



# **DEVELOPING LEADERS**

BIBLICAL THEOLOGY

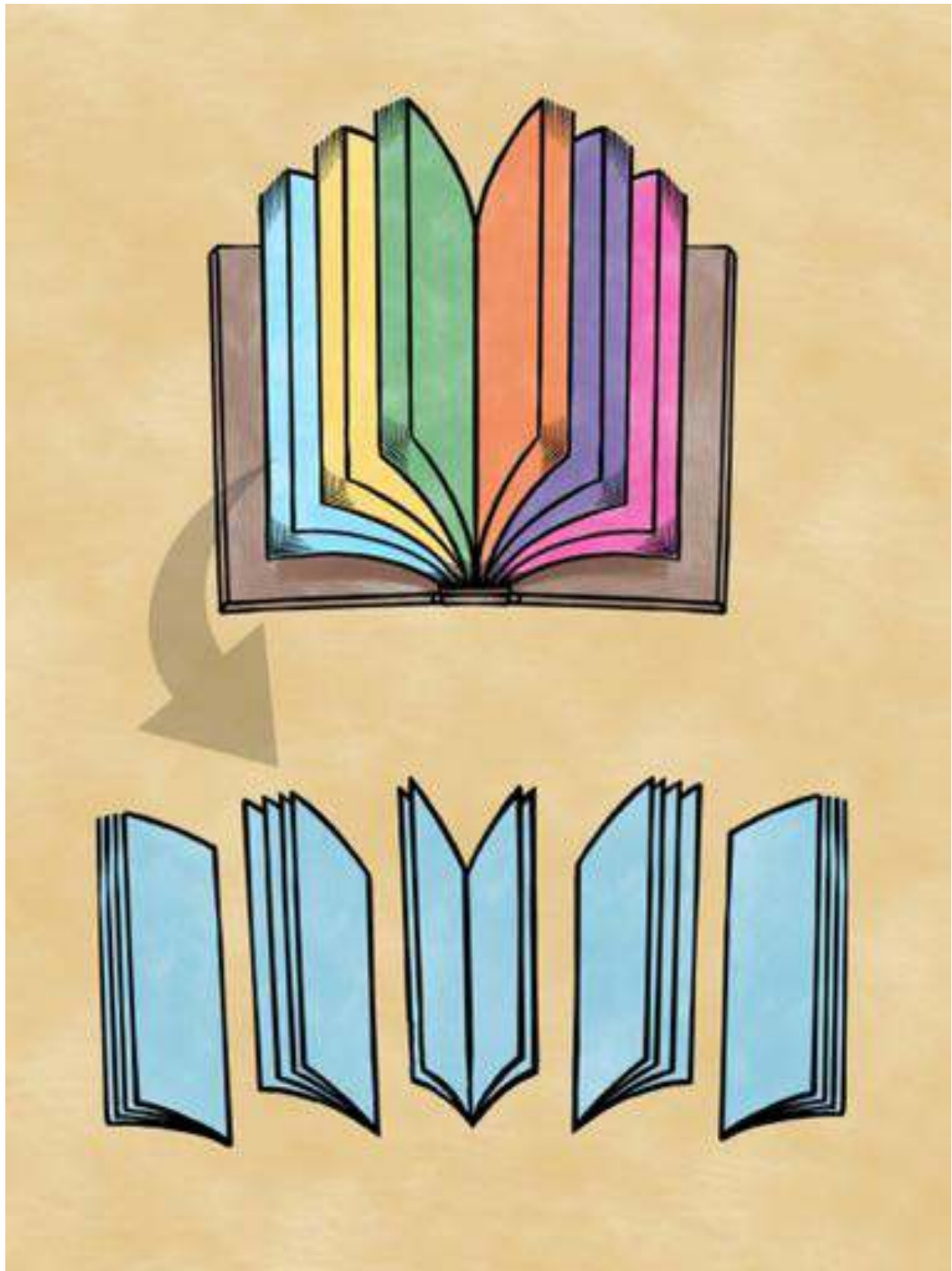
## **THE LAW**



# 1. The first section of the Old Testament is called the Law.

Jesus referred to three different sections in what we now call the Old Testament (see **Luke 24:25-27, 44-48**). Even though he wouldn't have had one book with all of the books of the Old Testament in it, he refers to the Scriptures as if they are one book, and it is clear that he recognized three sections within the Scriptures. The reason Jesus did not have one book with all of the Old Testament Scriptures in it is because Scriptures were written on scrolls at this time. No scrolls would have been long enough to contain all of the writings in the Old Testament. Based on Luke's words in Acts, it is clear Paul also recognized different sections in the Scriptures (see **Acts 24:14 and 28:23**).

The first section of the Bible is called the Law. There are five books in the Law: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These are sometimes called the book of Moses or the Pentateuch. Both Old Testament and New Testament writers declare that Moses is the author of the Law. The Law is different from the other five sections in the Bible because all five sections draw material from the Law. The Law, because it is first, does not quote any later Scriptures. Rather, it is quoted (or referenced) in all the rest of the Scriptures.



## 2. A summary of each of the books in the Law.

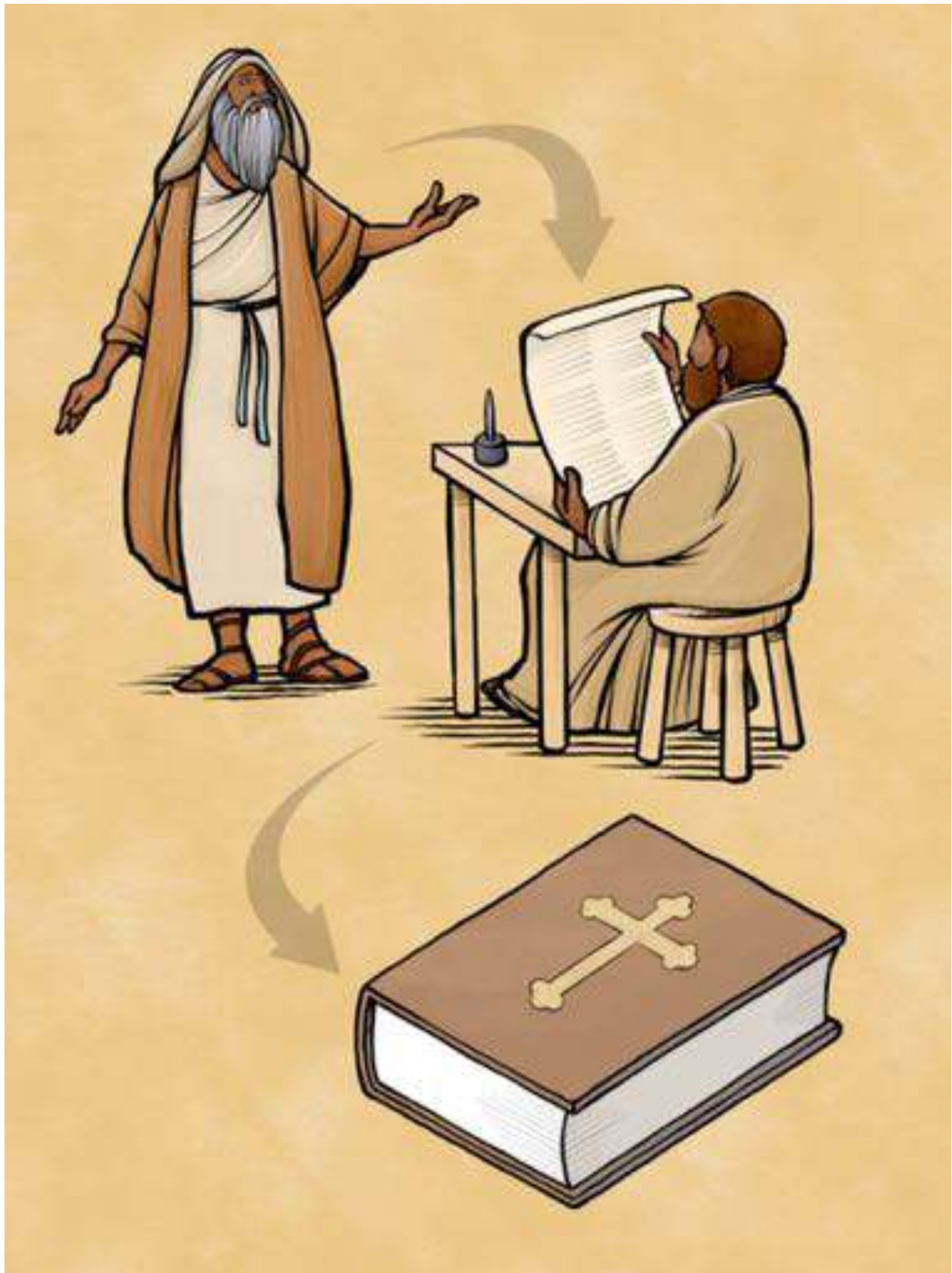
**Genesis** - This book describes Creation, the fall of humans, life outside the garden, the worldwide flood, and the establishment of God's special covenant with Abraham. The book concludes with a description of Abraham's great grandchildren.

**Exodus** - This book describes Israel's life in Egypt and deliverance from Egypt and the building of the tabernacle and the establishment of the priesthood.

**Leviticus** - This book concerns itself with laws. This naturally follows after the building of the tabernacle and the establishment of the priesthood in Exodus. This book was written when the Israelites were at Mount Sinai (see **Leviticus 25:1, 26:46, and 27:34**). Thus, the time period is prior to the 40 years in the wilderness. This period is talked about in Numbers.

**Numbers** - This is a description of the 40 years in the wilderness.

**Deuteronomy** - This is three sermons preached by Moses immediately before Moses's death and before the Israelites are to cross the Jordan River into the Promised Land.



### 3. The author and editor of the Law.

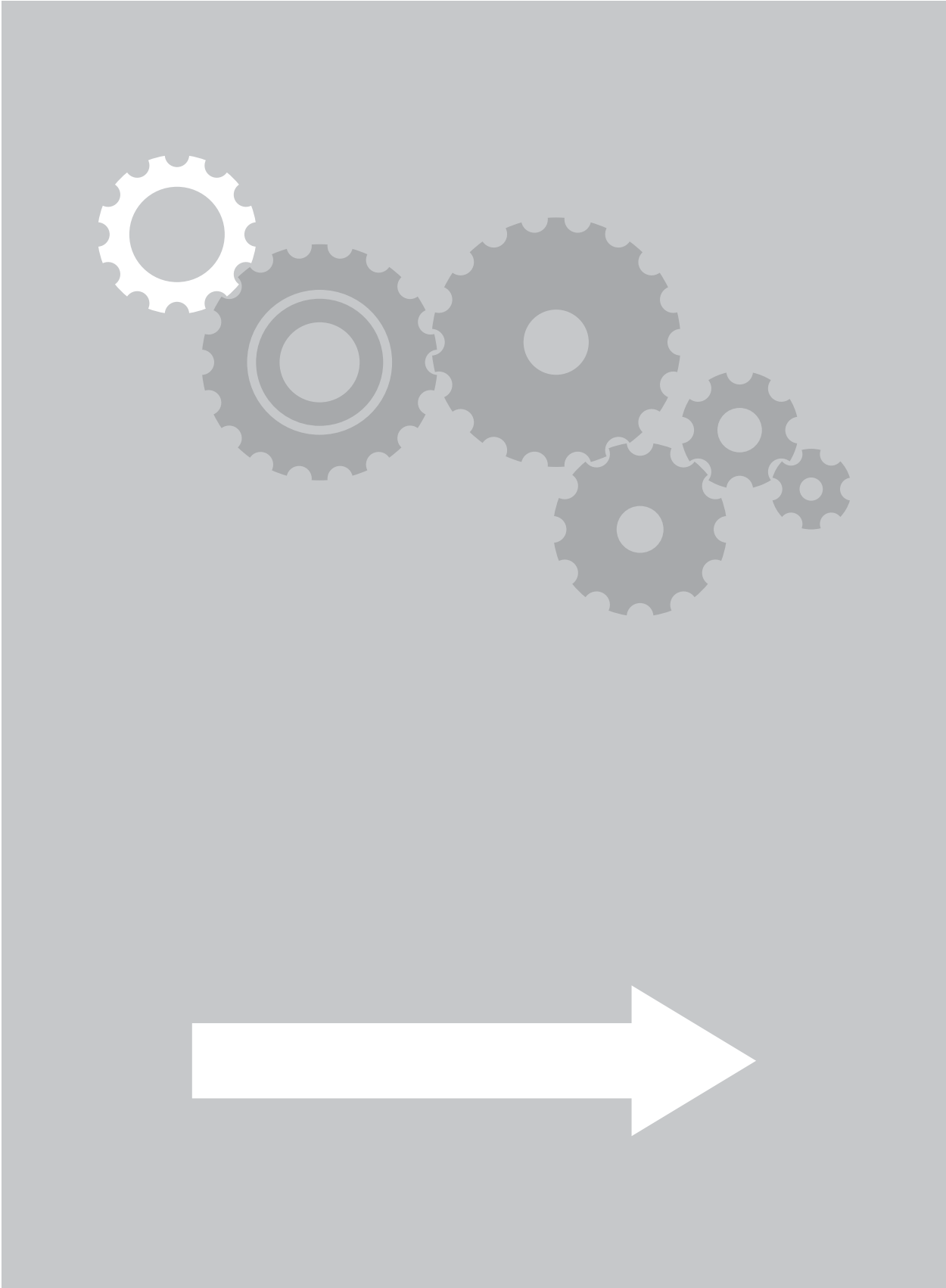
Moses is the author of the Law (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). Moses also wrote Psalm 90. He likely wrote this large five-part book when the Israelites were wandering in the wilderness after the crossing of the Red Sea. Moses was a man of faith (see **Hebrews 11:23-28**). He knew about the coming of the Christ, he wrote about him, and chose a life of suffering because of his faith in his coming (see **John 1:45, 1 Peter 1:10-12, and Hebrews 11:23-28**). Based on the words in 1 Peter 1:10-12, Moses knew that his writings would be used by God's people in later generations to help them and to lead them to Christ.

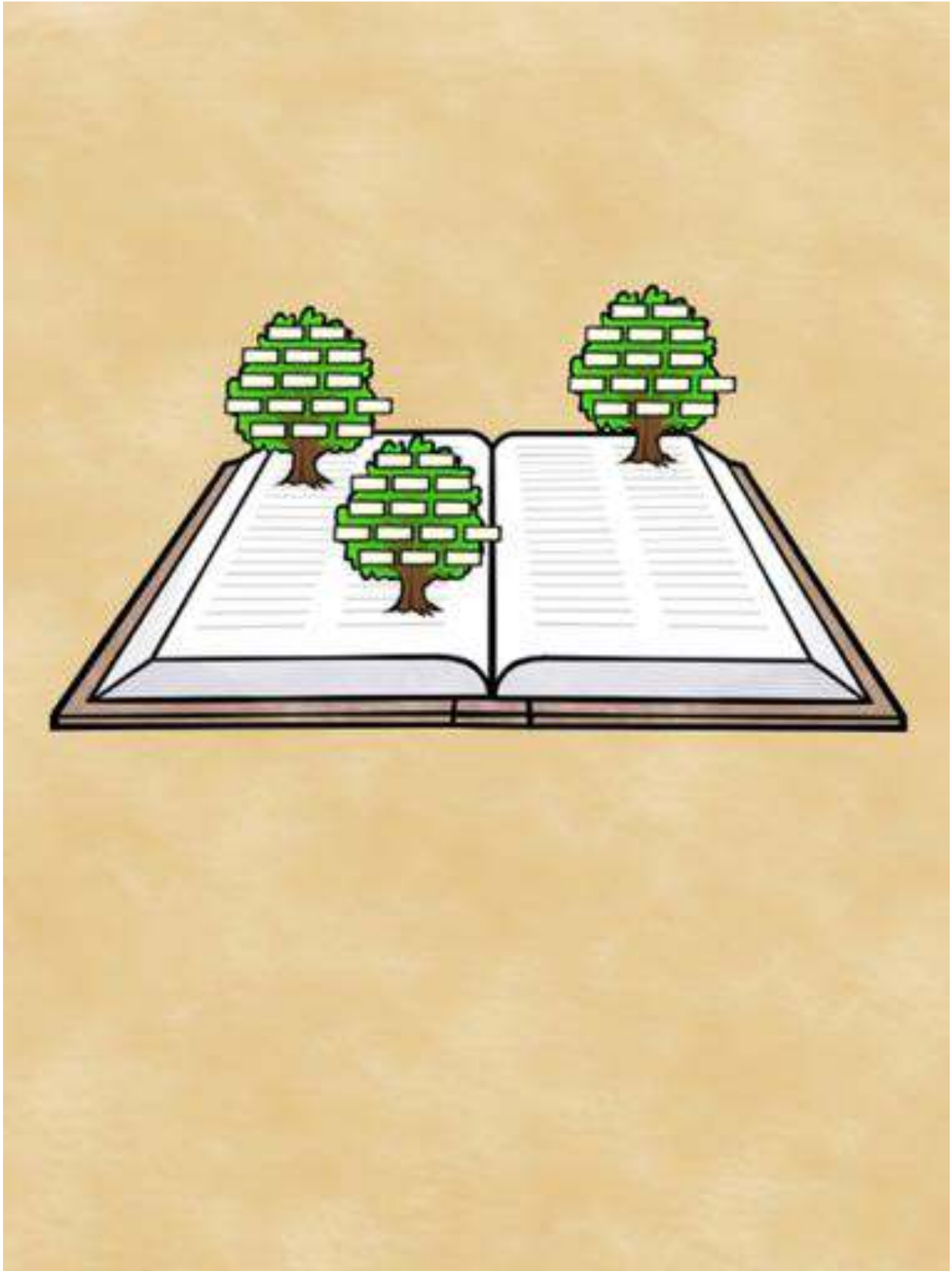
Moses's writings are a gift given from God through Moses to God's people (see **Ezra 7:6**). The fact that Moses is the author is clear from the Old Testament (see **1 Kings 2:3, 2 Kings 14:6, 2 Chronicles 8:13, 23:18, 25:4, 34:14, 35:12, Ezra 6:18, 7:6, Nehemiah 1:8-9, 13:1, and Daniel 9:11, 13**) and the New Testament (see **Matthew 19:7, 22:24, Mark 1:44, 7:10, 12:19, Luke 16:29, 31, 20:37, 24:44, John 1:17, 45, 5:45-46, 7:19-23, 8:5, 9:28-29, Acts 3:22, 15:21, 26:22, 28:23, 2 Corinthians 3:15, and Hebrews 7:14**). The Law is sometimes called "the Book of Moses" (see **Nehemiah 13:1**).

However, even though Moses should be considered the author of the Law, he did not write every word in the Law. For instance, he did not write **Deuteronomy 33** because **33:1** speaks of his death. **Deuteronomy 34** also is about the death of Moses. He could not have written these words. This is evidence that an editor's words are also in the Law (see also the editor's explanatory comments in **Genesis 12:6, 13:7, and 36:31**). This editor, also, was inspired by God and was, like Moses, a man of faith. He was, like Moses, waiting for the Christ. The editor wrote long after the death of Moses. According to **Deuteronomy 34:10**, he carefully examined the prophets in Israel who came after Moses and he declared that none of them were like Moses because none of them knew God face-to-face. The editor was waiting for the prophet Moses spoke

about in **Deuteronomy 18:15-19**. This was a prophecy regarding another prophet who would come. The editor wants his readers to know that when he wrote his words in the last chapter of the Law, that prophet had not come yet. The editor is a man of faith! He is calling people to keep waiting for the prophet who will know God face-to-face! Jesus is the prophet being talked about in these verses (see **John 1:17-18** and **Acts 3:22-23**).

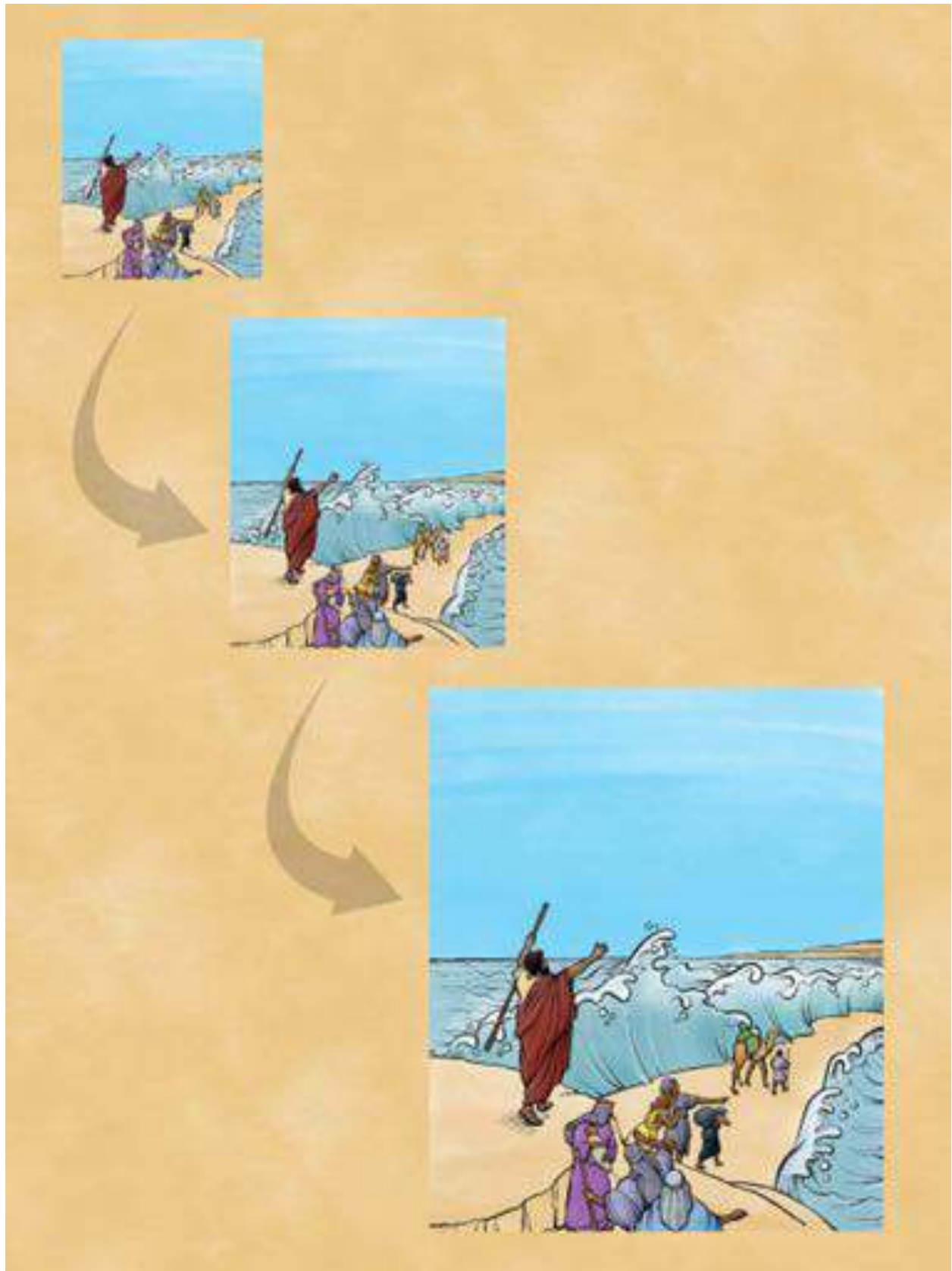






## 4. How Moses divides Genesis using genealogies.

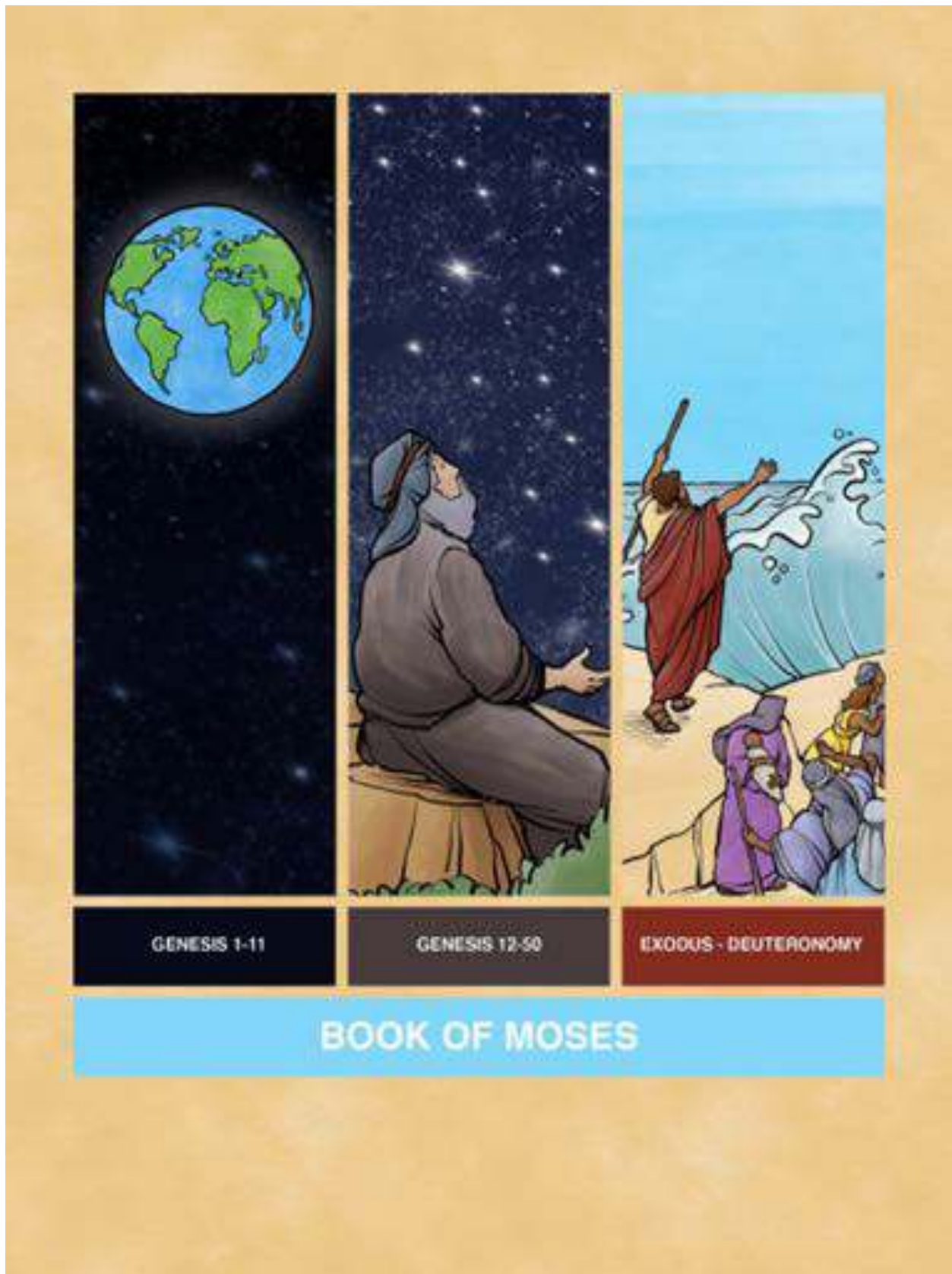
When Moses wrote Genesis he did not divide it using chapter numbers (or verse numbers). These were added over a thousand years after Genesis was written. Rather, Moses divided Genesis by using **genealogies**. The first time he uses a genealogy in this way is in **Genesis 2:4**: “These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.” By inserting a genealogy in this place, Moses is demonstrating that he is beginning a new “chapter” in his book. This particular chapter is about “the heavens and the earth”. **Genesis 1:1-2:3** is Moses’s introduction. His first “chapter” begins at **Genesis 2:4**. Moses’s inserts another genealogy in **Genesis 5:1**. This starts a new “chapter” in Genesis. This “chapter” ends at **Genesis 6:8**. This is evident because Moses begins a new “chapter” **Genesis 6:9**. See also **Genesis 10:1, 11:10, 11:27, 25:12, 25:19, 36:1, and 37:2**.



## 5. Earlier events prepare readers for later events.

Many of the events described in the Law involve a small group of people. However, quite often these small events will be duplicated in later events involving many more people. This **foreshadowing** of later events even happens within the book of Moses. One event is a small picture of another event that is coming. Moses makes it clear that he wants his readers to see the connection between the events because he uses **similar words** to describe the events. For instance, Abraham traveled to **Egypt** because of a **famine**. Pharaoh had desires for Abraham's wife which would have, if they came to pass, ended God's plans to build a people through Abraham. **Abraham was sent out of Egypt by pharaoh** because **God put plagues upon pharaoh and his people**. Abraham left Egypt with great **wealth** and (see **Genesis 12:10-13:1**). Abraham's experiences in Egypt and his exodus from Egypt were small pictures of what would later happen when the people of Israel were delivered out of Egypt (see **Exodus 1-14**). The exodus event experienced by the Israelites, even though it involved a great many people, foreshadowed a still greater exodus—the gathering of God's people from the world because of the work of Christ. Therefore, the small picture of Abraham was a picture of a larger exodus event which was a picture of the ultimate rescue of God's people by Christ (see **Isaiah 11:10-12:6** and **Jeremiah 23:1-8**).

There are many, many events of this type in the book of Moses. These earlier events have great value for the people of God today. **The earlier events serve to build the faith** of God's people as they look to God for help. In the same way that God delivered his people in the earlier events described in the Law, he will surely deliver his people in the ultimate events described in later scripture.





## 6. An introduction followed by two biographies.

The book of Moses is, in some ways, a comparison between two individuals: Abraham and Moses. Literature that is concerned with an individual is called a **biography**. Thus, the book of Moses can be considered a book with **two biographies**. The book is purposely written so the reader may compare the lives of these two people and make decisions about how he or she is to live.

Genesis 1-11 serves as an **introduction** to these two biographies. These chapters are not just about one person. Rather, they are about the entire world. This introduction demonstrates that the two main biographies in the book of Moses are important for the entire world. God is not just the God of the Israelites. He is the God of all people.

Genesis 12-50 concerns Abraham and his immediate family. This is demonstrated because Genesis 12 begins with the call of Abraham and Genesis 50 ends with the death of Joseph, one of Abraham's great grandsons. Exodus through Deuteronomy is associated with Moses. This is demonstrated because Exodus begins with Moses's birth and Deuteronomy ends with his death. In this way, the book of Moses is similar to a biography.

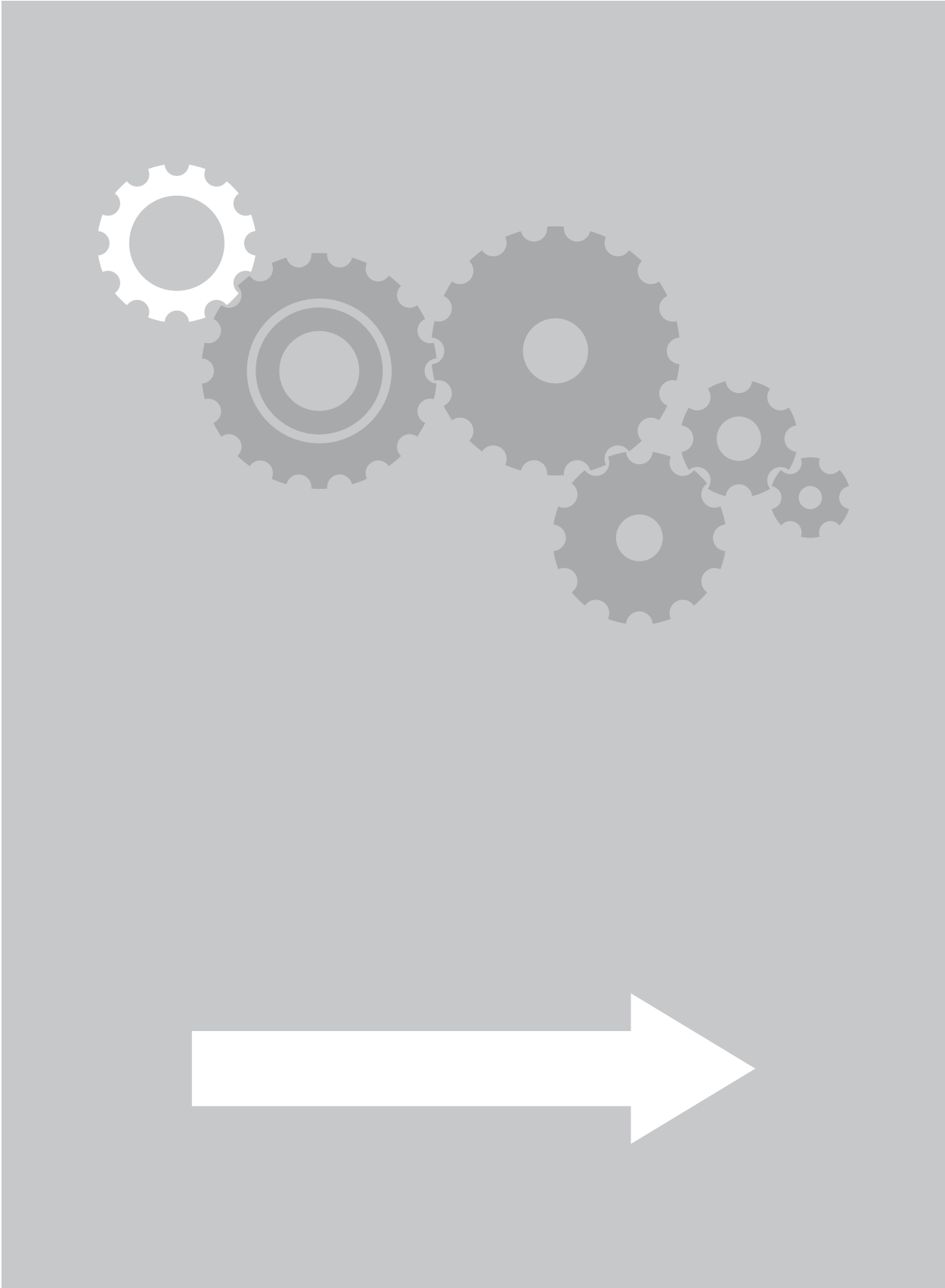
**Biography 1** - Abraham is associated with **faith**. While he lived before the giving of the Law, Moses portrays him as one who kept the Law (see Genesis 26:5). Jesus is called Abraham's heir (see Matthew 1:1). This is why Jesus is called the "son of Abraham". Christians, because they are "in Christ" are also called "sons of Abraham" (see Galatians 3:9, 14, 29).

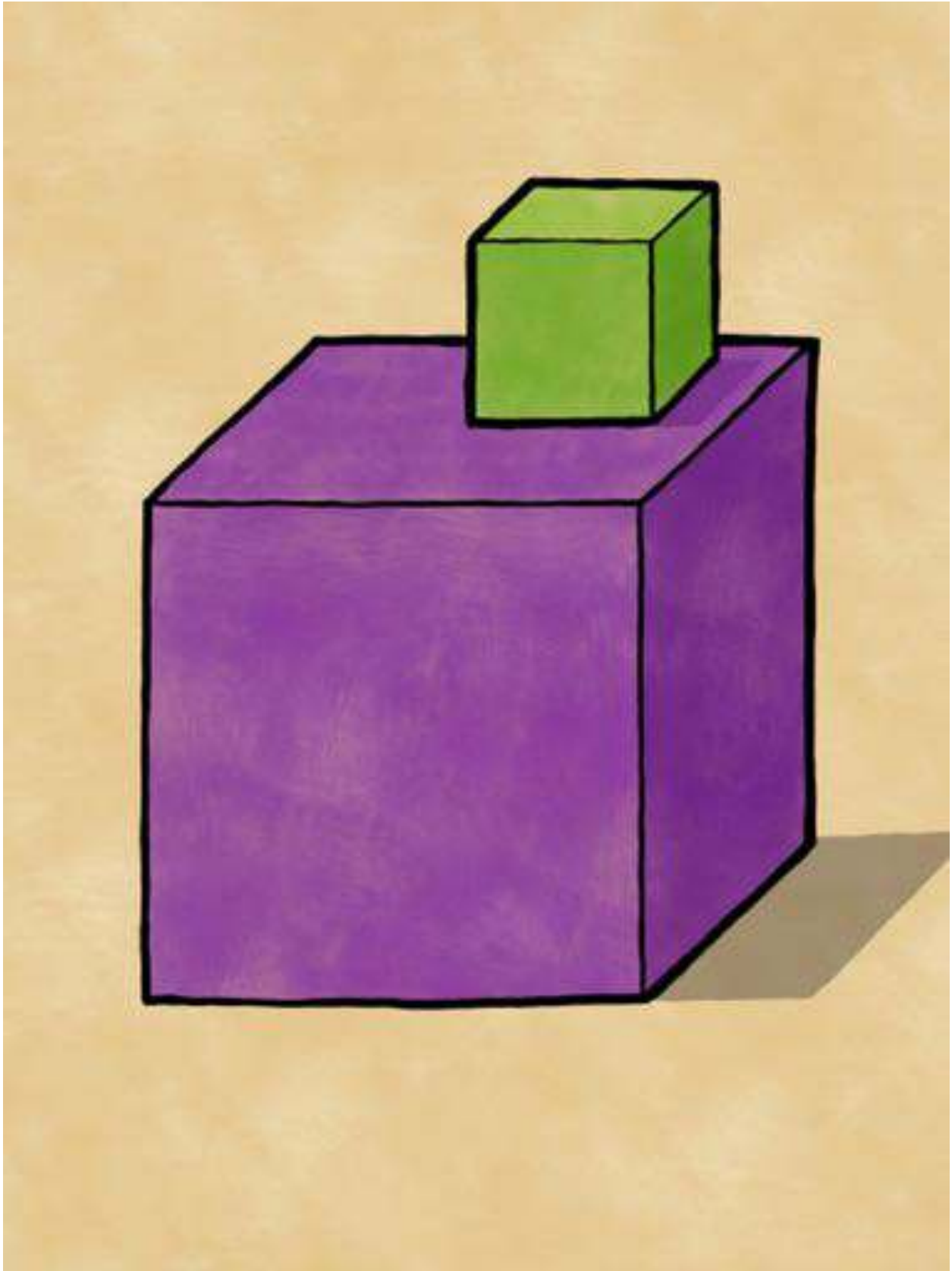
**Biography 2** - Moses is associated with the **law**. While he was, in many ways, one of the greatest men who ever lived, Moses could not keep the law. For this reason, he was

not allowed to enter the Promised Land. Moses's life provides an example for all who attempt to live according to the law (see Galatians 3:10-14).

Moses knew that people would not be saved by the law and would need deliverance from God in another way. While he wrote his book with God's law in it, he didn't write so that people might put their faith in these laws. Rather, he purposely wrote his book to demonstrate the need for faith in God's salvation that was "apart from the law" (see Deuteronomy 4:25-31, 30:1-10).







## 7. How Moses combines narratives and poems.

There are many **narratives** (i.e., stories) in the book of Moses (see, for instance, Genesis 4:1-22). There are also many **poems** in the book of Moses (see, for instance, Genesis 4:23-24). People typically struggle more with understanding **poetry** than they struggle with understanding **narrative**. This may be because **poetry is heightened speech**. People typically do not use poetry very often. This means people may not be familiar with how poetry is supposed to “work” in a book like the book of Moses. Beyond this, poems use many figures of speech (i.e., metaphors and similes). Poems are arranged in strange patterns. And, the author does not explain the main point of the poems. Instead, it seems the author wants the reader to discern the meaning of the poem on his or her own. All of these factors make poems easy to ignore. **But the reader must not ignore biblical poems. They are very important parts of Moses’s strategy.**

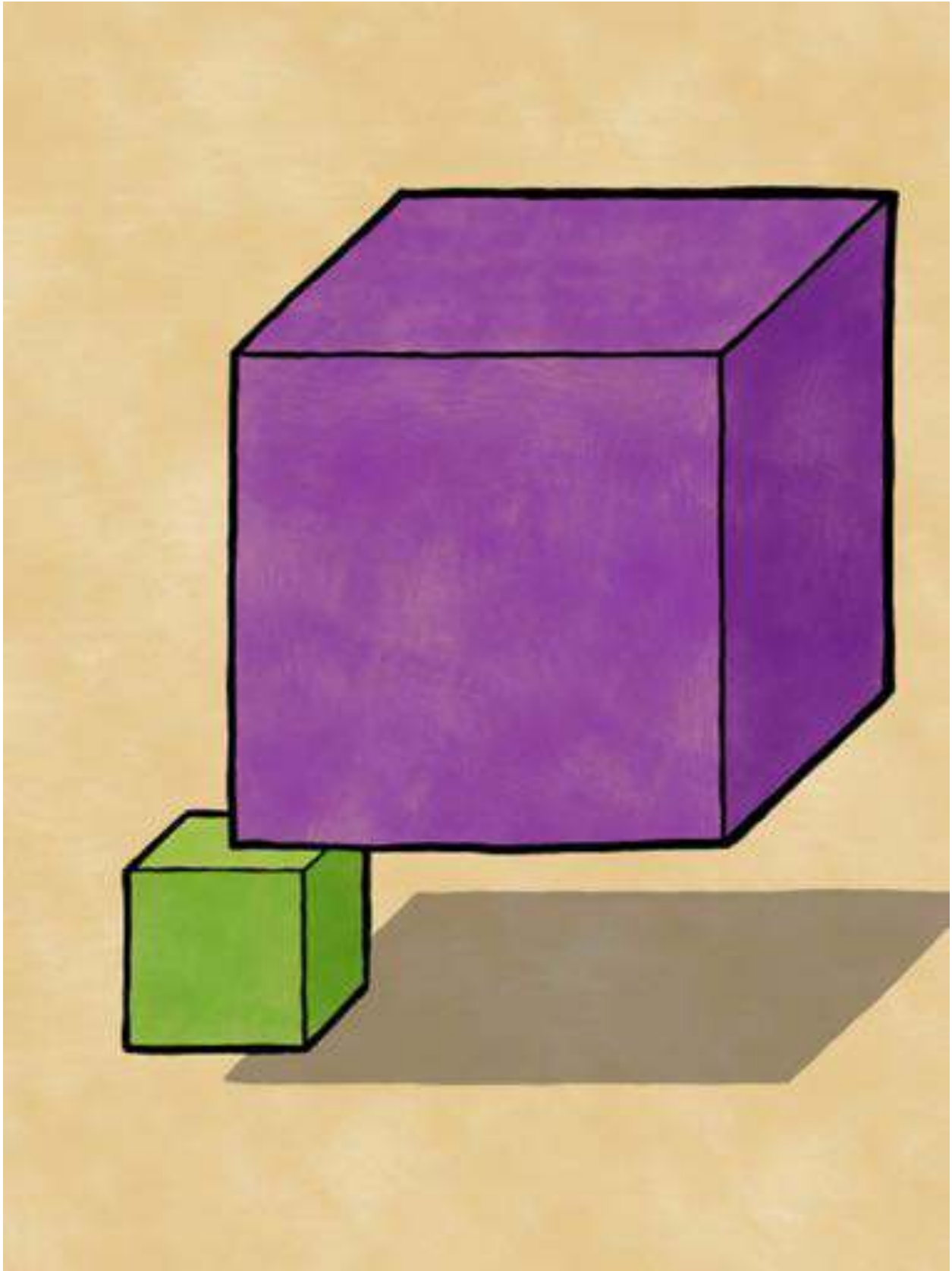
**Moses often combines narratives with poems in the book of Moses. Moses creatively combines these two different things together to emphasize one main idea.** In a particular episode, normally Moses begins with a narrative. At the end of the narrative, Moses inserts a poem. While it is often difficult to see the connections between the poem and the narrative, the reader can progress knowing that the poem is somehow related to the narrative. Moses intends for these two very different types of literature to be considered together.

After the poem, Moses often adds a brief conclusion that is not poetic. This conclusion includes final comments related to the episode. While the narratives provide the main information needed by the reader, quite often, the main point of a particular episode is found within the poem or the conclusion. These concluding statements, like the poems, are smaller than the narratives. Moses combines these three elements together (narratives, poems, and concluding statements) to form the **boundaries** of

distinct “**episodes**” within his book. The concluding statement marks the end of a particular “episode” with the book of Moses and prepares the reader for the next episode in the book.

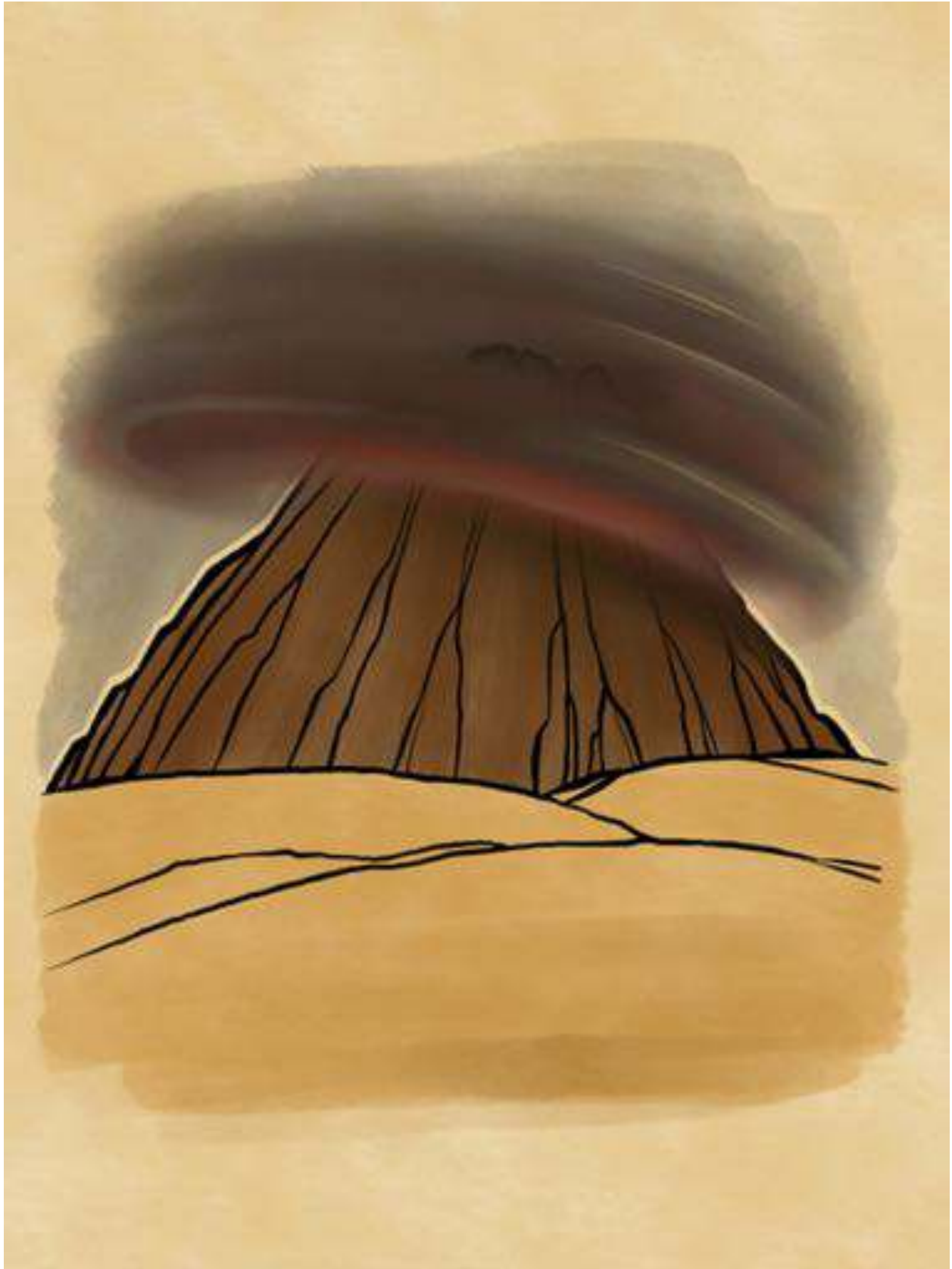
For instance, Genesis 4 is a new “episode” in the book of Moses. This “episode” is focused on the children of Adam and Eve. This episode takes place outside of Eden. In Genesis 4:1-22, Moses tells the story of the birth of Cain and Abel, of Cain killing Abel, of Yahweh confronting Cain, of Cain’s wandering in the earth, and of the wicked descendants of Cain. **Verses 1-22 are all narrative.** But these stories about Cain and his descendants are incomplete! Without the poem and the concluding statement, the reader would struggle to know the point Moses is emphasizing in the narrative section of this episode. His point, it appears, is that mankind has become utterly godless and wicked and a savior is desperately needed to deal with this problem. **The point of mankind’s wickedness is highlighted in the poem in verses 23-24. This poem is written from the perspective of a wicked man. It is a celebration of death! Moses inserts this poem, it appears, to demonstrate that people are desperately wicked. The reader is left with the feeling that if a savior does not come soon, all hope for people will be lost. The poem, also, is incomplete. While it further clarifies the message of the narrative, concluding comments are needed.** Finally, **Genesis 4** concludes with two verses describing the birth of Seth. Eve declares that Seth is “another offspring”. Based on God’s words in **Genesis 3:15**, this means that Eve sees Seth as an answer to the problem of evil in the world. He is offspring who will play a role in defeating the serpent! This episode concludes with the words, “At that time people began to call upon the name of the LORD”. These concluding remarks are highly significant because they help the reader discern the main point of this particular episode. It is about the lack of worship because of sin and the need for godly offspring to come so that God might be worshiped.

This pattern is repeated throughout the book of Moses. It is seen within individual events (such as **Genesis 4**), and it is seen in larger “collections of events” as well (for instance, there is a very large poem in **Genesis 49** following the long narrative detailing Abraham’s family history).



## 8. How Moses combines narratives and laws.

In the same way that Moses combines narratives and poems, he also combines **narratives** with **laws** (or instructions). The laws and instructions are not strange laws that appear out of nowhere. They are connected to events that have taken place. The narratives and the laws (or instructions) are meant to be read together. When narratives and laws are connected, typically the laws follow after the narratives and the laws take up more space than the narratives. For instance, **Exodus 33-34** is a narrative describing events that took place after the incident of the golden calf. This great sin committed at Mount Sinai brought a change into the relationship God desired to have with his people. In **Exodus 33-34**, Moses is given a new set of stone tablets and a covenant is established with the people. These two chapters of mainly narrative are followed by a list of laws and instructions related to the tabernacle and priests and sacrifices. The laws and instructions begin in **Exodus 35** (see Moses's words in **Exodus 35:1**) and continue through the entire book of Leviticus. The laws and instructions between **Exodus 35** and **Leviticus 27** should be seen as connected to the narrative in **Exodus 33-34**. Notice the last words of Leviticus: "These are the commandments that the LORD commanded Moses for the people of Israel on Mount Sinai". This verse serves as the conclusion to the laws and instructions connected to the events in **Exodus 33-34**.





## 9. The central events in the book of Moses.

While the book of Moses is divided into five parts (Genesis through Deuteronomy), there are many indications that it is meant to be seen as one large book. One indication is that it is called “**the book** of Moses” in later parts of Scripture (see Mark 12:26). There are many events in this book which are of worldwide significance (i.e., creation, the flood, the tower of babel, the call of Abraham, the Exodus, etc., etc.). However, even with all of these significant events, one event **is presented** as more prominent than all of the other events in this large book. What is this event which the author wants his readers to see above all others? It may be found in the giving of the covenant at Mount Sinai.

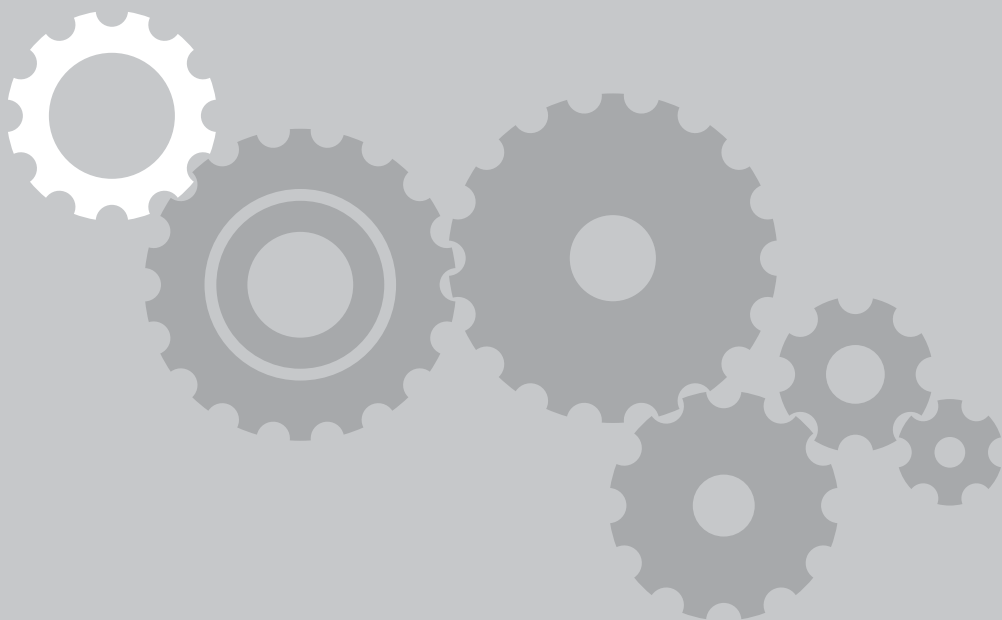
Based on many factors (i.e., the amount of space dedicated to this event, God’s words to Moses when he appeared to him at the burning bush, etc.) it is clear the author (Moses) wants the reader to see this event as of the greatest significance. Later writings from both of the other sections of the Old Testament (the prophets and the writings) are based on events that took place at Mount Sinai.

The author presents the covenant at Mount Sinai as the way God will bring about the fulfillment of his promises to Abraham (see Genesis 12:1-3) and bring blessing to the earth. At Mount Sinai, God established a covenant between himself and Israel. Here he made promises to Israel which would impact the entire world. Israel was called to obey the covenant.

But the fact that the covenant given at Mount Sinai is the **event that stands out more than any other event** presented in the book of Moses doesn’t mean that Moses wants the reader to see Mount Sinai as the fulfillment of all of God’s promises and for his readers to put their faith in the covenant given at Mount Sinai. Moses clearly wants his readers to look beyond the covenant at Mount Sinai to something new which God

would do in the future. (The words **New Covenant** are not used in the book of Moses. They are used in later books in the Old Testament and the New Testament.)

Moses clearly demonstrates Israel's disobedience to the covenant and he declares that they will not be able to keep the covenant when they enter into the Promised Land. This does not mean that Moses wants the reader to think God's purposes will not be fulfilled. Rather, the author wants his readers to understand that God's purposes will not be fulfilled in the way that was established at Mount Sinai. Moses wants the people reading his book to have faith in what God will do in the future because Israel would not and could not keep the covenant established with it at Mount Sinai.



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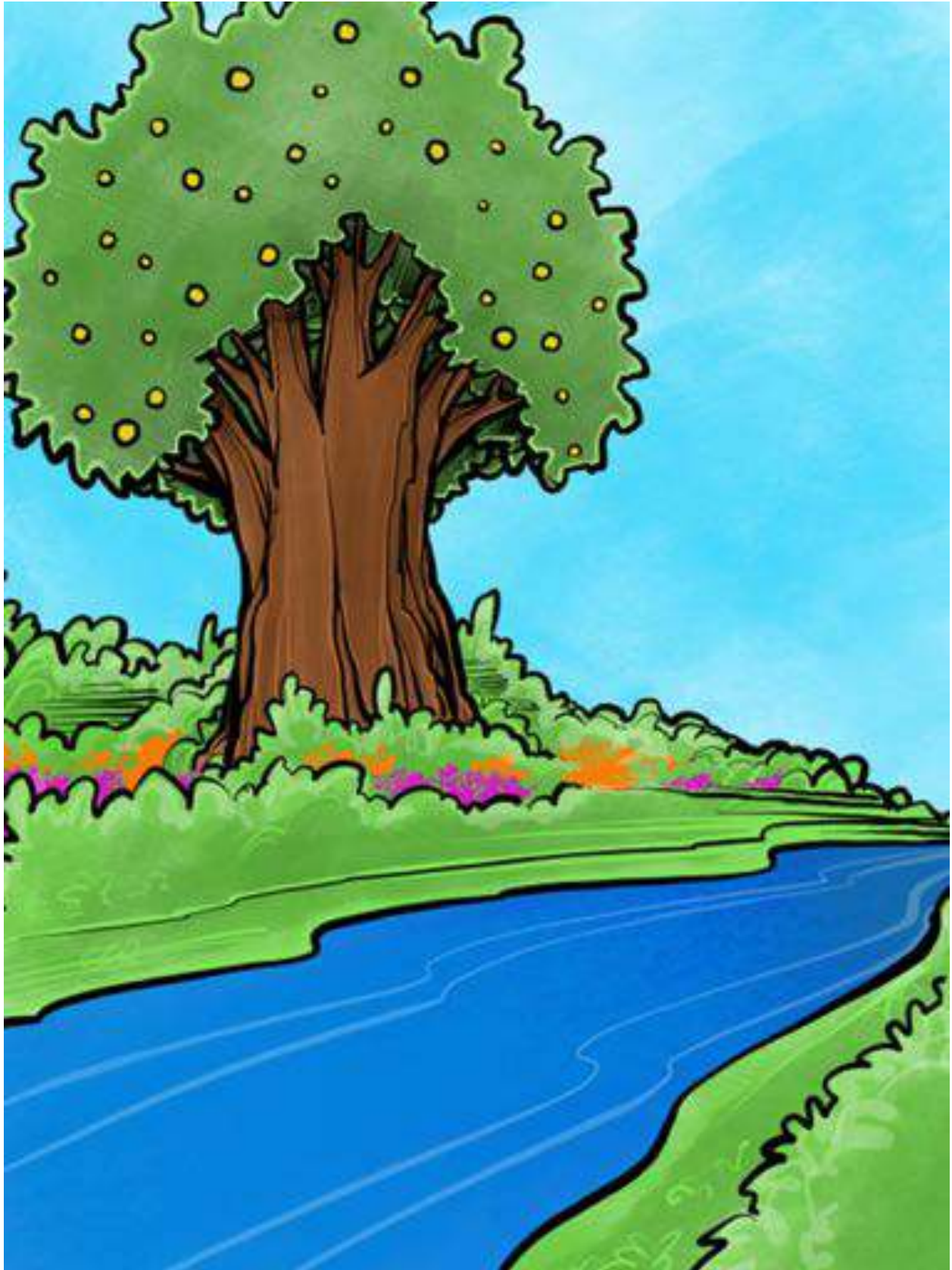


## 10. God's good creation.

In the beginning God created the heavens and the earth (see **Genesis 1:1, Romans 11:36, Revelation 4:11**). This means that God created everything that can be seen and everything that cannot be seen. The universe and the things in the universe was not an accident and the universe and the things in the universe did not evolve. The universe and all that is in it was purposely created by God in the way described in the Bible. The earth was created to be more than simply a place where people lived. **It was especially created to be a place where God and people dwelled together and where God would be worshiped and enjoyed forever** (see **1 Chronicles 29:11**). God created the heavens and the earth as the “theater” in which he is to be worshiped. Each and everything in the heavens and the earth is intended to be constantly proclaiming his praise (see **Psalms 148 and Habakkuk 3:3**). God constantly says that he alone is the Creator.

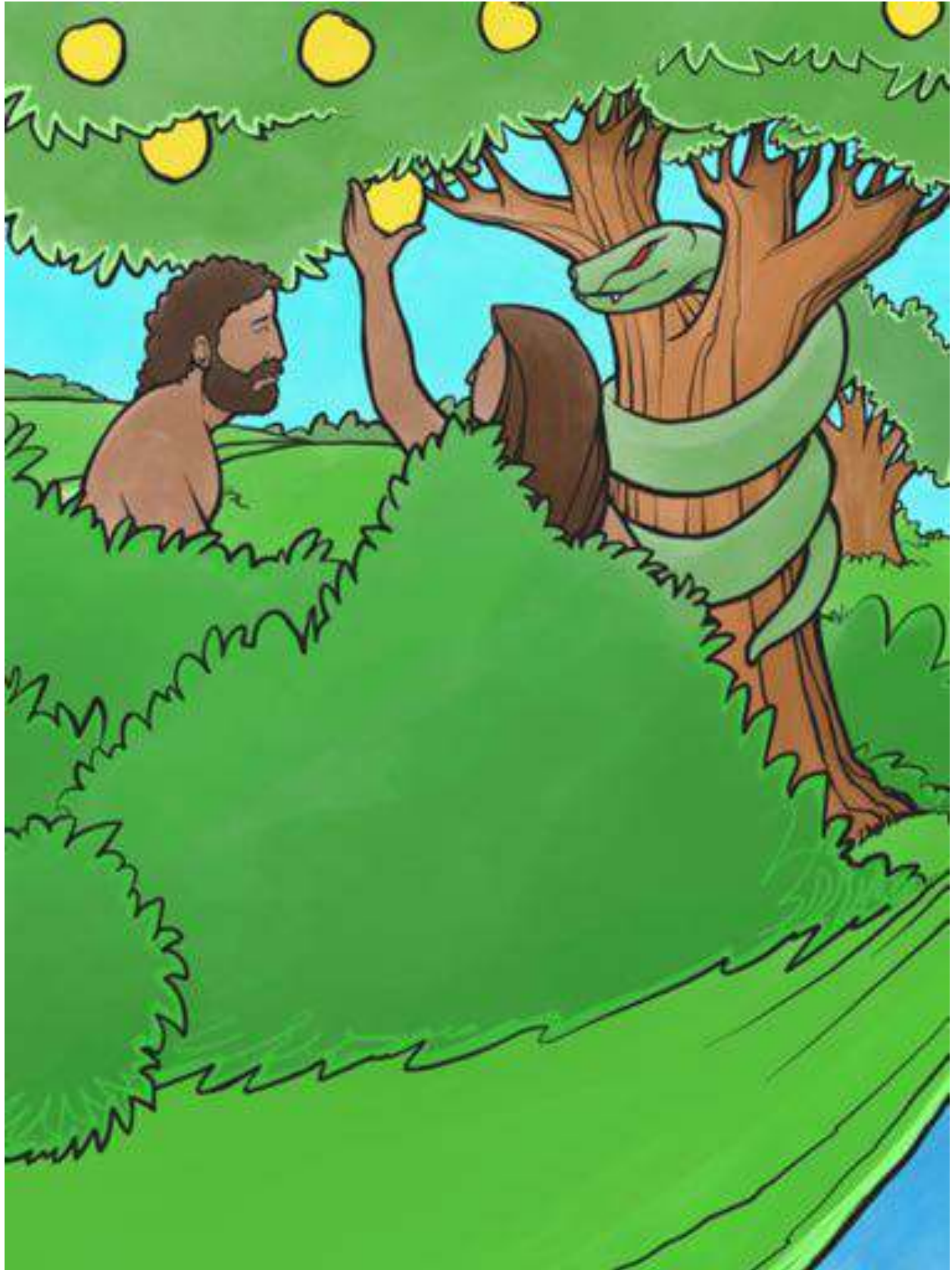
**Adam's sin impacted more than just people. Even God's creation was impacted. Because of this, the first heaven and earth lie under a curse.** They will be destroyed one day. God's people will live in a new heavens and new earth (see **Isaiah 24:5-6, 65:17, Romans 8, 2 Peter 3:1-13, and Revelation 21:1**).





## 11. The garden in Eden.

The Bible starts with Adam being created and being placed in a garden (see **Genesis 2:8**). The garden was a temple where God was to be worshipped. Adam was responsible to work the garden and to keep the garden (see **Genesis 2:15**). There was a tree in the garden that granted eternal life to those who ate from it. Adam and Eve didn't eat from this tree. Instead, they ate from a tree from which they were not to eat (see **Genesis 2:16-17 and 3:1-7**). In many ways, the Bible ends in the same way that it begins. There is a garden and the tree of life is in it. However, at the end of the Bible, the garden has filled the whole earth! And the tree of life grows on both sides of the river. At the end of the Bible, people eat from the tree of life! Many authors in the Old Testament and New Testament refer to this tree and to the river (see **Psalms 1:3, Ezekiel 47:12, Revelation 2:7, 22:1-5, 22:19**).

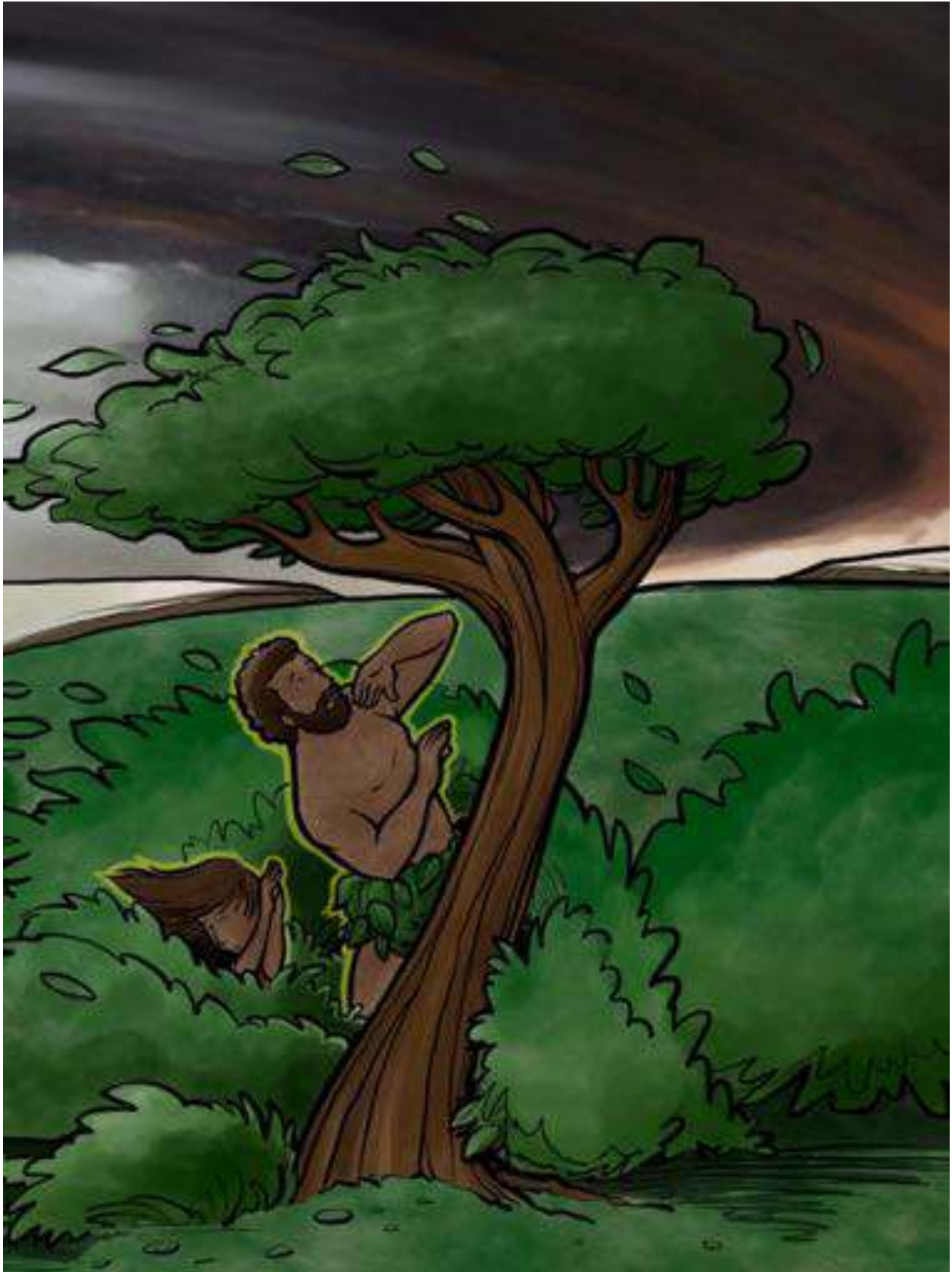




## 12. The disobedience of the first “king” and “priest.”

Even though Adam was a king and was given authority in God’s earth (see **Genesis 1:26**), he was not a king with unlimited authority. Instead, he was a king under another ruler—God. Adam was always to live under God’s laws. He was not allowed to change God’s laws and to decide right and wrong for himself. The serpent demonstrated that he didn’t respect God’s authority and Adam’s position by speaking to Eve instead of Adam. The serpent persuaded Eve to disobey God and to eat the fruit. The serpent deceived Eve. Adam was standing with her. He wasn’t deceived. He knew that he should not eat the fruit. Adam rebelled against God (see **1 Timothy 2:13-14**). The serpent is Satan (see **Revelation 12**). He appears as a serpent in the garden in Eden. He “grows” as the story in the Bible progresses. He appears as a dragon in Revelation.

Adam’s sin impacted all people because all people are “in Adam”. This means every human, because he or she is a descendant from Adam, shares Adam’s spiritual condition. Because Adam sinned, all people sinned (see **Romans 1:21-23, 3:23**, and **5:12,19**). This is why Jesus said, “No one is good except God alone” (see **Mark 10:18**). In the New Testament, Jesus is described as the “last Adam” (see **1 Corinthians 15:22**). Because of this, all those who are “in Christ” are counted as righteous before God (see **2 Corinthians 5:17, 21**). They will inherit eternal life.



## 13. The results of sin.

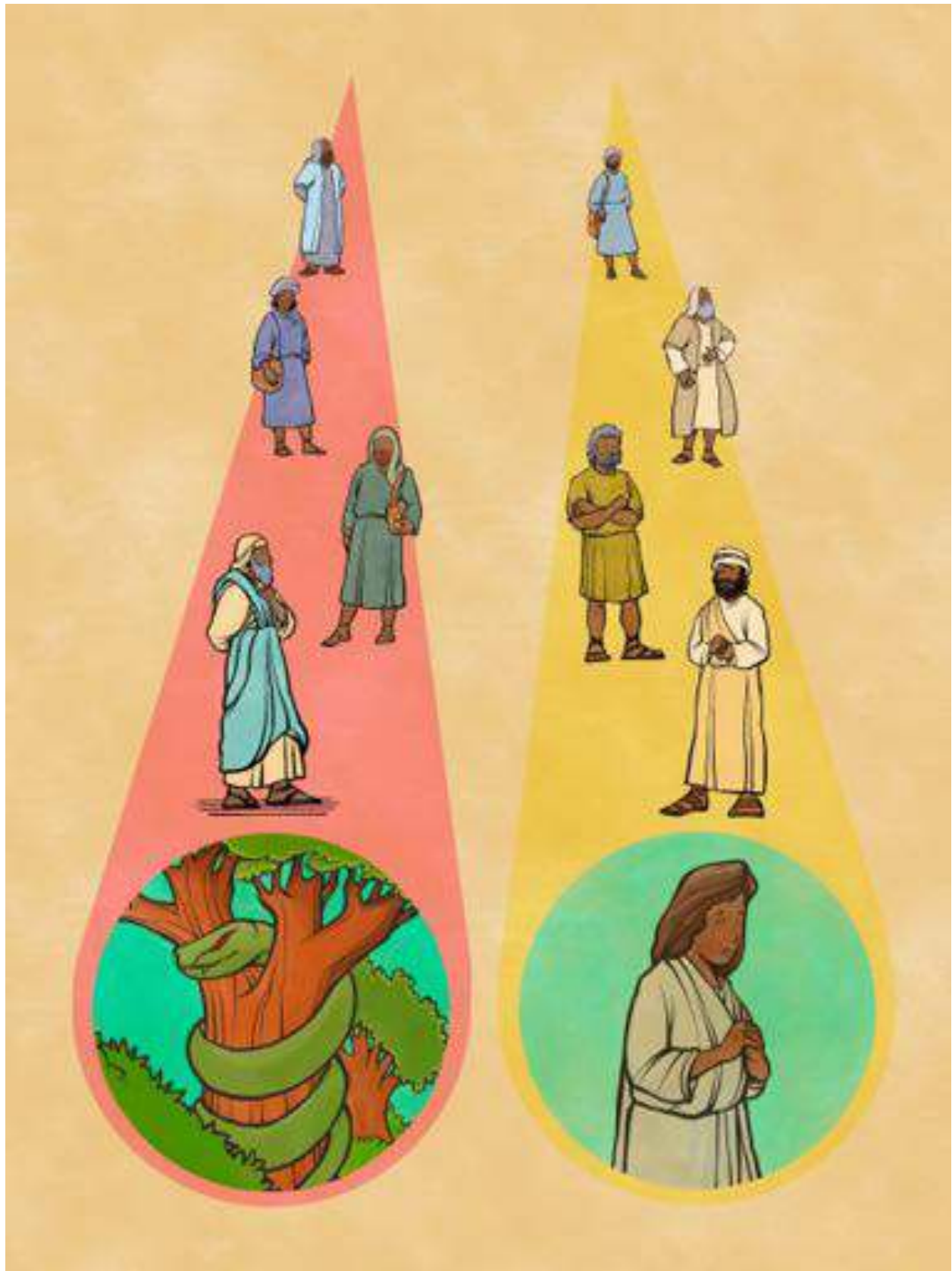
When Adam and Eve disobeyed God, something terrible happened that is still impacting all people today. People were now living in disobedience to God. God is not pleased when we sin. His word is good and it is evil to disobey it. If God did not care that his word is dishonored and disobeyed it would demonstrate that he does not care about his word. He would be honoring something else more than himself! God must show his displeasure about sin because he is good. If he didn't judge sin, it would show that he doesn't care about his name and his words. Notice the wind blowing in this illustration. **Genesis 3:8** says that God came to walk in the "wind of the day". This may mean that a storm came! But even if there was no physical storm on this occasion, Adam's sin created a spiritual storm. Notice, Adam is not comforting his wife in this illustration. This demonstrates that, because of sin, people no longer care for each other as God intended. They are no longer "one flesh". There is evidence of this when God spoke to Adam about his sin. Adam blamed Eve. He also blamed God for giving Eve to him (see **Genesis 3:12**).



## 14. God promises a deliverer.

Because of Adam's sin, the serpent became a ruler on the earth! Adam and Eve obeyed him rather than God (see **Ephesians 2:1-3**). Even though Satan is "a ruler" on the earth, it is important to know that Satan is not "the ruler" of the earth. He is not over God and cannot change God's plans. God never lost his position when Adam sinned. People, however, did lose their position. And because Satan was now a ruler on the earth rather than a man who loved God and who ruled as God's "son", true worship of God would not happen. But God promised that a person was coming who would "bruise" the head of the serpent (see **Genesis 3:15**). This is a reference to Christ defeating Satan. Because Christians are "in Christ", it is also a reference to Christians defeating Satan (see **Romans 16:20**).





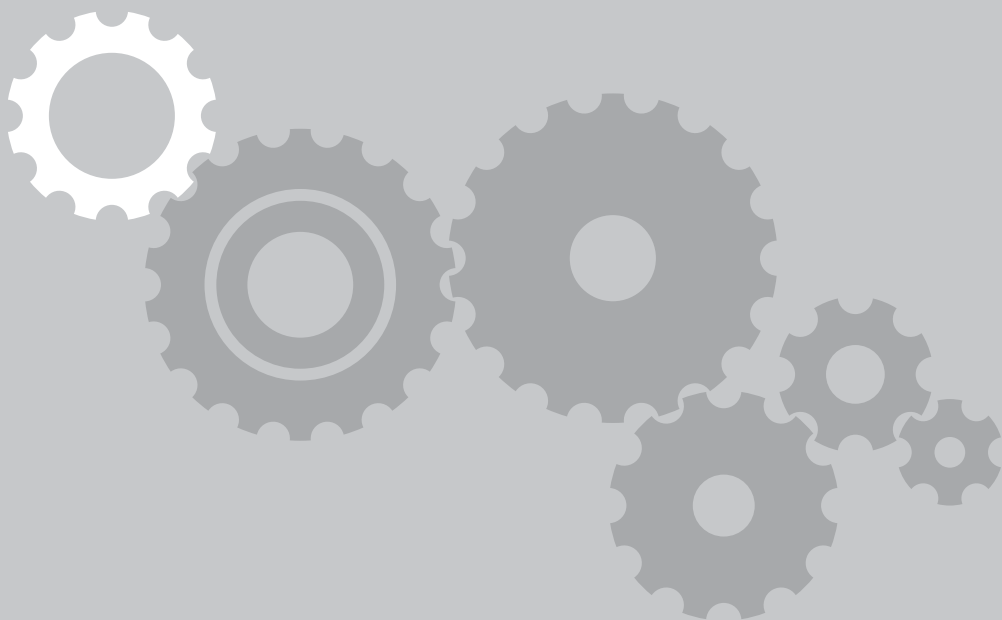
## 15. The offspring of the woman and the offspring of the serpent.

This illustration shows two groups of people. While the people may look the same, there is a great difference between the two groups. One group represents people devoted to God. The other group represents people devoted to Satan. To help in distinguishing between the groups, one is surrounded by a red color and the other is surrounded by a yellow color. This idea of two different groups of people comes from God's words to the serpent in **Genesis 3:15**: "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel".

In these words, Yahweh speaks about hatred existing between the woman and the serpent and between the offspring of the woman and the offspring of the serpent. The offspring of the woman is Christ and all those who are counted as in him. The offspring of the serpent are not physical serpents. They are people who are opposed to Christ and to his people. The "battle" between the two offspring is described in many, many Scriptures. It is first announced in Genesis 3:15. The battle starts in **Genesis 4**! In Genesis 4, we are introduced to Cain and Abel. They both appear to worship God, however it is clear that even though Cain appears to worship God, Cain does not love God. He will not obey God's voice. Even though his mother was Eve, Cain should not be considered as part of the godly offspring that would battle against the serpent. Rather, he should be considered as the first of what would be many offspring of the serpent (see **1 John 3:12**). He acts like a "son" of the serpent and wants to do its will (see **John 8:44**). Abel is different from Cain. He truly worships God. He is a "son" of God and wants to do his will. In this first battle, Abel is persecuted and then killed by Cain. It appears that the offspring of the serpent is victorious because the godly offspring has been killed. Even though he died, he was not ultimately defeated (see **Hebrews 11:4**). At the end of the chapter, Eve has another son to replace Abel. His name is Seth. Eve refers to him as "another **offspring** instead of Abel" (see **Genesis**

**4:25**). This is just the first battle between the two offspring first described in Genesis 3:15. After Genesis 4, the Bible follows the “lines” of these two groups of people. While it appears that the offspring of the serpent is stronger and will ultimately triumph, this is not the case. Because of heaven’s help, the offspring of the woman will triumph over the offspring of the serpent. That is why the Apostle Paul is able to say, “The God of peace will soon crush Satan under your feet” (**Romans 16:20**). All people in this world are part of this conflict (see **Ephesians 2:1-3**).





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## 16. Trouble (and grace) outside of God's good place.

Adam and Eve were not allowed to stay in God's good place. They needed to leave because if they had stayed, they would have kept disobeying God and would have eaten from the Tree of Life. If they had eaten from this tree at that time, they would have lived forever as sinners (see **Genesis 3:22**). Because of their rebellious nature and their desire to do what they thought was best for them rather than what God commanded, it was God's grace that they were driven from the garden. While they were outside of the garden, he would do the work necessary so that they wouldn't stay in their sins forever and wouldn't stay in the wilderness forever. But even though they were now outside of God's good place and were, instead, in a wilderness, God still gave them grace. This is represented by the yellow color that is around them. Even though they were in the wilderness, God was making a way for them to come back to his good place. The way back to God's good place is through Jesus. He is the way people can, once again, enter God's place and truly worship him (see **John 14:1-6**). The Bible refers to God's way to life with him as the **gospel**. It is the **good news** of the life, death, and resurrection of Christ. It is clear that the gospel works because the book of Revelation describes people from every nation, tribe, and language in God's good place worshiping him. They are allowed to eat from God's tree of life (see **Revelation 22:14**).



## 17. Destruction and salvation.

God not only creates (**Genesis 1-2**). He is also willing to destroy (**Genesis 6-8**). This illustration demonstrates that God was, during the days of Noah, willing to judge the world and everything in it. He did this because of the great wickedness of people (see **Genesis 6:5**). This happens throughout the Bible in smaller events. It happened when Sodom was destroyed during the days of Lot (see **Genesis 19**). It happened when God destroyed Egypt in the days of Moses. Surprisingly, it was shown when God poured out his wrath on his Son when he died on the cross. And it will finally be shown when God destroys the current heavens and earth (see **2 Peter 3:1-13**).

However, the flood does more than just demonstrate that God is willing to destroy his creation. It also demonstrates that God will save his people even as he is pouring out his judgment. God's salvation is for those who are counted righteous. Noah was counted righteous, therefore he was delivered (see **Genesis 6:8-9**). Lot was counted righteous, therefore he was delivered (see **2 Peter 2:7-9**). The Israelites were counted as righteous, therefore they were delivered from Egypt. Jesus was counted righteous, therefore he was delivered from death. Baptism in water is a picture of the believer in the Lord Jesus being delivered from God's wrath and being raised to new life.

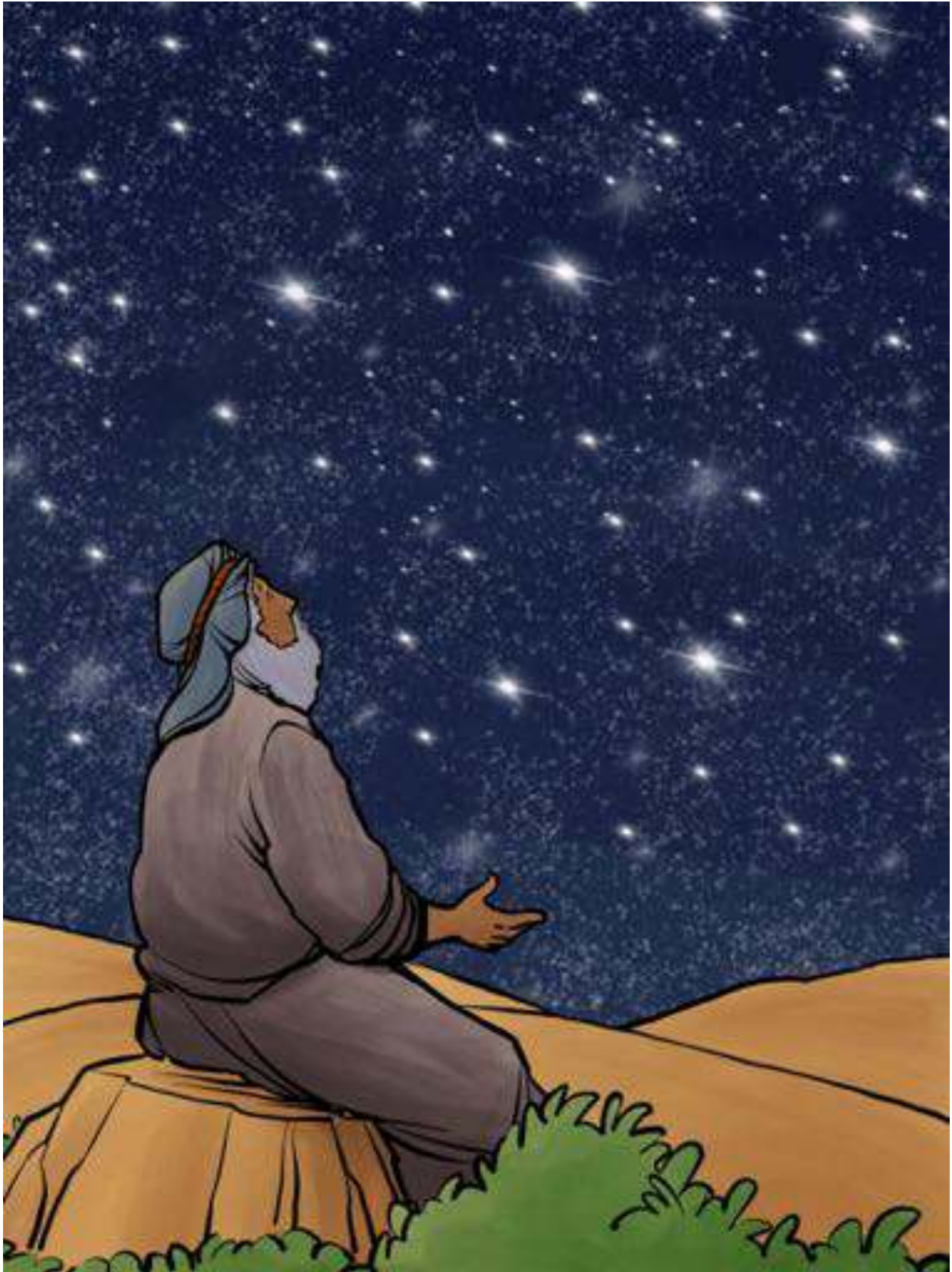




## 18. People refuse to worship and obey.

After the flood, people were commanded to be fruitful and to multiply and to fill the earth (see **Genesis 9:7**). This is identical to the command given to Adam and Eve (see **Genesis 1:28**). They were, like Adam and Eve, to fill the earth with God's glory. The people living after the flood did not do this. Like Adam and Eve, they rebelled against God's words and decided to do something different that would demonstrate that they, not God, were gods. They built a tower that was to reach into heaven. The second illustration demonstrates that the plans of the people didn't succeed. Because their efforts to build a tower to the heavens were so small and powerless, God had to "come down" in order to see what they built (**Genesis 11:7**). This is a warning to all those who attempt to become gods themselves. They will never become a ruler in the heavens. While Babel was destroyed in Genesis 11, the idea of Babel carries throughout the Bible. People are always wanting to build a "place" where the true God is not worshiped and obeyed. The final destruction of Babylon is spoken about in **Revelation 16-17**. The story of the tower of Babel serves as a warning to all those who refuse to worship the true God. They will, like Babel, be destroyed. In this way, the story of the tower in Babel is a gracious gift to people today. The story should also give strong encouragement to believers in the Lord Jesus. Even though it may appear as if the world is succeeding in its disobedience of God and is building a place where God will not be worshiped, this is not the case. In the end, Babylon will be destroyed.





## 19. God promises to build a people.

If the serpent was going to be crushed by the offspring of the woman (see **Genesis 3:15**) so that people could, once again, have right relationship with God, this coming offspring would need to descend from someone. God chose to begin this plan of restoration by beginning with a man named Abram (see **Genesis 11:27-32** and **Acts 7:1-8**). God didn't choose Abram because Abram was already righteous. He was, like everyone else in the world, a sinner. God called Abram for his own reasons (**Jeremiah 13:11, Isaiah 43:6-7, Ephesians 1:4-6**). God made a promise to Abram that his descendants would be as many as the stars in the sky and the sand on the seashore. He also promised that this man and his offspring would inherit the earth (see **Romans 4:13**). These promises are referred to throughout scripture. They are first spoken and described in **Genesis 12:1-3, 13:14-17, 15:1-5, 18-21, 17:1-14, 18:16-19, 22:15-18, and 24:7**. Abram's name was later changed to Abraham. While Abraham was able to see parts of the promise being fulfilled, God's promises to Abraham were not fulfilled in Abraham's day. He knew the promises would be fulfilled, but he never experienced their fulfillment (see **Hebrews 11:8-12**). They were fulfilled in Jesus's day, because Jesus is this man's heir (see **Matthew 1:1 and Acts 13:32-33**). Because Christians are "in Christ" we, too, are counted as Abraham's offspring (see **Galatians 3:7-29**).

Abraham was a real man. He lived around 2,100 BC. Abraham was, like all other people, a sinner. He was not chosen by God because of his righteousness or because of his good works. God chose him because God wanted to choose him. Abraham had faith in God. He was counted righteous because of his faith (see **Genesis 15:6 and 18:14**). Jesus is proclaimed to be the "son of Abraham". This means he is the heir of the things promised to Abraham (again, see **Matthew 1:1**).



## 20. Abraham's first descendants.

God's promises to Abraham were repeated to his son Isaac (Ishmael also appears in this illustration) and to Isaac's son Jacob (see **Genesis 26:4, 24, 28:13-14**). Jacob had 12 sons. Through these 12 sons, the people of God were "built". Genesis follows the story of how the people of God began to increase in number. That is because God promised they would one day be like the stars in the sky. The author of Exodus (Moses) is very interested in the size of Israel (see **Exodus 1:7, 12, 20**). This is because Moses knows about these promises and believes that God will bring them to fulfillment. It is important to know that the author of Acts is very interested in the size of the church. That is not because the church has replaced Israel as the people of God. It is because true Israel is Christ and all those who are counted as in him. In this way the saints from the Old Testament time period and the saints from the New Testament time period are connected! God's promises regarding a people that cannot be counted will be fulfilled (see **Revelation 7:9**).





## 21. The prophet who saw God face to face.

Moses was raised up as a deliverer of God's people. He was called to lead them out of Egypt and into God's good place. He was, in this way, a **type** of Christ. This means that he was, in many ways, like Christ. Christ leads God's people out of slavery to Satan and sin and into God's good place (see **Ephesians 2:1-10**). Like Moses, Christ was raised up out of the river to be a deliverer of God's people. While he was a prophet, Moses was different from other prophets because he spoke with God face-to-face (see **Exodus 33:11**). In **Deuteronomy 18:15-18**, Moses prophesied that another prophet was coming who would be "like him". This means that this prophet would, like Moses, see God face-to-face. Moses declared that the people must listen to this prophet who was coming. Even though there were many other prophets in the Old Testament time period, none of them were like Moses in this way (see **Deuteronomy 34:10-12**). Jesus, however, is like Moses in this way. He sees God face-to-face. We are to listen to him (see **Mark 9:7**). He is, like Joshua, the one who is qualified to lead God's people into God's good place.

Moses was a real man. He died around 1,406 BC. Therefore, the book of Moses (Genesis through Deuteronomy) was probably written between 1,446-1,406 BC. Based on his words, it is clear that the unnamed editor who wrote Deuteronomy 33 and 34 lived hundreds of years after Moses. He, too, was a man of faith who was waiting for the Christ.





## 22. God's people in Egypt.

The battle between the offspring of the woman (the people of God) and the offspring of the serpent (the people who follow Satan) is dramatically seen in the time of Israel's captivity in Egypt. The people of God lived as slaves in Egypt for 400 years (see **Genesis 15:13-14** and **Acts 7:9-53**). Even though the people of God were, like a son, to be God's representatives on earth and were to spread God's image in the earth, this does not mean that they had no troubles. They suffered greatly at the hands of the Egyptians (see **Exodus 1:8-22**). Pharaoh tried to destroy God's people (see **Exodus 1**), but God brought his "son" (Israel) out of Egypt. Israel is a "type" of Christ. Like Israel, God brought Christ out of Egypt (see **Matthew 2:13-15**). All those who are "in him" have, because they are "in Christ", escaped from their slavery to Satan and to sin (see **Ephesians 2:1-10**).



## 23. Ten judgments against Egypt and its gods.

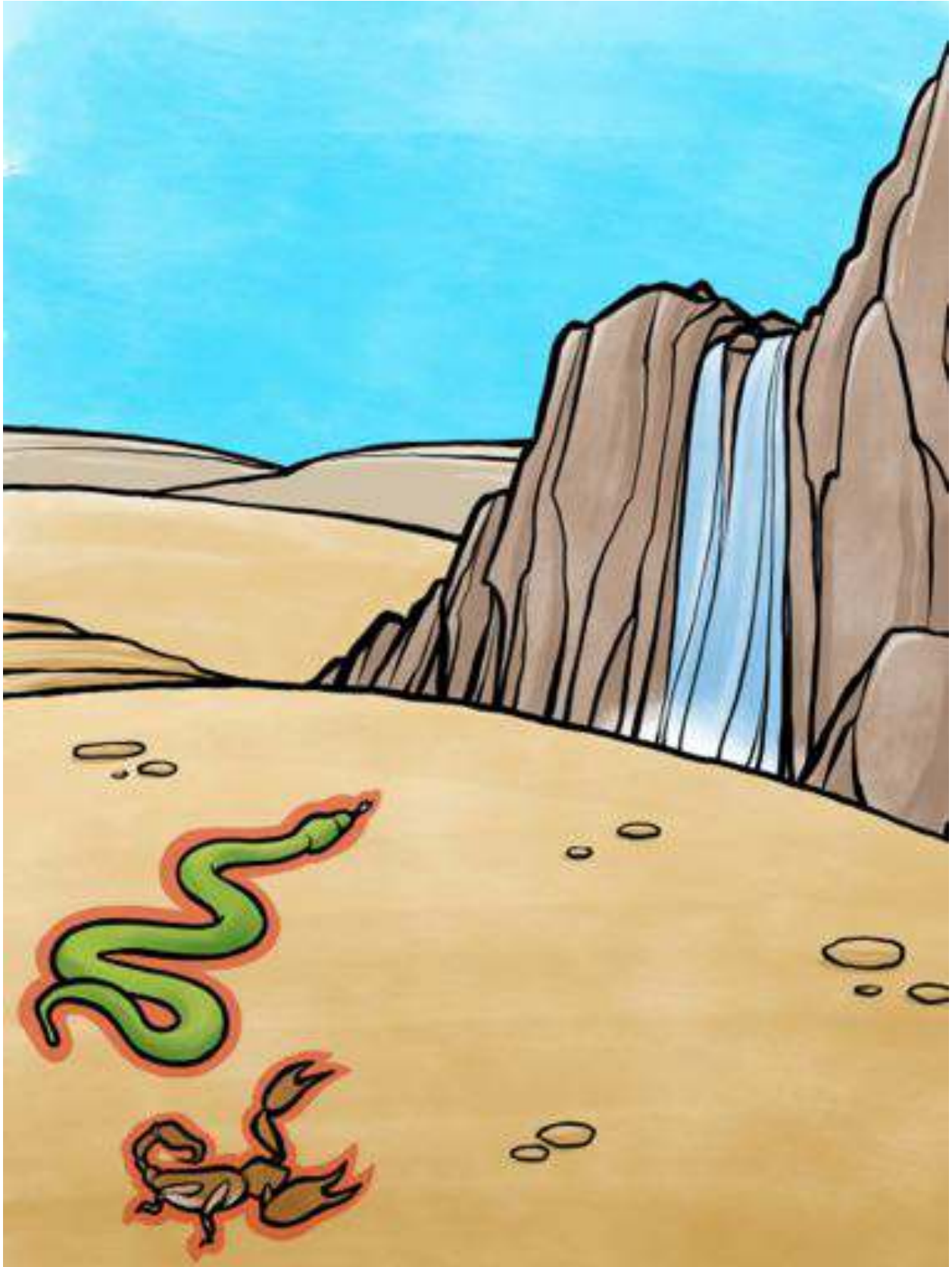
The people of Israel were not saved because of their good deeds or because of their military strength. They were saved by God's grace. God's judgment was poured out on Egypt in a series of plagues (see **Exodus 4-12**). The plagues are, in a sense, the opposite of the creation account (see **Genesis 1**). They are **de-creation**. The plagues are a small demonstration of the power of God and the anger of God against sin and idolatry. The plagues also demonstrated his superiority over the gods of Egypt (see **Exodus 12:12**). Each plague was, in some way, mocking a power that was honored in Egypt. For instance, in Egypt, they worshipped the sun. One of the plagues was darkness, showing that Egypt's gods had no power over the true God. The plagues were grace to the Egyptians. They were a warning that they needed to repent before final judgment came upon them. They were also grace to the Israelites. God protected Israel even as the plagues were being poured out. The plagues were grace to the rest of the world at that time. They were a gracious warning from God that they must repent or they would be punished like Egypt. And they are a gracious warning from God now. The earth must repent of its idolatry or it will be destroyed like Egypt. The plagues poured out on Egypt are a small picture of the plagues that will be poured out on the entire world because of its sin and idolatry. These world-wide plagues may be seen in **Revelation 6, 8-9, 15-18**.



## 24. Salvation and destruction in the Red Sea.

When the people of God escaped from Egypt, God purposely directed their path so that they would need to pass through the Red Sea. The crossing of the Red Sea is recounted in **Exodus 14**. It is also retold in a poem in **Exodus 15:1-21**. This particular poem is very significant to the story being told in the Bible because parts of it are repeated in **Psalms 118:14**, **Isaiah 12**, and **Revelation 15:2-4**. The other passages using this poem demonstrate that the first crossing of the Red Sea is a **type** of the deliverance that God will give to all of his people through Christ and the gospel event. While God's people were saved through the Red Sea, God's enemies were destroyed in the Red Sea (see **Exodus 14:23-31**). Thus, like the flood in Genesis 6-8, the Red Sea is a symbol of deliverance and of judgment. The story of the Red Sea is grace to the world. The world should hear of this story and should repent. This happened with Rahab during the days of Joshua (see **Joshua 2:10**). Baptism in water is a picture of the deliverance a Christian has because of Christ. In the same way that the people of God passed through the waters of the Red Sea, the Christian passes through the waters of baptism.



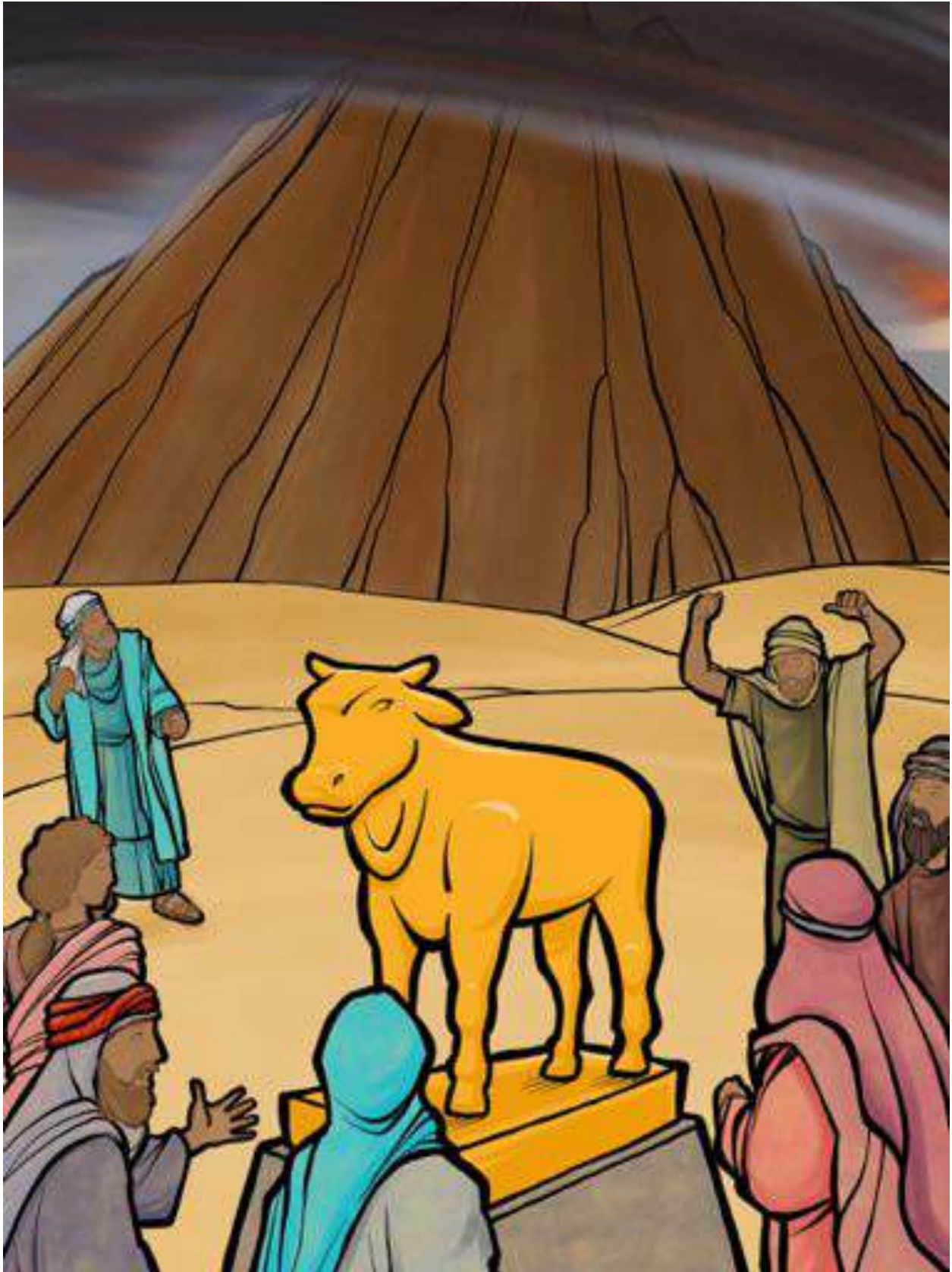


## 25. God's people in the wilderness.

After passing through the Red Sea, the people did not go straight into the land promised to Abraham, Isaac, and Jacob by God. Rather, they were “tested” in the wilderness. This journey through the wilderness is described beginning in **Exodus 16**. The time in the wilderness is not concluded until the end of Deuteronomy. Even though the people were not in God's Promised Land yet, God's grace was abundant during this time period. They were forgiven many times by God. God provided food from heaven for the people to eat. This food was called Manna (see **Exodus 16**). When they needed water, God provided water for them from a rock (see **Exodus 17**). God appeared to them and gave them good laws so that they might live (see **Exodus 20**). God gave Moses a vision of the tabernacle and he gifted people so that it might be built (see **Exodus 26**). In spite of God's goodness to them, the people did not trust him during this time period. Many times they grumbled and disobeyed him. This did not surprise God. He knew that they would disobey him. In fact, Moses said that a time was coming when the people of God would be driven from the Promised Land because of their disobedience (see **Deuteronomy 31:16-17**). Because of their disobedience, the time in the wilderness lasted 40 years until all of the people who had come out of Egypt (except Joshua and Caleb) died. Because of their lack of faith in God, the people were not allowed to enter into God's good place (see **Hebrews 3 and 4**).

Israel's miraculous provision in the wilderness is a **type** of the provision Christians have in Christ. For instance, he is the bread from heaven (see **John 6:22-59**). In the same way that water came from a rock, true spiritual “water” comes from Christ (see **1 Corinthians 10:4**).





## 26. God's people refuse to worship him alone.

Even though God delivered the people of Israel from Egypt and graciously revealed himself to them, the people did not remain true to God. They were not to create an image of God in the form of any earthly thing. He is the creator of all things, thus no earthly thing can represent him. He will only be worshiped in the way he desires to be worshiped. This demanded faith. But the people wanted to worship God in the way they desired. They “lowered” the glory of God so that it looked like an earthly creature. Instead of obeying God, the people attempted to recreate God in the image that they desired (see **Exodus 32**). Even after many people were killed because of the golden calf, the people still kept a love of idols. But God will not share his glory with any other gods (see **Deuteronomy 4:23-24**). He is a “consuming fire, a jealous God”. This is still the case today.

Even when the Israelites later crossed into Israel, they still did this (see, for instance, **1 Kings 12:28-30**). The people never abandoned their idols. Even when they claimed to have faith in God, they also trusted in other gods like Baal (see **1 Kings 18:21**). False prophets encouraged this type of worship. The true prophets of God proclaimed that Israel was guilty because of their idolatry and must repent or they would be, like Adam and Eve, driven from their land (see **Hosea 2:2-13**). A new covenant was made with the people of God so that they might no longer love idols. The prophets often spoke about the day when this new covenant would be a reality (see **Hosea 2:16-20**). This new covenant began with the death and resurrection of Christ (**Luke 22:20**).



## 27. The ten commandments.

God made a strong agreement with his people during the time of Moses. This came to be called the Old Covenant. It was called this because God promised to “cut” a new covenant with his people at a future date. The new covenant was necessary not because of problems with the old covenant. Rather, the new covenant was necessary because the old covenant could not change the hearts of the people. The people, not the covenant, were the problem! If the people had been faithful in keeping their part of the old covenant, they would have become a “kingdom of priests” and a “holy nation” bringing the presence of God to the rest of the world (see **Exodus 19:5-6** and **Deuteronomy 4:5-8**). Israel was to serve as a mediator between sinful people and God. This did not happen.

The “ten commandments” are the foundation of the old covenant (see **Exodus 20:1-17**). They may be broken into two groups. Some of the ten commandments concern how people are to relate to God. Some concern how people are to relate to their neighbors. The rest of the laws following after the ten commandments are applications of how the ten commandments were to be applied in social and religious ways.

In the book of Moses (Genesis-Deuteronomy), a description of the giving of the ten commandments occurs two times: in **Exodus 20** and in **Deuteronomy 5**. Both of these passages should be studied.

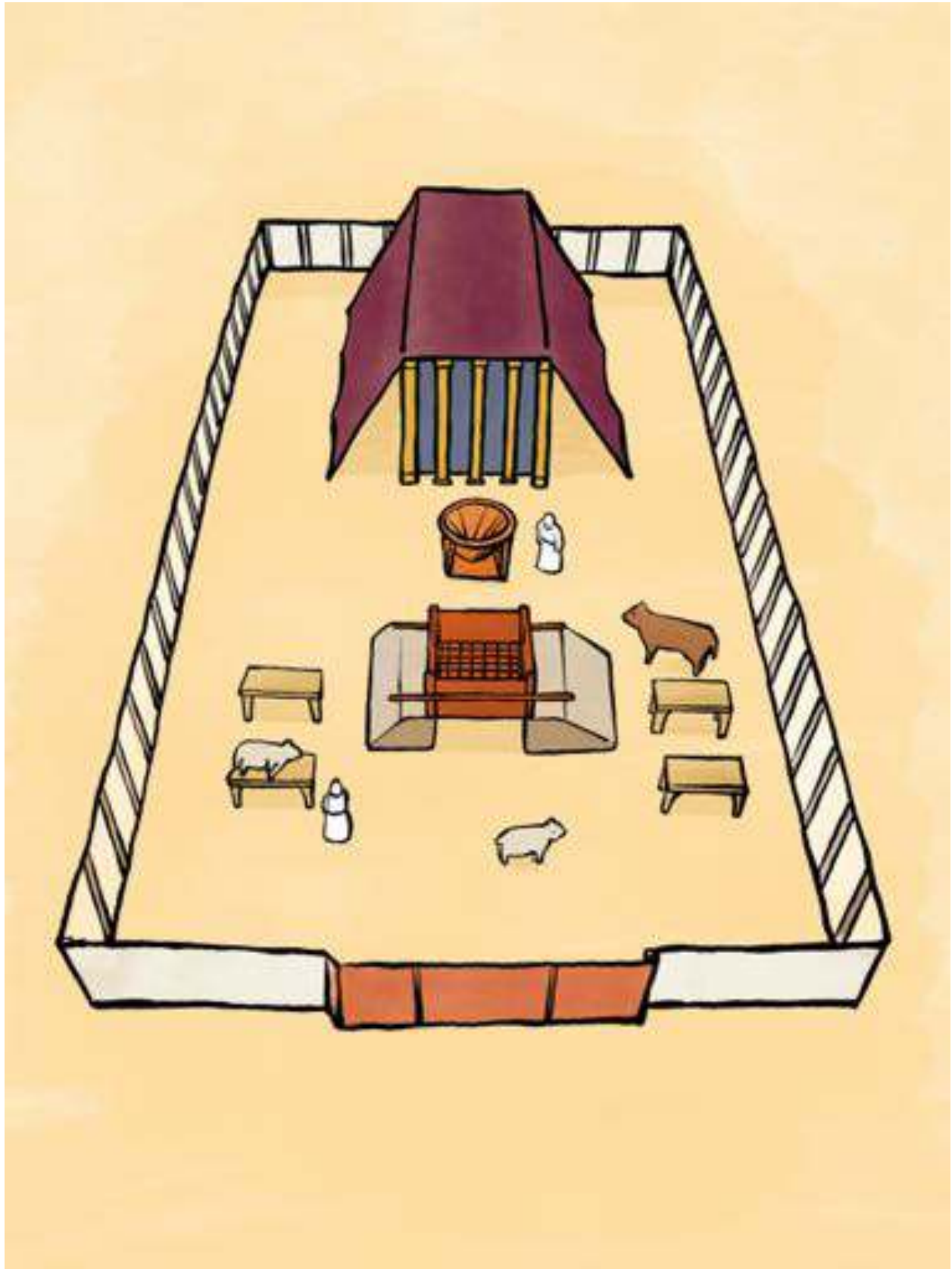
It is important to know that Christians today are not under the old covenant. Christ’s coming brought an end to the old covenant and started a new and better covenant (see **Jeremiah 31:31-34**, **Ezekiel 36:24-27**, **Hebrews 8:13**, and **10:9**). Christians live under the laws of this new covenant. Because of this, Christians do not relate to the Ten Commandments like the people of God related to them during the Old Testament time period. Christians are able to obey God’s good commandments because the Spirit of Christ lives in them.





## 28. The gracious gift of priests.

God created people to live with him. For this to happen, people need to be holy because God is holy (see **Leviticus 11:44** and **1 Peter 1:15-16**). However, because of sin, people were forced to live away from his presence. A covenant was established which outlined the way in which people living in and after the days of Moses might rightly relate to God. God wanted his people living under the Old Covenant to draw near to him. However, because of Adam's sin, access to God's presence was not "immediately" open to everyone. The sins of the people needed to be "covered". God is holy and only those whose sins were rightly "atoned for" could draw near to him. This required **repentance**, **offerings**, **sacrifices**, and a **mediator** who would present these sacrifices to God. A group of people called priests were raised up to serve as mediators between God and the people. The priests in the Old Covenant were from the tribe of Levi. There was one special priest called the "High Priest". He alone could go into the holiest place in the tabernacle. And he could only do this one time per year. The high priest was a "type" of Christ. He is the true high priest who will forever intercede for God's people (see **Psalms 110** and **Hebrews 5:1-10**). Christians today are also priests (see **1 Peter 2:5** and **Revelation 1:6**). This is not because they are from the tribe of Levi. Rather, this is because they are "in Christ". Christians serve in a new and better priesthood.

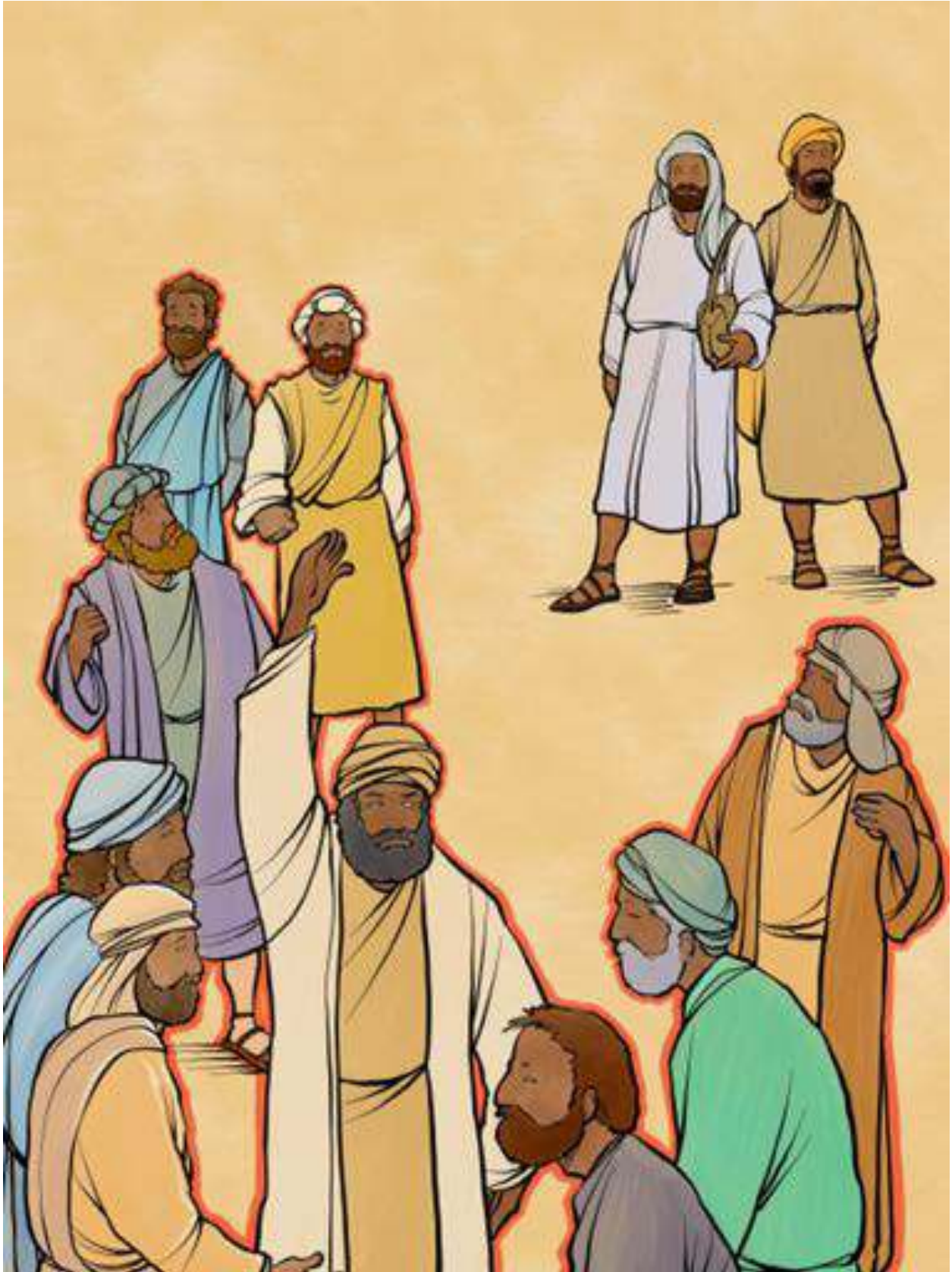




## 29. God's dwelling place on earth.

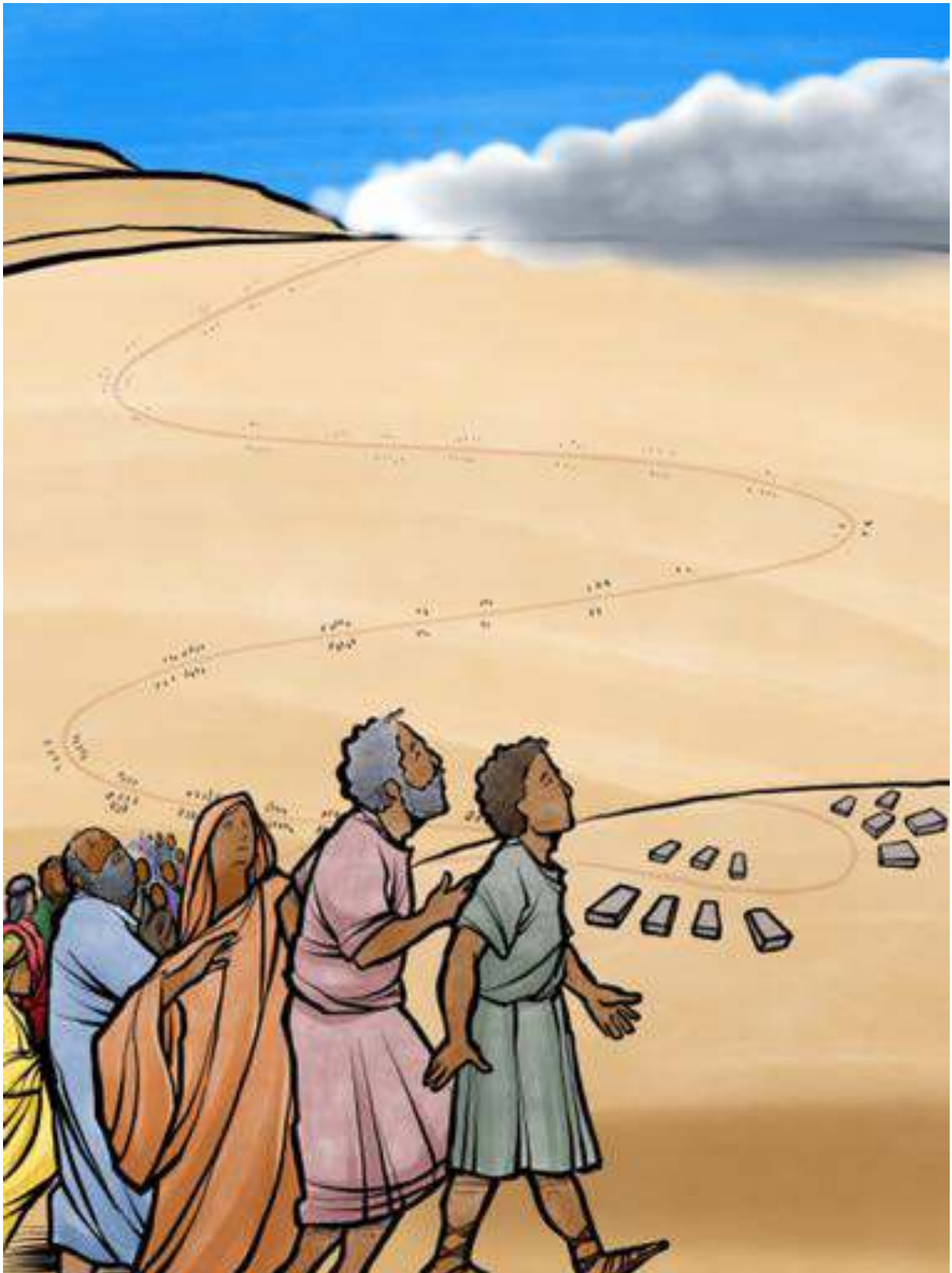
God desired that there would be fellowship between himself and his people and that people might bring his glory throughout the earth. Because of Adam's sin, this did not happen in Eden. Adam and Eve could no longer stay in the garden. Even though people rejected his authority, God graciously made a way for people to relate with him. The tabernacle was to be the place where God and people came together. There are 13 chapters about the tabernacle in Exodus (see **Exodus 25-31** and **35-40**). This demonstrates how important the dwelling of God and people together is. The tabernacle had many images of fruit in it. This demonstrates that the tabernacle was a reflection of Eden. The tabernacle was a portable structure. It moved with the people of God. Later on, it was replaced by a permanent structure called the temple. Still later, this building was replaced by Jesus and the church (see **John 2:18-22**, **Ephesians 2:19-22** and **1 Peter 2:4-5**). In the same way that Eden had fruit within it and the tabernacle had fruit displayed in it, the church has fruit that is displayed to the rest of the world (see **Galatians 5:22-23**).

There are seven speeches regarding the building of the tabernacle. These seven speeches correspond with the seven days of creation. See **Exodus 25:1, 30:11, 17, 22, 34, 31:1, 12**. In the sixth day of creation, two humans were created and were commissioned to bring God's image throughout the earth. Thus, they were to bring the garden throughout the earth. In the sixth speech connected to the tabernacle (**31:1**), two humans are set apart for the construction of the tabernacle. On the seventh day of creation, God rested. In the seventh speech (**31:12-17**), God commands the Israelites to keep the Sabbath. It is clear Moses knew what he was writing about and he wanted his readers to understand the connections he was making. The fact that Moses knew what he was writing about should not be surprising to the Christian, for the Apostle Peter declares that **all** of the prophets knew what they were writing about (see **1 Peter 1:10-12**).



### 30. Israel refuses to believe God.

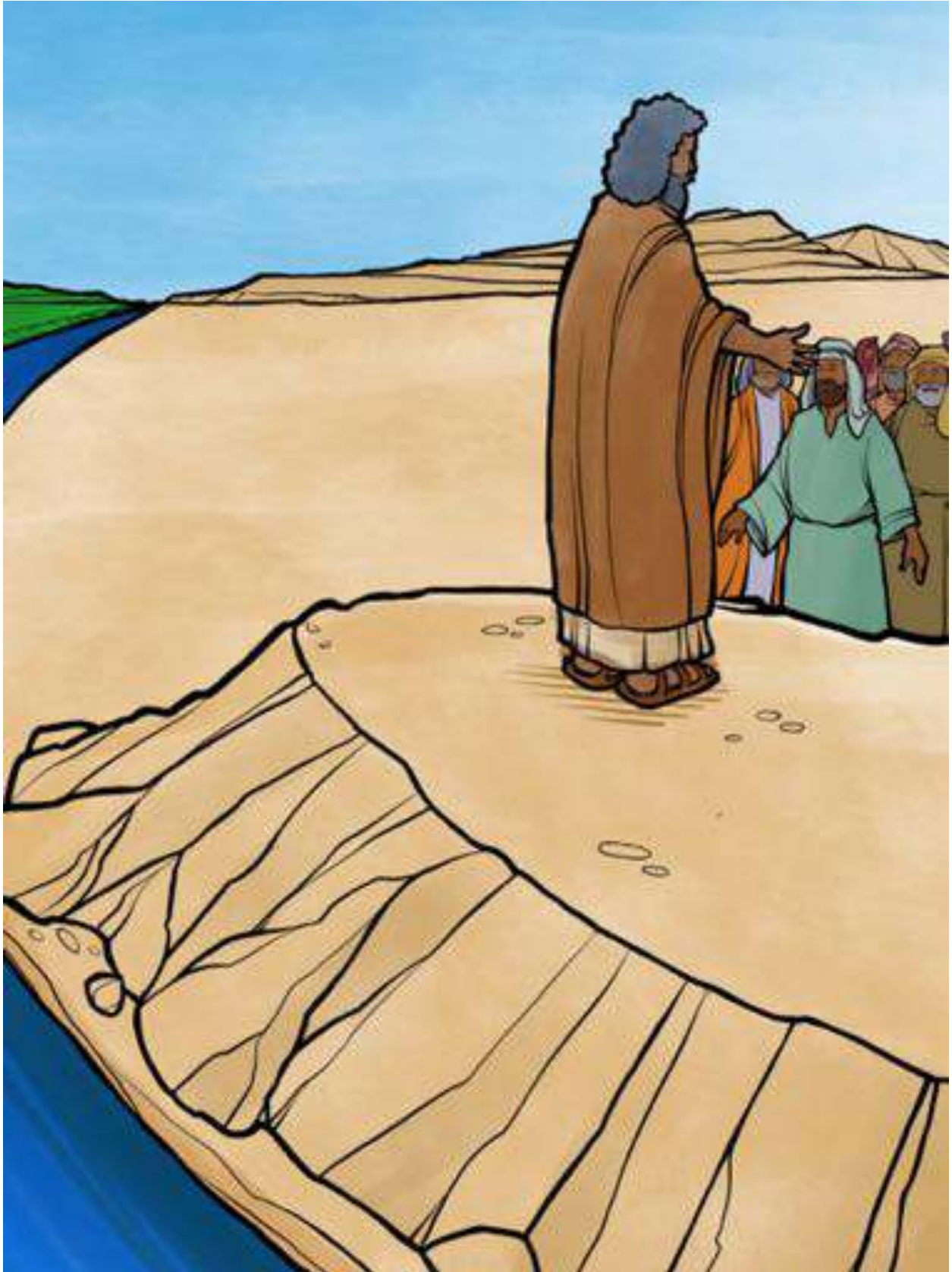
This is an illustration of the 12 spies who journeyed into the promised land before Israel was going to cross the Jordan River. The 12 spies represent the 12 tribes of Israel. These spies were sent into the land God promised to give to his people so that they might bring a report about it so that the people might go in and possess it. Notice, however, that the spies have different colors around them. Not all of them are followers after God. 10 of the spies brought a bad report to Israel. Only two of the spies brought a good report. The people listened to the spies bringing the bad report and disobeyed God. Because of this, they wandered in the wilderness for 40 years until everyone from that generation died (see **Numbers 13-14**). There were two men who believed God's good promises—Joshua and Caleb. Regarding the faith of Caleb, see **Joshua 14:6-12**.



## **31. Forty years of waiting, wandering, following, and dying.**

Because of sin, God's people were not allowed to enter into God's Promised Land immediately. Because they refused to trust in God's good words, the people of Israel were forced to wander in the wilderness for 40 years until the entire generation of adults who had doubted died. The 40 years of wandering is described in the book of Numbers. Even during this time period, God showed great grace to the people.

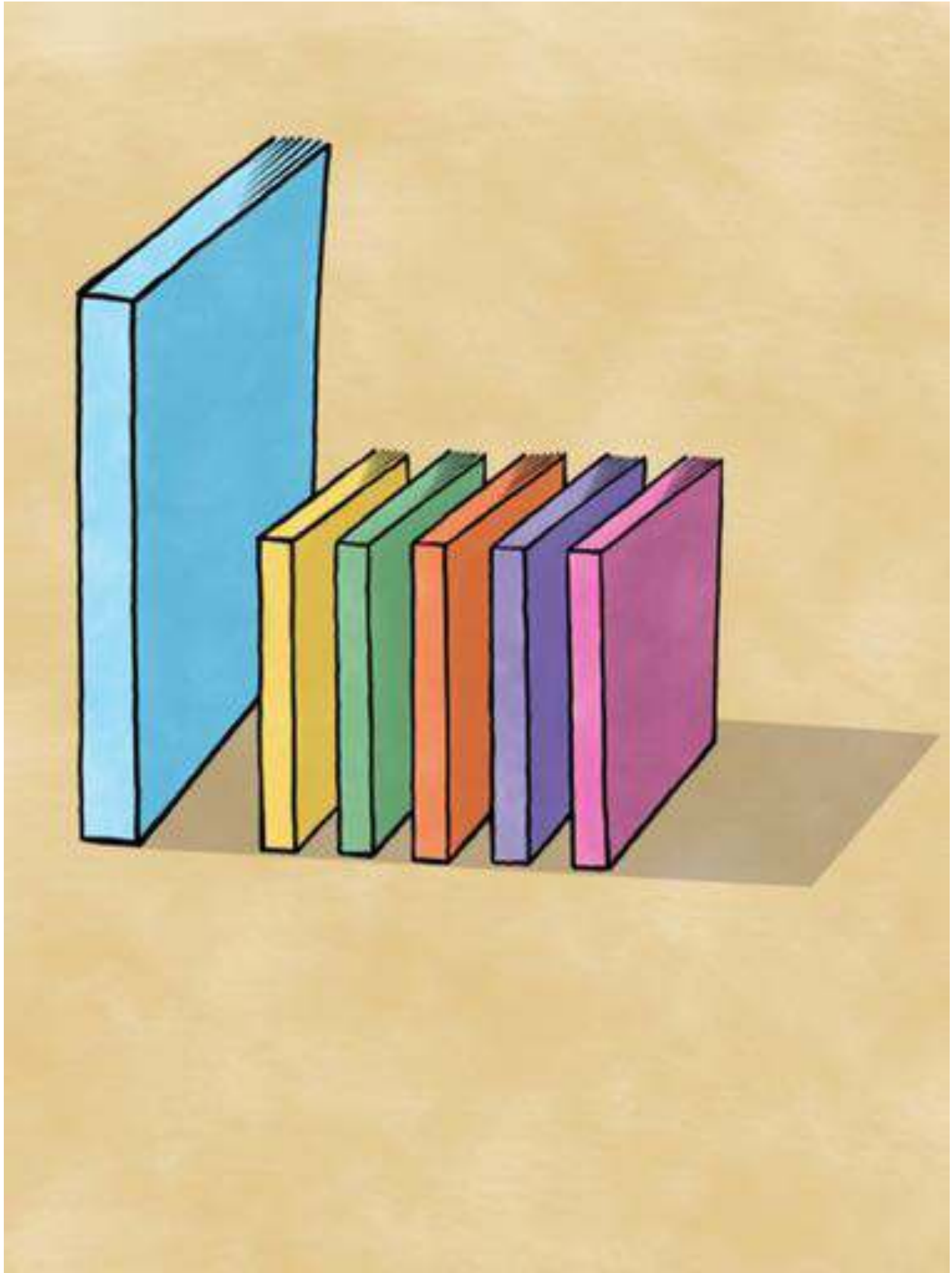






## 32. Three long sermons for the people in Moses's day ... and today.

The book of Deuteronomy contains three long sermons. They were preached by Moses after the 40 years in the wilderness and before the people of Israel were going to cross the Jordan and enter the promised land. Moses spoke about the “rules” of life in God’s good place. Even though Moses spoke about how the people should live, he knew that the people could not keep God’s rules. He knew that they would rebel and would, like Adam and Eve, be driven from God’s good place (see **Deuteronomy 31:27-29**). Moses also knew that God would, after they repented, graciously bring his people back to himself (see Deuteronomy 4:25-31). Moses knew that this would happen in the days when God raised up a new prophet who, like Moses, saw God face-to-face (see **Deuteronomy 18:15-19**). This “prophet” is Jesus (see **John 1:21, 6:14, 7:40, Acts 3:22-23**). The final two chapters of Deuteronomy were written by a later editor who “added” his comments long after the death of Moses. This person was a believer in God and was looking forward to the coming of the Christ spoken about in Moses’s writings.



### **33. How the Law relates to the other sections in the Bible.**

The Law (Genesis through Deuteronomy) is different from all of the other sections of the Bible. Later writers in each of the sections of the Bible refer to the Law frequently. Both of the other sections in the Old Testament refer to the Law, quote the Law, and call the people to obey things written in the Law. This is also true in the New Testament.

