



Old Testament Survey

Part One: Genesis and Exodus

A Study of Beginnings

Compiled by Paul R. Blake

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The Beginning and the Law

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- Survey of the Old Testament by Mike Willis, GOT Foundation
- Old Testament Outlines by Ethan Longhenry, disciple_of_iesus@hotmail.com
- Eermans Pulpit Commentary
- Keil & Delitzsch Commentary on the Old Testament
- Gill's Exposition of the Bible
- Barnes Notes
- Matthew Henry's Commentary
- Introduction to Genesis and Exodus by Keith Sharp
- Sparks Notes
- Wikipedia

Questions were written by the compiler specifically for this class.

Lesson One: Genesis

INTRODUCTION

The first book in the Bible is the book of Genesis. The book of Genesis was originally written in Hebrew but was translated into Greek around 280 B.C. In that Greek translation, called the Septuagint (LXX), the first word of the book was GENESIS, a Greek word "*beresht*" meaning "origin," "source," or "beginning." From that Greek word, the first book of the Bible derived its name. The book has been appropriately named since it tells the beginnings of many things. It was written by Moses around 1450 B.C. (Notice that Jesus attributed Genesis, as a part of the law, to Moses in these passages: Matt. 19:7; Mark 12:19; Luke 24:27, 44). Genesis forms a basis from which to study God's word. It reveals to us the answer to the question, "Where did I come from?"

"Here commences the great drama which is being enacted on the stage of human history and which well-nigh 6,000 years has not yet completed... Here we learn of the subtle devices of our enemy... Here we discover the spiritual effects of sin, man seeking to flee from God. Here we discern the attitude of God toward the guilty sinner. Here we mark the universal tendency of human nature to cover its own moral shame by a device of man's own handiwork. Here we are taught of the gracious provision which God has made to meet our great need. Here begins that marvelous stream of prophecy which runs all through the Holy Scriptures" (McGee).

I. THE LAW

The first five books of the Old Testament are usually called "the law" or "the Torah" by the Jews. The term "Torah" means "direction, law, instruction." These five books collectively are also called "the Pentateuch." This term is derived from two Greek words: "pente" (five) and "touchos" (volume). Thus, they compose a five volume book.

In the Old Testament itself the Pentateuch or Law is called "the law" (e.g., Joshua 8:34; Nehemiah 8:2,7,14), "the Book of the Law" (Josh. 8:34; 2Chron. 34:14; Neh. 8:3), "the Book of the Law of Moses" (Josh. 8:31; Neh. 8:1), "the Book of Moses" (Neh. 13:1), "the Law of the Lord" (2Chron. 31:3), "the Law of God" (Neh. 10:28-29), "the Book of the Law of God" (Josh. 24:26), "the Book of the Law of the Lord" (Neh. 9:3) and "the Law of Moses" (Ezra 3:2).

In the New Testament, these books taken together are designated "the law" (Matt. 12:5), "the book of the law" (Gal. 3:10), "the law of Moses" (Luke 2:22, 24:44), "the law of the Lord" (Luke 2:23-24), "the law of the Jews" (Acts 25:8), "our (Jews - KS) law" (John 19:7) and "your (Jews - KS) law" (John 8:17).

II. AUTHOR

It is obvious from the titles already cited that God is the ultimate author of the Law and that Moses was the instrument through whom God gave that Law. Although neither the book of Genesis nor the Pentateuch as a whole contains an introduction naming Moses as the author, the evidence supporting the fact Moses wrote the first five books of the Bible is overwhelming.

The Pentateuch itself contains weighty evidence to the Mosaic authorship. The Lord commanded Moses to write "in the book" (Ex. 17:14). Moses wrote "all the words of the Lord" (Ex. 24:4) that comprise the "Book of the Covenant" (Ex. 34:27). At the command of God, Moses recorded the itinerary of the Wilderness Wanderings (Num. 33:2). Moses wrote the Law in a book (Deut. 31:9, 24).

The remainder of the Scriptures unanimously ascribe the authorship of the Law to Moses. The Old Testament (Josh. 1:7-8, 8:31-32, 34-35, 11:15, 20, 14:2, 22:9, 23:6, Judges 3:4; 1Kings 2:3; 2Kings 14:6, 21:8, Ezra 6:18; Neh. 13:1; Dan. 9:11-13), Christ (Matt. 19:8; Mark 10:4-5; Luke 24:27,44; John 5:46-47, 7:19) and the New Testament writers (Acts 3:22, 13:39, 15:5,21; 1Cor. 9:9; 2Cor. 3:14-15; Rev. 15:3) unite in naming Moses as the author of the Law.

III. NAME

The word "Genesis" is from the Septuagint (Greek) translation of the Old Testament, which renders Genesis 2:4, "This is the book of the geneeses of heaven and earth." The word means "origin, source, or generation." The Jews called the book "B'reshith," which means "in the beginning." This is the first word in the book in Hebrew.

IV. THEME

Genesis is quite literally "the book of beginnings." It is the introductory book to both the Old Testament and the Bible. In Genesis we find the beginning of (1) the universe (1:1 - 2:3), (2) the earth (1:1 - 2:3), (3) life on earth (1:1 - 2:3), (4) mankind (2:4-25), (5) marriage (2:18-25), (6) sin (3:1-6), (7) sins consequences (3:7-22), (8) redemption (3:15; 12:3), (9) worship (4:3-5,26), (10) cities (4:17), (11) polygamy (4:19), (12) instrumental music (4:21), (13) metal work (4:22), (14) nations (10:1-32) (15) various languages (11:1-3) (16) the nation of Israel (12:1-3,7) and other things. Genesis is the only reliable record of the origin of all things and the history of the ancient world. The purpose of Genesis is to tell how things began.

V. TYPE OF LITERATURE

History is the written record of the past. If Genesis is history, the events recorded therein actually happened as they are written. Epic poetry, on the other hand, is "a long narrative poem recounting the deeds of a legendary or historical hero" (Webster's dictionary). Poetry abounds in figures of speech and appeals to imagination and emotion by the use of various literary devices.

Those who contend that Genesis is epic poetry do so to throw doubt on its historical accuracy. They think the book is a collection of Hebrew legends about the distant past. If the book of Genesis is such a work, it is simply the product of the Hebrew people, not inspired of God, and has no higher claim for acceptance as truth than myths of other ancient peoples.

There are several reasons to reject the position that Genesis is myth and to accept the fact it is sober history. The book is not written in the style of Hebrew poetry but of history. Moses introduces each new section with the phrase, "This is the history" (or "genealogy") (2:4; 5:1; 6:9; 10:1; 11:10,27; 25:12,19; 36:1; 37:2). So far as archaeology has been able to check the Genesis record, it has proven accurate. The author displays amazing historical objectivity, a quality unknown to other ancient records. He records the drunkenness of Noah, the lies of Abraham, and the adultery of Judah; at the same time he tells the noble qualities of Pharaoh and Abimelech. Since Jesus accepted the Genesis record as literal history (Matt. 19:3-6, 24:37-39), all who claim to be Christians must accept that Genesis is history. Furthermore, the apostles add their testimony to the fact Genesis is literal history (1Tim. 2:13-14; 1Peter 3:18-21; 2Peter 2:5-8). To claim the Genesis record is mythological is to reject the testimony of the Son of God and of His apostles.

VI. SCIENTIFIC ACCURACY

Science is knowledge gained by observation and experimentation. To be a subject of science, a process must be something that can be observed, measured, and repeated. Genesis is not intended to be a science book, but neither are its statements which touch on science inaccurate. It is true that human assumptions about Genesis often contradict science. For example, Catholic theologians of the Middle Ages asserted that Genesis teaches that the earth is the center of the universe. In reality, the book teaches no such thing. At the same time, human assumptions about science may contradict Genesis. Thus, the false philosophy of general evolution does indeed contradict the Genesis account of creation. But the facts of natural science do not uphold general evolution. However, there is no conflict between the actual Genesis record and the facts of science.

VII. GENESIS LISTS

- Day 1: God created light; He also divided light and darkness.
- Day 2: He placed the firmament.
- Day 3: He separated water and land; He created vegetable life.
- Day 4: He placed the sun, moon, and stars in the firmament.
- Day 5: He created sea animals and the birds.
- Day 6: He created land animals and man.
- Day 7: He rested.

Appearing in the form of a serpent, Satan tempted Eve causing her to eat of the forbidden fruit. She later gave Adam some of the forbidden fruit and he ate of it. These curses were placed on each one involved in the sin:

- To The Serpent: To eat dust, to crawl upon his belly, to be destroyed by the seed of woman.
- To Eve: To have great pain in conception, her desire to be to her husband, to be ruled by man.
- To Adam: To earn his living by labor, to suffer death with all of the rest of the human race. This is a prophecy of the conflict between Christ and Satan. God made coats for Adam and Eve from skins of animals before putting them out of the Garden of Eden.

All the nations of people now existing are obviously descendants of Noah and his children. The descendants can be classified through his sons as follows:

- Shem: Semitic -- Aramaeans, Arabians, etc.
- Ham: Hamitic -- Ethiopians, Egyptians, Canaanites, etc.
- Japheth: Indo-Europeans -- Greeks, Medes, etc.

God called Abram from his father's home in Haran to go to a land that would be shown to him. On that occasion, He made three promises to Abram.

- "I will make of thee a great nation" (12:2)
- "And in thee shall all families of the earth be blessed" (12:3)
- "Unto thy seed will I give this land" (the land of Canaan) (12:7).

The seed promise mentioned here was ultimately fulfilled by Jesus Christ (Gal. 3:16).

When Jacob arrived at Haran, he decided to marry Laban's daughter named Rachel. He agreed to work seven years for Rachel. When the wedding occurred, Laban gave Jacob Leah, Rachel's sister, for his wife. After a week, Jacob took Rachel also as his wife although he had to work for Laban seven more years in order to get her. The handmaids of the two women were also taken as Jacob's wives. Through these four women, the following children were born:

| <u>LEAH</u> | <u>ZILPAH</u> | <u>BILHAH</u> | <u>RACHEL</u> |
|--|-------------------|---------------------|---------------|
| Reuben - 1 | (Leah's Handmaid) | (Rachel's handmaid) | Joseph - 11 |
| Simeon - 2 | Gad - 7 | Dan - 5 | Benjamin - 12 |
| Levi - 3 | Asshur - 8 | Naphtali - 6 | |
| Judah - 4 | | | |
| Issachar - 9 | | | |
| Zebulun - 10 | | | |
| Dinah (daughter born between Zebulun & Joseph) (Numbers indicate the order of birth) | | | |

VIII. GENESIS: BACKGROUND

A. Authorship

1. Moses traditionally considered the author; not identified in the book
2. Inspiration certified by Jesus and others (Matt. 19:4-6; 2Peter 1:20)

B. Date of Writing

1. Time frame of book: Creation to roughly 1800 BC (at least 4000 years)
2. Genesis 1-11: Creation to 2000 BC
3. Genesis 12-50: 2000 BC to 1800 BC
4. If Moses is author, book written circa 1450 BC
5. Written by God's inspiration; stories were remembered over time

C. Recipients

1. Written to Israelites (Gen. 2:3)
2. Even if some material covers other people, overall book clearly designed for Israel
3. Original audience very likely Israel as they enter Canaan
4. Benefits Christians (Rom. 15:4)

D. Purpose of Writing

1. The author writes to tell Israel the story of their origins and the reasons why things are as they are
2. The author demonstrates God's plan for His creation, especially as it relates to Israel's role in that plan
3. For Christians, Genesis demonstrates God's eternal plan in Christ Jesus (Eph. 3:11), and how His promise unfolded in the beginning
4. Everything that takes place in the Bible is rooted Genesis
5. Genesis heavily influences all of scripture including the New Testament

IX. GENESIS: OUTLINE

A. Main Sections

1. Creation to Abraham (Genesis 1-11)
2. Abraham (Genesis 12-24)
3. Isaac and Jacob (Genesis 25-36)
4. Joseph (Genesis 37-50)

B. Creation (Genesis 1-3)

1. God creates all things in seven days (Genesis 1:1-2:3)
2. The sixth day described, Adam and Eve in the Garden of Eden (Genesis 2:4-25)
3. Deception of Eve by the serpent; the Fall; cursing of man, woman, serpent, and land; removal from Eden (Genesis 3)

C. Adam's Descendants (Genesis 4-5)

1. Adam has sons: Cain and Abel (Genesis 4:1-2)
2. Cain murders Abel, cast off as punishment (Genesis 4:3-16)
3. Descendants of Cain (Genesis 4:17-25)

4. Adam's descendants to Noah (Genesis 4:26-5:32)
- D. Noah and the Flood (Genesis 6-9)
 1. Corruption of sons of God, Nephilim (Genesis 6:1-4)
 2. God's decision to destroy mankind because of sinfulness (Gen. 6:5-7)
 3. God's choice of righteous Noah and his sons; instructions to build the ark (Genesis 6:8-22)
 4. Animals come to Noah; Flood takes place (Genesis 7)
 5. Waters subside; earth returns to normal (Genesis 8)
 6. Covenant between God and all flesh; Noah's drunkenness (Genesis 9)
- E. Noah's Descendants (Genesis 10-11)
 1. Noah, his children, and their lands (Genesis 10)
 2. Tower of Babel; confusion of languages (Genesis 11:1-9)
 3. Shem's descendants to Abraham (Genesis 11:10-32)
- F. Abram (Genesis 12-16)
 1. God calls Abram; Abram to Canaan and Egypt (Genesis 12)
 2. Return to southern Canaan; separation of Abram and Lot (Genesis 13)
 3. War on Sodom; capture of Lot; Abram's rescue of Lot; Melchizedek blesses Abram (Genesis 14)
 4. God makes promises of land and people to Abram; foretelling of sojourn in Egypt, Exodus (Genesis 15)
 5. Sarai gives Hagar to Abram; birth of Ishmael (Genesis 16)
- G. God's Covenant with Abraham (Genesis 17 - 18:16)
 1. Covenant made between God and Abram; name changed to Abraham; circumcision inaugurated; promised birth of Isaac (Genesis 17)
 2. God visits Abraham; promised birth of Isaac in one year (Gen. 18:1-16)
- H. Sodom and Gomorrah (Genesis 18:17 - 19:38)
 1. Intended destruction of Sodom; Abraham's barter with God (Genesis 18:17-33)
 2. The angels and Lot (Genesis 19:1-10)
 3. Promised destruction of the city; Lot's departure (Genesis 19:11-23)
 4. Destruction of Sodom and Gomorrah (Genesis 19:24-29)
 5. Incest of Lot's daughters; origin of Moabites and Ammonites (Genesis 19:30-38)
- I. Abraham and Isaac (Genesis 20 - 25:11)
 1. Abraham, Sarah, and Abimelech (Genesis 20)
 2. Birth of Isaac (Genesis 21:1-8)
 3. Exile of Hagar and Ishmael (Genesis 21:9-21)
 4. Agreement between Abraham and Abimelech (Genesis 21:22-34)
 5. Testing of Abraham; offering of Isaac; Nahor's descendants (Gen. 22)
 4. Death of Sarah; purchase of cave of Machpelah as a family tomb (Genesis 23)
 5. Eliezer to Aram to find wife for Isaac; discovery of Rebekah; Rebekah goes, becomes Isaac's wife (Genesis 24)
 6. Abraham's other children; his death (Genesis 25:1-11)
- J. Ishmael's Descendants (Genesis 25:12-18)
- K. Isaac, Rebekah, Esau, and Jacob (Genesis 25:19 - 27:46)
 1. Birth of Esau and Jacob (Genesis 25:19-26)
 2. Esau despises his birthright (Genesis 25:27-34)
 3. Isaac and Rebekah in Gerar; taking and return of Rebekah; well controversies; God blesses Isaac (Genesis 26:1-33)
 4. Esau takes local women as wives (Genesis 26:34-35)

5. Isaac's intent to bless Esau; Rebekah and Jacob's duplicity; Jacob gets the blessing; Esau made secondary (Genesis 27)
- L. Jacob in Aram (Genesis 28-31)
1. Jacob sent away to Aram to find a wife (Genesis 28:1-9)
 2. Jacob sees the ladder in a vision at Bethel; God is with him (Genesis 28:10-22)
 3. Jacob reaches Aram, meets Rachel (Genesis 29:1-10)
 4. Jacob works for Laban for Rachel; given Leah as wife; given Rachel as wife; Jacob works 14 years for them (Genesis 29:11-30)
 5. Leah bears Reuben, Simeon, Levi, and Judah (Genesis 29:31-35)
 6. Rachel gives Bilhah to Jacob; Bilhah bears Dan and Naphtali (Genesis 30:1-8)
 7. Leah gives Zilpah to Jacob; Zilpah bears Gad and Asher (Genesis 30:9-13)
 8. Rachel, Leah, Reuben, and mandrakes; Leah bears Issachar, Zebulun, and Dinah (Genesis 30:14-21)
 9. Rachel bears Joseph (Genesis 30:22-24)
 10. Jacob readies to leave; Laban's duplicity; Jacob's part of the flock is blessed (Genesis 30:25-43)
 11. Jacob loses favor, flees secretly; Rachel steals Laban's household gods (Genesis 31:1-21)
 12. Laban pursues, meets Jacob; compromise reached; each goes to his own land (Genesis 31:22-55)
- M. Jacob in Canaan (Genesis 32-36)
1. Jacob sends gifts to Esau (Genesis 32:1-23)
 2. Jacob wrestles with angel of God, named Israel (Genesis 32:24-32)
 3. Jacob meets Esau; the brothers reconcile; each goes his own way (Genesis 33)
 4. Dinah violated; Shechem wants to marry her; Simeon and Levi have them circumcise themselves and all males, come in at night and kill them all (Genesis 34)
 5. God appears to Jacob; Jacob blessed at Bethel, covenant established through him and his descendants (Genesis 35:1-15)
 6. Rachel bears Benjamin, dies in childbirth (Genesis 35:16-20)
 7. Jacob's family (Genesis 35:21-26)
 8. Death of Isaac (Genesis 36:27-29)
- N. Joseph to Egypt (Genesis 37)
1. Joseph and his dreams (Genesis 37:1-11)
 2. Joseph sent to find his brothers (Genesis 37:12-17)
 3. The brothers conspire to kill him (Genesis 37:18-20)
 4. Reuben tries to persuade them out of it (Genesis 37:21-22)
 5. Joseph arrives; they cast him into the pit; they sell him to Ishmaelites (Genesis 37:23-28)
 6. Reuben fears the worst; the brothers dip Joseph's coat in blood, deceive their father (Genesis 37:29-35)
 7. Joseph sold to Potiphar in Egypt (Genesis 37:36)
- O. Excursus: Judah and Tamar (Genesis 38)
1. Judah's descendants (Genesis 38:1-4)
 2. Tamar, wife of Er and then Onan, who both die (Genesis 38:5-10)
 3. Judah's unrighteousness (Genesis 38:11-12)

4. Tamar pretends to be temple prostitute; Judah uses her services (Genesis 38:13-23)
 5. Tamar's pregnancy exposed; she exposes Judah; Perez and Zerah born (Genesis 38:24-30)
- P. Joseph in Egypt (Genesis 39-41)
1. Joseph in Potiphar's house, runs the house (Genesis 39:1-6)
 2. Potiphar's wife attempts to seduce him, fails; falsely charges him (Genesis 39:7-19)
 3. Joseph imprisoned, gains stature in prison (Genesis 39:20-23)
 4. Pharaoh's cupbearer and baker imprisoned; dream dreams; Joseph interprets them accurately (Genesis 40)
 5. Pharaoh dreams dreams; cupbearer remembers Joseph; Joseph interprets Pharaoh's dreams (Genesis 41:1-36)
 6. Joseph elevated to second-in-command of Egypt (Genesis 41:37-57)
- Q. Joseph and His Brothers (Genesis 42-45)
1. Jacob sends his sons minus Benjamin to Egypt (Genesis 42:1-5)
 2. Joseph recognizes them, but not vice versa; treats them as spies (Genesis 42:6-24)
 3. Simeon imprisoned; grain given to other brothers, with their money; they return to Jacob (Genesis 42:24-38)
 4. Jacob again sends sons, with Benjamin, entrusted to Judah, to buy more grain (Genesis 43:1-15)
 5. Feast involving Joseph and his brothers; favor given to Benjamin (Genesis 43:16-34)
 6. Grain and money put in sacks, Joseph's cup in Benjamin's sack; accusation of stealing; Judah offers himself for Benjamin (Genesis 44)
 7. Joseph reveals himself to brothers; sends them back to Jacob to bring him down to Egypt (Genesis 45)
- R. Jacob's Family in Egypt (Genesis 46-50)
1. Jacob and his family go to Egypt (Genesis 46:1-7)
 2. Jacob's descendants (Genesis 46:8-27)
 3. Joseph meets Jacob and family in Goshen (Genesis 46:28-34)
 4. Jacob and Pharaoh (Genesis 47:1-11)
 5. Joseph gains all of Egypt for Pharaoh save the priesthood's lands (Genesis 47:12-26)
 6. Jacob multiplies in Egypt; makes Joseph swear to have him buried in Canaan (Genesis 47:27-31)
 7. Jacob blesses Joseph's sons Manasseh and Ephraim; the younger received the blessing of the older (Genesis 48)
 8. Jacob blesses and prophesies for his sons (Genesis 49:1-32)
 9. Jacob dies; he is prepared and buried in the cave of Machpelah (Genesis 49:33 - 50:13)
 10. Joseph treats his brothers kindly; Joseph prophesies the return of the family to Canaan; Joseph makes descendants swear to return his body to Canaan; Joseph dies and is embalmed in Egypt (Genesis 50:14-26)

X. GENESIS: IMPORTANT PASSAGES

- A. Multiple heroes of faith in Genesis (Heb. 11:1-22)
- B. Genesis 1 -- God as Creator of all the earth (Rom. 1:19-21)
- C. Genesis 2 -- God's marriage law (Matt. 19:1-10)

- D. Genesis 3 -- Paradise Lost
 - 1. Genesis 3:15 - first prophecy of the coming Messiah
 - 2. Revelation 21:1, 22:14 - What was lost in Eden in Genesis is regained in Heaven in Revelation
- E. Genesis 6 - 9 -- Noah and the Ark (1Peter 3:20-21)
- F. Genesis 11:1-9 -- The Tower of Babel and Pentecost (Acts 2)
- G. Genesis 14:18-20 -- Melchizedek and Christ (Heb. 4 - 7)
- H. Genesis 17:1-8 -- God's covenant with Abraham (Gal. 3:7-29)
- I. Genesis 22 -- Isaac as type of death and resurrection of the seed of Abraham
- J. Genesis 38 -- lineage of Jesus through Tamar and Perez (Matt. 1:1-3)
- K. Genesis 39 -- Joseph's refusal to sin with Potiphar's wife
- L. Genesis 45 -- Joseph forgives his brothers
- M. Genesis 49:10 -- power of Judah, seen from David to Jesus (2Sam. 1, 7; Dan. 2:44-45)
- N. Genesis an important, fundamental, and fascinating book manifesting God as: Creator, Destroyer, and Redeemer

QUESTIONS ON THE BOOK OF GENESIS

1. What does the name "Genesis" mean? How is that name appropriate for the first book of the Bible?

2. What happened on each of the seven days of Creation?

3. What instructions did God give Adam and Eve?

4. List the punishments for sin given to Adam, Eve, and the Serpent.

5. Why did Cain kill Abel? What did God do to Cain?

6. How many righteous persons were found on the earth in Noah's day? What promise did God make to Noah after the flood?

7. List the sons of Noah and the nations that came from them.

8. List the three promises given to Abram. Did Abram ever see any of these promises fulfilled?

9. What did God instruct Abraham to do with his son Isaac in Genesis 22? What did Abraham do?

10. What happened to Sodom and Gomorrah? Why?
11. List the sons of Jacob. Which son was the most righteous? Which son received his father's blessing?
12. What sin did Joseph refuse to commit with Potiphar's wife (Gen. 39)? What reasons did Joseph offer in his refusal?
13. Of what did Joseph forgive his brothers (Gen. 45)? What reason did he give?
14. What blessing did Jacob give Judah before he died? Name two great Bible characters who were descendents of Judah?
15. What verse in Genesis contains the first mention of the Gospel? Explain the verse.
16. What has God's intentions for marriage between a man and woman always been?
17. Who was Melchizedek and why is he an important Bible character?
18. What was lost in Eden in Genesis but is regained in Heaven in Revelation?
19. List the Old Testament heroes named in Hebrews 11:1-22. How were they able to accomplish such great deeds?
20. Why is the book of Genesis integral to our understanding the rest of the Bible?

Exodus

INTRODUCTION

A. The second book of the Old Testament also drew its English name from the LXX (Septuagint). The word “exodus” is a Greek word which means “going out, away.” It was used because this section of the book written by Moses tells of Israel “going out” of Egypt. The name "Exodus" is from the Greek word meaning "way out" or "departure." Thus, it is the story of Israel's "going out" of Egyptian bondage.

I. THEMES

Exodus has two intertwining themes. The first eighteen chapters of the book are a narrative, the story of the great Exodus of Israel from Egyptian bondage. This narrative continues the story of the book of Genesis. The word "Now," the very first word in Exodus, ties the events of Exodus to the story of Joseph, the last event chronicled in Genesis. In fact, Exodus 1:1-8 specifically refers to Joseph and his generation as the background for the story of Exodus.

But chapters nineteen through forty of the book are a completely different type of writing. This marks the first great division of the Pentateuch, so far as type of literature. Now, rather than historical narrative, the text becomes law, legislation. This legislation was given in order to organize Israel as a nation, a theocracy, a nation in which civil and religious law are combined. Thus, the second great theme of Exodus is the establishment of Israel as a nation.

God's great promise to Abraham is the key to the entire Old Testament, and that is especially obvious in Exodus. At the beginning of the events recorded in Exodus, none of the three parts of the promise had been fulfilled. But the Lord delivered Israel out of bondage in Egypt to begin the fulfillment of the land promise. At Mt. Sinai he fashioned them into a nation (19:5-6). Thus, at the end of Exodus, the nation promise, the first part of God's promise to Abraham, had been fulfilled (Deut. 26:5).

The two themes of Exodus are Exodus from Egypt and Israel Becomes a Nation. Old Testament Israel was God's own, special people. But Israel as a nation was cast off for rejecting Christ (Matt 21:33-46). Now the church is God's special people (1Peter 2:9).

II. SUMMARY

The Book of Exodus begins more than four hundred years after Joseph, his brothers, and the Pharaoh he once served have all died. The new leadership in Egypt—feeling threatened by Jacob's descendants, who have increased greatly in size—embarks on a campaign to subdue the Israelites, forcing them into slavery and eventually decreeing that all Hebrew boys must be killed at birth in the Nile River. The Hebrew women resist the decree, and one woman opts to save her newborn son by setting him afloat on the river in a papyrus basket. Fortunately, Pharaoh's daughter discovers the abandoned child and raises him after he has been nursed, naming him Moses.

Moses is aware of his Hebrew roots, and, one day, he kills an Egyptian who is beating an Israelite worker. Moses flees in fear to Midian, a town near Sinai, where he meets a priest named Jethro and marries the man's daughter, beginning a new life as a shepherd. God, however, is concerned for the suffering of the Israelites, and he appears to Moses in the form of a burning bush. God speaks to Moses, informing him of his plan to return the Israelites to Canaan—to “a land flowing with milk and honey” (3:8)—and to send Moses back to Egypt to accomplish this task. Moses is timid and resists, citing his lack of eloquence and abilities, and refuses to go. God is angered but encourages

Moses, presenting him with a staff for performing miracles and instructing Moses to take his brother, Aaron, with him as an aid. When Moses asks God what his name is, God replies, “I AM WHO I AM” (3:14).

Moses and Aaron return to Egypt, where Moses organizes the Israelites and confronts the Pharaoh, demanding the release of the Hebrew people. Moses performs a miracle, turning his staff into a snake, but Pharaoh is unimpressed and only increases the workload for the Israelites. God responds by inflicting a series of ten plagues on Egypt. God turns the Nile River into blood, causes frogs to cover Egypt, turns all of the dust in Egypt to gnats, and causes swarms of flies to come into the houses of Pharaoh and his officials. God then strikes Egypt’s livestock with a disease, creates festering boils on humans and animals, and sends thunder, hail, and fire that destroy crops, livestock, and people. God sends swarms of locusts, and covers Egypt with “a darkness that can be felt” (10:21). Before each plague, Moses demands the Israelites’ release, and after each plague, God purposefully “hardens” Pharaoh so that he refuses the request (4:21, 7:22). The tenth and final plague kills all the firstborn males in Egypt. Before the plague, Moses instructs the Hebrew people to cover their door posts in the blood of a sacrificed lamb as a sign for God to protect their homes from his killings. Pharaoh relents and releases the more than 600,000 Israelites who, in turn, plunder the Egyptians’ wealth. Upon leaving, Moses enjoins the Israelites to commemorate this day forever by dedicating their firstborn children to God and by celebrating the festival of Passover, named for God’s protection from the final plague (12:14–43).

Guided by a pillar of cloud during the day and by fire during the night, Moses and the Israelites head west toward the sea. Pharaoh chases them. The Israelites complain that Moses has taken them to die in the wilderness, and Moses, at God’s bidding, parts the sea for the people to cross. Pharaoh follows and Moses closes the waters back again, drowning the Egyptian army. Witnessing the miracle, the people decide to trust Moses, and they sing a song extolling God as a great but loving warrior. Their optimism is brief, and the people soon begin to worry about the shortage of food and water. God responds by sending the people food from heaven, providing a daily supply of quail and a sweet bread-like substance called manna. The people are required only to obey God’s commandments to enjoy this food. Soon thereafter, the Israelites confront the warring Amalekite people, and God gives the Israelites the power to defeat them. During battle, whenever Moses raises his arms, the Israelites are able to rout their opponents.

Three months after the flight from Egypt, Moses and the Israelites arrive at Mount Sinai, where God appears before them, descending on the mountain in a cloud of thunder and lightning. Moses climbs the mountain, and God gives Moses two stone tablets with the first ten commandments of 616 inscribed on them regarding general, ethical behavior as well as an extended series of laws regarding worship, sacrifices, social justice, and personal property. God explains to Moses that if the people will obey these regulations, he will keep his covenant with Israel and will go with them to retrieve from the Canaanites the land promised to Abraham. Moses descends from the mountain and relates God’s commandments to the people. The people agree to obey, and Moses sprinkles the people with blood as a sign of the covenant. Moses ascends to the mountain again where God gives him more instructions, this time specifying in great detail how to build a portable temple called an ark in which God’s presence will dwell among the Israelites. God also emphasizes the importance of observing the Sabbath day of holy rest.

Moses comes down from the mountain after forty days, only to find that Aaron and the Israelites have now erected an idol—a golden calf that they are worshipping in revelry, in direct defiance of the ten commandments. Moses breaks the stone tablets on which God has inscribed the new laws, and God plans to destroy the people. Moses

intercedes on the Israelites' behalf, begging God to relent and to remember his covenant. Pleased with Moses, God is appeased and continues to meet with Moses face to face, "as one speaks to a friend," in a special tent set aside for worship (33:11). God reaffirms his covenant with Moses, and, fashioning new stone tablets to record his decrees, God declares himself to be a compassionate, loving, and patient God. At Moses's direction, the Israelites renew their commitment to the covenant by erecting a tabernacle to God according to the exact specifications God has outlined.

While Genesis explains the origins of the world and of humanity, Exodus is the theological foundation of the Bible. Exodus explains the origins of Torah—the law of the Jewish people and the tradition surrounding that law. Torah is not merely a list of laws, but, rather, the notion of law as a way of life. Indeed, the law exists as a way of life for Moses and his people. Although portions of Exodus are devoted to legal matters, the declaration of law in Exodus always comes in the form of a story, relayed by discussions between God and Moses, and between Moses and the people.

III. EXODUS LISTS

Pharaoh refused to allow the Israelites to leave Egypt as Moses requested. A series of plagues was sent to Egypt to cause the Pharaoh to allow them to leave. When the plagues were in progress, the Pharaoh would consent to let Israel go if the plague was taken away. When the plague was removed, the Pharaoh would not let them go. These nine plagues were sent but did not effect the release of Israel:

- | | |
|--------------------------|-------------|
| 1. Water turned to blood | 6. Boils |
| 2. Frogs | 7. Hail |
| 3. Lice | 8. Locust |
| 4. Flies | 9. Darkness |
| 5. Murrain of cattle | |

God finally decided to send one last plague, the tenth one, after which Pharaoh would let Israel go free. The final plague was the plague in which the oldest child of every family in Egypt died. To prevent the plague from affecting the Israelites, God instructed that every family slay a lamb and sprinkle its blood on their door posts and lintels. When the death angel saw the blood, he would pass over that house and not kill the firstborn in it.

At Mt. Sinai, Israel entered into a covenant with God (Ex. 19:4-6). Israel agreed to the covenant. So Moses went into the mountain to receive the commandments which Israel was to obey. God spoke directly to Israel when He gave the Ten Commandments. The people were so terrified that they asked that God speak to them through Moses; He consented. The First Ten Commandments (Ex. 20:1-17):

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

IV. EXODUS: BACKGROUND

A. Authorship

1. The author of Exodus is most certainly Moses

2. Affirmed by Jesus in Mark 12:26 and Luke 20:37
 3. Inspiration is likewise affirmed by Jesus and all New Testament writers
- B. Date of Writing
1. Moses lived around 1450 BC
 2. The events of the narrative are roughly contemporaneous with the writing, up to 40 years beforehand
- C. Recipients
1. Original audience is Israel after the Wilderness
 2. As Christians, we learn from the example of Israel (1Cor. 10:1-12)
- D. Purpose of Writing
1. To describe the story of Israel from the birth of Moses to Sinai
 2. To record for later Israelites the story of God's redemption of Israel from Pharaoh with a strong arm and mighty hand
 - a. Pharaoh reduced Israel to slavery and hard bondage
 - b. God delivers them from their misery
 - c. Leads them into the wilderness to reach the Promised Land
 - d. Indication of God's power and majesty as sufficient reason for Israel to accept YHWH as their God
 3. To preserve the Law as given by God to Moses, along with specifications for the Tabernacle, its furniture, & garments of the priests
 4. Demonstration of physical types of the spiritual reality in Christ; a foreshadowing of the new covenant
 5. A negative example to Christians, how not to act (1Cor. 10:1-12)
 6. To illustrate oppression and deliverance, a theme throughout history

V. EXODUS: OUTLINE

- A. Main Sections
1. Moses' Birth and Calling (Exodus 1-4)
 2. God Delivers Israel (Exodus 5-15:21)
 3. Israel to Sinai (Exodus 15:22-18)
 4. God speaks to Israel (Exodus 19-23)
 5. God speaks to Moses (Exodus 24-40)
- B. Israel's Situation (Exodus 1)
1. Jacob's descendants (Exodus 1:1-5)
 2. A new Pharaoh who did not know Joseph (Exodus 1:6-8)
 3. Enslavement of Israel (Exodus 1:9-14)
 4. Command to execute Israelite male infants (Exodus 1:15-22)
- C. Moses' Early Life (Exodus 2)
1. Moses born, put in basket, found by Pharaoh's daughter (Ex. 2:1-10)
 2. Moses kills an Egyptian (Exodus 2:11-14)
 3. Moses exiled to Midian, marries (Exodus 2:15-22)
 4. New king of Egypt, God hears Israel's cry (Exodus 2:23-25)
- D. God Calls Moses (Exodus 3-4)
1. Moses on Horeb/Sinai, sees burning bush (Exodus 3:1-3)
 2. God calls Moses (Exodus 3:4-9)
 3. Moses' first protest: who is he? (Exodus 3:10)
 4. God affirms He will be with Moses (Exodus 3:11)
 5. Moses' second protest: who are You? (Exodus 3:12)
 6. God reveals His name YHWH, promises deliverance (Exodus 3:14-22)
 7. Moses' third protest: Israel will deny Moses' claims (Exodus 4:1)
 8. God makes signs: Moses' staff and hand (Exodus 4:2-9)

9. Moses' fourth protest: inability to speak (Exodus 4:10)
 10. God affirms that He will put words in Moses' mouth (Exodus 4:11-12)
 11. Moses' fifth protest: just send someone else (Exodus 4:13)
 12. God makes Aaron the mouthpiece (Exodus 4:14-17)
 13. Moses heads toward Egypt; Zipporah saves him by circumcising his sons (Exodus 4:18-26)
 14. Moses meets Aaron; they speak to the elders of Israel, and they believed (Exodus 4:27-31)
- E. A Disastrous Beginning (Exodus 5-6)
1. Moses goes before Pharaoh; Pharaoh dismisses YHWH, Moses (Exodus 5:1-5)
 2. Pharaoh increases burden on Israel in retribution (Exodus 5:6-19)
 3. Israel complains to Moses who complains to God (Exodus 5:20-23)
 4. God re-affirms His promises to Israel (Exodus 6:1-13)
 5. Heads of father's houses in Israel, Levi's descendants (Ex. 6:14-26)
 6. God again charges Moses to speak with Pharaoh (Exodus 6:27-30)
- F. Prelude to Plagues: God will demonstrate His power (Exodus 7:1-7)
- G. Signs and Plagues (Exodus 7:8 - 10:29)
1. Aaron's staff to serpent; magicians' staffs to serpents; Aaron's serpent eats their serpents (Exodus 7:8-13)
 2. Aaron and magicians turn Nile to blood (Exodus 7:14-25)
 3. Aaron and magicians bring up plague of frogs (Exodus 8:1-15)
 4. Aaron alone able to bring up plague of gnats (Exodus 8:16-23)
 5. Pharaoh begins to cave in, but heart remains hardened (Ex. 8:24-32)
 6. Egyptian livestock killed; Israel's remain (Exodus 9:1-7)
 7. Plague of boils on Egyptians (Exodus 9:8-12)
 8. Plague of hail on Egyptians (Exodus 9:13-35)
 9. Pharaoh tries to compromise, fails; heart remains hard (Ex. 10:1-11)
 10. Plague of locusts (Exodus 10:12-20)
 11. Plague of darkness (Exodus 10:21-29)
- H. The Passover (Exodus 11 - 13:16)
1. God tells Moses who tells Israel of the death of the Egyptian firstborn (Exodus 11)
 2. God ordains the Passover for Israel; provides legislation (Ex. 12:1-14)
 3. God ordains the Feast of Unleavened Bread for Israel; provides legislation (Exodus 12:15-20)
 4. Moses commands Israel to keep the Passover (Exodus 12:21-23)
 5. Moses ordains the perpetual observance of Passover, explanation to children (Exodus 12:24-28)
 6. God kills all the firstborn of Egypt (Exodus 12:29-30)
 7. Pharaoh commands Israel to go; Israelites plunder Egyptians (Exodus 12:31-36)
 8. Israel travels from Ramses to Succoth; unleavened bread (Exodus 12:37-39)
 9. Encapsulation of sojourn (Exodus 12:40-41)
 10. Commandments regarding the Passover (Exodus 12:42-51)
 11. Redemption of firstborn (Exodus 13:1-2)
 12. Institution, regulation of Feast of Unleavened Bread (Exodus 13:3-10)
 13. Institution, explanation of redemption of firstborn (Exodus 13:11-16)
- I. Israel's Deliverance at the Red Sea (Exodus 13:17 - 15:21)
1. God leads Israel to the wilderness by the Red Sea (Exodus 13:17-18)

2. Moses and Joseph's bones (Exodus 13:19)
 3. Israel to Etham; pillar of cloud and pillar of fire (Exodus 13:20-22)
 4. Israel back to Pi-hahiroth; promise of deliverance (Exodus 14:1-4)
 5. Pharaoh repents, takes army to meet Israel (Exodus 14:5-9)
 6. Israel complains to Moses, expects death (Exodus 14:10-12)
 7. Moses promises God's deliverance; cloud between army and Israel (Exodus 14:13-20)
 8. God parts the Red Sea; Israel passes through; Egyptians pursue (Exodus 14:21-23)
 9. Egyptian army in panic; chariot wheels in mud; Red Sea returns, drowns the Egyptian army (Exodus 14:24-28)
 10. Israel recognizes its deliverance (Exodus 14:29-31)
 11. Song of Moses recounting deliverance of Israel at the Red Sea (Exodus 15:1-19)
 12. Miriam takes up the song (Exodus 15:20-21)
- J. From the Red Sea to Sinai (Exodus 15:22 - 18:27)
1. Israel to Marah: the log makes the water potable (Exodus 15:22-26)
 2. Israel to Elim (Exodus 15:27)
 3. Israel to the wilderness of Sin (Exodus 16:1)
 4. Israel grumbles about food; God provides quail and manna (Exodus 16:2-13)
 5. Israel instructed about the manna; lack of belief; its nature explained, some kept as a memorial throughout the generations (Ex. 16:14-36)
 6. Israel to Rephidim; no water there; grumbling; rock struck, water comes forth (Exodus 17:1-7)
 7. Amalek fights Israel; Israel successful when Moses' arms raised (Exodus 17:8-12)
 8. God's promise to blot out Amalek (Exodus 17:13-16)
 9. Jethro, Moses' family meets Moses (Exodus 18:1-7)
 10. Moses relates events of Exodus (Exodus 18:8-12)
 11. Moses judges people; Jethro suggests appointing judges to alleviate burden; Moses does so (Exodus 18:13-27)
- K. Israel at Sinai (Exodus 19)
1. Israel to Sinai; God intends to make covenant with them (Ex. 19:1-6)
 2. Israel agrees to God's covenant (Exodus 19:7-8)
 3. God plans to speak personally with Israel; preparations made (Exodus 19:9-17)
 4. Sinai, people sanctified; Israel comes forth to hear God (Ex. 19:18-25)
- L. The Ten Commandments and the Covenant Code (Exodus 20-23)
1. The Ten Commandments (Exodus 20:1-17)
 2. Israel afraid before God; wants Moses to be intermediary (Exodus 20:18-21)
 3. Legislation against idolatry; altar specifications (Exodus 20:22-26)
 4. Legislation about Hebrew slaves (Exodus 21:1-6)
 5. Legislation about marriage of slave to master or master's son (Exodus 21:7-11)
 6. Legislation about murder, intentional or otherwise (Exodus 21:12-14)
 7. Legislation about dishonoring of parents (Exodus 21:15, 17)
 8. Legislation about kidnapping (Exodus 21:16)
 9. Legislation regarding fights, violence (Exodus 21:17-27)
 10. Legislation about oxen (Exodus 21:28-36)

11. Legislation about theft (Exodus 22:1-4)
 12. Legislation about situations requiring restitution (Exodus 22:5-15)
 13. Legislation regarding fornication (Exodus 22:16-17)
 14. Capital punishment for sorcery, bestiality, idolatry (Exodus 22:18-20)
 15. Legislation regarding mercy toward poor, dispossessed, sojourners (Exodus 22:21-27)
 16. Legislation to not revile authorities (Exodus 22:28)
 17. Legislation of the offering of the firstborn/firstfruits (Exodus 22:29-31)
 18. Legislation of justice, fairness (Exodus 23:1-5)
 19. Legislation of justice in judgment (Exodus 23:6-9)
 20. Sabbath legislation, the day and the year (Exodus 23:10-12)
 21. Need to heed what was said, to honor God only (Exodus 23:13)
 22. Legislation of observance of festivals (Exodus 23:14-19)
 23. Angel going before Israel; do what he says; dispossession of the nations, removal of their idols (Exodus 23:20-24)
 24. God's blessings to Israel (Exodus 23:25-31)
 25. Warning against idolatry (Exodus 23:32-33)
- M. Moses Before God (Exodus 24-31)
1. Moses, elders, Aaron et al before God (Exodus 24:1)
 2. Affirmation of law; building of altar and pillars; sacrifices inaugurating covenant (Exodus 24:2-8)
 3. Moses on the mountain 40 days and nights (Exodus 24:9-18)
 4. Contribution of Israel for Tabernacle et al (Exodus 25:1-9)
 5. Specifications for the Ark of the Covenant (Exodus 25:10-22)
 6. Specifications for the Table for the Bread of the Presence (Exodus 25:23-30)
 7. Specifications for the lampstand, its utensils (Exodus 25:31-40)
 8. Specifications for curtains and accessories for Tabernacle (Exodus 26:1-13)
 9. Specifications for the coverings, panels, pillars, bars, and bases of the Tabernacle (Exodus 26:14-29)
 10. Construction and layout of the Tabernacle planned (Exodus 26:30-37)
 11. Specifications for the altar and its accessories (Exodus 27:1-10)
 12. Specifications for the court of the Tabernacle (Exodus 27:11-21)
 13. Specifications for priestly garments: ephod, Urim and Thummim, breastplate, Aaron's sons' clothing (Exodus 28)
 14. Specifications of ordination of Aaron and his sons (Exodus 29:1-37)
 15. Specifications of offerings on the altar (Exodus 29:38-46)
 16. Specifications for the incense altar (Exodus 30:1-10)
 17. The census and the tax (Exodus 30:11-16)
 18. Specifications for the bronze laver (Exodus 30:17-21)
 19. Ingredients of the anointing oil; directions for consecration (Exodus 30:22-33)
 20. Ingredients of the incense; its regulations (Exodus 30:34-38)
 21. Charging of Bezalel and Oholiab to construct all these things (Exodus 31:1-11)
 22. Sabbath regulations (Exodus 31:12-17)
 23. God writes the Ten Commandments on the tablets (Exodus 31:18)
- N. Israel and the Golden Calf (Exodus 32)
1. Israelites get fidgety; demand Aaron to make a calf; he does so (Exodus 32:1-6)

2. God informs Moses of it, burns in anger; wishes to kill them all (Exodus 32:7-10)
 3. Moses intercedes for Israel; goes down; destroys tablets; destroys calf, makes Israel drink it (Exodus 32:11-20)
 4. Aaron explains the situation, lies (Exodus 32:21-24)
 5. Levites kill 3000 of the people (Exodus 32:25-29)
 6. Moses goes to plead for the people; people plagued (Exodus 32:30-35)
- O. Moses and the People (Exodus 33-34)
1. People charged to go; chastised and humbled (Exodus 33:1-6)
 2. God and Moses in the tent (Exodus 33:7-11)
 3. Moses seeks to see God's glory; sees His back (Exodus 33:12-23)
 4. God writes again on tablets (Exodus 34:1-4)
 5. Re-establishment of the covenant (Exodus 34:5-10)
 6. Re-establishment of the basic laws of conduct (Exodus 34:11-28)
 7. Moses before the Israelites; the veil because of his shining face (Exodus 34:29-35)
- P. The Building of the Tabernacle (Exodus 35-40)
1. The contribution, calling of Bezalel and Oholiab (Exodus 35)
 2. Construction of the Tabernacle according to the pattern (Exodus 36-38)
 3. Creation of the priestly garments (Exodus 39:1-31)
 4. Completion of the work (Exodus 39:32-43)
 5. Instructions of erection of Tabernacle (Exodus 40:1-15)
 6. Execution of erection of Tabernacle (Exodus 40:16-33)
 7. Nature of the Tabernacle, God's presence there (Exodus 40:34-38)

VI. EXODUS: IMPORTANT PASSAGES

- A. Exodus 12: The Passover
1. 1Cor. 5:7-8 - Christ as our Passover
 2. The role of the lamb in deliverance and salvation
- B. Exodus 14:13-31 - God's deliverance at the Red Sea
1. 1Cor. 10:1-2 - Salvation is accomplished by God
 2. But Israel still had to walk through
- C. Exodus 19:4-6 - 1Peter 2:9-10 - God's covenant with His people
- D. Exodus 19 - Hebrews 12:18-29
1. Israel as trembling before God at Sinai
 2. Christians as coming into God's presence in Zion
- E. Exodus 20 - The Ten Commandments
1. Rom. 13:9-10 - Love as the foundation of the entire law
- F. Exodus 25:40 - The Pattern
1. Must follow God's commands as given
 2. Hebrews 8:5-6
- G. Exodus 32 - The Golden Calf
1. Israel's idolatry and apostasy - 1Cor. 10:1-12
- H. Exodus 34:29-35 - Moses' Shining Face - 2Cor. 3:7-18
1. Hardening of Jewish mind as the veil of Moses; veil removed in Christ
 2. The end of the Law of Moses - Heb. 8:6-13; Col. 2:13-15

QUESTIONS ON THE BOOK OF EXODUS

1. What does "Exodus" mean, and how is the name appropriate for this book?
2. How long had the descendents of Jacob lived in Egypt? What happened to the relationship between the people of Joseph and the people of Egypt?
3. Who was God's chosen leader for the Israelites deliverance from Egypt? What miracle did God use to get his attention?
4. List the excuses Moses gave for not wanting to go to Egypt to deliver the children of Israel from bondage.
5. What signs did Moses perform to convince Pharaoh? What happened when Pharaoh's magicians attempted to duplicate those signs?
6. List the ten plagues used to convince Pharaoh to release the children of Israel.
7. What was Pharaoh's response to the first nine plagues?
8. What is the Passover, and what does it foreshadow in the New Testament?
9. How was Israel saved at the shore of the Red Sea? Did Israel have to do anything to bring about their salvation?
10. What did Israel complain about at Marah? How did God respond?
11. What did Israel complain about in the Wilderness of Sin? How did God respond?
12. What did Israel complain about at Rephidim? How did God respond?
13. What covenant did God make with the children of Israel at Mount Sinai?
14. List the Ten Commandments in the following categories:

- a. Commands that address one's relationship with God
- b. Commands that address one's relationship with fellow human beings
- c. What is the foundation of the commandments?

15. What instruction did God give Moses with regard to the "pattern"? What is the significance of that instruction for Christians today?

16. Why did Israel choose to worship the golden calf? What excuse did Aaron give Moses for facilitating idolatry?

17. Why did Moses veil his shining face? What did that foreshadow for the Law of Moses?

18. List five materials used in the construction of the tabernacle.

19. List five items worn by the high priest as he performed his services.

20. Was the Law of Moses meant to be permanent? Why or why not? Of not, then when did it end?

A Survey of the Old Testament Books

Introduction: Rom. 15:4; Acts 17:10-11; John 5:39; 2Tim. 2:15

I. PENTATEUCH - "Five Books" - Written by Moses.

- A. Genesis - "Beginnings" - 1:1
 1. Creation records, story of man's creation and fall, flood
 2. Promises to Abraham, biographies of Patriarchs Isaac, Jacob, Joseph
- B. Exodus - "A going out"
 1. Israel's release from Egyptian bondage.
 2. Summary: Plagues, Passover, Passage, Presumption, Pestilence, Precepts, Pavilions
- C. Leviticus - original name in Hebrew was "wayyiqra" meaning "And He Said."
 1. A book designed for the priests of Israel
 2. Laws covering offerings, tabernacle service, purity, atonement, promises of reward, and warnings against changing the law.
- D. Numbers - original name in Hebrew was "waydabber" meaning "He spoke in the desert."
 1. Named after first few words
 2. Translators called it Numbers because of the census of Israel.
 3. Numbering and organization of Israel, Laws for the people's service to God, describes journeys, histories and wars
- E. Deuteronomy - "Second speaking of the Law"
 1. Moses delivers three sermons in the plains of Moab on the laws of God to the descendants of those who wandered prior to entering the Promised Land for the first time.

II. FORMER PROPHETS

- A. Joshua means "savior"; equivalent of Greek name Jesus
 1. Invasion of Canaan, list of defeated enemies, and settlement of Promised Land by tribes.
 2. Challenge to Israel - 24:14-15
- B. Judges - "sopim" means deliverers.
 1. Author probably Samuel
 2. 12 cycles of Rebellion, Ruin, Repentance, Restoration (by a judge), Respite, Repeat
- C. Ruth - "megilloth" or a "tract/pamphlet"
 1. Samuel probably the author
 2. Designed to teach the lineage of David, kind treatment of widows, and honorable relationships before marriage.
- D. 1 & 2 Samuel - Outlines the lives of Samuel, Saul, and David
 1. Covers transition from judges/prophets to Kings; theocracy to monarchy
- E. 1 & 2 Kings - History of the kings of Israel from Solomon to divided kingdoms to the fall of both kingdoms

III. HISTORICAL TREATISES

- A. 1 & 2 Chronicles - Chronological history and genealogies of the royal line
 1. History of Israel from David to the Exile
- B. Ezra - Former Secretary of State for Persia.

1. Jewish prophet sent to re-establish law after the return from exile
- C. Nehemiah - Cupbearer for the Persian King.
 1. Appointed as governor of Judah after return.
 2. Rebuilt walls of Jerusalem, rebuilt temple, purified the people, restored law, and drove off the enemies of God's people - 4:6, 8:1, 12
- D. Esther - Jewish: "Hadassah" or myrtle blossom; Esther is Persian for star
 1. Selected to become the queen/wife of Ahasuerus
 2. Able to prevent massacre of Jews by outwitting last surviving Amalekite
 3. Author - Mordecai, her uncle
 4. Longest verse in the Bible - 8:9

IV. WISDOM LITERATURE

- A. Job - author believed to be Moses; oldest book of the Bible
 1. Most misquoted book in the O.T.
 2. Lesson: even the best can fall prey to murmuring in hard times; it is important to be humble enough to repent
- B. Psalms - "tehillim" - songs of praise. (The Book of Psalm; literally "songbook")
 1. Authors - David, Asaph, 3 sons of Korah, Solomon, Heman, Ethan Ezrahite, & Moses
 2. At one time in Jewish history, it was divided into five scroll books.
- C. Proverbs - "Misle Solomon" meaning the proverbs of Solomon designed as a guide for daily living.
 1. Importance of wisdom and some practical examples of wisdom.
- D. Ecclesiastes - "Qohelet" meaning the Preacher
 1. Exhortation to a God-fearing life because there is an accounting.
 2. Treatise on wisdom and common sense.
 3. Written by Solomon.
- E. Song of Solomon - "sir hassirim" meaning the song of songs.
 1. Brief overview of a love story written by Solomon.
 2. Designed to teach honor between the unmarried and fidelity in love.

V. LATTER PROPHETS - MAJOR

- A. Isaiah - "Jehovah is salvation"
 1. Incorrectly called the messianic prophet; actually the kingdom prophet
 2. First 39 chapters concern contemporary times.
 3. Last 27 chapters concern Judah's deliverance, prophecies on the coming kingdom, with a few on the Messiah
 4. Longest name in the Bible - 8:1, Mahershalalhashbaz.
- B. Jeremiah - "Jehovah exalts and casts down"
 1. Well suited to his message and prophecies
 2. Suffered terribly; was called the weeping prophet
 3. Prophet in exile
- C. Lamentation - "eka" meaning "How?!"; Jeremiah the author.
 1. Sorrow and grief for the destruction of the Temple.
- D. Ezekiel - "God strengthens"; the prophet of inexorable doom.
 1. Most colorful of the prophets; Jerusalem the exalted harlot, Judah the valley of dry bones, the watchman, the great unheeded preacher
- E. Daniel - "God judges" - history of Judah in exile; Daniel the righteous prophet.

VI. LATTER PROPHETS - MINOR (but not minor messages)

- A. Hosea - addressed to northern 10 tribes.

1. Vivid language condemning adoption of alien lifestyles.
2. Wife deserted him and became promiscuous; Hosea took her back when worn out and unattractive; represented God's care for Israel
- B. Joel - "the locust prophet"; the prophet of hope and joy to come
 1. A plague of locust literally consumes Israel's land because of their sin; they repent and God restores their land at a miraculous rate; God triumphs over His enemies.
- C. Amos - the farm boy prophet; reluctant when called, zealous once started
 1. Israel tried to pay for their sins with offerings; God said He would reject them outright; instead, He wanted devotion and righteous conduct.
- D. Obadiah - "servant of Jehovah"; one chapter book.
 1. Judgment against Edom
- E. Jonah - "the dove"; judgment against Nineveh
 1. God sends Jonah, Jonah runs, gets swallowed by a whale, preaches to Nineveh, Nineveh repents, Jonah pouts; even prophets aren't perfect.
- F. Micah - Micaiah, "who is like Jehovah?"
 1. 1Kings 22 - Conflict with Ahab, a battle of sarcastic wit
 2. Comparison of the corruption of old Israel to the glory of the new spiritual Israel
- G. Nahum - "the vision prophet"
 1. The enemies of the righteous do not believe anything will happen to them; prophecy against Nineveh.
- H. Habakkuk - "embrace"
 1. Cries to God because of the lawlessness of God's people; God sends the Chaldeans to punish them, and they are violent to an extreme; God will straighten out the Chaldeans, too.
- I. Zephaniah - great grandson of King Hezekiah, name means "Jehovah has hidden me"
 1. Judgment on Jerusalem, judgment on wicked nations, and ultimate blessings on Jerusalem are yet to come.
- J. Haggai - "celebration of Jehovah"; 80 years old
 1. 18 years after the return from exile, Judah still hadn't built the Temple, but they had built their homes
 2. Rebuked them for being too busy making a living to build God's house.
- K. Zechariah - the true Messianic prophet and prophet of the New Jerusalem.
- L. Malachi - 'My messenger'
 1. God loves His people, His people bored with serving God, marrying outside of God's family, rampant divorce.
 2. Promised deliverance for the righteous, the unrighteous in Judah do not believe God will punish them.

Conclusion:

- A. It is interesting that the O.T. ends with a curse and the N.T with a blessing.
- B. Romans 15:4; Malachi 3:13 - 4:6

Matthew (structured and businesslike) - Formal portrait; Jesus the Messiah
 Mark (energetic and active) - Candid snapshots; Jesus the Wonderful
 Luke (evocative and flowing) - Moving motion picture; Jesus, son of man
 John (insightful and intimate) - X-ray of His personality; Jesus, Son of God