical backgrounds, treasures from archaeology, Bible pictures, reconstructive drawings of ancient places, charts, video clips, and other visual aids. Many of these were captured by the author in the best archaeological museums in America and abroad, plus research trips to Israel, Greece, Turkey, Jordan, Egypt, Europe, and England.

*Mastering the English Bible* is the textbook, and *The Pictorial Bible* is the multi-media supplement. Both are an essential part of the course.

*Mastering the English Bible* is more than a Bible course. It is a philosophy that a true New Testament church is a church in which every member is a serious, lifelong Bible student. If this is not the case, the church cannot possibly be what God wants it to be. It cannot even have the congregational singing that God requires. Consider Colossians 3:16, “**Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” This is a description of a true New Testament church. It is a church in which the Word of God is dwelling in the members richly, not slightly, dwelling in all wisdom, meaning that the Word of God is getting down into the daily lives and producing practical wisdom for godly Christian living.

To be a serious, lifelong Bible student is necessary to know God (the greatest benefit), to know God’s will, to be prepared for God’s will (priest, ambassador, teacher, soldier, builder of the church, minister of spiritual gifts, and builder of the home); to make wise decisions; to be victorious in spiritual warfare; and to grow in Christ. Philip Henry, father of the Bible commentator Matthew Henry, observed, “All grace grows as love to the word of God grows.”

The goal is that this course will be the foundation for a whole lifetime of Bible study. The student must learn how to carve out time from his schedule so that he makes daily Bible study a habit; he must learn how to *read* the Bible and how to *study* the Bible; he must learn how to apply rules of interpretation and how to use Bible study tools and how to pursue Bible study projects. These things are taught in the Way of Life course *The Effectual Bible Student*.

[https://www.wayoflife.org/publications/books/effectual\\_bible\\_student.php](https://www.wayoflife.org/publications/books/effectual_bible_student.php). This is a basic course. The advanced course is *Understanding the Bible for Yourself*, also available from Way of Life Literature.

*Mastering the English Bible* is a product of 49 years of serious Bible study and teaching. The author has a passion to help God’s people become effectual Bible students, beginning at the youngest age possible. The church and the home are to work in harmony toward this objective.

*Mastering the English Bible* also features a syllabus, review questions, tests, test scores, and other teaching tools. These are available to those who purchase the textbooks and register online.

The course syllabus is very important. It explains the course objectives, the requirements, and the student projects, and it gives a weekly timeline of what the student should accomplish and when to take the tests. It is a class schedule that can be used by teachers or by private students. For the larger courses, there are two ‘paces,’ one shorter and one longer.

In 2022, we are in the process of making our multi-media materials (e.g., videos, PowerPoints) available for free viewing and downloading at the Way of Life web site, [www.wayoflife.org](http://www.wayoflife.org).

The textbooks are available for purchase.

### **Passionate about serious Bible study**

I am passionate about helping people master the English Bible because of what it has meant to me. I absolutely love the Bible, and I absolutely love the old English Bible. I fell in love with it as soon as I was saved in 1973. I have loved it more and more as I have studied it for five decades. It is the Book of my life. Since I was saved, no one has ever had to force me to study the Bible. It is

# Old Testament Introduction

*Memory Verses: Psalm 119:89; Luke 24:44; Galatians 3:24; 2 Timothy 3:16-17; 2 Peter 1:19-21*

## The Meaning of the Word “Bible”

The word “bible” is from the Greek *biblios*, which means a book. Though there are 66 individual books in the Bible, each with its particular message, the Bible is one Book with a unified message.

## The Bible’s Authorship

The Bible was written by prophets who were chosen by God; they wrote the words that God gave them (2 Pe. 1:19-21). The Bible was written by about 40 human authors over a period of about 1,600 years, yet they wrote with one voice. It is a *great* miracle. The Bible was settled in heaven in God’s mind before it was given to men (Ps. 119:89).

## The Bible’s Theme

There are various ways of describing the Bible’s overall theme. It is man’s history from the first creation to the new creation; it is God’s plan of salvation; it is the gospel of Jesus Christ; it is law and grace; it is the conflict of the ages; it is creation, fall, and restoration, etc.

We want to isolate the following three main themes:

The Bible’s main theme is **God** (Ge. 1:1).

- The Bible is a revelation of God; it is God’s Word to mankind; we cannot know God without a revelation, and the Bible is that revelation. God is the Creator and Center of life. “For of him, and through him, and to him, are all things; to whom be glory for ever. Amen” (Ro. 11:36).

The Bible’s main theme is **Jesus Christ**.

- He is the full revelation of God. See Lu. 24:44-45, “And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures.” See also Joh. 5:39 (“the scriptures ... testify of me”); 1 Pe. 1:10-11 (the Spirit of Christ in the prophets testified of the sufferings of Christ and the glory that should follow); Re. 19:10 (“the testimony of Jesus is the spirit of prophecy”). “Christ is the key to Scripture. ... The different books are but God’s chapters in which He arranges and illustrates some one or more aspects of Christ” (Andrew Jukes, *The Law of the Offerings*, 1847).

- In a nutshell, the Bible can be outlined as follows: *The Old Testament*—Christ will come. *The Gospels*—Christ is here. *The Book of Acts*—Christ has come. *The Epistles*—Christ came for these reasons. *The Book of Revelation*—Christ is coming again.

- God summarizes the theme of the Bible in three words in Col. 3:11, “**Christ is all.**” These are three words in Greek, *Xristos o pas*. These three simple words encompass all of the Bible’s teaching. “Christ is all” means that Christ is Creator, life, sustainer, truth, light, salvation, wisdom, righteousness. He is Lord, King, Head, Alpha and Omega, the beginning and the end. He has a name that is above every name. He is the bread of life, the water of life, the light of the world, the good shepherd, the

resurrection and the life, the way, the truth, and the life. In Him we live, and move, and have our being.

The Bible's main theme is **God's plan of the ages** (Eph. 1:7-12).

- See also Psalm 74:12, "For God is my King of old, working salvation in the midst of the earth."

- God's eternal plan is founded on **the blood of Christ** ("through his blood," Eph. 1:7). God can have no saving relationship with sinners apart from Christ's blood. Christ is the lamb slain from the foundation of the world (Re. 13:8). Christ's death and resurrection is the central event of human history.

- God's eternal plan is an **abounding of all wisdom and prudence** (Eph. 1:8). This wisdom is found in the Bible. It is "abounding." It is "all wisdom." God's one Book contains more wisdom and prudence than all of the other books that have ever been written. It is infallible in character, infinite in depth. It produces "prudence," which is good judgment, the ability to govern one's own life wisely, practical wisdom. Wisdom is right thinking and prudence is right action. The wisdom of God's eternal plan revealed in Ephesians 1-3 produces the prudent living of Ephesians 4-6.

- God's eternal plan is the **"purpose of him who worketh all things after the counsel of his own will"** (Eph. 1:11). God is sovereign over His creation and over human history. "... he changeth the times and the seasons: he removeth kings, and setteth up kings" (Da. 2:21). "But our God *is* in the heavens: he hath done whatsoever he hath pleased" (Ps. 115:3). "For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?" (Isa. 14:27). When God has determined something, there is no power in heaven or earth, now or ever, that can hinder it. God's will can only be resisted when and as He allows, as when He gives men and angels a will that can be exercised within certain boundaries. But when God has ordained that something be done, it will be done. All creatures operate within the boundaries of God's will and they can do nothing beyond those boundaries. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Ac. 17:26-27). That man can reject God and resist God's will *within these boundaries* is clear throughout Scripture. God has incorporated man's will and man's actions within His eternal plan and has ultimate control over all things so that His eternal plan will be fulfilled.

- God's eternal plan is **"that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him"** (Eph. 1:10). Everything will be **"one in Christ."** He is the center of God's eternal plan. God intends to glorify Christ, His beloved Son. *He will be the Head of all things.* "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness dwell" (Col. 1:18-19). *All things will bow to Jesus Christ as Lord* "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Ro. 14:9); "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Php. 2:10). *All things will be rooted out of Christ's kingdom that are not submitted to Him.* The old creation is under God's judgment and will be destroyed. Everything "in Adam" will be judged. Only that which is "in Christ" will endure into the new heaven and new earth. Christ is the last Adam (1 Co. 15:45). He is the Man that God had His eye on when He made the first Adam, knowing the first Adam would sin. Christ is the perfect man, the man who loves God with all His being. After the Great White Throne judgment, the first creation will be destroyed as described in 2 Peter 3:12-13, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements

(For more about the divine inspiration of the books of the Old Testament and the modernistic attacks upon Genesis, the Pentateuch, Isaiah, Daniel, etc., see *The Doctrine Which Ye Have Learned*, [www.wayoflife.org](http://www.wayoflife.org), *Explore the Book* by J. Sidlow Baxter, *Commentary on the Old Testament* by Merrill Unger, *A Survey of Old Testament Introduction* by Gleason Archer, and *An Introduction to the Old Testament* by Edward Young. Also see the expository studies of 2 Timothy 3:15-17 and 2 Peter 1:19-21 in the *Way of Life Commentary Series* on “The Pastoral Epistles” and “The General Epistles.”)



# Genesis

## Genesis Introduction

### Student Assignments for the studies on Genesis

1. Memorize the verses for each section.
2. Make your own list of the major divisions of Genesis.
3. List the main events of Abraham's life.
4. List the main events of Isaac's life.
5. List the main events of Jacob's life.
6. List the main events of Joseph's life.
7. Answer the review questions.
8. Take the test and find the answers to any questions that you miss.

The first five books of the Bible, Genesis to Deuteronomy, are called the *Pentateuch* (five books) in English (from the Greek *pente*, five, and *teuchos*, book) and the *Torah* in Hebrew (meaning instruction). They were written by Moses under the hand of God. In the Hebrew canon they are called “**the law of Moses**” (Lu. 24:44).

### Genesis' Author

The author of the Pentateuch is Moses, who is mentioned 843 times in the Bible. Consider three reasons why we know that Moses wrote the Pentateuch: **(1) The books themselves claim to have been written by Moses** (Ex. 24:4,7; 34:27-28; Nu. 33:2; De. 1:1-5; 4:4-5; 31:9-12, 24-26). If Moses did not write the Pentateuch, the Bible is an absolute lie from its beginning. **(2) Other Old Testament books claim that Moses wrote the Pentateuch** (Jos. 1:7; 8:30-35; Ju. 3:4; 1 Ki. 2:3; 2 Ki. 14:6; 22:8-11; 23:21-25; Ezr. 3:2; Ne. 8:1; 9:14; Da. 9:11; Mal. 4:4). If Moses did not write the Pentateuch, the credibility of the Old Testament is destroyed. **(3) The New Testament claims that Moses wrote the Pentateuch.** Moses is mentioned 80 times in the New Testament. See Mr. 12:26; Lu. 16:29-31; 24:27 (Moses' writings are called Scripture); 24:44; Joh. 1:17; 5:45-47; 8:5; Ac. 15:21; 2 Co. 3:15. The Lord Jesus Christ quoted from every part of the Pentateuch and attributed it to Moses: *Genesis* (Mt. 19:4-6; 24:37-39 citing Ge. 2:23-24; 6:5-8); *Exodus* (Mr. 12:26 citing Ex. 3:6); *Leviticus* (Mt. 8:4 citing Le. 14:1-32); *Numbers* (Joh. 3:14-15 citing Nu. 21:8, 9 and Joh. 6:31-32 citing Nu. 11:6-9); *Deuteronomy* (Mr. 10:4-5 citing De. 24:1). If Moses did not write the Pentateuch, the credibility of Christ and the New Testament is destroyed.

Adam Clarke observes, “Every believer in Divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3,000 years this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. [Israel], from its most remote antiquity, has ascribed the work to no other hand; and the Christian Church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony, and Jesus Christ and his apostles have completed the evidence, and have put the question beyond the possibility of being doubted by

those who profess to believe the Divine authenticity of the New Testament. As to those who, in opposition to all these proofs, obstinately persist in their unbelief, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light. When they have proved that Moses is not the author of this work, the advocates of Divine revelation will reconsider the grounds of their faith.”

### Genesis' Purpose

**Genesis is the book of beginnings.** “Genesis” means beginning, origins. This was the title of the book in Greek. The Hebrew name for the book is *bereshith*, which is its first word in Hebrew and is translated “in the beginning.” Genesis is the only accurate book of origins in existence. In Genesis we find the first blessing (Ge. 1:28), divine law (Ge. 2:16-17), marriage (Ge. 2:21-24), lie (Ge. 3:4), sin (Ge. 3:6), divine curse (Ge. 3:14-19), Messianic prophecy (Ge. 3:15), pain of childbirth (Ge. 3:16), labor (Ge. 3:17), thistles (Ge. 3:18), sweat (Ge. 3:19), clothes (Ge. 3:21), cherubims (Ge. 3:24), baby (Ge. 4:1), religious offering (Ge. 4:3-4), animal sacrifice (Ge. 4:4), murder (Ge. 4:8), death (Ge. 4:8), farm (Ge. 4:2), sheep herd (Ge. 4:2), city (Ge. 4:17), polygamy (Ge. 4:19), cattle herd (Ge. 4:20), music (Ge. 4:21), metal works (Ge. 4:22), Messianic genealogy (Ge. 5), boat (Ge. 6:14), rain (Ge. 7:12), altar (Ge. 8:20), eating of meat (Ge. 9:3), capital punishment (Ge. 9:6), divine covenant (Ge. 9:9), rainbow (Ge. 9:12-17), case of drunkenness (Ge. 9:21), world unity movement (Ge. 10:10), languages (Ge. 11:6-9), king (Ge. 14:1), war (Ge. 14:1-2), priest (Ge. 14:18), tithing (Ge. 14:20), justification by faith (Ge. 15:6), animosity between the Arabs and the Jews (Ge. 16), meeting between angels and men (Ge. 18:1-3), intercessory prayer (Ge. 18:23-32), homosexuality (Ge. 19:4-5), incest (Ge. 19:30-38), answered prayer (Ge. 20:17), twins (Ge. 25:24), dream (Ge. 28:12), slavery (Ge. 37:28), prison (Ge. 39:20), famine (Ge. 41:27), coffin (Ge. 50:26).

**Genesis is the key to understanding the world that we live in.** It answers the big questions of life. Is there a God? Who or what is He? How did the universe come to be? How did life originate? What is man? What are animals and why do they differ from man? What is the purpose of the sun, moon, and stars? How many sexes are there? What is man's purpose? What is marriage? What is wrong with man? Why is life filled with pain and trouble? What is death and why does man die? Why is the earth covered with fossils? Why is it difficult to live godly in this world?

**Genesis is the key to human history.** Genesis doesn't tell us everything about man's early history, but it tells us everything God wants us to know (De. 29:29). The book of Genesis was not written to satisfy man's every curiosity about the origin of the world and to answer every question that we might have on this subject; it was written to prepare the foundation for the gospel of Jesus Christ. While only two chapters of Genesis are devoted to the creation of the world, 39 are devoted to the lives of Abraham, Isaac, and Jacob.

**Genesis lays the foundation for understanding the gospel.** For people who are not familiar with the teaching of Genesis, it is necessary to begin here in order to explain the gospel.

- *Genesis prepares the way for the gospel by revealing God.* It is impossible to understand the gospel unless you understand that there is a Creator God who owns man and has the right to rule him, that God is the holy lawgiver who judges sin, and that He is compassionate and desires to save sinners. We learn these foundational truths about God in Genesis.

- *Genesis prepares the way for the gospel by describing man's fall* and thus explaining why man needs to be saved (Ge. 3).

## Genesis 1 Creation

**Memory Verses:** Genesis 1:1, 26; Isaiah 40:28; Psalm 90:2; Hebrews 11:3

To fulfill His eternal plan that all things will be one in Christ (Eph. 1:10), God made the first creation as the physical environment in which to prepare for the new creation. He made Adam, the first man, to prepare the way for Christ, the Second Man and the Last Adam (1 Co. 15:45, 47). He made the first heaven and earth to prepare the way for the new heaven and earth (Re. 21:1).

The creation happened about 6,000 years ago, in 4000 BC. It is impossible to reconcile evolution and the Bible. One or the other is completely wrong.

### What existed before creation?

The Triune God existed (Ps. 90:2). The Son was with the Father (Joh. 1:1). The Son dwelt in the bosom of the Father (Joh. 1:18). This speaks of the Son being in the center of the Father's love and affection. Compare John 17:24 and Proverbs 8:30. The Son dwelt in glory with the Father (Joh. 17:5). The Son was going forth (Mic. 5:2). We don't know what He was doing, but He was doing something! "Going forth" is the Hebrew (*mosaah*), which *can* mean origin or beginning, but we know that it cannot be so translated in Micah 5, since this is a prophecy of the eternal Messiah and the word "everlasting" is added by Micah. Context always determines the meaning of a word. The Holy Spirit was present with the Father and Son (Heb. 9:14).

Angels existed ("Where wast thou when I laid the foundations of the earth? ... When the morning stars sang together, and all the sons of God shouted for joy," Job 38:4-7).

The Scripture was settled in heaven ("For ever, O LORD, thy word is settled in heaven," Ps. 119:89).

The New Testament revelation was known by God ("the mystery, which was kept secret since the world began," Ro. 16:25-26).

Satan rebelled (Isaiah 14:12-14; Ezekiel 28:11-17). We don't know exactly when this happened, but we know that Satan entered the Garden of Eden soon after Adam and Eve were created and tempted Eve. Ezekiel identifies Satan as "the anointed cherub that covereth."

God's eternal plan existed (Eph. 1:9-11). Before God made man, He knew that man would sin and He knew what He would do about it. He would bring Jesus, the Second Man, into the world by the virgin birth as the perfect man that God intended Adam to be (1 Co. 15:47). Christ would be the perfection that God requires and He would make the sacrifice necessary to bring the fallen creation back into a right relationship with God. Eventually there will be a new heaven and a new earth and everything will be centered around Christ forever. In God's eternal plan, Christ is the "Lamb slain from the foundation of the world" (Re. 13:8). The blood of Christ provides an everlasting covenant with all believers (Heb. 13:20). This is the everlasting gospel (Re. 14:6), which is God's plan to save all who believe in Christ and to make them part of the new creation with Christ as the Head. God's eternal plan is stated in a nutshell in the most famous verse in the Bible, a verse that has been translated into the vast majority of man's languages, a verse as deep as God's infinite wisdom, but as simple as a child's understanding.

The sabbath is not binding on New Testament believers (Col. 2:16-17). The sabbath is God's sign to Israel, and the church is not Israel.

"The sabbath relates to the old creation and was given expressly to Israel; the Lord's Day relates to the new creation and belongs especially to the church. The sabbath speaks of law as six days of labor which are followed by rest, but the Lord's day speaks of grace, for we begin the week with rest that is followed by work" (Wiersbe's *Old Testament Outlines*).

The sabbath rest typifies salvation by grace without works (Heb. 4:9-10). "The book of Hebrews tells us that as believers we enter into 'rest'—that is, we enter into His sabbath; we enter into His perfect redemption. He died on the cross almost two thousand years ago for you and me, and He offers us a redemption that we can enter into. Thus Paul can write: 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ' (Ro. 5:1). I do not even have to lift my little finger in order to be saved—Jesus did it all. 'Jesus paid it all, all to Him I owe; sin had left a crimson stain, He washed it white as snow.' —Mrs. H. M. Hall" (J. Vernon McGee, *Thru the Bible*).

#### 14. God resting (Ge. 2:1-4)

When Genesis says that God rested, it does not mean that He was tired. "Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28). It means that God's creation work was finished (Heb. 4:10).

## Genesis 2 Adam and Eve

**Memory Verses:** Genesis 2:7, 18, 24; Ecclesiastes 12:13-14; Hebrews 13:4

### 1. Are Genesis 1 and 2 contradictory accounts?

Many modernistic Bible teachers and skeptics claim there is a contradiction between the accounts of creation in Genesis one and Genesis two. They point out, for example, that whereas Genesis 1 says the animals were created on the sixth day before man was made (Ge. 1:24-31), Genesis two seems to say that God made Adam and *then* made the animals and brought them to Adam to be named (Ge. 2:18-19).

The apparent contradiction disappears when one understands that ***the two accounts are designed to be complementary; they give two different views of the creation.*** Genesis 1 looks at the entire six days of creation, whereas Genesis 2 looks only at the sixth day. Genesis 1 looks at the big picture and describes all of the things that were made during the creation week. Genesis 2 looks only at the creation of man. Genesis 1 tells us that God made man male and female, and Genesis 2 tells us exactly how this was done. It is like looking at a mountain range from a distance, seeing the entire panorama (Genesis 1), and then moving in to take a closer look at part of the scene (Genesis 2).

What about the different style of writing found in Genesis 1 and 2? The theological modernist believes the different styles of writing that are found in various parts of the Pentateuch are evidence that various portions were written by different pens, but this is an unnecessary deduction. "In reading this chapter one is impressed, even in the translation, by a marked difference in style between it and the first chapter of Genesis. How, then, do we account for this

past 2,000 years the gospel has been preached to every nation and the Bible has been translated into every major language, yet the world remains in darkness because the vast majority of people have rejected it.

- The Bible says that Christ lights every man (Joh. 1:9). Every man has the light of creation (Ro. 1:18) and the light of conscience (Ro. 2:14-16). It is man's responsibility to seek God (Ac. 17:26-27). When men respond to the light that they have, God gives more light. We see this in the case of the Ethiopian eunuch (Ac. 8:26-40) and Cornelius (Ac. 10-11). God is working in men's hearts, using the light that they have, and sending more light when they respond.

- God has made every attempt to fill the world with light, but men love darkness rather than the light. See Jer. 7:25-26; 25:4; Mt. 23:37; Joh. 3:19.

- Men do not perish because they are not sovereignly chosen for salvation; they perish because they do not respond to the light God has graciously and mercifully given. "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Th. 2:11-12).

## **Genesis 6-9 The Flood**

**Memory Verses:** Genesis 6:5, 9; 2 Peter 3:3-7

- For a multi-media presentation, see *The Way of Life Pictorial Bible 01 - Genesis 6-9 The Flood*, [www.wayoflife.org](http://www.wayoflife.org).
- For map, see *Mastering the English Bible - Map & Charts 17 Old Testament Pictorial Timeline*.

### **Lessons from the situation before the Flood (Ge. 6:1-7)**

1. Men were multiplying. About 1600 years had passed since Adam rejected God's Word. The world population was probably very large. "God had commanded Adam and Eve to 'multiply' (Ge. 1:28). With each man and woman enjoying hundreds of years of parental productivity plus almost ideal environmental conditions, the earth could well have been 'filled' with people long before the flood. For example, an initial population of two people, increasing at the rate of two percent annually (estimated to be the annual growth rate at present) would generate a population of well over 10 trillion people in 1,656 years (the time span from Adam to the flood)" (*Henry Morris Study Bible*).

2. It was a time of great wickedness, and the source of the wickedness was man's fallen heart (Ge. 6:5). Compare Jeremiah 17:9; Mark 7:20-23.

3. The whole world was in darkness. The light of spiritual truth was flickering. God was not caught off guard. Man can exercise his will and reject God's salvation and destroy himself, but he cannot stop God's eternal plan "that in the dispensation of the fullness of times he might gather together in one all things in Christ" (Eph. 1:10).

4. The world was filled with violence, and this was because of man's sin (Ge. 6:11). The root of violence is not poverty or inequity; it is the sin in man's heart. Religion can't solve the world's problems, because it cannot change man's heart. Communism and socialism cannot solve the world's problems. No peace movement will be successful until Jesus Christ, the Prince of Peace, returns and establishes His kingdom.

# Exodus

## Student Assignments for the studies in Exodus

1. List the major divisions of Exodus.
2. Memorize a summary of the Ten Commandments in Exodus 20:3-17.
3. Find as many lessons as you can from the life of Moses in Exodus 3.
4. Find as many lessons as you can from God's judgments on Egypt.
5. Find as many lessons as you can from Moses' psalm in Ex. 15.
6. Answer the review questions.
7. Take the test and find the answers to any questions that you miss.

## Timeline

- 1635 Joseph's death and the end of the book of Genesis
- 1600 Shang dynasty in China (1600-1100)
- 1600 First Hittite Empire (1600-1450)
- 1580 Death of Job
- 1571 Moses' birth and beginning of the book of Exodus
- 1570 Egypt's New Kingdom (1570-1078)
- 1491 Israel's Exodus from Egypt (Ex. 12)
- 1483 The Inca Empire begins in South America, eventually stretching 2,500 miles and encompassing 6 million people
- 1451 Israel enters Canaan (Jos. 1)

The book of Exodus describes Israel's exodus from Egypt and the giving of the law at Mt. Sinai.

## Contents

1. Moses' early life and call (Ex. 1-4)
2. God's judgments on Egypt (E. 5-11)
3. The Passover (Ex. 12)
4. Journey from Egypt to Sinai (Ex. 13-18)
5. The Law of Moses (Ex. 19 - Nu. 10)
6. The Tabernacle (Ex. 25-40)
7. The Priesthood (Ex 28-29)
8. The Golden Calf (Ex. 32)

## Exodus Overview

Exodus is the continuing record of God's plan of the ages "that in the dispensations of the fullness of times he might gather together in one all things in Christ" (Eph. 1:10).

Exodus is about the beginning of Israel as a nation. It is the record of how God multiplied Israel into a nation in Egypt and brought Israel out of Egypt with a mighty hand to establish Israel as a light to the nations. Israel's purpose was to give the world the law, the Scriptures, Christ, and the eternal kingdom which is promised to David and which will be ruled by Christ.



Exodus documents Moses' birth and call, the 10 supernatural judgments on Egypt, the Passover, the crossing of the Red Sea, and the 11 months at Sinai where God gave the law, the Tabernacle, the priesthood, and the Levitical offerings.

● For a multi-media presentation, see *The Way of Life Pictorial Bible 08 - Egypt*, [www.wayoflife.org](http://www.wayoflife.org).

### **Moses' Early Life and Call (Exodus 1-4)**

● For map, see *Mastering the English Bible - Maps & Charts 17 Old Testament Pictorial Timeline*.

● For a multi-media presentation, see *The Way of Life Pictorial Bible 09 - Exodus 1-17*, [www.wayoflife.org](http://www.wayoflife.org).

Israel increased greatly and was prosperous until the coming of a new pharaoh who did not know Joseph and treated them harshly.

God had prophesied these events to Abraham (Ge. 15:13-16).

God brought Israel into Egypt to show His power and to reveal Himself as the only God by delivering Israel from the world's most powerful king and the gods that were thought to be the greatest (Ex. 6:6-7). The ancient pharaohs claimed to be gods and depicted themselves on monuments in a smiting pose with the inscription "Lord of the strong arm." The Exodus demonstrated that there is only one true Lord, and the most powerful kingdoms of this world are as nothing before Him. God said to pharaoh, "And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth" (Ex. 9:16).

### **Moses' birth and adoption by Pharaoh's daughter (Ex. 2:1-10)**

Moses is of the tribe of Levi, which would become the priestly tribe (Ex. 2:1; Nu. 1:49-53).

We see the miraculous hand of God in preserving Moses' life when he was a helpless infant. We see the greatness of God in working out His eternal plan in the lives of men. First, God touched the hearts of the midwives so that they did not kill the male infants (Ex. 1:15-17). Next, Moses' parents hid him for three months (Heb. 11:23). Then God touched the heart of Pharaoh's daughter to have compassion on the baby (Ex. 2:6). God foreknows His people and He protects them and controls the events of their lives for His ultimate purposes (Ro. 8:28-29; 1 Pe. 1:2). Psalm 139 says that God forms us in the womb according to the pattern that exists in His books (Ps. 139:16). God compasses the saint's path and is acquainted with all his ways (Ps. 139:3-5).

We see the wisdom of Moses' older sister (Ex. 2:7-8). His father was Amram; his mother was Jochebed; his brother was Aaron; and his sister was Miriam (Nu. 26:59; see also Ex. 6:16-18). God uses means. He uses people, and He teaches us to use our minds, to be wise, and to find ways to accomplish His will. We are to be harmless as doves but wise as serpents (Mt. 10:16). But no matter how clever we are, we are dependent on God.

We see the faith of Moses' parents (Heb. 11:23). Since faith is based on God's Word (Ro. 10:17), we know that God had somehow spoken to them. Perhaps it was through an angel or a dream. It

## God's Judgments on Egypt (Ex. 5-11)

### Exodus 5 - Pharaoh Refuses to Let Israel Go

● For a multi-media presentation, see *The Way of Life Pictorial Bible 09 - Exodus 1-17*, [www.wayoflife.org](http://www.wayoflife.org).

God revealed Himself to Pharaoh as *Jehovah Elohim* (Ex. 5:1). This is His name in connection with Israel and His covenants with Israel. Jehovah is the God of Israel.

Pharaoh rejected God and God hardened his heart and made an example of him (Ex. 4:21).

- When first confronted with God's Word, "Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go" (Ex. 5:2). The Bible thrice says that Pharaoh hardened his own heart. "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said" (Ex. 8:15). See also Exodus 8:32; 9:34.

- This is not a case of "sovereign reprobation," which means that God chooses whom he will save and whom He will curse. The Scripture teaches that it is always God's will for men to serve Him, but when they reject Him, He rejects them and makes examples of them. Compare 2 Th. 2:10-12. Sinners will be damned but not because they are not "sovereignly elected" (chosen for salvation without reference to faith in Christ) and not because they are "sovereignly reprobate," but because of their personal decision toward God and His Word. See also Proverbs 1:22-33. Here, again, we see God's way with man, as it has been throughout history. God loves, calls, and stretches out His hand to sinners, and those who do not regard His call are rejected, and those who harken to His call are saved. See also Isaiah 66:4, "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not."

- God did make an example of Pharaoh and God did harden his heart for the purpose of glorifying Himself before the world, but to go beyond what the Bible says and to claim that God created Pharaoh for the purpose of reprobating him is a great error and is to malign the name of God.

- God has every right to do this type of thing. That is Paul's point in Romans 9:19-21. Likewise, God is using Israel's rebellion to reveal the riches of His glory through the church (Ro. 9:22-24). In verses 25-29, Paul quotes Hosea 2:23 and 1:10 and Isaiah 10:22 and 1:9 to show that God prophesied that Israel would be judged and restored. What Israel is experiencing was foretold by God. Because of Israel's rebellion, God blinded her and set her aside during the times of the Gentiles in order to preach the gospel to the whole earth and thus glorify His name, as He did with pharaoh.

The Israelites' faith was tested when their situation got worse instead of better. They believed God's promise at first (Ex. 4:29-31), but immediately, the situation got worse, and both Moses and the people were confused and stumbled in faith (Ex. 5:19-23). Faith must look beyond the circumstances of life and stand on God's Word, because faith is *always* tested. See Jas. 1:2-3; 1 Pe. 1:6-7. We saw this in the life of Abraham, and we see it throughout Scripture.

### Exodus 6 - God Remembers the Abrahamic Covenant

God encouraged Moses' faith by reminding him of the covenant with Abraham. He repeated His promises. He gave him His Word, because "faith cometh by hearing, and hearing by the word of God" (Ro. 10:17).

# Leviticus

## Leviticus 1-9 Levitical Offerings

### Student Assignments for the studies in Leviticus

1. List the major divisions of Leviticus.
2. Answer the review questions.
3. Take the test and find the answers to any questions that you miss.

● For a multi-media presentation, see *The Way of Life Pictorial Bible 12 - Leviticus Offerings*, [www.wayoflife.org](http://www.wayoflife.org).

### 1. Introduction to Leviticus

The book of Leviticus is a continuation of the law of Moses. It was given to Moses by God after the Tabernacle was set up and during the 11-month encampment at Mt. Sinai (Le. 1:1; 25:1).

The words recorded in Leviticus were spoken directly by God who was dwelling in the holy of holies (Le. 1:1). God spoke to Moses in a voice from above the mercy seat (Nu. 7:89). This signifies that God was speaking to Moses by grace. It is the only way that God can speak to man apart from eternal judgment. God spoke from above the blood-sprinkled mercy seat that covered the broken law.

Leviticus describes the priestly offerings (Le. 1-9), dietary rules (Le. 11), and other rituals of the law of Moses.

### 2. The interpretation of the Levitical offerings

As with all Old Testament types, we learn the meaning of the Levitical offerings by comparing Scripture with Scripture, or “spiritual things with spiritual” (1 Co. 2:13). For example, “leaven” (Le. 2:11) is interpreted in 1 Co. 5:7-8. The lamb offering (Le. 3:7) is interpreted in Joh. 1:29. The sweet savour offering (Le. 1:9, 13, 17) is interpreted in Eph. 5:2.

### 3. The major teaching of the Levitical offerings

There were five offerings --

The Burnt offering (Le. 1)

The Meal offering (Le. 2)

The Peace offering (Le. 3)

The Sin offering (Le. 4)

The Trespass offering (Le. 5:1 - 6:7)

The Levitical offerings are a continuation of the laws of the Tabernacle. In fact, the priestly offerings lie at the heart and soul of the Tabernacle. Without the offerings, the Lord would be in His holy temple and fallen man would be eternally shut out from His presence. The offerings

perfect the teaching of the Tabernacle, adding layer upon layer of instruction about Christ and salvation.

First and foremost, the offerings depict Jesus Christ the Lamb of God (Joh. 1:29). He is the sinless Son of God, the God Man whose life is acceptable and well pleasing to the Father and whose atonement on the cross was accepted as full payment for man's sin. Christ's redemption is the foundation of the new creation, and He is worthy to receive all honor and glory and praise forever (Re. 5:8-13). The major objective of the Scripture as a whole and in every part is to reveal God in Christ. God's plan of the ages is to gather together all things in one in Christ (Eph. 1:10). Christ is the Lamb slain from the foundation of the world (Re. 13:8).

The offerings picture Christ from the perspective of God the Father. At least 59 times in chapters 1-7 the expressions "unto the Lord" or "before the Lord" appear. This refers to God's part in Christ. Jesus came to earth to do the Father's will and He was well pleasing to the Father in all things (Mt. 3:17; 12:18; 17:5). This is the mystery of the Trinity. The Bible says "Christ is God's" (1 Co. 3:23). Jesus' sacrifice on the cross was made unto God to satisfy God's holy law. He "hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2).

The offerings picture Christ from the perspective of the believer. Without Christ we have no relationship with God. With Him we have intimate, eternal relationship with God. From beginning to end, Christ is the basis of that relationship. Christ is our burnt offering, our meal offering, our peace offering, our sin offering, and our trespass offering. The highest object of the Christian life is to grow in knowledge of Him (Joh. 17:3; Eph. 1:17; Php. 3:8; 2 Pe. 3:18). Too many professing believers are content to understand Christ as their sin offering, to know that they are saved and have eternal salvation and that they will go to heaven when they die. They aren't passionate to learn more of Christ. They are content to know that Christ died for their sins and not passionate to know the One who accomplished this great deed.

The offerings emphasize the perfection and sufficiency of Christ's sacrifice. They do this by the multiple aspect of the sacrifices (burnt, peace, meal, sin, trespass), the spotlessness of the sacrifice (Le. 1:3, 10; 3:1, 6; 4:3, 23, 28, 32; 5:15, 18; 6:6; 9:2, 3), the blood sprinkled seven times (Le. 4:6, 17; 8:11), and the continual burning of the sacrifice (Le. 6:12-13). In all of these ways and more, Leviticus is teaching that "Christ is all I need." See Hebrews 10:14.

The offerings picture salvation in all of its aspects. Christ is our wisdom, sanctification, justification, hope, glory, and life (1 Co. 1:30).

The offerings teach that all men are sinners under God's judgment of death. The words "kill" and "slay" and "death" appear 52 times in Leviticus in reference to the sacrifices. The animal had to die, and this is because it signified the wages of sin and Christ dying in the sinner's place to pay that wage. See Ge. 2:17; Ro. 6:23; Eze. 18:4; Jas. 1:15; Heb. 9:27. And the sinner's just death is not merely physical death. It consists of the second death of eternal torment in the lake of fire (Re. 20:14-15).

The offerings teach that salvation is through the atonement that Christ made on the cross by His death and blood. The word "blood" appears 88 times in Leviticus, signifying the shedding of Christ's blood. The Bible says that without the shedding of blood there is no remission (Heb. 9:22).

# Numbers

## Student Assignments for the studies in Numbers to Deuteronomy

1. Memorize Deuteronomy 12:29-30; 28:64-65; Psalm 32:8-9; Romans 14:23; 1 Corinthians 10:10-11; Hebrews 12:15; 13:17; James 1:6-8; 1 Peter 4:7; Jude 11
2. List the major divisions of Numbers.
3. Write the main events prophesied in Deuteronomy 28 pertaining to God's judgment on Israel.
4. Answer the review questions.
5. Take the test and find the answers to any questions that you miss.

## Content of the book of Numbers

The numbering of Israel and the arrangement of the tribes (Nu. 1-2)

The appointment of the Levites to their specific tasks (Nu. 3-4)

Various laws (Nu. 5-6)

The offerings at the dedication of the Tabernacle (Nu. 7)

The purification of the Levites (Nu. 8)

The second Passover (Nu. 9)

The silver trumpets (Nu. 10:1-10)

The journey to Paran (Nu. 10:11-36)

The complaining of the people (Nu. 11)

The spying of the land and the unbelief of the people (Nu. 13-14)

The 40 years wandering (Nu. 15-25)

The preparation for entering the land (Nu. 26-36). The preparation consisted of re-numbering the tribes, re-affirming the size of the promised land, the appointment of the cities of refuge, and the appointment of princes over the tribes.

## Numbers 6 Nazarite Vow

The Nazarite vow was a vow to be holy and totally devoted to the Lord. See Nu. 6:2, 8.

The Nazarite vow required the following: (1) Abstinence from wine and strong drink (v. 3). (2) Abstinence from grape juice, grapes, raisins, and anything made of the grape vine (vv. 3, 4). (3) No cutting of the hair (v. 5). (4) No touching of a dead body (v. 6-7).

## Lessons of the Nazarite Vow

1. God desires that His people be wholly dedicated to Him in holy service. The Nazarite vow is the Old Testament equivalent of Romans 12:1-2.
2. Even our most zealous devotion and service is accepted only in Christ. No matter how zealous and strict the Nazarite was, he had to be purified by the sacrifices, which signify Christ and His atonement (Nu. 6:13-20). Likewise, the believer is accepted only in Christ. We are "accepted in the beloved" (Eph. 1:6), never in ourselves. The offerings of the Nazarite vow were multiple to signify the various aspects of Christ's atonement and the various aspects of our salvation in Him

### The wilderness of Zin at Kadesh (Nu. 20:1-13)

● For map, see *Mastering the English Bible - Maps & Charts 05 Egypt Exodus and the Promised Land*.

Miriam died and was buried here (Nu. 20:1).

Again, the people murmured (Nu. 20:3-6).

- They complained about their situation in the wilderness (Nu. 20:5). They were not thinking biblically and wisely. They forgot that the wilderness was not the promised land; it was *the way to* the promised land. Likewise, the Christian's life in this present world is not the promised land. This present life is a life of difficulty and testing and spiritual warfare and living by faith rather than sight. It is a pilgrim life; it is the life of a stranger in a strange land; it is a soldier's life. If we forget this, we start complaining.
- They forgot God's instruction that He was going to try their faith. God leads His people through difficult situations to try their faith whether it is real and to purify that which is real.
- They forgot God's blessings, the love and mercy He had showed them. He had loaded them down with blessings!
- They did not believe God's promises. They were walking in unbelief.
- They doubted God's goodness. Why would God bring them out of Egypt only to cause them harm? That is the way of a false god, not the true and living God.
- How often do God's people do exactly the same thing today!

### Moses's sin at Meribah (Nu. 20:7-13)

● For a multi-media presentation, see *The Way of Life Pictorial Bible 13 - Numbers 10-21 Spies Wilderness Wandering*, [www.wayoflife.org](http://www.wayoflife.org).

- He acted in pride. "Hear now, ye rebels; must WE fetch you water out of this rock?" (Nu. 20:10).
- He acted in disobedience. He acted by his own thinking and impulses rather than obeying God's Word. Instead of speaking to the rock as God commanded, Moses struck the rock twice (Nu. 20:10-11). This ruined the typology of the rock. As we saw in Exodus 17, when God brought water out of the rock at Rephidim, Moses was instructed to strike the rock at that time, signifying the once-for-all vicarious suffering of Christ (Ex. 17:4-6). This time, Moses was told to speak to the rock to bring forth the life-giving water (Nu. 20:8). Christ was stricken once on Calvary to pay the atonement for our sins, and when men call upon His name, the blessing flows. Compare Romans 10:8-11.
- He acted in unbelief ("Because ye believed me not," Nu. 20:12). Moses apparently did not believe that the water would come just by speaking to the rock.
- God called this sin "rebellion" ("because ye rebelled against my word at the water of Meribah," Nu. 20:24; "For ye rebelled against my commandment in the desert of Zin," Nu. 27:14).
- For this sin, God refused to allow Moses and Aaron to enter the promised land (Nu. 20:12). Apparently, Aaron participated in the disobedience. It reminds us that sin can be forgiven, but it still has consequences in this life.
- This is another loud warning that God is very serious about everything pertaining to the typology of Christ. It is the same lesson we see in the life of Nadab and Abihu, Uzzah, and Uzziah.



## Deuteronomy: Restatement of the Law

Deuteronomy is further preparation for Israel to enter the Promised Land. It was delivered by Moses in the land of Moab on the east side of Jordan after the defeat of Sihon and Og. It was delivered in the 40th year and 11th month after Israel departed Egypt (De. 1:1-5).

The word “Deuteronomy” in Greek is *deuteros nomos*, meaning “second law.” The old generation had died in the wilderness, and God instructed Moses to repeat the law to the new generation before they entered the land of Canaan.

1. It is essential that the Word of God be taught to each generation. If God’s people do not train the next generations and establish their children and grandchildren in the faith, the result is apostasy.
2. The law is not merely repeated in Deuteronomy, it is repeated with new emphasis. Repetition in the Bible is for emphasis and instruction. The repetitions usually contain additional teaching. This is true in Deuteronomy. For example, in recounting Israel’s history since the Exodus, Moses gives information that is not found in Exodus or Numbers.

**God again emphasizes that Israel is God’s chosen people to be a light to the nations (De. 4:5-8).**

Theological modernists and skeptics claim that Israel based her laws on the laws of the pagan nation, such as the Hammurabi Code, but the Bible says, “And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” (De. 4:8).

Archaeologists date Hammurabi’s Code to about 200 years before the biblical date for Moses. It is thought that Hammurabi died in 1750 BC, and by the biblical account, Moses was born in about 1571 BC. Other ancient law codes have been discovered from Mesopotamia and nearby: the laws of Ebla (c. 2250 BC), the law of Ur-Nammu (c. 2050 BC), the law of Eshnunna (c. 1930 BC), the law of Lipit-Ishtar (c. 1870), and the laws of the Hittites (c. 1600 BC).

These pagan law codes reflect man’s character as made in the image of God and as having the moral law of God written in his conscience (Ro. 2:12-16).

There are significant differences between Hammurabi’s law and God’s. For one, Hammurabi’s laws were not always even reasonable. For example, to determine if someone was guilty of making a false accusation, it was acceptable to plunge him into a river. If he surfaced, he was innocent, but if he was about to drown, he was guilty! For another, Hammurabi’s laws were not perfectly just. For example, the penalties differed according to the social standing of the victim and the perpetrator. “The punishments are thus only equal when the parties involved are socially equal” (Marc Van De Mieroop). In contrast, God’s holy law says: “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour” (Le. 19:15). “Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God’s” (De. 1:17).

**God reveals Himself as one LORD (De. 6:4).**

“Hear, O Israel: The LORD our God *is* one LORD.”

“Shema Yisrael, Yehowah, Elohiym, Yehowah ehad.”

This is called the *shema* after the first Hebrew word in the statement. This is recited twice daily by religious Jews and is one of four passages that they inscribe in their phylacteries.

The Lord Jesus said this is the first commandment (Mr. 12:29-30).

God reveals Himself as the God of Israel. He has revealed Himself in and through Israel alone among the nations, through Israel’s prophets, law, Scripture, and preeminently through Israel’s Christ.

God reveals Himself as one God as opposed to multiple gods. “The God whom we worship is *Jehovah*; a Being infinitely and eternally perfect, self-existent, and self-sufficient. He is the only living and true God, he only is God, and he is but one. The firm belief of this self-evident truth would effectually arm them against all idolatry, which was introduced by that fundamental error, that there are *gods many*” (Joseph Benson).

God reveals Himself as Jehovah (“LORD”). “He is Jehovah, the Being of beings, a self-existent Being, eternal and immutable; and he is but one in nature and essence; this appears from the perfection of his nature, his eternity, omnipotence, omnipresence, infinity, goodness, self-sufficiency, and perfection; for there can be but one eternal, one omnipotent, one omnipresent, one infinite, one that is originally and of himself good; one self, and all sufficient, and perfect Being; and which also may be concluded from his being the first cause of all things, which can be but one; and from his relations to his creatures, as their King, ruler, governor, and lawgiver” (John Gill).

God reveals Himself as one in a compound. This verse teaches that God is one but exists in a plurality. God is mentioned three times, hinting at the Trinity. *Jehovah* is a singular noun, but *Elohim* is a plural noun. The word “one” refers to a unity of a plurality. The same word for one is used in Ge. 2:24, speaking of the oneness of a husband and wife. “The Hebrew word for ‘one’ is significant, viewed in the light of the fuller revelation of the New Testament. It stands, not for absolute unity, but for compound unity, and is thus consistent with both the names of God used in this verse. *Jehovah* (LORD) emphasizes His oneness. *Elohim* (God) emphasizes His three persons. The same mysterious hints of trinity in unity occur in the very first verse of the Bible, where *Elohim* is followed by a singular verb (*created*) and in Ge. 1:26, where the plural pronouns *us* and *our* are followed by the singular nouns *image* and *likeness*” (*Daily Notes of the Scripture Union*).

**Deuteronomy emphasizes loving God (De. 6:5).**

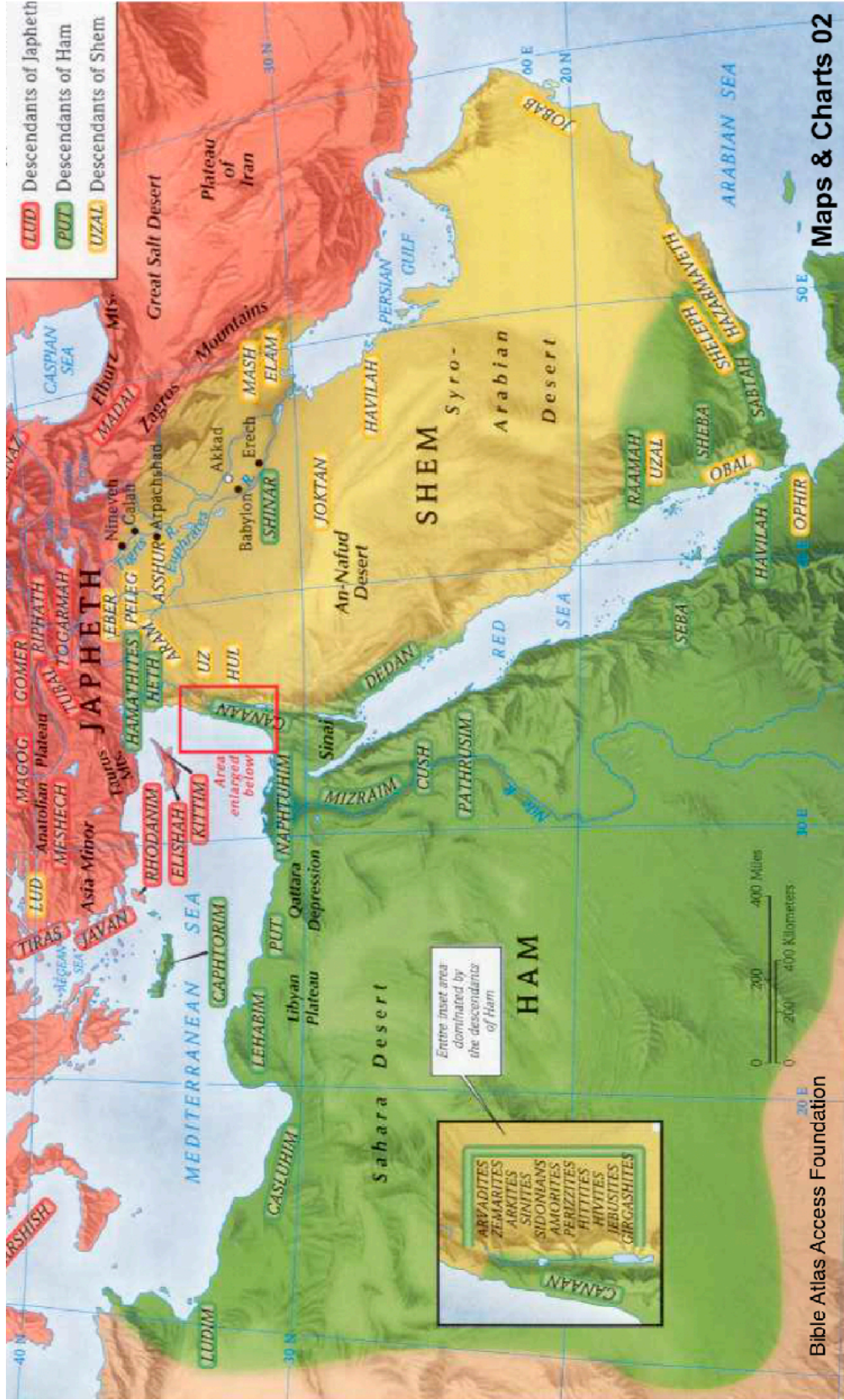
The heart of the law is to love God. This is repeated 11 times in Deuteronomy (6:5; 7:9; 10:12; 11:1, 13, 22; 13:3; 19:9; 30:6, 16, 20). This is the first commandment (Mr. 12:30). This is why God made man and what God requires of man. Everything flows from this. If a person loves God, he will obey God’s commandments and will love his fellow man.

This commandment reveals man’s lost condition. No man keeps God’s first commandment. All are unrighteous and all are condemned. The law requires that man circumcise his own heart so

# Charts and Maps

Charts and Maps may also be found on our website, see  
[www.wayoflife.org/maps/](http://www.wayoflife.org/maps/)

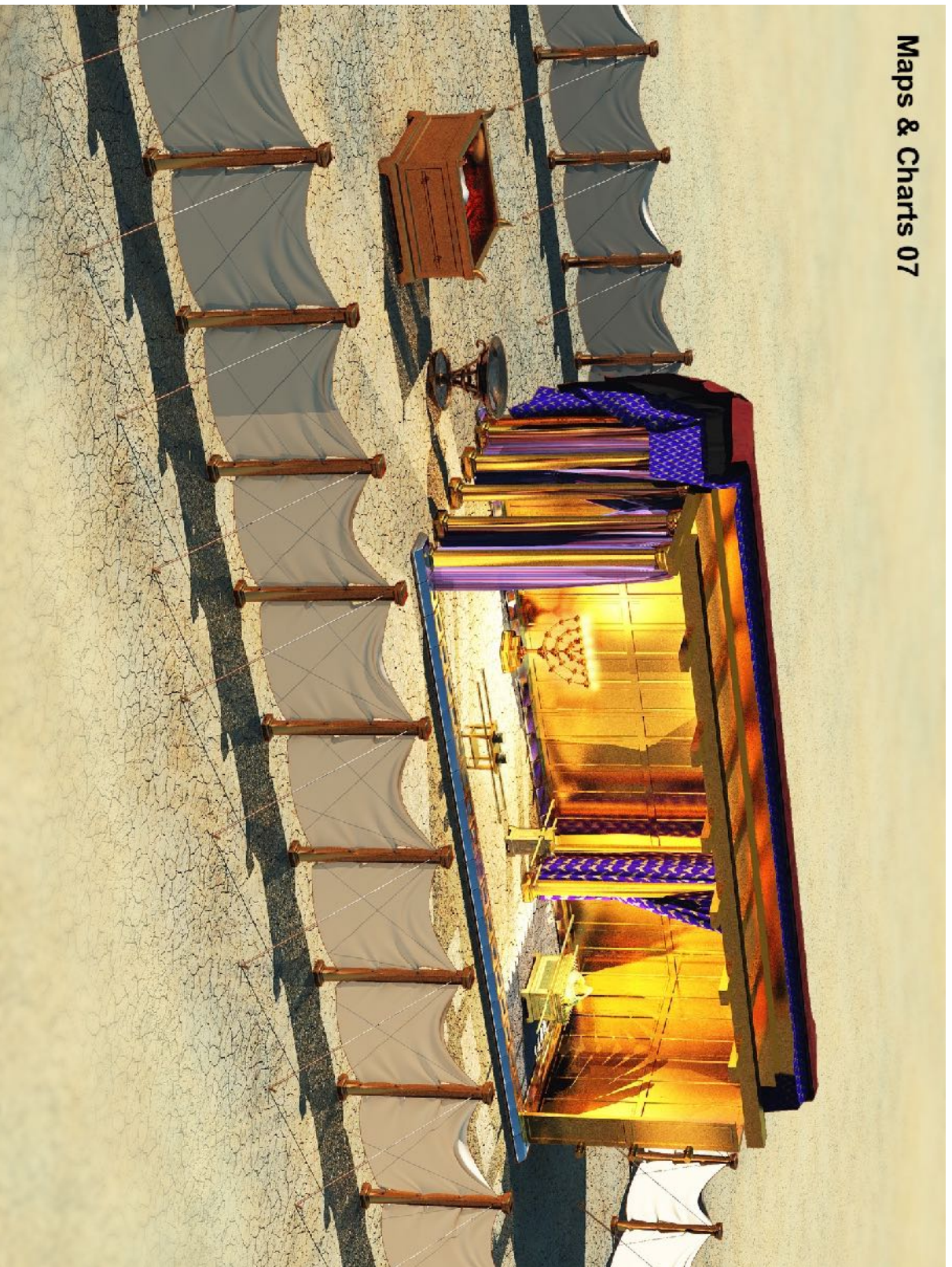
- 01 - Empires of the Old Testament
- 02 - Distribution of the Descendants of Noah
- 03 - Abraham's Journeys
- 04 - Roadways of Canaan
- 05 - Egypt, Exodus, and the Promised Land
- 06 - Tabernacle Overview
- 07 - Tabernacle Cutaway
- 08 - Tabernacle High Priest
- 09 - Joshua's Conquest of Canaan
- 10 - Division of the 12 Tribes
- 11 - Jezreel Valley
- 12 - David, Fugitive from Saul
- 13 - Israel's Kingdom, Saul, David, Solomon
- 14 - Jerusalem in David's Time
- 15 - Israel - Divided Kingdom
- 16 - Israel in Jesus' Time and Earlier
- 17 - Old Testament Pictorial Timeline
- 18 - Captivity of Israel and Judah
- 19 - Judah During the Exile
- 20 - Jeremiah in Egypt
- 21 - Returns of Jewish Exiles to Judah
- 22 - Zerubbabel's Temple, Nehemiah's Wall
- 23 - Jerusalem in Nehemiah's Day
- 24 - Persian Empire
- 25 - Greek Empire of the Seleucids
- 26 - Maccabees and Hasmonean Dynasty
- 27 - Roman Empire Map 44 BC - 117 AD
- 28 - Herod the Great's Kingdom



02 - Distribution of Descendants of Noah



## Maps & Charts 07



07 - Tabernacle Cutaway