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Bible Study # 7
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Mr. John Ogwyn

Old Testament Series—Genesis 1—3

We are going to be getting into our study on the book of Genesis, **getting, specifically, into the first three chapters of Genesis.** We will go through some of the material in the first three chapters. We will also **go over and review the Bible study questions** that we passed out for this evening, and then I have more to pass out that will be for the next Bible study. One of the things that sometimes comes out is: where did Moses get all the information that is in the book of Genesis? Ever wonder about that? Where did Moses come up with all the information? How did he know some of these things? Did God just supernaturally tell him every word of it or did he get some of it from some other source?

The reality is that there are at least 11 documents, or books, that are included in the book of Genesis that had been preserved from different periods of time. There is at least one that traces all the way back to Adam, himself. It was compiled during his lifetime and was, evidently, preserved on board the ark. Then it came down through the family of Shem and Abraham—right down to being preserved by the family in Egypt. It was a book that Moses would have had access to. We might notice, as we go through, references to that.

Genesis 5:1, to begin with, you might notice, “This is the book of the genealogy of Adam.” Now this is actually a document that is referred to—“This is the book...”—and it goes through and gives a detailed account.

You might notice back here in Genesis 2.

Genesis 2:4, “These are the history [Lit. “generations”] of the heavens and the earth when they were created in the day that the Lord God made the earth and the heavens.” A little later we come to the book of the genealogy of Noah (Genesis 6:9). We find references in Genesis 10.

Genesis 10:1, “Now this is the genealogy of the sons of Noah: Shem, Ham and Japheth.” It goes through and is a document that preserves names and genealogies.

Genesis 11:27, “This is the genealogy of Terah: ...” Terah was the ancestor of Abraham. If we were to go through the book of Genesis, we would find, at a later stage, the genealogy of Ishmael in Genesis 25:12. We would find the genealogy of Isaac in Genesis 25:19. Also, in

Genesis 11:10, Genesis 36:1 and Genesis 37:2, we find various genealogies.

What it amounts to is that Moses would have had access to a number of records, or books, that in some cases, were simply family genealogical records where certain things were compiled, preserved and maintained in the family that came down. Moses would have had access to it, and it served as a basis for his compilation of much of the early material in the book of Genesis. There were a number of written accounts.

We are not going to get into it this time, but next Bible study we will go into some things about the very origin of writing. You might be surprised to note the man who invented writing. He invented writing with a stylus, a pen, and his name is mentioned in the Bible. We can basically pinpoint approximately the time that the human family began to use writing, and it certainly was within the lifetime of Adam. You might be surprised that man is mentioned. I won’t tell you where his name is mentioned or who he is, but we will go into that next Bible study. If you’re curious, then you might want to be here.

There were a number of written documents—a number of things that were preserved.

Genesis 1:1, “In the beginning God created the heavens and the earth.” The word for “heaven” is plural. “In the beginning”—there is a lot involved here that is sometimes overlooked and not understood.

Verses 1-2. “In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the spirit of God was hovering over the face of the waters.” This is the way that it reads in the New King James Bible. This period, “In the beginning God”—this beginning that you read of in Genesis 1:1—involves the origin of the very universe, the bringing into existence of physical matter. There was a time when only God existed—the One that we know as God the Father and as Jesus Christ. There was a time when only God existed and God formulated a certain plan. God brought into existence the angelic order (that we read of) prior to the beginning of the physical universe.

Isaiah 57:15, we are told, “...[God] who inhabits eternity, ...” That is a dimension that you and I cannot really comprehend because we inhabit time. We have a finite universe that is bounded by distance and time.

Do you realize that prior to the beginning of the physical creation, there was no such thing as time? Time did not exist prior to bringing the universe into existence. That is kind of a mind-

boggling concept, but what is time? Time is measured by the relationship of the heavenly bodies toward one another. Time is defined by the length of time it takes the earth to rotate on its axis. That's a day; 24 hours. A year is defined by the length of time it takes the earth to revolve around the sun. Time is based upon the relationship of the physical objects of the universe. When there wasn't any physical universe, there wasn't any time. There wasn't physical relationship there to define time. There wasn't any such thing as time. After all, God does not inhabit time; God inhabits eternity. Time didn't exist until God brought the physical universe into being. When God brought the physical into being, time began.

God had existed prior to that, and there was a spiritual creation—the angelic order. We know that the angels existed prior to this because we are told in Job 38:7 that when God brought the physical universe into being, the angels sang for joy. The angels couldn't sing for joy unless they were already there; they already existed. There was a creation on that level.

God inhabits eternity, and time had no existence or meaning until God brought forth the physical universe. God took the Spirit essence that flows out from Him—the Spirit that emanates out from God and from God's mind—and brought matter into existence. God is spirit, and His Spirit emanates out from Him. The purest form of energy that originates with God emanates out from the very mind of God.

God performed a miracle. God changed or transformed pure spirit energy into matter. God brought matter into existence.

Hebrew 11:3, we are told, "...the things which are seen were not made of things which are visible." He made it of His spirit. That is the basic building block.

Man keeps breaking down the atom and keeps trying to divide and sub-divide. What is matter composed of? It is composed of atoms. Then we divide down, and what is the atom composed of? We look at electrons and neutrons and protons. We keep dividing and sub-dividing and see certain things, and they divide things down a little further. If you have ever read some of these things, it's very intriguing things, and they keep dividing it down. Well, what is smaller than that? What comes beyond that? What is the fundamental building block? They will never get to the bottom of it because the bottom of it is spirit.

God transformed pure spirit energy into matter. Which came first, matter or energy? Energy did.

It originated from God. Pure spirit energy transformed into matter; the physical universe was brought into being.

Scientists speculate on the idea (and there are various reasons to speculate on that) that it was a period of time, approximately five billion years ago—give or take a billion—that the physical universe was brought into being. They throw around billions as though it was the United States government spending dollars or something. Time, when you are talking in terms of billions of years, hasn't any relevance to human beings or human life. It's not a concept of time that human beings can comprehend. That is time only angels can comprehend. God brought into being the physical universe, and it talks about the angels singing for joy. Prior to that, it is pointless to speculate as to how long prior because prior to the beginning of the universe, there wasn't any time. There was no basis of measuring time. Time did not exist because God inhabits eternity. He inhabits a dimension where time didn't exist.

Some of these concepts are a little bit mind-boggling, and we have trouble grasping. We understand things based on what we know and see. Can you imagine trying to explain a television to somebody who had never seen or heard of such a thing? Maybe your father or great-grandfather died prior to the turn of the century, or what if someone who died 200 years ago was suddenly resurrected? How would you explain the television? Would it make any sense to them at all? Is there any way you could explain it, that they could really comprehend the idea, that you have this box; you turn it on and see what's happening on the other side of the world. They're not really people in there, but you're actually seeing this great big ceremony that's going on over in China (which is halfway around the world), and you're seeing it while it's happening. You see all these things and you see it close up. You see the groups or scenes. You can switch to another channel, and all of a sudden, you're watching somebody in London or someone commenting on what is going on in China while you're sitting there in your living room. That's kind of mind-boggling. We take it for granted because we are familiar with it.

I remember something that very deeply impressed me. I remember exactly where I was at the time—the time when the first men walked on the moon. One of the things that I specifically remember about that evening as a group of us were watching the moon landing on television, we saw the lunar module set down and Neil

Armstrong step out and take the step. As we were watching these events live coverage, I stepped outside on the balcony. I looked up and could see the moon. It was a beautiful full moon. Standing there on the balcony of the men's dorm in Pasadena, California, I could look up in the sky and look at the moon suspended, hanging up there. I could look in through the doors and on the television set, I could see a close-up of men walking around on the moon. That's kind of mind-boggling—looking up there and then looking across the room and seeing a close-up picture of what's actually happening right there. Realize—it's very difficult for us to conceive of certain things because they are outside of our realm of experience, in terms of understanding what it means to inhabit eternity. We will understand it when we inhabit eternity because at the resurrection, we will put on immortality. We will step out of this dimension that is bound by time—that dimension of time—and we will step out into eternity. We will put on immortality, and then we will grasp what it means to inhabit eternity in a way that we simply cannot fully fathom right now.

God has created the spirit realm. He has created the angelic beings. There had been training of these angelic beings—instruction, plans—things that were thought out when God brought the physical universe into existence. All of the physical laws that regulate the universe had to be conceived, planned out and defined. The relationship of matter, energy and all of these things had to be thought out and defined, and it was brought into existence.

God took Lucifer and the angels and placed them on this planet earth. God introduced on this planet certain life forms. Instructions were given to Lucifer and the angels under him, in terms of the implementation of God's government. It was an opportunity for them to learn and to practice the exercise of God's government and to bring this earth to a state of preparation for the next phase in God's plan. It was apparent, early-on, that Lucifer began to diverge from God's intent—from the proper exercise of God's government.

Acts 3:19, we are told (referring to the time after Christ's return), "...so that times of refreshing [KJV, "restitution"] may come from the presence of the Lord." —A time of restoring. What is it going to be like during the reign of the Messiah?

Isaiah 11:9, we are told, "They shall not hurt nor destroy in all My holy mountain...." This is characteristic of the World Tomorrow. It is characteristic of the way the earth will be

administered through the government of God when Jesus Christ is directly administering it.

It is apparent from the geologic record that is not the way Lucifer administered the earth because there is the geologic evidences that very clearly show, at that time, there was violence. You look at certain creatures, and there are the literal remains of violence that they did to one another.

John 8:44, Jesus refers to Satan the devil and he told the Pharisees, "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."

He was a liar and he abode not in the truth—two aspects. He didn't say he was an adulterer from the beginning or that he was a thief from the beginning. It says he was a murderer from the beginning—the spirit of violence. Evidently, from a very early point, Lucifer decided that the way to excellence lay through competition, strife and the "survival-of-the-fittest" approach. It was the way of competition, the way of strife, the way that only the survivors would remain. He was convinced that competition was the way to excellence—not cooperation.

God, over a period of time, had the universe come into being—that probably was in the nature of perhaps billions of years. There is nothing in the Bible to at all contradict that. If science wants to say, based on the evidence that can be discerned, that the physical universe came into existence four or five billion years ago, there is nothing in Scripture to contradict that. There is no reason for saying that was not the case. But there was a point when God introduced certain life forms.

Lucifer was given responsibility and he approached his responsibility in his own way. God allowed things to progress to certain points. There were certain points at which God simply eliminated certain forms of life and introduced, suddenly, different forms of life—more complex and more sophisticated forms of life—forms of life that were capable of more things. It was an opportunity for Lucifer and his angels to gain experience—practical experience in government. It was an opportunity for God to see what they would do. God worked with them over a period of time—that probably was in the nature of perhaps billions of years—to instruct them in His ways. God saw that it was not the way that was going to lead to where He wanted to go. Things proceeded to a certain point and God simply

stopped the experiment. He eliminated certain forms of life.

Science looks at the geologic record, and they can't understand why certain forms of life, such as the dinosaurs, simply ceased. There was just a point where they ceased. They didn't turn into something else. They didn't evolve into some other form; they simply ceased. And all of a sudden, there are other forms of life that are extant.

Things proceeded on for a period of time, and during this time, Lucifer became ever increasingly embittered. He began to nurture a spirit of bitterness—a root of bitterness—because God didn't see things his way. He proceeded from a spirit of murder to a spirit of lying and began to lie and slander to the angels under him.

From the state of things, from what was happening and from the forms of life that God had placed on the earth, it became apparent to God that the very next step would be the introduction of creatures made in the very image of God that would be capable of being transformed from matter into spirit as a part of the very Family of God to rule over him. The thought of something such as that was beyond Lucifer. It became apparent to Lucifer that God was not going to allow him to continue doing the things he was doing. And there came a point where Lucifer simply rebelled. You read of it in Ezekiel 28 and Isaiah 14.

Isaiah 14:13, he said, "...“I will exalt my throne above the stars of God [above the angels]; ...””

Verse 14, ““I will ascend above the heights of the clouds [this shows that he was below the heights of the clouds]; I will be like the Most High.”” He was thrust back down to this earth (Revelation 12:9).

The result when that occurred, we read of in Genesis 1:2, when it says, “The earth was without form and void; ...”

The word “was” here in Genesis 1:2 is exactly the same word “became” that is used in Genesis 19:26, where we read of Lot and his wife leaving Sodom and Gomorrah. His wife looked back and she became a pillar of salt. Was Lot's wife always a pillar of salt? No, she became a pillar of salt. The word that is translated “became” is exactly the same word, in the Hebrew, that was translated “was” in Genesis 1:2, “The earth was without form and void; ...”

The earth was not always without form. God did not create it without form. It became without form, just as Lot's wife became a pillar of salt. “In the beginning God created the heavens and

the earth. The earth became without form and void.” It became void, which means “empty.” The Hebrew words that are translated “without form” and “void” are “*tohu*” and “*bohu*.” The earth became “*tohu*” and “*bohu*.” It became without form. It became chaotic, empty and desolate. ‘It became chaotic and desolate’ is another way it can be translated. God did not create the earth in a chaotic, desolate state.

That is made plain in Isaiah 45.

Isaiah 45:18, “For thus says the Lord who created the heavens, who is God, who formed the earth and made it, who has established it, who did not create it in vain, who formed it to be inhabited: ...”

The word translated “in vain” in Isaiah 45:1 is the Hebrew word “*tobu*.” It says here God Himself formed the earth. He made and established it. He did not create it “*tohu*.” Yet when you read in Genesis 1:2, you find that the earth had become “*tobu*.” But Isaiah 45:18 says God did not create it “*tohu*”; so what are we told? ‘In the beginning God created the heavens and the earth, but the earth became chaotic.’ God did not create it chaotic. It became “*tohu*”; God did not create it “*tohu*.”

1 Corinthians 14:33, “For God is not the author of confusion...” He did not create the earth chaotic and desolate. The earth became chaotic and desolate as a result of Satan's rebellion.

The stage was being set, over a period of time, which is simply incomprehensible to us as human beings. It was a period through which God worked with Lucifer and the angels under him and allowed certain things to transpire. God allowed certain influences to be exerted as Lucifer was adamant that his way of competition and survival-of-the-fittest approach was the way to excellence. He was convinced that it was the way that would produce something that would have good results. God allowed certain things to take place to demonstrate that this kind of survival-of-the-fittest mentality did not lead to excellence in the true sense. It led to strife. It led to a planet being filled with violence.

When you hear the term “survival of the fittest” used in an evolutionary context, realize that the survival of the fittest does not at all explain the arrival of the fittest. The fittest may have survived, but from whence did they arrive? Where did they come from? The fact that they survived is irrelevant. The point is: where did they come from? Where did they originate? Their survival does not explain their origin. Certainly, the most fit survived, but that doesn't tell you where they came from in the beginning.

God created the heavens and the earth, but the earth became without form. It became void, chaotic and desolate and it became dark.

Genesis 1:2, notice the description, "...darkness was on the face of the deep." What was the result of Satan's rebellion? —Absolute pitch-black darkness. There was chaos, desolation, destruction, darkness and there was death. Those were the results of Satan's way.

In the aftermath of Satan's rebellion (his being thrown back down to the earth and the destruction that took place), light as we know it simply ceased on the planet. Everything was flooded and overwhelmed with water. There was absolute pitch-black darkness. Undoubtedly, there would have been gigantic volcanic eruptions and all kinds of debris, poisoned gasses, fumes that spewed into the atmosphere, and there was a thick poisonous pall that hung over the planet. Everything was flooded and covered with water. Instead of an atmosphere, there was nothing but pitch-black darkness. If you were standing on the face of the earth, you couldn't see your hand in front of your face. There was a thick black pall, noxious, poisonous gasses and debris that had been thrown into the atmosphere until all light had been blocked out.

When God stepped in, God, through the power of His Spirit, began a process of refashioning and molding the face of the earth through the period of one week. The **first day** was the starting point.

Verse 3, "Then God said, 'Let there be light'; and there was light." —The first thing that has to occur. There are spiritual lessons we learn. There is a reason why God progressed in the way that He did.

Realize! That's where Satan's way always led. It's where it led physically. It led to destruction; it led to darkness. Satan's way is characterized by darkness. Even from a physical and human realm, there are things that people like to do under cover of darkness that they would simply not think of doing in the bright light of day. It's not an accident that certain places are not noted for being well lit. You don't expect to go into a bar and expect to have the bright light of day or a bright, shining atmosphere.

John 3:19, "...men love darkness rather than light, because their deeds were evil." They like the lights turned down really dim and low because they may be up to something that they wouldn't be doing out in the middle of the noonday sun—trying to pull some of those "shenanigans." It would be a little uncomfortable to be out—standing on the street corner in the

bright light of noonday sun—trying to pull some of the "shenanigans" that they would try to get by with under cover of darkness in some very dim, secluded spot. Men love darkness rather than light because their deeds are evil.

God started with, "let there be light." The very first thing that occurred was some of the debris and things that were extant in the atmosphere were cleared out to where light could penetrate to the surface. It was still as though it was a heavy overcast, cloudy day or a foggy day would be a better comparison. It would have been as though it were a very foggy day. The poison and the debris were cleared out of the atmosphere, and it was simply a thick water vapor—thick fog—that remained.

You can travel on a foggy day (sometimes you cross the Atchafalaya, the swamp between Lafayette and Baton Rouge), and the fog can be so thick, but you can tell whether it is daylight or dark because light penetrates. You can tell that it is daytime, but that's about all that you can say about it. You can be in a fog so thick that you can just barely see past the front end of your car.

God said, "Let there be light" That was the first thing. God made that distinction. He cleared the atmosphere to where light was apparent and it now made possible the distinction between day and night. If it is dark all the time, you can't tell when the day starts and the night stops or vice versa. This was the first day.

Genesis 1:6, the **second day** God said, "...Let there be a firmament in the midst of the waters, ..." "Firmament" is an old English word that we don't commonly use; it simply means "an expanse." It could be used to refer to anything. You can beat metal and make an expanse of metal or you could stretch a tent and make an expanse of canvas. "Firmament" simply means "a big something that is spread out," and in this context—the sky. If you look it up in a dictionary (even a Webster's plain unabridged dictionary) the word "firmament" is simply an old English word that refers to the sky—the area of the earth's atmosphere. The Hebrew word that is translated "firmament" is simply a word that means "expanse." It means "something spread out." God made an expanse in the midst of the waters.

Verse 6, continuing, 'and He divided waters from the waters.' In other words, the thick fog was lifted. Now there was a thick fog cover and water, but there was an expanse in-between. There was atmosphere now—an expanse in-between. It was not just a continuous pea-soup

fog that existed. God cleared that out of the way and made an expanse in between.

Verses 9-10, then on the **third day**, God brought forth dry land. God brought forth the continents. When He brought forth the continents, it caused the waters to recede from the continents.

Verse 11, “Then God said, ‘Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind...’” Notice that when life was introduced, it was to reproduce after its own kind. It didn’t evolve from one thing into something else. It reproduced after its kind. Now, obviously, there is variety within a kind. We look around in this room, and we look at human beings. We are all human beings and ultimately the same family.

Acts 17:26, “...‘made from one blood every nation of men to dwell on the face of the earth, ...’” But look around at all the different sizes, colors and shapes—all the variety. Yet we are all human beings. Eve’s very name means “living” because she was the mother of all living. All human beings come from Adam and Eve, but God built in to where there could be variety.

Look at various plants. Some of you have been involved in agriculture and realize there are different breeds, maybe different breeds of cattle. Strains maybe developed of certain plants, but it’s still what it was. You can have a wide variety of dogs, but they are still dogs. They don’t turn into cats or something else; they stay dogs. You can even breed a wide variety of cattle. You can have shorthorns, longhorns and polled varieties. You can have a wide variety, but they are still cows. None of them turn into horses, camels, zebras or something else.

Life reproduces after its own kind. There’s room for variety, and there can be specialization, whether you are talking about roses or different varieties of sugarcane. There is room for variety, but it still reproduces after its kind. There are bounds beyond which it simply doesn’t go. It doesn’t change from one kind into another. You simply cannot believe the Genesis record and believe in evolution because evolution implies that you have a progression of life with one kind developing from another kind. It says here that it brings forth after his kind. God brought forth the dry land and plant life into existence on the third day.

Genesis 1:14-16, then on the **fourth day**, “Then God said, ‘Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the

earth’; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.”

The word that is translated “made” in Genesis 1:16 is a totally different word than is used in Genesis 1:1 when it says God “created.” The term that is used here that is translated “made” simply means “God set two great lights.” He appointed two great lights. This is not an account of the creation of the sun and the moon. God created the sun and the moon when He created the heavens and the earth. That’s a part of the heavens. If God was just making the sun, the moon and the stars—well, what were the heavens that He created way back in the beginning?

We started off with total darkness and all kinds of debris and noxious, poisonous gasses that just absolutely covered everything. It was thick pea soup that contained so many contaminants and foreign particles that there was simply no light that could penetrate the surface of the earth. The first thing God did was remove the debris, and then it was just like you were in a thick fog. The next thing He did was to remove the fog; now you had a thick cloud cover and water, but you had an expanse of open air in-between. Then He brought forth the continents. He caused the water to recede to where the continents appeared and plant life appeared on the land. Then the next thing He did was to clear away this thick cloud cover to where, now, not only was light visible from the surface of the earth, but you could clearly distinguish the sun and the moon and stars. Also, evidently, at this time there was something else that occurred.

What is it that gives us the seasons? What are the seasonal variations? That is based on the earth’s revolution around the sun. If you look at a globe you will find that globes, set on a stand, are always set at a tilt. It is always set at exactly the same tilt. That is known as the earth’s axis, which just simply means an imaginary line. If you somehow could step out into space, you would find that the earth is aligned and hangs out there in a particular way. The tilting of the earth gives us seasons. God had in mind a certain seasonal configuration that was to take place involving the southern and northern hemisphere.

He had in mind a plan from the very beginning. God’s Holy Days outline God’s plan. God had His plan involved before He ever brought this into being. He didn’t sanctify the seventh day because He worked really hard and it took Him

six days to finish, and it just so happened that the seventh day He rested. If it had taken Him a little longer, He would have rested on the eight or ninth day. If He had been a little faster, maybe He could have gotten things done earlier and rested on the fifth day. It's not just an accident. It didn't just happen that He rested on the seventh day because it just kind of came up that way.

God ordered what He did during creation week. He built to a climax on the sixth day so that He would rest on the seventh because He had in mind a 7,000-year plan and illustrated it here with the seven-day week. He inaugurated a seven-day week to give to man the outline of His plan. Before He ever started, He had in mind a plan that we find outlined in the Holy Days.

Revelation 13:8, for instance, it talks about Christ, "...the Lamb of God slain from the foundation of the world." What does that mean? It means that in God's plan there was a Passover. God had a plan outlined. He knew what was going to happen. It was important that seasons be as they are.

One of the things that science can demonstrate is that the earth's axis has not always been as it is now. They know it has been different because the areas where the earth's axis penetrates—the areas that are the Polar Regions today—are frigid. There is no way those regions can be anything but frigid because those are the areas with the least amount of direct sunlight. It's just a matter of the way the planet is tilted. But it's apparent from things that have been discovered in Antarctica and other places, the earth's axis has not always been the way it is. There are areas in the Polar Region that at one time were fairly tropical that are now frozen wastes.

God had in mind a plan. He knew where His plan was going to center, in terms of geography—the Middle East in the northern hemisphere. All of these things were thought out. God already knew where the tribes of Israel were going to be. Do you think God was surprised to find out that all the oil wound up over in the Middle East? You think that was an accident? God designed that it would be the Middle East. That's where He wanted attention directed at the end time. God had it all thought through. He knew where He was going to end up before He ever started.

In Isaiah 46:9-10, God declared the end from the beginning.

Some of you have been in construction. If you set out to build a very involved building, you wouldn't have somebody just dump some lumber and blocks. You get out there and somebody

says, 'What are you going to build?' And you say, 'Well, I don't know. I will just kind of start hammering some things together and see what evolves.' I'd hate to see the building that would develop. You don't just kind of dump all the materials out and randomly start hammering things together and hope that something kind of evolves. The more sophisticated and complex a building is, the more time it takes. In some cases, architects spend years designing all these things, making models, etc. The more elaborate and involved it is—before they do the first thing—the more it has to be designed and every detail figured out. How you are going to do this; what are you going to do there, and all the various things have to be designed and thought through. God knew where He was going to be in the end before He ever started in the beginning.

Genesis 1:14, it says, "...let them be for signs and seasons, and for days and years." The earth's orbit was ordered to be exactly the way that it is. The tilt of the axis was changed. God wanted the northern hemisphere and the southern hemisphere to have their present configuration, with the Middle East having the configuration in terms of climate. God wanted a progression of seasons with the spring, summer, fall and winter that would illustrate His plan. There is a progression of the seasons. The northern hemisphere was to illustrate the plan and purpose God was going to work out because that was the area where He was working. It would be centered—starting originally with Israel—there in the Middle East, which is in the northern hemisphere.

You don't get the same picture in the southern hemisphere where they have the Feast of Tabernacles in the spring and Passover in the fall. Their seasons are reversed. You simply don't get, from nature around you, the same idea. Spring is a time of new growth, new beginnings. The first month of spring, "Abib" means "green ears" or "new growth." God has set and ordered this to where the proper seasonal variations were designed and set at this time. It was appointed and set at this time—not created.

There were modifications that were made in terms of the length of time for the rotation of the earth on its axis, a revolution of the earth around the sun, the orbit—any adjustment that needed to be made because of things that had occurred during Satan's rebellion. The sun, stars and moon were all readily visible now from the face of the earth.

On the **fifth day**, God brought forth all of the sea life—the moving creatures that have life.

Verse 20, KJV, "...the moving creatures that have life," —"The moving creatures." The word "creature" is "*nephesh*." The word "moving" is "*sherets*." In Hebrew it means "wiggling" or "moving"—the "*sherets nephesh*" —the wiggling souls. "*Nephesh*" is the Hebrew word for "soul."

Genesis 2:7, God breathed into Adam the breath of life, and Adam became a living being. "Soul" is exactly the same word (*nephesh*) that is used in chapter 1:20. If a soul (*nephesh*) is immortal, then fish have one, too. And not only fish, but all kinds of little wiggling creatures.

Genesis 1:20-22, God brought forth the sea life and the flying creatures. He blessed them and told them to reproduce to replenish the earth.

Verses 24-25, then on the **sixth day**, God began introducing all the land animals—all of the creatures on earth—and all of these were to bring forth after its kind. It is emphasized that life begat like life. They brought forth after their own kind.

Verse 26, "Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over....'" Not after the animal kind (the monkey or cow or cat or dog kind) or any other kind but after Our kind, after Our image, after Our likeness. Man was made in the outward shape and similitude of God, and man was made with the potential to have God's very nature and character. Man was given dominion. He was given rulership. Man was given characteristics of God, and not only that, he was made to become God. He was given responsibility and rulership.

Verse 27, "So God created man in His own image; in the image of God He created him; male and female created He them." The term "man" here is the generic term. It means "mankind" or "human beings"—male and female.

Verse 28, "...God said to them, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over....'" They were to exercise responsibility.

Verses 29-30, then instruction is given about diet, concerning the things that they were to eat. This concluded the sixth day.

Genesis 2:2, "And on the **seventh day** God ended His work which He had done, and He rested on the seventh day...." He created the Sabbath on the seventh day.

Verse 3, "Then God blessed the seventh day and sanctified it,"

There is a progression through seven days. God worked six days and rested the seventh. He set it apart. He sanctified it. He blessed it. He

hallowed it. He instructed man, 'You can work six days, but you rest on the seventh because that's Mine. That belongs to Me.' That was to typify God's whole plan of allowing mankind six 1,000-year days, but reserving that seventh 1,000-year day for Himself.

We have a summary in chapter 1.

One thing I might mention.

Verse 26, we noted, "Let Us make man...." The word for God in Genesis 1:1 is the Hebrew word "ELOHIM." The "IM" ending in Hebrew is a plural ending. Just as we use "s" in English, the "IM" ending is a plural ending. God (ELOHIM) consisted of more than one being.

John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made."

Verse 14, "And the Word became flesh and dwelt among us...." —The Word, Jesus Christ. He was in the beginning with God the Father, and He also was God.

Genesis 1:1, "In the beginning God [ELOHIM]...."

Verse 26, "Then God [ELOHIM] said, 'Let Us make man in Our image,'"

I will give you something interesting on that. You are familiar with the statement that Jesus made in Matthew 27 when He was hanging there being crucified. Remember what He said as He hung there? —Some of His very last words.

Matthew 27:46, "... 'Eli, Eli, lama sabachthani,' that is, 'My God, My God, why have You forsaken Me?'" Remember that? It quotes it in the original Aramaic (the language that He spoke) and then gave the translation into Greek. We have it translated into English, but even in the New King James Bible, it preserves the exact quotation that He said in Aramaic. Aramaic is akin to Hebrew.

One of the things that is very interesting to note is that the term that is translated God—"My God, My God"—"Eli, Eli" is the singular form. Throughout the Old Testament you don't find the singular form used. It's always Elohim, the plural. When Jesus addressed the Father, He didn't say "Elohim, Elohim, lama sabachthani," because it wasn't plural. Since one of the two that comprised God was on earth speaking to the other who was in heaven, He used the singular, "Eli." It's an interesting term and one of the things that can demonstrate that the plural form is used in Genesis 1, and that doesn't have to be limited to two. We can compare it in the New Testament, when Christ addressed the Father. He

never used the plural. He used the singular, which shows that there were only two. If you have plural and you take out one, that leaves you singular. Then it's one and one is two. That's kind of simple to figure.

Genesis 2 is a detailed account of God's creation of man.

Genesis 2:4 (a document), "This is the history [Lit. "generations"] of the heavens and the earth when they were created, ..." It gives a detailed account.

Verses 7-9, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil."

There were two trees in the midst of this garden: the tree of life and the tree of the knowledge of good and evil. We read of the tree of life in other places such as Ezekiel and Revelation. At the end of the book of Revelation, you read of the tree of life that is going to be there.

Revelation 22:1-3, "And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of the street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations. And there shall be no more curse,"

Notice in Revelation 22, you have what answers to Genesis 2 and 3. We read of man being cut off from God in Genesis 3:23-24; in Revelation 22, we read of man completely reconciled to God. In Genesis 3:24, we read of man being denied access to the tree of life; in Revelation 22, we read of man being restored to access to the tree of life.

Revelation 22:14, "...that they may have the right to the tree of life, ..." God placed these literal trees to symbolize certain things.

Genesis 2:9, "...and the tree of the knowledge of good and evil." The word "knowledge" carries with it the connotation of experience. When man partook of the tree of the knowledge of good and evil, by the very act of reaching out and taking what God told him not to take, he had experienced evil. He had experienced something that he wasn't supposed to do or experience.

The word "knowledge" is kind of an interesting term. It's the same word that is used when it says that Adam knew his wife and she conceived. It has to do with more than simply an academic thing. He didn't look her up in the encyclopedia and say, 'Yeah, that's the woman alright.' That's not what that means. The connotation of the word in Hebrew has to do with experience. It goes beyond just simply an academic knowledge. Man experienced good and evil. He became involved with good and evil by partaking of this, by doing what God told him not to do.

God made the woman (Eve) and presented her to Adam.

Before we go too much further, I'd like to go back and comment on the questions. Some of them we have commented upon.

Questions

1. Give the Hebrew name for "God" in Genesis 1:1 and explain its significance.

The Hebrew name for God is Elohim, and the significance is that it shows that God consists of more than one individual because it is the plural form.

2. What would be a better translation in the first part of verse 2?

It is the fact that the earth became without form. It became void. It had not always been that way. God did not create it that way. It became that way.

3. Cite at least one other scripture elsewhere in the Bible that proves whether or not the earth was created formless and void.

Isaiah 45:18, "...[God] who did not create it in vain," —Not "*tohu*." You could quote 1 Corinthians 14:33 that, "God is not the author of confusion."

4. What is the meaning of the term "firmament"? It literally means "an expanse." The Hebrew word that is translated "firmament" means "an expanse." Firmament refers basically to the sky—to an open area or an expanse.

5. Explain the meaning of Genesis 1:7.

God made the firmament and divided the waters. In other words, He separated the clouds (fog) from the waters that were covering the earth. The pea-soup fog disappeared—it lifted—and now you had clouds and water and an expanse of sky in-between.

6. Does Genesis 1:14-19 mean that the sun and the moon were not created until the fourth day of creation week? Explain the significance of these verses.

Genesis 1:14-19 doesn't mean that the sun and moon were created the fourth day. That was created in the beginning, probably billions of years before. What you read in Genesis 1:14-19 is referring to (we went into detail)—it is plain—that they were appointed or set in their present orbits, and things were arranged to produce the seasonal variations in the way that we have them today, as well as the cloud (fog) cover being cleared to make the sun, moon and the stars very easily visible from the face of the earth.

7. What is the Hebrew word for “soul” and what is its significance?

The Hebrew word for “soul” is “*nephesh*,” and its significance is the fact that it does not have any connotation of immortality. The word “soul” in the Hebrew is “*nephesh*,” and “*nephesh*” does not refer to immortality. In Genesis 1:20, it's used to refer to fish. They have a soul, too? If Adam became a living soul, well God said, “Let the waters bring forth the *sheret nephesh* (the wiggling souls) that have life.” All these little wiggling souls came forth. Somebody might get all “buggy” if they go back to Ezekiel and read about all the fish being resurrected. Remember a couple of Sabbaths ago, we went through what's going to happen when the pure water goes out, and how all these fish are going to be resurrected. That doesn't mean they are going to have immortal souls and go to heaven when they die—when you eat them or something like that. “*Nephesh*” just refers to a creature.

8. What does the term “an help meet for him” mean?

Genesis 2:18, God said, ““And the Lord God said, ‘It is not good that man should be alone; I will make him a helper comparable to him.’” In other words, a “helper” that is exactly compatible to him. One rendering of the Hebrew is to surround him exactly—in other words, someone who is exactly compatible. ‘I am going to make him a helper that exactly fits.’ God did not make men and women to be exactly alike. He made them to fit together mentally, emotionally and physically. They mutually complement one another. That's the implication here.

Satan wants and desires people to be frustrated. He hates humanity. He wants people frustrated. One of the great lies that has permeated our

western world is the fact that, ‘Women, you have to be just like a man. You have to get out and act like a man, dress and act like a man, walk and talk like a man, function as a man in a man's world, compete like a man.’ God didn't make men and women to be exactly alike. He made them to complement one another—to fit together. He made “a help” suitable for and exactly compatible with Adam. God made somebody that just exactly fit with Adam as a partner, as a helper. God didn't make somebody that was exactly *like* Adam; God made somebody that exactly *fit with* Adam—and there is a difference.

The only way that any of us are truly happy is when we are fulfilling the role for which God designed us. When we try to fulfill the role that Satan tries to hoist off on us as a substitute for what God designed, all we're going to have is frustration. That's one of the reasons the whole western world is so bogged down in frustration, tension and stress because male and female is at the basis of the family relationship. When you destroy a concept of male and female—in proper relationships of male and female—you destroy any basis of understanding of what a family is and how it ought to function. When you destroy the family and the basis by which it ought to function, you deprive man of that which is unique on the human level and a picture of what's on the God level.

Animals don't have families. They reproduce, but they don't have families. They don't establish a family. A while back (a year or two ago), my cat had kittens, and I gave one of the kittens to my brother. If we go there and our cat is with us, our cat and his cat aren't glad to see each other. It's not “old homecoming” where they have to sit down, and it's a son and mom and ‘It's good to see you again.’ They don't want anything to do with each other. There's no family relationship. Animals have a certain nurturing instinct when the young are small. They nurture and protect them, but they grow up and go their way. There's not some family relationship that's established, and they come back and say, ‘Glad to see you Mom and Dad.’ There's no concept of that. That's unique to human beings, and Satan desperately desires to destroy that.

9. Who spoke the words recorded in Genesis 2:24? Prove.

God did, or to be more literally correct, Jesus Christ was the member of the God Family that spoke this. “Therefore shall a man leave father

and mother and be joined to his wife, and they shall be one flesh.”

Matthew 19:4-5, you can prove that, “And He [Christ] answered and said to them, ‘Have you not read that He who made them at the beginning “made them male and female,” and said, “For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh?”’”

If you just read it in Genesis 2, you might think that Adam said these words. But you can clearly show from what Jesus said in Matthew 19 that this is what God Himself said. This is the record of the first wedding ceremony. God presented Eve to Adam and He instructed them. That’s why we follow a basic format from Scripture at the time of a wedding. God explained what marriage was to Adam, and we ought to understand something about marriage just from reading this. If somebody wants to know how many wives God thought a man should have, how many did He make for Adam? He didn’t present Adam with a harem. He didn’t make half a dozen—take your choice, rotate around. He didn’t create one woman and a bunch of men. He created one man and one woman. God clearly defined as to what He intended in terms of marriage and He instructed Adam about it. He gave them an explanation.

10. What does this tell us about God’s will concerning marriage?

It tells us that God intends one man and one woman to love each other, to establish a home, to live together and to become one—until death do them part. Anything else is going to involve sin somewhere along the line. It clearly shows in Matthew 19 where Jesus quoted this scripture when the Pharisees wanted to argue and “wrangle” about divorce. They wanted to “tangle Him up,” arguing about a particular verse in Deuteronomy.

Matthew 19:4-5, “And He answered and said to them, ‘Have you not read that He who made them at the beginning made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’”

Genesis 2:25, we are told, “And they were both naked, the man and his wife, and they were not ashamed.” From what source did they learn a sense of shame and guilt about sex and about their own bodies? Did they get it from God? No. God explained to them and He told them to multiply and replenish the earth. I think He went into a little more detail than that because I think

a certain amount of explanation would have been called for. The explanation God gave when He presented Eve to Adam—He explained about marriage. He told them that they were to cleave together. They were to become one flesh. In other words, God gave them instruction about sex. He explained to them what it was all about. He explained to Adam why he was having all these sensations and feelings that he didn’t quite understand, and the same with Eve. He explained to them what was going on.

11. What was the first recorded lie? What is its significance?

Genesis 3:4, “And the serpent said to the woman, ‘You shall not surely die.’” —The first recorded lie.

Genesis 3:1, the devil said, “...And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden?”’” The serpent said, ‘God said you can’t have any of the trees.’

Verses 2-3, “And the woman said to the serpent, ‘We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.”’” Eve said, ‘Sure we can. We can have them all, except this one. God said, “don’t eat of this one, don’t touch it and don’t do anything with it, lest you die.”’

Verse 4, “And the serpent [devil] said to the woman, ‘You shall not surely die.’” That was a lie.

Eve was deceived (2 Corinthians 11:3). She decided that the way to find out whether the devil was telling the truth or not was to try what he suggested and see if it worked. That’s the reverse. Instead of trying what the devil suggests to see if it works, why not try what God suggests. God doesn’t say concerning tithing, ‘Don’t tithe and see if you are cursed.’

Malachi 3:10, He says, “‘Bring all the tithes into the storehouse...and prove me now in this,’ says the Lord of hosts, ‘If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.’” You prove God by doing what God says. That’s the way you set out to do it. That’s what Eve should have done, but she took the devil’s word. She performed an experiment.

12. From what source did Adam and Eve learn a sense of shame and guilt about sex and about their bodies?

There was nothing God told them that made them embarrassed or ashamed. There was no sense of shame that they got from God’s

instructions, very likely, late on a Friday afternoon or evening. The instruction they got from God just at the conclusion of creation or just at the beginning of the Sabbath marked the beginning of their marriage—of their union as husband and wife. There was nothing that gave them a sense of shame from what God said.

But a little later, we find a sense of shame that entered in—a sense that something was dirty, something was bad. They were trying to hide—hide from one another and hide from God. Where did they get it? The only other one that is introduced on the scene between Genesis 2:25 and Genesis 3:9-11 (the point where we find them hiding) is the devil, so it's a pretty good conclusion. Where did they get the sense of shame? They got it from the devil. He was a liar and the father of a lie. He took a very subtle form. He came along and he was “peddling his wares.”

I will refer you to the section in Mr. Armstrong's book, *The Missing Dimension in Sex*. There is a chapter, “Where did this sense of shame arise?” He goes through this account in Genesis 3 very clearly. He goes in great details and explains about the relationship, of the sense of shame and guilt connected with sex. He ties it in with the pagan concept of the immortality of the soul and goes back to Genesis 3. I would simply refer you to that section of the *Missing Dimension* as a very detailed commentary of this account that explains what happened.

13. Explain Genesis 3:15.

““And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, you shall bruise His heel.”” The “Seed of woman,” in the ultimate sense, refers to Jesus Christ. It's interesting. It's referred to as the Seed of woman because He was born of a female parent but not of a human male parent. The enmity was to be put between Satan and his followers and Jesus Christ.

John 8:44, Jesus said to certain ones, ““You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.””

What are we shown here? We are shown that those who are of the seed of the serpent—those who are of their father the devil, those who were the adherents of Satan's way—ultimately sought to destroy Jesus the Messiah. They very temporarily seemed to triumph over Him. They

put Him to death, but He triumphed over death. He is going to destroy death and sin and completely triumph over and put away Satan. You destroy a serpent by crushing its head. The sense of it is, ‘I am going to put enmity there.’ The ultimate sense of it is there are two ways of life. Culminating in Jesus the Messiah, the Seed of woman will triumph over Satan and his followers. Even though He may be wounded by them, He will crush them. They wound Him, but He crushes them. ‘You will bruise His heel, but He will crush your head.’

14. Cite a verse that proves that all human beings who have ever lived trace their ancestry back to Adam and Eve.

Genesis 3:20, “Adam called his wife's name Eve [Hebrew, “*chavvah*”] because she was the mother of all living.” “*Chavvah*” means “life.”

Acts 17:26, “And He has made from one blood every nation of men to dwell on the face of the earth...” All human beings trace their ancestry back to Adam and Eve.

15. What did the tree of the knowledge of good and evil signify?

It signified man's way—the way that man has pursued, the way of human experience, the way of experimentation, of trying—for man had a choice. There were two trees. God expelled Adam and Eve because they were not going to be given access to the tree of life. The tree of life certainly symbolized something. It evidently was a literal tree and that tree is going to be readily available.

Bible Study # 8 & 9

Bible Study # 8
December 8, 1987
Mr. John Ogwyn

Old Testament Series—Genesis 4—9 (Part 1)
(Chart at end)

This is a very crucial area. We **are going to spend a little time on this part because beginnings are crucial. This has to do with the foundation this world's society is based on.** There is a great deal of information packed in here. Genesis 4-6 summarizes 1,650 years in a matter of three chapters. Approximately one-quarter of human history occurred prior to the flood. Genesis 7-9 gives details surrounding the flood.

As we focus in on this section, here in Genesis, there are a number of things helpful for us to realize. In addition to the Biblical account, we have certain traditions and history. Josephus was a contemporary to the Apostle Paul. He lived during that time. One of the reasons his account is so important is that there were records preserved in the temple—historical documentation preserved through the priestly family—that were burned up during the destruction of Jerusalem in 70 A.D. The only account we have of this is through Josephus. What we gain from him is the understanding that the priests had of these accounts.

We have tradition, the stories preserved by other nations. All nations have in common the fact that they all derive from the family of Noah. All nations, all over the world, have a certain tradition of the flood.

During this period of time we are covering this evening, civilization was based primarily in Egypt. The history of the pre-flood world centers in Egypt. One of the things that we are going to find is that the world's civilization is primarily derived from Cain, and that shouldn't be a surprise. Who is the god of this world?

In Genesis 3:1-8, Adam and Eve had listened to Satan. They had performed an experiment. They checked it out and found out for themselves. While Adam knew better, he didn't do better. This society is good and evil. Man's civilization is a mixture. It is a poisonous mixture. It is a mixture of truth and error, and it is a fatal mixture. If everything about it were evil, then people could, perhaps, see through that more clearly. They chose to follow the best that man could come up with.

Adam and Eve were expelled from the Garden, and God cut off access to the Garden. The Garden was destroyed in the flood. The Cherubim were there for about one-quarter of human history.

Genesis 4:1, "Now Adam knew Eve his wife, and she conceived and bore Cain, and said, 'I have gotten a man from the Lord.'"

Commentators don't understand it. Eve had been told a short time earlier (3:15) that there would be the promised Seed of woman who would come forth as the Savior, the Redeemer. She thought her first-born son was that Seed. Cain grew up with this attitude. This was how Cain viewed himself. The word "Cain" means "get"; that was his way. The way of Cain was the way of get.

Verses 2-5, "Then she bore again, this time his brother Abel [may indicate that they were twins]. Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. [Notice what happened.] Abel also brought of the firstlings of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry and his countenance fell."

Verse 3, "And in the process of time..." or "At the end of the days..." —The time of the harvest. At this time, Cain brought of the fruit of the ground—not the firstfruits. Abel brought of the firstlings of the flock. It shows a fundamental difference in attitude.

In Genesis 3:21, God took an animal and made garments from those animal skins. Undoubtedly, God explained certain things to them about that. How did they know about sacrifices? When He slaughtered those animals that would have been the occasion to explain that "without the shedding of blood there was no remission of sins" (Hebrews 9:22).

That looked forward to the sacrifice of Jesus Christ. God introduced that concept to mankind. Abel brought a sin offering. He recognized that he was a sinner and had a right attitude. God was pleased with Abel's offering. Cain simply brought "something," and he didn't bring it in the right attitude.

Genesis 4:2, "...Cain was a tiller of the ground." Cain used improper farming methods. He forced the ground—probably the slash-and-burn method—with short-term gain and didn't worry about the long-term results. Cain didn't bring the best and didn't bring a sin offering. God was

pleased with Abel's offering, but He was not pleased with Cain's.

Verses 6-7, "So the Lord said to Cain, 'Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.'"

He said, 'Why are you in a bad attitude? If you do well, don't you think that I would accept you? And if you don't do well, sin lies at the door. Cain, you have got to overcome. If you do what you are supposed to do, I will accept you the same as I accepted Abel. You have to recognize that sin lies at the door. If you don't overcome you are going to fall into something that will be very destructive to you.' Cain didn't take the instructions.

Verse 8, "Now Cain talked with Abel his brother and it came to pass when they were in the field that Cain rose against Abel his brother and killed him." He probably told him, 'You got me in trouble. You made me look bad.' We see our problems as what someone else did. 'I wouldn't have looked so bad if you hadn't looked so good.' He must not have been corrected very much. Spoiled! Cain viewed himself as one who could do no wrong. He wanted his own way and undoubtedly had gotten his way far too much. He murdered Abel.

Verse 9, "Then the Lord said to Cain, 'Where is Abel your brother?' And he said, 'I do not know. Am I my brother's keeper?'" God simply asked to see what Cain would say. He wants to know how we will respond. Ever call your kids in? You already know, but you want to hear their response. Cain was going to try and bluff his way through.

Verse 10, "And He said, 'What have you done? The voice of your brother's blood cries out to Me from the ground.'"

Verses 11-13, "'So now you are cursed from the earth which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield its strength to you [I am going to put you out of the farming business.]. A fugitive and a vagabond you shall be on the earth.' And Cain said to the Lord, 'My punishment is greater than I can bear!'"

'Woe is me!' Cain, when confronted, denied knowing anything about it. Then he immediately began to feel sorry for himself. 'Poor me! You are picking on me. My punishment is greater than I can bear.' Notice, his whole approach was of concern for self. 'You are being too hard on me.' No sorrow for what he had done.

Verse 14, "'Surely you have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth and it will happen that everyone who finds me will kill me.'"

"Everyone who finds me will kill me." It would only take one.

Verse 15, "And the Eternal said to him, 'Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold.' And the Lord set a mark [marker] on Cain, lest anyone finding him should kill him."

The origin of the races has nothing to do with the mark of Cain. God is the author of different races. God originated the races. Some have been cursed or blessed for their actions. They have gotten results, whether blessings or curses, for their actions. The whole human race fell in line with the way of Cain, and as a result, violence filled the earth.

Deuteronomy 32:7-9, "'Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you: when the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel. For the Lord's portion is His people, Jacob is the place of His inheritance.'"

"When He separated the sons of Adam." The races go all the way back to Adam. Your particular ethnic origin is the result of what your parents were. What about Adam and Eve? They didn't have parents or grandparents. Each egg in the girl contains the blueprint of her character; every man, in the sperm. In Eve, God made every egg cell that she was going to have—the blueprints. Every one of the races was what God wanted—all the various branches of the human family. Adam and Eve's children were different races. Their children did not have the same heredity. God purposed those races.

"He set the boundaries of the people according to the number of the children of Israel."

There will be 12 gates in New Jerusalem (Revelation 21:12), one for each of the tribes of Israel. Jacob (Israel) had 12 sons because God had purposed an organizational structure that was to be in the New Jerusalem. God knew where He was going before He started. That is why He will be satisfied when He gets there. God had a plan and a purpose. God is going to have a family, and that family will consist of literally billions of sons. It will be highly structured. The various races were designed into

that. You talk about genetic engineering! God designed and invented genetics. He designed certain characteristics and things that were to be there. We find races derived from Adam and Eve.

Let us come back to *the mark of Cain* (Genesis 4:15). It does not have to do with the origin of the races. It was a boundary mark between the land of human habitation and the land of Nod or the land of wandering (v. 16).

Here was a boundary line that was set up. It is very likely that a replica of this boundary marker came to be worn by Cain and his descendants as a good-luck charm. The cross dates back to all kinds of pagan antiquity. It did not originate with Christianity. We find this came to be established as the mark that would save his life. The church of Cain has the mark, worn every-which-way.

God could have executed Cain and chose not to do so for a specific reason. God wanted the lesson of experience written. God wanted man to learn what the results of that way produced. What was the result of Cain being left alive? He reproduced and had kids who reflected his own values—people ready to resort to violence.

Abel was righteous, and then others of Adam and Eve's children fell in between. Which one expanded? Did the way of Seth and Abel encompass the earth? No, the way of Cain did.

1 Corinthians 5:6, "...a little leaven leavens the whole lump?" Sin spreads; sin contaminates. If you allow certain things that we should not in a society, it will spread until it contaminates everybody. You cannot tolerate sin because sin spreads and contaminates. Contamination tends to spread in a way that righteousness does not. Sin has to be purged out.

God wanted a record to be written. He wanted man to realize that when sin is allowed to exist, it will contaminate. God said, 'You have chosen to know good and evil, and I am going to let you see that when you mix good and evil, the evil drowns out the good.' You have to purge out the evil or it will ultimately destroy the good.

God exiled Cain. Josephus mentions several things about Cain. Cain invented a system of weights and measures. Cain was the first to set boundaries about land. Ability and character are two totally different things. His problem was not a lack of ability but lack of character. He was self-centered to the point that he was willing to do anything to get his way. He established a city and was the author of civilization in that way.

It is interesting when we go to Egyptian history (what is termed as the Old Kingdom of Egypt was pre-flood)—if you were to look at a listing

of the gods they worshiped and what they said about each one, they started out with two: Osiris and Isis. Osiris was the god of the earth and Isis was his wife. The Egyptians derived from these first two parents. Osiris, a firstborn son, was the founder of the Egyptian kingdom. He was the author of agriculture and the inventor of civilization. What does the Scripture tell us? Cain was the first one to contrive to plow the ground and was the inventor of weights and measures. They venerated him as a god. They worshiped Osiris as the inventor of agriculture and the giver of civilization. They attributed to Osiris what the Bible attributes to Cain.

The Old Kingdom of Egypt is the history of the conflict between what is termed as the Osiris kings and the Set kings, and there was conflict between them. Osiris's brother was Set. The conflict of the Old Kingdom of Egypt was between the adherents of Set and the adherents of Osiris. "Saturn" is the name Cain called himself.

Genesis 4:14 (KJV), "...shall I be hid..." is "Saturn" (in the Hebrew) who is viewed as the giver of agriculture and the inventor of civilization. From Saturn derived Jupiter. Ultimately, Cain's family grew.

Verse 17, "And Cain knew his wife and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch." We see that Cain had Enoch and built this city. "Enoch" means "initiate." City life was initiated.

As the family of Cain progressed, we find Lamech, a very significant figure.

Verses 18-24 focus on Lamech. God clearly intended man to have one wife. That went along for a period of time. Then we come to one who took him two wives.

Verse 19, "Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah." The names of "Adah" and "Zillah" mean "dawn" and "dusk"—light and dark. He was the one who, evidently, took Cain's place.

Verses 20-22, "And Adah bore Jubal. He was the father of those who dwell in tents and have livestock. His brother's name was Jubal. He was the father of all those who play the harp and flute. And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah."

Let's focus on Tubal-Cain. In mythology, Vulcan gave his name to volcanoes. Vulcan is pictured as being black. Tubal-Cain was a

worker of metal—making metal weapons of warfare.

Verses 23-24, “Then Lamech said to his wives: ‘Adah and Zillah, hear my voice; O wives of Lamech, listen to my speech! For I have killed a man for wounding me, even a young man for hurting me. If Cain shall be avenged sevenfold, then Lamech seventy-seven fold.’”

What did he mean by ‘I have killed a man...a young man who hurt me?’ Perhaps he is referring to two different individuals. According to tradition, Lamech was responsible for killing Cain. Isn’t that the logical outgrowth of a family that thrives on violence? One would come along and view Cain as being the only thing that stood in his way. The other may refer to Enoch. (Genesis 5:24). If Enoch was preaching righteousness, you can bet Lamech didn’t want to hear it. Everyone outlived Enoch by hundreds of years.

We see that things that had to do with civilization derived from the family of Cain. Mankind’s civilization became decadent from the beginning. Man headed off in the wrong direction. Metals and metalworking were invented. The kind of civilization that began to derive was a civilization based on “get.” Civilization in the pre-flood world derived from Cain and his way permeated this world’s civilization.

Genesis 4:25-26, “And Adam knew his wife again, and she bore a son and named him Seth, ‘For God has appointed another seed for me instead of Abel, whom Cain killed.’ And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the Lord.” From Seth derived the family of Noah.

Genesis 5:4, “After he begot Seth, the days of Adam were eight hundred years and he begot sons and daughters.” Adam and Eve had many children.

Genesis 3:20, all human beings derive from Mother Eve. Abraham married his half sister (20:12), but by the time of Moses, there was prohibition against it. What happens when livestock interbreeds too closely? Close inter-marriage would result in rapid degeneration. There wasn’t any degeneracy at the beginning, not any problems to inherit. But as generations progressed for a while, things would come along that would lead to degeneration of the human race. At the beginning there wasn’t anyone else to marry.

Genesis 4:26, let us note, “And as for Seth, to him also a son was born; and he named him Enosh.”

Isaiah 8:1, “Moreover the Lord said to me, ‘Take a large scroll and write on it with a man’s pen concerning....’” Have you ever wondered where writing came from? The normal word for “man” is “*ish*.”

“A man’s [*enosh*] pen.” The word “man” in Hebrew is “*enosh*”—the same name as the word for the son of Seth. Around three hundred years after creation, possibly, writing was introduced through the family of Enosh. It is considered that the sacred calendar that we recognize was developed and came to be understood at this time.

Genesis 6:1-2, “Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.” —A group of wicked men who called themselves the “sons of God” and provoked God’s wrath by their actions that resulted in the destruction by the flood. Civilization as we began to know it was developed. As Cain developed his city, he developed false religion to go along with it.

The “sons of God” can refer to angels. Job 38:7 refers to angels as the sons of God.

Genesis 4:26, “...Then men began to call on the name of the Lord.” Or, “Then began men to call themselves the sons of God.”

This may tie in with Genesis 6:2, “...the sons of God....”

Questions

1. What is the proper translation of Genesis 4:1? Eve thought that he was the promised Seed. “I have gotten a man, the Eternal.”

2. What is the meaning of the name “Cain”? What is its significance? “Cain” means “get” and that was his way, the way of get. The way of Cain encompassed the earth.

3. Prove that meat was eaten prior to the flood. Genesis 4:2, “Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep but Cain was a tiller of the ground.” What did he keep them for? He didn’t start out as a pig farmer.

4. Give a paraphrase of Genesis 4:7 that conveys the proper sense of the verse.

“If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

‘Why are you in a bad attitude? If you do well, don’t you think that I would accept you? And if you don’t do well, sin lies at the door. Cain, you have to overcome. If you do what you are supposed to do, I will accept you the same as I accepted Abel. You have to recognize that sin lies at the door. If you don’t overcome, you are going to fall into something that will be very destructive to you. Sin’s desire will be to pull you down. You have to master it.’ He was being told that he had to overcome.

5. What was the curse that God put on Cain?

It was a marker. It was the boundary mark between the land of human habitation and the land of Nod or the land of wandering. Here was a boundary line that was set up. It is very likely that a replica of this boundary marker came to be worn by Cain and his descendants as a good-luck charm. He was forced to become a wanderer. He was put out in exile.

6. Explain the real meaning of Genesis 4:21, “His brother’s name was Jubal. He was the father of all those who play the harp and flute.”

He was the first to profane the harp; he perverted music.

7. Give a couple of alternate translations of Genesis 4:26, “And as for Seth, to him also a son was born and he named him Enosh. Then men began to call on the name of the Lord.”

“Then began men to call themselves the name of the Eternal.” “And then began men to preach in the name of the Eternal.”

8. Did Enoch die?

Yes. If Enoch had never died, that would put him one up on Jesus Christ.

Hebrews 11:5, “By faith Enoch was translated so that he did not see death, and was not found because God had translated him, for before his translation he had this testimony, that he pleased God.”

Verse 13, “These all died in faith, not having received the promises....” These all died. None of them received the promises. They all died in faith. God simply physically removed the body of Enoch. Our allegiance and our loyalty are transferred from the god of this earth to the God of heaven. We are ambassadors for Christ.

He transferred his loyalty and his allegiance. The significance was simply that he died. Deuteronomy 34:6, God buried Moses. It is a parallel.

Bible Study # 9
December 22, 1987
Mr. John Ogwyn

Old Testament Series—Genesis 4—9 (Part 2)

This is the second part on Genesis 4-9 on the way this world's civilization came to be, and recognizing that the origin of how it came to be goes back to Cain—realizing he was the originator of most of this world's civilization. Cain is identified in pagan mythology as Osiris, the giver of their civilization. The Romans and Greeks identified him with Saturn. The Greek name was *Kronos*. He was the teacher of agriculture and the giver of civilization. He is generally pictured as holding a scythe in his right hand. *Old Man Time*—holding a scythe and a serpent that bites its own tail. It is a part of the season we are in right now (winter/December).

In Genesis 4:14, "...I shall be hidden [Hebrew, "Saturn"]..." was actually the name which Cain called himself.

We have the inauguration of city life and many things that are characteristic of this world's civilization.

Verse 26, "And as for Seth, to him also a son was born; and he named him Enosh...."

In Isaiah 8:1, the pen or stylus is referred to as "...man's [*enosh*] pen'..." or "*enosh pen*." The sacred calendar traces its origin back to this time of Enosh.

Genesis 6:2-3, "...the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the Lord said, 'My Spirit shall not strive with man forever....'" Some people think this was intermarrying with angels. Angels don't marry (Matthew 22:30). Certainly the term "sons of God" sometimes refers to angels (Job 38:7). The whole context is not angels, but men.

Notice the whole context in the next few verses. Verses 5-7, "Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. So the Lord said, 'I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.'" It is the sin of man, the sin of human beings. Whoever these sons of God were, they were human beings. It is clear that angels are not being referred to here.

1 John 3:2 (KJV), "...now are we the sons of God...."

Is Genesis 6:2 referring to converted people? No. God said, 'I am not going to always put up with this.' God was sorry that He had ever started things with human beings. These were self-willed people, doing what they wanted to do. Individuals who were sinners, their motivation in life was to do what they wanted to do, as long as they could get by with it.

You can tie in Genesis 4:26, "...then began men to call on the name of the Lord" or "to call themselves by the name of the Lord" with "...the sons of God..." in Genesis 6:2.

Cain was called a god. His followers looked upon him as god in the flesh and his followers took the title, the "sons of god." He began city life by gathering and forcing his descendants together at this fortress named Enoch (Genesis 4:17). He utilized false religion. He was Saturn or Osiris in mythology, the one who was the originator of man's civilization. This is in much of Greek and Roman mythology. We find that the line of Cain took wives of whomsoever they chose—making a contrast of the line of Seth and the line of Cain.

Race is in no way a curse. Race had nothing to do with the mark of Cain. God designed and authored race and put different branches of the human family. God knew where He was going before He started His plan. He was to wind up with the highly structured family that He would use to administer the whole universe. Before God ever began His plan, He knew where He was going to wind up.

Revelation 21:1, "And I saw a new heaven and a new earth...." We know God is going to wind up with a new heaven and a new earth.

Verse 12, the New Jerusalem is going to have 12 gates. As I mentioned before, God didn't look down and become impressed with Jacob's family. It is not an accident that Jacob had 12 sons. It was God's purpose to begin with (Deuteronomy 32:8). He programmed that Eve's children would be different races. God built that diversity. They were to spread out, but inspired by Satan, they were going to do away with that.

Revelation 21:2, "Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." In the New Jerusalem will dwell the firstfruits. The bride will be right there with the Bridegroom. The bride and Bridegroom will increase the family. They will be inside; the others will dwell outside. They will come in and go out through those 12 gates.

Verse 24, “And the nations [Greek, “*ethnos*”] of those that are saved shall walk in light....” We don’t have to understand every detail. It is sufficient to understand what is given. When we get there, we will clearly understand.

Satan has resented every facet of God’s plan. Genesis 6:4, “There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.”

Deuteronomy 2:11, “giants” is a totally different word, “They were also regarded as giants, like the Anakim, but the Moabites call them Emim.” The term used in Genesis 6:4 is a word that does not necessarily mean giant in stature. It could refer to individuals who bullied and oppressed others—men of great power. It is not the real translation.

Genesis 6:11-13, “The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, ‘The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.’”

God looked at the state of things. That which He had built in and designed was in the process of being lost, and violence was everywhere. God took note and said He would not let it get to this point.

Verse 18, ““But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons’ wives with you.”” He would send His judgment and start it over again through Noah.

Verse 9, “...Noah was a just man, perfect in his generations. Noah walked with God.” Noah was a righteous man, one who obeyed God and perfect in his generations. This word “perfect” is the word used throughout Leviticus and Deuteronomy to describe sacrifices—a term applied to animals. The first thing God noticed: Noah was righteous and just; he was “perfect in his generations.” His lineage had been preserved without mixture. God purposed to use these families and re-launched the human family after the flood.

If we go through Genesis 10, the European stock primarily comes from Ham. Ham’s wife was Naamah, a descendant of Cain. Undoubtedly, the oriental and certain eastern European stock come from Japheth. The thing to also understand is that the sins or character of an individual is not something that heredity plays a primary part in.

It isn’t that one line is righteous and the other wasn’t. The family through which God worked came through the family of Shem. God has worked with others. But the bulk of Shem’s descendants would not follow the true God. On the ark everyone agreed to what the truth was. But in time (after the flood), again the tendency of human beings was to follow self-will.

In Genesis 5:1-4, we read of the generations of Adam. The sons of Adam got their wives from their sisters.

Genesis 5:21-24, “Enoch lived sixty-five years and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and begot sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him.”

Some have the idea that Enoch did not die. That is not true. That would contradict what the Bible says. Enoch did die, and it is very clearly stated in the scripture that he did die. To begin with, if Enoch did not die, that puts him one-up on Jesus Christ, one step ahead of Jesus Christ because Jesus Christ died.

1 Corinthians 15:20, we are told, “But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.”

John 3:13, ““No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.””

Genesis 5:23, “So all the days of Enoch were three hundred and sixty-five years.”

Hebrews 11:5, “By faith Enoch was translated so that he did not see death, ‘and was not found because God had translated him’; for before his translation he had this testimony, that he pleased God.”

Verse 4, “By faith Abel....”

Verse 5, “By faith Enoch....”

Verse 7, “By faith Noah....”

Verse 8, “By faith Abraham....”

Verse 11, “By faith Sarah....”

Verse 13, “These all died in faith, not having received the promises....” Abel, Enoch, Noah, Abraham and Sarah—these all died in faith. What does it mean that he did not see death?

Hebrews 9:27, “And as it is appointed for man to die once....”

1 Corinthians 15:22, “As in Adam all die....” — Every human being; all die! Enoch was an individual who walked with God and served God. It was a time when God took him, as Elijah was physically removed, to a different place. When Moses died, God buried him where no

one knew (Deuteronomy 34:5-6). Enoch was removed.

In Genesis 5:21-27, we come to Methusaleh. The meaning of his name is “when he dies it will be sent forth.” Methusaleh died the year of the flood. His whole long life was a prophecy and when he died, the flood was sent forth.

Genesis 5:29, “And he called his name Noah, saying, ‘This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed.’” Noah was to comfort them concerning the work.

2 Peter 2:5, “...Noah the eighth...a preacher of righteousness...” Noah was the eighth. Enoch was the seventh (Jude 14). We have a line of preachers of righteousness that God worked with. Noah was the eighth; his great-grandfather, Enoch, was the seventh. By this time the whole line of Seth was pretty well turning away from the things that Seth himself had stood for. From what is described in Genesis 6, there was a loss of identity.

Satan has always tried to counterfeit God’s plan—one world. Satan’s world is Babylon—many sorts of paganism blended together and one world religion. God is going to have unity—one King, one government and one religion.

The human family is allocated separate inheritances. In the time of Joshua, He allocated the land to the different tribes (Joshua 13-17). It was divided out into the families. The whole purpose of the Jubilee was to return the land back to those it was given. When Christ returns and programs a Jubilee, the land will be allocated out. God works through families. That is why Satan hurts the family so much. He tries to attack, pervert and destroy it because it is the way God is going to structure the family throughout eternity. Satan tried to cause people to lose their family identity. Satan would like to wipe out family altogether. And that is what he is very successfully trying to do in our modern age today.

Genesis 6:11, “The earth also was corrupt before God and the earth was filled with violence.” Every aspect of human society deteriorated. Everything became so totally corrupt, God looked at it and said, ‘There is no way this can last another 4,400 years. If I wait and let it run its course, there will be such an unrecognizable mess it will never be sorted out.’ The flood set things back a ways, but they would have wiped themselves off the earth millenniums ago.

Verses 14-22, God described to Noah how to build the ark. The capacity of the ark was eight freight trains of 65 cars each. The number of

animals that were on board the ark, if you count every specific animal, not varieties—God did not create every single breed of cattle, some originated in recent years; on the ark, God did not have 100 varieties of dogs—you come out with about 35,000 species. That would have filled two and one-half freight trains. God could have transported all of those animals in two and one-half freight trains. You still would have five and one-half freight trains of 65 cars each that would have been empty. We are looking at a lot of space that people don’t realize. Food was transported as well so there was space for food storage (v. 21).

Some people think the flood occurred in just a local area. There is no way that you can believe that. One is simple logic. The ark landed in Mount Ararat. Water seeks its own level and spreads out. Everything that is not taller than that mountain is going to be covered. Plus, God clearly says to build an ark. If we are looking at a local flood, why build the ark? Just climb the mountain and get on the other side. It makes no sense logically.

Verses 17-21, notice, “‘And behold, I Myself am bringing the flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; and everything that is on the earth shall die. But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons’ wives with you. And of every living thing of all flesh you shall bring two, of every sort into the ark, to keep them alive with you; they shall be male and female. Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive. And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them.’”

Genesis 7:1-3, “Then the Lord said to Noah, ‘Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation. You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female; also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth.’” The knowledge of clean and unclean was known before the flood. God designed certain animals to be eaten and others to have other functions.

Verse 7, “So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood.” When Noah entered the ark,

it wasn't raining. Noah went in the ark in faith. He probably went in on the Sabbath; then seven days later, God would start it. Noah spent a week on the ark before the rain came (vv. 1, 4, 10).

He preached during this 120-year period of time. The work of God was accomplished on faith. People did not believe the warning.

Verse 11, "...on that day all the fountains of the great deep were broken up, and the windows of heaven were opened." The fountains of the deep broke up and great geysers of water erupted. There would probably have been a lot of "takers" then. *This is a lesson for us!*

Isaiah 55:6, "Seek the Lord while He may be found, call upon Him while He is near." About the time the Tribulation starts, there will be many who would wish they had listened to "Tomorrow's World," but it will be too late physically then.

Hebrew 11:6, "But without faith it is impossible to please Him..." God requires that. At some point, we must step out in faith. When the time came, God closed the door. 'Alright, now is the time.'

Genesis 7:17, "Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth."

Verse 19, "And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered." —A universal flood.

Genesis 8:1-3, "Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased." The water was there for a time. Then it began to abate, and then another two and one-half months.

Verses 4-5, "Then the ark rested in the seventh month, the seventeenth day of the month, on the mountain of Ararat. And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen."

Verses 7-11, "Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. He also sent out from himself a dove, to see if the waters had abated from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the

face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had abated from the earth."

It was abated enough that some of the shoots were beginning to come forth. From this, Noah knew that the waters had abated. He was up on a mountain. He could not see, so he sent these birds out.

Verse 14, "And in the second month, on the twenty-seventh day of the month, the earth was dry." The flood was a total of one year and ten days. The flood started on the 17th day of the second month (7:11). Noah left the ark on the second month and the 27th day of the month—one year and ten days. But they had been on the ark seven days before (7:1, 4, 10). The time on the ark altogether was one year and 17 days.

Genesis 9:1-2, "So God blessed Noah and his sons, and said to them: 'Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand.'" The animals were to have a distinctive fear of man.

Verse 3, "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs." They had been eating grains, but they could begin eating flesh again.

Verse 6, "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man." The intrinsic value of human life: man is made in the image of God. God did not execute Cain before the flood. It was to teach a lesson.

1 Corinthians 5:6, "...a little leaven leavens the whole lump..." Sin spreads and its corrupting influence will cover everything. What happens when you don't have a lesson? God allowed that, and it only took a short period of time until things were in an abysmal mess. Then He said, 'Things must not be allowed to get to that point. Violent crime must be dealt with.'

Genesis 6:11-13, "The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, 'The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.'"

Genesis 9:9-17, “And as for Me, behold, I establish My covenant with you and with your descendants after you, and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.’ And God said: ‘This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.’ And God said to Noah, ‘This is the sign of the covenant which I have established between Me and all flesh that is on the earth.’”

God pointed out the rainbow and said that this would be something that would represent that the rain would stop. It would be a reminder of God’s promise that He would not destroy the earth again by water.

Verses 18-25, “Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. These three were the sons of Noah, and from these the whole earth was populated. And Noah began to be a farmer, and he planted a vineyard. Then he drank of the wine and was drunk and became uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father’s nakedness. So Noah awoke from his wine, and knew what his younger son had done to him. Then he said: ‘Cursed be Canaan; a servant of servants he shall be to his brethren.’”

Let us understand what this is talking about. Some have thought this was unfair because Canaan was being cursed because of Ham. It says “his younger son.” Does it refer to Ham? The answer is “no.” Ham was the middle son, not the younger son.

Genesis 10:1 says the birth order was Shem, Ham and Japheth.

Genesis 10:6, “The sons of Ham...” How does Canaan figure in all this?

Verse 6, “The sons of Ham were Cush, Mizraim, Put and Canaan.” Canaan was the younger son of Ham. He talks about Ham, the father of Canaan.

Genesis 9:24, “...and he knew what his [Ham’s] younger son had done to him.” What had happened was an act of perversion committed by Canaan. And a curse was made. Curses come from disobedience; blessings, from obedience.

God knew that He would be able to work with the family of Abraham. God knew that Abraham would bring forth certain results that would have an impact on his children and grandchildren. The very basis of stability in a society and people is the family, the basic building block of society. It was very apparent that the family of Canaan was going to suffer because of the family deterioration and morality of Canaan himself. Don’t you think that children suffer from some of the environment they grow up in?

The major thing emphasized here is the deterioration of the family structure. When morality is not what it ought to be the family deteriorates and the society deteriorates. The result of Canaan’s sin was the consequences that he brought on his descendants. The problems were the result of the weakness of the family.

Verse 25, “...‘Cursed be Canaan; a servant of servants he shall be to his brethren.’” He was to be a servant of servants. God said we must all become servants. Those whom Canaan ultimately came to serve must also learn to be servants. Canaan will ultimately learn to serve the Lord God that Shem was serving at that time.

Verse 27, “‘May God enlarge Japheth, and may he dwell...’” The majority of the people on earth have sprung from Japheth—the vast multitudes of the Orient and others. God was going to preserve the knowledge of the truth through Shem.

Questions continued...

9. Explain the significance of Methuselah’s name.

It means “it will go forth.” He died in the year of the flood.

10. Explain Genesis 6:2. Who were the “sons of God”?

They deified their ancestors. Cain was deified by his followers. He was called a god. These “sons

of God” were self-willed people, doing what they wanted to do.

11. What was the approximate size of the ark?

The approximate size is 300 cubits by 50 cubits by 30 cubits, about 450 feet by 75 feet by 45 feet. It would have been the minimum of eight freight trains of 65 cars each.

12. Was the flood of Noah a universal deluge?

Genesis 6:17, ““And behold I Myself am bringing the flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life, and everything that is on the earth shall die.””

Genesis 7:20, ““The waters prevailed fifteen cubits upward and the mountains were covered.”” It prevailed above all the mountains.

13. Prove that God’s law of clean and unclean meat was known prior to Moses.

Clean and unclean was know prior to the flood.

Genesis 7:2, ““You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female.””

14. How long were Noah and his family in the ark?

One year and 17 days.

15. Explain Genesis 9:3.

This is not doing away with the laws of clean and unclean. We are to eat them in the same way we eat the vegetables or herbs, but avoid the bad ones.

16. Explain Genesis 9:24-25.

““So Noah awoke from his wine, and knew what his younger son had done to him. Then he said: ‘Cursed be Canaan; a servant of servants he shall be to his brethren.’” He knew what Ham’s younger son had done to him. What had happened was an act of perversion committed by Canaan, and a curse was made.

Chronology: Adam – Abraham

Dates 0 100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000 2100 2200 2300

Gen 5:1-5	.....	0	Adam (930 yrs.)	.....	930 AM
Gen 5:4-8	.....	130	Seth (912 yrs.)	.....	1042 AM
Gen 5:6-11	.....	235	Enosh (905 yrs.)	.....	1140 AM
Gen 5:9-14	.....	325	Cainan (910 yrs.)	.....	1235 AM
Gen 5:12-17	.....	395	Mahalaleel (895 yrs.)	.....	1290 AM
Gen 5:15-20	.....	460	Jared (962 yrs.)	.....	1422 AM
Gen 5:18-24	.....	622	Enoch (365 yrs.)	.....	987 AM
Gen 5:22-27	.....	687	Methuselah (969 yrs.)	.....	1656 AM
Gen 5:25-31	.....	874	Lamech (777 yrs.)	.....	1551 AM
Gen 5:29-32, 9:28-29	.....	1056	Noah (950 yrs.)	.....	2006 AM
Gen 11:10-11	.....	1556	Shem (600 yrs.)	.....	2158 AM
Gen 11:10-13	.....	1658	Arphaxad (438 yrs.)	.....	2096 AM
Gen 11:12-15	.....	1693	Salah (433 yrs.)	.....	2126 AM
Gen 11:14-17	.....	1723	Eber (464 yrs.)	.....	2187 AM
Gen 11:16-19	.....	1757	Peleg (239 yrs.)	.....	1996 AM
Gen 11:18-21	.....	1787	Reu (239 yrs.)	.....	2026 AM
Gen 11:20-23	.....	1819	Serug (230 yrs.)	.....	2049 AM
Gen 11:22-25	.....	1849	Nahor (148 yrs.)	.....	1997 AM
Gen 11:24-32	.....	1879	Terah (205 yrs.)	.....	2083 AM
Gen 11:26, 25:7	.....	2009	Abraham (175 yrs.)	.....	2184 AM
Gen 12:1-4	.....	2084	Abraham's entry into Canaan (75 yrs. old)	.....	2084 AM
Gen 17:1-8	.....	2108	Covenant with Abraham (99 yrs. old)	.....	2108 AM
Gen 25:7-10	.....	2184	Death of Abraham	.....	2184 AM

FLOOD

* Gen. 11:26 - unclear
 Gen. 11:32 - Terah (Abraham's father) was 205 yrs. old when he died
 Acts 7:4 - Abraham left Haran at his father's death
 Gen. 12:4 - Abraham was 75 yrs. old when he left therefore Terah was 130 yrs. old at Abraham's birth

Bible Study # 10
January 12, 1988
Mr. John Ogwyn

Old Testament Series—Genesis 10—11
(Chart at end)

In the earlier part of Genesis, we saw the focus on the very beginning and then the civilization of man that developed. In Genesis 4-7, we saw what happened.

God allowed a certain record be made, which deals with man's experiment in government. One of the reasons why Cain wasn't executed was because God wanted the record written of what happens if the lesson is not learned and people come up with their own ideas. God wanted us to see what happens.

What happened? It came to the point where violence filled the earth. In a matter of 1,656 years from the time of creation, things were in such a mess—such violence and decadence—God stepped in and destroyed man through the flood. After preserving Noah, we see where He gave certain instructions to Noah. We spent a lot of time on the pre-flood civilization.

This section **deals with the formation of this present age, this present civilization of man.**

Genesis 10-11 is an important area of Scripture because it focuses in on the beginning of post-flood civilization. It contains the origin of mankind's society. Babylon is the beginning of our civilization. In our society, everything has its origin in Babylon.

Genesis 10:1, "Now this is the genealogy of the sons of Noah: **Shem, Ham, and Japheth.**"

Japheth: verse 2, "The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras." Japheth's wife was of oriental extraction. They divided into a Western and an Eastern branch. Some took more after Japheth; some, more with his wife. Japheth settled in Asia or Eastern Europe depending on whether they took after the oriental side or Japheth's side.

Ham: verse 6, "The sons of Ham were Cush, Mizraim, Put, and Canaan." Jewish tradition says Ham's wife was none other than Naamah, who was the daughter of Cain (Genesis 4:22). His grandson was Nimrod.

Genesis 10:8, "Cush begot Nimrod..." Cush settled in the Western part of Ethiopia. "Ethiopia" is the Hebrew word for "Cush"; "Mizraim" is Hebrew for "Egypt."

The nations today are known by modern names. When nations are referred to in Bible prophecy, they are not referred to in the names they have

today; they are referred to in the name of their ancestors. The more some of these people had contact with Israel, the more they were able to be traced down.

God divided the languages. The division of the language was God's way of making the families go the way He wanted them to go to overspread the earth and to have the population increase. God desired that and desired these national groupings.

Shem: verse 22, "The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram."

Genesis 11:10, "This is the genealogy of Shem: ..." —All the way to Abraham. Abraham is a descendant of Shem. The European stock primarily comes from Shem

We are given an overview of the families and are able to identify them in a sense.

Questions

1. Explain the significance of Genesis 10:8.

Let us pick it up in verses 6-8, "The sons of Ham were Cush, Mizraim, Put and Canaan. The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah and the sons of Raamah were Sheba and Dedan. Cush begot Nimrod; he began to be a mighty one on the earth."

That word "mighty one" is "*gibbor*" in Hebrew. It means "a tyrant, champion, chief, giant man, mighty, strong." —A mighty man, but a despot, a tyrant.

After the flood animals reproduced rapidly.

Genesis 9:2, "And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth and on all the fish of the sea. They are given into your hand." All these animals began to reproduce, and there was a rapid increase in animals like wolves, etc.

Genesis 10:9, Nimrod began to be a mighty hunter, as a protector. He is known in mythology as the hunter of wolves. He made himself the despot. He established his government on mankind.

2. Who is the instigator of Babel?

Genesis 10:8, "Cush begot Nimrod; he began to be a mighty one on the earth."

Verse 10, "And the beginning of his kingdom was Babel, ..." "

Genesis 11:1-4, "Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. Then they said to one another, 'Come, let us

make bricks and bake them thoroughly.’ They had brick for stone, and they had asphalt for mortar. And they said, ‘Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.’”

Here was a great city. He began to bring everything into his rule. God wanted people to spread out. But Nimrod said, ‘If you spread out you will be killed,’ and that they should all get together and build this giant tower. They had heard about the flood. This tower would dwarf anything around them. Satan stirred Nimrod to do this. We begin to see the introduction of a false civilization. Religion was brought in. Nimrod made himself a god-king. Cain did that before the flood; Nimrod did after the flood. We just came through the season that celebrates Nimrod’s birthday.

It is interesting, by the way, some of the customs and traditions that come down. A Nimrod tree—tradition is to put them up on a building when the building is finished being built. They put it on the top. That goes all the way back to the tower of Babel. We can trace many of the customs back to Egypt and to Babel.

He was “put out of business” in Babel when God confused the languages. They fled to Egypt. Genesis 10:10, Nimrod was the instigator of Babel.

3. Where was the original center of human habitation in the post-flood world?

Genesis 11:1-2, “Now the whole earth had one language and one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar and they dwelt there.”—The land of Shinar. All the earth was of one language. They got the idea of building the city. Nimrod was the instigator.

4. In what way were the people rebelling against God in their plans at Babel? What had God told them?

Genesis 9:1, “So God blessed Noah and his sons, and said unto them: ‘Be fruitful and multiply, and fill the earth.’” It was God’s desire for the human race to spread out. The basic racial stocks had been preserved through the flood. God did not want them to stay there and intermarry. The separate identifiable strains would have been lost. We would have had a blend. If that was what God wanted, He would not have put in the varieties in Eve. This was a part of His overall plan from the beginning. They had organized

themselves under the government of man, under Nimrod. It doesn’t take long to deteriorate.

5. How did God force the various tribal groupings to migrate to different areas of the world?

Genesis 11:6-7, “And the Lord said, ‘Indeed the people are one and they all have one language and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another’s speech.’”

God forced the various tribal groupings to migrate to different areas of the world by confusing their languages to such an extent that they had to divide. God proposed that different areas of the earth would be for different peoples. God knew that apart from His Spirit and under man’s government and man trying to get together, the results were not going to be good. In the 20th century, we have been able to bridge the things which have divided us; man’s technology has taken off. Without God’s Spirit and not guided by the government of God, man will create something to blow themselves up (Matthew 24:22). With that ability and without God’s Spirit, we would blow ourselves off the planet.

God says there is no limit to what man can do if every branch of the family can put his input into it. God has built special talents in each branch of the family. Just look around the world. The cultures of the nations express the personality of the people. When everything is pooled together, there is no limit. Man should ask ‘Should we?’ not ‘Could we?’ It is like opening Pandora’s Box. Man can create things that he is incapable of handling. They would have reached the 20th century many centuries ago. “*Babel*” means “confusion” in Hebrew and “the gate of god” in Chaldean.

6. About how long after the flood did the division of language occur? Prove from Scripture.

Genesis 10:10-32 gives us a chronological framework.

Genesis 11:16, “Eber lived thirty-four years, and begot Peleg.”

Go through and add up the years for the time span. The division of the language occurred about 101 years after the flood.

Genesis 10:25, “To Eber were born two sons: the name of one was Peleg [division], for in his days the earth was divided.”

Peleg was born about the time of the division of the languages. “Peleg” means “division.” In his days, the earth was divided. He was named in honor of that occasion.

7. How many years transpired between the flood and the time of the death of Abraham’s father, Terah?

According to Acts 7:4, that event marked the beginning of the call of Abraham.

Acts 7:4, “Then he [Abraham] came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.” The death of Terah marked the beginning of Abraham’s call according to Acts 7:4. When you go through from the time Arphaxad was born (Genesis 11:10), add up and come all the way down to the time that Terah died (compare Genesis 11:32 with Acts 7—it will show you why that ties in), it will show that it was 427 years. Abraham left Haran when his father died. Genesis 12:4 tells us he was 75 years old when he left Haran.

8. Could Abraham have heard a first-hand account of the flood? How?

Yes, he could have heard the account from Shem who lived 502 years after the flood.

Genesis 11:10-11, “...Shem was one hundred years old, and begot Arphaxad two years after the flood. After he begot Arphaxad, Shem lived five hundred years,” —A total of 502 years after the flood. Abraham was called 427 years after the flood at age 75 (Genesis 12:4). Their lives overlapped about 150 years. Abraham probably carried certain things (documents) that were on the ark. How could Moses have quoted, “the generations of Adam” (Genesis 5:1)?

9. What relationship were Lot and Abraham?

Genesis 11:26, “Now Terah...begot Abram, Nahor, and Haran.

Verse 31, “And Terah took his son Abram and his grandson Lot, the son of Haran,” Lot was Abraham’s nephew, the son of Haran.

10. What does “Babel” mean?

“Babel” means “confusion” in Hebrew.

For further study, read two books: *The Two Babylons* and *Babylon Mystery Religion*.

HISTORICAL SURVEY OF THE O.T. SERIES

TABLE of NATIONS

JAPHETH:

- Gomer:** 1) Ashkenaz (E. Poland) 2) Riphath (Soviet Central Asia, parts of Bulgaria and Hungary)
3) Toqarmah (Tibet, Siberia, Korea)
- Magog:** Mongols
- Madai:** Medes (primarily Ukrainians today)
- Javan:** 1) Elishah (2 branches, western and oriental—Greeks, many Polynesian peoples)
2) Tarshish (2 branches, western and oriental—Spain, Japan) 3) Kittim (South Italy and Sicily) 4) Dodanim (Portuguese) Evidently, there were other sons who just used the tribal name of their father, Javan, and were of the oriental branch. They are known as Tsin and settled south China.
- Tubal:** Tobolsk branch of the Great Russians
- Meshech:** Moscow branch of the Great Russians
- Tiras:** South American Indians

HAM:

- Cush:** 1) Seba (South India) 2) Havilah (Melanesians and Micronesians) 3) Sabtah (Ethiopians)
4) Raamah (Sudanese—a. Sheba—Uganda; b. Dedan—NW Africa) 5) Sabtechah (North Central America) 6) Nimrod
- Mizraim:** 1) Ludim (Gypsies) 2) Anamim (Chams and Annamese of Indo-China) 3) Lehabim (Libya)
4) Naphtuhim (Gypsies) 5) Pathrusim (Egyptians) 6) Casluhim (Berbers of North Africa—
from whom came the Philistines) 7) Caphtorim (Gypsies)
- Put:** North India and Central and Southern Africa
- Canaan:** 1) Sidon (Phoenicia, now in NW Africa) 2) Heth (Hittites, now North American Indians)
3) Jebusite (South Coast of Spain) 4) Amorite (N. Africa) 5) Girgashite (Tunisia) 6) Hivite
(Central American Indians) 7) Arkite (N. American Indians) 8) Sinite (Australian Aborigines)
9) Arvadite (ancient kingdom of Arvad in SE Asia) 10) Zemarite (part of population base of
Malaysia and Philippines) 11) Hamathite and Canaanite (Western Africa—most American
Negroes trace their ancestry here)

SHEM:

- Elam:** Slavic peoples
- Asshur:** German peoples
- Arphaxad:** Chaldeans: Eber (Hebrews—the ancestor of Abraham)
Joktan 1) Almodad (white population of India) 2) Sheleph (Bactria in Central Asia)
3) Hazarmaveth (Poland and East Europe) 4) Jerah (Dalmatia) 5) Hadoram (part of Arab
stock) 6) Uzal 7) Diklah (Persia) 8) Obal (Baltic area) 9) Abimael (Albania) 10) Sheba
(Sabaeans of ancient Italy) 11) Qohir (Afghanistan, another branch migrated to ancient
Peru) 12) Havilah 13) Jobab (Hungary)
- Aram:** 1) Uz (Syria) 2) Hul (Armenia) 3) Gether (Goths) 4) Mash (area of modern Romania)

The family of Abraham, the Father of Many Nations

- Lot:** (Abraham's nephew) 1) Moab (Iraq) 2) Ammon (Jordan)
- Ishmael:** Arab peoples
- Isaac:** 1) Esau (Turks)
2) Jacob (Israel) 1. Reuben (France) 2. Simeon (scattered, many settled in Scot
highlands) 3. Levi (scattered among Jews and Israel, many in Wales) 4. Judah (Jews)
5. Dan (Ireland) 6. Naphtali (Sweden) 7. Gad (Switzerland) 8. Asher (Belgium)
9. Issachar (Finland) 10. Zebulun (Netherlands) 11. Joseph (a. Ephraim—Britain
b. Manasseh—United States) 12. Benjamin (Norway and Denmark).

Bible Study # 11
January 26, 1988
Mr. John Ogwyn

Old Testament Series—Genesis 12—36

This is a very important area of Scripture. Genesis 12 **begins to narrow its focus on one man, Abraham.** The rest of the book of Genesis deals with Abraham and his family up until they went into Egypt. Throughout the rest of the book, we **focus on the family through which God was going to work in the future—the literal descendants of Abraham—his son, grandson and great grandchildren.** Then we pick up the story several generations later, in Exodus, to see what has transpired.

It is important for us to understand this section. You cannot understand prophecy unless you understand about Abraham and his descendants. Why would God single out Abraham? Everyone who inherits anything will ultimately inherit through Abraham. He is the father of the faithful. The ultimate fulfillment of God's blessings upon Abraham includes the promise that he and his spiritual offspring would inherit the earth (Romans 4). There are two aspects of that promise: the spiritual inheritance and the physical promises made to Abraham. (For further study read: *What's Ahead for America and Britain?* booklet)

Genesis 12:1-3, "Now the Lord had said to Abram: 'Get out of your country, from your kindred and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you: and in you all the families of the earth shall be blessed.'"

What originally was offered to Abraham was the birthright blessings. It was a great but rather vague promise. It was an unspecified land and a promise that his descendants would be a great nation. A lot of details were not given.

Verse 4, "So Abram departed as the Lord had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran."

Verse 7, "Then the Lord appeared to Abram and said, 'To your descendants I will give this land.'" We are going to see that Abraham was called "the father of the faithful." He acted on faith. Verse 6, he found the Canaanites were there.

Verse 10, he shows up just in time. There was a famine in the land and Abraham has to go on down to Egypt to find something to eat.

Verses 11-12, "And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, 'Indeed I know that you are a woman of beautiful countenance. Therefore it will happen, when the Egyptians see you that they will say, "This is his wife"; and they will kill me, but they will let you live.'" Abraham began to get scared that Pharaoh was going to kill him in order to take his wife.

Verse 13, "'Please say you are my sister, that it may be well with me for your sake, and that I may live because of you.'" Abraham used human reasoning. She was his half-sister (Genesis 20:12), but the intent was to mislead.

Verses 17-20, "But the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram and said, 'What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, "She is my sister?" I might have taken her as my wife. Now therefore, here is your wife take her and go your way.' So Pharaoh commanded his men concerning him; and they sent him away, with his wife and all that he had."

Abraham told Pharaoh Sarai was his sister. As a result of his human reasoning, he got himself in a mess. Abraham had to grow in faith. He had the same doubts we have. Ever notice how your faith goes up and down. It seems like one situation has passed, another one comes, and you cave in. Then you wonder, 'How did I ever do that?' Abraham became the person that most exemplified faith. God had to work with Abraham for years to teach him. Patience builds faith.

Genesis 13:5-8, "Lot also, who went with Abram, had flocks and herds and tents. Now the land was not able to support them that they might dwell together, for their possessions were so great that they could not dwell together. And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock.... So Abram said to Lot, 'Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren.'"

Abraham told Lot, 'I don't want there to be trouble with us.'

Verse 9, "'Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left.'" Abraham said,

‘You take the part you want and I will take the rest of it.’ Abraham didn’t have to give him first choice, but he exemplified a Godly attitude.

Verse 10, “And Lot lifted his eyes and saw all the plain of Jordan, that it was well watered everywhere...like the garden of the Lord,” Lot picked the best. Abraham said, ‘Fine, go to it.’

Let’s notice the series of mistakes that Lot made. He was greedy. He chose the best part, not just the ordinary “run-of-the-mill-greedy” but over and above.

Verse 12, “...Lot dwelt in the cities of the plain and pitched his tent even as far as Sodom.” Lot got as close to Sodom as he could. He liked the “bright-lights” atmosphere. Lot didn’t do all the things they did, but he was not careful of his associates.

Genesis 14:1-12, there was an invasion and Sodom and Gomorrah were captured.

Verse 14, Lot and his family were taken captive. By this time he was dwelling in Sodom. Lot was taken a prisoner of war for being in Sodom.

Verse 13, someone told Abraham what had happened.

Genesis 14:14-16, “Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants...he and his servants attacked them and pursued them.... So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.”

Verses 18-20, “Then Melchizedek King of Salem brought out bread and wine; He was the priest of God Most High. And He blessed him and said: ‘Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand.’ And he gave him a tithe of all.” Abraham tithed to Melchizedek.

In Hebrews 7:7, Paul explains this, showing that Melchizedek was superior to Abraham.

Hebrews 7:1-3, “For this Melchizedek, King of Salem, Priest of the Most High God...first being translated ‘king of righteousness,’ and then also king of Salem, meaning ‘king of peace’, without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.” Melchizedek was King of Righteousness and King of Peace—those are divine titles.

Verse 17 shows that Christ is a High Priest after the order of Melchizedek.

Hebrew 6:20, “Where the forerunner has entered for us, even Jesus, having become High Priest

forever according to the order of Melchizedek.” Melchizedek was the manifestation of the One that we know in the New Testament as Jesus Christ. “Melchizedek” means “King of Righteousness.” That is a title that would be blasphemous to use for any human being. Abraham tithed to Melchizedek and was blessed by Him.

Genesis 15:1-2, God told Abraham, “...‘I am your shield, your exceedingly great reward.’ But Abram said, ‘Lord God what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?’” He said, ‘Look, You haven’t given me any offspring. I am childless. To whom will I pass on these blessings?’

Verses 4-6, “And behold, the word of the Lord came to him saying, ‘This one shall not be your heir, but one who will come from your own body shall be your heir.’ Then he brought him outside and said, ‘Look now toward heaven, and count the stars if you are able to number them.’ And He said to him, ‘So shall your descendants be.’ And he believed in the Lord, and He accounted it to him for righteousness.”

God said, ‘I am going to give you descendants that you will not even be able to number,’ and Abraham believed Him. God said, ‘I am going to bless you,’ and he believed it.

Verses 13-16, “Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.’”

They will come here again in the fourth generation. God said, ‘I can look and see what is going to happen, but I am not going to deal with this people right now because their iniquity is not yet full. But I can see the way it is headed and I know what is going to happen.’

Verses 18-21, “On the same day the Lord made a covenant with Abram, saying: ‘To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—the Kenites, the Kenezites, and the Kadmonites; the Hittites, the Perizzites, and the Rephaim; the Amorites, the Canaanites, the Girgashites, and the Jebusites.’” God expands the promise.

Genesis 16:1-3, “Now Sarai, Abram’s wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai

said to Abram, 'See now, the Lord has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her.' And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan."

Now Sarai comes up with an idea. She used a little human reasoning. 'God has not answered on our time schedule, so maybe we better solve it our own way.' These are lessons of faith God is teaching them. God doesn't operate according to our time schedule. By this time, he had dwelt in the land 10 years and he was 85 years old. He told him at the age of 75 to get up and go to another land.

Verse 4, "So he went in to Hagar, and she conceived. And when she saw that she had conceived her mistress became despised in her eyes." From the time this started, there was trouble. It was apparent that this was not going to work. Sarai was jealous of Hagar. Sarai came to greatly regret taking matters into her own hands.

Verses 6-9, Hagar fled; God told her to go back.

Verses 11-12, "And the Angel of the Lord said to her: 'Behold, you are with child, and you shall bear a son. You shall call his name Ishmael...He shall be a wild man; his hand shall be against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren.'"

New English Bible, "... 'He shall be a man like the wild ass...his hand is against every man and every man's hand is against him. He lives at odds with all of his kinsman.'" This is a description of the Arab world. Ishmael is the ancestor of the Arab people. It is understood throughout the Arab world. Here is a description of the Arab world. They are continually fighting among themselves. Ever wonder why 200 million Arabs can't get rid of a few million Jews? They are too busy fighting among themselves. They are a very independent-minded people. The Arab world has continually been a scene of turmoil.

Genesis 17:1-5, "When Abram was ninety-nine years old, the Lord appeared to Abram and said to him. 'I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.' Then Abram fell on his face, and God talked with him, saying: 'As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your

name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.'" "Abraham" means "father of many nations."

Verses 6-8, "I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.'" Years later when Abraham was 99, his name was changed to Abraham; now it is many nations and a royal line, a kingship. The promise is being expanded.

Verses 10-17, "This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; ...it shall be a sign of the covenant between Me and you. He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any stranger who is not your descendant...and the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.' Then God said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her, then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.' Then Abraham fell on his face and laughed, and said in his heart, 'Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?'"

Abraham fell on his face and laughed. Put yourself in Abraham's place. Abraham told God, 'Please don't make fun of me; don't kid me that way.'

Verse 19, "Then God said: 'No, Sarah your wife shall bear you a son and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him.'" "Isaac" means "laughing."

Verse 25, "And Ishmael his son was thirteen years old when he was circumcised..." The Arabs circumcise today when they are 13 years of age. They just didn't get the point.

Genesis 18:1-8, Abraham entertains three men. Two were angels (19:1) and one was the Lord (18:13, 33).

Genesis 18:9-15, “Then they said to him, ‘Where is Sarah your wife?’ And he said, ‘Here, in the tent.’ And He said, ‘I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son.’ And Sarah was listening in the tent door, which was behind him. Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. Therefore Sarah laughed within herself, saying, ‘After I have grown old, shall I have pleasure, my lord being old also?’ And the Lord said to Abraham, ‘Why did Sarah laugh, saying, “Shall I surely bear a child, since I am old?” Is anything too hard for the Lord? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.’ But Sarah denied it, saying, ‘I did not laugh,’ for she was afraid. And He said, ‘No, but you did laugh!’” “Yes, you were laughing. I heard you.’ Verse 17, “And the Lord [the One who became Jesus Christ] said, ...”

Verse 19, ““For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice that the Lord may bring to Abraham what He has spoken to him.”” God knew He could depend on Abraham to teach his family. Twenty-five years had gone by since God had called him. God let 25 years go by before Abraham had the son God promised. God wasn’t in a hurry. He wanted to make sure that Abraham knew that this was a miracle from God and that it was God’s promise.

Verses 20-21, “And the Lord said, ‘Because the outcry against Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.’” Abraham got scared because Lot was there.

Verse 23-31, Abraham began to bargain with God. He got down to 40, 30 and then 20.

Verse 31, “...And He said, ‘I will not destroy it for the sake of twenty.’”

Verse 32, “...‘I will not destroy it for the sake of ten.’”

Genesis 19:1, “Now the two angels came to Sodom....” The two angels were two of the three that had appeared to Abraham (18:2).

Verse 12, “Then the men said to Lot, ‘Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take them out of this place!’” “Take them out!”

Verse 14, “So Lot went out and spoke to his sons-in-law, ...and said, ‘Get up, get out of this place; for the Lord will destroy this city!’ But to his sons-in-law he seemed to be joking.” They laughed at him.

Verse 15, when the morning came, the angels said, ‘Get out of here!’

Verse 16, “And while he lingered, the men took hold of his hand, his wife’s hand, and the hands of his daughters, the Lord being merciful to him, and they brought him out and set him outside the city.” He was lingering because he was going to have to leave his grown children and grandchildren behind. The angels said, ‘We can’t destroy it with you here. You have to get out.’

Verse 17, “So it came to pass, when they had brought them outside, that he said, ‘Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed.’” They said, ‘Flee to the mountains.’

Verses 18-19, “Then Lot said to them, ‘Please, no, my lords! Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.’”

Verse 20, ““See now, this city is near enough to flee to, and it is a little one; please let me escape there (is it not a little one?) and my soul shall live.”” He said, ‘Let me go to that little city over there.’ Lot was an individual who kept getting as close to the world as he could get. He kind of compromised around the edges.

Verse 22, ““Hurry, escape there. For I cannot do anything until you arrive there.’ Therefore the name of the city was called Zoar.” “Zoar” means “little.” They said, ‘Okay, but get out of here!’ Lot had just not quite gotten the point. He wanted to go to the city.

Verse 24, “Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens.” All of a sudden the mountains didn’t look so bad.

Verses 25-26, “So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground. But his wife looked back behind him and she became a pillar of salt.” Lot’s wife looked back longingly. She couldn’t turn loose of what was back there.

Verses 27-30, “And Abraham went early in the morning to the place where he had stood before the Lord. Then he looked toward Sodom and Gomorrah, and toward all the land of the plain, and he saw, and behold, the smoke of the land

which went up like the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt. Then Lot went up out of Zoar and dwelt in the mountains and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.”

The difference is: look at how Lot raised his children and how Abraham raised his. Look at where Abraham had pitched his tent. He was not part of society. Lot kept getting as close to it as he could; finally he just went and moved in. Lot compromised and let things happen. What happened was his children mixed and dated with the people of Sodom. His daughters had intermarried there. The result was that when it was time to go, they were not going to go with him. They laughed at him.

Abraham didn't allow Isaac that kind of involvement with the people around. When it came time for Isaac to get married, he sent his servant back to Ur of the Chaldean. Not much of anything, in a positive way, came of Lot's family, even though he himself was saved by the "skin of his teeth." A lot that was important went "down the drain." Peter says he was "just Lot" (KJV, 2 Peter 2:7), but he was just barely "just Lot." We could have an entire sermon on the contrast of how Lot raised his children and how Abraham did. He allowed his children too much freedom.

Lot's daughters thought the whole world had burnt up.

Verses 31-38, "Now the firstborn said to the younger, 'Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father.' So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know...It happened on the next day that the firstborn said to the younger...let us make him drink wine tonight also, and you go in and lie with him, that we may preserve the lineage of our father...Thus both the daughters of Lot were with child by their father. The firstborn bore a son and called his name Moab; he is the father of the Moabites to this day. And the younger, she also bore a son and called his name Ben-Ammi; he is the father of the people of Ammon to this day."

They thought everybody had been burned up and decided to solve it their own way. They decided

to get Lot drunk and have children by him. Ammon is the capital of Jordan to this day. We see all the feuding and the problems that are so apparent.

Genesis 20:1-3, "And Abraham journeyed from there to the South and dwelt between Kadesh and Shur, and sojourned in Gerar. Now Abraham said of Sarah his wife, 'She is my sister.' And Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, 'Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife.'"

We find Abraham again messing up. Again God had to teach Abraham a lesson about trusting Him—not getting fearful and trying to solve it his own way.

Genesis 21:1-5, "And the Lord visited Sarah as He had said, and the Lord did for Sarah as He had spoken. For Sarah conceived and bore Abraham a son in his old age; at the set time of which God had spoken to him. And Abraham called the name of his son who was born to him—whom Sarah bore to him—Isaac. Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. Now Abraham was one hundred years old when his son Isaac was born to him." Abraham was 100 years of age when Isaac was born.

Abraham had his ups and downs; at times he sought to obey God, and at times he caved in. Now God was going to put him to the test. God gave Abraham the supreme test.

Genesis 22:1-2, "Now it came to pass after these things that God tested Abraham, and said to him, 'Abraham!' And he said, 'Here I am.' And He said, 'Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.'"

Some say the land of Moriah is the Temple Mount. It may have been on Mount Moriah. Another possibility is that it was just across the valley from Mount Moriah. Abraham called the name of the place, "The-Lord-Will-Provide."

Verses 5-12, "And Abraham said to his young men, 'Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you.' So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, 'My father!' And he said, 'Here I am, my son.' And he said, 'Look, the fire and the wood, but where is the lamb for a burnt offering?' And Abraham said,

“My son, God will provide for Himself the lamb for a burnt offering.” And the two of them went together. Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order, and he bound Isaac his son and laid him on the altar, upon the wood. And Abraham stretched out his hand and took the knife to slay his son. But the Angel of the Lord called to him from heaven and said, ‘Abraham, Abraham!’ And he said, ‘Here I am.’ And He said, ‘Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.’”

Verse 14, “And Abraham called the name of the place, The-Lord-Will-Provide; as it is said to this day, ‘In the Mount of the Lord it shall be provided.’” God did provide a sacrifice—His Son.

Verses 16-17, “and said, ‘By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son, in blessing I will bless you, in multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.’” Another blessing was added to the promise—his seed would possess the gate of his enemies.

Verse 18, “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Genesis 23:1-2, we have the death of Sarah at the age of 127.

Genesis 24:1-4, “Now Abraham was old, well advanced in age; and the Lord had blessed Abraham in all things. So Abraham said to the oldest servant of his house... ‘I will make you swear by the Lord, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; but you shall go to my country and to my kindred, and take a wife for my son Isaac.’”

Abraham told him he was sending him back to the area where he came from, and he was to find a wife there for Isaac.

Verse 6, “But Abraham said to him, ‘Beware that you do not take my son back there.’” Isaac was not to return back to Babylon.

In verses 12-14, he prayed and asked God to lead him to the one.

Verse 15, “And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, came out with her

pitcher on her shoulder.” It turned out she was of the same family.

Verse 53, “Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.” He demonstrates to the family that Abraham’s family can take care of her.

Verses 57-58, “So they said, ‘We will call the young woman and ask her personally.’ Then they called Rebekah and said to her, ‘Will you go with this man?’ And she said, ‘I will go.’” Rebekah had a choice in the matter. She also acted on faith.

Verse 63, “And Isaac went out to meditate in the field in the evening....” Isaac was close to God. He trusted God to pick out the right wife. He was an example of a son who exemplified obedience. Did Abraham do a good job in bringing up Isaac? Through this family, God could accomplish His work. He allowed 25 years, and it came to the point where He knew Abraham would do what He wanted him to do. Sometimes we look back and think about doing things differently with our children, but God allowed Abraham to learn the lessons he needed to learn.

Genesis 25:1, Abraham remarried.

Genesis 25:7, “This is the sum of the years of Abraham’s life which he lived: one hundred and seventy-five years.” Abraham lived 175 years and he died.

Verse 11, “And it came to pass, after the death of Abraham, that God blessed his son Isaac....” God blessed Isaac.

Verse 12, “Now this is the genealogy of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s maidservant, bore to Abraham.” —The genealogy of Ishmael.

Verse 19, “This is the genealogy of Isaac, Abraham’s son.”

Verses 21-23, “Now Isaac pleaded with the Lord for his wife, because she was barren; and the Lord granted his plea, and Rebekah his wife conceived. But the children struggled together within her; and she said, ‘If all is well, why am I this way?’ So she went to inquire of the Lord. And the Lord said to her: ‘Two nations are in your womb, two peoples shall be separated from your body; one people shall be stronger than the other, and the older shall serve the younger.’”

Verses 24-26, “So when her days were fulfilled for her to give birth, indeed there were twins in her womb. And the first came out red. He was like a hairy garment all over; so they called his name Esau. Afterwards his brother came out, and

his hand took hold of Esau's heel; so his name was called Jacob." They were not identical twins. Verses 27-34, "So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob. Now Jacob cooked a stew; and Esau came in from the field, and he was weary. And Esau said to Jacob, 'Please feed me with that same red stew, for I am weary.' Therefore his name was called Edom. But Jacob said, 'Sell me your birthright as of this day.' And Esau said, 'Look, I am about to die; so what profit shall this birthright be to me?' Then Jacob said, 'Swear to me as of this day.' So he swore to him, and sold his birthright to Jacob. And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright."

We see something about Esau's character. He treated his birthright cheaply. He didn't regard it. He had no vision or forethought. He wanted things for the moment. Esau was self-willed.

Genesis 26:34-35, "When Esau was forty years old, he took wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were a grief of mind to Isaac and Rebekah." Rebekah and Isaac were upset that he had married someone of the land.

In Genesis 27:6-29, Jacob is instructed by Rebekah and obtains the blessing. Jacob was a very crafty fellow; always trying to finagle around to get his way. He was going to have to learn some hard lessons.

In verses 41-44, he created such a problem that he was going to have to get out.

Genesis 27:46, "And Rebekah said to Isaac, 'I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughter of Heth, like these who are the daughters of the land, what good will my life be to me?'"

Genesis 28:1-2, "Then Isaac called Jacob and blessed him, and charged him, and said to him: 'You shall not take a wife from the daughters of Canaan. Arise, go to Padan Aram, to the house of Bethuel your mother's father; and take yourself a wife from there of the daughters of Laban your mother's brother.'"

Jacob has a dream.

Verses 11-15, "So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were

ascending and descending on it. And behold, the Lord stood above it and said; 'I am the Lord God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.'" He had this very vivid dream.

Verses 20-21, "Then Jacob made a vow, saying, 'If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father's house in peace, then the Lord shall be my God.'" Jacob said, 'God, if You will take care of me, then I will worship you.' Ever try to make a bargain with God? "So that I come back to my father's house in peace." He was afraid Esau was going to kill him.

He was in for a lesson. Genesis 29, he found his uncle.

Genesis 29:18, "Now Jacob loved Rachel; and he said, 'I will serve you seven years for Rachel your younger daughter.'"

Verse 20, "So Jacob served seven years for Rachel," Seven years passed and he got married.

Verse 23, "Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob;"

Verse 25, "So it came to pass in the morning, that behold, it was Leah [It wasn't Rachel; it was Leah.].... 'Why then have you deceived me?'" He said, 'You tricked me.' Wonder if he remembered anyone he had tricked?

Verse 30, He served another seven years for Rachel.

Genesis 30:31-32, "So he said, 'What shall I give you?' And Jacob said, 'You shall not give me anything. If you will do this thing for me, I will again feed and keep your flocks: Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and these shall be my wages.'"

In Genesis 31:7, over the course of the next few years, Laban changed his wages ten times. When you deal with people in this kind of way, it is not very pleasant to be on the receiving end of it. He wound up 20 years on the receiving end of

Laban. God was teaching him a lesson. He was a shyster from the word “go.”

Verse 41, it took Jacob 20 years to extricate himself from this mess.

There were two major differences between Esau and Jacob. Esau had a major character flaw. He was a “quitter.” When the going got tough, he quit. Esau was willing to trade the long term for the immediate, the right now. He didn’t have any vision.

Jacob also had a character flaw. He was a crooked dealer. He was always “wheeling and dealing.” The lesson God wanted Jacob to learn: when you deal with people in this kind of way, it isn’t pleasant to be on the receiving end. And God dealt with him. He learned the lessons the hard way and he came to repentance.

God tested him. God wanted to test Jacob to see if he was a “quitter.”

Genesis 32:24-28, “Then Jacob was left alone; and a Man wrestled with him until the breaking of day. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him. And He said, ‘Let Me go, for the day breaks.’ But he said, ‘I will not let You go unless You bless me!’ So He said to him, ‘What is your name?’ And he said, ‘Jacob’. And He said, ‘Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.’” Jacob prevailed with God.

Genesis 34:1-4, “Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman. So Shechem spoke to his father Hamor, saying, ‘Get me this young woman as a wife.’”

Jacob allowed too much freedom to his daughter. They committed fornication then wanted to marry.

Verse 7, “And the sons of Jacob came in from the field when they heard it; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob’s daughter, a thing which ought not to be done.”

Verse 22, ““Only on this condition will the men consent to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.””

Verse 25, “Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, each took his sword and came boldly upon the city and killed all the males.” The brothers wiped out the whole place.

Genesis 35:1, “Then God said to Jacob, ‘Arise, go up to Bethel and dwell there; . . .’”

Verses 16-18, this is where Rachel dies giving birth to Benjamin.

Genesis 36 gives the generations of Esau.

Questions

1. What was originally offered to Abraham as the beginning of the birthright blessings?

What was originally offered to Abraham, as the birthright blessings, was a vague promise—an unspecified land, a promise that his descendants would be a great nation. A lot of details were not given.

2. What did Abraham tell Pharaoh about Sarah and why?

He told Pharaoh she was his sister (she was his half-sister, but the intent was to mislead) because he was afraid that Pharaoh was going to kill him in order to take Sarah as his wife.

3. Show a series of mistakes that Lot made that almost resulted in the destruction of him and his family.

He was greedy. He chose the best part of the land. He got as close to Sodom as he could; he liked the bright-lights atmosphere. He was not careful of his associates. He finally just went and moved into Sodom.

4. Contrast Abraham’s example and actions with those of Lot.

Lot was an individual who kept getting as close to the world as he could get. He got as close to that society as he could. Abraham, on the other hand, kept his distance.

5. What are the two examples of tithing given in the book of Genesis?

Genesis 14:20; Genesis 28:22.

6. What was the age difference between Isaac and Ishmael?

The age difference was 14 years. Genesis 16:3, Abraham had dwelt in the land ten years. Genesis 12:4, he was 75 when he departed from Haran, so that means he was 85 when Ishmael

was conceived. Genesis 21:5, he was 100 years old when Isaac was born.

7. What is the prophecy that God made about Ishmael and his descendants (check the New English Bible)?

Like a wild ass living at odds with all, of his kinsman (Genesis 16:11-12, NEB). He had 12 sons—12 tribes (Genesis 17:20).

8. What was the physical sign of the covenant that God made with Abraham?

Circumcision (Genesis 17:10-12).

9. What did God know that Abraham would do that would allow God to bring all the blessings He has promised upon him?

Genesis 18:19, “For I know him, in order that he may command his children and his household after him, and they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him.” He would properly rear his family and teach them God’s way.

10. What is the origin of the Moabites and Ammonites?

They were children of Lot through his daughters (Genesis 19:36-38).

11. What was the supreme test that God put Abraham to? After that, was the receiving of the birthright blessings by Abraham’s descendants conditional upon anything?

The supreme test was the sacrifice of Isaac. The receiving of the birthright blessings became unconditional. The conditions had been met. ‘Now I will do this because you have met the conditions.’

Genesis 22:16-18, “and said, ‘By Myself have I sworn, says the Lord, for because you have done this thing, and have not withheld your son, your only son, that in blessing I will bless you and in multiplying I will multiply your seed as the stars of the heaven and as the sand which is upon the sea shore, and your seed shall possess the gate of his enemies. And in your seed shall all the nations of the earth be blessed because you have obeyed My voice.’”

12. What was the only part of the Promised Land that Abraham actually owned during his lifetime?

The only part was a cave near Hebron, as a burial place for his wife Sarah (Genesis 23:4-6).

13. Was the marriage of Isaac and Rebecca forced?

No. Genesis 24:57-58, “So they said, ‘We will call the young woman and ask her personally.’ Then they called Rebekah and said to her, ‘Will you go with this man?’ And she said, ‘I will go.’”

14. What bad character trait did Jacob have that he had to learn the evils of the hard way?

He was devious and cunning to get his own way. He met up with Laban to learn the hard way.

15. How long did Jacob serve Laban?

Twenty years. Fourteen years for his wives and six years for wages.

Genesis 31:41, “Thus have I been twenty years in your house. I served fourteen years for your two daughters and six years for your cattle and you have changed my wages ten times.”

16. Why was Jacob very upset when he heard that Esau was coming out to meet him on his return home?

When he left, Esau was ready to kill him (Genesis 27:41-42).

17. What serious mistake did Jacob make in regard to his daughter Dinah and what was the consequence of it?

He allowed her too much freedom. She “palled around” with the Canaanite girls and dated the prince. Simeon and Levi wiped out all the males in the city (Genesis 34). The attitude and streak of Simeon and Levi was that they were not going to take anything from anybody.

18. How did Reuben disqualify himself for the birthright?

Genesis 35:22, “And it happened when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine; and Israel heard about it...”

1 Corinthians 5:1, “It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father’s wife!” He committed adultery with his father’s concubine and disqualified himself—a lack of stability in regard to morality. This was not going to be the birthright tribe. They were not going to be the birthright tribe because of this lack of morality.

19. Where was Rachel buried?

Genesis 35:19, “So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).” Bethlehem was regarded as her city.

Matthew 2:18, “...Rachel weeping for her children,” was an allusion to the slaughter of Bethlehem.

Bible Study # 12
February 9, 1988
Mr. John Ogwyn

Old Testament Series—Genesis 37—50

This section of material is the final portion of the book of Genesis—the book of beginnings. Genesis 37-50 is the story of Joseph and the entrance into Egypt. This final section of Genesis explains to us why we find the things that we do at the beginning of Exodus. The Bible does not start at Mount Sinai when God gave the Ten Commandments. Genesis has shown that God is the Creator, and it shows the family through which God is working: Abraham, a man of faith, coming on through to Isaac and Jacob. Now we come to the spreading out. We see 12 men, the ancestors of the children of Israel, particularly, focusing in on Joseph. It was through Joseph that the birthright was to come. We see how the promises were expanded out, becoming more and more specific.

We pick up the story. Joseph came into Egypt as a slave in 1704 B.C. and in 1691 B.C., he was made second in the kingdom because of the interpretation of Pharaoh's dream. In 1682 B.C., the second year of the famine, his family joined Joseph in Egypt. He rose to prominence in the time of the Hyksos Dynasty. This was a dynasty that had its origin outside of Egypt. They controlled only around the Nile area.

One of the things about Egypt, when we think Upper and Lower Egypt, is if you were to hear about Upper Egypt, you would be looking at the area further south, and Lower Egypt is the part that is up at the top of the map. Why do they have it backwards in Egypt? It is very simple. They base that terminology on the way the Nile River flows. The Nile River is an unusual river in that it flows from the south to the north. It flows downhill and comes out at sea level in the Delta area at the mouth of the Nile where it flows into the Mediterranean. It makes a little shape almost like a little triangle where it comes out. That little triangle is the Greek shape of the letter "delta." It looks like a triangle. It spreads out at its mouth, and because it looked like that letter in the Greek alphabet, it came to be applied to any river that flowed out that rich soil. Lower Egypt is that part of the river; Upper Egypt is up the Nile. When Joseph came in, it was called Lower Egypt.

During the time of the famine and immediately thereafter, the 15th Dynasty (the Hyksos) expanded their control over the entire nation.

The seven years of famine set the stage for a total change of rulership of Egypt. God was preparing a place for the nation of Israel to be safely nurtured and grow—to grow from a family into a nation. As a result of the famine, Egypt was the only one that had anything. During the time of plenty they saved up and, in the aftermath, were able to use that as leverage. They expanded out their control into much of the surrounding area.

The Israelites were given the land of Goshen as an inheritance. Joseph came into Egypt in 1704 B.C. In 1691 B.C., he was made second in the kingdom. The second year of the famine was 1682 B.C., and in 1611 B.C., Joseph died. There had been a period of time of over 70 years, and in that period of time, the family had greatly multiplied. We see this mushrooming out into a nation that began to take place in a period of a little over 70 years.

The most significant single chapter is Genesis 49. It is prophetic. It deals with every tribe of Israel in the last days. This shows that they were to remain separate, identifiable nations even into the end time—right on down to the specific promise that Ephraim would become a great company of nations and Manasseh a great nation.

Genesis 37:1-4, "Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan. This is the genealogy of Jacob. Joseph being seventeen years old was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father. Now Israel loved Joseph more than all of his children because he was the son of his old age. He made him a coat of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him."

We notice, right here, a mistake of Jacob's that led to resentment from his brethren—the open favoritism. This was a carry over of him being from Rachel, the wife that he loved. Here was a situation where the children in the family were not all full brothers; they were half brothers. Unfortunately, sometimes when children don't have the same parents, some are singled out for favoritism. What is the result? The result is that it creates resentment among others in the family—resentments that lead to problems that last generations.

Verses 5-8, "Now Joseph dreamed a dream, and told it to his brothers; and they hated him even

more. So he said to them, 'Please hear this dream, which I have dreamed: There we were binding sheaves in the field. Then behold my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.' And his brothers said to him, 'Shall you indeed reign over us? Or shall you indeed have dominion over us?' So they hated him even more for his dreams and for his words." Joseph didn't help matters any.

Verses 9-11, "Then he dreamed still another dream and told it to his brothers, and said, 'Look, I have dreamed another dream. And this time the sun, the moon and the eleven stars bowed to me.' So he told it to his father and his brothers; and his father rebuked him and said to him, 'What is this dream? Shall your mother and I and your brothers indeed come to bow down to the earth before you?' And his brothers envied him, but his father kept the matter in mind."

Joseph was always the favorite and he was rubbing it in.

Verses 12-14, the result, "Then his brothers went to feed their father's flock in Shechem. And Israel said to Joseph, 'Are not your brothers feeding the flock in Shechem? Come, I will send you to them.' So he said to him, 'Here I am.' Then he said to him, 'Please go and see if it is well with your brothers and well with the flocks, and bring back word to me.' So he sent him out of the Valley of Hebron, and he went to Shechem." Jacob sent him down to check on them. Jacob had a lot of confidence in him. Joseph had obviously shown that he could be trusted. He did not have the same degree of confidence in the others.

Verses 18-20, "Now when they saw him afar off, even before he came near them, they conspired against him to kill him. Then they said to one another, 'Look, this dreamer is coming! Come therefore, let us now kill him and cast him into some pit; and we shall say, "some wild beast has devoured him.'" We shall see what will become of his dreams!" They had really gotten bitter over the situation.

Verse 21, "But Reuben heard it, and he delivered him out of their hands, and said, 'Let us not kill him.'" Reuben heard what they said.

Verse 22, "And Reuben said to them, 'Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him'—that he might deliver him out of their hands, and bring him back to his father." He delivered him out of their hands. He was the oldest and felt a certain responsibility. Reuben had the idea of releasing him himself. He lacked the confidence

he needed to speak up and set his brothers straight. He knew they shouldn't do what they were going to do.

Verses 26-27, "So Judah said to his brothers, 'What profit is there if we kill our brother and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh.' And his brothers listened." Judah is the father of the Jews. 'What profit are we going to make? Let us turn a buck on this deal.' He is the father of the Jews. Sometimes you see characteristics that tend to run in families. Some of his descendants had the same tendency. "Let us sell him." So, the brothers were content; they listened.

Verse 28, "Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt." They took Joseph out of the pit and sold him. They brought him to Egypt.

Verse 29, "Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes."

Verses 31-33, "So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood. Then they sent the tunic of many colors, and they brought it to their father and said, 'We have found this. Do you know whether it is your son's tunic or not?' And he recognized it and said, 'It is my son's tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces.'" They said, 'This is what we found. We don't know what happened to your son.'

Verse 34, "Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days." Jacob leaped to the conclusion that Joseph had been killed. He was very grieved and upset.

Verse 36, "Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard."

Genesis 38 skips Joseph for a moment and goes to Judah. Judah had two sons that God got rid of.

Genesis 38:6-7, "Then Judah took a wife for Er his firstborn, and her name was Tamar. But Er... was wicked in the sight of the Lord, and the Lord killed him."

Verses 8-9, after God killed Er, Onan had the responsibility of raising up seed to his brother. Onan was not willing to fulfill his obligation because the inheritance of his brother would have passed to his brother's children and he wanted it for himself.

Verse 10, Onan himself died. God got rid of both of them. They were individuals of such character and nature that God didn't want to use them to develop the tribe of Judah.

Verse 12, in the process of time, Judah's wife died and he had not fulfilled what he had promised Tamar.

Verse 14, Tamar dressed herself as a harlot.

Verses 15-18, "When Judah saw her, he thought she was a harlot, because she had covered her face. Then he turned to her by the way, and said, 'Please let me come in to you'; for he did not know that she was his daughter-in-law. So she said, 'What will you give me, that you may come in to me?' And he said, 'I will send you a young goat from the flock.' And she said, 'Will you give me a pledge till you send it?' Then he said, 'What pledge shall I give you?' So she said, 'Your signet and cord, and your staff that is in your hand.' Then he gave them to her, and went in to her, and she conceived by him."

She asked what he would give her. She asked for a pledge. He gave her certain things. After all of this had taken place, Judah sought to send the kid goat back to her.

Verse 24, word came to him that Tamar had played the harlot. She was pregnant and not married. Judah said, 'Let her be burned.' Judah had a double standard.

Verse 25, "When she was brought out, she sent to her father-in-law, saying, 'By the man to whom these belong, I am with child.' And she said, 'Please determine whose these are—the signet and cord, and staff.'" She said, 'Don't you think you should do something to the man? It was the man who these things belonged to.'

Verses 27-28, Tamar brought forth twins. One of these twins put forth his hand and the midwife put a scarlet thread on it. It was to have been born first. This was important because the firstborn would receive the scepter promise.

Verses 29-30, it took its hand back in and the other was born first. This was a breach. His name was called Perez and the other was named Zerah. There was a breach, but eventually they were united. One of Zedekiah's daughters (a Perez) would marry the son of the High King of Ireland (a Zerah), and that healed the breach. This breach had to be healed. (For more information read *What's Ahead for America and Britain?*)

In Genesis 39:1-6, Joseph was brought into Egypt. The Lord was with Joseph. He worked hard. He was dependable. He had great favor. Potiphar left all that he had in Joseph's hand.

Genesis 39:7-9, "Now it came to pass after these things that his master's wife cast longing eyes on

Joseph, and she said, 'Lie with me.' But he refused and said to his master's wife, 'Look, my master does not know what is with me in the house, and he has committed all that he has to my hand. There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness and sin against God?'" Potiphar's wife began to cast eyes on Joseph. Joseph refused. It was known and understood what sin was before God spoke on Mount Sinai. Romans 4:15, "...where there is no law there is no sin."

Romans 5:13, "...sin is not imputed when there is no law." You cannot have sin if there is no law against it. Something is not wrong unless there is a law against it—by God or man.

Joseph knew that adultery was a sin; the law of adultery was known and understood.

Genesis 39:10-11, Potiphar's wife took advantage of every opportunity and Joseph ignored it.

Verse 12, "that she caught him by his garment, saying, 'Lie with me.' But he left his garment in her hand, and fled and ran outside." One day she grabbed him. He took off and she ripped off his outward garment.

Verses 13-20, "And so it was, when she saw that he had left his garment in her hand and fled outside, that she called to the men of her house and spoke to them, saying, 'See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice. And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside.' So she kept his garment with her until his master came home. Then she spoke to him with words like these, saying, 'The Hebrew servant whom you brought to us came in to me to mock me; so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside.' So it was, when his master heard the words, which his wife spoke to him, saying, 'Your servant did to me after this manner,' that his anger was aroused. Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison."

She said, 'See what he tried to do. He tried to rape me.' So Joseph was arrested and Potiphar put him in jail. Potiphar must have had some doubt because he didn't have him killed; he just put him in jail. He was soon the head trustee.

Verses 21-23, "But the Lord was with Joseph and showed him mercy, and He gave him favor

in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. The keeper of the prison did not look into anything that was under Joseph's hand, because the Lord was with him; and whatever he did, the Lord made it prosper."

Genesis 40:1-3, "It came to pass after these things that the butler and the baker of the king of Egypt offended their lord, the king of Egypt. And Pharaoh was angry with his two officers, the chief butler and the chief baker. So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined."

The baker and the butler had dreams and Joseph explained what they meant.

Verse 5, "Then the butler and the baker of the king of Egypt, who were confined in the prison, dreamed a dream, both of them, each man's dream in one night and each man's dream with its own interpretation."

Verses 8-15, "And they said to him, 'We each have dreamed a dream, and there is no interpreter of it.' And Joseph said to them, 'Do not interpretations belong to God? Tell them to me, please.' Then the chief butler told his dream to Joseph, and said to him, 'Behold, in my dream a vine was before me, and in the vine were three branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. Then Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand.' And Joseph said to him, 'This is the interpretation of it: The three branches are three days. Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler. But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house. For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon.'"

Verses 16-19, "When the chief baker saw that the interpretation was good, he said to Joseph, 'I also was in my dream, and there I had three white baskets on my head. In the uppermost basket there were all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.' So Joseph answered and said, 'This is the interpretation of it: The three baskets are

three days. Within three days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you.'"

The baker was going to be executed; the butler was going to be set loose.

Verses 20-22, "Now it came to pass on the third day, which was Pharaoh's birthday that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them."

The only two accounts of anyone celebrating birthdays are Herod and Pharaoh, two wicked kings. We note this example by way of passing.

He had told them, 'When you get out, remember me and tell Pharaoh about me.'

Verse 23, "Yet the chief butler did not remember Joseph, but forgot him." He was so happy to be out he forgot about Joseph.

Genesis 41:1-4, "Then it came to pass, at the end of two full years, Pharaoh had a dream; and behold, he stood by the river. Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river. And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke." The seven lean cows ate the seven fat cows.

Verses 5-7, "He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good. Then behold, seven thin heads, blighted by the east wind, sprang up after them. And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, it was a dream." The lean grain ate the fat grain

Verses 8-9, "Now it came to pass in the morning that his spirit was troubled and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh. Then the chief butler spoke to Pharaoh, saying: 'I remember my faults this day.'"

Verse 12, "Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream." He said, 'I remember a guy. We had these dreams, and there was this guy who was able to tell us about our dreams.'

Verse 14, "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh." Joseph was concerned about showing proper respect. He cleaned up and shaved to show proper respect to the office of Pharaoh.

Verse 16, "So Joseph answered Pharaoh, saying, 'It is not in me; God will give Pharaoh an answer of peace.'"

Verses 17-24, Pharaoh told Joseph his dream. Joseph told Pharaoh what it meant.

Verses 25-30, "Then Joseph said to Pharaoh, 'The dreams of Pharaoh are one; God has shown Pharaoh what He is about to do: The seven good cows are seven years, and the seven good heads are seven years; the dreams are one. And the seven thin and ugly cows, which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine. This is the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do. Indeed seven years of great plenty will come throughout all the land of Egypt; but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.'"

There would be seven good years followed by seven years of famine. Then he went on to explain what Pharaoh needed to do.

Verses 33-36, "'Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that are coming and store up grain under the authority of Pharaoh, and let them keep food in the cities. Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt that the land may not perish during the famine.'"

He said, 'Choose a man who can be trusted and set him over Egypt. Let him get organized and store 20 percent of the produce year by year. Then during the years of famine, there would be all this extra that was stored.'

Verses 39-41, "Then Pharaoh said to Joseph, 'Inasmuch as God has shown you all this, there is no one as discerning and wise as you. You shall be over my house and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you.' And Pharaoh said to Joseph, 'See, I have set you over all the land of Egypt.'" Joseph was over all of his affairs.

Verse 45, he was given a wife.

Joseph was in the area of the Dynasty of the Hyksos, people kindred to the Hebrews. After the expulsion of the Hyksos, there arose a dynasty that was against the Israelites.

Verses 50-57, "And to Joseph were born two sons before the years of famine.... Joseph called the name of the firstborn Manasseh [forgetting]: 'For God has made me forget all my toil and all my father's house.' And the name of the second he called Ephraim [fruitfulness]: 'For God has caused me to be fruitful in the land of my affliction.' Then the seven years of plenty which were in the land of Egypt ended, and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread. So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, 'Go to Joseph; whatever he says to you, do.' The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt. So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands."

The famine was all over the land. It is through Joseph that Egypt became the breadbasket of the world. It is interesting as you come down to our time. Who has been responsible for feeding the world? The grain-exporting nations of the world are Joseph's: the United States, England and Australia. There are many parallels in prophecy. The famine was also in the land of Canaan.

Genesis 42:1-3, "When Jacob saw that there was grain in Egypt, Jacob said to his sons, 'Why do you look at one another?' And he said, 'Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die.' So Joseph's ten brothers went down to buy grain in Egypt." Jacob sent his sons to buy food in Egypt.

Verse 7, "Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke roughly to them. Then he said to them, 'Where do you come from?' And they said, 'From the land of Canaan to buy food.'" He saw his brothers and knew them. He began to quiz them; where did they come from?

Verse 9, "Then Joseph remembered the dreams which he had dreamed about them, and said to them, 'You are spies! You have come to see the nakedness of the land!'"

Verse 6, he remembered the dreams that he had. Here they were bowing down to a ruler of Egypt.

Verses 10-14, “And they said to him, ‘No, my lord, but your servants have come to buy food. We are all one man’s sons; we are honest men; your servants are not spies.’ But he said to them, ‘No, but you have come to see the nakedness of the land.’ And they said, ‘Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more.’ But Joseph said to them, ‘It is as I spoke to you, saying, “You are spies!”’ He said, ‘I don’t believe that you are brothers.’

Verse 15, “In this manner you shall be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.” He said, ‘I believe that you are spies. If you don’t bring back your younger brother, you won’t leave this place.’

Verse 17, “So he put them all together in prison three days.” For general principle, he put them in jail for three days.

Verses 19-20, “If you are honest men, let one of your brothers be confined to your prison house; but you go and carry grain for the famine of your house. And bring your youngest brother to me; so your words will be verified, and you shall not die.’ And they did so.” He said, ‘Bring your youngest brother to me.’

Verse 22, “And Reuben answered them, saying, ‘Did I not speak to you, saying, “Do not sin against the boy”; and you would not listen? Therefore behold his blood is now required of us.” See what Reuben told them, ‘I knew we would get into trouble.’

Verse 24, “...Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.” Simeon was the one Joseph put in jail. Simeon was probably the one out to really kill Joseph, the most “hotheaded” one.

The Simeonites were scattered. They were not allowed to have a separate country. They might have ganged up and conquered the world. Their descendants are in Scotland, the highlands of Scotland. We see all the wars that took place among the clans. When the British took Ireland, they took some of the highland Scots and settled them in the Ulster plantation. The others settled in the United States in the Appalachians area: West Virginia, Kentucky, Tennessee, down into the Ozarks of Arkansas—all those mountain people.

Remember the feuds between the Hatfield’s and the McCoy’s? —A group of people that still tend to have that proclivity today. Today in Ireland, they are still at it. A great deal of the controversy

was that these Scots settled in Northern Ireland to keep Ireland loyal to the Crown. When Britain wanted to get rid of Ireland, they couldn’t because of these Ulster men—Scotch-Irish. You read the story of Simeon and that tendency to violence, not wanting to back down.

Verse 24, Simeon was the one Joseph left to stay in jail so he could assess some of the things he had done in life.

Verse 25, “Then Joseph gave a command to fill their sacks with grain, to restore every man’s money to his sack, and to give them provisions for the journey. Thus he did for them.” He put their money back.

Verse 28, “So he said to his brothers, ‘My money has been restored, and there it is, in my sack!’ Then their hearts failed them and they were afraid, saying to one another, ‘What is this that God has done to us?’” They said, ‘Now we are really going to be in trouble.’

Verse 34, “And bring your youngest brother to me; so I shall know that you are not spies, but that you are honest men. And I will deliver your brother to you, and you may trade in the land.”

Genesis 43:1-2, “Now the famine was severe in the land. And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, ‘Go back, buy us a little food.’” They had to go back or starve.

Verse 3, “But Judah spoke to him, saying, ‘The man solemnly warned us, saying, “You shall not see my face unless your brother is with you.”’ He’s going to throw us in jail again.’

Verse 8, “Then Judah said to Israel his father, ‘Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones.’” He said, ‘Let him go with me. I will be responsible for him.’ He finally let him go back.

Verses 12-14, “Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight. Take your brother also, and arise, go back to the man. And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved.” They took double money and they came down.

Verse 16, Joseph saw Benjamin with them.

Verse 30, “Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep.”

Joseph feeds his brothers.

Verse 33, “And they sat before him, the firstborn according to his birthright and the youngest

according to his youth; and the men looked in astonishment at one another.” He had them seated from the firstborn to the youngest. They marveled that he knew the order they were born.

Genesis 44:1-2, “...‘Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack. Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money.’” He said, ‘Put my cup in the sack of the youngest.’ They found it in Benjamin’s sack. Joseph was testing them.

To what extent had they changed their character? There was no doubt that Benjamin was the favorite. He had the cup planted in Benjamin’s sack. He wanted to see their attitude and how they would respond. He wanted to see if they would treat Benjamin the way they had treated him.

Verses 30-34, “‘Now therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad’s life, it will happen, when he sees that the lad is not with us, that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the grave. For your servant became surety for the lad to my father, saying, ‘If I do not bring him back to you, then I shall bear the blame before my father forever.’” Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers. For how shall I go up to my father if the lad is not with me, lest perhaps I see the evil that would come upon my father?’”

Judah said, ‘I will take responsibility. I said that I would do it. Our father just won’t be able to take it. I will stay here instead of the lad. If you want to punish somebody, I will be the slave in his stead.’ You think maybe Judah had learned over the years? There was a change. Joseph had put them to the test.

Genesis 45:1-4, “Then Joseph could not restrain himself before all those who stood by him, and he cried out, ‘Make everyone go out from me!’ So no one stood with him while Joseph made himself known to his brothers. And he wept aloud, and the Egyptians and the house of Pharaoh heard it. Then Joseph said to his brothers, ‘I am Joseph; does my father still live?’ But his brothers could not answer him, for they were dismayed in his presence. And Joseph said to his brothers, ‘Please come near to me.’ And they came near. And he said, ‘I am Joseph your brother whom you sold into Egypt.’”

Joseph could no longer restrain himself as he saw the attitude displayed. He told them he was Joseph whom they sold into Egypt.

Verses 5-8, “‘But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. For these two years the famine has been in the land and there are still five years in which there will be neither plowing nor harvesting. And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.’” He said, ‘God has blessed me.’

Verse 9, “‘Hasten and go up to my father, and say to him, ‘Thus says your son Joseph: God has made me lord of all Egypt; come down to me, do not tarry.’” ‘Go to my father and tell him God has made me lord of Egypt and come down. Tell my father what you see.’

Verse 11, “‘There I will provide for you, ...’”

Verse 13, “‘So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hasten and bring my father down here.’”

Verses 16-19, Pharaoh was happy because Joseph’s brothers were there.

They went back to tell Jacob.

Verse 26, “‘And they told him saying, ‘Joseph is still alive, and he is governor over all the land of Egypt.’ And Jacob’s heart stood still because he did not believe them.”

Verses 27-28, “‘But when they told him all the words Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. Then Israel said, ‘It is enough; Joseph my son is still alive. I will go and see him before I die.’”

Genesis 46:2, “Then God spoke to Israel in the visions of the night and said, ‘Jacob, Jacob!’ And he said, ‘Here I am.’” God spoke to Jacob that night.

Verses 3-4, “‘And He said, ‘I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. I will go down with you into Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes.’”

Verses 5-25 list all the children and the grandchildren who went to Egypt.

Verse 26, “‘All the persons who went with Jacob to Egypt, who came from his body, besides Jacob’s sons’ wives, were sixty-six persons in

all.” Sixty-six descendants of Jacob came into Egypt.

Verse 27, “And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy.” Sixty-six plus Jacob, Joseph and two sons made 70.

Acts 7:14, “Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people.” Some have thought this was a contradiction.

Let me call it to your attention.

Acts 7:14, “...Jacob and all his relatives to him, seventy-five people.” Yet in Genesis 46:26, all the persons [KJV, “souls”] were 66. What is the difference? The 75 persons mentioned in Acts 7:14 include the 66 in Genesis 46:26, plus nine wives of Jacob’s 11 sons who were coming into Egypt. Commentaries agree that the wives of Judah and Simeon died prior to this. Only nine of the remaining sons—excluding Joseph, who was already in Egypt—had their wives. The difference is it says in Acts 7:14, “all his relatives,” which would include the daughters-in-law. In Genesis 46:26, they “came from his body”—sons, grandsons and great grandsons. The Bible does not contradict itself. Sometimes the story is told from a different standpoint. The details all fit together. It is just a matter of getting the story together.

Genesis 46:32-34, ““And the men are shepherds, for their occupation has been to feed livestock; So it shall be, when Pharaoh calls you and says, ‘What is your occupation?’ that you shall say, ‘Your servants’ occupation has been with livestock from our youth even till now, both we and also our fathers,’ that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.” Joseph told Jacob when he came before Pharaoh to tell him they were shepherds. The Hyksos were shepherd kings. The Egyptians despised shepherds. They disdained that as an occupation.

Genesis 47:6, “The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock.” Pharaoh gave them an area away from the Egyptian proper—a bountiful place for their crops, the best of the land, but away from the people.

Verse 9, Jacob was 130 years old at this time, the second year of the famine (Genesis 45:6). We are able to date it from this.

Verse 28, “And Jacob lived in the land of Egypt seventeen years. So the length of Jacob’s life was one hundred forty-seven years.”

In Genesis 48:1, toward the end of Jacob’s life, Joseph took Ephraim and Manasseh and brought them before Jacob.

Genesis 48:5, ““And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.” ‘I want them to be my sons. They are going to inherit right along with the others.’ Joseph was given the birthright and a double portion.

1 Chronicles 5:1, “...Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright.” Each of the two sons was to inherit as a full tribe.

Genesis 48:10-14, “Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. And Israel said to Joseph, ‘I had not thought to see your face; but in fact, God has also shown me your offspring!’ So Joseph brought them from beside his knees, and he bowed down with his face to the earth. And Joseph took them both, Ephraim with his right hand toward Israel’s left hand, and Manasseh with his left hand toward Israel’s right hand, and brought them near him. Then Israel stretched out his right hand and laid it on Ephraim’s head, who was the younger, and his left hand on Manasseh’s head, guiding his hands knowingly, for Manasseh was the firstborn.” “Guiding his hands knowingly.” His father crossed his hands. He knew what he was doing.

Verses 17-18, “Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father’s hand to remove it from Ephraim’s head to Manasseh’s head. And Joseph said to his father, ‘Not so, my father, for this one is the firstborn; put your right hand on his head.’” He said, ‘Dad, you have it the wrong way. You have your hands on the wrong one.’

Verse 19, “But his father refused and said, ‘I know, my son, I know. [He refused and said, ‘I know it; I am doing so knowingly.’] He [Manasseh] also shall become a people, and he also shall be great, but truly his younger brother [Ephraim] shall be greater than he, and his descendants shall become a multitude of

nations.” The younger brother was going to be the greater of the two. His seed shall become a multitude of nations.

Verses 15-16, “And he blessed Joseph, and said: ‘God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, the Angel who has redeemed me from all evil, bless the lads; let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.’” The name “Israel” refers in a very special way in prophecy. Verse 19 says Manasseh was to be a great nation and Ephraim, “...shall be greater than he, and his descendants shall become a multitude of nations.”

Genesis 49:1, “And Jacob called his sons and said, ‘Gather together, that I may tell you what shall befall you in the last days.’” Notice the setting of these words. Not what is going to happen in a few years but *in the last days*. It is very clear that the prophecy in Genesis 49 is for our time, not something that related back at that time.

As I said at the beginning, Genesis 49 is the most significant single chapter. It is prophetic. It deals with every tribe of Israel in the last days. This shows that they were to remain separate, identifiable nations even into the end time and right on down to the specific promise that Ephraim would become a great company of nations and Manasseh a great nation. The tribes of Israel were going to exist as separate, identical units all the way to the end; a different fate was to befall every one of the tribes. They were clearly not going to be all the same people, in a sense of what happened to the Jews.

Let’s look at the questions before continuing.

Questions:

1. What mistake on Jacob’s part led to some of the resentment that Joseph’s brothers showed toward him?

Open favoritism.

2. What did Joseph himself do that aggravated the problem?

He dreamed dreams and he told his brothers that in his dreams they bowed down to him.

3. Was Judah a believer in the double standard?

Prove.

Yes. Genesis 38:15-18, “When Judah saw her, he thought she was a harlot because she had covered her face. Then he turned to her by the

way and said, ‘Please let me come in to you’; for he knew not that she was his daughter-in-law. So she said, ‘What will you give me, that you may come in to me?’ And he said, ‘I will send you a young goat from the flock.’ And she said, ‘Will you give me a pledge, till you send it?’ Then he said, ‘What pledge shall I give you?’ So she said ‘Your signet and cord and your staff that is in your hand.’ Then he gave it to her and came in to her and she conceived by him.”

Verses 24-26, “And it came to pass, about three months later, that Judah was told, saying, ‘Tamar your daughter-in-law has played the harlot; furthermore she is with child by harlotry.’ So Judah said, ‘Bring her out and let her be burned!’ When she was brought out, she sent to her father-in-law, saying, ‘By the man to whom these belong, I am with child.’ And she said, ‘Please determine whose these are—the signet and cord, and staff.’ So Judah acknowledged them and said, ‘She has been more righteous than I, because I did not give her to Shelah my son.’ And he never knew her again.”

4. What was the significance of the “scarlet thread”?

This was important because the firstborn would receive the scepter promise.

5. What happened to Joseph in the 20 years that elapsed between his sale into Egypt and the next time that they saw him?

After being sold to the Ishmaelites, he was brought to Egypt and sold to Potiphar and then ended up in jail. He interpreted dreams and was given great position and rulership.

6. What was the significance of Pharaoh’s dream?

It showed there was to be seven years of plenty and seven years of drought to immediately follow. He had two dreams to emphasize.

7. What did Joseph recommend doing in preparation for the famine?

He recommended storing up 20 percent of the harvest for seven years and selling it during the years of famine.

8. How did Joseph get his brothers to bring Benjamin back to Egypt?

He told them he suspected them of being spies and would not sell them grain until they brought back his younger brother.

9. In what way did Joseph test his brothers to see how they had changed over the years since they had callously sold him into slavery?

He told them he suspected them. After they were ready to leave, he told his steward to put his personal cup in Benjamin's sack. He wanted to see if they were willing to sacrifice for Benjamin and to see if they had learned their lesson. There was a change. He had put them to the test.

10. How old was Jacob when he came into Egypt?

Jacob was 130 years old (Genesis 47:9).

11. What land was given Jacob and his family when they entered Egypt?

They were given the land of Goshen (Genesis 47:6), the area in which the Suez Canal was constructed by the birthright nations. France had a first opportunity, but it belonged to the British.

12. What was the significance of Jacob crossing his hands on the heads of Ephraim and Manasseh when he blessed them?

His right hand, signifying the greater blessing, was given to Ephraim. Manasseh, the firstborn, became a great single and powerful nation, but Ephraim became the greatest empire the world has ever seen. In a period of basically over a century, one-fourth of the land's surface and one-fourth of the world's people were British subjects. They controlled all the strategic sea gates except Panama, and we (United States) controlled that. Now it is a chaotic mess. Israel, as a whole, does not appreciate what God gave them. Israel was intended to be used as a blessing to other nations.

13. Who, according to Scripture, would the name of Israel primarily apply to in prophecy?

Ephraim and Manasseh (Genesis 48:16).

14. To what time period do the prophecies of Genesis 49 apply?

It applies to the end time (Genesis 49:1).

Reuben: Genesis 49:3-4, "Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it—he went up to my couch." 'Reuben, you are the beginning; you are the starter.' France has been known for culture, protocol and etiquette. No one can hold up to the reputation that France has had in terms

of culture, dignity and protocol—a pride in excellence and in power.

One of the unstable things is the government of France. It is called the fifth republic. At a time when we are celebrating the first constitution, France has had about ten: the first and second republic, Napoleon the third, the fourth and DeGaulle the fifth republic—basically ten constitutions in all. They are unstable. There is a certain instability that has been there that has tended to be characteristic. They were the starting point.

There is a certain rivalry between Reuben and Judah—between France and Britain. The French were in Panama first. Somehow, it just went through their hands. There has been that quality of going first class, but a certain instability that has been reflected is there. There are problems that have reflected themselves, in terms of morality of the family. They have under-minded what they could have had. Reuben is to be one of the great outstanding nations of Tomorrow's World. They have this greatness; they have all the makings of greatness. They couldn't quite get it together. They did not receive the birthright blessings. It has gone through their hands.

Simeon and Levi: verses 5-7, "Simeon and Levi are brothers; instruments of cruelty are in their habitation. Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel." They were instruments of cruelty. They were scattered through the inheritance. They were not to be given a separate nation.

Judah: verses 8-12, "Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you. Judah is a lion's whelp; from the prey, my son, you have gone up. He bows down; he lies down as a lion; and as a lion, who shall rouse him? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people. Binding his donkey to the vine, and his donkey's colt to the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes are darker than wine, and his teeth whiter than milk."

He was to receive the scepter promise. The royal line in Britain is the descendant of Judah. The

major promise given to Judah was the scepter promise. Judah has received the scepter.

Zebulun: verse 13, “Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall adjoin Sidon.” As you look in northwest Europe, where the tribes settle the area of the Netherlands (the very word “nether” refers to “that brought back from the sea”), you see Rotterdam and Amsterdam, the greatest seaports in the world—a haven for ships.

Issachar: verses 14-15, “Issachar is a strong donkey, lying down between two burdens; he saw that rest was good, and that the land was pleasant; he bowed his shoulder to bear a burden, and became a band of slaves [KJV, “tribute”].” This describes Finland, crouching between Russia and the West—Russia breathing down their necks and the West putting pressure. They have been willing to pay tribute rather than fight, which are certain family characteristics. You would never imagine the Irish doing that.

Dan: verses 16-18: “Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, a viper by the path that bites the horse’s heels so that its rider shall fall backward. I have waited for your salvation, O Lord!” ‘I wait for Your salvation, O Lord!’ He was excluded from the 144,000 (Revelation 17), so he waits. Dan is like a serpent by the way. A serpent, when it goes, leaves its mark, a writhing, wiggling pattern. When they migrated, they named places after their ancestor Dan, all the way from up in the area of the Black Sea to, ultimately, Ireland. They went through Dan’s mark (Denmark), the Danube River and all the way up into Ireland. They have had certain proclivities in judging the people. They have been politicians and policemen, especially along the East Coast. When you think of the Irishmen, you think law and politics. “A serpent by the way”—that’s the way they have been toward Britain. The IRA and the situation come right down to today.

Gad: verse 19, “Gad, a troop shall tramp upon him, but he shall triumph at last.” Deuteronomy gives us more prophecies about the tribes.

Deuteronomy 33:21, “He provided the first part for himself, because a lawgiver’s portion was reserved there. He came with the heads of the people; he administered the justice of the Lord, and his judgments with Israel.” He executed justice and judgment. Switzerland is the nation of the troop. It has been said that it is a nation that does not have an army; it is an army. “Gad” means “troop.” On a per capita basis, it is the

most heavily armed nation in the world and does not entangle themselves with others.

Asher: Genesis 49:20, “Bread from Asher shall be rich, and he shall yield royal dainties.”—The area of Belgium. It describes everything from Belgium lace, chocolate and porcelains. It is also known for diamonds (Antwerp became the diamond capital) and trade. Deuteronomy 33 gives some parallels.

Deuteronomy 33:24, “And of Asher he said: ‘Asher is most blessed of sons; let him be favored by his brothers, and let him dip his foot in oil. Your sandals shall be iron and bronze; as your days so shall your strength be.’”

Naphtali: Genesis 49:21, “Naphtali is a deer let loose; he gives goodly words.” Naphtali is a female deer with promiscuous behavior. What is Sweden noted for? Goodly words—the Nobel Prize.

Joseph: verses 22-26, “Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. The archers have bitterly grieved him, shot at him and hated him. But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.”—Growing and spreading out, a colonizing people. It describes what is going to occur with Joseph. It was to be a colonizing nation.

Benjamin: verse 27, “Benjamin is a ravenous wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.” The Vikings sailed under the wolf insignia—Norway and Denmark.

15. What major promise was given to Judah?
The scepter promise was given to Judah.

16. What is the significance of Genesis 49:22?
They would be growing and spreading out—a colonizing people.

Let’s continue with the Bible study.
Genesis 49:33, Jacob died.

Genesis 50:5-9, ““My father made me swear, saying, ‘Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me.’ Now therefore, please let me go up and bury my father and I will come back.”” And Pharaoh said, ‘Go up and bury your father, as he made you swear.’ So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, as well as all the house of Joseph, his brothers, and his father’s house. Only their little ones, their flocks, and their herds they left in the land of Goshen. And there went up with him both chariots and horsemen, and it was a very great gathering.”

Verses 13-14, “For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place. And after they buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.”

Verse 15, “When Joseph’s brothers saw that their father was dead, they said, ‘Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him.’” They figured Joseph was going to get even with them now that their father was dead.

Verses 19-21, “Joseph said to them, ‘Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Now therefore, do not be afraid; I will provide for you and your little ones.’ And he comforted them and spoke kindly to them.” Joseph said, ‘I will take care of you.’

Verse 22, “So Joseph dwelt in Egypt, he and his father’s household. And Joseph lived one hundred and ten years.”

Verses 24-26, “And Joseph said to his brethren, ‘I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob.’ Then Joseph took an oath from the children of Israel, saying, ‘God will surely visit you, and you shall carry up my bones from here.’ So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.” Joseph died in faith and said, ‘I want to go into the Promised Land when you go.’ In Exodus they brought Joseph’s remains when the children of Israel left Egypt (Exodus 13:19).

We have gone through a major section as a survey. I would refer you back to some material. Go through the study questions and the *Bible Story Book*, a running commentary on the material, and the booklet, *What’s Ahead for America and Britain?*

We have had, in the book of Genesis, some things that lay a foundation in understanding prophecy and all of the things that come after. Without a foundation—the book of Genesis—you can’t understand prophecy. We also have, in the context of this kind of material, things they did, the good things and the bad. And from that we also might learn lessons and recognize that there are child-rearing principles and examples that were inspired to be written down.

Bible Study # 13
February 23, 1988
Mr. John Ogwyn

Old Testament Series—Exodus 1—18
(Chart at end)

In this Bible study, we **will be covering the first 18 chapters which deals with the Exodus per se.** Joseph had come to power under the Hyksos rulers of Egypt. Joseph died in 1611 B.C. Within a period of time of about 50 years after Joseph's death, the Hyksos were overthrown and expelled from Egypt. The Dynasty of Thebes XVIII, of Ethiopian origin, came into power in 1567 B.C. (see chart). Some of the common names you will notice are "Moses," "Amose," "Thutmose," etc., being found in the dynasty, the dynasty logical to find Moses—and this is where we find him.

Dynasty XVIII was the dynasty of the oppression. They began systematically oppressing the children of Israel for about 40 years, to the time that brings us to the birth of Moses. Hatshepsowe was the Pharaoh's daughter who adopted Moses. She died during the same year that Moses was forced to flee Egypt. Once she was dead, Moses was unsafe in Egypt. The idea of a prince of Egypt being indicted on a murder charge was unusual. Thutmose III was Hatshepsowe's stepson. She had been the regent on the throne until he became an adult. He became kind of a co-ruler. After Hatshepsowe's death, Moses' stepbrother was in full charge, and there was a great deal of rivalry. From 1483-1443 B.C., Moses stayed away. Amenhotep II (1450-1425 B.C.) was the Pharaoh of the Exodus.

Exodus 1 picks up the story, as Genesis left off, with the names of the children of Israel.

Exodus 1:1-6, "Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin; Dan, Naphtali, Gad and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already). And Joseph died, all his brothers, and all that generation." Joseph died and all his brothers. The family had been there for 71 years (Israel came into Egypt in 1682 B.C.; Joseph died in 1611 B.C.). You had in excess of three generations that would have been born during that time.

Verse 7, "But the children of Israel were fruitful and increased abundantly, multiplied and grew

exceedingly mighty; and the land was filled with them." The family increased tremendously. They began to literally multiply out.

After the death of Joseph there was a period of about 50 more years during which some of his brothers outlived him and the Hyksos were expelled. Then for 50 more years they multiplied. By the time the Hyksos were expelled, they were a large and sizeable community.

Verses 8-14, "Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, 'Look the people of the children of Israel are more and mightier than we; come, let us deal wisely with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.' Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage—in mortar, in bricks, and in all manner of service in the field. All their service in which they made them serve was with rigor."

The Egyptians systematically made the situation worse. Work gangs and various restrictive laws were passed over a period of about 45 years.

Verses 15-22, they even attempted wiping out the nation by destroying the male children.

Verses 8-22 are a consolidation and summary of a 50-year period. A lot can happen in 50 years.

Exodus 2:1-6, "And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds in the river's bank. And his sister [Miriam] stood afar off, to know what would be done to him. Then the daughter of Pharaoh came down to wash herself at the river. And her maidens walked along the river's side; and when she saw the ark among the reeds, she sent her maid to get it. And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, 'this is one of the Hebrews' children.'"

Hatshepsowe came down to bathe, saw him and adopted him. God had planned for Moses' training. Miriam was nearby watching.

Verse 7, “Then his sister said to Pharaoh’s daughter, ‘Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?’”

Verse 8, she went back and got her mother.

Here, Moses’ mother was able to raise Moses under the protection of Pharaoh’s daughter. You see how God worked things out to make sure that Moses was brought up with a knowledge and understanding of God’s truth. He grew up being taught by his mother and yet being reared in Pharaoh’s court with the best education that was available and offered to be a prince of Egypt.

Hebrews 11:24-27, “By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible.”

He cast his lot with the children of Israel. He had to make a decision. With whom was he going to identify—with Egypt or with God, what He was doing and the people of God.

Exodus 2:11-12, “Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.”

Verse 13, word spread very quickly.

Verse 14, “Then he said, ‘Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?’ So Moses feared and said, ‘Surely this thing is known!’” Moses knew that this thing was known; he knew that his step-mother was dead and would not be able to protect him. He also knew Thutmose III looked at him as a rival. He got out of Egypt.

Verse 15, “When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian...”

The Midianites were the descendants of Abraham. After Sarah’s death he married Keturah (Genesis 25:1). The Midianites were descendants of Abraham and Keturah. They were the same stock of people as the Israelites.

Exodus 2:16, that is why we find this priest of Midian with the knowledge of the true God.

Verse 21, Moses married one of the daughters.

Exodus 2:23-24, “Now it happened in the process of time that the king of Egypt died. Then the children groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. So God heard their groaning and God remembered His covenant with Abraham, with Isaac, and with Jacob.” The situation was continuing to deteriorate.

Exodus 3:1, “Now Moses kept the flock of Jethro his father-in-law, the priest of Midian.” “Jethro” was a title that meant “excellency,” a title of respect.

The story of the burning bush is told.

Verse 2, “And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush burned with fire, but the bush was not consumed.” God began to speak to him out of the bush.

Verses 5-9, “Then He said, ‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.’ Moreover He said, ‘I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God. And the Lord said: ‘I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.’”

Moses used various excuses to try to get out of his calling.

Verses 10-11, “Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt. But Moses said to God, ‘Who am I that I should go to Pharaoh [Excuse: I am not important enough.], and that I should bring the children of Israel out of Egypt.’”

Verses 12-14, “So He said, ‘I will certainly be with you [Yes, you can; I will be with you.]. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.’ Then Moses said to God, ‘Indeed, when I come to the children of Israel and say to them, “The God of your fathers has sent me to you,” and they say to me, “What is His name?” What shall

I tell them [Excuse: I don't know what to call Him.]]?' And God said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me to you.'"' 'The I AM, THE EVERLASTING ONE has sent you.'

Exodus 4:1-4, "Then Moses answered and said, 'But suppose they will not believe me or listen to my voice; suppose they say, "The Lord has not appeared to you [Excuse: They won't believe me.]"' So the Lord said to him, 'What is that in your hand?' And he said, 'A rod.' And He said, 'Cast it on the ground.' So he cast it on the ground, and it became a serpent; and Moses fled from it. Then the Lord said to Moses, 'Reach out your hand and take it by the tail' (and he reached out his hand and caught it, and it became a rod in his hand)." –Just a stick! A real test! I imagine he had to think about that one.

Verses 6-7, "...'Now put your hand in your bosom.' And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow. And He said, 'put your hand in your bosom again.' So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his other flesh."

Verse 9, "And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river will become blood on the dry land."

These were three miracles to strengthen Moses.

Verse 10, "Then Moses said to the Lord, 'O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue [Excuse: I am not a good speaker.]"' God was not well pleased with Moses' excuses. When God has a job for you and you start making excuses, God doesn't like that.

Verses 11-13, "So the Lord said to him, 'Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord? Now therefore, go, and I will be with your mouth and teach you what you shall say.' But he said, 'O my Lord, please send by the hand of whomever else You may send [Excuse: I can't do it and don't want to; can't You send someone else?].'"

Verses 14-20, "So the anger of the Lord was kindled against Moses, and He said: 'Is not Aaron the Levite your brother? I know that he can speak well [God is getting pretty fed up with this. Moses was probably saying, 'I don't remember how to speak Egyptian.']. And look, he is also coming out to meet you [Now go! You

get there and meet him.]. When he sees you, he will be glad in his heart. Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. And you shall take this rod in your hand, with which you shall do the signs.' So Moses went and returned to Jethro his father-in-law, and said to him, 'Please let me go and return to my brethren who are in Egypt, and see whether they are still alive.' And Jethro said to Moses, 'Go in peace.' And the Lord said to Moses in Midian, 'Go, return to Egypt, for all the men are dead who sought your life.' Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt."

Verse 24, "And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him." The point is God waited to see how long this thing would go. Moses was the meekest man in all the earth. Mrs. Moses wasn't the meekest woman in all the earth. She had not wanted the children circumcised; Moses had given in for her to have her way.

God has standards He expects. Here was someone going back claiming to represent God and telling Israelites what to do, and he had not even exercised circumcision in his own family. He was ready to cross the border never having circumcised his son. God struck him down sick to where he became deathly ill. It was apparent, 'You are going to do it or you are going to die. Do what I called you to do. The reason you draw breath on this earth is for the job I called you to do.'

Verse 25, "Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, 'Surely you are a husband of blood to me!'" Interestingly enough, God allowed Moses to be so sick that Zipporah had to do it herself.

Verse 26, "So He let him go. Then she said, 'You are a husband of blood!'—because of the circumcision." She was probably in a "wonderful" attitude about this.

Exodus 5:1-2, "Afterward Moses and Aaron went in and told Pharaoh, 'Thus says the Lord God of Israel: "Let My people go, that they may hold a feast to Me in the wilderness."' And Pharaoh said, 'Who is the Lord, that I should obey His voice to let Israel go? I do not know the Lord, nor will I let Israel go.'"

He said, 'Who is the Eternal that I should obey His voice? I don't know anything about this YHWH.' These were famous last words. God made Himself very well known to Pharaoh, to where he did not have any doubt as to whom God was. God introduced Himself here. The ultimate plan and purpose was to lead Israel out, but that was not the first thing Moses told him.

Verse 3, "So they said, 'The God of the Hebrews has met with us. Please, let us go three days' journey into the desert and sacrifice to the Lord our God,'" —To journey into the wilderness to serve God.

There are several lessons we can learn here. One of the things that you notice as you go through, this fellow wanted them to compromise.

Pharaoh gave three compromises to Exodus 5.

Exodus 5:1, "Let My people go, that they may hold a feast to Me in the wilderness."

(1) Exodus 8:25, "Then Pharaoh called Moses and Aaron, and said, 'Go, sacrifice to your God in the land.'" 'Why don't you serve Him here?'

(2) Exodus 10:11, "... 'Go now, you who are men, and serve the Lord, for that is what you desired.'" 'You go and serve Him and let the kids stay behind.'

(3) Exodus 10:24, "Then Pharaoh called to Moses and said, 'Go, serve the Lord; only let your flocks and your herds be kept back. Let your little ones also go with you.'" 'You go and take the kids but let the animals stay behind. I'll keep your resources.'

When you get ready to serve God, the devil wants you to do it on his terms. He wants you to stay here in Egypt. You cannot remain a part of this world, spiritual Egypt, and serve God. You have to come out. 'Well, at least let me keep your kids.' He doesn't want you to do it, but if you do it, do it in a compromising way. 'Give me your kids and go yourself.' 'I would like to keep your resources; you will have so many ties, you will come back.' It is a parallel to the Christian life of coming out of Egypt.

Exodus 5:17-18, Pharaoh's original response was, "But he said, 'You are idle! You are idle! Therefore you say, "Let us go and sacrifice to the Lord." Therefore go now and work....'" 'You obviously have too much time on your hands.'

Verse 21, "And they said to them, 'Let the Lord look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us.'" They said, 'You have us in enough trouble. We want God to solve our problems, but we want Him to do it our way.' In the process of

the delivery, the temperature began to get turned up. They were continually complaining.

Exodus 6:1, "Then the Lord said to Moses, 'Now you shall see what I will do to Pharaoh.'" As we go through the account, God told Moses, 'You are going to see what I am going to do to Pharaoh.'

Exodus 7:5, "And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the children of Israel from among them."

Exodus 7:3, "And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt."

How did God harden Pharaoh's heart? Pharaoh asked them that they entreat God to take the problem away, and when God removed the problem, then he said to himself, 'That is probably the worse He can do.' Every time the pressure was off, he hardened his heart.

Verse 5, "And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the children of Israel from among them.'" 'They are going to know who I am.'

Then we go through the ten plagues God sent Egypt:

(1) Exodus 7:20-21, he turned the Nile to blood. They worshipped it as a god. They viewed it as a life-giver; God was the giver of life. The first thing He did was to turn their god into the river of death.

(2) Exodus 8:5-6, frogs came upon the land. They worshipped the frog as the god of wisdom. You will have frogs everywhere. It wasn't long before they were killing their gods. God was showing them that the things they looked to and worshipped were no god.

(3) Verses 16-17, lice came on man and beast. They prided themselves on cleanliness.

(4) Verse 24, flies swarmed.

(5) Exodus 9:6, livestock died. They worshipped the cows. There is a lot of correlation between the Hindu religion of India and the religion of Egypt. The Eastern branch of the Cushites was in India and the Western branch was in Upper Egypt in Ethiopia.

(6) Verse 10, boils broke out in sores. They really prided themselves on their great medical skills.

(7) Verse 22, hail came throughout the land.

(8) Exodus 10:13, locusts covered the earth.

(9) Verse 21, darkness blotted out the sun. The god of Egypt was the sun god; He blotted out their god. God was getting their attention. Moses

was continuing to go to Pharaoh. Pharaoh kept backing down. Then the final plague:

(10) Exodus 12:29, death of the firstborns.

At what point did He make a clear-cut division between the Israelites and the Egyptians?

Exodus 8:22-23, “‘And in that day, I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there, in order that you may know that I am the Lord in the midst of the land. I will make a difference between My people and your people. Tomorrow this sign shall be.’” The difference was between the third and the fourth plagues. One of the things to note is that God did not isolate His people from all the problems. They suffered from the plagues. As our society goes “down the drain,” we will be affected too, but there will come a time when there will be a clear distinction. In terms of land, Israel was apart.

Exodus 11:1, “‘And the Lord said to Moses, ‘I will bring yet one more plague on Pharaoh and on Egypt. Afterwards he will let you go from here....’”

Verses 4-5, “‘Then Moses said, ‘Thus says the Lord: About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the maidservant who is behind the handmill, and all the firstborn of the beasts.’”

The origin of the term “Passover” is in Exodus 12.

Exodus 12:13, “‘Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you, and the plague shall not be on you to destroy you when I strike the land of Egypt.’”

God gave Israel instructions. On this final plague, He was going to send the death angel to pass through the land of Egypt, and all the firstborn would die. If you didn’t want to die, you would have to kill a lamb and put the blood on the doorposts. All those underneath the blood of the lamb, the death angel would *pass over*. The only way they could be exempted from death was to be dwelling underneath the blood of the lamb. If you were, He would pass over you and not smite the firstborn.

Verse 2, “‘This month shall be your beginning of months; it shall be the first month of the year to you.’” The month “Abib” means “green ears of grain” or “new beginnings.”

Verses 3-8, “‘Speak to the congregation of Israel, saying; ‘On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.’”

They were to kill it at twilight, between sunset and total darkness.

Verse 9, “‘Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.’” It was not to be eaten raw but roasted with fire; the entire animal is to be saved.

Verses 10-11, “‘You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord’s Passover.’” It is to be eaten in haste.

Verse 12, “‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.’” —“Against all the gods of Egypt I will execute judgment.” The plagues destroyed the things that the Egyptians worshipped. In the book of Revelation, God is going to execute vengeance against all the gods of modern Egypt. They will be shown to be no gods.

Verse 14, “‘So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.’” —An everlasting ordinance.

Verse 15 goes through this particular Festival, the Days of Unleavened Bread.

Why did Israel roast the lamb with the head, the legs and the entrails? It was bled and the entrails were cleaned out. They were kept in the fire; it was a part of the sacrifice. It was kept whole; there was not a bone broken. It was a whole sacrifice. It was a symbolism of Christ. It was roasted over a hot bed of coals.

We come down.

Verses 28-31, “Then the children of Israel went away and did so; just as the Lord had commanded Moses and Aaron, so they did. And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then he called for Moses and Aaron by night [the wee hours of the morning], and said, ‘Rise and go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said.’”

Moses was in an area across the Nile; Pharaoh was in Memphis. So Moses had to cross over to where Pharaoh was. What transpired here was a period of several hours from the death of the firstborn to the time of sending for Moses.

In verses 35-36, Moses told the Israelites to gather the things that they had. They collected back wages for the things that they had done. This took place during the daylight. They were forming up.

Verse 37, “...about six hundred thousand men on foot, besides children.” You are looking at 600,000 families. They spent all day getting loaded up and organized. They had to be notified and their animals gathered up. They formed up there at Ramses and journeyed to Succoth.

Verse 42, “It is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations.” This is the night after the Passover, the night God brought them out.

Verse 40, “Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years.” If you just read Exodus, it would be difficult to understand.

Compare Exodus 12:40 with Galatians 3.

Galatians 3:16-17, “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one. ‘And to your Seed,’ who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God, in Christ, that it should make the promise of no effect.” – Confirmed 430 years later. Confirmed from what? It refers to “the law”; the covenant of Sinai was 430 years after the covenant with Abraham. The covenant of Sinai was made about

six weeks after the Exodus. So from the time God made the covenant with Abraham, until He began to deliver Israel from Egypt, was 430 years.

Exodus 12:22, “...‘And none of you shall go out of the door of his house until morning.’” They were told to stay inside all night and not to go out till morning.

Verse 28, “Then the children of Israel...did so; just as the Lord had commanded Moses and Aaron, so they did.” They actually did it! They did what they were told—one of the few times they did what they were told.

You might also compare Numbers 33.

Numbers 33:3, “...on the day after the Passover, the children of Israel went out with boldness in the sight of all the Egyptians.” They came out the day after the Passover.

We are told in Exodus 12:42 that they came out at night—a night to be much observed, the day after the Passover. It should be pretty apparent, when you put all the scriptures together, that they came out the night after the Passover. Some of the Jews of the New Testament period—the Pharisees and Sadducees—observed the Passover a day later than Jesus and His disciples observed it. The Jews follow their custom; we follow Christ’s custom. You have Christ’s example, which really settles it.

Exodus 13:3-7, “And Moses said to the people: ‘Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten. On this day you are going out, in the month Abib. And it shall be, when the Lord brings you into the land of the Canaanites...which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.’” —‘No leavening in all your quarters.’

Verses 20-21, “So they took their journey from Succoth...and the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.”

Verse 18, “So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.” The term “in orderly ranks” [KJV, “harnessed”] means “by five and around.”

They lined up and marched, the only efficient way to move that many people. They were lined up by tribe, clan and family. They followed where God led.

Verse 19, “And Moses took the bones of Joseph with him, . . .”

Exodus 14:2, “Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.” God really led them into a box canyon. South and west there were mountains, east was the Red Sea, and north was the way they came in. It looked impossible. They were led into a bottleneck. There is a point here: God doesn’t like “back-seat drivers.” God will do it His own way. Sometimes we don’t see what God is doing. God did it His way.

Exodus 15:26 gives the origin of God’s healing covenant, “. . . ‘If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you.’” To the extent that Israel would totally yield to Him, He would solve their problems for them and would protect them.

Verse 22, “So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water.”

Verse 24, “And the people murmured against Moses, saying, ‘What shall we drink?’” Every time problems arose, every time things didn’t go the way to suit them, they murmured.

Verse 25, “So he cried out to the Lord and the Lord showed him a tree; and when he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them. And there He tested them. . .” God healed the waters and used this as a point to test them.

Exodus 16:1-3, “And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. Then the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, ‘Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger.’” They griped, murmured and

complained, ‘Why didn’t you just leave us there? Now we are going to die of hunger.’

Verse 1, “And they journeyed from Elim and all the congregation of the children of Israel came to the Wilderness of Sin. . . on the fifteenth day of the second month after they departed from the land of Egypt.”

A month after the Exodus, God began to give them manna. God conclusively demonstrated to the Israelites which day was the Sabbath.

Verse 4, “Then the Lord said to Moses, ‘Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.’” God began to give them manna.

Verses 5, 22, “‘And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily’ . . . And so it was, on the sixth day, that they gathered twice as much bread. . . .” Why was this?

Verse 23, “Then he said to them, ‘This is what the Lord has said: “Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.”’” —Because it was the Sabbath. You could do anything with manna. But if you gathered extra, it would rot, except on the Sabbath.

Verse 24, “So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.”

Verse 26, “‘Six days you shall gather it, but on the seventh day, which is the Sabbath, there will be none.’” Every Sabbath none came. You had to gather a double portion on the sixth day. The Sabbath was in effect from the very beginning (Genesis 2:2-3). He is making it very plain by a miracle which day the Sabbath is.

Verses 27-28, “Now it happened that some of the people went out on the seventh day to gather, but they found none. And the Lord said to Moses, ‘How long do you refuse to keep My commandments and My laws?’” God’s Commandments and His laws were already in existence before Mount Sinai. The law did not come into existence at Sinai. The question here was, ‘how long would they continue to refuse to keep my Commandments?’

Verse 31, manna was like a round small seed and tasted like honey wafers.

Exodus 17:3, “And the people thirsted there for water, and the people murmured against Moses, and said, ‘Why is it you have brought us up out

of Egypt, to kill us and our children and our livestock with thirst?” Every time something happened, the people were ready to blame Moses. Moses must have longed for the good old days as a shepherd.

Verse 7, “So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the Lord, saying, ‘Is the Lord among us or not?’” They tempted God.

Exodus 18:5, “and Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.” Moses’ father-in-law was coming out to meet him.

Verse 9, “Then Jethro rejoiced for all the good which the Lord had done for Israel, whom He had delivered out of the hand of the Egyptians.” Jethro gave advice to Moses for the successful delegation of authority.

Verse 14, “So when Moses’ father-in-law saw all that he did for the people, he said, ‘What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?’”

Verses 15-16, Moses said, ‘I am explaining God’s laws.’ God’s laws were already in existence. God’s statutes, laws and Commandments all were in existence before Mount Sinai. They didn’t come on the scene at Sinai and leave at some other point.

Verses 17-18, Jethro said, ‘This tremendous line of people will wear you out.’

Verses 21-22, “Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you.”

‘Appoint captains of 10, 50, 100 and 1,000; the people will come to the captains with problems for them to solve. Then, if necessary, they will be brought up to you.’

Verse 24, “So Moses heeded the voice of his father-in-law....”

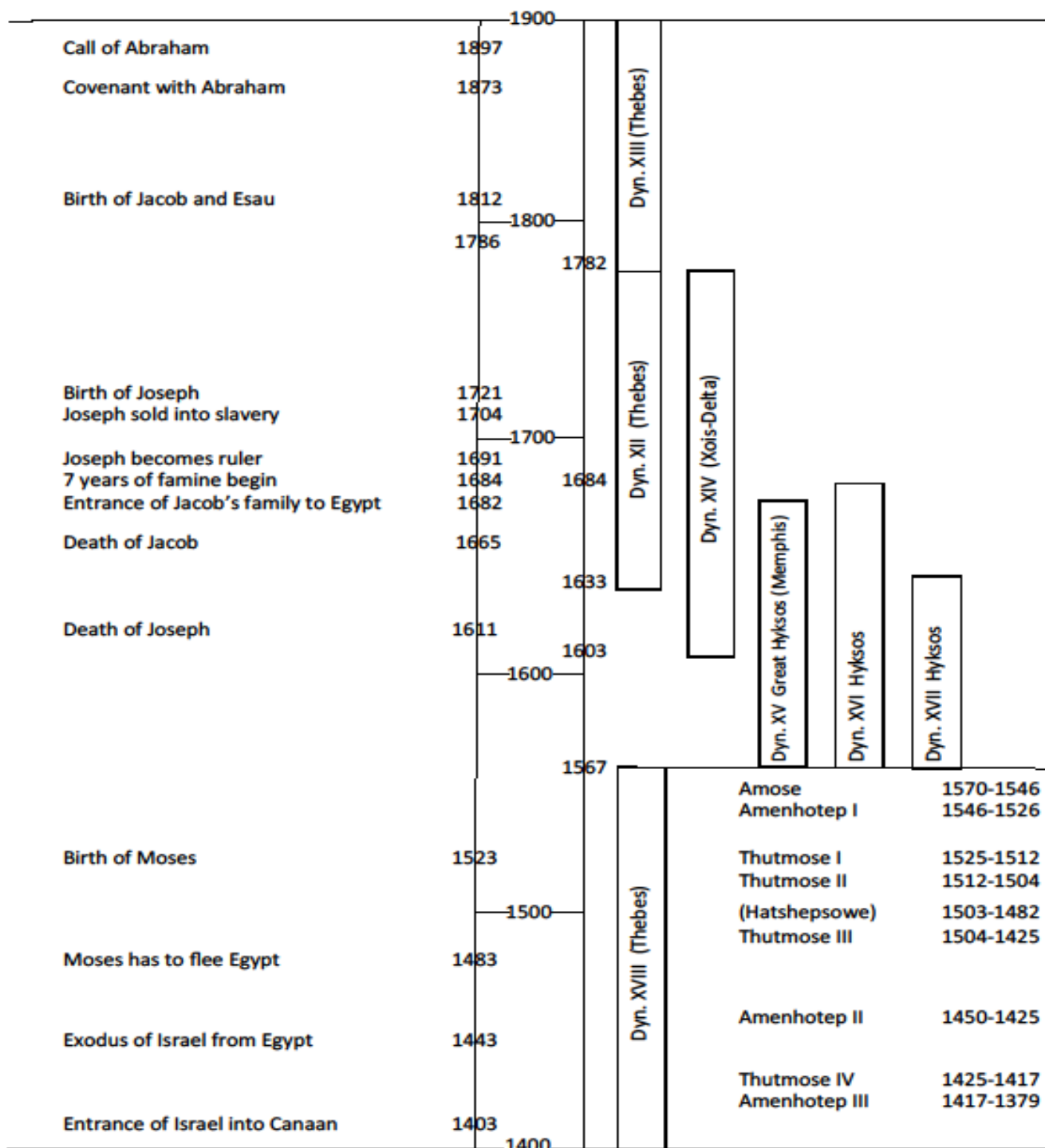
This was used in the Big Sandy campgrounds; Mr. Herbert Armstrong did what Moses did here. They established that system, and we utilized the system in Big Sandy for the Feast of Tabernacles.

We see, here, the setting of the stage for the covenant that God was going to make with

ancient Israel, which we are going to go into next time.

One of the things that becomes apparent is this is **a survey course**, and in order for you to get the benefit out of it, you are going to have to **read and study this material ahead of time**. That way I can hit the highlights; we can try to focus in on the key points. In this way over the course of time, we will literally cover every book in the Bible. If we go through it systematically, it can be a tool in helping you to understand God’s word.

CHRONOLOGY OF ISRAEL IN EGYPT



Bible Study # 14
March 8, 1988
Mr. John Ogwyn

Old Testament Series—Exodus 19—40
(Chart at end)

While the first 18 chapters of Exodus deal more specifically with the Exodus per se, the latter half, Exodus 19-40, **deals with the Israelites' acceptance of the Covenant and all that it entails.** It sets the stage for the book of Leviticus. We find things that relate very directly to us today.

Exodus 19:3, the Covenant is introduced. Moses went up the Mount to receive instructions.

Exodus 19:8, then God proposed the covenant and the people said, "...All that the Lord has said, we will do."

In Exodus 20, God speaks the words of the Ten Commandments, which is the basis of the covenant God made with Israel.

Following the giving of the Ten Commandments, we have the statutes and judgments in Exodus 21, 22 and 23. They might be compared to the statements which Christ made in Matthew 5, 6 and 7, which also are judgments. Statutes and judgments are applications of the Commandments to specific times and circumstances.

In Exodus 21, 22 and 23, you will find the word "If" over and over again. The whole basis of the judgments was the application: What do you do with a physical nation that has the Ten Commandments? They have accepted God's Laws, but they are a physical, carnal nation, unlike the converted who have a heart that will obey (Deuteronomy 5:29). What do you do when someone does something they shouldn't? How does the nation respond? That is why you have the judgments. They were civil judgments; they contained principles that would be applicable to us. When you have that many people, you would have anarchy and chaos without this. There has to be a way of applying these things. If they had a heart of obedience, these judgments would never have come up.

When Christ gave the judgments in Matthew 5, 6 and 7, He was dealing with a people who had a heart of submission and obedience to God. It was the application of the Law to a converted people. Exodus 25:8 tells us God would dwell among them. It is said of us that God will dwell in us. That was the difference between Exodus 21-23 and Matthew 5-7. God was *among* Old Testament Israel; He dwells *in us* through the

power of the Holy Spirit (Romans 8:9, 11) The Holy Spirit was not promised in the Old Testament. God promised them blessings here and now.

In Exodus 24, they formally accepted the Covenant.

Exodus 24:3, "So Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice and said, 'All the words which the Lord has said we will do.'"

Exodus 25-31, Moses went up into the mountain and received further instructions.

In Exodus 32, he came down. By this time, they have broken the Covenant and built the golden calf. They didn't last six weeks.

Exodus 33:7-11 and 34:27 explain Moses was the mediator of the Old Covenant.

Exodus 34:28, he then went back up into the mountain for a second 40-day period.

Exodus 35, the final instructions for the tabernacle were given.

Exodus 36-40, the building of the tabernacle occurs. The tabernacle was very important because of the symbolism involved. The tabernacle was a figure, an illustration for the time present.

There was a courtyard 150 feet long by 75 feet wide. The walls were seven and one-half feet tall. There were posts and curtains to make the walls, and then the tabernacle itself was at one end. It was a small room, 15 feet wide and 45 feet long. Inside the tabernacle, the front two-thirds was 15 feet by 30 feet. In the Holy Place, the back one-third was the Holy of Holies 15 feet square, and the ceiling was 15 feet high—a cube. The front part of the tabernacle was 15 feet by 30 feet and 15 feet high. About halfway in the courtyard of the tabernacle, the first thing you would see was the altar of sacrifice. It was a giant barbecue pit; it was where they cooked the meat. You couldn't come to the tabernacle without passing the altar of sacrifice. Then you came to the oblong brazen laver. The priests immersed themselves in that before they went in and put on clean clothes. It was only after they washed that they could walk into the tabernacle.

All this had spiritual significance. You have to accept the sacrifice of Jesus Christ for the remission of sins. You are washed by baptism, and you put on righteousness. The primary garment the priests wore was white linen.

Revelation 19:8 (KJV), "...fine linen is the righteousness of the saints."

Once in the tabernacle, you had on one side the seven-branched candlestick. It was like little

cups holding olive oil; there were seven little cups on a lamp stand. That was the source of light. On the opposite wall, there was a table that had 12 loaves of unleavened bread. It was called “showbread” because it was shown in the presence of God. Incense was burned on the altar.

Revelation 5:8, “...golden bowls full of incense, which are the prayers of the saints.” It represents the prayers of the saints.

Into the Holy of Holies the high priest came once a year (Hebrews 9:7). That symbolized the very presence of God. Inside the Holy of Holies were the ark of the covenant and the mercy seat, symbolizing the very Throne of God. In the ark were tables of the Ten Commandments, the golden pot of manna, Aaron’s rod that budded and the scrolls of the Law (Hebrews 9:4)—what existed at that time.

When the priests came in for the morning and evening sacrifice, they built up a fire, took some of the coals of the altar and put it in the golden censor. Some of the sacrifice was burned and some roasted. Then they took some of the live coals and put them in this golden pan and put incense on them. It would loft back to the Holy of Holies. God gave instructions to Moses as to how this was to be done. Symbolism is involved here.

Hebrews 9:1-5, “Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first part, in which was the lamp-stand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.”

Verses 9-10, “It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.” What laws were done away? How do you know what applies or doesn’t? Right here it tells you the only things that were temporarily imposed: the physical ceremony, the meat offerings, the oblations and the drink offerings. The physical ceremonies

were imposed upon them until the “time of reformation,” which was to make them aware of the fact that by the shedding of the blood we are cleansed.

Verse 22, “...without shedding of blood there is no remission.”

The blood of bulls and goats was not able to take away sin (Hebrews 10:4), but they pointed to the fact that without the shedding of blood there was no remission of sin. It pointed to the sacrifice of Jesus Christ.

God set these symbolisms of cleanness to impress on us that we must be clean to be the people of God. If God would not dwell in the midst of physical uncleanness, how much more would He not dwell in the midst of spiritual uncleanness? It looked forward to the fact that if you were going to be in the presence of God, you had to be clean.

Three basic things are fundamental:

(1) You need a Savior. You have sinned. Every time the blood of that bull or goat was poured out, you were reminded of your need to be clean.

(2) You have to be clean. That was what the ritualistic washings were all about. You could not be polluted. God will not put up with uncleanness.

(3) God wanted things done a specific way through the rituals. You serve God the way God wants to be served.

These physical ceremonies were added until the time of reformation, until the time of Jesus Christ. These things were added because they broke the covenant (Jeremiah 7:22-24; Galatians 3:19). Israel was separated out by God—they were to be distinct from the world around them. There was a separateness that set them apart.

The **altar** of the burnt offerings pointed to the sacrifice of Jesus Christ. God set these symbolisms about cleanness to impress on us that we must be clean to be the people of God.

Revelation 1:20, the **candlestick** was used in Revelation to represent the different eras of the Church and to be a light to the world.

The **incense** represented the prayers of the saints. Matthew 27:51, the **veil** of the temple was torn in two. Prior to at the death of Jesus Christ there wasn’t access to God the Father. It was the death of Jesus Christ that made it possible to have direct access to God the Father.

The **Holy of Holies** signified the very throne of God.

Sometimes we get bogged down in details and fail to see the significance of some of these things. God wanted it done a specific way. God uses certain physical things to teach spiritual

lessons. That is why we are to avoid certain physical things. If you don't practice doing it right, you get the wrong things embedded in you. They can convey the right or the wrong lessons.

Questions

1. What did God have in mind for Israel to become?

Exodus 19:5-6, “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all the people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.” They were to be a light to the world, and to set an example to the world (Deuteronomy 4:5-8).

1 Peter 2:9, “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.” Peter was paraphrasing that section in Exodus 19:5-6. What God had in mind for Israel in a physical sense, we have stressed to the Church in a spiritual sense. We are peculiar, special and different. The way we conduct ourselves ought to be different than the world around us. The world around us reflects a certain value system. The last thing anyone is interested in is godly values. It is whatever will sell. We are not trying to be like the world. We are to reflect God's values, and if you are, you will not be like the world around you.

2. Upon what was that promise conditional?

Exodus 19:5, “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people;” IF you obey, I am going to use you in this way. God had made a promise to Abraham that was unconditional. Since Israel did not follow through with the Covenant, the blessings were to be withheld. They were going to be punished.

God began to talk.

Exodus 20:1-17, “And God spoke all these words, saying: ‘I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall not make for yourself any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third

and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain. Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor's.”

3. What was the people's reaction after they heard God speak the Commandments?

Genesis 20:18-19, “Now all the people witnessed the thundering, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. Then they said to Moses, ‘You speak with us, and we will hear; but let not God speak with us, lest we die.’” It scared the daylights out of them.

Then God instructed them as to what they were to do and the type of altar that was to be made.

Verses 23-25, “You shall not make anything to be with Me—gods of silver or gods of gold you shall not make for yourselves. An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. And if you make Me an altar of stone, you shall not build it of hewn stone, for if you use your tool on it, you have profaned it.”

In Exodus 21, 22, 23 we have the statutes or judgments that God gave.

Chapter 21:2, “If”; verse 4, “If”; verse 7, “if”; verse 8, “If”; verse 9, “if”; verse 11, “if”; verse 13, “if.” “If” is in almost every verse. The point is these are judgments. What do you do if someone does this or that? It doesn't say you are

to do all these things. But if you do this, then this is to be done. That is the key word to understand the judgments. Since you are dealing with people who are going to be doing things they shouldn't do, these principles were given.

4. What was the maximum length of time that an Israelite servant would normally belong to his master?

Exodus 21:2, "If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing." –Six years. Understand that slavery, as it is spoken of in the Scripture, was a matter regulated by law. There were certain things you couldn't do. When a person got himself in debt and couldn't pay, then it was a matter that he had to work it out. It was not an indefinite thing. The seventh year he went out free. We are looking primarily at an agricultural society. If he couldn't manage his own affairs, then he ended up working for somebody else. Or he may have committed a crime—he worked it out. In crimes against property, restitution was made. It taught responsibility. And there came a time when you would be given a fresh start.

Crimes against persons were different.

Verse 12, "He who strikes a man so that he dies shall surely be put to death."

Verse 13, "But if he did not lie in wait, but God delivered him into his hand, then I will appoint for you a place where he may flee." If it's not premeditated, appoint him a place where he can flee.

Verse 14, "But if a man acts with premeditation against his neighbor, to kill him with guile, you shall take him from My altar, that he may die."

5. What was the civil penalty for kidnapping?

Exodus 21:16, "He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death." It was the death penalty. It was simply a matter that there are types of crimes that as a person does them, there is no place for them in society.

Verses 28-29, an ox goring; the ox is put to death if it gores someone and they die. If it was known in the past that this animal would do that, then the owner was also put to death. He knew he had a violent animal and didn't keep it pinned up. He had been warned. It was a matter of liability. If you didn't know, then it was considered an accident.

Verse 30, "If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him."

In crimes against property, restitution was made. It taught responsibility.

Verse 35, if a couple of animals got in a fight, the owners have to share the loss. There were principles of liability.

Exodus 22 gets into theft.

Exodus 22:1, "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep."

Verse 5, "If a man causes a field or vineyard to be grazed and lets loose his animal and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard."

Verse 6, "If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution."

Verse 7, "If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man's house, if the thief is found, he shall pay double."

Verse 21, "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt." If someone is of another ethnic background than Israel, you don't take advantage of them—you are not to mistreat a stranger or oppress him.

Verse 22, "You shall not afflict any widow or fatherless child." You don't afflict any widow or fatherless child, someone who can't take care of themselves.

Verse 25, "If you lend money to any of My people who are poor among you, you shall not be like a moneylender to him; you shall not charge him interest." You don't make money off of a poor person—loaning them something and charging them interest.

6. What does the law say concerning borrowed property?

Exodus 22:14-15, "And if a man borrows anything from his neighbor, and it becomes injured or dies, the owner of it not being with it, he shall surely make it good. But if its owner was with it, he shall not make it good; if it was hired, it came for its hire." This deals with the subject of borrowing. The principle is that, in the case where you borrow something and you break it, you are responsible for replacing it. It was also a matter of liability.

7. What scripture applies to the subject of "reverse discrimination"?

We saw earlier that you were not to mistreat a stranger or oppress him.

Exodus 23:2, “You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert justice.” You don’t follow the majority opinion of what is right or wrong. You stand for what is right. The Jews rendered it by hearing the youngest and then the eldest. They felt everyone should give his honest opinion and not just go along.

Exodus 23:3, “You shall not show partiality to a poor man in his dispute.” You are not to oppress the fatherless, the widow and the poor, but you don’t stand for a person and favor them because they are poor.

Verse 6, “You shall not pervert the judgment of your poor in his dispute.” You don’t favor him or take advantage. What is right is right.

8. How did God propose to rid the land of the Canaanites?

Exodus 23:27-30, “I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you. I will not drive them out from before you in one year, lest the land become desolate and the beast of the field become too numerous for you. Little by little I will drive them out from before you, until you have increased, and you inherit the land.” God would drive them out with hornets a little at a time. They went to war because they refused to trust God. They would never have had to go to war if they had trusted Him.

Verse 32, “You shall make no covenant with them, nor with their gods.” God knew that the intermixing of the cultures would not be good. No good thing would come out of it. We will see later in Judges that no good would come out of it.

9. What experience did the leaders of Israel have immediately after the making of the covenant?

Exodus 24:9-11, “Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God and they ate and drank.” A special occasion, a literal banquet took place. What they saw was very similar to the vision that Ezekiel saw. God manifested Himself here. Go back to Ezekiel 1 to see how this took place.

10. What subjects was Moses primarily instructed in while he was in the mount?

Exodus 25, 26, 27:

Exodus 25:8-9, “And let them make Me a sanctuary that I may dwell among them. According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.” It was important that they follow the pattern. They made the table of showbread (vv. 23-30), the lamps (vv. 37-40), the curtains (26:1-13) and the beautiful colors (v. 31). The colors in the Ambassador auditorium are the same colors mentioned here in chapter 26. Mr. Armstrong saw this and said these must be the colors that God likes. God is a God of beauty.

Exodus 28:2, “And you shall make holy garments for Aaron your brother, for glory and for beauty.” The priestly garments were called “holy garments” because they came into the presence of God.

11. What point did God stress as being the reason for all of the instructions that He had given Moses?

The reason for all the instructions God gave Moses was to impress coming into His presence and to signify the way He wanted things done.

Exodus 29:42-46, “This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. So I will sanctify the tabernacle of meeting and the altar. I will also sanctify both Aaron and his sons to minister to Me as priests. I will dwell among the children of Israel and will be their God and they shall know that I am the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the Lord their God.”

There is a point that God stressed as to why He gave all of these instructions. The people had to be holy because *God was going to dwell among them*—a people of whom it was said, ‘God dwelt among them.’ They had to be sanctified and set apart. They had to be holy. The point of all these things was to impress that lesson of holiness.

Exodus 30:18-21, “You shall also make a laver of bronze, ...You shall put it between the tabernacle of meeting and the altar. ...for Aaron and his sons shall wash their hands and their feet in water from it. When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn offering made by

fire to the Lord, they shall wash with water, lest they die. So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations.”

Verses 25, 30, ““And you shall make these a holy anointing oil, It shall be a holy anointing oil.... And you shall anoint Aaron and his sons and sanctify them, that they may minister to Me as priests.””

12. What special covenant did God inform Moses of in the Mount?

Exodus 31:13-17, ““Speak also to the children of Israel, saying: “Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath Day, he shall surely be put to death. Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.””

This is not the origin of the Sabbath. Israel knew about the Sabbath before Mount Sinai (Genesis 2:2-3). It is a sign between God and His people.

13. Explain Exodus 32:14.

Exodus 32:1, “Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, ‘Come let us make gods that shall go before us; for this Moses, ..., we do not know what has become of him.’”

Verse 4, “And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, ‘This is your god, O Israel, that brought you out of the land of Egypt.’”

Verses 7-11, “And the Lord said to Moses, ‘Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, “This is your god, O Israel, that brought you out of the land of

Egypt!’” And the Lord said to Moses, ‘I have seen this people, and indeed it is a stiff-necked people! Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.’ Then Moses pleaded with the Lord his God, and said: ‘Lord, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand?’”

Exodus 32:14, “And the Lord relented [KJV, “repented”] of the evil which He said He would do to His people.” What does that mean? “Repent” means “to turn away from.” God had mercy on them and in His mercy, He did not visit on them the punishment that He had considered doing. They deserved to be wiped out.

Verse 19, Moses saw what was going on and he threw the tablets down.

Verse 26, “then Moses stood in the entrance of the camp, and said, ‘Whoever is on the Lord’s side, let him come to me.’ And all the sons of Levi gathered themselves together to him.” The Levites were not mentioned prior to this.

Verses 27-28, he sent the Levites to wipe them out. Remember what I told you about the Levites. God made a covenant with Israel (Exodus 19). There is nothing in the Covenant about sacrifices. It was a matter of obedience, but the people did not obey, so there were things added because of disobedience (Jeremiah 7:22-24; Galatians 3:19). Leviticus opens up with instructions on the sacrifices.

Who is on God’s side? The Levites said, ‘We are.’ So they were told to go and take care of the matter. One of their responsibilities was to keep things in line.

Exodus 34:1-2, Moses was instructed to come back up the mount.

14. How did God normally deal with Moses?

Exodus 33:11, “So the Lord spoke to Moses face to face, as a man speaks to his friend.” –Face to face. Moses had a very special relationship with God. God dealt with Moses in a very unique manner.

Exodus 34:18-22, God reviewed certain things with him—the festivals. It goes through various types of things.

Exodus 34:27-28, “Then the Lord said to Moses, ‘Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.’ So he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. He wrote on the

tablets the words of the covenant, the Ten Commandments.”

Verse 29, after having come back again, “Now it was so, when Moses came down from Mount Sinai (and the two tablets of the testimony were in Moses’ hand when he came down from the mountain) that Moses did not know that the skin of his face shone while he talked with Him.”

15. In what context was Exodus 35:2-3 stated?

Exodus 35:2-3, “Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord. Whoever does any work on it shall be put to death. You shall kindle no fire throughout your habitations on the Sabbath day.” This has to be set in context. This instruction is the preface to the general instructions of building the tabernacle. They were to get started on the tabernacle. There were going to be a lot of things to be done—smelting metal and that sort. It didn’t take precedence of the Sabbath. Kindling a fire was a smelting fire. It was not a day that they were to be involved in work.

16. How long after the Exodus, was it before the tabernacle was completed?

Exodus 36—39 describe the building of the tabernacle.

Exodus 40:1-2, “Then the Lord spoke to Moses, saying: ‘On the first day of the first month you shall set up the tabernacle of the tent of meeting.’”

Numbers 33:3, “They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of the Egyptians.” Moses finished the work just short of two weeks prior to a full year since the Exodus. The bulk of the book (Exodus 12-40) covers a year.

We have here the basis of God making a nation, a special nation, a holy nation, a nation that was to be different in the way that they conducted themselves. They were to be a holy nation, and God gave them all of these instructions. Perhaps we have a little bit more overview of this section of Scripture and the relationship that Israel had. As we look at it, we will understand civil law that will, once again, be applied in Tomorrow’s World. We are not now administering civil law. Some have been applied in this nation. We will

notice the distinction between civil laws and ceremonial laws, which were to instruct in spiritual principles and in the basic principles of the Law—the Ten Commandments—that apply to people of all time. It will be helpful in focusing in on this just prior to the Passover.

GOD'S ORGANIZATION OF ISRAEL'S CAMP

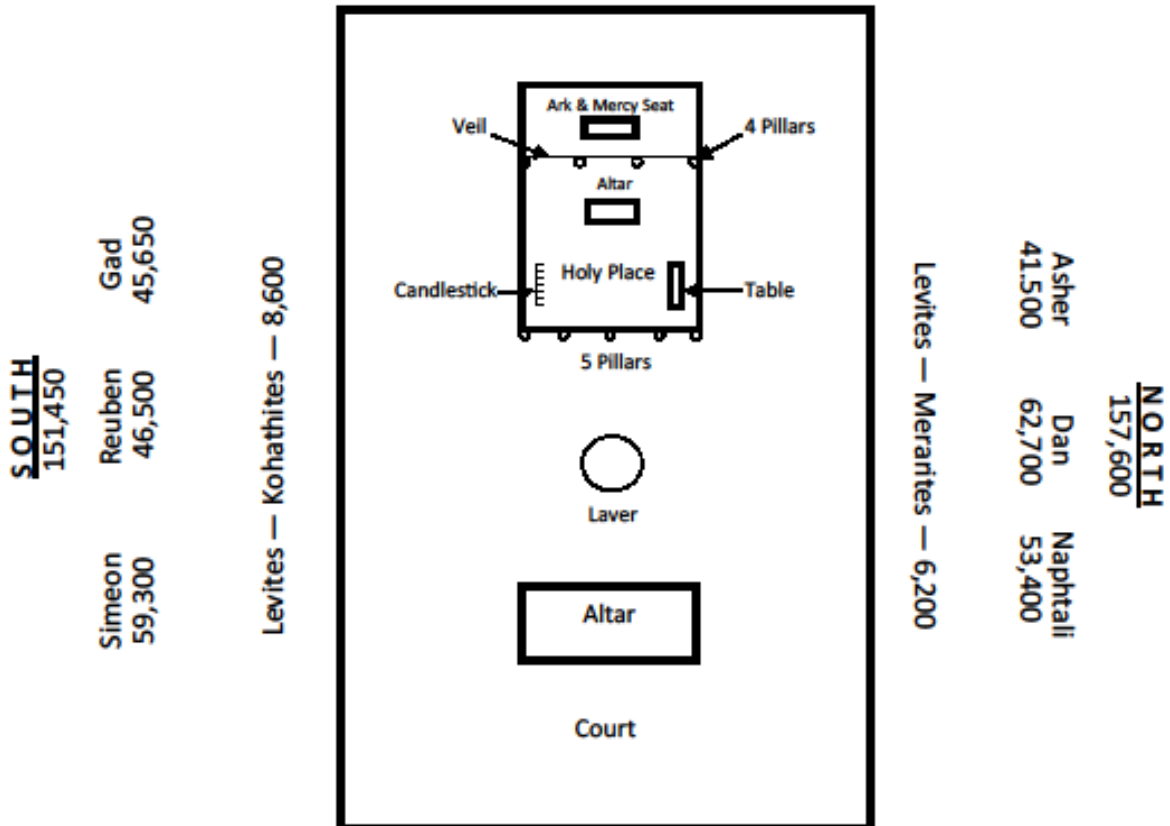
Dimensions of Court
Exodus 27:9-19

WEST
108,100

Dimensions of Tabernacle
Exodus 26:1-30

Manasseh 32,200	Ephraim 40,500	Benjamin 35,400
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Levites — Gershonites — 7,500



Moses — Aaron — Priests

Issachar 54,400	Judah 74,600	Zebulun 57,400
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186,400

EAST

Bible Study # 15 & 16

Bible Study # 15

March 22, 1988

Mr. John Ogwyn

Old Testament Series—Leviticus (Part 1)

The book we are going to get into this evening often gets overlooked, except for one or two chapters. We **are going to look at the overall theme of holiness and an overall outline of Leviticus**. It is a book that has a tremendous amount of significance for us today. You might wonder, “Why this significance?” What does “Leviticus” mean? It means “to the Levites.” What was the function of the Levites? They were set aside as the priesthood.

The first time we see the Levites set aside was in Exodus 32:26-28 after the golden calf incident. Moses said, ‘Who’s on the Lord’s side,’ and the Levites said, ‘We are.’ They came forth and took a stand. In the aftermath of that, we find the next book is written to the Levites. They were set aside as the priestly tribe.

That has a lot of significance to us because we are ultimately called to be priests. When we read that we are to be kings and priests in Tomorrow’s World, this is very hard for us to relate to. What does it mean to be a priest? Most of us have some concept of what it is to be a king.

Taking a statement from Ezekiel 44, speaking of the priesthood, it explains the function of the priesthood:

Ezekiel 44:23-24, “‘And they shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean. In controversy they shall stand as judges, and judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, and they shall hallow My Sabbaths.’”

The function of the priesthood is to teach the people to make distinctions as God makes them. Our distinctions are based on the ideas of the concepts around. The people were to be taught to make distinctions on the same basis that God makes distinctions. They had the responsibility to teach—the responsibility of teaching God’s law. When a controversy came up, they were to make judgments according to God’s law. Church and state are very much intertwined.

Throughout the book of Leviticus, the emphasis is holiness. Israel, as a covenant people, must be holy if God is to dwell among them. To impress

upon them the need for holiness, there are seven sections, which we will go through. Seven is a number God uses as a very significant factor to denote completion. It is used over and over throughout the book of Leviticus.

The book is divided into seven sections; each of these seven sections focuses on an aspect of holiness and defines how to be completely holy. God is holy and where God places His presence is holy. In the tabernacle we have the Holy Place and the Holy of Holies.

What makes something holy? God makes something holy by His presence. God dwelt in the tabernacle. The Sabbath is a holy day because God sanctified and set it apart and put His presence in it in a special way. Therefore, it is holy because God’s presence is in this time in a very special way. We find also that the priests had holy garments. Why were they called holy? They were only worn in the presence of God because they were only used when they went into the Holy Place..

God wanted to impress upon ancient Israel that the people of God must be holy and that God will not dwell in the midst of uncleanness. He impressed that upon them by various physical ceremonies. They had to bathe and change clothes.

Exodus 3:5, God told Moses, “take your sandals off, the ground you stand on is holy.” It was holy because God was there.

Exodus 19:23-24, at Mount Sinai they set bounds. You can go there now and it is not holy. That which comes into contact with God must be suitable to where God will impart holiness.

As we start out, I would first like to note the outline of the book of Leviticus.

Section I: Chapters 1—10 deal with the subject of offerings, the sacrificial system. This is the basis of our approach to God, the start for our journey to holiness. We don’t offer burnt offerings today.

Hebrews 9:10, “concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.” There were only four things that were temporary added “until the time of reformation”—until the time of Christ.

Hebrews 10:1-6, “For the [sacrificial] law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purged, would have had no more consciousness

of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He came into the world, He said: ‘Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You have no pleasure.’”

Verses 10-18, “By that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. And the Holy Spirit also witnesses to us; for after He had said before, ‘This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts and in their minds I will write them,’ then He adds, ‘Their sins and their lawless deeds I will remember no more.’ Now where there is remission of these, there is no longer an offering for sin.”

The price of our sins has been paid. This is the point; the price—the penalty for our sins—has been paid. The sacrificial system pointed to Jesus Christ. He came as the Lamb of God (John 1:29) to pay the penalty for our sins.

Hebrews 9:11, “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.” The sacrificial system in Leviticus was a type, a physical representation that pointed toward Jesus Christ and what He did. He came as the Lamb of God to pay the penalty for our sins.

Galatians 3:24, “Therefore the [sacrificial] law was our tutor [KJV, “schoolmaster”] to bring us to Christ, that we might be justified by faith.” The sacrificial system was a physical illustration to help teach lessons and to point out what the Messiah would do. It was a physical illustration for a people who did not have the Spirit of God, a people to whom God gave His basic Law and to whom He gave an outward physical symbolism to orient them toward something that was to come.

Hebrews 9:12-14, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place, once for all, having obtained eternal redemption. For if the blood of bulls and goat and the ashes of a heifer,

sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”

Verses 22-28, “And according to the law almost all things are purged with blood, and without shedding of blood there is no remission. Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”

The tabernacle was a physical pattern of things that actually existed in the heavenly realm.

Hebrews 10:3-4, 12, “But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins...But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God.” It is not possible for the blood of bulls and goats to take away sin, but the sacrifice of Jesus Christ.

The first ten chapters of Leviticus focus in on the sacrificial system, the offerings. This is the starting point of holiness. We cannot make ourselves holy. Only God can impart holiness. What is it that makes you holy? It is the indwelling of the Holy Spirit. God places His presence within you, then that makes you holy just as He made holy that place where the burning bush was. “A holy people unto God” means “saint.” All converted Christians are saints. The saints will inherit the Kingdom of the Most High. He will give the Kingdom to the saints (Daniel 7:18). Those are the only ones who are going to be there. Being a saint is not a matter of human will. The first ten chapters tell us the basis of being a holy people. It is a matter that deals with our approach to God. It pointed to the final sacrifice of Jesus Christ. We are able to approach unto our God. We have access to God.

Sin cuts us off from God (Isaiah 59:2). God is holy; God is perfect holiness. God refuses in any way to be tainted with sin. If we are going to come into the presence of the Father, the price of sin has to be paid. Jesus Christ paid that.

Leviticus 1 starts out dealing with a burnt offering.

Leviticus 2, a meal or grain offering.

Leviticus 3, the peace offering.

Leviticus 4, the way to deal with a sin offering.

Leviticus 5, a trespass offering.

Leviticus 6, trespass offerings.

Leviticus 7, the way in which offerings are to be made.

Leviticus 8, consecration of Aaron as a high priest.

Leviticus 9 gives more detail.

Leviticus 10 continues the same subject and here provides the illustration of individuals (Nadab and Abihu) who came into the presence of God improperly, and their lives were blotted out. You don't casually approach God. You don't treat the Creator of the Universe in a casual manner. You don't lightly esteem the things of God.

The first ten chapters deal with our approach to God. All of us are sinners. How do we gain access to a Holy God? The first ten chapters tell us. We need a High Priest to make intercession for us and to go between us and God. There must be a sacrifice; there must be the shedding of blood. That ties in very directly with the message of the Passover. Jesus Christ offered Himself as a sacrifice for sin forever.

John 1:29, "...Behold! The Lamb of God who takes away the sin of the world!"

Our first step in our journey to holiness is our access to God.

Section II: Our next step in becoming a holy people is the second section of Leviticus, which are chapters 11-15. They deal with laws of clean and unclean, laws of cleanliness. It is not enough that the price for sin has been paid. We must continue to be cleaned up. Jesus Christ died in our stead, but what do we have to do? We have to repent.

Acts 2:37-38, "...Men and brethren, what shall we do?' Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.'" We have to be cleaned up. Jesus Christ did not die to save us *in* our sins; He died to save us *from* our sins. "From" means "away, out of." We have to come out of sinning. He did not deliver Israel to stay in Egypt. Whatever we serve, that is whose slave we are (Romans 6:16). If we are the

servant of sin, that is who our master is. God impressed upon Israel that without the shedding of blood, there is no remission of sins (Hebrews 9:22). You can't leave out the first ten chapters of Leviticus.

Leviticus 11, clean and unclean meats and contact with unclean animals.

Leviticus 12, laws regulating motherhood.

Leviticus 13, contagious diseases.

Leviticus 14, individuals who have had contagious diseases.

Leviticus 15, various washings and uncleanness.

These were outward, physical manifestations of uncleanness. What is taken and illustrated here is a physical basis, but the requirements in chapters 11-15 go beyond simply the things that would have been needed for a purely physical matter of health and hygiene. Notice the reason for the laws of clean and unclean.

Leviticus 11:43-45, ""You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. For, I am the Lord your God. You shall therefore sanctify yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. For I am the Lord who brings you up out of the land of Egypt, to be your God, You shall therefore be holy, for I am holy.""

Now that is not just the teaching of the Old Testament. What did Jesus say in the Sermon on the Mount?

Matthew 5:48, ""Therefore you shall become perfect, just as your Father in heaven is perfect."" We are to become like God because we are ultimately to become God. We are to be born into the Family of God and be His children. We are to bear the name God.

1 John 3:1-3, "Behold what manner of love the Father has bestowed on us, that we should be called the children of God! ...Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who had this hope in Him purifies himself, just as He is pure." We have to become like God.

The second step in that journey toward holiness, after the sacrifice has been made for sin, is we have to be made clean. We have to avoid those things that have tainted and polluted us. That which in the past has already tainted and polluted them had to be washed away, and they were to avoid further contact with anything that

was unclean—being physically unhygienic. He emphasized these things.

We may have trouble getting the point of what is stressed here because we view it from a 20th century standpoint. Why make such a big deal of washing? We are accustomed to taking a shower every day. It hasn't been that many years ago that people had a lot more trouble getting clean. If you had to clean your clothes by going to the creek or in an old pot, you wouldn't be washing every day.

Here were the Israelites; they didn't have running water and all these things (washing machines, etc.). It is in this context that God made a great issue with cleanliness. (The greatest cause of battlefield casualties during the Civil War was the doctor going from patient to patient, never washing his hands.) There was obviously a physical basis of the law given.

There were animals that were not meant to be eaten. All the way back to Noah, the clean and unclean animals were known. Every creature of God is good (1 Timothy 4:4) but for different reasons. God made animals for different purposes. As you go through, the emphasis here is an emphasis that goes beyond simply physical necessities because God utilized what the people could see—things that were physically repugnant. God utilized those things on a physical level to illustrate a principle: sin is repugnant. Here was the camp of Israel, and the emphasis was if you want to come into the presence of God, you must be clean. It impressed the necessity to be washed.

The different meat and drink offerings and the various washings were added to illustrate another aspect that the sacrifices illustrated. First, Christ died and paid the penalty, but secondarily, we must be washed. The Holy Spirit is compared to rivers of living water (John 7:37-39). We are to be washed in the washing of water by the word (Ephesians 5:26). We are to be spiritually clean, we must avoid those things that would spiritually defile us, and we must clean up those things we have already been polluted with. Our values and the things we do—God's Spirit helps us to get rid of unclean thoughts and actions. Unclean actions are the result of unclean thoughts. God will not dwell in the midst of uncleanness. *First, the sacrifices; then we must get rid of sin.*

Section III: Now we come to the third section; chapter 16 deals with the Day of Atonement, the symbolism of the Day of Atonement and the putting away of Azazel. It's unfortunate that words change. The term "scapegoat," as it was utilized in 1611 A.D., was simply a way of

saying "the goat that escaped"—the one that got away. The term "scapegoat" has come over the centuries to be used as "someone who was unfairly blamed," someone who unfairly got the blame for what happened. That is what the term "scapegoat" has come to mean in English, which is entirely contrary to what is in Leviticus 16.

Satan the devil is being represented in Leviticus 16 and he certainly is not unfairly getting the blame. We have the symbolism of the Day of Atonement here. That is the next step for holiness. We have to have the penalty for our sins paid; we must be cleansed from our sins and begin that journey toward holiness and being one with God. Then that influence of Satan the devil must be purged away. It stands in the way of our being at one with God. In Leviticus 16, *we have the third section which emphasizes the fact that the devil must be removed, as symbolized on the Day of Atonement.*

Section IV: The fourth section is Leviticus 17. This deals with *another aspect of our approach to God; this is the fact that our access to God must be through God's government.* We are on a journey to holiness. First comes the sacrifice of Christ, then our repentance, our being cleansed from sin through the washing and the water of the word. We must recognize the devil's part and that he must be removed. In the fourth section in our journey, notice what it says.

Leviticus 17:2-9, "Speak to Aaron, to his sons, and to all the children of Israel, and say to them, 'This is the thing which the Lord has commanded, saying: 'Whatever man of the house of Israel, kills an ox or lamb or goat in the camp, or who kills it outside the camp and does not bring it to the door of the tabernacle of meeting, to offer an offering to the Lord before the tabernacle of the Lord, bloodguilt shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people, to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the Lord at the door of the tabernacle of meeting, to the priest, and offer them as peace offerings to the Lord. And the priest shall sprinkle the blood on the altar of the Lord at the door of the tabernacle of meeting, and turn the fat for a sweet aroma to the Lord. They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.'" And you shall say to them: "Whatever man of the house of Israel, or of the strangers who sojourn among you, who offers a burnt offering or sacrifice, and

does not bring it to the door of the tabernacle of meeting, to offer it to the Lord, that man shall be cut off from among his people.”””””

Now notice—you can’t go off and have an independent approach toward God. You cannot approach God your own way; you can’t just go out and do things the way you choose to do them. They didn’t go out in an open field and do it. They were indicted for the high places. Their approach was: ‘Why do we have to go to the tabernacle and the priesthood; why can’t we go out and do those things ourselves, independently?’ You can’t be an “independent” Christian. To learn to be holy, you have to do it the way God wants it done. It is an important area; it emphasizes the way that things had to be done. We are not to take a casual approach in offering offerings. We are to do what we do in the context of God’s government, with respect to where God is working. This emphasis on God’s government and emphasis on this whole principle is brought out in chapter 17.

Section V: The fifth section is Leviticus 18-22. This deals with *our personal relationship—our relationship with other people*. We have seen our relationship with God made possible by Christ’s sacrifice, our being cleaned up, the devil’s responsibility in it and working through God’s government. Now we continue realizing that if we are to be the people of God, our relationship with others must be appropriate. We must be clean and holy in our relationships with other people.

1 John 4:20, “If someone says, ‘I love God,’ and hates his brother, he is a liar;” In this section, we see personal conduct regulated.

Leviticus 18:3-5, ““According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God. You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord.”””

You don’t get your standards of what’s right and wrong from the world around you. You don’t look to see what the commonly accepted morality is in this society. Society’s standards have changed drastically in the last two or three decades, but that has no bearing on anything. Evil men grow worse and worse (2 Timothy 3:13). God’s standards don’t change; you do it the way God says to do it.

Verse 27, “““(for all these abominations have the men of the land done, which were before you, and the land is defiled),””” It makes the land dirty.

When we start teaching in Tomorrow’s World, we will have to deal with morality. A society cannot be stronger than its family unit. The family is the basis of society. Morality is the basis of the family. When you destroy morality, you destroy the basis of the integrity of the family unit and you have destroyed society. Then you have the equivalent of a pack of dogs running down the street; unfortunately, we have people who act like that. The dog is doing something that comes naturally. Human beings were made with the capacity to overcome. Leviticus 18 deals with various aspects of sexual immorality, various perversions. It goes into quite a bit of details.

Leviticus 19:1-3, “And the Lord spoke to Moses, saying, ‘Speak to all the congregation of the children of Israel, and say to them; “You shall be holy, for I the Lord your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the Lord your God.””” We are to be a holy people unto our God; be holy for God is holy.

The remainder of chapter 19 deals with being generous when you harvest, being responsible for our brethren, keeping the Sabbaths and honoring the elderly. It deals with all kinds of physical principles of conduct, the way we treat our neighbor and interact with other people.

Leviticus 20 explains a number of things that relate to people and personal actions. Israel was a nation as well as a Church. There has to be certain physical punishments meted out. The nation is doomed to anarchy if it is not cleaned out.

Ecclesiastes 8:11, “Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set to do evil.” There will be a swift punishment meted out.

Leviticus 20:7-8, ““Sanctify yourselves therefore, and be holy, for I am the Lord your God. And you shall keep My statutes, and perform them: I am the Lord who sanctifies you.”””

Verses 22-23, “““You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out. And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them.””” You don’t

look to the world around you as a standard. Just because the world doesn't see any big deal about it, it doesn't mean that we should take that approach. You get back to what are the principles of God. God's way is good, positive, uplifting, harmonious, excellence and beauty—things that are good and positive. The world's way is opposite—things that are degenerate, that smack of rebellion, things that are unharmonious. Whether it is music or whatever, recognize that there are values that we can see from the world around us that are false values. We can't afford to follow the ways of this world.

Leviticus 21 and 22 outline special laws for the priests in their personal relationships because they were to set an example for the people. The high priest had even more stringent requirements on him because he was a type of Jesus Christ. It reflected even in his marriage. The high priest was required to marry a virgin (21:13). He could not marry a widow or someone divorced or someone tainted with immorality. None of the priests were to marry anyone who was divorced. The priests were to exemplify God's way. People never rise higher than the standard set by their leader. The high priest in his marriage was a type of Jesus Christ marrying the Church, the virgin bride of Christ (2 Corinthians 11:2; Revelation 19:6-9). His office specifically typified Jesus Christ. That is the reason for the symbolism there. He was to be a physical type of Jesus Christ.

Section VI: Leviticus 23 *addresses the Church*. It gives the Holy Days, which provide the outline of God's plan. It reveals God's holy plan to God's holy people. It gives the way God is going to go about making the people His own, making them a part of His Family. It gives the outline of the Holy Days, the seven Festivals. These days are assigned to God's people in that journey toward a special relationship with God, personal relationships and the plan by which God is making us His people.

Section VII: Leviticus 24-27 *deal with the laws of the nation*. It deals with miscellaneous instructions that relate very directly to the nation remaining as God's holy people. Much of this section of Scripture even deals with matters of economics. It deals with the laws of the Sabbatical year, the Jubilee.

We came through the approach toward God:

- (1) The sacrifice which illustrated the need for Christ's sacrifice.
- (2) The laws of cleanliness—that we must be cleaned up.

(3) Satan's role—ultimately bearing the responsibility of sin.

(4) The need for God's government and our function in that government.

(5) Personal relationships—chapters 18-22 give laws that relate to the people (individuals).

(6) Chapter 23 addresses the Church.

(7) Chapters 24—27 address the nation—how to be a holy nation.

Leviticus 24:22, ““You shall have the same law for the stranger and for one from your own country, for I am the Lord your God.””

Leviticus 25 continues with laws for the nation in terms of holiness: the Sabbatical Year and the seventh Sabbatical Year ending with the Jubilee Year, which was the basis of the economic system and matters of usury.

Leviticus 26 tells what would happen to the nation in terms of blessings and curses.

Leviticus 27 is a wrap-up that deals with economic aspects, with tithing and further instructions in detail of the Jubilee. We have instructions to individuals, to the Church and to the nation.

As we begin to look at Leviticus, we have only gotten into an overview of it. Hopefully as a result of this evening, you have more of an overview of the book of Leviticus, and that it has a lot that applies to us. There are many, many lessons that we can learn. Even though many of the ritualistic aspects were added, they were to teach a lesson. Hopefully, we will learn that lesson and understand what is involved in holiness and what it means to be a holy people unto our God.

Bible Study # 16
April 12, 1988
Mr. John Ogwyn

Old Testament Series—Leviticus (Part 2)

Last Bible study we focused on the overall theme of the book of Leviticus, the overall theme of holiness. We saw the emphasis that the people of God must be holy. The way we become holy is first and foremost access to God because God is the source of holiness. We went through an overall outline of the book and now we want to **summarize more specifically on the sacrificial system.**

In the first section of Leviticus, chapters 1-9 are on the various sacrificial offerings. There are five basic sacrificial offerings. Let us understand them, what their purpose and function was: (1) the burnt offerings, (2) the grain (or meal) offerings, (3) the peace offerings, (4) the sin offerings and (5) the trespass offerings.

The Burnt Offerings: Leviticus 1:1-10, 14, “Now the Lord called to Moses and spoke to him from the tabernacle of meeting, saying, ‘Speak to the children of Israel, and say to them: “When any one of you brings an offering to the Lord, you shall bring your offering of the livestock—of the herd and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the Lord. Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He shall kill the bull before the Lord; and the priests, Aaron’s sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting. And he shall skin the burnt offering and cut it into its pieces. The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. Then the priests, Aaron’s sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar; but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. And if his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish...And if the burnt sacrifice of his offering to the Lord is of birds, then he shall bring his offering of turtledoves or young pigeons.””

Verse 3, the phrase, “he shall offer it of his own free will,” the Jewish translation renders it, “that he may be accepted before the Lord”—an offering to guarantee acceptance. “That he may be accepted.” An introductory offering, it was killed and flayed and washed by the individual and presented. The whole thing was burned. This typified Jesus Christ, that we might have access to God. This was a total sacrifice. This sacrifice looked forward to the sacrifice of Jesus Christ. *It was an offering made to provide access to God.* It had to be a male without blemish—the perfect physical offering. It was a type of the spiritual perfection of Jesus Christ. He was the perfect offering. Jesus Christ presented Himself as our Savior that we might be accepted before God. The whole thing was burned. They had to go through a lot of effort.

The Grain Offering: KJV, “meat” offering, ironic because it was the only one that didn’t consist of meat. Grain was used. It is rendered as “meal” in the Jewish translation and “grain” in the NKJV.

Leviticus 2:1-4, 9, ““When anyone offers a grain offering to the Lord, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron’s sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the Lord. The rest of the grain offering shall be Aaron’s and his sons’. It is a most holy offering of the offerings to the Lord made by fire. And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil...It is an offering made by fire, a sweet aroma to the Lord.””

Here was an offering that was made from grain, made from fine flour. Christ was a living sacrifice. The other sacrifices were dead. Here was, in a sense, a living sacrifice. It was food, grain and bread, the staff of life characterized by it being made with fine flour. It could not have coarseness. Christ was a living sacrifice in whom there was no roughness or unevenness, very finely ground up. Christ’s life had a consistency to it. It was to have oil added to the flour. This olive oil was a type of God’s Holy Spirit. He was totally permeated. His whole life was a sweet aroma to God. This is what the frankincense was. We are told several other things about it. It is to be unleavened cakes (v. 11), no leaven; Jesus Christ is again typified. No honey—honey would

speed the fermentation process. There was no corruption in Christ. This offering was to be offered with salt (v. 13).

Salt had significance for people at that time that we don't normally have. We think of it as a flavor enhancer; salt has a preserving effect and is a purifying agent. That was the connotation it had back then. Salt is a purifying agent; it will cleanse. That was the connotation it had for them. Again, the grain offering typified Christ. It was an offering eaten by the priest. Here was Jesus Christ presented as a living sacrifice in whom there was no roughness or unevenness, totally permeated with God's Holy Spirit—the olive oil. There was no leaven, no honey or fermentation. *It looked forward to the sacrifice of Jesus Christ.*

The Peace Offering: Leviticus 3:1-3, 5-6, 16, ““When his offering is a sacrifice of peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the Lord. And he shall lay his hand on the head of his offering and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar. Then he shall offer from the sacrifice of the peace offering an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails...and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the Lord. If his offering as a sacrifice of peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish...and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the Lord's.””

It was to be a male or female. A peace or freewill offering was offered voluntarily because of unexpected blessings. It was an offering made in which the one offering partook of part of it as a meal. It was entering into a communion with God. It was called a peace offering. It was a sign of peace, communion, fellowship; there's something particularly bonding about that. *This represented entering into fellowship with God.* Part of it was burned on the altar. The priest took a part and you took a part. It was typical of the fellowship of the communion with God that is made possible for us through Jesus Christ. Through Jesus Christ's sacrifice, we have the opportunity of entering into intimate contact and fellowship with God. We find that typified here in chapter 3.

The first three offerings were voluntary. There was not a prescribed time. You brought the burnt offering because you wished to be accepted before God. You presented the grain and peace offerings voluntarily. The last two were required, and without the shedding of blood, there was no remission of sin (Hebrews 9:22).

The Sin Offering: Leviticus 4:1-5, 12, 22-23, 27-28, 35, “Now the Lord spoke to Moses, saying, ‘Speak to the children of Israel, saying: “If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done, and does any of them, if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin, which he has sinned a young bull without blemish as a sin offering. He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head, and kill the bull before the Lord. Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting...the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned...When a ruler has sinned, and done something unintentionally against any of the commandments of the Lord his God in anything which should not be done, and is guilty, ...he shall bring as his offering a kid of the goats, a male without blemish...If anyone of the common people sins unintentionally by doing something against any of the commandments of the Lord in anything which ought not to be done, and is guilty, ...he shall bring as his offering a kid of the goats, a female without blemish...He shall remove all its fat...Then the priest shall burn it on the altar, according to the offerings made by fire to the Lord. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.””

The sin offering was for specific sins for which no restitution was possible. The priest offered a bullock; a ruler offered a he-goat; and the common people offered a she-goat. Jesus Christ was sacrificed outside the city walls of Jerusalem. He was symbolic of the sin offering taken outside the camp. Sacrifices were costly. It was to teach a lesson that sin didn't pay. If you had to offer a bull or goat, it didn't take long to run out if you didn't “keep a lid” on things. The priest had to offer a bull. For the priest who made a mistake, a direct infraction of the letter of the law, God wanted the most serious penalty on the priest. The ruler, people who are in charge, used a he-goat—a Billy goat. I know of nothing

more symbolic than the stubbornness of the Billy goat. For the common people it was the least expensive of the three offerings. God was holding the priest to the highest standard, then the ruler and then the common people. This was the offering that was required for specific sins for which no restitution was possible.

The Trespass Offering: Leviticus 5:1, ““If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt.”” The voice of adjuration—they were adjured to come forward if they had knowledge of something that was going on, and you were called forward to come forth. God holds you responsible.

Verses 2-6, ““Or if a person touches any unclean thing, whether it is the carcass of an unclean beast...or if he touches human uncleanness...or if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce an oath, and it is hidden from him—when he realizes it, then he shall be guilty in any of these matters. And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing; and he shall bring his trespass offering to the Lord for his sin which he has sinned...so the priest shall make atonement for him concerning his sin.”” It had to do with specifics.

Verses 15-16, ““If a person commits a trespass, and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering. And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.””

Leviticus 6:2, ““If a person sins and commits a trespass against the Lord by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge or about a robbery, or if he has extorted from his neighbor,””

Verses 4-5, ““then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen or the thing which he has deceitfully obtained, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to

it, and give it to whomever it belongs, on the day of this trespass offering.”” *It has to do with making restitution for transgressions where restitution was possible—six-fifths of the value, the value plus one-fifth.* That is the difference between the sin offering and the trespass offering. In the day you made your trespass offering and were reconciled to God, you also had to get reconciled to your neighbor; you added a fifth part to it.

Christ used this in the New Testament in the Sermon on the Mount in Matthew 5.

Matthew 5:23-24, ““Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother and then come and offer your gift.”” Christ was referring back to Leviticus. That was the law. That was what Leviticus 6 said, and Christ applied it in principle and spirit. In order to be reconciled to God, we must be reconciled to our brother. If I have done hurt or damage to someone, I must seek to make restitution. It is not just to go to God and say you are sorry, but you must go to the person, admit you are wrong and say you are sorry. Real repentance has to do with willingness to take responsibility.

Remember the wicked tax collector? He was in the tree.

Luke 19:8, ““Then Zacchaeus stood and said to the Lord, ‘Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.’” ‘The people I have cheated; I am going to give them back the money, plus.’ He extended the attitude of repentance. He said in effect, ‘I have cheated and stolen all my life; money has been my god. I have cheated people all my life; I don’t want to be that way anymore. I am going to restore money to them.’ Christ was impressed with that attitude. It was what was required in the trespass offering in Leviticus 6.

It had to do with a matter of taking responsibility—certain types of things where restitution can be made. You can’t go back and undo everything you have ever done; that is true. Many times there isn’t any way you can undo it. That was the sin offering, and when you made restitution, there was the trespass offering. There is a principle there: first be reconciled to your brother, and then go to the altar and offer your gift. An important aspect is the willingness to make amends where possible.

Leviticus 1-5 deal with offerings.

Leviticus 6-7 deal with some of these offerings. Leviticus 8 deals with the consecrations of priests.

Leviticus 9 describes the consecration, to be set apart.

In Leviticus 10, Nadab and Abihu evidently had gone into the Holy Place to offer the incense. They had not done what they were supposed to do. They had not been paying attention and serving God the way they were supposed to do. They offered strange fire. They had this giant fire and couldn't get the coal out. So, they went out to get other coal and God burned them up. Their charred remains were on the floor of the tabernacle.

Verse 6, they were instructed not to mourn for them. It was a judgment from God. They were in a public capacity. The priests were not to give indication to the people that God had acted unfairly.

Verse 9, instructions about drinking were given right after this. They had been drinking and as a result had become careless. The emphasis was given that when you are performing your duties before God or for God, you make sure you are clearheaded.

Leviticus 11-15 deal with the need to be clean, to be physically holy.

Leviticus 11:2-3, 9, 13, “Speak to the children of Israel, saying, “These are the animals which you may eat among all the beast that are on the earth: among the beast, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat...These you may eat of all that are in the water: whatever in the water has fins and scales whether in the seas or in the rivers—that you may eat...And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination: the eagle, the vulture, the buzzard.”” We have the outline of clean and unclean animals, fish and birds. That is why we don't eat what our neighbors eat.

Verses 44-45 deal with holiness, ““For I am the Lord your God. You shall therefore sanctify yourselves, and you shall be holy, for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. For I am the Lord who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.””

Leviticus 12 deals with the matter of motherhood, physical cleanliness and purification.

Leviticus 13 deals with laws for contagious diseases, leprosy.

Verse 3, the priests had the responsibility of making the diagnosis.

Verses 38-44, the priest pronounced him with leprosy, a skin eruption.

Verse 46 shows they were to keep away from other people. They dealt with contagion with quarantine laws.

God gave ancient Israel diet, sanitation, hygiene and quarantine instructions after having come out of Egypt. There are all kinds of things that have come out of Egypt that are not so far different than some of the things done today—practices that paraded under the name of medical in Egypt.

Verses 47-52, certain garments were to be burned because they could not be cleaned.

Leviticus 15:2-7 explain that if someone has some kind of disease with open sores, if you touch it, you were unclean.

We take that for granted, but it has only been in the last 100 years that medical science has discovered it. You would never have had what went on during the Civil War. Ancient Israel did not have that problem. They had to wash.

A very detailed breakdown is given. The people for whom it was written at that time had no practical knowledge of common-sense hygiene. These people weren't familiar with it, so it was very specifically detailed instruction. It continues with a woman with her menstrual cycle. This whole section deals with clean and unclean.

Leviticus 16:2 details how the high priest entered once a year into the Holy of Holies.

Verse 8 introduces the scapegoat; the word in Hebrew is “Azazel.” Scapegoat gives the connotation in modern English of someone who bears the wrong for someone else. But it is the goat for Azazel, the name referring to Satan.

Revelation 20:1-3, “And then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.”

He will be permanently put away. The angel comes down and binds him and puts him away.

Leviticus 17:3-4, ““Whatever man of the house of Israel, kills an ox or lamb or goat in the camp, or who kills it outside the camp, and does not bring it to the door of the tabernacle of meeting, to offer an offering to the Lord before the

tabernacle of the Lord, bloodguilt shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people.”””

This emphasizes that God wants things done a certain way. We have to work it the way God wants it. God wants to be worshiped in sincerity and truth. He wants to be worshiped the way He prescribes worship. If you are going to offer a sacrifice, you bring it to the door of the temple. You don't offer it where you want to offer it.

Verse 11, ““For the life of the flesh is in the blood....””

Leviticus 19:2, God inspired Moses to exhort the people that they were to be holy, for God is holy. The Creator wants us to share His outlook and to possess His character.

Verses 9-18 contain a series of injunctions that are summed up by the statement, “You shall love your neighbor as yourself.” How do we apply this in a practical way?

In verses 9-10, the first point mentioned is *generosity* to those in need.

When farmers harvested their crops, they were told not to reap the corners of the field or to return to pick up what was dropped. Neither were they to go back afterward to gather the last of the fruit. This was to be left for the poor and the strangers. From the very beginning, God's people were taught the very opposite of a self-centered approach focused on getting for self.

The next point stressed in verses 11-13 is the importance of *honesty* in all of our dealings. Agreements are to be kept and our word is to be our bond. Specifically, the strong are not to take advantage of the weak.

Verse 13, ““You shall not defraud your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning.”” –Holiness in terms of how we deal with our neighbor. Don't rob him. When you hire someone, you pay him. You don't even keep it at night. Wages are to be paid in full and when promised. To do otherwise is to defraud our neighbor and only establishes grievances.

James 5:4, “Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth.” Don't defraud; you are to pay it. You are not to try and beat them out of it.

Leviticus 19:14 shows that we are to extend *respect* to all, whether they are aware of it or not. A deaf person may not know when someone is cursing him. But such an act of disrespect shows contempt for another human being. To put a stumbling block before the blind is to do harm

when you think there is no chance of being discovered by the one harmed. However, the end of the verse gives us the key.

Leviticus 19:14, “...but [you] shall fear your God: I am the Lord.” We are to live our life in deep awareness of God's presence. It is not a question of whether or not people will know how we have treated others. It is not even a matter of whether those to whom we showed contempt are aware of it. Life is to be lived before God, not simply before man.

Verse 15 instructs us to be *fair to all*. We are not to have a double standard of justice, showing favoritism either to the rich or to the poor. Regardless of social position or wealth, the person with whom we are dealing is our neighbor and is to be treated in an evenhanded way. To tilt the scale—either because we feel sorry for someone's lowly station or because we are awed by someone's high station—leads to a society that is unjust and inequitable. While this happens frequently in today's world, it will not be allowed in a society governed by God's law.

Verses 16-18 reveal how those who truly love their neighbor as themselves will respond to the sins of others. We also see that God's law forbids the most common approaches that people today take toward conflict and disagreement. The law reminds us that we are *not to be talebearers*. We are not to go about as purveyors of scandal, nor are we to talk to all who will listen to get them to agree with us in cases of conflict. Trying to gather allies or simply putting others down is not the way of peace. Talebearing ensures that old sins will not be forgotten and that old conflicts will not truly be resolved. It is often motivated by a desire to gain approval at the expense of another.

Actually, we are not to harbor grudges or seek revenge. Nursing resentments ensures that nothing from the past is ever put to rest. Some people actively display their resentment and hostility toward other people, while others simply hold hate in their heart. Whether it involves telling “our side” to others to get them to agree with us or trying to “get even” with someone who wronged us in the past, these approaches are all equally forbidden by the law of God.

Verse 27, ““You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard.”” This is not talking about shaving or haircuts per se. It was dealing with the way of cutting the hair for the monastic order; the solar disc (haircut) went back to ancient Babylon. The priests of the sun god in

Babylon did that, and it came down through the Middle Ages. They had ways of cutting that was characteristic of a pagan priesthood. God told them not to do this, not to round the corners of their head the way the Egyptian priesthood did. It had certain pagan significance in Egypt. The Israelites were to cut their hair where it resembled the shape of the head. God did not want His priesthood copying the pagan priesthood.

Leviticus 20:13, ““If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.”” Homosexuality—you are looking at something that literally destroys the family. They were to be put to death.

Leviticus 23:32, ““It shall be to you a Sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath.”” From sunset to sunset you shall celebrate your Sabbath.

Leviticus 24:22, ““You shall have the same law for the stranger and for one from your own country; for I am the Lord your God.”” There is one standard of law; right is right. You are to deal with people in a fair way, whether or not they speak another tongue.

Leviticus 25:2-7, ““Speak to the children of Israel, and say to them: “When you come into the land which I give you, then the land shall keep a Sabbath to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit; but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. And the Sabbath produce of the land shall be food for you: for you and your servant, for your maidservant and your hired servant, for the stranger who sojourns with you, for your livestock and the animals that are in your land—all its produce shall be for food.””

It was a Sabbath of rest for the land. The land was to lie fallow. They were not to force the land, not to push it to get everything out of it. Every seventh year it was to lie fallow.

Verses 8-10, ““And you shall count seven Sabbaths of years for yourself, seven times seven years; and the time of the seven Sabbaths of years shall be to you forty-nine years. Then you shall cause the trumpet of the Jubilee to sound on

the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout the land. And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his family.””

The 50th year was the Jubilee—characterized by all the same things as the Sabbatical Year, and all the slaves went free. In Israel, farmland could actually only be leased and not sold. It could be leased out, but at the Jubilee, it reverted back. It was an economic principal preventing the disparity of the rich and the poor. Everyone had a chance for a fresh start.

Deuteronomy 15:1, ““At the end of every seven years you shall grant a release of debts.””

The overall theme of the book of Leviticus is holiness so that God could continue to dwell among them. There are many important principles of this book that are very directly related to us today. It should become apparent, as we go through some of these things, there is a great deal in all of these books that pertain to us today, even in the ceremonial aspects. There are different principles that relate to us and enable us to understand many of the principles of the way that God thinks and the way God intended ancient Israel to function. We have departed from it, and we are reaping physical penalties as well as spiritual penalties. As people living together in communities, we have rejected God’s laws, and we have a society that is at the point of civil collapse. We in the Church today are not a civil nation. We are putting those laws into practice in our lives and preparing for the time to share with the whole world what God has imparted.

Bible Study # 17
April 27, 1988
Mr. John Ogwyn

Old Testament Series—Numbers
(Chart at end)

This evening we **are covering the book of Numbers**. The book of Numbers, as with Leviticus, has a great deal of significance to us as Christians. I think it is important for us to understand how the book of Numbers applies to us today. We want to go beyond simply the historical record. We want **to focus on the historical and to understand the specifics that did occur, but we also want to understand the lessons that God would have us derive from this book**.

1 Corinthians 10:1-2, the Apostle Paul writes, “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea.” Paul is drawing an analogy of ancient Israel who came out of Egypt, and he says that figuratively they were baptized. Now what does that mean? They were immersed in water—water all around them—they just didn’t get wet. This is the only case of baptism without being wet; they had water of the Red Sea on each side of them, taller than they were, and the cloud that was water vapor was over the top. They were totally surrounded by water, totally enveloped in water, yet they were dry. That was a remarkable situation, and Paul draws it as an analogy that symbolically they were baptized.

Verses 3-4, “all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.” The physical rock that was in the wilderness out of which came rivers of living water that they drank was symbolic of the spiritual Rock which is Jesus Christ, the source of living waters (John 7:38-39).

Verse 5, “But with most of them God was not well pleased, for their bodies were scattered in the wilderness.” He says God was not well pleased with most of them.

Notice here that the analogy Paul is drawing is Israel coming through the wilderness, the story that is contained in the book of Numbers. The book of Numbers covers a 39-year period. Exodus covers the first year of the wandering, and that takes you up to the dedication of the tabernacle (Exodus 40), basically a year after the Exodus. Leviticus is the detailed instruction that

the Levites received around the time that the tabernacle was dedicated. They had to know all this information in Leviticus in order to dedicate the tabernacle that you read of in the end of Exodus. Numbers picks up the story about a year after the Exodus and takes you all the way forward through the period of wandering in the wilderness. It takes you all the way forward until just prior to the entrance into the Promised Land. Deuteronomy deals with the final instructions just before they crossed over the Jordan. The book of Numbers covers the period between the time Israel came out of Egypt and the time they entered into the Promised Land. It covers the time of wandering in the wilderness.

Brethren, where do we find ourselves today? We have left spiritual Egypt and have turned our backs on this society, but we have not yet reached the Promised Land, have we? We are on a journey through the wilderness, through a spiritual wilderness. We are in a process of traveling from Egypt to the Promised Land. We are in circumstances that Israel of old was in. We are in the spiritual circumstances that compares with their physical circumstances because they were on a journey from Egypt to the Promised Land. We are on a journey from spiritual Egypt to the Promised Land.

God records the details of what Israel went through.

1 Corinthians 10:5-6, Paul says, “But with most of them God was not well pleased, for their bodies were scattered in the wilderness. Now these things were our example, to the intent we should not lust after evil things, as they also lusted.”

Verses 7-11, “And do not become idolaters as were some of them. As it is written, ‘The people sat down to eat and drink, and rose up to play.’ Nor let us commit sexual immorality [KJV, “fornication”], as some of them did, and in one day twenty-three thousand fell; nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; nor murmur, as some of them also murmured, and were destroyed by the destroyer. Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come.”

Paul enumerates several things that we are going to read about in the book of Numbers. He says, ‘This is what messed up the people.’ These are the pitfalls in the Christian life. These are the things that can keep you from entering into the Promised Land. Why didn’t they?

Well, some of them began to lust after evil things. They began to lust and covet that which they didn't have, which of course, led them into idolatry and the kind of attitude it describes. They "sat down to eat and drink and rose up to play" is not talking about drinking a glass of milk and having a hamburger and going out to play volleyball. That really was not the problem. It is talking about a lifestyle of just a drunken debauch—a worldly lifestyle, that involved the drinking to excess, that involved the kind of things that you often see around.

Here were the things that got to them. 'Nor let us commit fornication'; immorality was a problem. 'Nor let us tempt Christ...Nor murmur, gripe,'—complain, fault find. These things that happened to them were for examples or for types. They are to represent certain things and to make us aware of the type of things that can befall us and interfere with the successful completion of our spiritual journey.

I think it is important that we study the book of Numbers from that standpoint. We will notice as we go through that there are certain types of problems, certain things that tripped them up—things that can interfere with us today, things that have tripped up many of God's people in this age.

Certainly, *one of the basic themes of the book of Numbers is that God's people can only move forward so long as they trust in God's promises and lean upon His strength.* The older generation of Israel did not enter into the Promised Land (Numbers 14:22-23). Why? Israel quit following where God led. They got sidetracked with other things. Their own fears came in the way; they were afraid to go where God led. God was leading them into the Promised Land; they focused on how big the giants were and were scared to go in (Numbers 13:25-33).

Romans 1:17, "...The just shall live by faith." Numbers is the record of Israel's lack of faith. Because of unbelief, they were unable to enter the Promised Land. Hebrews 3 and 4 also provide an analogy between the lesson of Numbers and the Christian life.

The book of Numbers takes its meaning from the prominence of two censuses. One was taken at the beginning of the wandering; the other was taken at the end of the wandering. There are numbers that are recorded in this particular book. Yet interestingly enough, the Jews sometimes referred to it as the Book of Murmurings because that is what it was—the story of Israel's murmurings in the wilderness.

We start out in Numbers 1 with the census that is taken. At the beginning when the census was first taken, we note that Judah was the largest tribe, almost 75,000 men from 20 years old and upward—74,600 of the tribe of Judah. That stood out as quite large. You can go through the census, but we won't take time to go through each one.

Verses 4-5, we note that there is organization. We note that, for instance, there was a leader (KJV, "prince") for each tribe.

Numbers 1:7 we note of Judah, "...Nahshon, the son of Amminadab" was the leader. Now if you were to go back to the book of Ruth, you would find that Nahshon, the son of Amminadab was the grandfather of Boaz. Remember Boaz married Ruth. Nahshon that is mentioned here in verse 7 is the leader of the tribe of Judah and the grandfather of Boaz. Now Boaz himself was the great grandfather of King David.

Ruth 4:17-22, you remember that Boaz and Ruth had a son Obed who was the father of Jesse, who was the father of King David. It gives you a little "tie-in" in terms of generations and shows that it was a prominent family, a leading family in Judah.

Numbers goes through the tribes.

Verses 46-47, we find that there were just over 600,000 men in Israel. This is not counting the Levites.

Numbers 2 has the detailed instructions of the way the camp was organized. We note there is organization.

Numbers 2:2, notice, "Everyone of the children of Israel shall camp by his own standard [ensign, banner, flag], beside the emblems of his father's house;" One of the things that we note is organization. God is very organized, and the camp of Israel was very organized. You did not have two or three million people out here in the desert just kind of wandering around—one giant mob scene. They were organized by tribes; when they pitched their camp, you had the tabernacle in the midst.

Verses 3-9, on the east side toward the rising of the sun there were three tribes: Judah, Issachar and Zebulun. They had the standard (ensign banner, flag) of the camp of Judah.

Verses 10-16 tell us Reuben, Simeon and Gad were on the south side.

Verses 18-24, on the west side, were Ephraim, Manasseh and Benjamin.

Verses 25-31, on the north side, were Dan, Asher and Naphtali.

Verse 17, "...everyone in his place, by their standard."

There were four flags (ensigns). There is not a particular description of the flags in the Bible, but there are references in the book of Deuteronomy to the things that were described as having relevance to each of these tribes. In Jewish tradition, there has been preserved the pictures of the ensigns of Israel. One of the interesting things to note is that most of the materials, most of the things that made up the ensigns, have been preserved in the royal coat of arms of Great Britain and portions of it also in that of the United States, France and some of the other nations of Israel.

Deuteronomy 33:17 describes Joseph, “His glory is like a firstborn bull, and his horns are like the horns of a wild ox [KJV, “unicorns”]; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim and they are the thousands of Manasseh.” It is interesting that if you were to look on the royal coat of arms of Great Britain, you would see pictured on it the unicorn and the bullock.

In terms of Judah, it is described in Genesis 49:9 as a lion’s whelp. The lion was the symbol of Judah. Christ was called the Lion of the tribe of Judah (Revelation 5:5). The lion, of course, was symbolic of Judah and is descriptive because from Judah was to come the kingly line. That’s why the lion is also there in the royal coat of arms of Great Britain—Queen Elizabeth is a direct descendant of King David and occupies the throne of David. You have united there in the royal coat of arms the insignias that represent Ephraim and Judah because the royal family that is in Britain is the descendant of the kingly line of Judah, ruling over the tribe of Ephraim, the chief of the tribes of Israel. You would actually find pictured much of the insignias and the things that are identified with the British Isles. If you looked at these insignias, much of the material of the coats of arms as well as the flags actually dates back to the particular time that is described here.

There were flags held up that they could see, and there was a captain over each tribe. We saw earlier that God had given Moses instruction through his father-in-law that he should appoint captains of 10, captains of 50, captains of 100 and captains of 1,000 (Exodus 18). We find these were tribal captains that were above the captains of 1,000. There were captains over each tribe—12 leaders (KJV, “princes”)—one for each tribe. There was organizational structure.

If you have ever been to Big Sandy, Texas for the Feast of Tabernacles, you have a glimmer on

a very small scale of how it works. We take it for granted, but people in the world are amazed that you can come up at the Feast of Tabernacles with a city of 4,000 or 5,000 people overnight with no paid or permanent staff. You have people that are coming in from all over, and in a day’s time you have an organized city of 4,000 or 5,000 people. You have sanitation and hygiene, police and fire, and everything you would have in any city of 4,000 or 5,000 people. It functions and it functions smoothly. With that, we get a flavor, if you have ever been there, of what it was like.

I look back and appreciate the opportunity that I had for quite a number of years to be involved there with the camp in Big Sandy and to have a part in organizing it because this was our model. This was what we looked to. Why did we organize it the way that we did? Because this was the way God had Moses do it. If it was good enough for God and Moses, I don’t think there was any point in our trying to improve upon it, so we never tried to improve upon it. We didn’t experiment with captains of 12 or captains of five or captains of 15. We just stuck to 10, 50, 100 and 1,000, just like God told Moses to do it, and it worked.

In Numbers 2, you had this organization: three tribes on the east, Judah, Issachar and Zebulun; on the south, Reuben, Simeon and Gad; on the west, Ephraim, Manasseh and Benjamin; and on the north, Dan, Asher and Naphtali. The Levites were camped on the inside, right around the tabernacle. There was order; there was organization to it.

You had the flags on every side, and each tribe was outlined. First were the tribes; then the tribes were subdivided into the basic clans in the tribe, family groupings in the clans, the extended family groupings and finally the families themselves. There was an organized structure going from groups of ten families, groups of 50 families, groups of 100 families and groups of 1,000 families. We get a little bit of the flavor of this type of thing.

One of the things that you might note, it does not go into detail here, but elsewhere we are told of the 70 elders who were basically, in structure, between the captains of 1,000 and the leaders (princes) over the tribes. If you would look, for instance, at Judah where there were 74,000 families, you would wind up with 74 captains of 1,000. Let’s say ten captains of 1,000 reported to each elder; then you would wind up with seven or eight elders from Judah. If you were to take that number and go through, you would see that it would come out to about 70 in terms of the

overall number that they would have. That would mean about seven or eight elders then reported to each leader (prince). You had that structure where everybody had a manageable number that reported to him, coming up to the 12 leaders that reported to Moses. You had a highly structured, organized situation through which you could handle all of this.

The other thing to note in comparison is that when you go back to the New Jerusalem at the end of the book of Revelation, you know what you find? You find a city that is laid out in square with three gates on each side of the city. And guess what—each gate is meant for one of the tribes. Here, you find the organization that God is later going to use on out into eternity with the New Jerusalem.

It is headquarters of the universe. This structure is going to get back to the 12 tribes. Everybody who comes into the New Jerusalem relates to one of the tribes of Israel, and that ties in with the 144,000 where you have 12,000 of the firstfruits assigned for each tribe (Revelation 7:4-8).

The word “of” in verse 4 is Greek and can just as easily be translated “for” as well as “of.” In that sense, it is not that each one of the 12,000 will necessarily be physical descendants *of* that tribe, but *for* that tribe—they are appointed for that tribe, at least spiritually in the context of the New Jerusalem.

Then you have the physical descendants who report in, who come in through those gates, as well as the various Gentile nations that flow in because all must ultimately become spiritually the children of Abraham. You know, if you are Christ’s, you are Abraham’s seed, heirs according to the promise (Galatians 3:29).

We are told in the book of Isaiah (46:10) that God declares the end from the beginning. God had an organized structure in mind. He started out in the beginning with a pattern that He is going to follow out into eternity. Sometimes I think we don’t realize some of those things. But you know what? You are going to have God right in the center in the New Jerusalem; then from there flows out that organization of each tribe, three tribes on every side.

Numbers 3:12, “Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine.” God says He has taken the Levites. We find they did a census and it turned out the number of the sons of Levi (Levites) were 22,000: Gershon, 7,500 (v. 22); Kohath, 8,600 (v. 28); and Merari, 6,200 (v. 34).

Verse 39, “All who were numbered of the Levites...all the males from a month old and above, were twenty-two thousand.” Now if you actually add up the numbers, you come out to 22,300. There was a difference of 300. Of the 22,300, 300 were themselves firstborns, and they couldn’t redeem themselves. That is where there is one apparent discrepancy that is really not.

If you take the numbers given here in Numbers 3, the 7,500 of Gershon, 8,600 of Kohath and the 6,200 of Merari, and you add them all together, you will find that the numbers come out to be 22,300. Yet in verse 39, it refers to the number as being 22,000. The difference is that there were 300 of these that were themselves firstborn; they could not be counted toward the redemption of the other firstborn because they could only redeem themselves, they could only take their own place.

Verse 43, “And all the firstborn males, according to the number of names from a month old and above, of those who were numbered of them, were twenty-two thousand two hundred and seventy-three.” From a month old and upward there were 22,273 firstborn sons in Israel. God said all the firstborn belong to Me, but I am going to take the Levites instead.

God took all of the Levites; it left 273 extra. They were redeemed with a monetary value.

Verse 47, “You shall take five shekels for each one individually; you shall take them in the currency of the shekel of the sanctuary, the shekel of twenty gerahs.” They took up five shekels apiece.

Verse 50, “From the firstborn of the children of Israel took he the money, one thousand three hundred and sixty-five shekels, according to the shekel of the sanctuary.” If 273 firstborns were redeemed, then 1,365 shekels (divided by five, v. 47) were taken.

A shekel was equivalent to about a four-day average wage for a laborer. Five shekels was about 20 days or approximately a three-week wage of the average laboring man. That is what this would work out to in terms of equivalence.

The point that God wanted to make was that when He came through Egypt and spared the firstborn of Israel, He said they belonged to Him because He struck all the firstborn of Egypt dead and spared yours. God said, ‘All the firstborn belong to Me. In exchange for them, I am going to take one tribe, but everybody has to be accounted for.’

Numbers 4 details the Levites entering into full responsibility.

Numbers 4:3, “from thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.” They worked in the tabernacle in full responsibility from age 30 to age 50. We note elsewhere that they performed certain jobs in the temple from age 25. Up to age 25 was basically set aside for their education; from ages 25 to 30 was more of an apprentice. From ages 30 to 50, they were in full responsibility. From ages 50 and older, they were in the category of elders—elders in the sense of those who were older. It was basically from the age of 50 and up that the Levites were no longer performing the physical rituals in the temple, but they are of whom you read that sat as judges in the gates in the various cities of Israel.

You read of what they did in the temple, and there was a lot of hard strenuous physical work. When you start slaughtering a bunch of bulls and goats, you begin to realize you are talking about some work, and that is what they spent a lot of time doing. There were many physical rituals in the physical ceremonies, and those from ages 50 and up were simply not burdened with that type of responsibility.

Verses 4-14 describe the specific coverings; the materials of the articles of the tabernacle had to be transported through the wilderness, so there were special coverings for them. They were given instructions as to how to carry them.

Verse 15, “And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, when the camp is set to go, then the sons of Kohath shall come to carry them; but they shall not touch any holy thing, lest they die. These are the things in the tabernacle of meeting which the sons of Kohath are to carry.” They were not to touch any of the holy things lest they die.

Verses 47-48 go through and describe the specifics of the numbers that were involved in each of these. We find there were 8,580 Levites between the age of 30 and the age of 50.

Numbers 5:2, “Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a dead body.” It defines those who were put out of the camp because of uncleanness. The symbolism was that God dwells in the tabernacle in the midst of the camp, and anyone who became defiled had to go outside the camp and become clean in order to come back into the presence of God. Obviously, there were physical aspects of quarantine that were involved, but more

importantly was the spiritual symbolism—that we have to be clean to be in the presence of God. This past Sabbath we noticed one of the scriptures that Jesus said in Matthew 5.

Matthew 5:8, “Blessed [and happy] are the pure in heart for they shall see God.” To be pure in heart is to be spiritually clean, to be sincere. If we want to be in the presence of God, we have to be spiritually clean. How do we become spiritually clean? We are washed by the water and the word (Ephesians 5:26). They went through a physical washing; we go through a spiritual washing.

There were symbolisms that were to be impressed upon the people; God does not dwell in the midst of uncleanness. If God would not dwell in the midst of physical uncleanness, how much less is God going to dwell in the midst of spiritual uncleanness?

2 Corinthians 6:16, we are told, “...For you are the temple of the living God. As God has said: ‘I will dwell in them and walk among them. I will be their God, and they shall be My people.’” God dwells in us through His Spirit.

1 Corinthians 3:16, “Do you not know that you are the temple of God and that the Spirit of God dwells in you?”

1 Corinthians 6:19-20, “Or do you not know that your body is the temple of the Holy Spirit which is in you, which you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.” We belong to God. The emphasis is that if they became physically or ceremonially defiled, they had to go outside the camp. Even though there were certain physical reasons in terms of quarantine and in certain matters of contagious disease, it went beyond that because it was to impress upon them the point that God will not dwell in the midst of uncleanness.

Numbers 6:2-6, “...When either a man or a woman consecrates an offering to take the vow of a Nazarite to separate himself to the Lord, he shall separate himself from wine and similar drink; he shall drink neither vinegar made from wine nor vinegar made from similar drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins. All the days of his separation he shall eat nothing that is produced by the grapevine, from seed to skin. All the days of his vow of his separation no razor shall come upon his head; until the days are fulfilled...he shall not go near a dead body.” The Nazarite vow is recorded.

There were three conditions of the Nazarite vow: (1) He was not to eat fruit of the vine or the grape, nor to touch any derivative of it such as wine, strong drink and vinegar. He was not to eat liquor of grapes or moist or dry grapes. Nor could he eat anything that came from the vine.

Realize that other than at the grape harvest time in the fall, the only products you would have from the vine would be wine, vinegar or raisins because what happens within a week or two after it has been harvested? If you don't have refrigeration or are unable to pasteurize the grape juice, what do you think would happen if you took fresh grape juice and squeezed it out in the fall and stored it? Do you think you would come back in the spring or summer and find grape juice? It wouldn't happen! There are natural yeast spores. That's what that white is. If you ever see a concord grape and see all the white, that's natural yeast spores out of the air.

People ask the question, 'How do you know that Christ and the disciples didn't drink grape juice, rather than wine?' It's very simple; there was no such thing as grape juice in the spring. It would have been impossible. It was not a question of what they drank. The grapes are harvested in the fall. That's the only time that grapes are harvested. Within a couple of weeks, there wasn't any more grape juice. It was either on its way to wine or vinegar, but it wasn't grape juice. I don't think Christ sat there and drank vinegar, so that didn't leave a whole lot of alternatives. It was just simply a matter of that's what you had.

Grape juice, as we know, did not exist until the advent of pasteurization, other than at harvest time. At harvest time, you would press it out and have fresh grape juice, but you couldn't preserve it that way unless you could freeze or pasteurize, bottle and store it. Those are recent innovations.

Same thing with the grapes, you had to make raisins out of them. You ate what you could fresh at the time you harvested; the rest of it you made raisins or wine out of it or it went bad. This is just to make a point.

The Nazarites were to separate themselves. They didn't partake of wine or strong drink, or for that matter, anything else that came from the vine—though that was primarily what came from the vine most of the year.

(2) They were not to shave or cut their hair.

(3) They were not to touch a dead body.

This was the case throughout the time of their Nazarite vow, which was for a limited duration. It was something that set them aside. It was a vow of humility; it set them aside for special service to God and marked them out from the

congregation. One apparent thing is that people normally shaved and cut their hair. If they didn't, the Nazarites wouldn't have stood out from anybody else. They stood out and looked pretty different. They were not allowed to shave or cut their hair for the period of the vow, which generally would run for a period of a few months. Just from that statement alone, you can derive that normally the Israelites did cut their hair and didn't just go some other way.

In Numbers 8, we find the Levites set aside and consecrated. They were in the training period.

Verses 24-25, we see a kind of five-year on-the-job training from ages 25 to 30; then from age 50, they were to cease performing the service. They were to serve with their brethren in the tabernacle, but they were not to actually perform the service in terms of slaughtering the animals and that sort of thing.

Numbers 9 explains what is termed as the "second Passover." The situation came up when there were individuals who were defiled and unable to keep the first Passover. They were not in a state of purity or cleanness and were unable to keep the Passover. What was to happen?

Numbers 9:10-11, the statement was made that, "... 'If anyone of you or your posterity is unclean because of a dead body, or is far away on a journey, he may still keep the Lord's Passover. On the fourteenth day of the second month, at twilight, they may keep it.'" He is to observe the Passover.

There are times that individuals are unable to be present at the Passover—primarily in this age, it would be because of sickness, shut-ins, etc. In their case, they would observe the second Passover as it is prescribed here, which is on the 14th day of the second month. If you, for a valid reason, are unable to attend the first Passover, then there is a second that is prescribed. That emphasizes the importance of observing the Passover. God made provision, recognizing that there could be circumstances that would arise that would be beyond the control of an individual that would keep him from being present at the Passover. And if that were the case, there was a second chance. This is not for an individual because of an attitude of unwillingness to obey God, but rather circumstances beyond that individual's control.

In Numbers 10, we note instruction that they were to make two trumpets of silver. They had a coded system that made communication easy among all these people. God is not the author of confusion. If you have all of these people out there, hundreds and hundreds of thousands of

people, how do you communicate? If you go out and holler, you are not going to go very far. Well, they had these trumpets made up, and the blast of these trumpets could be heard in a wide area. Through these loud blasts, they were able to blow an alarm. It was coded as to what the people in different sections of the camp were to do when they heard it because, again, God is not the author of confusion.

Numbers 11:1, “Now when the people complained, it displeased the Lord; for the Lord heard it and His anger was aroused. So the fire of the Lord burned among them, and consumed some in the outskirts [KJV, “uttermost parts”] of the camp.” There are various times you read of where God consumed those who were in the uttermost part of the camp. Those were the “fringers.”

There’s always a certain element that wants to hang around the uttermost fringe of the camp. On the one hand, they identify with it, but they didn’t want to be right there in the center of things. In the center was where God was. They wanted to be as far away from God as they could be and yet still kind of be identified with the people of God. Unfortunately, there are a few of those that kind of tag along on our journey through the wilderness; they are the “spiritual fringers.”

We used to see at the camp in Big Sandy that there was a certain element of people that liked to show up a day late for the Feast and wanted to go down and pitch a camp on a corner down there on 32nd Street. Now why in the world would anyone want to do anything like that? – Because they wanted to be on the uttermost fringe of the camp. We always knew when we organized the camp in Big Sandy it was crucial to protect the fringers. You were very careful as to whom you camped on the farthest back street because they had to secure the back of the camp. You knew if you had trouble, it was going to be down on the uttermost fringe of the camp. It never failed. I saw it from 1974 to 1986, and I don’t know of any exception. If you had trouble, it was down on the uttermost fringe of the camp. That’s where you could always depend on there being problems because it was hard to get to. If people are going to get in trouble, they kind of gravitate toward the edges, kind of get off where there’s nobody looking, and, sure enough, there is trouble. When there was trouble and God got ready to “zap” somebody, He generally zapped somebody on the uttermost fringes of the camp because that way you would catch most of the ones that needed “zapping.”

Then we find the people began to gripe and complain.

Verse 5, “We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic.” ‘Woe is me; all we have is this manna.’ They began to gripe and complain; they didn’t like what God had given to them. This attitude of griping and complaining—God wasn’t doing things the way they wanted Him to do it.

Earlier they were complaining they didn’t have anything to eat, so God sent them manna. They were glad to get the manna, but after a little while they said, ‘Why isn’t God raining down watermelons? Why isn’t He raining down some fish and some really good seasoning?’ Evidently manna didn’t have spicy seasonings or something on it. They began to complain because it was too bland.

Earlier they had complained because they didn’t have anything to eat, and they were glad to get the manna, bland or not—they were hungry. But notice when their need began to be filled, there were their wants! God says He will provide our needs, but sometimes we confuse our needs with our wants. Instead of being appreciative to God for what He was giving, they began to gripe and complain and murmur and fault-find. They said, ‘Things were not so bad back in Egypt.’

Of course, that can happen to all of us; we have memories of coming out of the world while beginning our journey. We begin to look back and remember, and say, ‘God’s way of life is really kind of bland. There’s not all of the spice and excitement. Boy, I remember some of the things that we use to do. I don’t know; it just seems like it is kind of dull. I’d kind of like to just kind of spice things up. Why can’t we do some of the things we use to do?’ We begin to get in that kind of attitude. Do you want to know what God thinks of that kind of attitude? Read chapter 11. There were those who did not come out too well on that deal. The people were smitten because of their lust. This is made plain in Numbers 11.

In Numbers 12, we find another problem. Miriam and Aaron spoke against Moses because of the Ethiopian woman he had married. He had married—past tense—an Ethiopian woman. If you read the account, when did he marry the Ethiopian woman? Well, Josephus makes it plain that he married a princess of Ethiopia back when he was a prince of Egypt over 40 years earlier.

Acts 7:22 mentions that Moses was a man mighty in words and deeds among the Egyptians. Josephus records the account of some of Moses’

exploits as an Egyptian general—how he besieged and laid siege to the Ethiopian city of Maro, and the city surrendered. They made a deal that he would marry the princess and the city would surrender. We don't read of the woman during the period of time Moses left Egypt. We don't know exactly the situation. We know that he later married a Midianite woman that we read about in Exodus 2.

But notice the point here. Miriam and Aaron spoke against Moses. They began to criticize and put down Moses in the midst of the congregation because of this marriage, which they recognized as not being proper. It was something that they knew, in effect, created disrespect for Moses. They wanted to criticize or condemn Moses because of a marriage he had entered into that was not really in accordance with the way that things should be. Notice their attitude.

Numbers 12:2, "And they said, 'Has the Lord indeed spoken only through Moses? Has He not spoken through us also?' And the Lord heard it." 'Who does Moses think he is? He's not perfect; look at this situation with the Ethiopian wife.' They brought this up because this served to be an emotional issue that kind of stirred up people, and they were going to use that to just kind of criticize Moses and put him down.

Verse 3, "(Now the man Moses was very humble, more than all men who were on the face of the earth.)" Moses did not flare up and take matters into his own hands. They began to criticize and put down Moses, began to stir things up and to use this as something to criticize Moses. They were jealous of Moses. What happened? Moses didn't fight his own battle here; God did.

Verses 4-10, "Suddenly the Lord said to Moses, Aaron and Miriam, 'Come out, you three, to the tabernacle of meeting!' So the three came out. Then the Lord came down in the pillar of cloud and stood in the door of the tabernacle, and called Aaron and Miriam. And they both went forward. Then He said, 'Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision, and I speak to him in a dream. Not so with My servant Moses; he is faithful in all My house. I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the Lord. Why then were you not afraid to speak against My servant Moses?' So the anger of the Lord was aroused against them, and He departed. And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow."

What was the point? They began to criticize and condemn Moses. There were individuals years ago that evidently had not read Numbers 12; if they had read it, they hadn't gotten the point.

I remember a time when Mr. Herbert Armstrong made a marriage and that there were those who were not afraid to speak evil, condemn, criticize and seek to incite people. They obviously had not gotten the point of Numbers 12.

God said, 'Look, Moses is My servant. You are not to say anything about him to the people to put him down. If anybody tells Moses anything, I will tell Moses what he needs to know. I will deal with Moses. You are putting yourself up in a way that you do not belong.'

Verse 13, however, Moses beseeched God to heal Miriam and He did. God wanted to make a point.

One of the things you find throughout the book of Numbers is rebellion. People found fault with Moses. They found fault with the leadership.

1 Corinthians 10:6, 11, Paul said, 'Look, these things happened to them as examples for us so that we can read an account and know what happens to people who try to follow God and know the kind of adversities, the kind of temptations that affect them.'

If you are going to try and follow God, leave Egypt behind and head for the Promised Land, there are different types of difficulties that you will encounter. How should you conduct yourself when you meet these difficulties? Here's the Book; it tells you the kind of problems God's people encountered. Paul tells us these things were written down as examples for us, so that when we read the account, we might know how we ought to conduct ourselves if we ever find ourselves in a similar circumstance. That's one of the ways to read the Bible. Read it from the standpoint of what happened to God's people in the past. What difficulties, what adversities, what temptations beset them? How did they handle it? What was the right way, the wrong way? Learn from it so that when we encounter something similar, we don't have to make the same mistake.

Here was a problem that came from people at the top. You see, they were familiar; he was their brother—'Who does he think he is?' They began to find fault and cut him down in the eyes of the people because they wanted to put themselves up. God intervened in that. The problem was not a matter of God approving Moses' marriage one way or the other. The greatest sin involved was in speaking against Moses—an attitude of

rebellion. They were trying to exalt themselves and to demean Moses in the eyes of the people.

Numbers 13 gives the instructions to send out spies into the Promised Land, a land that flowed with milk and honey. They sent them out and they came back to report.

Numbers 13:33, they told them, “‘There we saw giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight.’”

Verse 30, now Caleb and Joshua told the people, “‘Then Caleb quieted the people before Moses, and said, ‘Let us go up at once and take possession, for we are well able to overcome it.’”

Numbers 14 shows that they complained and murmured and griped and bellyached and wept and wailed and lamented because of all of this. God, of course, was not pleased with their attitude. It was a total lack of faith. They were unwilling to follow God, so God said, ‘You are going to wander.’

Numbers 14:34, “‘According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection.’” –Each day for a year; we find that a principle in prophecy. They bore that for 40 years. All of that generation, except Joshua and Caleb, died. God brought the children over.

Numbers 15:30, “‘But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the Lord, and he shall be cut off from his people.’”

Verse 32, “‘Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day.’”

Verse 30 presents a presumptuous sin.

Verse 32, an individual was going about his work on the Sabbath. He was out chopping firewood and gathering that up.

Verse 35, he was put to death. It comes right after the statement in verse 30 about the presumptuous sin.

A presumptuous sin is when you know better and do it anyway. We are looking at an attitude, an attitude of rebellion—rebelliousness. This is not a case of where a man made a mistake or didn’t understand or didn’t realize. We are not looking at the need of someone to be instructed. We are looking at the need of someone to be corrected. It served as an example for the people that you don’t just have this kind of self-rule attitude. Here God is governing the nation directly, and He tells you what to do. The man says, ‘I don’t

care, I am going to go out and do what I want to do.’ God says, ‘No, you are not; I am not going to tolerate that.’ God was governing in a very direct way and making plain how He viewed things that we might read it and understand God’s perspective and how seriously God takes these matters.

Numbers 16:1-3, “‘Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men; and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown. They gathered together against Moses and Aaron, and said to them, ‘You take too much upon yourselves, for all the congregation is holy, every one of them, and the Lord is among them. Why then do you exalt yourselves above the congregation of the Lord?’”

Here is Korah; he is a cousin of Moses, one of the Levites. In a sense, he is one of the leading ministers, but he is not the priesthood. He got together with some who were the sons of Reuben. They were leading ministers in the congregation, men of renown. They said, ‘You take too much upon yourself. Since all the congregation is holy, we are all God’s people, every one of us. Who do you think you are; why are you lifting yourself above the congregation of the Lord?’

Verse 10, “‘...are you seeking the priesthood also?’”

Verses 11-14 show an attitude of rebellion, murmuring and complaining because God isn’t doing things the way they want, so they begin to take things into their own hands. People who begin to focus in on the difficulties and adversities become so overwhelmed and discouraged, they give up and quit and won’t be going forward. You saw what happened. God gave the instructions, ‘You think you are so great? We are going to find out who is God’s servant.’

Verses 31-32, “‘Then it came to pass, as he finished speaking all these words, that the ground split apart under them, and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all their goods.’” God opened up the earth and swallowed up Korah, Dathan and Abiram and everything that pertained to them.

Verse 35, He sent fire out and consumed the 250 men who offered incense.

Verse 41, “On the next day all the congregation of the children of Israel murmured against Moses and Aaron, saying, ‘you have killed the people of the Lord.’” You know what, the next day everybody was complaining about Moses and Aaron, ‘You have killed God’s people.’ The people were mad and upset with what God had done, so God struck them with a plague and 14,700 of them died (v. 49).

In Numbers 17:1-9, they were all told to bring in their staff and plant it in the sand. They came out the next day, and Aaron’s rod had budded. It was made out of almond wood; it had grown leaves and had almonds on it. That’s not normally what is going to happen when you stick your walking stick in the sand overnight. You are not going to come out and find all of a sudden you have oak leaves growing out the thing and little acorns, almonds or whatever hanging off of it. That’s not what is going to happen. It didn’t happen to any of theirs, but it happened to Aaron’s. God was going to get the point across—‘This is the one through whom I am working.’ God selects those through whom He works. God may not be working through perfect human instruments, but God knows that. The basis of God’s government is faith that God will do what He says He will do. We look to God in faith.

Verse 10 indicates Aaron’s rod was kept for a token. They kept it in the tabernacle.

In Numbers 18, we find God’s instruction about tithing. The tithes belong to God. All the way back to the beginning, Abraham understood that. That is something that has always been done. You find, way back at the beginning, righteous Abel brought the firstlings of his flock (Genesis 4:4). He was tithing. You find Abraham tithe to Melchizedek (Genesis 14:20). You find that Jacob understood that tithing was something converted people did (Genesis 28:20-22). Now he was still unconverted and tried to cut a deal. You remember he told God, ‘Let’s make a deal—if you will take care of me and bring me back safely, then I’ll worship You and start tithing.’ Jacob hadn’t entirely gotten the point, but he did understand—from the example of his father and grandfather—that one of the things converted people did was that they tithed. Jacob wasn’t quite ready; he was still kind of “wheeling and dealing,” trying to cut a deal with God—‘You take care of me and I’ll come back and make it up to you. I’ll pay up.’ But God also had ways of dealing with Jacob and getting the point across to him.

Numbers 18:20-21, “Then the Lord said to Aaron: ‘You shall have no inheritance in their

land, nor shall you have any portion among them; I am your portion and your inheritance among the children of Israel. Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting.”

God instructs Israel what they’re to do. He says, ‘I am paying the Levites. They are working for Me; they’re My employees. They’re going to do the service of the tabernacle; they’re going to take care of My work. So, I am going to pay them. I am giving them all the tenth in Israel.’

Verse 26, then the Levites were told that they were to present a tithe to the priest. The people tithed to the Levites; the Levites in turn tithed to the priests.

It is interesting if you think about it. God ensured that the Levites would be well paid; they had a crucial job, the most important job. And they would have been amply rewarded for it. They didn’t have an inheritance. They did not have a tribal inheritance. What they had was the tithe that came in. They had a tenth of everything that came in from the other 12 tribes.

Now if the wealth of the land were divided up, you would figure that if it evened out, every tribe would have the equivalent of about a 12th because there were 12 tribes when they divided the land. Each of the 12 tribes tithed, so the Levites in that sense would have had the highest standard of living in all of Israel.

They had the most crucial job; they were responsible for the health and well being of the nation—spiritually, physically and in every way. But understand this, God ensured that if the Levites didn’t do their job, they would be the most destitute people in the nation—they didn’t have farmland given to them; they didn’t have a tribal inheritance.

What would happen if the Levites didn’t do their job, really be faithful to God and teach the people God’s way? Well, the people would begin to fall away from the truth. What do you think was the first thing the people would stop doing when they began to fall away from the truth? The same thing people stop doing today when they fall away from the truth. They’ll quit tithing. Guess who was going to be in trouble when the people quit tithing? The Levites were because they didn’t have any other source of income. They didn’t have an area that they could go back to. What God said, in effect was, ‘If you are faithful to Me and you really do the job I have given you, you will be greatly blessed. But if you don’t, you are going to be greatly cursed. You’re

going to starve to death because you're not even going to have a farm you can go and work. You're going to be "up a creek without a paddle" if you don't do the job I am giving you to do. You do it, and you will be well and amply rewarded because God says the servant is worthy of his hire' (Luke 10:7). That was appropriate.

The Levites were the judges and the teachers; they had that responsibility. If the Levites did their job, the whole nation was going to be blessed because they were all going to be obeying God. If they all were obeying God, the Levites were going to be blessed. In other words, the principle is: when you obey God, everybody all up and down the line is blessed. But when you're not, the nation is going to bring trouble upon itself, and the Levites are going to have trouble, too. They're going to be "out of things."

It's interesting when you go through and read in the book of Kings the various times of revival. One of the things that you find is the Levites were destitute and scattered; then they gathered together and started tithing again and keeping the Sabbath. It's an interesting principle how God built that in. I guess you could say in that sense the Levites were on commission instead of salary. You could kind of look at it that way. They were literally rewarded according to their work. If they didn't work very much, then they didn't get very much reward, at least after a while because things have a tendency to fall apart.

When we come to Numbers 20, there is basically a 40-year period or the best part of a 40-year period. Let's say a 37-year period elapses because when you come to chapter 20, you come towards the end of the 40 years and Miriam dies.

Verse 12, God also tells Moses that he was not going to enter into the Promised Land.

Verse 28, we find that Aaron dies.

Numbers 21:5, "And the people spoke against God and against Moses: 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.'" We find, again, the people spoke against God and Moses. And again, they were dealt with.

Verse 6, God sent fiery serpents this time among them.

In Numbers 22, we come to an interesting individual—and that is Balaam. As the children of Israel were coming into the plains of Moab, the king of Moab was afraid; he saw what happened to everybody else—that no one could

stand in Israel's way. He sent a messenger to Balaam.

Numbers 22:5, "Then he sent the messengers to Balaam, the son of Beor at Pethor, which is near the River in the land of the sons of his people, to call him, saying, 'Look, a people has come from Egypt. See, they cover the face of the earth, and are settling next to me!'" This is an area that is near the area of the Chaldeans. It was a long, long, long way away.

Balaam was, in reality, the chief religious leader. He was literally the Pontifex Maximus of the ancient world. There is an interesting progression to that title because there is a man today that has that title "Pontifex Maximus" and that is, of course, one of the titles of the Pope.

It is interesting where the Pope got that title. He has a claim to it, a legal claim to the title. The first pope to have the title "Pontifex Maximus" was Pope Damascus in 378 A.D. It was a title that had been the title of the Roman Emperors. They had possessed it.

It was the title that gave authority over the calendar, among other things. Julius Caesar established the Julian calendar. He did so in his role as Pontifex Maximus. Pope Gregory established the Gregorian calendar, which we use today. He did so in his role as Pontifex Maximus.

The Roman Emperors had the title going back through the Pontifex Maximus of Pergamum. They received that title in 133 B.C. The Romans got it from Attalus, III, who was the king of Pergamum. When he died, he willed his kingdom and the title "Pontifex Maximus", which he possessed, to the Roman rulers, and it came down through the Roman rulers until in 378 A.D. Emperor Gratian (full name Flavius Gratianus) bestowed the title on the Pope and they use it today.

The kings of Pergamum had received the title from the Babylonians through Alexander the Great. The Babylonian priesthood had it, and it goes all the way back to Balaam and all the way back to Nimrod. It can literally be traced down through the pagan hierarchy of the Chaldean Mystery Religion, down through Balaam, down through Pergamum, down through Rome and down to today. Interestingly, they use the same old titles.

This was a big deal and they sent messengers hundreds of miles back to find the chief leader of the religious world. Balak was the king back there in Moab.

Verse 6, they said, 'We have a job for you. We want you to come and curse this people.'

Verse 7, “So the elders of Moab and the elders of Midian departed with the diviner’s fee in their hand, and they came to Balaam and spoke to him the words of Balak.” They came to Balaam and they told Balaam what they had in mind. They came to pay Balaam. Notice that you see Balaam charged for what he did.

Matthew 10:8, one of the differences between God’s work and the work of Satan is that God’s work says, “...Freely you have received, freely you give.” Ever see someone go up and pay Jesus? They wanted Balaam to curse them, so they came up and they had to pay him. Ever find where Jesus told them they had to pay Him for Him to pray for them?

There are people that claim they have the power to pray someone out of purgatory, but they only do it for a price. You have to “pay up.” Inflation sets in. Maybe it used to be \$5, but now, maybe it is \$10 or \$20. Different places, different priests charge different amounts—kind of whatever the market will bear. In some of the poorer parishes around, it’s fairly cheap; they can pray you out for a discount. You go into some of the prosperous parishes, and you find that inflation has set in. They charge a little more. Maybe their prayers are worth more somehow.

Well, Balaam was charging. They had a big job for Balaam. Because they wanted him to pray somebody in purgatory, instead of wanting him to pray somebody out, they came back with a pretty good reward.

Numbers 22:18, when they explained the situation to Balaam, he said, “...though Balak were to give me his house full of silver and gold, I could not go beyond the word of the Lord my God, to do less or more.” ‘I cannot go beyond the word of the Eternal. I cannot do more than God will allow me to do.’

Verse 19, he wanted them to stay. Balaam kept trying to deal with them; Balaam really wanted to do what they wanted and kept trying to figure a way to do it.

Verse 20, “And God came to Balaam at night and said to him, ‘If the men come to call you, rise and go with them; but only the word which I speak to you—that you shall do.’” God said, ‘Okay, if you want to go, you can go.’

Verse 21, “So Balaam rose in the morning, saddled his donkey, and went with the princes of Moab.” Balaam was anxious.

Verse 22-23, “Then God’s anger was aroused because he went, and the Angel of the Lord took his stand in the way as an adversary against him. And he was riding on his donkey, and his two servants were with him. Now the donkey saw the

Angel of the Lord standing in the way with his drawn sword in his hand, and the donkey turned aside out of the way, and went into the field. So Balaam struck the donkey to turn her back onto the road.”

This angel manifested itself where Balaam’s donkey saw it. Now this donkey had enough sense to know that you don’t go that way; here is a big angel. The donkey just turned aside and went out into the field. Balaam was all upset. You can just see Balaam beating on that donkey. If you have ever ridden a donkey, you understand that they can be stubborn animals; you can beat on them quite a bit before you get things done.

Balaam got the donkey turned back.

Verses 24-25, the Angel of the Lord stood in the path of the vineyard. A wall was on his side, and when the donkey saw the Angel of the Lord, she thrust herself against the wall and crushed Balaam’s foot. He smote her again. He was mad by that time. You can just see him there.

Verses 26-28, “Then the Angel of the Lord went further, and stood in a narrow place where there was no way to turn either to the right hand or to the left. And when the donkey saw the Angel of the Lord, she lay down under Balaam; so Balaam’s anger was aroused, and he struck the donkey with his staff. Then the Lord opened the mouth of the donkey, and she said to Balaam, ‘What have I done to you, that you have stuck me these three times?’”

Now you know this must have been quite an event. All of a sudden this donkey turned around and said, ‘What are you hitting me for?’ Balaam was so frustrated by this time, he said, ‘Because you are making fun of me. Three times you kept running out of the way.’ Balaam was talking to the donkey.

Verse 29, he said, ‘I’d do more than hit you, you stupid donkey. If I had a sword in my hand I would kill you.’

Verse 30, “So the donkey said to Balaam, ‘Am I not your donkey on which you have ridden, ever since I became yours, to this day? Was I ever disposed to do this to you?’ And he said, ‘No.’” Balaam said, ‘No, you never have.’

Verse 31, “Then the Lord opened Balaam’s eyes and he saw the Angel of the Lord standing in the way with His drawn sword in His hand; and he bowed his head and fell flat on his face.” It scared him to death.

Verse 32, “And the Angel said to him [Balaam], ‘Why have you hit your donkey three times? Behold, I have come out to stand against you, because your way is perverse before Me.’”

‘Look, the donkey is smarter than you are Balaam. I stood in the donkey’s way and the donkey had enough sense to stop. I stood in your way and you were just bound and determined to find a way around. This donkey is smarter than you are because the donkey at least had enough sense to stop when he saw that God was blocking the way.’ Balaam didn’t have enough sense to stop when he saw God was blocking the way. He just tried to figure a way to get around. God was basically making a point. God could have made it in some other way; you know God has a sense of humor and sometimes chooses to make a point in a humorous way. In effect, God says, ‘When you try to get around doing what God wants you to do, you don’t have as much sense as a jackass.’ That’s basically the point. Even a stupid jackass can figure out that when God says stop, you ought to stop. And you ought to be at least as smart as a donkey. This was the point made to Balaam, and it is recorded for us that, hopefully, we can learn and all be as smart as donkeys.

We come down and obviously Balaam had not gotten the point because he continued to go on trying to curse Israel. You go through all of these shenanigans where they kept trying to get to Balaam and he kept trying to do it.

Numbers 24:13, “‘Though Balak were to give me his house full of silver and gold, I could not go beyond the commandment of the Lord to do either good or bad or of my own will; but what the Lord says, that I must speak.’” In other words, it’s not a matter of ‘I wouldn’t,’ but ‘I can’t. I can’t work my magic; I can’t do my sorcery. I can’t do these things. I can’t go beyond what God will allow. It’s not a matter of you paying me more. I’m not just trying to hold out for a higher price; I simply can’t do it. I can’t go beyond that.’

Go back to the book of Job. Remember God set boundaries to Satan, and He wouldn’t let him go beyond a certain point. Satan went as far as God would let him, but he couldn’t go beyond that.

Job 1:12, the first thing God said, ‘I will let you destroy anything he has, but you can’t touch him.’

Verses 14-19, Job had hardly turned around before there was a guy riding in saying, ‘All your camels, donkeys, cattle and sheep were taken and all your kids were killed.’ Wham—he turned around from one and another would ride in. You get the idea; when Satan gets to do something bad, he gets really excited about it and is in a big hurry to do it all. But he couldn’t go beyond what God allowed.

Job 2:6, then God said, ‘I’ll let you do anything you want to do to him, but you can’t kill him.’ Satan went as far as God would allow. Well, here was Balaam. We find what eventually happened.

Numbers 25:1-2, “Then Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab. They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.” Let’s notice the message to one of the Churches in the book of Revelation.

Revelation 2:14, “‘But I have a few things against you, because you have those there who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit sexual immorality.’” Here the doctrine of Balaam is defined. Who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication?

You find in Numbers 25 that Israel began to commit whoredom with the daughters of Moab and began to go to the sacrifices of their gods. To see what Balaam eventually came up with, you have to put what it says in Numbers together with Revelation.

Balaam eventually came up with a plan. God wouldn’t let Balaam curse Israel, but there was a way that could get them to curse themselves—get them involved in immorality, get them involved in fornication and idolatry. God would get so disgusted with them, He would wipe them out. Balaam is the one who taught Balak to cast a stumbling block. Balaam is the one who came up with a plan. He eventually devised a way that he thought would bring a curse upon Israel. All this was going on, and things went from bad to worse.

Numbers 25:3, “So Israel was joined to Baal of Peor, and the anger of the Lord was aroused against Israel.” They got involved in immorality and idolatry.

Notice the kinds of things that have gotten in Israel’s way: lust, a craving for the things they left behind, murmuring, griping and complaining about leadership. We notice Israel going after a worldly approach to immorality and idolatry, going into the world. We notice the kind of things that interfered. They just really got off the track, and the anger of the Eternal was kindled against Israel.

Verses 5-6, “So Moses said to the judges of Israel, ‘Every one of you kill his men who were joined to Baal of Peor.’ And indeed, one of the children of Israel came and presented to his

brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel, who were weeping at the door of the tabernacle of meeting.” It was just so open and blatant in sin, challenging Moses.

Verses 7-8, “Now when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose from among the congregation and took a javelin in his hand; and he went after the man of Israel into the tent and thrust both of them through, the man of Israel and the woman through her body. So the plague was stopped among the children of Israel.” Phinehas was a Levite of quick temper, and boy, when he saw this, he had had it. He went in there and put a stop to it. And the plague stopped.

Verse 9, there were 24,000 people that died in the plague.

Verses 10-13, “Then the Lord spoke to Moses, saying, ‘Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal. Therefore say, “Behold, I give to him My covenant of peace; and it shall be to him and his descendants after him a covenant of everlasting priesthood, because he was zealous for his God and made atonement for the children of Israel.”’” God made a covenant with Phinehas that the line of the high priesthood would come down through him.

In Numbers 26, again the census was taken.

Numbers 27:18, “And the Lord said to Moses, ‘Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him.’” –The laying on of hands—Moses was ordaining Joshua.

Numbers 29 reviews some of the festivals.

Numbers 30 deals with vows. Vows are not to be made lightly by men or women. But if a woman is single and living at home, then her father has the right to annul the vow. If she is married, then the husband has the same right because there are those to whom she is responsible. This is the principle that if a minor runs off and gets married, the parents can have the marriage, the vow, annulled. That is where the law is derived from, from right here. There is a point: you can make a vow, but there are those who have the right to disallow that vow because you are not considered in the position to do that.

Numbers 31:8 records the end of Balaam. Balaam was slain with a sword.

Numbers 31:16, “Look, these women caused the children of Israel, through the counsel of

Balaam, to trespass against the Lord in the incident of Peor, and there was a plague among the congregation of the Lord.” It is apparent when you read this verse with Revelation 2:14 that Balaam is the one who actually came up with the idea that resulted in this plague coming upon Israel.

Numbers 32:23, “But if you do not do so, then take note, you have sinned against the Lord; and be sure your sin will find you out.” This is a very important scripture that I think ought to be a memory verse, one that I made a point to try and teach my children.

One thing to realize: if you are God’s people, you are not going to get by with it. Your sin will find you out; it will catch up with you. That’s really because God loves you. God doesn’t want you to do something that is bad for you, and so your sin will find you out. You are going to find, and I think it’s important and good for our kids to realize, they are not going to get by with things that kids in the world get by with. There are going to be things that the world does and seemingly gets by with and don’t get caught because God is not chastening them right now. They are not His. But God chastens every son whom He loves (Hebrews 12:6), and be sure your sin will find you out. You do it and you are going to get caught. God will make sure of it. It just works that way. After you are converted you will appreciate it.

Numbers 33:1-3, “These are the journeys of the children of Israel, who went out of the land of Egypt by their armies under the hand of Moses and Aaron. Now Moses wrote down the starting point of the journeys at the command of the Lord. And these are their journeys according to their starting points: They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians.” They departed on the 15th day of the month on the day after the Passover.

In Numbers 34, you will notice Manasseh, the tribe that couldn’t get along with itself, is the only tribe that had two halves. Half the tribe of Manasseh stayed on one side of the Jordan and half of them stayed on the other side. The dichotomy between North and South goes back a long way. It really does.

You find that Manasseh had two wives (Deuteronomy 3:13-15), or rather, he had a wife and a concubine. The descendants of Machir (the son of the concubine) dwelt in Gilead; they were more the agricultural branch with cattle and

sheep. The descendants of Jair (the son of the wife) traveled over the Jordan. Manasseh didn't get along with itself.

You go back to the very earliest part of the history of this country and you find two centers—one in Virginia and one in Massachusetts. Historically, the migration in this country has been from east to west. North/south migration was extremely limited until the aftermath of World War II. It's interesting that you can actually track it back, and they are the two half-tribes of Manasseh. They couldn't get along with each other then, and they've had their difficulties all the way down—one people, but with certain difficulties.

Numbers 35:2-7, “Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession, and you shall also give the Levites common-land around the cities. They shall have the cities to dwell in; and their common-land shall be for their cattle, for their herds, and for all their animals. The common-land of the cities, which you shall give the Levites, shall extend from the wall of the city outward a thousand cubits all around. And you shall measure outside the city on the east side two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city shall be in the middle. This shall belong to them as common land for the cities. Now among the cities, which you will give to the Levites, you shall appoint six cities of refuge, to which a manslayer may flee. And to these you shall add forty-two cities. So all the cities you will give to the Levites shall be forty-eight; these you shall give with their common-land.”

We find the Levites were given cities. They were ultimately given 48 cities along with the suburbs for their habitations. These cities were the administrative centers of Israel. They were to serve as cities of refuge for people who were guilty of manslaughter or accidental homicide. It was where people came to be judged. There were 48 cities, 48 administrative districts. Interestingly, this country was divided into 48 states for many years in terms of actually the continental United States. Alaska and Hawaii are kind of tagged on, but they are not really part of the continental overspread that God gave us. Ancient Israel was divided into those 48 districts, and the Levites were there and had responsibility.

Numbers 1:1, “Now the Lord spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, ...”

Deuteronomy 1:3, “Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel according to all that the Lord had given him as commandments to them.”

If you compare Numbers 1:1 and Deuteronomy 1:3, it is apparent that 39 years are covered in the book of Numbers. I think from this we have somewhat of an overview of the book. A lot of material we could not, of course, cover in detail, but hopefully we hit the high points.

GOD'S ORGANIZATION OF ISRAEL'S CAMP

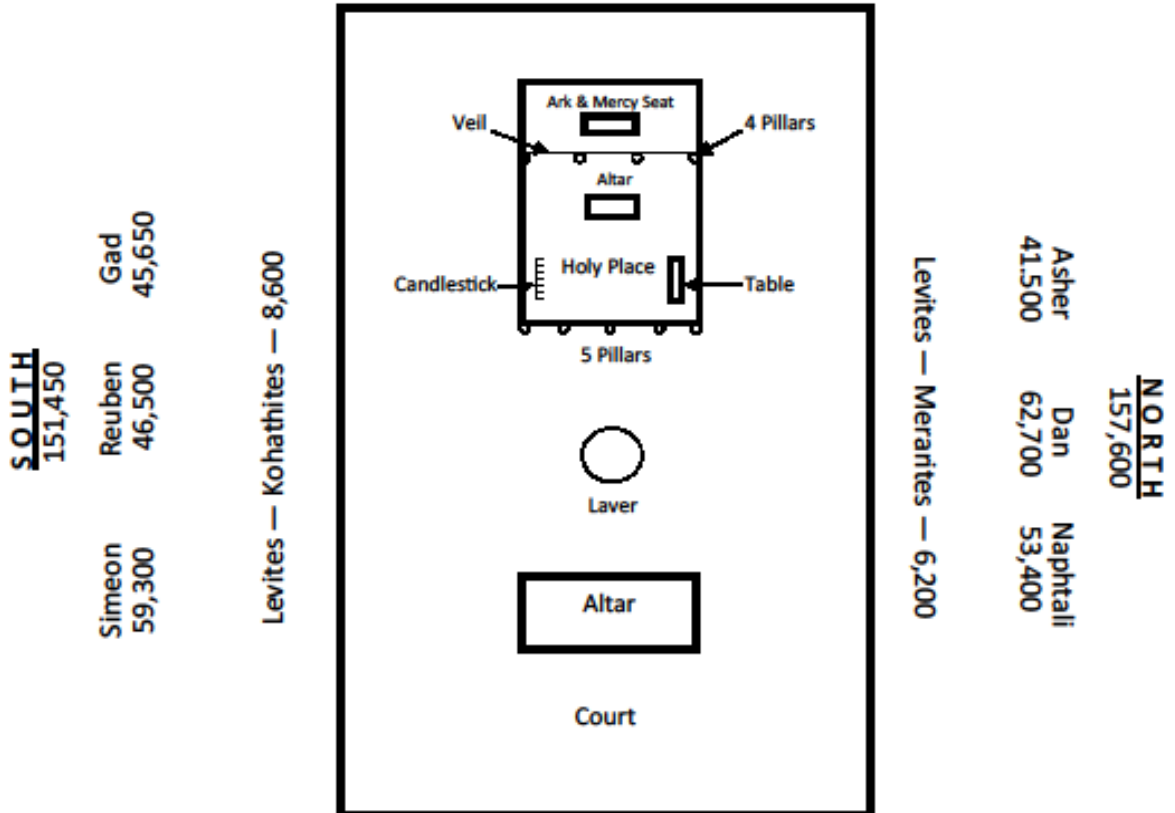
Dimensions of Court
Exodus 27:9-19

WEST
108,100

Dimensions of Tabernacle
Exodus 26:1-30

Manasseh	Ephraim	Benjamin
32,200	40,500	35,400

Levites — Gershonites — 7,500



Moses — Aaron — Priests

Issachar	Judah	Zebulun
54,400	74,600	57,400

186,400

EAST

Bible Study # 18
May 10, 1988
Mr. John Ogwyn

Old Testament Series—Deuteronomy

With the study this evening, we **are wrapping up the five books of the Law**. The first five books, the books of Moses, serve as a basis for understanding what comes after. We have spent quite a bit of time on Genesis because that is the basis; that is the beginning. “Deuteronomy” means “the second law.” It is derived from the Latin name of the book that in turn was derived from the Greek translation. It is called a second giving of the law. It was not entirely a second giving of the law; it was not some different law—it was a reiteration.

What you have to understand, the book of Deuteronomy focuses on Moses’ final instructions to the people as they were there in the plains of Jordan. This was just prior to Moses’ death, in the closing weeks, or perhaps the last few months of Moses’ life. We have recorded several addresses Moses made to the people, particularly two or three lengthy sermons and several shorter admonitions. They were put together and recorded here.

We are looking at a generation that had been children at the coming out of Egypt. You might stop and think—if all of the older generation, the generation that came out of Egypt died, if all the adults died (except Joshua and Caleb—remember they were the only two), you know what that means? That means there wasn’t anybody in this crowd, other than Joshua and Caleb, who were 60 years of age or older. The adults were counted from 20 years of age and up. Everyone who was age 20 and up when they came out of Egypt, which had been 40 years earlier, had died in the wilderness, except Joshua and Caleb.

The only ones there are those who were either teenagers or younger at the time of the Exodus. They simply did not have a clear recollection of many of the most momentous events. Many of them had not even been born. Anybody who was the age of 40 or younger had not even been born at the time of the Exodus. You’re looking at only that group between ages 50 and 60 who would even have any memory or very much detailed memory of the most memorable events. Unless a child was up in age, close to ten years of age, their real understanding of the events going on would have been somewhat hazy. Obviously, if things were dramatic enough, it would have

made an impression upon them, but it would not be a generation with clear understanding and a really clear-cut memory of events. Understand that now we have a generation that is preparing to enter the Promised Land, but it is not primarily the generation that came out of Egypt. It is the children, the grandchildren and, in some cases, the great grandchildren of those who came out of Egypt. God has told Moses that he’s going to die.

The book of Numbers makes a couple of things plain as we focused on last Bible study. The book of Numbers has to do with the journeying through the wilderness, and it contains information that God’s people need to know because it parallels our journey in the Christian life.

One of the things it **focuses on is respect for God’s government**. That’s an important lesson that we have to learn. We must learn to trust God, to look to Him and to respect His government. God’s government in this age through human beings is imperfectly administered. If we can learn to respect God’s government, when it is imperfectly administered, we certainly won’t have any problem on out into eternity, when it is being perfectly administered. God could ensure that everything was done perfectly right, here and right now, if that was His primary aim, but God has chosen to work through human beings, human instruments.

We have to learn to see beyond the human instrument to see God. Those who dropped out in the wilderness didn’t see beyond Moses to see God. All they saw was one old man, and they said, ‘Who does he think he is?’ They began to nitpick and find fault with him. They didn’t like the way he said things or they didn’t like this or that.

Someone else comes along promising them a new deal, and you know how politicians are—they all promise a new deal. Generally, it turns out to be the same old deal, but people don’t pick up on that. They keep going back. Every so many years, they are going to elect a new reformed candidate, and he’s going to reform everything. Of course, if the reforms lasted, why do we have to keep going back and get a new reformer every few years? We will notice some admonitions to secular rulers a little bit later, and we will notice that God foresaw what the problems were going to be.

We saw in Numbers that there was an emphasis on government. While, on the one hand, God would not tolerate the people rebelling against those He had set in charge, such as Moses, God

also made plain another point—the fact that He would deal with those whom He had set in charge. If they made mistakes, God would correct them. God would deal with them.

Moses made a mistake. Moses handled something in a way that God felt it was necessary to make a point to Moses and to the people—no one is above the law. God is merciful; God loves and forgives, but Moses had to learn a lesson. Moses was not allowed to enter the Promised Land because he got carried away and made the mistake. He focused the people's attention on himself and not on God. 'Must we give you water to drink again?' —Whack—he struck the rock when God had told him to speak to the rock. Moses got upset, and even though he was the meekest man in all the earth, he lost his temper one time. As a result God said, 'You're not going to enter the Promised Land.' Moses accepted God's will in the matter. God deals with and corrects His servants. It's not that God's servants never make mistakes, but *God will correct*. That is also an important lesson in the book of Numbers.

I mention these things, brethren, because you know what we are going to see when we get to the book of Joshua? We are going to see that Israel served God all the days of Joshua and the elders that outlived him (Joshua 24:31), but then they didn't serve God because the lesson of history is: people never learn the lesson of history, and they keep going back and making the same mistakes over and over.

It's important that we understand. I'm here to tell you, if we don't learn the lessons—the lessons that are recorded here, the lessons that some brethren who used to be among us didn't grasp and understand from the Bible—they wound up rewriting the same story and so will we. We will soon be approaching the time when a generation will have come that, at that time, simply never went through and experienced the things that we went through and experienced in the Church. And if you don't learn the lesson, brethren, the next generation will turn around and do the same things. People, every generation, keep thinking they can come up with a new idea. They have a new way of doing it. Brethren, *the devil's way has been around for a long time*, and he keeps selling people on the idea that there's something new under the sun. There's nothing new under the sun, not when it comes to human nature and the approaches that people have. So, it's important, and I want to keep focusing on that because it's important that

we understand how relevant some of these things are to us.

In Deuteronomy, Moses is now reminding the generation that is getting ready to enter the Promised Land. He goes back and rehearses the story. In effect, he asked them the question, 'Why are we here?' Some of you who have been around for a while will remember how Mr. Herbert Armstrong used to always start out with and go back to 'Why are we here?' He would start at the beginning and come all the way back down. That's what Moses does right here. If you read the first few chapters, Moses goes back and rehearses the events of how it was they came to be where they were because he knew it was important. Here was a group who was getting ready to cross the Jordan. He knew it was important that they understand why they were there and how they got there—that they didn't somehow get there on their own. He rehearses certain of these events. It's kind of a review.

Most of Deuteronomy chapters 1—4 are a historical review. Then we have a second discourse that Moses gives beginning in the latter part of chapter 4 and continuing through chapter 26 that focuses on laws by which Israel was to live. It is a summation of many of the points that had been covered. It is summarized from a layman's standpoint, not in the technical way that certain of the instructions in Exodus and Leviticus were given, which was written primarily for the priests.

There are portions of Exodus and Leviticus that were written primarily for the priests, which gave a lot of technical detail because those were things the priests needed to understand. Why are all these technical things on the rituals set down? Well, there were priests that were supposed to perform those things, and if the details of it were not written down, right down to the last "jot" and "tittle," how would they know what they were supposed to do? Those things were more technical in nature and were written primarily focusing from a priestly standpoint.

But Deuteronomy is to summarize principles for the people, and this was something that was to be read and re-read by the people to summarize things for their information. It brings material up to date; it addresses some things that simply had not been issues in the 40 years in the wilderness. But now they were getting ready to embark on another way of life. They had been wandering in the wilderness for 40 years, and now they would have a settled lifestyle. There was a great job before them—the conquest of the land. The stage

needed to be set, and the heart of the book is a reiteration of many of these laws.

Deuteronomy chapters 27—30 are more in the line of warnings and predictions. As Moses begins to look down the road, he tells them what's going to happen when they do what they ought to do and when they don't do what they ought to do. He can already look down the road and knows that their human nature is not any different than that of their forebearers who had not learned the lessons that they should have learned. Moses kind of sets the stage of warning them about what lies ahead.

Deuteronomy 32 contains a song, the song of Moses. It is interesting because when you read in Revelation 15, you find that we are going to learn the song of Moses. It talks about the fact of the firstfruits singing the song of Moses. We will note some things as we go through it—what it focuses on. There are a couple of songs of Moses that are recorded here: one in Exodus right after the Exodus (Exodus 15) and then the song of Moses here in Deuteronomy 32.

Then in the latter part of chapter 32 and through chapter 33, we have Moses' final charge to the people and the leaders in his farewell.

Deuteronomy 34 is simply a summation of Moses' death—in effect, his obituary. It's kind of a postscript. Obviously, Moses didn't write this; it's the account of his death. This was added in by his successor, Joshua, who wrote a statement of the events surrounding Moses' death. The end of Deuteronomy was the logical place to conclude the story; then we go to the book of Joshua. It is important that we understand this.

Deuteronomy provides a summary of God's law and an overview of what Israel's relationship with God was to be. One of the things that some of the commentators have noted is the fact that Deuteronomy, in terms of its format, follows the style of the Covenant treaties that were extant back at this time in history, the second millennium B.C. There was a particular legal style just as we have a certain legal form that is used in documents today.

There was a particular legal form that was common in this Middle Eastern area during the second century B.C. It was a particular legal style that followed a treaty made by a great king or ruler with his vassal subjects. It was a particular style of writing where there was a preamble, basically a historical review of the relationship, the terms of the relationship and the warnings of what was going to happen if the

relationship was not faithfully followed. This was a particular document style.

Many commentators have noticed that Deuteronomy follows that style and, in that sense, it is marked as a legal document, a restatement of the Covenant for the generation that was going to enter the Promised Land. That generation had not really been of age when the Covenant had been made. The Covenant was being rehearsed for the benefit of the next generation.

Deuteronomy 1:1-2, “These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab. It is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh Barnea.” Kadesh Barnea is the area of Petra; there is a lot of historical detail that we can go into to prove it. The term “Kadesh Barnea” literally means “the holy place of the children of wandering.” It is holy because God placed His presence there, and that's literally what “Kadesh Barnea” means. “Kadesh” has to do with “holy”; “bar” means “son of”; “nea” comes from a term that means “to wander, wanderers.”

Verse 3, “Now it came to pass in the fortieth year, the eleventh month, on the first day of the month, that...” Here we have the final days before Israel crossed the Jordan because we will note that they crossed the Jordan just prior to the Passover. It is made plain that they crossed the Jordan on the tenth day of the first month (Joshua 4:19), so here we are on the first day of the 11th month. It was just a matter of two months and ten days before they crossed the Jordan, right within sight of entering the Promised Land.

Verse 3 (latter part), “...Moses spoke to the children of Israel according to all that the Lord had given him as commandments to them.” Moses begins to rehearse.

Verse 5, “On this side of the Jordan in the land of Moab, Moses began to explain this law, saying,”

The first five verses are a kind of preamble that sets the stage; then the historical review begins.

Verses 6-9, “The Lord our God spoke to us in Horeb saying: “You have dwelt long enough at this mountain. Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring places in the plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates. See, I have set the land before you; go

in and possess the land which the Lord swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and their descendants after them.” And I spoke to you at that time, saying, “I alone am not able to bear you.””

Here Moses begins to go back and rehearse the events at Mount Sinai giving the Law and explaining the fact that God told them to go in—it was now time to go in.

Verses 12-18, he is rehearsing with them the background as to how the governmental structure came into existence, and how he wasn't able to handle it all by himself. God had given instructions as to how it was to be done. There was to be organization and structure set. There were to be captains, the captain system.

Verses 16-17, his charge to the judges at that time had been, “...“Hear the cases between your brethren, and judge righteously between a man and his brother or the stranger who is with him. You shall not show partiality in judgment; you shall hear the small as well as the great;”” There was to be one standard, and it certainly created disrespect when more than one standard was applied. So, this is reiterated.

Verse 19, ““So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the Lord our God had commanded us. Then we came to Kadesh Barnea.””

Verses 22-29 rehearse the fact they sent the 12 spies in and how the people decided that they couldn't go up. He is rehearsing the story of how they came to wander in the wilderness. He is going back and telling the story.

Verse 30, notice what God had told the Israelites about fighting the inhabitants, ““The Lord your God, who goes before you, He will fight for you, according to all that He did for you in Egypt before your eyes.”” This is a point to understand: if Israel had been faithful to God, God would have fought their battles.

Verse 32, ““Yet, for all that, you did not believe the Lord your God.”” Because Israel didn't trust God, they wound up having to do many things that they would not otherwise have had to do. It would have been unnecessary for people to have fought and gone to war if Israel as a nation had trusted God. They did not trust God; they didn't really rely on God in faith. God then used them as His physical instrument to do those things. We will see later on what God had really proposed to do. He would have sent hornets in and things like that, and simply driven the people

out. But many times Israel did things the hard way.

Verses 35-38, he reiterates that Joshua and Caleb were the only two who were faithful.

They stayed there in Kadesh Barnea, the area of Petra.

Verse 40, they then turned and took their journey into the wilderness by way of the Red Sea. It goes through and describes this wandering.

Deuteronomy 2:1-13 describes their encounters with the Edomites and the Amorites in the land of Bashan and Gilead.

Deuteronomy 2:14, ““And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered was thirty-eight years,””

Deuteronomy 3:12-15, ““And this land, which we possessed at that time, from Aroer, which is by the River Arnon, and half the mountains of Gilead and its cities, I gave to the Reubenites and the Gadites. The rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh. (All the region of Argob, with all Bashan, was called the land of the giants. Jair the son of Manasseh took all the region of Argob, as far as the border of Geshurites and the Maachathites, and called Bashan after his own name, Havoth Jair, to this day.) And I gave Gilead to Machir.””

Machir was one of the sons of Manasseh. Manasseh had sons by a wife and by a concubine. His son by the concubine was Machir. There was a certain friction between the half tribes of Manasseh that has preserved itself down through time. Manasseh was the tribe that didn't get along with itself. The ones that descended from Machir, those who came from the concubine, didn't want to cross the river with the other half. They stayed on the east side of the Jordan. They inherited the area of Gilead.

The tribes of Reuben and Gad shared the inheritance of the Trans-Jordan area. If you look on a map, you'll see it is actually the area of the modern day kingdom of Jordan. The Palestinians are fighting with the Jews to give up the West Bank. What they don't realize, not only are the Jews not intending on giving up the West Bank, they figure the East Bank belongs to them, too. So, there are problems in the Middle East.

Now they agreed that these tribes were going to inherit the area on the east side of the Jordan, but, verse 18, instructions were that the men would cross over and they had to be in the forefront of the armies until God had given rest to all their brethren. They were not going to take the easy way out.

Verse 20, “until the Lord has given rest to your brethren...” Notice that Israel’s inheritance of the Promised Land was called “entering into rest.” That was a physical type of our spiritual entrance into rest of the Kingdom of God.

Deuteronomy 4:1-2, “Now, O Israel, listen to the statutes and the judgments, which I teach you to observe, that you may live, and go in and possess the land which the Lord God of your fathers is giving you. You shall not add to the word which I command you, nor take anything from it, that you may keep the commandments of the Lord your God which I command you.” It reiterates that they were not to add to the words that God had commanded.

Verse 3, “Your eyes have seen what the Lord did at Baal Peor; for the Lord your God has destroyed from among you all the men who followed Baal of Peor.” He reminds them of the events concerning Baal Peor—those were the events with Balaam.

Notice what would have been the impact on other nations if Israel had obeyed God’s law. Verses 6-8, “Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people. For what great nation is there that has God so near to it, as the Lord our God is to us, for whatever reason we may call upon Him? And what great nation is there that has such statutes and righteous judgments as are in all this law, which I set before you this day?’”

God said, ‘Look, if you obey My law, you are going to stand out. People are going to be impressed with your wisdom and your understanding, which is really not yours, but it derives from obedience to My law.’ Notice that the nations around would notice. Israel would have been a light to the nations.

That is what is going to happen in the Millennium. We read in Isaiah 2 how the nations will send emissaries.

Isaiah 2:3, “Many people shall come and say, ‘Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways,’” When Jesus Christ comes back and regathers the lost tribes to the land of Israel and begins to establish Israel as the firstfruits of the nations, the surrounding nations are going to notice. Israel is going to be a light and an example. It is not going to be long before they will begin sending emissaries saying, ‘Would you please send somebody to teach us; we see the results, and we want those results.’

They are going to have a teachable attitude because they are going to see those results. With some it may take a while to get the point, but God will deal with them as well. Israel’s example would have gone a long way of being a light to the nation if they would have followed God’s law.

What point regarding obedience to His law does God continually emphasize in the book of Deuteronomy? It is emphasized over and over, almost every chapter: the crucial importance of Israel obeying the law would result in blessings for them. Doing exactly as God said—not adding to it or taking away from it (Deuteronomy 4:2)—is the point that is stressed over and over.

Deuteronomy 5:32, you can see it here, “...you shall not turn aside to the right hand or to the left.” The point that is emphasized is that we are to serve God the way God said. The tendency of human beings is to think they have come up with a better idea. They get bored with doing it the same old way and begin to look around and see what the nations around them are doing. ‘Well, isn’t that a nice custom; look, they put trees up every winter and decorate them. That’s kind of cute, why don’t we do that?’ God said that He didn’t want us looking around seeing if we could improve on His way. He wants us to learn to be faithful to Him. As soon as we start copying the customs of the nations—the customs of the pagans—and trying to adapt them to the worship of the true God, we are headed for trouble. God reiterates over and over the importance of *serving Him the way He chooses to be served*.

As we come through Deuteronomy 5:2-3, Moses reminds them of the Covenant that God had made in Horeb or Sinai.

Verses 6-21, then the Ten Commandments are restated.

Deuteronomy 5:22, “These words the Lord spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.” Moses said, ‘Look, don’t come up with an amendment to the Ten Commandments. These are the words of God. He spoke them with His own mouth, He wrote them with His own finger, and He gave them to Moses. He didn’t add anything else to it. If somebody comes along and has an 11th or a 12th Commandment, or they have revised or amended the “majority of opinion”—the idea of give them what they want—the Scripture says, “there is a way that seems right to a man, but its end is the

way of death” (Proverbs 14:12).’ It’s a very crucial lesson.

Verse 29, notice (after the Ten Commandments) what Moses looks forward to, ““Oh, that they had such a heart in them, that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!”” This is actually a prophecy of the time when God would give His Holy Spirit and would give them a heart to obey. You find this scripture quoted or referred to in Jeremiah 32:38-39 and also in Ezekiel 11:19-20, which are prophecies that look forward.

You can go to Hebrews 8:10 and read the statement of how this is the New Covenant and God would give them a new heart. God would “put His laws into their mind, and write them in their hearts”—a new heart. Even here, at the making of the Old Covenant, there was a looking forward to a New Covenant, which would change the heart of the people. God was making the point that *it takes more than human beings on their own*. Even given everything the way it ought to be, they simply didn’t keep it. We need something beyond that; we need conversion. But if there had never been the opportunity for the nation to prove that, even with all of the advantages, there would have been the thought that God never gave anybody a chance. Well, He picked a nation, the descendants of Abraham, and He gave them the opportunity to illustrate that there had to be something on beyond.

Why did God tell us to obey His Law?

Deuteronomy 6:24, ““And the Lord commanded us to observe all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day.””

Notice, God’s law is for our good. The world misses that point. The world’s concept of sin is that sin is all the things that are fun—a totally pagan concept. You see it every year, the concept that comes in at Mardi Gras. The idea is if you are going to have to be good for a while, you really get in one last fling and make it one that you will be able to remember for at least the 40 Lent days. It’s a matter that equates obedience to God with something that is not fun, something that’s not good for you. It is as though God arbitrarily looks at all the things that people like to do and makes a rule against it. The idea is, ‘We really would have a lot more fun if we could do what we wanted to do, but God is going to burn you if you do. He likes to throw you down and watch you hop around on hot coals, worse than a cat on a hot tin roof’—a totally pagan concept.

God’s law is for our good. And it shouldn’t be as though we are really giving up something by having to obey God. What we are really giving up is a lot of pain and a lot of problems. We are giving up the headaches and the hangovers when we start obeying God. It’s not that we are giving up all the fun and the good times, and ‘Oh, woe is us, things are going to be so dull.’ God has things out in front of us that go way beyond anything that we could imagine.

Deuteronomy 6:4-5, ““Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul and with all your might.”” Do those words sound familiar? They ought to; that’s what Jesus answered when He was asked in the New Testament, what is the first and great Commandment of the law (Matthew 22:36-39). He quoted Deuteronomy 6:4 and then He also quoted a scripture from Leviticus which says “you shall love your neighbor as yourself.”

Some people say the Old Testament is done away and now it’s just the New Testament. Do you realize the book of Deuteronomy alone is quoted 80 times in the New Testament? This kind of thing is stated very clearly.

Matthew 22:39, ““And the second is like it: “You shall love your neighbor as yourself.””” That is quoted from Leviticus 19:18. Christ quoted from the Old Testament. He quoted out of Deuteronomy and Leviticus. Most professing Christians, if they think anything is done away, they think Deuteronomy and Leviticus are done away.

Matthew 22:40, Christ said, “On these two commandments hang all the Law and the Prophets.” –When they asked Him what everything was about. To love God with your whole heart and love your neighbor as yourself is not simply New Testament theology; it’s Old Testament theology, too, because this is where it comes from. Christ did not come to do away with the law. He expanded and amplified the law (Matthew 5, 6, 7).

Deuteronomy 6:7-8, ““you shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.””

Some of you are old enough to remember back when people plowed with mules and horses. You remember they used to put blinders on the animal because they didn’t want the old mule to get kind of sidetracked, look off to the side and

kind of wander off this way or that way. What did they want him to do? They wanted him to plow a straight furrow. They didn't want that old mule veering off to the right hand or to the left. They had frontlets there, something that blocked its side vision.

God told Israel that His law was to be like frontlets. He doesn't want us to depart to the right hand or to the left. That's what He told them; they were not to veer off to the right hand or to the left. That is what He told them in Deuteronomy 5:32. The law is there as blinders; you don't look off because *the law directs your attention right down a straight narrow path*. If you keep your eyes fixed straight ahead, you will be able to plow a straight furrow, and it won't look like you kind of wandered or meandered all over the field, which of course is the way a lot of people live their life. This is what God's law was to be; it was to be frontlets.

You are to have the law as frontlets. It's always to be in front of your attention to control what you think and what you do. You are to teach this diligently to your children and talk about it. Take advantage of circumstances. It doesn't mean you just stand your kid up every day and preach at him for a while. It means you take advantage of every circumstance. When you are going about normal day-to-day activities, take advantage of circumstances to teach God's law because from the time they are tiny children, there are incidents that come up that you can direct them to what God says. Take advantage of circumstances and use that to point out things that happen. You are helping your children to draw cause-and-effect relationships.

The immature mind does not normally make the connection between cause and effect. That's why a little kid will wander out in the street to play. He doesn't think in terms of cause and effect: if you get out in the street, a car comes by and you're smashed. He doesn't make that cause-and-effect connection. He just saw his ball roll out there; he's not thinking ahead. That is characteristic of the immature mind. That is why you see people talking about learning from experience because if you have experienced enough causes and effects, even with the densest of people, a few things will gradually begin to sink in. Experience is a teacher, but it is a very, very painful teacher.

God preserves a lot of causes and effects here, and we need to help our children draw the connection. When our children see someone having certain problems, when they see the problems and difficulties "so-and-so" is in, help

them see the cause and effect. Whether it has to do with matters of morality, people or things of that nature that they become aware of, help them to see how it started. Point out how it happened. Point out that they didn't start off to get in that kind of shape, but this is where they made the wrong turn. Use day-to-day circumstances; this is the point God is making. God commands these things for our own good.

Deuteronomy 7, God told Israel what to do when they came into the land of the Canaanites.

Verse 2, God wanted the Canaanites completely destroyed.

Verse 3, he did not want Israel to intermarry. Israel was to protect and preserve their identity, physically and spiritually. The two go hand in hand together.

The whole point of ethnic identity goes back to God's purpose and plan. Even at the tower of Babel He confused the languages to prevent the assimilation of those differences. By giving the different families different languages, they were forced to go out away from one another. God did not want Israel to lose its identity. If it lost its identity physically, it would lose its identity culturally and spiritually, so God forbade them to do that.

Verse 5, he told them that they were to destroy the altars. They were not to preserve all those quaint little artifacts and kind of set them around. They were not to do what another religion did when it came into Mexico with the Spaniards. They looked at all of the interesting things that the Aztecs were doing. They took the shrines and paraphernalia that the Aztecs had and simply changed the name—it became a shrine to some saint.

Deuteronomy 7:2, Israel was not to enter into alliances or treaties with the Canaanites.

Verse 16, they were not to allow them to remain in the land or to try to learn any of their pagan customs.

Deuteronomy 7:20, "Moreover the Lord your God will send the hornet among them, until those who are left, who hide themselves from you, are destroyed." God was going to drive them out.

Verse 25, God told them the idols were to be burned.

Verse 26, "Nor shall you bring an abomination into your house, lest you be doomed to destruction like it; but you shall utterly detest it and utterly abhor it; for it is an accursed thing."

All those little artifacts, the pagan insignias, the crucifixes—all those things—are just to be gone. You take a trip over to the Far East; you go to

China or Japan. Don't bring back all these little Buddhas and think, 'Aren't they cute, I'll set them up in there.' God says don't bring an abomination into your house. God does not like them. Don't decorate your house with all kinds of paganism that you found that the Canaanites had and think, 'Oh, isn't this cute?' Don't do that. God says that His people are to be special, and these things have a completely wrong connotation. They are religious artifacts. They were instruments of religious worship; they were means by which those people worshiped false gods—and we're not to have them around.

Verse 22, God told them He would drive the Canaanites out with hornets a little at a time, and the land would not become overpopulated and overrun with wild animals. God purposed to drive the Canaanites out, and Israel was not to entangle themselves with them. There is a lesson for us, a point that we need to learn spiritually. *We are not to get entangled with the world*, with a lot of worldly alliances and entanglements, or things that enmesh us into the religious and political affairs of this world.

We live in the world and conduct business in order to be good citizens on a business basis, but we are not to entangle ourselves and enmesh ourselves with a lot of religious, social and political entanglements. You have to keep your distance in those ways. We do business. We are in the world, but we are not to be of the world—part and parcel of this society—because it will start you out on *a road of compromise that begins to blur the distinctions of God's law*.

We will notice a lot of that as we get into the book of Joshua next time. God told them that He would bless them and set them apart if they would do this. Was it because Israel was so good? Did God give the land to them because of their righteousness? Absolutely not!

Deuteronomy 9:5, it's plain, "'It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations that the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers Abraham, Isaac and Jacob.'"

God says there were two reasons for going in. 'It's not because you were so good, so get that out of your mind. It's because (1) they were so bad, and (2) I made a promise to Abraham, Isaac, and Jacob.' At the time of Abraham, God told him, 'I am going to give you this, but because the sins of the Canaanites are not yet full, things have not gotten to the point where I am prepared

to visit this kind of punishment on them yet.' They were bad, but they're not that bad; however, there came a point when they were better off simply wiped out. Things continued to degenerate and deteriorate in terms of morality and in the state of things, the state of just the way that people dealt with one another. It got to the point that God said, 'It's time.'

Deuteronomy 8:2, notice, "'And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and to test you, to know what was in your heart, whether you would keep My commandments or not.'" You know why God led them through the wilderness 40 years? Two reasons: to humble them and to test (prove) them, to know what was in their heart whether they would keep the Commandments or not. He humbled them by putting them in a situation where they were unable to provide their own physical needs. He didn't want them to trust in themselves and He wanted to prove them.

Do you realize, brethren, this is why we go through what we go through. Do you realize why we go through the period in the wilderness? Do you know why you go through some of the trials you go through? The same reason Israel wandered 40 years, to humble and to prove you.

God allows all of us, at one time or another, to find ourselves in a situation that we are powerless to deliver ourselves out of. Israel was in a situation where they couldn't even feed themselves or provide the most basic necessities of life, food, clothing and shelter. God allows us all, at one time or another, to find ourselves in a circumstance from which we are powerless to deliver ourselves. We have to come to a point where we recognize our powerlessness in order to be properly humbled and to realize our relationship with God. As long as we are able to take care of ourselves, we don't give thought to how much we need God. God allows us, by circumstances, to be humbled, to come into a situation of recognizing our powerlessness. And He also allows certain things to hang on sometimes to prove us, to test us—what's really inside. Are you going to obey Him come what may? It is interesting to read Deuteronomy 8 from that perspective and to realize that God is working with us just as He was working with them.

Deuteronomy 9:6-7, as we come down, we note God told them, "'Therefore understand that the Lord your God is not giving this good land to possess because of your righteousness; for you

are a stiff necked people. Remember and do not forget how you provoked the Lord your God to wrath in the wilderness; from the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the Lord.”

Verse 24, “You have been rebellious against the Lord from the day that I knew you.” That seems to be characteristic of the nations of Israel. They have not been a docile people and easily led. Frankly, some of the Gentile nations are more easily led. They have not invented democracy. That is something that is a peculiarly Israelite approach to life because they don’t like somebody telling them what to do; they wanted to put things to a vote, all the way through the book of Numbers. Every time something came up, they were ready to put it to a vote.

We notice, therefore, the problem God focuses on in Deuteronomy 10.

Deuteronomy 10:16, “Therefore circumcise the foreskin of your heart, and be stiff necked no longer.” *God looked toward conversion.* Look forward in the New Testament where this scripture is actually quoted in Romans 2:28-29 and in Acts 15, where the apostles came to understand that the circumcision required under the New Covenant, of those who become converted, is a spiritual circumcision—not to be hardheaded any more.

Verses 12-13, “And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments of the Lord and His statutes which I command you today for your good?” We are to love God with all our heart and to keep His Commandments always.

Deuteronomy 11:16, “Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them.”

Verse 19, “You shall teach them [v. 18, “these words of mine”] to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down and when you rise up.”

Verses 26-28, “Behold, I set before you today a blessing and a curse; the blessing, if you obey the Commandments of the Lord your God which I command you today; and the curse, if you do not obey the commandments of the Lord your God,”

Verse 24, He gave them the boundaries, “Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from

the river, the River Euphrates, even to the Western Sea shall be your territory.” The Jews read this and they invade. It is one of the reasons that many of the Jews over there don’t have compunctions about going into Lebanon. They say, ‘God gave that to us anyway.’ They simply view it that way. In this country, religion does not play that big a role in terms of making public decisions. We don’t understand the extent to which many of the Jews, particularly to that 40 percent or so that are religious, are observant Jews. They read these things and take it literally. They say, ‘It is ours.’ So, you see the reason why things are set in the Middle East in the way they are.

Deuteronomy 12 focuses on the place that God would designate. It is simply the fact that *God has a central place, a place where He chooses to place His name*, and that’s where things are to be focused.

Deuteronomy 12:5, “But you shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His habitation; and there you shall go.”

Verses 10-11, “But when you cross over the Jordan and dwell in the land which the Lord your God is giving you to inherit, and when He gives you rest from all your enemies round about, so that you dwell in safety, then there will be the place where the Lord your God chooses to make His name abide.”

Verses 13-14, “Take heed to yourself that you do not offer your burnt offerings in every place that you see, but in the place which the Lord chooses,”

Verses 17-18, “You may not eat within your gates the tithe [second tithe] of your grain...But you must eat them before the Lord your God in the place which the Lord your God chooses,” The place that God chooses is emphasized.

Then we note that Israel is not to be ensnared by inquiring after the gods of other nations.

Verses 30-32, “take heed to yourself that you be not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’ You shall not worship the Lord your God in that way; for every abomination to the Lord which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods. Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.”

Deuteronomy 13:1-5, “If there arises among you a prophet or a dreamer of dreams, and he gives

you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let us go after other gods which you have not known, and let us serve them," you shall not listen to the words of that prophet or that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul. You shall walk after the Lord your God and fear Him, and keep His commandments and obey His voice, and you shall serve Him and hold fast to Him. But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from the Lord your God,"

If there arises among you a prophet or dreamer, and it comes to pass, does that prove he represents God? No, not if he doesn't preach the truth. What really proves whether or not somebody is God's servant is whether he teaches God's message, regardless of what happens. This shows that *if somebody is not teaching obedience to God's law, he's not God's servant.*

Deuteronomy 14:2, "For you are a holy people to the Lord your God, and the Lord has chosen you to be a people for Himself, a special treasure above all the peoples who are on the face of the earth." This focuses on being a holy people.

Verses 3-21, next, he reiterates the laws of clean and unclean. These needed to be reiterated; they had been living on manna for 40 years. They needed to be reminded of what they could eat and what they couldn't eat.

Verse 22, "You shall truly tithe all the increase of your grain, that the field produces year by year." The tithe to the Levites is emphasized.

Verse 23, "And you shall eat before the Lord your God, in the place where He shall choose to make His name abide, the tithe of your grain and your new wine and your oil, of the firstlings of your herds and your flocks, that you may learn to fear the Lord your God always."

This focuses on a different tithe, a second tithe, to be eaten by the individual. In the book of Numbers we saw that God had given the Levites the tithe for their inheritance, but here in Deuteronomy 14:23 there is a tithe that is to be eaten, that an individual is to consume before God. This is not the tithe that goes to the Levites. Therefore, it is called a second tithe because it is the second one mentioned. It is to be consumed in the place where God chooses that we might learn to fear God.

Verse 24, you don't have to take the goods; you can turn it into money. You buy what you want and you rejoice there, you and your household.

This is to be utilized at the Festivals where God has set His name.

Verse 29, the excess Festival tithe that the individual has is to be shared with the Levites, the widows and the needy.

Verse 28, then there is yet another tithe, a third tithe, but this is different than the other two because it is not one that the Israelites saved annually. At the end of three years they were to bring forth all the tithe of their increase of that particular year, and it was to be kept there within their gates—the Levite and the stranger and the fatherless and the widow were to eat. It was to be used for the needy.

Technically, Israel kept this third tithe on the third and sixth year of every seven-year cycle. It was an agricultural cycle. If you just kept it every third year, then within a period of time, you would come out with a third-tithe year that would coincide with a seventh year of release—and there wouldn't be anything to tithe; the widow and fatherless would go hungry in the seventh year. Everything was on this seven-year cycle. The third and the sixth year of that cycle they set aside an extra tithe, one that was reserved for use by the needy.

There are three distinct tithes mentioned:

(1) Numbers 18:20-21, we read of one where God said He gave the Levites the tithe in Israel for an inheritance. The tithe was for wages because they were doing God's work. That was what God reserved to Himself and He paid it to the Levites.

(2) Deuteronomy 14:22-26, God told Israel to save a second tithe and consume it themselves in the place where He chose. They were to utilize that tithe in celebrating God's Festivals and rejoicing before God. It was used by the individual himself and his family in observing God's festivals; the excess that he had over and above his needs was to be shared with those that had need.

(3) Then on the third and sixth year of every seven-year cycle, an additional tithe was set aside for the use of the needy.

In Deuteronomy 15, we have the matter of the Sabbatical year, the year of release. If debtors couldn't pay, the debt was forgiven. Few lenders would be willing to extend credit if they thought they would not get their money back before the seventh year of release. Society would quickly adopt a "cash-as-you-go" policy.

Deuteronomy 16 reiterates basic information on the Holy Days and emphasizes that three times (seasons) during the year we are to appear before God.

Deuteronomy 17 focuses on the establishment of a king, and that is what Israel would ultimately do—ask for a king. It contained instructions to kings.

Deuteronomy 17:14-20, “When you come to the land which the Lord your God is giving you, and possess it and dwell in it, and say, “I will set a king over me like all the nations that are around me,” you shall surely set a king over you whom the Lord your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother. But he shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the Lord has said to you, “You shall not return that way again.” Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself. Also it shall be, when he sits on the throne of his kingdom, that he shall make for himself a copy of this law in a book, from the one before the priests, the Levites. And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God and be careful to observe all the words of this law and these statutes, that his heart may not be lifted above his brethren, that he may not turn aside from the commandment to the right hand or to the left, and that he may prolong his days in his kingdom, he and his children in the midst of Israel.”

There were three things a king was not to do: (1) to multiply horses, (2) to multiply wives and (3) to multiply for himself silver and gold.

God did not want the kings to become self-indulgent, to take advantage of their office, to do things that others couldn't do. But notice another aspect of it. He didn't want huge standing armies or great wealth in the hands of a central government because of the temptations and mischief that would result. The bigger government grows, the more problems there are going to be. He told the kings that they were not to concentrate wealth and power and great standing armies because it would be a temptation. What happens when kings get a lot of money and a big army? Well, they decide after a while they had better go and make war with somebody. It's just too much of a temptation. That's what happens to nations today. They build up and get a little bit prosperous, and they decide they better go take something away from somebody or they get into a “scrap” with someone.

God had a job to keep the king busy. He wanted him to write out his own handwritten copy of the

book of this law. ‘Look, just copy out the Bible by hand; that will keep you busy. You won't have time to do these other things.’ How much better off would we be if our leaders spent their time copying the Bible. By the time they got through making their own copy, they wouldn't have had time to get into some of the trouble they got themselves into. What was it Will Rogers said about Congress? Comparing himself to Congress, ‘I am just an amateur. When I make a joke, people can laugh or not laugh depending on whether or not people think it is funny. But when they make a joke, it is a law, and when they make a law it is a joke.’ That was his opinion and, unfortunately, it has proven to be the case too many times.

Deuteronomy 18:15, “The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear.” That, of course, is a prophecy of Jesus Christ; you find it quoted in Acts 3:22 and Acts 7:37.

Deuteronomy 19—23 deal with civil matters and criminal justice Israel would have to deal with in the Promised Land. What happens in terms of crime and violence, exemptions from military service, etc.?

Deuteronomy 21:15 refers to the fact that if someone has been married twice, there can't be a preference to the second wife and children. It's a matter of inheritance; you can't disinherit the children of the previous wife.

Deuteronomy 22 has various laws dealing with relationships with individuals. Notice several of the things.

Verses 1-4, if you see your neighbor's animals are lost, you need to return them to your neighbor. If you see something that is lost, you're to restore it to your neighbor.

God did not approve of the unisex look.

Deuteronomy 22:5, “A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the Lord your God.” God wants women to look feminine and men to look masculine.

Verses 6-7, there are even laws relating to ecology, not to destroy wild life.

Notice the instructions just in terms of public safety regulations.

Verse 8, “When you build a new house, then you shall make a parapet [guard or rail] for your roof, that you may not bring bloodguiltiness on your house if anyone falls from it.” Houses normally had flat roofs, and people would go up there. God gives instructions. It was the original OSHA requirements. You have to build a rail

about it. You don't build a house with a flat roof on it and not have a railing up around it. Someone, maybe a child, may get up there on the edge and fall off. It was a matter of law, certain safety requirements and various things like that are mentioned.

Deuteronomy 23:18, “You shall not bring the hire of a harlot or the price of a dog, to the house of the Lord your God for any vowed offering, for both these are an abomination to the Lord your God.” Does that mean you shouldn't tithe on the sale of a dog?

A few years ago a fellow who raised dogs for a living read this and got worried if maybe he was doing something bad and shouldn't tithe on the sale of his dogs. It's a matter of understanding what the term “dog” means. It was a slang term in the Hebrew that referred to “a male prostitute, a whore or a prostitute.” In English, there is a slang term that takes the name of a female dog and applies it to certain immoral women. Well, in ancient Israel, the masculine form was used to refer to a homosexual, to a male prostitute. These were the kinds of things that were, frankly, common in many of the pagan religions. God said nothing of that was to be associated with worship of Him.

Deuteronomy 24 deals with the subject of divorce. This is what the Pharisees quizzed Jesus about and He expounded it in the New Testament (Matthew 19:3-9).

Deuteronomy 24:19 discusses gleaning of the fields.

Deuteronomy 25 deals with controversies and the way that the judges deal with it, the matters of justice.

In Deuteronomy 27—28, we have the blessings and curses. To impress upon the people the necessity of obeying God's law, Moses told them to set up two huge stones, to plaster them and to inscribe the book of the law on them as a memorial marker. They were to also be divided up, half the people—six of the tribes—on Mount Ebal and six of them on Mount Gerizim. They were to read the blessings and the curses back and forth. They went through all of this to impress upon them the keeping of God's laws as they were preparing to enter into the land.

Deuteronomy 28:43-44, “The alien [stranger] who is among you shall rise higher and higher above you, and you shall come down lower and lower. He shall lend to you, but you shall not lend to him; he shall be the head and you shall be the tail.” The upsurge of foreign investment in the U.S. and increasing foreign control of the U.S. economy is predicted. The U.S. has gone

from the greatest lender nation to the greatest debtor nation. We are finding more and more of the wealth and resources of this nation are owned by foreigners, the strangers. What the Arabs don't own, the Japanese are buying. We are going to find that we have not looked to God and we will find ourselves very, very vulnerable. We've gone from a position of being the head of the nations—being chief of the nations—because God set us so. But we didn't give God the credit and we are going to find ourselves being the tail. It describes what was going to happen to Israel, that Israel would find itself—in its own nation—on the bottom of the heap. That was a part of the curse that God would bring because they didn't appreciate the blessings that God had given. It describes here all of these various things and the various curses.

We might notice another matter as Moses reiterates these things.

Deuteronomy 31:9-11, “So Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of the Lord, and to all the elders of Israel. And Moses commanded them, saying: ‘At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles, when all Israel comes to appear before the Lord your God in the place which He chooses, you shall read this law before all Israel in their hearing.’” The law was to be read every seven years—to be reiterated at the Feast of Tabernacles.

Verses 24-26, “So it was, when Moses had completed writing the words of this law in a book, when they were finished, that Moses commanded the Levites, who bore the ark of the covenant of the Lord, saying: ‘Take this Book of the Law, and put it beside the ark of the covenant of the Lord your God, that it may be there as a witness against you.’” This was written by Moses and given to the Levites. Moses told them to take the book and put it on the side of the ark as a witness.

Deuteronomy 32:7-9, “Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you: when the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the place of His inheritance.”

The geographical division of racial groupings and national groupings are not purely time and chance or a matter of accident. It was a matter of

divine purpose and plan. This shows racial grouping goes all the way back to Adam. God had an organizational structure in mind from the very beginning predicated on the 12 tribes. The 12 gates of the New Jerusalem (Revelation 21) are an organizational structure God had in mind from the very beginning. It's part of the reason that He even built that diversity into the human race to produce different ethnic groupings. God built that. He designed the diversity and preserved it by giving different languages at the Tower of Babel to ensure this preservation. God divided the world; various bodies of water and natural boundaries of mountains and deserts and oceans served to divide the different branches of the human family. It is not simply that people evolved. God has set and established things. It's not just time and chance and coincidence. God emphasizes that He's the One that brought Israel into the Promised Land. He emphasizes that. Deuteronomy 31:27, “for I know your rebellion and your stiff neck. If today, while I am yet alive with you, you have been rebellious against the Lord, then how much more after my death?” Deuteronomy 33 is a reiteration of Moses' final words to each tribe—Moses' final blessing. Deuteronomy 34, Joshua writes of Moses' death. We see, of course, that the whole book of Deuteronomy was written down and placed by the side of the ark. Moses died at 120 years of age. Joshua was the successor. We have an overview. There is an awful lot of material in the book of Deuteronomy—an awful lot that we would do well to focus on.