

This study covers Genesis-Joshua with a special emphasis upon God's covenant with Abraham. We will trace the development of a nation from Abraham's descendants, the covenant God made with them, and their inheritance of the land which God had promised to them.

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1. Genesis: The Book of Beginnings

The question of how the universe began and man's existence in it is a philosophic one. The beginning occurred before it was possible to document it by human observation; there is no record of creation that is contemporaneous with the creation event itself. Man, therefore, explores and studies his present world and tries to conclude what is un-knowable by the senses. Thus all men, whether creationists or evolutionists, will decide their basic belief system by faith based on evidence. The evidence may be faulty, the faith may be unreasonable, but neither side can *prove* their postulate.

The believer acknowledges the book of Genesis as God's authorized explanation of how the earth and human civilization began. Henry Morris in *The Genesis Record* notes the following foundation stones of the human environment that originate in Genesis: 1) the universe, 2) order and complexity of natural systems, 3) the solar system (and its impact upon earthly life), 4) the atmosphere and hydrosphere, 5) life, 6) mankind, 7) marriage, 8) evil, 9) language, 10) government, 11) culture, 12) nations, 13) religion, 14) Israel, the chosen people of God (pp. 19-20). A comprehensive history, indeed, is Moses' Genesis.

Morris further notes: "There exist over one hundred quotations or direct references to Genesis 1-11 in the New Testament ... every one of these eleven chapters is alluded to somewhere in the New Testament, and every one of the New Testament authors refers somewhere in his writings to

Genesis 1-11” (ibid, p. 21). And these writers never refer to these stories as myths, fables or legends. They all treat them as historical truth.

1. Find five direct references to Genesis 1-11 in the new testament.

2. The Creation Account: Genesis 1

All the intricately woven explanations of man stand in stark contrast to the simple and straightforward narrative of Genesis 1. A six-day framework is laid out wherein God daily and systematically refines and adorns the new world which God has made. Speculations abound which try to meld the evolutionary necessity of millions and even billions of years into this creation week, but without compelling reasons to take this account figuratively we would do well to accept the explanation as it stands. The first verse of the inspired record is full of meaning: *In the beginning* (time, specific point of origin), *God* (personality), *created* (energy, purpose), *the heavens* (space) *and the earth* (matter).

2. What does God say relative to the purpose of man upon the earth?

3. How did God assess what He had made on each creative day?

3. A Closer Look at Man’s Creation: Genesis 2

The creation of man is unique in that man was made in God’s image and likeness (Gn 1:26-27). That is, man has a spiritual context to his existence not shared with any other worldly life form. While man is not God’s moral and spiritual equivalent, he certainly bears a “family resemblance” in free will, accountability, esthetic appreciation, social in-tercourse and existence that transcends this material world. Genesis two gives more de-tail about the process of creating male and female and the resulting interdependence be-tween the two. God makes woman with an express purpose: *“It is not good that man should be alone; I will make him a helper comparable to him”* (Gn 2:18). Nothing God had made would suffice, so a special creative operation is performed (2:21-22). God thus elevates the relationship of man and woman to marital status, and because of their spiritual resemblance to God He implements a lifelong covenant bond that provides the greatest benefit to both parties. God made Eve for Adam as a permanent helper, not a temporary “love interest” to be selfishly used and then cast aside. So Jesus refers to the moral dimension of this creative bond in Mt 19:4-6.

4. Where did God put man after he was created and why?

5. If Adam and the animals were both formed from the dust of the earth, why wasn’t an animal suitable as Adam’s companion?

4. Sin Enters the World

The third chapter of Genesis introduces an antagonist into this blissful picture of purity, goodness and fellowship, and sadly the woman God created to assist Adam becomes the agent of his downfall. Satan entices her to violate the single prohibition of God (Gn 2: 16-17; 3:2-3), and she

persuades Adam to do likewise (3:6). While Satan portrayed sin as an attractive alternative to obedience, what misery, grief and irreparable loss was introduced to the world by a few impulsive, reckless moments! God pronounces specific curses to the violation of divine directives, but the greatest consequence of all – eternal estrangement from fellowship with God – is not yet fully apparent. God will embark upon a millennial journey to educate mankind on this crucial point: sin, even *one* sin, separates from God and has no earthborn remedy. A dark prophecy with a distant fulfillment is ventured in Gn 3:15, but it will take several thousand years for this to be brought into clear focus. For now, the effects of sin are clear: Adam and Eve are expelled from Eden, ever forbidden to return, and must now eke out a living amid a harsh and inhospitable world.

6. How would you characterize temptation based on Satan's approach to Eve?

7. What was God's initial response to Adam and Eve after their sin?

8. What is the significance of Adam being made to till the ground in Gn 3:23?

5. The Metamorphosis of Sin: Cain Murders Abel

As bad as Adam and Eve's transgression was, and as horrendous as were the consequences of it, the story gets worse. Sin now takes on a new, more virulent form: it turns into violence and treachery against other human beings (Gn 4:1-8). We are introduced to the concept of sacrifice offered to God. No explanation of it is given, and we are left to wonder about the specifics as to why Cain's sacrifice was rejected and Abel's accepted. One thing is clear: both knew what was expected of them by God, but Cain freely chose to disobey, as did his father and mother. God chides the sullen 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*" (4:6-7). Nevertheless, Cain ignored God's warning and viciously slew his brother, thus showing early on that the passions of man can be inflamed by Satan against even those closest to him (4:8). God punishes Cain by banishing him from his family and condemning him to a nomadic, unfruitful life (4:11-12).

9. How did Cain's response to his sin resemble his parents' response to their sin?

10. What was Cain's complaint against God's punishment?

1. The Genealogies of Cain and Adam

It is important to note that most genealogies in the Scriptures are not complete histories; rather they are general tracings of family lines highlighting prominent characters. Thus it stretches the information too far to attempt rigid chronologies based upon genealogical records. The significance of Cain's genealogy (Gn 4:16-24) seems to be the development of human culture rebellious toward God. Lamech stands out as a prominent example (4:19-24). Lamech is the first polygamist, and his sons develop skills that contribute to organized society. Henry Morris notes:

“The elements which modern evolutionary archaeologists and anthropologists identify as the attributes of the emergence of evolving men from the stone age into true civilization – namely, urbanization, agriculture, animal domestication, and metallurgy – all were accomplished quickly by the early descendants of Adam and did not take hundreds of thousands of years. Musical instruments, another important aspect of modern culture, were also an early development” (ibid, pp. 146-147).

The genealogy of Adam (Gn 4:25-5:32) establishes a line of humanity that will preserve the “seed of woman” as prophesied in Gn 3:15. After Seth is born as a replacement for Abel, “*then men began to call on the name of the Lord*” (Gn 4:26). Apparently these people were more in tune with God's will, as in the case of Enoch (5:21-24). In addition to the immense life-spans of these patriarchs, it is notable that they “*begot sons and daughters*”; i.e., they were populating the earth as God commanded. Note that Adam lived until after the birth of Lamech, Noah's father.

1. Contrast Lamech's attitude with that later taught by Christ in Mt 18:22.
2. What honor did God bestow upon Enoch? What message did this send to mankind?

2. The Flood

The general moral condition of mankind continued to degenerate to the point that *“the LORD was sorry that He had made man on the earth, and He was grieved in His heart”* (Gn 6:6). To correct an ever-worsening problem and to set forth an object lesson for all time to come, God determines to *“destroy man whom I have created from the face of the earth”* (6:7). Only Noah possesses such spiritual stature as to obediently construct an ark as a means of salvation for his family and a stock of animals that will repopulate the earth (6:8-22). In a supernatural disaster of Biblical proportions, as we say, the entire earth is flooded and all terrestrial life destroyed. We simply have no point of reference for such a horrendous event; our localized floods and other natural catastrophes pale in comparison to what occurred at this time. Noah and his family are on the ark for over a year (cf. Gn 7:11 and 8:13) while the putrid mess outside decomposes and the water recedes.

3. What contributed to the moral slide in society according to Gn 6:1-2?

4. Describe Noah spiritually from Gn 6-7.

3. Post-Flood Renewal

Even though countless animals were killed in the flood, it is noteworthy that the first thing Noah does when he leaves the ark is offer animal sacrifices to God (Gn 8:20-22). The “soothing aroma” that God acknowledges is not that of dead animal flesh but the actions of a godly man who has endured a great trial and comes through it with appreciation for his Creator. God responds with a promise to *“never again curse the ground for man’s sake ... nor will I again destroy every living thing as I have done.”* God offers Noah protection from the elements and sustenance from the earth (9:1-3). He also institutes principles of justice that lie at the heart of civil government, a control that prevents a wholesale descent into unrestrained evil and corruption of humanity (9:5-6). God also makes a covenant with all mankind and symbolizes it with a mark that can be observed even today: the rainbow, signifying God’s promise never again to inundate the world with floodwaters (9:8-17). Thus it befalls Noah and his family to raise again the foundations of human civilization.

5. What does God note about the heart of man (Gn 8:21)?

6. What penalty does God exact for the taking of human life?

4. The Genealogy of Noah

In repetition of the general command given to mankind at the beginning, Noah and his sons are to *“be fruitful and multiply; bring forth abundantly in the earth and multiply in it”* (Gn 9:7). The tenth chapter of Genesis contains the genealogy of Noah and accounts for the spread of mankind upon the face of the earth after the flood. Of this record Henry Morris notes: *“There is nothing in any other ancient writing discovered by archaeologists which is at all comparable in scope and accuracy”* (*The Genesis Record*, p. 245).

The Sons of Japheth (Gn 10:2-5): “Allowing for the gradual modifications in form that always occur in such names with the passage of time, and noting pertinent references in both Scripture and early secular historical writings and on excavated archaeological monuments, we can trace most of these names and recognize them as ancestors of the Indo-European peoples” (ibid, p. 247).

The Sons of Ham (Gn 10:6-20): “Descendants of Ham included the Egyptians and Sumerians, who founded the first two great empires of antiquity, as well as other great nations such as the Phoenicians, Hittites, and Canaanites. The modern African tribes and the Mongol tribes (including today the Chinese and Japanese), as well as the American Indians and the South Sea Islanders, are probably dominantly Hamitic in origin” (ibid, p. 240).

The Sons of Shem (Gn 10:21-31): “Shem” is the root of the term “Semitic,” referring to people such as the Jews, Arabs, Syrians, Assyrians, Babylonians, Persians and others north and east of Canaan. “Thus the Israelites traced their ancestry to Abraham, Eber, and Shem. An important effect of this system is to distinguish the ‘Shemitic’ Israelites sharply from both the Canaanites, who were descended from Ham (Gen. 10:6), and the Philistines, who, as coastal peoples, were descended from Japheth (cf. 10:5)” (*ISBE*, Vol. 4, p. 469).

7. According to the curse which Noah pronounced upon Canaan, the son of Ham, what position would they occupy relative to the descendants of Shem (Gn 9:24-26). How is this fulfilled as the promises to Abraham unfold?

5. The Tower of Babel

The significance of this unholy construction project (Gn 11:1-9) lies in the intention to circumvent the purposes of God: “*Let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth*” (Gn 11:4). Their attempt at urbanization runs afoul of God’s instructions to populate the planet. The tower is not an attempt to actually reach heaven; it is a centralized civic undertaking to unify the populace. A spirit of pride also permeates the project: rather than honor God they wish to make a name for themselves. God intervenes in a miraculous but non-destructive way to put His purposes back on track. He confuses the language of the people, thus making cohesive and productive work impossible. The people have no choice but to go their separate ways and carry on with life, “*so the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city*” (Gn 10:8).

8. How does this story relate to our world today and the efforts that are made to erase national barriers in favor of a single world government?

1. The Faith of Abraham

The early chapters of the Bible tell of man's struggle with sin, from Adam and Eve's disobedience and expulsion from the garden to the destruction of an entire decadent world by the flood. But they also tell of righteous, God-fearing men such as Noah and Enoch. Many generations of early man are passed over with only a brief mention until we are introduced to an individual called Abram (Gn 11:27-32).

Abraham was a man of obedient faith in God. So great was his faith that God chose Abraham for a special purpose: to bring the Redeemer of mankind into the world through his descendants. No nation upon the earth was deemed suitable for this honor; God would build a nation from scratch and establish a unique relationship with them. In doing so, His power and love would be demonstrated within the very fabric of unfolding human history.

But as great as Abraham's faith was, he was not above sin. An incident from his life tells of his lying to protect himself (Gn 20:1-13). This illustrates man's problem in relation to sin: no man was without sin; every man who lives, though he may have faith in God, commits sin. This is why a Redeemer, one who could provide for sin's removal, was needed.

1. Where was Abraham's original homeland?
2. What sin did Abraham commit against Abimelech and God?
3. How does God describe Abraham to Abimelech: "He is a _____"?

2. Abraham Leaves His Home

While still dwelling in his homeland of Ur, God told Abraham to leave and travel to a far country (Ac 7:1-4). After dwelling for a time in Haran, where his father died, Abraham continues to Canaan under God's direction (Gn 12:4-6). His faith is finally rewarded as he enters the land that God had promised to show him.

4. Abraham left Ur "not knowing _____" (Heb 11:8).
5. Who accompanied Abraham into Canaan?

6. How old was Abraham at this time?

3. The First Promises To Abraham

The first record of the promises to Abraham is found in Gn 12:2-3. Verse 1 is merely a command; it does not appear that the land to be shown to Abraham is promised to him as of yet (comp. Ac 7:5). God does promise two things: 1) a great nation would come from Abraham, and 2) in Abraham all the families of the earth would be blessed. These promises will be clarified and elaborated upon as time goes on, but they indicate a uni-versal blessing to eventually come from one man. What an amazing prophecy! Who could foresee thousands of years of human events transpiring from the life of a single individual? Only the One who could make the prophecy come to pass – God.

The land-promise is added to the original promises in Gn 12:7. Though the Canaanites were then in the land, God vows that the land will one day belong to the descendants of Abraham. Abraham, however, will not dwell in the land as its owner but as a sojourner (Heb 11:9). All he owned at his death was a burial cave (Gn 23:17-20).

7. How did the requirement for Abraham to leave his homeland and kinfolk bear upon God's promise to build a nation from his descendants?

8. Where is Abraham when God first promises to give Canaan to his descendants?

4. The Promises Clarified

After Abraham and Lot separated, God told Abraham to survey the land all around him “for all the land which you see I give to you and your descendants forever” (Gn 13:14-15). Not only would Abraham's descendants be a great nation, but they would be “as the dust of the earth” (Gn 13:15-16). These things were not just God's knowledge of the future but He would make His promises a reality: “I give ... I will make.”

9. T/F At the time of Abraham and Lot's parting, Abraham is still struggling to make a living in Canaan (Gn 13:2).

10. What phrase describes Abraham's manner of life (Gn 13:4)?

5. God Affirms His Covenant With Abraham

All men of faith occasionally need encouragement and Abraham was no different. He becomes concerned as time passes and he and Sarah are childless (Gn 15:2-3). God assures Abraham that his descendants will be as the stars of heaven in number (Gn 15:4-5). But Abraham also needs reassurance of the promise to inherit Canaan (Gn 15:7-8). In a strange and terrifying vision, God reveals that this is yet distant. There will be an intervening period of slavery followed by a return to the land in the fourth generation (Gn 15:12-16). Note God's language of certainty: “I have given this land” (Gn 15:18).

11. In what condition would Abraham's descendants come out of slavery?

12. Why would they not return until the fourth generation?

God Builds A Nation: The Covenant With Abraham* *Lesson 4

1. The Birth of Ishmael

Both Sarah and Abraham's faith faltered after ten childless years in Canaan (Gn 16:3). They decided to "help" God by using Hagar as a surrogate mother, but her conception only led to family discord (Gn 16:1-6). Hagar, having fled from Sarah, is told by an angel to return to Abraham's household. She is promised a son who will beget a multitude (Gn 16:9-12), but Ishmael is not the son of God's covenant with Abraham.

1. T/F Hagar's nationality made Ishmael half-Canaanite.
2. Discuss 16:4-5 in relation to the problems of concubinage or multiple wives. How are these problems manifested in our own society?
3. How old was Abraham when Ishmael was born?

2. Abram Becomes Abraham

Thirteen more years pass uneventfully. God then appears to Abraham to confirm the long-standing promises (Gn 17:1-8). A new aspect emerges: Abraham is to be the father of *many nations* and kings will come from him. The land-promise is again affirmed. Further, God vows to be a covenant-God with Abraham's descendants but details are not yet revealed. Abraham's name is changed to reflect the exceeding fruitfulness of his posterity.

4. How old is Abraham now?
5. Even in Abraham's old age, how does God expect him to live?
6. How would Abraham be the father of many nations? (See Gn 25:1-4; Rom 4:16-17)

3. Sarah Included in the Promise

Sarah is now beyond the point of childbearing (Gn 17:17; 18:11) and Abraham is infertile (Rom 4:19). It has not yet been revealed that Ishmael is not to be the heir of the promise, but God now makes it clear (Gn 17:15-22). Three times God explicitly says that Sarah will bear Abraham's son of promise. As Abraham will be the father of many nations, so Sarah shall be the mother of nations and kings. This news stretches Abraham's faith, but he maintains a trusting and obedient faith in God. At this time, God establishes the covenant of circumcision with Abraham, an important event that will later figure in the question of circumcision of the Gentiles (see Rom 4:9-12).

7. T/F Abraham had thought that Ishmael would be the heir of the promises.

8. When would Isaac be born?

9. What would God establish with Isaac and his descendants?

4. The Birth of Isaac

Angels visit Abraham and announce again Sarah's upcoming maternity (Gn 18:9-15). This evokes a silent laugh of amusement or doubt as Sarah contemplates the physical requirements. But God knows the thoughts of man and inquires of Sarah's laughter. This is the **fifth** time that God says Sarah shall have a son (Gn 17:16, 19, 21; 18:10, 14). God knows He is challenging the belief of this faithful couple, and He repeatedly indicates the mother (Sarah, past childbearing age), the time (the next year), and the gender of the child (son).

Abraham's faith is finally rewarded in Gn 21:2 (note mother, time, gender). But the birth of Isaac stirs up domestic dispute yet again, and Sarah insists on Hagar and Ishmael's banishment (21:8-14). Abraham is distressed over Sarah's demand to send his son away, but God tells him to comply with her wishes, "for in Isaac your seed shall be called." There must be no controversy or competition with Ishmael (note the prophecy of his character in 16:12). God comforts Abraham with the reminder that Ishmael will also become a nation "because he is your seed." To again stress the point of His prophetic power, God repeats these promises concerning Ishmael four times (Gn 16:10; 17:20; 21:13 and 21:18).

10. What principle is God proving by these promises and their fulfillment (18:14)?

11. About how old was Ishmael when Sarah sent Hagar and him away? 10 15 20

12. How is Abraham comforted concerning Ishmael's welfare?

5. The Offering of Isaac

While it may be difficult to understand many aspects of God's command to offer Isaac as a burnt offering (Gn 22:1-12), it is clearly a test of Abraham's faith in God's word and His power. God has made it clear over the years of repeated promises and through the miraculous circumstances of his birth that the covenant depended upon Isaac's own children. Note that Abraham says to his servants, "We will come back" (22:5), and Hebrews says he believed "that God was able to raise him ... even from the dead" (Heb 11:17-19). After this supreme challenge, God repeats the three-fold promise to Abraham (Gn 22:16-18). God has been vindicated in selecting this mighty man of faith as the one through whose descendants the Messiah would come into the world.

13. T/F Abraham delayed for three days before beginning his journey to Moriah.

14. What two qualities defined Abraham's faith in God (22:12, 18)?

1. A Wife and Children for Isaac

God's covenant is strong on Abraham's mind when he arranges Isaac's marriage (Gn 24: 3-8). Abraham knows that the Canaanites will eventually be driven out of the land due to their wickedness, so he does not want Isaac to marry a Canaanite. But Abraham does not want Isaac to leave the promised land in search of a wife among his relatives in Mesopotamia, possibly for fear that Isaac might not want to return. Finally, Rebekah, the granddaughter of Nahor, Abraham's brother, agrees to marry Isaac and returns with Abraham's servant to Canaan.

After twenty years of barrenness (Gn 25:20, 26), God grants children to Isaac and Re-bekah. God reveals to Rebekah that twins – two nations – are in her womb and that the older will serve the younger (25:22-23; comp. Rom 9:10-13). As a symbol of this prophecy, Jacob is born grasping the heel of Esau (Gn 25:26; see Hos 12:3).

1. How does Abraham describe God (Gn 24:7)?
2. T/F Rebekah's family had a faith in God similar to Abraham's faith (Gn 24:50-51).
3. God chose Jacob **before/after** birth to inherit the promises of Abraham and Isaac.

2. The Promises Confirmed to Isaac

While dwelling among the Philistines due to a famine in Canaan, God appears to Isaac and confirms the three-fold promise which had been made to Abraham (Gn 26:1-5). What a comfort it must have been to these great men that, in spite of present circum-stances, God promises to be with them and to greatly bless their descendants. As time passes, Isaac becomes wealthy and secure in the land and God reaffirms the promises to him (Gn 26:16, 22-24).

4. What did Abraham do which caused God to establish His covenant with him?
5. God promised to bless Isaac "for _____ sake".

3. The Promises Extended to Jacob

The deceitful scheming of Rebekah and Jacob manage to secure an irrevocable blessing from an elderly, enfeebled Isaac at the expense of Esau. As a result, Jacob flees from the wrath of his brother to Rebekah's family, from which Isaac and Rebekah hope that Jacob will find a wife (Gn 28:1-4). During his flight northward, God appears to Jacob in a dream and extends to him the three-fold promise of Abraham and Isaac (Gn 28:13-15). Though Jacob has behaved wickedly, God vows to bless him for the sake of the promises. Jacob has much to learn about faith in God, and when he awakens he vows to accept God if God will keep His promises (Gn 28:20-21).

6. T/F Isaac now recognizes that Jacob is to inherit the promise rather than Esau.

7. How does God identify Himself to Jacob?

8. As Jacob leaves the land, what does God promise him (28:15)?

4. Jacob's Return to Canaan

While working for his uncle Laban for some twenty years (Gn 31:38, 41), Jacob acquires four wives, eleven sons and a daughter (29:31-30:24). Again, the wife who is to produce the son of promise is barren leading to envy, strife and multiple marriages. These things are not desired by God but they do not interfere with His vow to keep His covenant. Finally, God commands Jacob to return to Canaan (31:3) and reminds him of his vow made at Bethel (31:13). Jacob will need this assurance as he faces the brother whom he had earlier defrauded. Through Jacob's experiences, he has learned to trust in God rather than his own shrewdness. As Esau approaches, Jacob calls upon God for protection, reminding Him of His promises to care for him and multiply his descendants (32:9-12). Jacob reenters the land according to all that God had said.

9. What assurance did Jacob have that Esau would not kill him and his children?

10. What does 32:10 reveal about Jacob's attitude?

5. Jacob Becomes Israel

Eventually, Jacob makes his way back to Bethel where God yet again confirms the promises to him (Gn 35:9-12). Jacob's name is changed to Israel, and he is reminded that nations and kings would come from his body and his descendants would inherit the land. Shortly thereafter, Rachel dies while giving birth to Benjamin (35:16-18). Thus, Benjamin is the only son actually born in Canaan.

11. List the twelve sons of Jacob by their mothers:

Leah	Bilhah <i>Rachel's maid</i>	Zilpah <i>Leah's maid</i>	Rachel
1.			11.
2.	7.	9.	12.
3.	8.	10.	
4.			
5.			
6.			

1. Joseph's Rise to Power

Prophecy is an important element in the unfolding of God's redemptive scheme. God does not merely put an interpretation upon events which have already occurred, but He *foretells* what will happen and then manipulates events so that it comes to pass. When Joseph is young, God prophesies in dreams that Joseph's family would one day bow at his feet (Gn 37:5-11). Not only did the fulfillment of this prophecy seem unlikely, but no one could possibly connect these dreams with the realization of the nation-promise made to Abraham, Isaac and Jacob. But it is through the elevation of Joseph that Jacob's family is preserved from a devastating famine and is placed in a prosperous environment which allows them to multiply.

Through the trials of slavery and imprisonment, God blesses Joseph so that he gains favor among the Egyptians (Gn 39:1-6, 21-23). It is through the interpretation of Phar-ao's prophetic dreams that Joseph becomes governor of all Egypt (Gn 41:25, 28, 32, 37-46). Finally, as Joseph reveals his true identity to his brethren, the meaning of the dreams that he had at seventeen years of age becomes clear: "*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 ...*" (Gn 45:5-8).

1. Discuss the factors which led to Joseph being so hated by his brothers.
2. What outlook helps prevent Joseph from being bitter toward his brethren?

2. Jacob and His Family Come to Goshen

After the dramatic revelation to Jacob that his beloved Joseph was not dead but the gov-ernor of Egypt, God encourages Jacob to go to Egypt, indicating that it is His purpose for the people to grow into a great nation there (Gn 46:3-4). This fulfills what God had told Abraham many years before (Gn 15:13). Thus, the offspring of Jacob numbering 70 per-sons enters Egypt (Gn 46:27), a modest number considering how long the promises have been in effect and the countless multitudes which shall come from them.

3. Where does God promise to be as Jacob goes to Egypt?
4. Why was Goshen selected as a settling place (Gn 45:18; 47:6, 11)?

3. The Death of Jacob

As in the case of Abraham and Isaac, Jacob carries the promises of God to his death. He recounts to Joseph the first appearance of God to him (Gn 48:3-4) before turning his attention to Joseph's sons, Ephraim and Manasseh. Jacob includes them as heirs along with their uncles (Gn 48:5-6). In a reversal of blessing reminiscent of his own selection over Esau, Jacob blesses the younger Ephraim before the older Manasseh (48:14, 17-20). Both would be great, but Ephraim would be dominant over Manasseh. Before dying, Jacob pronounces blessings upon all his sons, the descendants of whom will become a great nation and will divide the land of promise among themselves.

5. Of what was Jacob confident at his death (Gn 48:21)?

6. What request does Jacob make of his sons regarding his burial (Gn 49:29-31; see Gn 47:29-30)? Who was buried at Machpelah?

4. The Death of Joseph

A review of chronology might be helpful. Joseph was 17 when trouble first began brewing with his brothers (Gn 37:2); 30 when promoted as governor of Egypt (41:46); 39 when he reveals his identity to his brethren (45:6); 56 when Jacob dies (47:28); and 110 at his own death (50:26). After the death of Jacob, Joseph's brethren fear that he might now take his revenge upon them, so they ask for his forgiveness (50: 15-18). In a statement of God's great providence, Joseph tells his brethren, "*you meant evil against me; but God meant it for good, in order to bring it about as it is this day*" (50: 20). This truth is demonstrated throughout the unfolding of God's scheme; regardless of the intent and the activities of man, God controls all things and his purposes cannot be frustrated. Like his father Jacob, Joseph is confident of the eventual return of the people to the land (50:24).

7. What do Joseph's brethren do in Gn 50:18? What does this again fulfill?
8. What does Joseph promise to do for his brethren (Gn 50:21)?

5. Enslavement in Egypt

In the years following Joseph's death, the Israelites grow to such a magnitude that they are feared by the Egyptians (Ex 1:5-10). Terrible hardship is placed upon Israel in an attempt to subjugate them, "*but the more they afflicted them, the more they multiplied and grew*" (Ex 1:11-14). In desperation, Pharaoh commands the midwives to kill the male children and then orders parents to kill their sons, but these measures are to no avail: "*and the people multiplied and grew very mighty*" (Ex 1:20). Thus, in sheer numerical terms, we can see that God's promises are coming true; a nation of Abraham's descendants is developing in the womb of Egypt.

9. What kind of Pharaoh arose after Joseph died?
10. What slave-labor were the Israelites doing for the Egyptians?
11. How did the children of Israel obey God rather than men?

God Builds A Nation: The Exodus: Birth of a Nation Lesson 7

1. The Preparation and Commission of Moses

God's purpose for the period of Egyptian bondage is nearing its end, but He must first invest eighty years of training in the one who will lead them to freedom. Through providential circumstances, an Israelite named Moses is reared in Pharaoh's own home and given all the honors and privileges of Egyptian royalty (Ex 2:1-10). Moses, however, is aware of his Hebrew heritage and by faith in God identifies himself with Israel (Heb 11:24-26).

After Moses' humbling exile in Midian and when Israel's suffering has become intolerable, God "remembered His covenant with Abraham, with Isaac, and with Jacob" (Ex 2:23-25) and commissions Moses to lead the people from bondage. In His appearance to Moses in the burning bush, God identifies Himself as the God of the patriarchs and expresses His intention to lead them from bondage to the promised land (Ex 3:6-8). The special relationship which God sustains with the Israelites is seen in Ex 4:22-23: "Israel is My son, My firstborn." They are not the first nation of God's making but the most important under His scheme of redemption: they were created by promise to Abraham unto the eventual blessing of all other nations.

1. According to Ac 7:23-25, how did Moses assume the Israelites would view him?
2. T/F Moses did not have faith in God until He saw the burning bush.
3. How would a snake, leprosy, blood and Aaron help Moses in his task (Ex 4:1-17)?

2. Deliverance from Bondage Assured

In a trial of both Moses' faith and leadership, his first attempt to persuade Pharaoh to free the people only increases their hardship. In response, God vows to keep the covenant made with Abraham, Isaac and Jacob and lead the people to Canaan (Ex 5:22-6:9). God acknowledges to Moses ahead of time that Pharaoh will stubbornly resist the release of the people, but this will work to God's glory (Ex 7:1-7).

4. How does God identify Himself in Ex 6:2, 6, 7, 8, 29; 7:5?
5. Why did the Israelites not believe what Moses had told them about God's deliverance?

3. Departure from Egypt

God had said to Abraham that the Israelites would come out of captivity with great possessions; this is fulfilled in Ex 3:21-22; 11:2-3; 12:35-36. God had said that they would become a great nation; this is indicated in Ex 12:37 where a round figure of 600,000 is listed. Actually the figure is 603,550 soldiers over the age of twenty, and the figure does not include foreigners, Levites, women and children (Ex 38:26; Num 1:45-49).

In spite of the horrifying events of the plagues and the death of all the firstborn in Egypt, Pharaoh cannot concede the Israelites to God. He pursues them unto his destruction in the Red Sea, thus glorifying God in the eyes of the Egyptians (Ex 14:13-18) and fostering belief among Israel (14:30-31). Nevertheless, a glimpse of the future lies in this episode; the people murmur against God and Moses even as they are delivered by God's miraculous power (14:10-12).

6. What had the Egyptians and the Israelites failed to learn from the plagues?
7. Why did the Egyptians try to flee once in the midst of the Red Sea (Ex 14:25)?

4. God's Testing of Israel

Before Israel comes to Mt. Sinai, they must yet learn some lessons about God's care for them and their need to obey Him. "Murmuring" is the key word: they murmur over their thirst (Ex 15:24-26); they murmur over their hunger (16:1-8); they again murmur over thirst (17:2-4, 7). But the elements aren't their only enemies; the Amalekites threaten them and God gives them victory by the upraised arms of Moses (17:8-16). How short their memories are on their suffering in Egypt! They would rather return to captivity and torture than walk by faith with God through the wilderness.

8. What is the key to God's blessing for Israel (Ex 15:26)?
9. Their murmurings were not really against Moses and Aaron but against whom?
10. How did Israel tempt God in these things (Ex 17:7)?

5. A Nation in Need of Government

Any society the size of Israel needs social controls: laws, courts, leadership, instruction, etc. Jethro, Moses father-in-law, sees the strain on Moses and suggests a delegation of responsibility if God so approves (Ex 18:13-23). This foreshadows the establishment of a comprehensive law between God and Israel which will further define the people as a nation and preserve them unto God's future purpose for them.

11. What was Moses making known to the people even before Mt. Sinai?
12. How might this principle bear upon the plurality of elders in a congregation?

1. A Special People

While God had established other nations and had given laws to which He held man accountable, what is about to happen with Israel is unprecedented in human history. God will reveal Himself and His laws to Abraham's descendants and will become their exclusive God; they will be elevated above all other nations so that God may introduce redemption to all the world through them.

Moses is called up to the mountain to meet with God (Ex 19:3-6). God proposes to make the children of Israel "*a special treasure to Me above all people*" (Ex 19:5). This will be

conditional upon the willingness of the people to obey God and honor His covenant with them. Moses returns to the people with God's offer which is accepted (Ex 19:7-9).

1. Does God propose to make this covenant with all people of the earth? With whom?
2. Does the special covenant with Israel mean that other nations would be without any laws from God?
3. Why did God speak with Moses in the thick cloud?

2. A Fearsome God and the Ten Commandments

God required the people to purify themselves in preparation for His appearance on the third day (Ex 19:10-15). The manifestations of God's power were intended to instill awe and reverence in the people, for respecting God would be the basis of the covenant relationship between them (Ex 19:16-20). God initially delivers the ten commandments to Israel, which serve as a constitutional core of all the ordinances and statutes to follow (Ex 20:1-17). The laws require exclusive worship of God, family loyalty, truth, fair treatment of others, and a Sabbath day's rest. As God speaks, the people fear death at the display of His power and glory (Ex 20:18-21).

4. List the sights and sounds that accompanied God's manifestation to the people.
5. What do the people request because of their fear?

3. An Angel-Guide to Canaan

God provides an Angel to "*bring you to the place which I have prepared*" (Ex 23:20-23). God warns Israel against adopting Canaanite gods, making covenants with them and allowing them to remain in the land (Ex 23:24-33). More detailed information is given concerning the inheritance of the land: it will be a gradual displacement of the native people and the borders are specified (Ex 23:29-31). The nation-promise has now been fulfilled with the establishment of covenant, and the fulfillment of the land-promise is on the horizon.

6. What does God promise the people if they obey the voice of His guiding Angel?
7. What good things would happen to the people if they faithfully served God?
8. T/F God would drive the native people of Canaan out within the span of one year.

4. The Affirmation and Breaking of the Covenant

Ex 24:1-8 tells of the ratification of the covenant by the Israelites. Moses wrote the words in a book and read them in the hearing of the people. Twice the people vow to keep the commandments of God. This acceptance of God's covenant terms is sealed by the sprinkling of blood upon the people.

Nevertheless, only a short time later even as Moses is on the mountain receiving further instructions from God, Aaron makes a golden calf for the people saying, “*This is your god, O Israel, that brought you out of the land of Egypt!*” (Ex 32:4). Their earlier murmuring and their present disobedience cause God to threaten them with destruction, but Moses intercedes for them, calling to mind the covenant with Abraham, Isaac, and Jacob (32: 13). After purging the people of the polluting influence (32:27-28), Moses asks for God’s forgiveness on behalf of the nation. God commands Moses to lead Israel forth to Canaan under the guidance of the Angel (32:31-35).

9. What is the book called wherein Moses wrote the laws of God?

10. How does God characterize the children of Israel (Ex 32:9)?

11. How does Aaron demonstrate his lack of leadership capability?

5. Renewal of the Covenant and Command to Leave Sinai

God is displeased with Israel but commands them to go up to the land of promise (Ex 33:1-5). God replaces the stone tablets which had been broken by Moses and reveals His character to the leader of His people (34:1-9). God then renews His desire for the Israel-ites to go to Canaan and be His arm of punishment against them (34:10-17).

12. How has God demonstrated the qualities listed in Ex 34:6-7?

13. What would intermarriage with the Canaanites lead to (Ex 34:15-16)?

14. Discuss the immaturity of the Israelites. How have they behaved like children?
What should we learn from their example?

God Builds A Nation: The Law of Moses

Lesson 9

1. An Overview

Any nation must have the conduct of its citizens regulated by laws. Usually, a central government of some type creates and enforces a such a law system. “In a theocracy, however, there is a minimum of legislative or administrative function. The ruler is God, and it is he who determines the nation’s laws, as well as the people’s direction – politi-cally, militarily, and economically” (F. LaGard Smith, *The Daily Bible*, p. 261).

“The Israelites are about to begin a new phase in the history of their young nation. They are going to begin functioning as a nation under covenant relationship, with virtually ev-ery daily action influenced, if not directly prescribed, by law. During the next four de-cades God will give to Moses scores of laws – laws affecting their religious and ceremoni-al duties; laws regulating diet and hygiene; laws of dedication and religious symbolism; civil laws and laws affecting

political leaders, the army, and the court system; criminal laws and offenses against religion, society, and morality; and various family and estate laws.

“The many laws within Israel’s code are recorded in Exodus, Leviticus, Numbers, and Deuteronomy. Often the same laws are repeated on different occasions and in varying contexts. Sometimes a law will be further expanded or more completely explained. In anticipation of the Israelites’ becoming less nomadic and more settled, the laws will appropriately reflect the changing circumstances” (ibid, p 157).

We will take a selective look at some of these laws and the principles which underlie them in Lessons 9-10.

1. What does the term “theocracy” mean?
2. T/F God gave laws to Israel through Moses over a span of at least forty years.

2. The Tabernacle

Of highest priority before departing from Mt. Sinai is the construction of the tabernacle and its furniture (Ex 31:1-11). The tabernacle is a portable structure in which God will manifest His presence among the people. God gives Moses a detailed blueprint of the tabernacle and insists on meticulous care in building “*according to the pattern*” (Ex 25:9, 40; 26:30; 27:8; Ac 7:44; Heb 8:5). This was accomplished (Ex 39:32-43).

3. Stephen called the tabernacle a tabernacle of _____.
4. Where was Moses when he received the instructions for building the tabernacle?
5. Who was Bezaleel and why was he important?

3. The Ark of the Covenant

The most important piece of furniture within the tabernacle is the ark of the covenant (Ex 25:10-22), a chest of acacia wood overlaid with gold. The lid of the chest is adorned with a “mercy seat” centered between the outstretched wings of two facing cherubim. The chest is located in the inner sanctum – the Most Holy Place; it is here that God will meet with the people and forgive their sins on the Day of Atonement (see Lv 16:14-16).

6. What was to be put in the ark? What is “the Testimony”? (see Dt 10:1-5)
7. T/F God would sit on the mercy seat when Aaron came on the Day of Atonement.

4. The Aaronic Priesthood

God chooses Moses’ brother, Aaron, as the priestly family over Israel (Ex 28:1-4; Num 3:1-4). They were to attend to the tabernacle services. God also appoints an entire tribe, Levi, to assist the priests in these services (Num 3:5-13; 8:23-26). Laws governing the priests and Levites and

their service are numerous and detailed. When it came to the tabernacle and the worship associated with it, God was very meticulous and exact. Both the priests and Levites are consecrated to their assigned duties by elaborate rituals.

8. How many sons of Aaron were consecrated as priests? Which two died shortly thereafter and why?
9. How are the priestly garments of Aaron described?

5. The Three Annual Feasts

To encourage national unity, God institutes three main annual feasts at which all Israelite males must be present (Ex 23:14-17). Passover and the Feast of Unleavened Bread is to be observed in the first month of the Jewish year (our March/April) as a memorial of the Exodus (Lv 23:4-8; Ex 13:8-10). The Feast of Weeks is so named because it comes seven weeks after the Feast of Unleavened Bread (Lv 23:15-21). This is in the third Jewish month (our May-June), and because this is the time of the early wheat harvest, the Feast is also known as Harvest or Firstfruits (later, Pentecost). The third feast, Tabernacles, occurs in the seventh Jewish month (our September/October)(Lv 23:33-43). It celebrates the later harvest and commemorates the nomadic existence of the Israelites between their Egyptian bondage and settling in Canaan.

10. What were the Jews to tell their children at the observance of Passover?
11. Attendance at these three feasts every year would create what practical necessity?
12. Research: What yearly observance occurred 5 days before the Feast of Tabernacles?

God Builds A Nation: The Law of Moses

Lesson 10

1. Laws Regarding Idolatry

Jehovah boldly claims to be a jealous God and will not tolerate Israel's worship of idols; such, in fact, would invalidate the covenant. Many laws, therefore, prohibit all forms of idolatry including making images, offering sacrifice, witchcraft and divination. Deuteronomy 12:1-14, 29-32 give particular warning against adopting the idolatrous ways of the Canaanites. Unfortunately, these warnings will go unheeded.

1. Who will choose where God shall be worshipped in Canaan (Dt 12:5, 11, 14)?
2. Were all the laws of God fully in place before entrance into Canaan (Dt 12:8-9)?
3. What kind of practices are involved in idolatrous worship (Dt 12:31)?

2. Laws Governing Sexual Conduct

In contrast to idolatry, the Law of Moses set a high standard of sexual conduct. Adultery is forbidden under penalty of death; prostitution, incest, homosexuality and bestiality are also prohibited. Lv 18:1-5, 24-30; 20:22-24 warn the Israelites against defiling them-selves with the abominable practices of the Egyptians and the Canaanites. Such practices led to the removal of the Canaanites from the promised land and would also lead to Israel's downfall.

4. What practice does Lv 18:22 and 20:13 prohibit?
5. T/F Only the woman would be put to death in an adulterous affair (Lv 20:10).
6. God said He had _____ Israel from the peoples.

3. Laws Regarding Criminal and Civil Behavior

Crimes such as murder, kidnapping, rape, assault, bribery, false testimony, fraud and theft are defined and assigned penalties. Civil matters such as personal injury, property damage, borrowing and lending, fair treatment of the underprivileged, and ownership of slaves are addressed. It is worthy of note that imprisonment and/or "rehabilitation" were not part of theocratic justice. Penalties involved capital punishment, restitution in kind and fines. While some of these laws and penalties may seem unduly harsh to our Western thinking, it must be kept in mind that these divine guidelines were far superior to any human ethical standard then existing. Also, the nation of Israel was created by God for a special purpose and therefore required a higher standard of purity and holiness. Note the principle undergirding various laws in the Book of Leviticus: "*You shall be holy; for I am holy*" (Lv 11:44-45; 19:2; 20:7, 26).

7. What was the reason for the death penalty for murder (Num 35:33-34)?
8. What governing principle is found in Lv 19:17-18?
9. To whom could an Israelite not charge interest (Dt 23:19-20)?

4. Health, Hygiene and Diet

It is sometimes hard to distinguish laws which pertain to ceremonial defilement from those which pertain to biological defilement. Detailed instructions are given concerning contagious diseases, leprosy and other skin conditions, emission of body fluids, menstrual periods, contact with dead bodies and other health conditions. Only animals categorized as "clean" may be eaten: Ox, sheep, goat, deer, gazelle, fish (with fins and scales), crickets, grasshoppers, and others (see Lv 11). "Unclean" animals are to be avoided: rabbits, pigs, camels, various birds, lizards, snakes and others (Lv 11). Not only are these animals not to be eaten, mere contact with their carcasses would contaminate. Again, God points to the separation of the people unto Himself as the reason for such unique dietary restrictions (Lv 11:44-47).

10. What is forbidden to be eaten in Lv 17:10-14; Dt 12:23-25? What reason is given?
11. T/F A man whose sheep was killed by a lion could not eat the sheep (Ex 22:31).

12. What was the main criteria of a “clean” beast (Lv 11:2-3)?

13. How was the contagious leper to warn others of his condition (Lv 13:45-46)?

5. Periodic Reading of the Law

Moses commands that the law be read to all the people every seven years (Dt 31:9-13). Additionally, there was to be ongoing instruction in the home (Dt 4:9-10; 6:6-9). Even the clothes worn by the people should remind them of God’s commandments (Num 15: 37-41). The periodic feasts, the continuous sacrifices and other acts of worship, the very land in which they dwell – all these things should combine to remind the people of their covenant relation with God and their great heritage of faith and obedience as embodied in Abraham. God has now established and organized Israel as a nation; they leave Sinai bound for the land that God had promised to Abraham, Isaac and Jacob.

14. T/F Every seven years, at Passover, the Law was to be read to the people.

15. Of what significance was a tassel interwoven with a blue thread?

God Builds A Nation: Failure to Enter Canaan

Lesson 11

1. Moses and the People Complain

About 14 months since leaving Egypt (Num 9:1; 10:11), the nation of Israel breaks camp at Mt. Sinai and heads for Canaan. Before long, however, they revert to the murmuring in which they had engaged when they left Egypt (Num 11:1-6). Caught between a complaining people and an angry God, Moses is exasperated and prefers death to the burdens of unassisted leadership (11:11-15).

God answers both complaints. Moses is given a council of 70 elders to distribute the duties of governing such a large population (Num 11:16-17, 24-30). The humility of Moses is seen as the elders are endowed with the Holy Spirit; he is not envious or jealous of their gift. Israel’s murmuring, however, was unreasonable and God answers them to their misery “*because you have despised the LORD who is among you ... saying, ‘Why did we ever come up out of Egypt?’*” Even as they are eating the quail they craved, God strikes the complainers with a plague and many die (11:33).

1. What did Israel remember about Egypt? What had they forgotten?

2. Who chose the 70 elders to assist Moses?

3. Who was concerned for Moses when Eldad and Medad prophesied in the camp?

2. Moses’ Leadership Challenged

The humility of Moses was not shared by Miriam and Aaron who challenge him on his marriage to an Ethiopian woman (Num 12:1-3). In a passage which defines the unique role of Moses and his relationship with God, God rebukes Aaron and Miriam for daring to elevate themselves as his equals (12:6-8). Miriam, who seems to have been the instigator, is then stricken with leprosy, an appropriate affliction considering that a leprous hand was one of the signs of Moses' authority from God (12:9-10; Ex 4:6-7).

4. How did God speak through prophets? How did He speak with Moses?
5. What did Moses do when his sister was smitten with leprosy?

3. The Negative Report of the Spies

Twelve spies are chosen and sent into Canaan (Num 13:17-20). When they return and give their report, the consensus is that the land cannot be taken: *"We are not able to go up against the people, for they are stronger than we ... we were like grasshoppers in our own sight, and so we were in their sight"* (13:31-33). Two spies, Joshua and Caleb, dissent and recommend an immediate attack of Canaan (13:30; 14:6-9). However, the negative report sparks the ever-present pessimism and distrust of the people. Rebellion ensues; the mob seeks to replace Moses; and Joshua and Caleb are threatened with stoning (14:1-4, 10). The people have learned nothing since leaving Egypt.

6. How did Joshua and Caleb correctly forecast victory against such a strong enemy?
7. T/F A good test of what is right is where the majority stands on an issue.
8. The rejection of Moses was really a rejection of whom (14:4, 11)?

4. God's Punishment of Israel

God again threatens to destroy the people and raise up another nation from Moses' descendants, but Moses again intercedes for them (Num 14:11-19). The great leader is himself acquiring the characteristics of God: longsuffering, mercy, and forgiveness. Moses reminds God of the very character which He had earlier revealed (Ex 34:6-7). God complies with Moses' request, but He declares that the adult generation of those who had come out of Egypt would not enter Canaan because of their persistent unbelief (Num 14:20-23, 29-35).

9. T/F Moses is concerned about God's honor and reputation among the nations.
10. What caused God to specify a forty year period of wandering in the wilderness?
11. What admirable thing is said of Caleb (Num 14:24)?

5. The Failed Attempt to Invade

It is a trait of faithlessness to resist what is commanded and do what is forbidden. The Israelites were told to take the land with God's full blessing and backing and they refused. Now that they have been punished and barred from Canaan, what do they do? They set their minds to march in

and take the land (Num 14:39-45)! Disobedience, no matter how sorry one might be for his actions and zealous to atone for them, is never acceptable. Again, Moses' leadership is ignored and the express command of God is violated. The attempt ends in failure.

12. Did the people acknowledge their sin?

13. Did their contrition obligate God to accept their attempt to undo the damage?

14. What guaranteed their failure before the Amalekites and Canaanites?

God Builds A Nation: Trials in the Wilderness

Lesson 12

1. Korah's Rebellion Against Moses and Aaron

The last forty years of Moses' life were difficult for him and for the whole nation. They faced the hardships of nomadic life, enemy nations and deferred hopes of settling in a rich land of promise. But there was also internal strife and contention; Num 16-17 tell of a conspiracy to wrest leadership away from Moses and Aaron.

Moses and Aaron are accused by a large and influential delegation of taking leadership upon themselves (Num 16:1-3). The blame for Israel's present circumstances is laid at their feet (16:12-14). In truth, the nation's suffering is caused by the very arrogance and presumption of the people that is demonstrated by the rebellion! Moses rebukes Korah for being dissatisfied with the position of honor that God had bestowed upon the tribe of Levi and for seeking the priesthood (16:8-11, 39-40).

After the awesome and terrifying spectacle of the earth swallowing up the households of Korah, Dathan, and Abiram and the fire of heaven consuming the 250 men offering in-cense, the people still murmur against Moses and Aaron (Num 16:41-50). Only Moses' intercession staves off a plague upon the congregation, and God affirms Aaron's priest-hood by causing his rod to bud and produce almonds (see Num 17:5, 10).

1. Rebellion against God's leaders is rebellion against _____ (Num 16:11, 30).

2. T/F Moses had a clear conscience on the fairness of his leadership (Num 16:15).

3. How were the censures to become a sign to future generations?

2. Moses' Transgression

It is understandable that Moses would get frustrated with Israel's continual whining and lamentation for Egypt, but he crossed the line when his frustration boiled over into his own disobedience (Num 20:1-13; Dt 3:23-27). The people are having enough trouble obeying God; the last thing they need is for their leader to show disrespect for God. Punishment is swift and irrevocable: both Moses and Aaron are barred from entering Canaan, and both will die a short time later, Aaron first (Num 20:22-29; 33:38-39).

4. Who does the statement in Num 20:10 glorify? Who does it not glorify?
5. How did God react when Moses asked to be allowed into Canaan?
6. How old was Aaron when he died? How old was Moses when Aaron died (Ex 7:7)?

3. Battles in the Wilderness

The militarism of the Israelites developed during the wilderness wandering as they met several of their enemies in battle. This period served as a "boot camp" for the later wars that would secure the land of Canaan. Israel utterly destroys the king of Arad and his people in Hormah (Num 21:1-3). But after this victory, discouragement and murmuring again set in and God sends a plague of poisonous serpents to rebuke them (21:4-9). After being denied permission by king Sihon to pass peacefully through his land, Israel attacks the Amorites and dwells for a time in their cities (21:21-26, 31-32). Moving northward, Moses then defeats Og, king of Bashan (21:33-35). Later, in one of Moses' final acts of leadership, the Midianites are attacked as punishment for their earlier enticement of Israel into fornication (Num 31:1-3, 7-20; cf. 25:1-5). While to our Western sensibilities these battles seem barbaric, we must remember that Israel is carrying out the judgment of God upon these nations. Let us be thankful that our warfare as Christians is spiritual and not carnal.

7. What is the continual complaint of the people against Moses?
8. What does Moses always do for the people when they are in trouble (Num 21:7)?
9. Whose vengeance was taken upon the Midianites? What famous person was killed?

4. Balaam's Oracles

The huge, roving band of Israelites was now striking fear into the hearts of the settled peoples in and around Canaan (note Rahab's observation in Josh 2:8-11). Balak, king of Moab, is greatly afraid of Israel and tries to hire Balaam to curse them (Num 22:1-6, 11-12). Note the various things Balaam says about Israel: those "*whom the Lord has not de-nounced ... A people dwelling alone, not reckoning itself among the nations ... Who can count the dust of Jacob, or number one-fourth of Israel?*" (Num 23:8-10); "*He has not observed iniquity in Jacob ... The LORD his God is with him ... It now must be said of Jacob and of Israel, 'Oh, what God has done!' ... Look, a people rises like a lioness ... it shall not lie down until it devours the prey...*" (23:21, 23-24); "*He shall consume the nations, his enemies; He shall break their bones ... Blessed is he who blesses you, and cursed is he who curses you*" (24:8-9). In spite of the persistent disobedience of the

people, God is forgiv-ing their sins and giving them victory over their enemies in order to be faithful to the covenant made with Abraham.

10. According to Rahab, what effect did the defeat of King Sihon and King Og have?

11. How could Balaam say of God, “He has not observed iniquity in Jacob”?

5. A Second Numbering of Israel

God commands another census of Israel to demonstrate to the people that His decreed punishment against them had been fulfilled (Num 26:1-4, 63-65). The population has declined a bit since leaving Egypt – 601,730 fighting men (26:51). The land will be divided among the tribes by this census (26:52-56).

12. Who was not found in the list of the second census (Num 26:64)?

God Builds A Nation: Preparing to Enter Canaan ***Lesson 13***

1. Joshua Appointed as Moses’ Successor

Moses is greatly disappointed that he will not share in the conquest of the land with his people, but his supreme concern is the effective leadership of the nation: “*that the con-gregation of the LORD may not be like sheep which have no shepherd*” (Num 27:12-17). God instructs Moses to inaugurate Joshua before Eleazar the priest and the whole con-gregation of Israel as the next leader of the nation (see also Dt 31:1-3, 7-8). We were in-troduced to Joshua as a military captain back in Ex 17:8ff where he defeated the Ama-lekites on the way to Mt. Sinai. Joshua was also called Moses’ assistant and accompan-ied him upon Mt. Sinai to receive revelation from God (Ex 24:13-14; 32:17). We then see Joshua with Moses in the tabernacle of meeting where Moses communed with God (Ex 33:11). Joshua had been at Moses’ right hand for many years preparing for this transition.

1. How old is Moses now? When he fled to Midian? At the exodus? (Ac 7:23, 30)

2. Joshua is described as a man “in whom is the _____.”

3. List Joshua’s credentials for leadership. How long had he been groomed?

2. The Tribes Settling in the Trans-Jordan

After the defeat of Sihon and Og and the capture of their lands along the eastern shores of the Dead Sea and Jordan River (called the “trans-Jordan”), the tribes of Reuben, Gad and half the tribe of Manasseh appeal to Moses for possession of the land as their inher-itance (Num 32:1-5). Moses is troubled by the request fearing that the lack of support from these tribes would dishearten the rest (32:6-15). A deal is then made that these tribes would temporarily settle their families and animals in the trans-Jordan and then assist their brethren in capturing the rest of the land (32:16-19). This compromise proves satisfactory (32:20-33).

4. Why did Reuben, Gad and half of Manasseh desire the land of the trans-Jordan?

5. T/F At first, Moses likened their request to the ten spies who discouraged the people.
6. If these tribes failed to assist their brethren, their sin would _____.

3. The Boundaries of the Land

The general extent of the land is given in Num 34:2-12. It appears that the northern boundary falls a bit short of what God originally intended; the Euphrates River is mentioned in Dt 1:7. Under Solomon's reign, the border will eventually reach the Euphrates.

7. Consult a good Bible atlas or detailed map for the boundaries of the promised land.

4. Levite Cities and Cities of Refuge

God had taken the Levites as a special tribe unto Himself instead of the first-born of every family (Num 3:40-51). The Levites were not counted among the twelve tribes in regard to the division of the land; instead, they are given 48 cities and a narrow strip of land around each city for their animals (Num 35:1-8). Six of the cities are to be designated as cities of refuge; safe havens for those who would commit manslaughter (Num 35:9-15, 22-28). In this provision, God distinguishes between premeditated murder, which is worthy of death, and accidental death, which deserves a lesser punishment.

8. T/F Three cities of refuge would be east of the Jordan and three west of the Jordan.
9. When would the manslayer be allowed to leave the city of refuge?
10. T/F The Levites were to attend to worship and not own cattle.

5. Separation of Tribal Land

A question of marriage and the inheritance of land is brought before Moses by the tribe of Manasseh (Num 36). The situation: Suppose a man has no sons and his daughters inherit his property. If they should marry outside the tribe, then their property would transfer to the tribe of their marriage, thus diminishing the original territory. How should this be handled? Moses considers the question legitimate and stipulates that the daughters who inherit land must marry a person of their choice within the tribe to which they belong. Otherwise, there are no restrictions on inter-tribal marriages. God intends for the land to remain divided among the tribes, perhaps to be a perpetual reminder of their historic development as a nation from the twelve sons of Jacob.

11. T/F No daughter could marry outside her own tribe.
12. Where did Moses get the solution to the problem raised by the tribe of Manasseh?

1. Deuteronomy: A Transitional Book

The book of Deuteronomy contains the final words of Moses to the Israelites as they are on the threshold of Canaan (Dt 1:1-5). The clarifications and conditions placed upon retaining the land of promise are called “*the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb*” (Dt 29:1).

In Deuteronomy, Moses passionately pleads for the Israelites to remember the past: the glorious manifestations of God’s power and their persistent hardheartedness. He urges them to be courageous in the present: God is giving them the land promised hundreds of years before. And he warns them to be cautious in the future: to continue to obey God lest He drive them out of Canaan.

Many themes recur in Deuteronomy: Egypt and the exodus; the events at Mt. Sinai; the failure to enter the land; the period of wilderness wandering; the faithfulness of God to the covenant; the dangers of idolatry; and others. The main conclusion of the book is: **God has been faithful to His covenant though Israel has been unfaithful to God.** The passion of Moses is no doubt generated by the knowledge that he will soon die and no longer lead the people who had so vexed him these last forty years.

1. Where were these last words of Moses spoken?

2. A Review of History

There are at least 20 exhortations in Deuteronomy to “remember” or “do not forget” as Moses urges Israel to evaluate and learn from the past. In his historical review of the first three chapters, there is great emphasis upon God’s role among them: the Lord spoke; the Lord multiplied; the Lord commanded; the Lord fought; the Lord heard; the Lord blessed; the Lord

gave; the Lord delivered; etc. Israel could look back to the wilderness and see that their clothes didn't wear out, their feet did not swell, and their food had been miraculously supplied "*that you may know that I am the LORD your God*" (Dt 29:5-6). From this experience they could also learn that God had chastised them as a Father (Dt 8:2-6), and by it they had been prepared for greater blessings to come (Dt 8:16). They owed their very existence to God and could see His hand at every turn in their history. This reminder would not only benefit Israel in this time of challenge and transition but will benefit Christians if taken to heart (1 Cor 10:6, 11).

2. What is one indication that God has been forgotten (Dt 8:11)?
3. What should the past help them remember when prosperity comes later (Dt 8:11-18)?

3. The Great Manifestations of God's Power

The instances where Israel had been shown the mighty power of God are almost endless. They could look back for generations and see what God had unfolded from Abraham on-ward, great and awesome things (Dt 10:21-22). But in their own generation and the one past, God had shown signs and wonders in Egypt (6:21-23; 11:2-4), glory and greatness at Mt. Sinai (5:23-24) and horrible judgment during Korah's rebellion (11:6-7). "*Or did God ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm ... To you it was shown, that you might know that the LORD Himself is God ... Out of heaven He let you hear His voice ... on earth He showed you His great fire ...*" (Dt 4:34-36). Indeed, God had revealed Himself to no other nation as He had to Israel. They must not take this for granted.

4. Did God **need** to work miracles to accomplish His will? Why did He do them?
5. What do these experiences say about the relationship between miracles and belief?

4. Warnings Against Idolatry

The Law contained prohibitions of idol worship. The reason should now be obvious: the only true God is the one who can declare such purposes and work them out over centuries of human existence both by miracle and providential control. Idols are nonentities, mere figments of man's imagination which give him license to pursue his own agenda (remember the calf at Mt. Sinai - Dt 9:13ff). For the past several decades, Israel has been kept physically distant from other peoples, but they will be challenged on their resistance to idolatry when they take possession of the land. Hence, Moses gives numerous warnings against following after the ways of the Canaanites: Dt 4:15-19; 6:14-15; 7:1-5; 11:16-17; 12:2-3, 29-32; 30:17-18.

6. T/F God told Israel to destroy altars and images but have mercy upon the people.
7. Anyone who suggested the worship of an idol should be _____ (Dt 13:6-11).

5. Obedience Stressed

The heart of the covenant relationship between Israel and God is the Law; the Law was designed to keep the nation pure and distinct so that the Abrahamic promises might be ultimately fulfilled through them. It was imperative, then, to observe the Law and to be obedient people. Moses urged such obedience and pronounced various blessings upon it: Dt 4:1-2, 5-6, 40; 5:1; 6:1-3, 17-18; 8:1; 11:1, 8-9, 13, 22.

8. What will others say about those who diligently follow God's laws (Dt 4:6)?
9. T/F The Law of Moses stressed only obedience to God rather than love for Him.
10. Does God ask a lesser degree of obedience from Christians than He did from Jews?

God Builds A Nation: Moses' Final Exhortation

Lesson 15

1. God: Faithful to the Covenant

Moses points out several times in Deuteronomy that the favored position of Israel is not due to their virtue but is a byproduct of God's love for their ancestors: "*And because He loved your fathers, therefore He chose their descendants after them ...*" (Dt 4:37; see 10: 15). No characteristic of the nation itself caused God to value it more highly than any other: "*The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand ...*" (Dt 7:7-10). Lest the people become self-righteous as they displace the Canaanites, Moses tells them that their victory will not be due to their own righteousness, "*for you are a stiff-necked people*" (9:6). Instead the Canaanites are being judged by God for their wickedness, "*that He may fulfill the word which the LORD swore to your fathers, to Abraham, Isaac and Jacob*" (9:4-5).

1. What does God keep for a thousand generations?
2. How can Dt 7:7 comfort a small church among many large denominations?

2. Israel: A Special Nation

The truth that Israel holds special status on account of their illustrious and faithful ancestors should humble them and challenge them to have a similar faith. But the fact remains that they *are* a special nation unto God, unique among all the nations in their laws and in their rise to nationhood (Dt 4:7-8, 20, 34; 7:6). Their faithful adherence to the Law would guarantee their privileged status "*high above all nations which He has made, in praise, in name, and in honor*" (Dt 26:18-19; see also 28:9; 29:12-13).

3. What was one advantage to Israel in having God so near (Dt 4:7)?
4. Compare Dt 4:8 and Rom 3:2. How does this concept apply to Christians today?

5. Can you find a new testament passage indicating the church's "holy nation" status?

3. The Blessings of Obedience

The covenant which God made with Abraham was unconditional; that is, God made uni-lateral promises to Abraham to create a nation from his descendants, give them a land and eventually bring spiritual blessing to all the world through them. Nothing could pre-vent these things from coming to pass. But the special blessings and privileges now be-ing promised to Israel are **conditional**. Moses makes it clear that the fruitfulness of the land, the health and prosperity of the people, and the perpetual ownership of the land by divine decree depends upon continual national obedience to the covenant laws (Dt 7:12-16; 28:1-14).

6. List some of the ways in which the people would be blessed in the land of Canaan.

7. What would these blessings cause all the nations to see?

4. The Curses of Disobedience

The blessings of obedience are pretty straightforward: peace, prosperity and perpetuity. But the consequences of unfaithfulness to the covenant are horrible and far-reaching (Dt 28:15-68). Unfruitful procreation, disease, unfavorable climate and weather, military defeat, confusion and bad judgment, foreign invasion, exile and a return to Egyptian-style slavery will befall Israel if they abandon God. Instead of being God's special treasure and chosen people, Israel "*shall become an astonishment, a proverb, and a byword among all nations ... Then men would say: 'Because they have forsaken the covenant of the LORD God of their fathers ... the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book'*" (Dt 28:37; 29:25, 27).

If all the corrective judgments fail to produce repentance, if the people insist on worshipping other gods, God will then send them "*to a nation which neither you nor your fathers have known, and there you shall serve other gods – wood and stone*" (Dt 28:36). God goes on to describe the invading nation in some detail, the horrendous conditions of the sieges that will precede captivity, and the terrible treatment which will befall them at the hand of their enemies. Worst of all, however, is the diminishing of the nation/land promise: "*You shall be left few in number, whereas you were as the stars of heaven in multitude ... the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess. Then the LORD will scatter you among all peoples, from one end of the earth to the other ...*" (Dt 28:62-64).

Looking far into the future, Moses then assures the people that if they repent in exile, God will even then bring them back to the land and restore all their blessings (Dt 30:1-10). These blessings and cursings represent not only conditions of law but prophecy of the future; they are but a preview of what is to come over the next thousand years of Israelite history.

8. Describe the mental anguish that would afflict Israel (Dt 28:65-67).

9. Will Egypt be the destroying nation to come upon Israel? How do you know?

5. The Death of Moses

Moses dies having seen but never entered the promised land (Dt 34:1-12). God's faithful servant (Heb 3:5), a man of unparalleled spiritual stature who had taught Israel, led them, judged them and interceded for them, is now gone. Probably mourned more in death than appreciated in life, Moses had fulfilled his role in establishing the nation and bringing them to the threshold of Canaan. Moses dies with the echoes of his warnings still in the nation's ears, and he leaves them a song of remembrance (Dt 32).

10. Did Moses' sin at Kadesh keep him from going to heaven? Explain.

God Gives A Land: Preparing for War

Lesson 16

1. Joshua Receives His Marching Orders

The time has finally come for Israel to make its assault upon Canaan. Though Joshua has spent years preparing for this moment, he is in need of some final reassurances from God. Three times during the issuance of orders to march on Canaan, God tells Joshua to be strong and courageous (Jsh 1:6, 7, 9). He further promises Joshua, "*As I was with Moses, so I will be with you. I will not leave you nor forsake you ... the LORD your God is with you wherever you go*" (1:5, 9). Regarding the land, God reminds Joshua that his success is tied to the promise of inheritance made to the fathers hundreds of years earlier (1:8). Thus, God is the One giving the land (1:2-3). It is to be won by Joshua's obedience to the laws of God, not his military strategies and expertise (1:7-8).

1. Since Joshua's success depended upon obedience, what should he do day and night?

2. Israel is to cross the Jordan River within _____ days (1:11).

2. Two Spies Bring a Good Report

Joshua had sent two spies on a reconnaissance mission into Canaan, but while scouting Jericho their true identities become known to the king (Jsh 2:1-3). Rahab, a harlot in the city, hides the spies in exchange for their promise of protection when Jericho falls (2:12-14). Rahab's comments are revealing (2:8-11). First, the Canaanites are very aware of Israel's history, even the manner in which they were delivered from Egyptian bondage. Second, she admits the terror which has filled the people of Canaan at the approach of the Israelites (comp. Dt 2:25). Third, she acknowledges the superiority of Israel's God over Canaanite deities: "*He is God in heaven above and on earth beneath.*" And, finally, she concedes that God has given the land to Israel. In all of these admissions, Rahab has demonstrated a degree of faith that was even lacking at times among the Israelites. This is truly amazing coming from a Canaanite, and a harlot at that. This is why Rahab is praised for her faith (Jas 2:25; Heb 11:31).

3. T/F Rahab thought the Israelites made it across the Red Sea because of a low tide.

4. T/F Fear of God caused the Canaanites to repent and put away their idols.

5. Who does James pair Rahab with as an example of active faith?

3. Crossing the Jordan

Israel's crossing of the Jordan River into Canaan is rich in symbolism. Naturally, it is a vivid reminder of the parting of the Red Sea some 40 years earlier and the birth of the nation amid extraordinary circumstances (Jsh 4:22-24). Further, the ark of the covenant goes before the people, and the Jordan parts when the priests bearing the ark step into the river (3:3-4, 6, 13-17). *"By this you shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites ..."* (3:10). The events also confirm Joshua as the divinely appointed leader of the people: *"This day I will begin to magnify you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you"* (3:7; 4:14). When Israel left Egypt, the waters of the Red Sea closed on their enemies. But as they enter Canaan and the Jordan resumes its flow, Israel's ene-mies lie ahead. The miraculous events give them confidence in the leadership of both God and Joshua as they march into battle.

6. In what state was the Jordan River at this time of year (Jsh 3:15)?

7. Israel crosses the Jordan four days before what feast begins (Jsh 4:19; 5:10)?

8. In what two places are memorial stones set up (Jsh 4:9, 20)?

4. Circumcision Renewed

Circumcision was instituted by covenant between God and Abraham (Gn 17:9-14) and had been observed throughout Israel's generations until their sojourn in the wilderness (Jsh 5:2-7). Their present uncircumcised state would have served at least two purposes: 1) it would be a reminder of their disobedience to enter the land and fulfill the covenant, and 2) it would clearly identify the generation which God had marked for destruction and would indicate that the sentence had been carried out. There should not be a cir-cumcised male over the age of 60 among the Israelites (except for Joshua and Caleb).

Joshua now circumcises all the males whom God has raised up in the place of those who had been disobedient.

9. The name "Gilgal" means "rolling." Why was the camp called by this name?

10. Why didn't Israel's enemies attack while they were sore from circumcision (5:1)?

5. The Commander of God's Army

God gives Joshua a final dose of confidence before the battle for Jericho commences. In a vision, Joshua sees a man with a drawn sword who identifies himself as "the Com-mander of the LORD's army" (Jsh 5:13-15). As with Moses at the burning bush, Joshua is told to remove his sandal for he is on holy ground.

11. What made the ground “holy” upon which Joshua stood?
12. Discuss the proposition: God gives those who are assigned difficult tasks all the help they need to accomplish them. How might this apply today?

1. The Fall of Jericho

While the march around Jericho excites the imagination of young Bible students, the original event must surely have been a test of faith for Israel (Jsh 6). The only “weap-ons” they are told to use are their feet (for marching), their lungs (for blowing trumpets) and their voices (for shouting). To their credit, there is no mention of murmuring among the Israelites as might have been expected from the previous generation. They have learned the lessons of God’s benevolent power, respect for His approved leadership and the importance of obedience.

The fall of Jericho also clearly illustrates the relationship between faith, works and grace. God had said, “*I have given Jericho into your hand ...*” (Jsh 6:2; also 6:16); it was a gift which Israel neither deserved nor earned (grace). However, this gift was conditioned upon their obedience; specific instructions were given which, if followed, would cause the walls of Jericho to fall down. But Israel would not have obeyed if their faith and trust in God had not grown. A long, drawn-out siege was man’s way of destroying a city like Jericho, not marching, blowing horns and shouting. Faith, works and grace are compatible terms whether the subject is Jericho’s fall or salvation from sin.

1. Joshua said, “Shout, for _____.”
2. What were the accursed things that Israel was not to take from Jericho (Dt 7:25-26)?
3. What does Rahab’s deliverance say about the integrity of the Israelites? From whom had they learned the importance of keeping their word?

2. Defeat at Ai

Joshua does not have long to savor his first victory before he faces his first leadership crisis (Jsh 7:1-9). A small army of Israelites is defeated at Ai sending both Joshua and the people into shock. Joshua does not handle this setback well, even complaining after the fashion of those who murmured in the wilderness. God had made it clear that success would follow obedience; thus, Joshua should realize that disobedience in some form has occurred. This episode demonstrates the tremendous stress which comes with leadership. One tends to respond to challenges differently when in a position of responsibility rather than looking on from the sidelines.

4. In what way did Joshua overreact to the failure at Ai?

5. What effect did the defeat have upon Israel?

3. Achan's Sin Exposed

God rebukes Joshua for his weak response and explains what he should have concluded for himself (Jsh 7:10-13). He issues this do-or-die challenge to Joshua: *"Neither will I be with you anymore, unless you destroy the accursed from among you."* Achan confesses his sin but only after he has been singled out by lot (7:19-21). Note carefully his actions: *"I saw ... I coveted ... (I) took ... (I have) hidden."* This is a crucial time for Israel; their success depends upon their obedience, and this flagrant act of disobedience must be publicly punished. Too, God must impress upon the people their uniqueness and dull their attraction to the things of the Canaanites. The stoning and burning of Achan, his family and all their possessions is a vivid lesson that if Israel adopts the ways of the Canaanites they will suffer the same fate as the Canaanites.

6. From whom did Achan really steal (see Jsh 6:19)?

7. Who died as a result of Achan's theft?

4. The Fall of Ai

The previous victory of Ai against Israel became its undoing, for it created an overconfidence that caused the Aites to be careless (Jsh 8:1-29). Joshua sets an ambush behind the city and engages the army of Ai on the other side. Israel then retreats, feigning defeat, which entices all in Ai to pursue while leaving the city undefended. This makes for easy entry to the soldiers in hiding. All the inhabitants of Ai are killed, the city burned and its king hung upon a tree.

8. What did God command about taking spoils from Ai?

9. Compare the taking of spoil from Ai and Jericho with the firstfruit principle.

10. What action, similar to that of Moses, did Joshua do to ensure victory?

5. The Renewal of the Covenant

After these initial battles, the Israelites pause to observe the command of Moses to gather at Mt. Ebal and Mt. Gerazim to offer sacrifice and renew the covenant (Jsh 8:30-35; Dt 27). An altar is built and the blessings and cursings of Deuteronomy are read to remind the people of their responsibility to obey God.

11. What is the first curse read by the Levites?

12. This was to be a day of _____ (Dt 27:7).

13. What did God specify about the stones to be used in building this altar?

1. Covenant with the Gibeonites

After witnessing the destruction of Jericho and Ai, the inhabitants of Gibeon and the neighboring towns Chephirah, Beeroth and Kirjath Jearim realize that they are no match for these Israelite invaders. The Gibeonites know that God has commanded the whole-sale slaughter of the Canaanite population (Jsh 9:24), so their only recourse is to secure a peace treaty through deception (9:1-15). Joshua is aware of the prohibition against making any covenant with the Canaanites (9:7), but “*they did not ask counsel of the LORD*” (9:14). The covenant is ratified and considered binding in spite of the trickery of the Gibeonites because Israel had sworn the oath by the name of God (9:19-20). The Gibeonites are spared but are made slaves which they considered preferable to death (9:21-27).

1. How does the adage “two wrongs don’t make a right” fit these circumstances?
2. What spiritual application can be made from the Gibeonites’ deception and the failure of Joshua to seek counsel from God?

2. Defeat of the Amorite Kings

Even though the treaty with the Gibeonites had been made against God’s wishes, He uses the situation to further His purpose. A confederation of five kings from the cities of Jerusalem, Hebron, Jarmuth, Lachish and Eglon attack Gibeon for their treason, and the Gibeonites appeal to Joshua for help (Jsh 10:1-7). God reassures Joshua of success in the upcoming battle. Thus, “*the LORD routed them ... the LORD cast down large hailstones ... the LORD delivered up the Amorites ...the LORD fought for Israel*” (10:10-12, 14). In order to kill as many people as possible before they reached their fortified cities, God answers Joshua’s prayer for an extended day (10:12-14). The five kings are executed (10: 22-27), and Israel gains an easier victory than if they had attacked each city individually.

3. Where was Joshua when the call for help came from Gibeon?
4. How would the lengthening of the day affect Joshua’s stature among the people?
5. Why were the kings taken down from the trees at evening (Dt 21:22-23)?

3. Conquest of Southern Districts

On this southern campaign, Joshua takes successively the cities of Makkedah, Libnah, Lachish (where Horam, king of Gezer, is also destroyed), Eglon, Hebron and Debir. He also takes control of all the southern districts from Kadesh Barnea in the far south to Gaza near the coast (Jsh 10:28-43). “*All these kings and their land Joshua took at one time, because the LORD God of Israel fought for Israel*” (10:42).

6. Trace on the map the route of the southern conquest.

7. Why did Joshua slaughter everyone in these cities?

4. Conquest of Northern Districts

Rather than a city-by-city campaign as in the south, Joshua faces a huge combined force in the north in one gigantic battle (Jsh 11:1-15). At the instigation of Jabin, king of Hazor, kings from Madon, Shimron, Achshaph and all the surrounding regions gathered against Joshua at the waters of Merom. Their horses and chariots, superior numbers, not to mention their familiarity with the territory, gave them a decided military advantage over Israel. But the Lord again reassures Joshua of victory (11:6), and thus encourages the Israelites to go on the offensive and rout the enemy.

8. How is the number of enemy forces described?

9. What did Israel do with the spoil from the cities?

10. Discuss the quality of faithful leadership indicated in Jsh 11:15.

5. Summary and a Question of Ethics

It is important to understand Joshua's **full compliance** with God's will regarding the conquest of the land of Canaan (Jsh 11:16-23). One of the chief tenets of premillennial doctrine is that God never fully gave Israel the land and, therefore, the struggles of national Israel to reclaim their territory today are in fulfillment of prophecy. The following statements from a well-known premillennial author are typical:

“Then they conquered Jericho, Ai, and a large portion of the Promised Land. The hope of Israel had been *partially fulfilled*, and the promise had been clearly restated. Yet the early conquest *never reached into all the land* that had been promised ... Israel under Solomon controlled most of the land God had promised Abraham ... but *the land was never fully possessed* by the Jewish people, and this was clearly not the time the land was to be claimed and kept as an ‘everlasting possession’ ... From the time of the promise to Abraham to the present hour, the prophecies about Israel's total possession and blessing in the land *have not yet been fulfilled* ... The most dramatic events, however, are still ahead. Is the present return of Israel the beginning of the last and ultimate regathering of Israel? ... It is important to realize that after the Time of the Gentiles ends *Israel will finally experience all that has been promised* and hoped for since the time of Abraham” (John Walvoord, *Armageddon, Oil and the Middle East Crisis*, pp. 71-72, 79; italics added by jj).

But the **inspired record** says, “*As the LORD had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did. He left nothing undone of all that the LORD had*

commanded Moses ... So Joshua took the whole land, according to all that the LORD had said to Moses; and Joshua gave it as an inheritance to Israel” (Jsh 11:15, 23). The fact that Israel will fail to fully exterminate all the inhabitants of Canaan does not constitute a shortfall in the promise to inherit a complete measure of the land. Re-member, the reception of the land was an unconditional promise; retaining the land was conditional upon their continued obedience.

A question of ethics also arises when reading of the total annihilation of these cities – men, women and children. This becomes a stumbling block to many who cannot conceive of a God who promotes such barbarity. But it must be remembered that these people were idolaters and involved in every kind of wicked, cruel and debased practice imaginable. They were no different than the people destroyed in the flood or the Sodomites upon whom God rained down fire and brimstone. The only difference in this case is that God’s instrument of judgment is people (the Israelites) rather than inanimate forces.

From our modern, Western point of view, such violent warfare is hard to imagine. Indeed, we should be glad we are not Israelites and, therefore, charged with carrying out death sentences upon God’s enemies. Let us be thankful that we do not live in a culture and an era when bloodshed was commonplace. Nevertheless, God is within His sovereign rights to punish the Gentiles as He chooses even as He punished the Jews – Achan, Korah and the whole multitude in the wilderness – according to His will.

The military victories, along with miraculous assistance from God, not only constitute God’s righteous judgment against these degenerate people but also serve to highlight Israel’s chosen nation status. God fights their battles, not because they are intrinsically superior, but because this is in keeping with His own vows and covenants.

These terrible judgments against God’s enemies merely foreshadow the final, eternal punishment that awaits all disobedient people. They instruct us on how God truly feels about sin and exhort us to live in an acceptable manner. God has not softened His stance against sin under the New Covenant, but He has brought clearly into view His grace, mercy and patience which provide opportunity and incentive to repent.

11. Why did God harden the hearts of the people of Canaan?

12. Answer this statement: “The Arabs don’t belong in Israel today. That land rightfully belongs to the Jews because God promised it to them and never fully gave them possession of it.”

God Gives A Land: The Division of the Land

Lesson 19

1. Joshua Commanded to Apportion the Land

As God had indicated before (Dt 7:22), the conquest of the land would be gradual. Joshua has now fought the primary battles and gained control of the main portion of the land. However, some areas remain Canaanite strongholds: the land of the Philistines, along the coast to the west/southwest; Geshur, an area east of the Sea of Chinnereth (Galilee); and the region from the

Lebanon coast eastward to Mt. Hermon and beyond (Jsh 13:1-7). God tells Joshua to apportion all of the land to the remaining nine and a half tribes, reaffirming that He will be with them to drive the enemies out.

1. What does God say about Joshua's age?
2. The conquest to this point had taken a long/short time (Jsh 11:18).

2. The Inheritance of Caleb

Caleb and his family are given a special inheritance in Judah "*because he wholly followed the LORD God of Israel*" (Jsh 14:6-15; 15:13-19). As a faithful and trusting spy along with Joshua, Caleb had been promised by Moses the area in Canaan which he had surveyed (Jsh 14:8-9). This promise is now kept. An elapse of forty-five years or 450 years does not alter the certainty of God's word.

3. Compare Caleb's time reference in Jsh 14:10 with question 2 above. About how long was the "long time" that Joshua warred against the kings?
4. Who still remained in the cities given to Caleb? What were they like (Dt 2:10-11)?
5. What two cities were taken by Caleb?

3. The Land of Judah

The borders and cities allotted to Judah are found in Jsh 15:1-12, 20-63. Note that the Philistine cities are included in the inheritance though all the Philistines have not been driven from the land. The same is true of the Jebusites (15:63). They will not be completely conquered until David makes Jerusalem the capital city. Over a hundred cities are listed indicating a more dense population in Canaan than generally thought.

6. Why might the conquest of this area appear overwhelming to the tribe of Judah?

4. The Land of Ephraim and Manasseh

The borders of Ephraim and Manasseh are described in Jsh 16-17. The Ephraimites fail to drive out the inhabitants of Gezer, and the tribe of Manasseh (the half-tribe west of the Jordan) also falls short in ridding some of their northern cities of Canaanites (17:11-13). Both made slave-laborers of the Canaanites, "*but they did not utterly drive them out*" as God had commanded. The responsibility for this failure lies in the lack of faith and resolve of the people, not in some delayed fulfillment of God's promise as suggested by premillennial doctrine. The tribes of Ephraim and Manasseh complain to Joshua that their portion is not large enough for all of them

and they fear the Canaanites in Beth Shean and the Valley of Jezreel because of their iron chariots (17:14-18). This attitude is reminiscent of the original hesitation to enter the land and is in direct contrast to Caleb who, at 85 years of age, retained his unwavering confidence in God and drove the Anakim out of Hebron.

7. Consult the map for the location of Ephraim and Manasseh.
8. Who had earlier threatened Israel with chariots and was destroyed?
9. Discuss the concept of driving out most of the Canaanites but leaving some alive. What spiritual applications can you make from this to the life of a Christian?

5. The Tabernacle at Shiloh

Now that the land has been secured, the tabernacle is erected in Shiloh, a more central location (Jsh 18:1). The ark will remain in Shiloh until it is captured by the Philistines in the days of Eli. Although the land has been divided by lot, Joshua rebukes the seven remaining tribes for not taking greater initiative in requesting their inheritance (18:2-10). They are instructed to send out three surveyors from every tribe and chart the land in seven parts by cities. Joshua then casts lots for the division of the land.

10. The city of Shiloh is located in the land of which tribe (consult map)?
11. Who chose Shiloh as the home for the tabernacle (Dt 12:5, 10-11)?

1. The Land of Benjamin, Simeon, Zebulun and Issachar

Joshua 18:11-19:23 gives the borders and cities of these four tribes. The specific criteria God used in granting the land by lot is not clear. Numbers 26:54-56 states that “*to a large tribe you shall give a larger inheritance, and to a small tribe you shall give a smaller inheritance ...*”. But a simple population/acreage ratio doesn’t match. Compare the following census figures from Num 26 with a map (ranked by population, males over 20):

1) Judah – 76,500	5) Asher – 53,400	9) Reuben – 43,730
2) Dan – 64,400	6) Manasseh – 52,700	10) Gad – 40,500
3) Issachar – 64,300	7) Benjamin – 45,600	11) Ephraim – 32,500
4) Zebulun – 60,500	8) Naphtali – 45,400	12) Simeon – 22,200

Note, for example, that Manasseh, ranked sixth in population, receives two huge tracts of land on both sides of the Jordan River. Dan, Issachar and Zebulun, ranked two, three and four, receive three of the smaller parcels of land. Perhaps the ratio involves the productivity of the land assigned; a smaller population would need more acreage in an area that was less fertile. Simeon, the smallest tribe, receives an undefined area in the southern inheritance of Judah, *“for the portion of the children of Judah was too much for them”* (Jsh 19:9).

1. Which two of these inheritances are nearest the Sea of Chinnereth? (consult map)
2. How many other tribes border Benjamin?
3. How did Jacob’s prophecy of Simeon come true (Gn 49:5-7)?

2. The Land of Asher, Naphtali, Dan and Joshua

Asher and Naphtali receive their inheritances side by side in northern Canaan between the Sea of Chinnereth and the Mediterranean (Jsh 19:24-39). Dan’s original inheritance is wedged between northern Judah, western Ephraim and Benjamin, and southwestern Manasseh (19:40-48), but they will later take additional territory in the far north (Jud 18). When all the land was partitioned off among the tribes, Joshua is then given the city of his choice, Timnath Serah, in the land of Ephraim. *“So they made an end of dividing the country”* (19:51).

4. List the tribes that received their inheritances when Israel was in the trans-Jordan.
5. List the inheritances given while Joshua was headquartered in Gilgal (see Jsh 14:6ff).
6. Which tribes were assigned land after the tabernacle came to Shiloh (see Jsh 18:1ff)?

3. Cities of Refuge and Levite Cities

The law had made a distinction between intentional killing (murder) and accidental killing (manslaughter). In the case of manslaughter, six cities were designated safe-havens where the killer would be given asylum (Jsh 20:1-9). The three cities of refuge in the trans-Jordan were assigned by Moses (Dt 4:41-43): Bezer, Ramoth and Golan. The three cities west of the Jordan are now given: Kedesh, Shechem and Hebron. The six cities of refuge were part of the forty-eight given to the tribe of Levi (Jsh 21), which God had earlier said would not inherit land. God had set them apart unto religious service saying, *“I am your portion and your inheritance among the children of Israel”* (Num 18: 20); *“the sacrifices of the LORD God of Israel made by fire are their inheritance”* (Jsh 13: 14); *“for the priesthood of the LORD is their inheritance”* (Jsh 18:7). This scattering of the Levites among Israel also seems to fulfill Jacob’s prophecy in Gn 49:5-7.

7. Locate the cities of refuge on a map. What does Dt 19:3, 6 say about access to them?
8. T/F The Levites were given cities in every territory except for Asher.

4. Complete Fulfillment of the Land Promise

At this moment in history, the first two promises of God to Abraham stand completely fulfilled. A great nation has been formed from the descendants of Abraham, and they have been given possession of the land in which the great patriarchs of old had so-journed (Jsh 21:43-45; 22:4). *“So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. The LORD gave them rest all around, according to all that He had sworn to their fathers ... Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.”* Of course, the seed has been sown for future trouble because some of the Canaanite population had been left alive, and God will fan these embers into a perse-cuting flame against disobedient Israel. **But at this moment**, God has kept His unconditional, unilateral promise to give the land to Abraham’s descendants.

5. Early Threat of Civil War

Now that the land is secure, the trans-Jordan tribes return to their inheritance. But at the Jordan, they build a great altar which their brethren take to be a sign of apostasy (Jsh 22:10-12). The altar, they explain, is not a token of rebellion but a witness to future generations that the eastern tribes retain all the rights and privileges of their brethren west of the Jordan (Jsh 22:22-29). This episode highlights an early fidelity to God and a militaristic aversion to idolatry. Unfortunately, it is a sentiment which will not endure.

9. Why did Israel gather at Shiloh?

10. What two historical precedents against idolatry are cited by Phinehas (22:17, 20)?

God Gives A Land: Joshua’s Era Ends

Lesson 21

1. Joshua Warns Israel

In words reminiscent of Moses’ blessings and cursings in Moab, Joshua warns Israel to finish the job of exterminating the Canaanites so that they will not pollute their worship of Jehovah (Jsh 23). The chapter is a summary of the great themes of Joshua:

- 1) God had fought for them and had given them the land - 23:1, 3, 9-10.
- 2) The Canaanites who remain can still pollute Israel - 23:4, 7, 12-13.
- 3) Adopting the ways of the Canaanites is national suicide - 23:15-16.
- 4) Their love for and obedience to God would secure ultimate victory - 23:5-8, 11.
- 5) God has fully and completely kept His promises to them - 23:14.

Note especially 23:11 - *“Therefore take diligent heed to yourselves that you love the LORD your God.”* Some people are under the impression that love for God is a new testament principle and

that under the old covenant all God expected was mechanical obedience. This is simply not so; any concordance will reveal that God expected the Israelites to love Him for what He was as God and for all the goodness He had shown to them. Mos-es, in his closing speech, said, *“I command you today to love the LORD your God, to walk in His ways, and to keep His commandments ... choose life, that both you and your descen-dants may live; that you may love the LORD your God, that you may obey His voice ...”* (Dt 30:16, 19-20). When asked about the greatest commandment of all, Jesus quoted Moses in Dt 6:5 – *“You shall love the LORD your God with all your heart, with all your soul, and with all your might”* (Mt 22:37-38). Genuine love for God is the foundation for obedi-ence in any age.

1. What would be snares, traps, scourges and thorns to Israel?
2. If God keeps His promises to bless, what other promises will He keep (23:15-16)?

2. Joshua’s History Lesson

Joshua then meets with the leaders of Israel in Shechem and gives them a history lesson from God (Jsh 24:1-13). Covering hundreds of years from Abraham in Ur to the recent conquest, God reviews what He had done. He uses the personal pronoun “I” 17 times (NKJ): *“I took ... I gave ... I sent ... I brought ... I destroyed ... I delivered ... I have given.”* Truly, as a nation in a land now their own, they were what God had made them.

3. Who had Abraham’s family originally served in Ur?
4. What was unique about the land, cities, vineyards and groves obtained by Israel?

3. Choose Whom You Will Serve

Joshua then builds upon this foundation of history a soul-stirring exhortation which is designed to excite both the emotions and the will of the people in favor of God (Jsh 24:14-18). Joshua urges the people to be singular in their devotion, to sear their minds toward false gods and serve the God who had proven Himself in history *“in sincerity and truth.”* Should they serve the gods their fathers had abandoned? Should they serve the gods of the people they had defeated in battle? Israel must make its own choice, ***“but as for me and my house, we will serve the Lord.”*** When all is said and done, even the mightiest leaders of God’s people cannot force faith upon others. All any man can do is choose to serve God and then encourage others to do the same.

5. Discuss: Why do you think God has taken so long to bring Israel to this point?

4. Joshua Challenges Israel’s Declaration of Faith

Though Israel had demonstrated through the period of conquest a much greater faith in and devotion to God than before, Joshua seems to sense that it does not run deep enough. He challenges their resolve: *“You cannot serve the LORD, for He is a holy God. He is a jealous God*

...” (Jsh 24:19-20). This bit of reverse psychology nearly whips the people into a frenzy as they adamantly affirm their faith in God (24:21). Having elicited such a strong declaration of faith, Joshua then adds this renewed covenant acceptance to the Book of the Law and sets up a memorial stone as a witness against the day when they would abandon their faith (24:22-28).

6. Joshua tells the people to incline their _____ to God.

7. What had the stone “heard”?

5. The Death of Joshua

Israel suffers the loss of its two great leaders, Joshua (civil, military) and Eleazar (spiritual), even as it had lost Moses and Aaron earlier. Joshua leaves behind the most substantive legacy possible for a human: not money, not a building, not a monument but **spiritual influence**: *“Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the LORD which He had done for Israel”* (Jsh 24:31). As a footnote, the bones of Joseph are buried at Shechem, the very place which Jacob had purchased upon his return from Padan Aram (Gn 33:18-20) and near to the place where Abraham had built an altar to God (Gn 12:6-7).

8. What can you say about ancient practices of land ownership from Jsh 24:32?

9. How does the burial of Joseph’s bones speak well for the Israelites?

10. Discuss the importance of investing in spiritual influence. How is influence built?

The Early Beginnings Check-List

Lesson 22

Please review the following information as a check-list to see how much has been retained from this study.

Major Characters:

1. Adam – The first man whose transgression introduced corruption into the world.
2. Noah – The second father of the human race whose sons repopulated the earth after the flood.
3. Abraham – The man selected by God to be the founder of a new nation through which salvation would eventually come into the world.
4. Isaac – The son of Abraham and Sarah through whom the promise would come.
5. Ishmael – The son of Abraham and Hagar who was not chosen as the child of promise.
6. Jacob – The younger brother of Esau who was chosen by God as the immediate patriarch of Israel but who defrauded his brother to secure his position.

7. Joseph – The next to youngest of Jacob’s twelve sons whose providential rise to Egyptian power preserved the nation of Israel.
8. Moses – The liberator of Israel from Egyptian bondage and mediator of the Old Law between God and Israel.
9. Aaron – The older brother of Moses and first Israelite priest.
10. Joshua – The apprentice of Moses and leader of the conquest of Canaan.

Secondary Characters:

1. Cain – The first murderer and prototypical rebel against God.
2. Shem, Ham and Japheth – Sons of Noah and three roots of the human family tree.
3. Sarah – Wife of Abraham and woman of great faith who bore Isaac.
4. Leah – Mother of six of Jacob’s sons.
5. Jethro – Father-in-law of Moses and priest of God who recommended that Moses delegate judicial responsibility to elders.
6. Miriam – Sister of Moses who rebelled against his leadership.
7. Balaam – A prophet of God who initially blessed Israel but encouraged their downfall via idolatry and harlotry.
8. Korah – Leader of rebellion (along with Dathan and Abiram) whose family was swallowed up by the earth at God’s command.
9. Caleb – One of two spies (along with Joshua) who brought back a favorable report from scouting trip to Canaan.
10. Rahab – Resident harlot of Jericho who defected to Israel. An example of faith among the Gentiles.

Places of Note:

1. Ur of the Chaldees – The original home of Abraham, from which God told him to depart.
2. Canaan – The land originally inhabited by seven idolatrous nations and promised to Abraham and his descendants as a homeland.
3. Egypt – An early national power which gave asylum to Jacob and his family. Here the

descendants of Abraham grew into a great multitude.

4. Goshen – The area of the Nile delta where the Israelites settled in Egypt.
5. Midian – Where Moses fled and dwelled after killing the Egyptian.
6. Mt. Sinai – A mountain on the Arabian peninsula where God appeared to Moses.
7. The wilderness – Desert area between Mt. Sinai and Canaan where Israel wandered for forty years until the adult generation that left Egypt died off.
8. The trans-Jordan – The area east of the Jordan River where the tribes of Reuben, Gad and half of Manasseh settled.
9. Mt. Nebo – Where Moses died after viewing the land of Canaan.
10. Jericho – The first city of Canaan captured by Israel.

Major Events:

1. God makes a covenant with Abraham that is three-fold: He will make a nation of Abraham's descendants, give them a land of their own to dwell in, and eventually bless all the people of the earth through them. This covenant is recorded first in Genesis 12 and repeated in chapters 15, 17 and 22.
2. Joseph is sold by his brothers in an act of jealousy, but it becomes a providential blessing as he paves the way for his family to settle in Goshen.
3. Moses forsakes his Egyptian ties and identifies himself with the Israelites. After a time of humbling exile, he is ready to lead the people unto God.
4. The manifestation of God to Israel at Mt. Sinai is the beginning of His covenant relationship with them. He gives them the Ten Commandments and other accompanying statutes and ordinances in order to separate them from the surrounding idolatrous nations.
5. In the very shadow of Mt. Sinai, the Israelites forsake God and, with Aaron's help, fashion an idol to worship. This provokes God to great anger, and the Israelites are saved only by Moses' intercession.
6. The Israelites construct a portable house of worship, the tabernacle, along with its furniture as God commanded. The tabernacle is made from donated materials and serves as God's presence among the people until a permanent temple is built by Solomon some 500 years later.
7. When the twelve spies return from Canaan, their defeatist attitude leads to rebellion against Moses and Aaron and God punishes them with forty years in the wilderness.

8. The Israelites are plagued both before and during the wilderness wandering with continual murmuring and complaining. Moses saves them on several occasions, and at other times God's wrath comes to bear upon them.
9. After years of frustration with the Israelites, Moses sins by striking a water-producing rock. His punishment is harsh: he cannot enter Canaan.
10. Joshua is appointed as Moses' successor and leads the children of Israel to the conquest of Canaan.

Major Events in the Books Studied in This Lesson:

Genesis:

1. The creation.
2. The flood.
3. Abraham's sojourn in Canaan.
4. The life of Isaac.
5. Jacob's exile and return to the land.
6. Joseph's rise to power in Egypt.
7. The growth of Israel into a great multitude in Egypt.

Exodus:

1. The preparation of Moses for leadership of Israel.
2. The plagues against Egypt.
3. The giving of the Law at Mt. Sinai.
4. The construction of the tabernacle.
5. The consecration of Aaron and his sons as priests.
6. The worship of the golden calf.
7. God reveals Himself partially to Moses.

Leviticus:

1. A detailed account of various laws and ordinances.

2. The execution by God of Nadab and Abihu.

Numbers:

1. Census of Israel and genealogical records.
2. The departure from Sinai.
3. The appointment of seventy elders to assist Moses.
4. The challenge of Miriam and Aaron.
5. The refusal to enter Canaan.
6. Korah's rebellion.
7. Moses' sin of striking the rock.
8. The bronze serpent and the plague against Israel.
9. Balaam's repeated prophetic blessing of the Israelites.
10. The defeat of nations bordering Israel.

Deuteronomy:

1. Moses reviews history as the people prepare to enter Canaan.
2. Moses warns of pitfalls after Israel settles in the land.
3. Moses pronounces blessings upon obedience and curses upon disobedience.
4. The renewal of the covenant in Moab.
5. The appointment of Joshua and the death of Moses.

Joshua:

1. The crossing of the Jordan and capture of Jericho.
2. The sin of Achan and Israel's defeat at Ai.
3. The sun stands still; the long day of battle.
4. The division of the land into tribal regions.

5. Caleb's special inheritance.
6. The assurance by God that all the land promises have been fulfilled.
7. Joshua's farewell address.

Non-trivial Pursuit: Can you answer the following questions?

1. Why were the Israelites defeated at Ai?
2. On what creation day was man made?
3. Why is the number 603,550 significant?
4. What are the three "40s" of Moses' life?
5. Why did Balak send for Balaam?
6. How did the Gibeonites trick Israel into making a covenant with them?
7. What was the first thing Noah did when he left the ark?
8. Who was the first one that God established a covenant of circumcision with?
9. What act at birth signified Jacob's eventual supplanting of Esau?
10. What was Miriam's punishment for challenging Moses' leadership?
11. What did Israel do at God's command at Mt. Ebal and Mt. Gerazim after entering Canaan?
12. Where did the ark first settle in the land of Canaan?
13. Cite one passage that suggests Israel received all the land promised by God.
14. What was Cain's punishment for killing Abel?
15. What honor did God bestow upon Enoch?
16. From which of Noah's sons did Abraham descend: Shem, Ham or Japheth?
17. Why was God displeased with the attempt to build Babel and its great tower?
18. What three specific details does God give in advance about the child of promise to be born to Abraham?
19. What terrible thing was Abraham asked to do in the land of Moriah?

20. Who was Rebekah's favorite child?
21. Before his exile, what did Moses do to try to prove his leadership over Israel?
22. How does Moses react to the reveling of the people over the golden calf?
23. Name the three great annual Jewish feasts.
24. How many cities were given to the Levites? How many cities of refuge were there?
25. In what historical setting does the book of Deuteronomy fall?