

OLD TESTAMENT I

Old Testament I: Syllabus

Notes



CLASS #1:

- I. Course Introduction.
- II. The Pentateuch.

CLASS #2:

- III. The Book of Genesis:
 - A. Introduction.
 - B. The History of Creation.
 - C. The Fall, the Flood, and Babel.
 - D. Abraham, Isaac and Jacob.

CLASS #3:

- III. The Book of Genesis:
 - D. Abraham, Isaac and Jacob. (cont.)
 - E. Joseph.
 - F. Conclusion.

CLASS #4:

- IV. Exodus, Numbers, Deuteronomy.

CLASS #5:

- V. Leviticus.
- Exam.

OLD TESTAMENT I

Notes



Old Testament I: Exam

Possible 20 Point Questions

- 1) Use three stations of the tabernacle to show how it relates to Jesus and explain each station's function and significance (p. 253).
- 2) Explain how the concept of the Trinity is indicated very early in the book of Genesis (pp. 239,240).
- 3) Who are the "sons of God" in Gen 6:2 (include discussion of the identity of the "daughters of men," the sin involved, and support of your answer) (p. 241).

Possible 10 Point Questions

- 1) Give a seven point general outline of the Pentateuch (no references necessary). (pp. 236,237).
- 2) Explain the days of Creation according to "realms" and "rulers" (pp. 238).
- 3) Summarize the idea of the "fleshly line" found in Gen 16 and 21 (include the key verse and key theological idea) (p. 243).
- 4) Name five cases of God's sovereign choosing of the second born over the first born (p. 250).
- 5) Name three ways in which the Exodus is analogous to the final events of the life of Christ (p. 251).
- 6) Explain the concept of the burnt offering (give the passage where it is explained, the occasion or reason for sacrifice, and the animals used) (p. 255).

OLD TESTAMENT I

I. Course Introduction.

Notes



The Old Testament (O.T.) Series of Courses:

The Old Testament is too extensive to study adequately in a brief series of courses. It is not our goal to study the entire O.T. within this course. Our goal is to **survey** the O.T. through:

- 1) Various general studies that cover a broad area of Scripture or a general theme.
- 2) Several specific studies that focus on one section of Scripture or one specific theme or topic.

We will seek to develop an appreciation for the O.T. by acquiring a better understanding of its purposes and its content.

The Old Testament series is organized into three courses according to the three divisions defined by the Hebrew version of the Old Testament (called the Masoretic Text):

The Three Old Testament Courses:

Old Testament I: The five books of **THE LAW** (the Pentateuch). This includes: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Old Testament II: The 21 books of **THE PROPHETS**. This includes the “Former Prophets”: Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; the “Latter Prophets”: Isaiah, Jeremiah, Ezekiel, and “The Twelve (Hosea - Malachi).

Old Testament III: The 13 books of **THE WRITINGS**. This includes: Psalms, Proverbs, Job, Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

OLD TESTAMENT I

Notes



A. The O.T. Canon.

1. What is the “canon”? The canon of Scripture is made up of those sacred writings that are recognized as God’s Word because they conform to the standard of divine inspiration and authority.
2. Organization and contents of the O.T.
 - a. We will use the organization of the Masoretic Text (the Hebrew version), which is called the **Tanak**. The **Tanak** is the result of dividing the O.T. into three parts according to three Hebrew words:
 - 1) The TorAh (TA) or the Law.
 - 2) The NAviim (NA) or the Prophets.
 - 3) The Kethubim (K) or the Writings.
 - b. The following diagram shows the divisions and their contents.

The Law (Torah)	The Prophets (Naviim)	The Writings (Kethubim)
Genesis	Former Prophets:	Poetry:
Exodus	Joshua	Psalms
Leviticus	Judges	Proverbs
Numbers	I and II Samuel	Job
Deuteronomy	I and II Kings	
	Latter Prophets:	Rolls:
	<u>Major</u>	Song of Solomon
	<u>Minor</u>	Ruth
	Isaiah	Lamentations
	Jeremiah	Ecclesiastes
	Ezekiel	Esther
		Others (History):
		Daniel
		Ezra
		Nehemiah
		I Chronicals
		II Cronicals
5 Books	21 Books	13 Books

OLD TESTAMENT I

B. Old Testament Chronology.

Notes



Author's Comment:

Although it is very difficult to speak dogmatically about dates, we will offer the following diagram in order to gain a general perspective of the periods of time that the Old Testament covers (according to traditional dates).

Biblical Periods	Main Events	Secular Periods
<div>4004-2234 BC</div> <div>Period of Beginnings</div>	4004--The Fall 2348--The Flood 2234--The Tower of Babel	Oriental Empires???
<div>2348-1706 BC</div> <div>Patriarchal Period</div>	1921--The call of Abraham 1760--Jacob flees from Esau 1715--Joseph becomes governor of Egypt 1706--Jacob's family enter Egypt	Egyptian Empires???
<div>1706-1451 BC</div> <div>Period of the Exodus</div>	1635--The death of Joseph 1571--The birth of Moses 1491--The Exodus 1452--Joshua appointed as leader 1451--Crossing of the Jordan 1451-1444--Conquest of Canaan	EARLY BABYLONIAN EMPIRE
<div>1394-1095 BC</div> <div>Period of the Judges</div>	1394-1354--Othniel 1249-1209--Gideon 1157-1117--Eli 1117-1095--Samuel	
<div>1095-975 BC</div> <div>Period of the United Kingdom</div>	1095-1055--Saul 1055-1015--David 1015-975--Soloman 1004--Dedication of the temple	<div>1100-625</div> <div>ASSYRIAN EMPIRE</div>
<div>1095-975 BC</div> <div>Period of the Divided Kingdom</div>	<div>Israel</div> <div>975--Jeroboam</div> <div>730--to Hoshea</div> <div>721--In exile</div> <div>Judah</div> <div>975--Rehoboam</div> <div>598--to Zedekiah</div> <div>587--In exile</div>	970--Syrian kingdom founded 753--Rome founded 625-536-- BABYLONIAN EMPIRE
<div>587-400 BC</div> <div>Postexilic Period</div>	535--Jews return under Zerubabel 516--Dedication of the temple 458--More Jews return under Ezra 445--Nehemiah returns to Jerusalem and repairs the walls	536--Babylon captured by Cyrus 536-330-- PERSIAN EMPIRE

OLD TESTAMENT I

Notes



II. The Pentateuch.

A. Contents of the Pentateuch.

1. The first five books of the Bible are often referred to as the Law, the Torah, or the Pentateuch (meaning “five scrolls”).
2. The five books of Moses (Mk 12:26; Lk 16:29; 24:27, 44; Jn 1:45; 5:46) include:
 - a. Genesis - This book includes the beginning events of history and the lives of the Patriarchs (Abraham, Isaac, Jacob, and Joseph).
 - b. Exodus, Leviticus, Numbers, and Deuteronomy.
 - 1) They include almost 20% of the Old Testament writings.
 - 2) They portray the 40 year leadership of Moses.
 - 3) They focus on God’s revelation to Israel, from Egypt (the land of captivity) to Canaan (the land of promise).
 - 4) These four books represent the largest portion of Scripture that is devoted to one event. That one event can be defined as the deliverance and the establishment of Israel as a nation.

B. Outline of the Events Within the Pentateuch.

Outline of the Pentateuch: The following general outline gives an overall perspective on the flow of the contents of the Pentateuch:

1. The history of Creation (Gen 1,2).
2. The Fall, Flood, and Tower of Babel (Gen 3-11).
3. The Patriarchs: Abraham through Joseph (Gen 12-50).
4. Deliverance of Israel: From Egypt to Mt. Sinai (Ex 1-19).
5. Israel’s camp near Mt. Sinai (Ex 20-Num 10).

OLD TESTAMENT I

6. Wilderness wanderings (Num 10-21).
7. Israel's camp on the plains of Moab (Num 22-Deut 34).

Notes



C. Chronology of the Major Events of the Pentateuch.

Author's Comment:

Use the following diagram (from Dr. John Rea)¹ to gain an overall perspective of the chronological flow of the major events and their corresponding Scriptures.

SCRIPTURE REFERENCE	YEAR B.C.	EVENT
Gen 1	?	The 6 Creative Days
Gen 2	?	Creation of Adam and Eve / The Fall into sin
Gen 6-9	?	The Noahic Flood
Gen 11:1-9	?	The Tower of Babel
Gen 11:27,28	2167	Abram born in Ur (lower Mesopotamia)
Gen 12	2092	Abram arrives in Canaan / Abrahamic covenant
Gen 21:1-7	2067	Birth of Isaac
Gen 25:21-26	2007	Birth of Esau and Jacob
Gen 28-29	1930	Jacob flees to Haran
Gen 30:22-23	1917	Birth of Joseph
Gen 31-33	1911	Jacob returns to Canaan with his family
Gen 37	1900	Joseph sold to traders at age 17
Gen 46	1877	Jacob goes to Egypt with his family
Gen 50:26	1807	Joseph dies at age 110
Ex 2:1-10	1527	Birth of Moses
Ex 2:15	1482	Moses flees to Midian
See 1 Kings 6:1	1447	Exodus from Egypt/One year at Mt. Sinai/Mosaic covenant/Moses writes Exod-Lev-Gen
Num 10-14	1446	March to Kadesh-barnea / 38 years of wandering
Num 20-21	1408	March to the Jordan / Moses writes Num-Deut
Josh 1-12	1407	Joshua invades Canaan
Judges 1:1 - 1Sam 8:3	1380-105	Period of the judges (including Samuel)

OLD TESTAMENT I

Notes



III. The Book of Genesis.

A. Introduction to Genesis.

1. The key word of the book is “beginnings”. The Hebrew word for “Genesis” is “bereshith,” which means “beginnings”.
2. The key theme is “redemption”.
 - a. A redemption is a “deliverance”.
 - b. We can see two parts of that redemption or deliverance in Gen 12:1-3:
 - 1) The deliverance is to **“be blessed.”**
 - 2) The price paid for that deliverance is to **“be a blessing.”**
3. Ways to divide the book:
 - a. Divisions according to the phrase “the account of” (for example: Gen 2:4; 5:1; 6:9). This method of dividing Genesis results in ten main divisions.
 - b. Biographical divisions (over half of people listed in the great “Hall of faith” in Heb 11 contains historical characters from Genesis).
 - 1) Adam through Noah (Gen 1-11).
 - 2) Abraham through Isaac (Gen 11:27-25:11).
 - 3) Isaac through Jacob (Gen 25:19-35:29).
 - 4) Jacob through Joseph (Gen 36-50).
4. As we study the book of Genesis, we will use the appropriate parts of the general outline of the Pentateuch that we offered above.

OLD TESTAMENT I

B. The History of Creation (Gen 1-2).

Notes 

1. In the beginning the earth was “formless and void.” God created out of emptiness, nothingness, or brokenness (Gen 1:2). Just as God worked “emptiness” into something “good” (Gen 1:4), He also works “good” (Rom 8:28) out of our weakness and emptiness (2 Cor 12:9).
2. The days of Creation. God the creator first forms the “molds” and then fills them.

Discussion Point

Use the following diagram to promote discussion. How can we apply to our lives the principle that molds are formed and then filled.

DAY	REALMS (previously unformed)	RULERS (previously unfilled)	DAY
1	Light (pre-solar) vv. 3-6	Luminaries vv. 14-19	4
2	Firmament (expanse) vv. 6-8	Fish/Birds vv. 20-23	5
3	Seas and land vv. 9-13	Animals/man vv. 24-31	6

C. The Fall, the Flood, and Babel (Gen 3-11).

1. Early indications of:
 - a. The Trinity.
 - 1) God speaks in the plural “Let US make”. (See Gen 1:26 and Gen 11:7).
 - 2) The Hebrew word for “God” is “Elohim” (Gen 1:31 etc.). The Hebrew word is in the plural form, yet it is always followed by a singular verb.
 - a) This is consistent with the concept of the Trinity. God is a plurality yet is one and acts in harmony within His plurality.
 - b) In Hebrew we might express this in terms of the difference between “echad” and “yachid”.

OLD TESTAMENT I

Notes



- (1) “Yachid” is translated as “one”. It means “one” in the sense of a non-diverse unity.
- (2) However, “echad” is the word used in Deut 6:4 when the Bible says that God is ONE. This Hebrew word means “one” in the sense of a compound unity.
 - (a) For example, man and wife become “echad” (one).
 - (b) Day and night become “echad” (one).
 - (c) In Num 13:23 we read about an “echad” (one cluster) of grapes.

Discussion Point

Discuss how the nature of the trinity can help us understand the nature of the following:

- 1) Marriage
 - 2) Body of Christ
- b. Redemption in the cross (Gen 3:15).
- 1) The Hebrew word for “enmity” literally means “blood feud”. This is indeed what would happen on the cross.
 - 2) The word “seed” is in the singular. It refers to the birth of Jesus (note how “her seed” is then referred to as “he” and “him”). (See Gal 3:16).
 - a) “Her seed” means the seed (singular) of Mary.
 - b) “He/him” means Jesus.
 - c) “Head” means destruction.
 - d) “Heel” means the cross.

OLD TESTAMENT I

2. One common and difficult question is: Who are the “sons of God” in Gen 6:2?

Notes



Discussion Point

Use the following diagram to promote discussion and to present the various interpretations of the “sons of God”.

Items	Theory #1	Theory #2	Theory #3	Theory #4
Sons of God	Fallen Angels	Godly line of Seth	Dynastic rulers	Superior men (physically intellectually, etc)
Daughters of Men	Human Women	Line of Cain	Common Women	Superior women (physically intellectually, etc)
Sin	Marriage between supernatural and human	Marriage between holy and unholy	Polygamy	Strategic mating to try to create a superior being (the spirit of this sin would be similar to the sin at the Tower of Babel
Support	** The phrase "sons of God" always refers to angels (Job 1:6; 38:7; Ps. 29:1; 89:7) ** Jude 6, 7 might refer to this sin.	**It would be consistent with the preceding context **It would be consistent with a common theme or problem in the rest of the Pentateuch	** Rulers are often referred to as Gods (Ex 21:7; 22:8, 9, 28 Ps. 82:1, 6)	** The superior idea is possible (sons of God and Beautiful daughters) ** Natural genetic engineering led to the flood. What will modern scientific engineering lead to?

OLD TESTAMENT I

Notes



D. Abraham, Isaac and Jacob (Gen 12-36).

1. Blessings.

a. Study Gen 12:1-3.

1) Here we can note two important aspects of the plan of redemption.

a) It is built on a covenant or a promise.

b) It has a dual objective.

(1) I will bless you.

(2) You will bless others.

2) Here we see that the strategy of redemption is to choose a people and work through that people to reach other peoples (to bless a people and use them to bless other peoples).

b. The key verse is Gen 12:4. Obedience is the key theme of the verse.

1) Who?---Abraham.

2) What?---He went forth.

3) Why?---Because the Lord had told him.

c. The key theological idea is “covenant”.

2. Brotherhood.

a. Study Gen 13:8,9.

1) Leaders can avoid conflict even though their followers do not want to avoid it (vs. 7, 8).

2) To avoid destructive conflict, one of the leaders must demonstrate humility and selflessness (vs. 9).

OLD TESTAMENT I

- b. The key verse is Gen 13:9. Abram, humbly and selflessly, gave the choice or honor to Lot.
- c. The key theological themes are unity, brotherhood, and selflessness.
- 3. The promise.
 - a. Study Gen 15 and 18. The promise is immediate or future and singular or plural.
 - 1) In Gen 15:4, the promise is for “a son.” It is immediate and singular.
 - 2) In Gen 15:5, 18 the promise is for a “multitude of descendants.” It is future and plural.
 - b. The key verse is Gen 15:6. Belief is counted as righteousness.
 - c. The key theological themes are justification by faith (Gal 3:6), and that the justice of God is defined by His faithfulness to His promises (study Rom 9).
- 4. The fleshly line.
 - a. Study Gen 16 and 21:9-21.
 - 1) The fleshly line is born of fleshly motives (lack of faith; self-reliance).
 - 2) God has mercy upon the fleshly line (see Gen 16:7-10).
 - b. The key verse is Gen 16:11. God hears (Ishmael) and responds.
 - c. The key theological themes are common grace, God’s heart for all peoples, and the chosen line.

Notes



OLD TESTAMENT I

Notes



5. The conditional covenant.

a. Study Gen 17.

1) God's part of the covenant:

- a) Abraham will be a father of nations (continuance of the covenant).
- b) Abraham will receive land.

2) Abraham's part of the covenant: Circumcision (a mark of obedience, loyalty, commitment, and dedication).

b. The key verse is Gen 17:10. The covenant idea is summarized here.

c. The key theological idea is the idea of covenant.

6. God the provider of salvation.

a. Study Gen 22.

1) Isaac is a type (a foreshadowing or example that predicts) of Jesus and Abraham is a type of the Father.

- a) Compare Gen 22:2 with Jn 3:16.
- b) Scholars believe that the land of Moriah was in the same place as Golgotha.
- c) Compare Gen 22:6 with the path taken by Jesus as He carried His own cross up to Golgotha (via de la rosa).
- d) Compare Gen 22:7 with the conversation between Jesus and the Father in the garden of Gethsemane.
- e) Compare Gen 22:10 with Is 53:6.
- f) Consider Gen 22:14 as a prophecy of the cross on Golgotha (remember the mount of the Lord or Golgotha is probably identical with Moriah).

OLD TESTAMENT I

- 2) God is the provider of salvation. (See Gen 22:8, 13, 14). Note how the “lamb of God” became a replacement.
 - b. The key verse is Gen 22:14. Here we see the emphasis on the provision of God in salvation.
 - c. The key theological idea is the idea of salvation.
7. God’s sovereignty.
- a. Study Gen 25 and 27.
 - 1) There will be two nations according to God’s sovereign choice. (See Mal 1:1-5 and Rom 9).
 - 2) God will bless according to His sovereignty. Although Jacob appeared to steal the blessing, he realized that a blessing cannot be stolen by man but must be given by God (see Gen 32:26).
 - b. The key verse is Gen 25:23. Here we see the foundational idea of two nations or two peoples.
 - c. The key theological ideas are those of God’s chosen people and God’s sovereignty in that choosing.
8. The promise is continued.
- a. Study Gen 28.
 - 1) The promise is for now. The covenant is repeated. Compare Gen 12:1-3 and 17:1-8 with 28:13, 14.
 - 2) The promise looks ahead. Compare Mt 28:19, 20 with Gen 28:14, 15 (“all the earth”; “I am with you”).
 - b. The key verse is Gen 28:15. Here we see the central idea of the promise.
 - c. The key theological idea is the faithfulness of God to His promises and the “Great Commission”.

Notes



OLD TESTAMENT I

Notes



9. The breaking and making of a man.

a. Study Gen 32.

1) Jacob is broken by God (so he can be used).

a) First Jacob struggled with Esau. Then he struggled with Laban. Then he struggled with Esau again.

b) Then, he struggled with God Himself (see Hos 12:3-5).

2) Jacob is made by God.

a) He acknowledged that the blessing must come from God. God then renamed him.

b) This can be seen as analogous with the new birth (see 2 Cor 5:17 and Mt 11:12).

b. The key verse is Gen 32:28. Here we see the conversion and the changed name.

c. The key theological idea is that God is sovereign in His making and breaking.

E. Joseph (Gen 37-50).

1. Seven steps to honor in the life of Joseph.

a. Godly influence (study Gen 39:1-4).

1) With respect to what happened to him (vs. 1).

2) With respect to success in his life (vs. 2).

3) With respect to how other people viewed his life (vs. 3).

b. Business integrity and honesty (study Gen 39:5, 6).

1) With respect to blessing others (vs. 5).

2) With respect to acquired responsibility (vs. 6).

OLD TESTAMENT I

c. Resistance to temptation (study Gen 39:7-12).

- 1) With respect to pride and lust (vs. 7, 8). Note that loyalty is based on an acceptance of responsibility and a commitment to it (vs. 8, 9). Also note how the contents of vs. 9 represent a practical redemption of what happened in Gen 2:16, 17.
 - a) God withheld no tree from Adam and Eve except the tree of the knowledge of good and evil. Adam and Eve sinned against God when they took fruit from the only tree that was forbidden.
 - b) Potiphar withheld nothing from Joseph except his wife. Joseph did not sin against God because he resisted the temptation to have the thing that was forbidden.
- 2) With respect to being steadfast and consistent (vs. 10).
- 3) With respect to fleeing temptation (vs. 12).

d. Divine favor (study Gen 39:21-23).

- 1) With respect to giving him favor in the eyes of others (vs. 21).
- 2) With respect to acquiring responsibility and authority. Note how Joseph was able to be used because of the experience that he already had (vs. 22, 23).

e. Sovereign circumstances (study Gen 40:1-15).

- 1) With respect to what the world calls “coincidence” (vs. 3).
- 2) With respect to situations that make the world feel helpless (vs. 8). Note how Pharaoh has no other alternative in such a situation but to recognize God’s sovereignty (41:14).

Notes



OLD TESTAMENT I

Notes



Author's Illustration:

These types of situations are great opportunities for God's people. When the world runs out of answers it might be willing to turn to God. For example, the world has no answer for AIDS. Here is an opportunity for God's people. God can heal AIDS even though man does not have a cure for it.

Insert Your Illustration:

- f. Honoring God (study Gen 41:16). With respect to pointing away from yourself and pointing to God (vs. 16).
- g. Divine revelation (study Gen 41:25-45).
 - 1) With respect to truth, understanding and direction (vs. 25-36).
 - 2) With respect to having wisdom that the world wants and needs (vs. 38,39). God's people should be used to make decisions for all the people because they have God's wisdom (vs. 40-45).
 - a) The result of all of this is honor, which leads to influence through service.
 - b) The key verse is Gen 41:38. Even the world recognizes God as He works through His people.
 - c) The key theological idea is that God sovereignly raises up men to positions of honor in order to influence the nations and to give glory to His name.

OLD TESTAMENT I

2. Joseph's Christlike spirit.

Notes



- a. Joseph forgave the sins of his brothers (study Gen 45:1-15).
 - 1) He had a love and a compassion for sinners (vs. 2).
 - 2) He did not try to take advantage of the sinners. He forgave and forgot without showing bitterness (vs. 5).
- b. Joseph showed devotion and respect to his parents (study Gen 46:29).
- c. Joseph returned good for evil (study Gen 50:19-21).
 - 1) He showed mercy, grace, compassion and love to sinners (vs. 21).
 - 2) He recognized God's sovereignty and understood that God changes evil into that which is good (vs. 19, 20).
 - a) The result was that Joseph was blessed in order to be a blessing to others (review Gen 12:1-3).
 - b) The key verse is Gen 50:20 (also see Gen 45:5; Phil 1:12; Rom 8:28).
 - c) The key theological idea is that God uses His own people to bless others.

F. Conclusion to Genesis.

- 1. The plan of redemption includes two parts: (again review Gen 12:1-3):
 - a. Being blessed and blessing others.
 - b. Knowing God and making Him known.
 - c. Privilege and responsibility.
 - d. Promise and obligation.

OLD TESTAMENT I

Notes



2. The plan of redemption includes the promises to Israel so that they can bless the nations.
 - a. God loves Israel: God consistently repeated His promise to give them land and descendants (multitude of nations).
 - b. God loves the nations:
 - 1) Abraham interceded for Sodom (Gen 18,19).
 - 2) God showed a great interest and compassion for Ishmael (Gen 21).
 - 3) Jacob's staircase dream seems to be related to the evangelism of others (Gen 28).
 - 4) God blessed Egypt through Joseph (Gen 50:20).
3. The plan of redemption includes God's sovereign choosing and activity.
 - a. God's sovereign choosing is seen in the preference of the second born over the first born.
 - 1) Seth over Cain.
 - 2) Shem over Japheth.
 - 3) Isaac over Ishmael.
 - 4) Jacob over Esau.
 - 5) Judah and Joseph over the other brothers.
 - 6) Ephraim over Manasseh.

OLD TESTAMENT I

b. God's sovereign activity is seen in the repetition of the number seven (symbolic for perfection for Ancient Hebrews).

- 1) Seven words in Gen 1:1. (Original Hebrew)
- 2) 7x2 (14) words in Gen 1:2. (Original Hebrew)
- 3) Seven days of Creation.
- 4) Seven years of abundance.
- 5) Seven years of famine.
- 6) 70 descendants of Noah's sons.
- 7) 70 descendants of Jacob.

Notes



IV. Exodus/Numbers/Dueteronomy.

A. A General Analogy to the New Testament.

Discussion Point

Study the following diagram and use it to promote discussion of how the Exodus is analogous to the final events of the life of Christ.

14th of the first month (12:6) until the 1st of the third month (19:1) is 50 days

Passover (Ex 12)



Calvary

Red Sea (Ex 14)



Resurrection

Sinai=Law Given (Ex. 19,20)



Pentecost=Spirit Given

The Day Jesus was crucified until the day of Pentecost is exactly 50 days.

OLD TESTAMENT I

Notes



B. The Tabernacle (study Ex 25-30).

1. The tabernacle represents the Old Testament's physical manifestation of the New Testament's spiritual reality concerning what Christ has done for us. Each of the seven stations of the tabernacle has its fulfillment in Jesus.
2. Locations within the tabernacle.
 - a. An outside courtyard, which contained the brazen altar and the laver.
 - b. The Holy place, which contained the table of showbread, the altar of incense, and the golden lampstand.
 - c. The Holy of Holies, which contained the ark of the covenant and the veil of separation.
3. The seven stations of the tabernacle.

OLD TESTAMENT I

Discussion Point

Use the following diagram to promote understanding and discussion regarding the tabernacle (also see Hebrews 9 and 10).

Notes



Station	Function	Significance	Relates to Jesus
Brazen Alter	Used for animal sacrifices	Repentance; payment for sins	Blood of Jesus
Laver	Used for cleaning and washing. The people could not go beyond this point (Just as we cannot approach a Holy God without being cleansed).	Cleansing	The Cross (Jn 13:7, 8; 15:2, 3)
Table of Showbread	Representation of God's presence and provision	Trust in God	Jesus is our provision. Our trust is in Him.
Altar of Incense	Intercession for the people	Prayer and forgiveness	Jesus is a sweet smell of incense and intercession.
Golden Lampstand	Representation of God the Light	Ministry and missions	Jesus, the light of the world.
Veil	Representation of the separation between God and man. It was purple and scarlet (royalty and blood). It was 28 feet high and 6 inches thick, yet it was torn from top to bottom when Jesus died on the cross (Josephus the Historian says that the Jews quickly sewed it together and blamed it on the earthquake).	Relationship is made possible	The veil is the flesh of Christ (Heb 10:19, 20). Through the breaking of Him on the cross we can enter into the Holy of Holies as Priests.
Ark of the Covenant	Contained God's presence. The Priest entered only once each year (we are now in Christ and Christ is now in us continually).	Relationship is realized.	Jesus is now in us. We are the ark of the covenant. We contain the manna (Jn 6:32-35). We are priests and the High Priest lives in us (the rod of Aaron was in the ark also).

OLD TESTAMENT I

Notes



C. Social Concerns Within the Covenant.

1. Rights of individuals. Each person should be secure and protected (Ex 20:13; Deut 5:17; Ex 21:16-31; Lev 19:14; Deut 24:7; 27:18).
2. Protection against false accusation (Ex 20:16; 23:1-3; Lev 19:16; Deut 5:20; 19:15-21).
3. Women were not to be treated unfairly (Ex 21:7-11, 20; Deut 21:10-14).
4. Equal rights:
 - a. On the Sabbath (Ex 20:8-11; 23:12; Deut 5:12-15).
 - b. Fair trial (Ex 23:6, 8; Lev 19:15; Deut 1:17; 16:18-20; 19:15-21).
 - c. Security of inheritance (Num 25:5-7; Deut 25:5-10).
 - d. Security of property (Deut 5:19; 22:1-4; Ex 22:1-15).
 - e. Job security (Lev 19:13; Deut 24:14; 25:4).
5. Sharing with those in need (Ex 23:10,11; Deut 24: 18, 19; 24:19-21).
6. Those in need were not to be exploited (Ex 22:21-27; Lev 25:35, 36; Deut 23:19).
7. Animals should be cared for and respected (Ex 23:5,11; Lev 25:7; Deut 22:4-7; 25:4).

V. The Book of Leviticus.

A. General Concepts of Leviticus.

1. The book contains Yahweh's regulations for **holiness** in worship.
2. The key word is **holiness**.
3. The key chapter is Lev 16 (the atonement provides the possibility of **holiness**).

OLD TESTAMENT I

4. The key verse is Lev 19:2 (God is the source of **holiness**). Consider the New Testament's form of this same progression (1 Jn 4:19)

Notes



B. Specific Themes within Leviticus.

1. Use the following diagram to explain the sacrificial system as described in Leviticus.²

Name	Burnt Portion	Other Portions	Animals Used	Occasion or Reason for the Sacrifice	Passage
Burnt Offering	all	none	male without blemish or an animal according to wealth	voluntary act of worship; propitiation for general sin which demonstrate dedication, commitment, & complete surrender to God	Lev 1
Grain Offering	a token portion	eaten by the priests	unleavened cakes or grain must be salted	voluntary act of worship; thanks for first fruits; recognition of God's provision and goodness	Lev 2
Fellowship Offering	fat portion	shared: priest & offerer in fellowship	male or female w/o blemish according to wealth (with a freewill offer a slight blemish is allowed)	fellowship (included a communal meal); for an unexpected blessing ; for deliverance from a vow; for general thankfulness	Lev 3; 22:18-20
Sin Offering	fat portion	eaten by priest	Priest/people: bull King: he-goat Individual: she-goat	situation where purification is needed; unintentional sin where there is no need for restitution; mandatory	Lev 4:1-5:13
Guilt Offering or Trespass Offering	fat portion	eaten by priest	ram without a blemish	a situation where there is objective guilt and a need for restitution; when there has been a desecration of something holy	Lev 5-6:7

OLD TESTAMENT I

Notes



2. Survey of the Old Testament Feasts.

Discussion Point

Study the following list of feasts and discuss: What was done?

What were their purposes?

How do they relate to the New Testament and to the life of Christ?

- **Passover** (Ex 12:1-14; Lev 23:5; Num 9:1-14; 28:16; Deut 16:1-7; and Mt 26:17).
- **Unleavened bread** (Ex 12:15-20; Lev 23:6-8; Num 28:17-25; 1 Cor 5:6-8).
- **Firstfruits** (Lev 23:9-14; Rom 8:23; 1 Cor 15:20-23).
- **Weeks** (Lev 23:15-21; Num 28:26-31; Deut 16:9-12; Acts 2:1-4; 1 Cor 16:15).
- **Trumpets** (Lev 23:23-25; Num 29:1-6).
- **Day of Atonement** (Lev 16; 23:26-32; Num 29:7-11; Rom 3:24-26; Heb 9:7).
- **Tabernacles** (Lev 23:33-43; Num 29:12-34; Deut 16:13-15; Jn 7:2, 37).
- **Sacred Assembly** (Lev 23:36; Num 29:35-38).
- **Purim** (Est 9:18-32).

OLD TESTAMENT I

Old Testament: Endnotes

Notes



¹John Rea, Theocratic Nation course at Regent University, 1986.

²John Walton, Chronological and Background Charts of the Old Testament. Grand Rapids, Michigan: Zondervan Publishing House, 1978.

OLD TESTAMENT I

Notes

