

Progressing Together

BIBL 203

Exodus to Joshua

The Gospel in the Old Testament



E.R.B. - B.P. 112
F-13425 MARSEILLE CEDEX 12
FRANCE
www.takwin-masihi.org
April 2012

Foreword

With a survey course that is only an overview, it is not possible to study everything in depth. **It is therefore very important that you read everything** in these lessons. The narrative sections that are included provide key links between the sections of the Bible that you are going to study.

How to read Bible references:

The names of Biblical books are written in abbreviated form. For example Genesis: Gen; Exodus: Exo; Leviticus: Lev; Numbers: Num; Deuteronomy: Deut.

The number placed before a colon in a reference indicates the chapter. The numbers following the colon indicate the verse(s). A comma between the verses means that you read just the verses indicated in that chapter, whereas a hyphen between the verses means that you must read all the verses between and including those mentioned. A small "a" after a verse means that you read just the first part of that verse and a small "b" the second part. For example, with **Gen 15:1, 5, 18-21** you read Genesis, chapter 15, verses 1 **and** 5, verses 18 **to** 21 inclusive. Another example: **Gen 26:2-5, 24a**. You read Genesis chapter 26, verses 2 **to** 5 inclusive and the **first part** of verse 24.

Table of Contents

Syllabus.....	6
Certificate Level.....	6
Bibliography.....	8
Lesson 1: The Call of Moses	9
Review of Genesis	9
A. Creation and the Fall	10
B. Noah	10
C. Abraham and his Offspring	11
D. Joseph	11
E. The promises of the Covenant	12
Exodus	13
F. Israel in Egypt	13
G. The Birth of Moses.....	14
H. Moses Meets God	14
I. Moses as Prophet of God	15
Lesson 2: Passover and the Exodus.....	16
Exodus	16
A. The Ten Plagues	16
B. The Passover	16
C. The Exodus: the Departure	18
D. Crossing the Sea.....	19
Lesson 3: Food in the Desert and the Covenant Treaty at Sinai	21
Exodus	21
A. Bread from Heaven	21
The Bread of Life	22
B. Water from the Rock.....	22
C. The Covenant Treaty at Sinai	24
D. The Ten Commandments: The Covenant Treaty	26
Lesson 4: The Tabernacle and Israel Falls into Idolatry	30
Exodus	30
A. Ratification (conclusion) of the Covenant	30
B. The Tabernacle.....	31
C. The Priests	33
D. Israel Returns to the Idolatry of Egypt.....	34
E. Completion of the Tabernacle.....	36
F. Summary of the Book of Exodus	37
Lesson 5: The Sacrifices and the Feasts	39
Leviticus.....	39
A. The Sacrifices.....	39
B. The Day of Atonement	41
C. Jesus – Fulfillment of the Sacrificial System.....	42
D. The holiness of the people of God.....	42
E. The Feasts.....	43

Table of Contents (Cont)

Lesson 6: God's Army and Forty Years in the Desert	46
Numbers	46
A. "Holy War"?	46
B. The Organization of God's Army	47
C. Moses Disobeys God	48
D. The Bronze Snake.....	49
E. A successor to Moses	50
F. On the Way to the Promised Land	50
Lesson 7: Renewal of the Covenant Treaty and The Death of Moses	54
Deuteronomy	54
A. The Book of Deuteronomy: A Covenant Treaty Renewal	54
B. God's Choice of Israel.....	55
C. Testings in the Desert.....	56
D. A Prophet Like Moses	56
E. Commandments and Consequences.....	57
F. Ratification of the Renewal of the Covenant	59
G. The Death of Moses – What a Sad Day	60
Lesson 8: Crossing of the Jordan and Conquest of the Promised Land	62
Joshua.....	62
A. Before Entering the Promised Land	62
B. Crossing the Jordan	63
C. The Conquest of Jericho and Canaan	65
D. The Conquest of the Whole Land	67
Lesson 9: Renewal of the Covenant Treaty and Joshua, a Type of Christ.....	69
Joshua.....	69
A. "Already but Not Yet"	69
B. Joshua as a Christ Figure	72
C. Renewing the Covenant Treaty.....	72
D. From Egypt to the Promised Land – the End of the Story as Well as its Beginning	74
E. The Covenant Treaty as a Key Thread	74

Syllabus for BIBL203 - Exodus to Joshua

Certificate Level

Course objectives

To give the students a deeper appreciation of the gospel message, which has its roots in the Old Testament, so they will live godly lives and witness about salvation in Christ intelligently and effectively.

Course description

This course seeks to present the events and teachings of the Old Testament from the Exodus from Egypt to the conquest of Canaan as preparation to understand Christ's coming, the meaning of his death, and the life giving power of the resurrection. It reviews the call of Moses, the Passover and Exodus, God's covenant with Israel, the building of the tabernacle, the establishment of sacrifices and feasts, the sojourn in the desert for 40 years, the crossing of the Jordan river, and the renewal of God's covenant with Israel. These events are all related to meanings and events which unfolded during and after Christ's life on earth.

Learning Outcomes

Contents: By the end of the course, the student will be able:

- To understand the original context (biblical, historical, and cultural) of these five books.
- To understand where each of these books falls in the history of the plan of salvation.
- To recognize major characters in these books and to place them in their historical context.
- To describe the role of the covenant in the history of salvation.
- To show how the Messiah is foreshadowed in these books through allusions and typology.

Character: By the end of the course, the student will:

- Embrace the importance of these books as essential to correctly understanding the Gospel.
- Embrace his own covenant with the one true God through Christ's blood, shed for him/her.

Competency: By the end of the course, the student will be able:

- To categorize laws in the Torah as civil, ritual, or moral and understand how they relate to Christian life.
- To show the specific book in which key people, events and ideas are featured.
- To demonstrate orally or in writing the New Testament fulfils or Old Testament events "types" of Christ and salvation.

Course requirements

Certificate Level

- To demonstrate knowledge of course material through
 - answering questions at the end of each section

- completion of the final exam
- To attend 18 of 20 instructor-led sessions (27 contact hours minimum)
- To participate in discussions by listening, contributing as appropriate, and responding when asked a specific question
- To divide the laws in Leviticus 19 on a chart into the categories of civil, ritual, and moral, stating what the principle is behind each one (What did God give this law?), and making a modern application for each verse or grouping of verses.
- To make a chart which places the OT events beside their NT counterparts.
- To write a paper between 250 and 900 words long which shows how the principles of physical warfare in the OT can be applied to spiritual warfare in the NT (minimum of five examples).

Evaluation methodology and scale

- Student performance and mastery will be assessed according to the following scale:
 - 40% on completion of reading, of questions, and of assignments (5% on chart of laws, 10% on chart of events, 5% on paper concerning spiritual warfare)
 - 10% on student participation and attitude in discussions
 - 10% on attendance (percentage equals number of classes attended, divided by number of classes held, times ten)
 - 40% on the final written, or oral, exam.
- The evaluation scale is as follows
 - passing grade - 70-79%
 - good grade – 80-89%
 - excellent grade – 90% or above

Course schedule

To be announced.

Credits earnable

- 2 hours of credit towards a Certificate in Christian Studies

Prerequisites

(Progressing Together BIBL201 and 202, or equivalent)

Textbook and related materials

- Required - Progressing Together Manual for BIBL203
- Additional readings may be required at the instructor's discretion
- Recommended - Books or articles dealing with the period under study and related subjects

Course methodology

The student will work inductively, reading texts, answering questions concerning knowledge, application and analysis, and drawing conclusions which will be applicable to local context. After answering the questions in each lesson, students will gather to

discuss answers and practical application. When possible, the course leader will give additional talks to reinforce what the students are learning through the lessons.

Policies

- Cheating (copying another student's exam answers) and plagiarism (quoting another individual's material without acknowledging that person's work) will not be tolerated, because it is deemed contrary to Christian teaching and academic integrity.

Absences in excess of 3 class hours will lead to a reduced grade; no student missing more than 6 class hours will receive credit for the course. Students who show little or no interest in completing course work will first be warned, then asked to leave the course if they do not change their conduct.

Bibliography

- Arnold, William. *Encountering the Old Testament*. London: Baker Books. 1999.
- *Guide to the Bible* (المرشد إلى الكتاب المقدس). Beirut, Lebanon: Lebanese Bible Society. 1996. Also available in English from Lion Publishing in London, England.

Lesson 1: The Call of Moses

Review of Genesis

Review

In the Genesis course we saw that man can know neither God nor His will unless God reveals Himself to man. God revealed Himself in various ways through different prophets and apostles throughout history. He used their cultural and historical context, as well as their personality, to influence their writings.

These writings form a single history which progressively reveals the person of God and His plan of salvation. God did not make his plan of salvation known all at once but rather little by little through revelations given over the course of centuries. Therefore, the Bible is not an account of truth which comes from outside of time and space. It is rather a divine revelation that was integrated into the course of history to reveal to us God's plan of salvation. We notice a certain progression where each new revelation helps us to understand the preceding one. Yet each and every revelation points towards the coming of Jesus Christ and his work.

God's plan of salvation was revealed progressively because God was guiding history toward a goal: the coming and work of Christ through whom came the definitive salvation. The history itself therefore became part of the revelation. We can therefore speak of the history of salvation. This history begins in Genesis with the Creation and the Fall.

In the review tables that follow, explain how each of the signs that forshadowed the plan of salvation was fulfilled in the person and/or work of Jesus Christ. *An example is given in the first table.*

A. Creation and the Fall

Creation	<i>God creates man to live in relationship with him. He wants man to know the joy of loving God and being loved by Him. They have a perfect relationship. (Gen 1:26-2:25)</i>
Fall	
Consequence	
Immediate judgement	
Grace	
Promise of grace	
Signs related to the plan of salvation	
How the person and/or the work of Christ corresponds to the signs	

B. Noah

Total corruption	
Judgement	
Grace	
Faith	
New start for mankind	

Covenant with Noah	
Signs related to the plan of salvation	
How the person and/or work of Christ corresponds to the signs	

C. Abraham and his Offspring

Grace	
Faith	
Covenant with Abraham	
Miracle	
Test	
Grace	
Signs related to the plan of salvation	
How the person and/or the work of Christ corresponds to the signs	

D. Joseph

Dreams	
Outrage	
Miracle	
Grace	
Signs related to the plan of salvation	
How the person and/or the work of Christ corresponds to the signs	

E. The promises of the Covenant

The covenant promises that God made to Abraham are passed on to Isaac and then to his son, Jacob. Fill in this table by noting the promises made to each of them.

1. Following the example given, indicate which verses correspond to the different promises.
N.B. One verse can refer to several promises.

Promises made to **Abraham**: Gen. 12:2-3; 15:1, 5, 18-21; 17:2-8, 22:15-18; to **Isaac**: Gen. 26:2-5, 24; to **Jacob**: Gen. 28:13-15; Gen. 35:22-26

Covenant promises given to	Abraham	Isaac	Jacob
Promises to be with the patriarch and to protect him	<i>Gen. 12:3; 15:1</i>		
Promises of numerous descendants			
Promises to bless all nations of the earth through him			
Promises of a land			

c.

G. The Birth of Moses

A family of the tribe of Levi places their son in a papyrus basket and puts him in the Nile. God has chosen this child for a very special destiny.

Read: Exo 2

1. When he is a baby, Moses escapes death despite the pharaohs' order to kill all male Hebrew babies. This event probably makes you think of another child in the Bible. Who? (Mt 2:13,16)

2. Moses spent 40 years as a prince of Egypt, then 40 years as a shepherd in the Sinai desert. What do you think he learnt from these two periods of his life?

a. First forty years (Acts 7:22):

b. Second forty years :

3. Which attribute of God is suggested in verses 24-25?

H. Moses Meets God

Read: Exo 3

1. In what form does God appear to Moses?

2. Why does God tell Moses not to come any closer and to take off his sandals?

3. God presents Himself to Moses by two different names.

a. What is the first name? (v 6)

- b. Which of God's attributes does this name reflect?
- c. What is the second name? (v14)
 - i. When we realise that the Egyptian gods were all gods of some particular thing, such as the sky, fertility, the Nile, etc., what does this second name reveal about God?
 - ii. Who else in the Bible claims this name for himself? (John 8:58)
 - iii. Which of God's attributes does this name reflect?
- 4. When Jacob had previously asked God His name, how did God reply? (Gen 32:29)
- 5. We notice once again that God reveals Himself progressively. Why do you think God chose this moment to finally reveal His name to Moses?

I. Moses as Prophet of God

Read: Exo 4:10-17

- 1. Moses is reluctant to accept God's call. What excuse does he give?
- 2. God is angry. What is Moses calling into question?
- 3. Explain the role of a prophet of God. (v 15-16)
- 4. Why do you think God chose someone who stammers and stutters as his prophet?

Lesson 2: Passover and the Exodus

Exodus

A. The Ten Plagues

Read: Exo 5:1-4; Exo 7:1-7

Thus commences the history of the plagues with which God strikes the Egyptians. God begins by changing the river water into blood. All the fish perish. The water is undrinkable. There is blood in all the springs of water, even in the stone jars. But Pharaoh hardens his heart and refuses to let the children of Israel go. A plague of frogs follows. They are everywhere, in the fields, in the houses, even in the beds, the ovens and the kneading troughs. But Pharaoh hardens his heart and won't listen to God. Then a plague of Gnats strikes. They come upon men and animals. Once again Pharaoh hardens his heart.

With the next plague, God distinguishes between the Egyptians and Israel. "If you do not let my people go, I will send swarms of flies on you and your officials, on your people and into your houses. The houses of the Egyptians will be full of flies, and even on the ground where they are. But on that day I will deal differently with the land of Goshen, where my people live; no swarms of flies will be there, so that you will know that I, the Lord, am in this land." (Exo 8:21-22) The plague strikes and the land is devastated by flies. But Pharaoh once again hardens his heart and won't let the people go. Then follows a plague on livestock, but once again God distinguishes between the livestock of the Egyptians and that of Israel. All the livestock of the Egyptians which are in the fields die, whereas that of Israel is spared. But Pharaoh hardens his heart.

Thus the plagues sweep throughout Egypt one after another, for each time Pharaoh refuses to listen to God and refuses to let the Hebrews go. Pharaoh hardens his heart more and more each time. Festering boils break out on men and animals. Then falls such hail as Egypt has never seen, destroying everything that is outdoors, men and animals, beating down everything growing and stripping every tree. But in Goshen no hail falls. What the hail does not destroy is finished off by an invasion of locusts such as Egypt had never seen. This plague is followed by three days of darkness so total that no Egyptian can go outdoors. But in Goshen there is light.

B. The Passover

Then Pharaoh summons Moses and threatens him with death if he should ever again appear in his presence. Before leaving him, Moses warns Pharaoh of the last and most dreadful plague.

Read: Exo 11:4-12:13
Exo 12:21-28

1. In the eyes of God, the firstborn represents the whole family. By putting all the firstborn to death, God is bringing judgement upon all the Egyptians.

- a. Who else is He judging? (Exo 12:12)
 - b. In what way can this event be considered as a judgment against the Egyptian gods?
2. God spared the Hebrews from two other plagues with which He had struck Egypt but had not asked them to do anything. This time He tells them to "protect themselves."
- a. What does God want to show them about their own guilt?
 - b. Do they deserve God's judgment less than the Egyptians? Explain. (See James 2:10)
3. What does God tell the Israelites to do to protect themselves from His judgment?
4. What element was going to stop the Lord from destroying the firstborn of Israel? (Exo 12:13)
5. Beginning with the bloodshed to "cover" the original sin of Adam and Eve, we have noticed that blood plays an important role in the relationship between men and God. With the Pascal lamb we learn more about this role and we see new clues concerning God's ultimate plan of salvation. In order to see what these signs are pointing to, fill in this table by noting an expression or phrase from each verse given which corresponds to the description given of the Passover sacrifice. *(An example is given.)*

Verses	Passover Sacrifice	Verses	Definitive Sacrifice of Jesus Christ
Exo 12:4	lamb	John 1:29	<i>John cried out, "Behold the Lamb of God who takes away the sin of the world..."</i>
Exo 12:5	without defect	1 Pet 1:19	
Exo 12:5	male	John 3:16	
Exo 12:6	slaughtered	Rom 3:25 Is 53:5	
Exo 12:7, 22	blood spread	1 Pet 1:2	
Exo 12:13	blood protects from judgement	Rev 1:5	
Exo 12:46	no bones broken	John 19:32-33 Ps 34:20	
Exo 12:8, 46	meat to be eaten	John 6:56-57	

6. The Hebrews were told to eat the Passover meal dressed ready to leave. How was this a demonstration of their faith?

C. The Exodus: the Departure

Read: Exo 12:29-42

1. By adding the women and children to the number of men mentioned, try to calculate the number of people who left Egypt.

2. What parts of the prophecy given to Abraham are fulfilled in this passage? (Gen 15:5, 13-14)

Read: Exo 13:17-14:4

3. Who/What led the Israelites in the desert?

4. In what form did He reveal Himself?

5. Does this form remind you of an earlier revelation? (Exo 3:2)

6. When the Israelites arrive at Etham, they are a long way from Egypt. Why does God tell them to turn back towards their point of departure in Egypt?

D. Crossing the Sea

Read: Exo 14:5-31

1. Here we discover that even though the people of Israel had suffered greatly in slavery, they were not too sure about wanting to leave Egypt.

a. What did they fear? (14:11)

b. Why do you think they feared this?

c. Are you a "slave" of a particular sin, even a small one, which makes you suffer, but from which you are not too sure of wanting to be delivered?

d. Why do you think you cling to this sin?

2. However, the people of Israel had just experienced several demonstrations of the power and protection of God. Describe them.

3. What demonstrations of God's power and protection have you personally experienced? (Example Col 1:13; Ro 8:31-34)

4. What shows us that unfortunately these demonstrations convinced neither the Hebrews nor the Egyptians?

5. To convince everyone, God saves His people by a mighty show of power. Describe this briefly.

6. When Israel (with her weak faith and her sins) passes through the sea on dry ground, which of God's attributes do you notice? Compassion, grace, faithfulness, omnipotence.

7. And when the Egyptians pass through, which of God's attributes do you notice?

8. At what other moment in history have we seen God use water to deal out His judgment? (Gen 6)

9. In order to take possession of the promised land, the people of Israel would meet many hostile armies. What did God want to demonstrate to his people through this event? (See Exo 14:14,31)

10. How did Israel respond in the end?

11. The Israelites have now been freed from slavery and also saved from certain death – further clues regarding God's ultimate plan of salvation.

a. How is this foreshadowing "freedom from slavery" fulfilled in the life of a Christian? (John 8:34-36)

b. And deliverance from death? (Eph 2:4-5)

Lesson 3: Food in the Desert and the Covenant Treaty at Sinai

Exodus

A. Bread from Heaven

Read: Exo 16:1-21

1. Just two months have gone by since going through the Red Sea and already the people of Israel are complaining again.

a. What are they afraid of this time? (v3)

b. Why do you think they feared this?

2. The people were grumbling against Moses and Aaron. However neither of these two were acting according to their own will. Against whom were the Israelites really grumbling?

3. When you grumble against circumstances or people, against whom are you really grumbling?

4. Given all that the Israelites had benefitted from up till now by the grace of God, do they deserve a favorable response from God?

5. But instead of judging the people of Israel, God blesses them. How? (v 8-15)

6. Why does He bless them in this way? (v 6, 12)

7. Why do you think that God wanted the Israelites to gather just enough food for one day (apart from the sixth day)? Because he wanted them to trust him for their every day needs.

8. Jesus took this teaching and reinforced it. How? (Mat 6:11,34)

Read: Exo 16:22-31

9. What did God want to teach Israel about the Sabbath? (v 22, 23)

10. This gift of bread was also a test for the people. What did God want to see? (v 4, 28)

11. This "manna" from heaven is once again a sign foreshadowing our salvation. To discover how, fill in the following table by finding and noting the parts of the verses which correspond to the column headings. *(An example is given.)*

The Bread of Life

Verses	Manna	Verses	Jesus Christ
Exo 16:4	Bread from heaven	John 6:51a	
Exo 16:15b	Bread to be eaten	John 6:53	
Exo 16:3b	Bread which gives life	John 6:35	
Exo 16:8	Gift of God to a sinful people	Rom 6:23	
Exo 16:18	Gift which is exactly what each person needs	Heb 7:25	<i>... he is able to save completely those who come to God through him,...</i>

B. Water from the Rock

Read: Exo 17:1-7

1. Already!?! Once again the Israelites grumble against Moses. What are they afraid of this time?

2. But this time their grumblings are much more serious. The verb "quarrel" is better translated by the legal term "lodge a complaint." In reality, against whom were the Israelites lodging their complaint?

3. In fact they accuse Him of negligence and they have already pronounced judgment against him by condemning Moses, His representative. What is the sentence? (v 4)

4. What do the people of Israel deserve for this rebellion?

5. However, God accepts to be put on trial. To compose the court, God tells Moses to convene the elders of Israel who will serve as judges and witnesses. Moses must also bring his staff which had served to judge the Egyptians. When God places Himself before Moses on the rock, it is as though God is in the dock.

a. When Moses strikes the rock with his staff of judgment, who is he really striking? (See also 1 Co 10:4)

b. What is the result?

c. Explain the irony of this situation.

6. We have here another great illustration of the ultimate salvation that is being prepared by a God who is full of mercy. In order to better understand it, fill in this table by finding an expression or phrase in each verse given which corresponds to the elements in the story of the Rock.

Verses	Rock in the desert	Verses	Salvation in Christ
Exo 17:3	A people threatened with death	Eph 2:1	
Exo 17:2	A rebellious people who deserve death	Ro 5:10a	
Exo 17:6	God struck in their stead	Is 53:5 1 Pet 3:18	
Exo 17:6	Water of life flows forth	John 4:14	

7. God knew that the children of Israel would need food and water in the desert. Why then did He wait for the people to ask before providing for their needs?

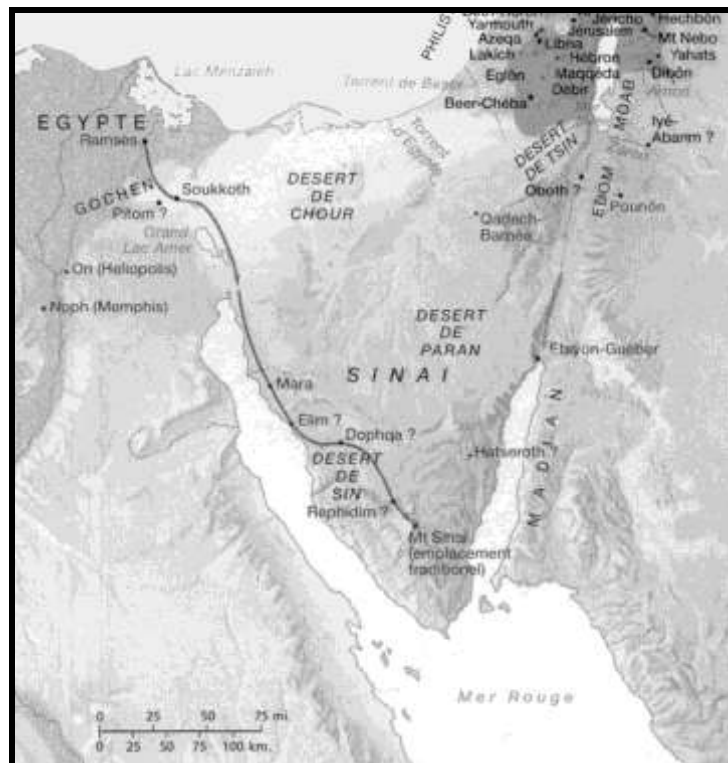
8. Why does God not provide for all **your** needs ahead of time?

9. In the end, what did the people of Israel really want to be reassured about? What question were they asking? He wanted to know if God was really with him; "Is the Lord in our midst

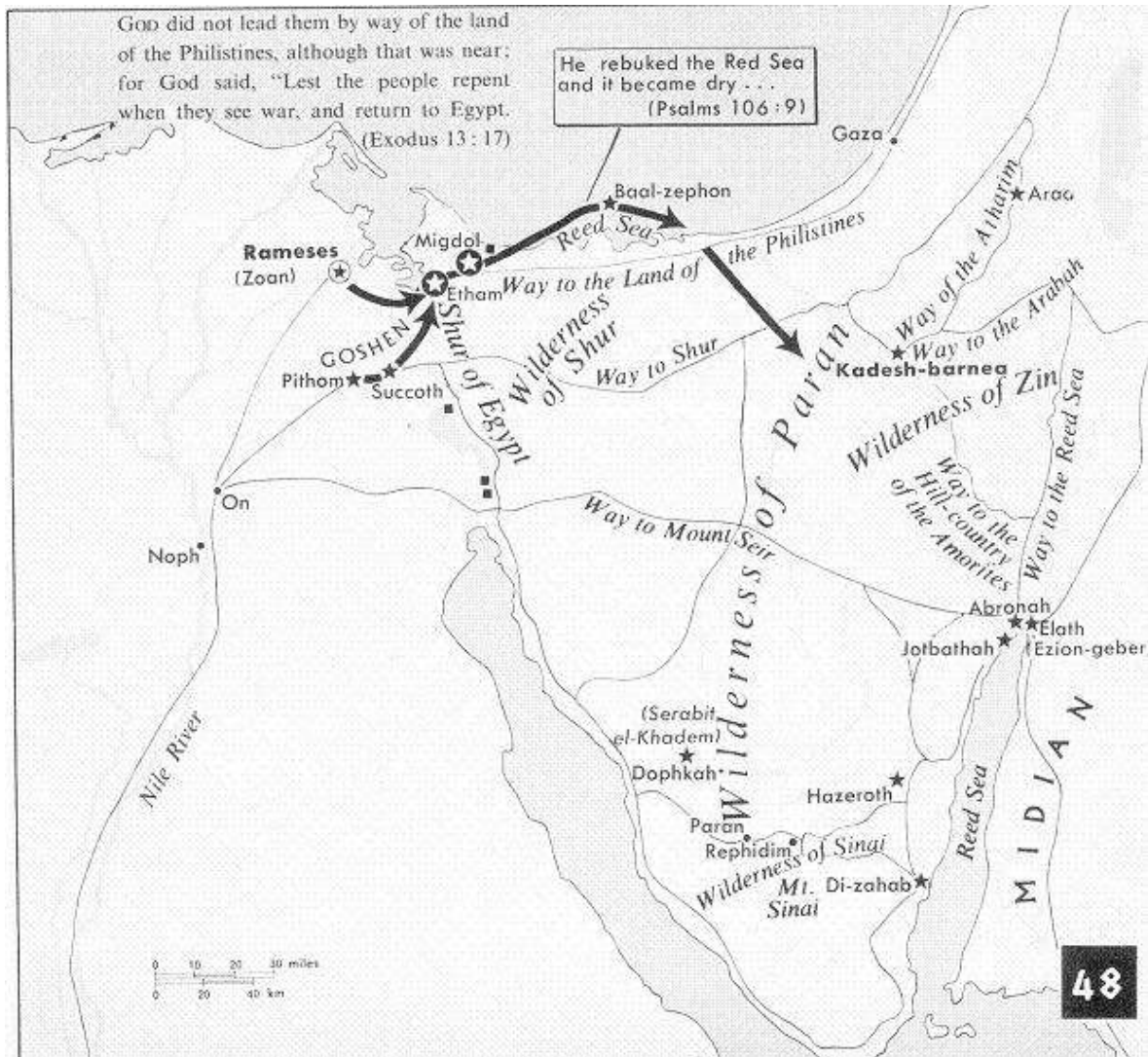
C. The Covenant Treaty at Sinai

Read: Exo 19:1-8

1. Mark on the map where the Israelites were. What prophecy has been fulfilled? (Exo 3:12)



The Region of Mount Sinai



The Path of the Israelites

2. Now that God has delivered the children of Israel and shown them many wonders, He makes them a proposal. What is it? (v 5)

3. God wants the all of the people of Israel to be a kingdom of priests, a holy nation. Normally, priests make up a special group in society, taking on the role of mediator between men and divinities. When we remember that God desired to bless all the nations of the world through Israel, what is the significance of this call to the whole nation to be intermediaries?

4. Did the people accept God's proposal?

A Covenant Treaty: What is it?

In this proposal and that which follows, we notice a practice that was customary in the Near East in the days of Moses (c1500 years B.C.) It concerned **a covenant treaty between two parties which was concluded when a strong king promised to deliver a weaker king/people from its enemies.** The stronger king would offer to protect the weaker king/people and be faithful to them, **provided that the weaker people respect the terms (the commandments) of his covenant and remain faithful to him.** In this situation, the great king, God, who has just "carried Israel on eagles' wings and brought them to Himself," offers to protect and to bless the children of Israel if they accept to obey Him. Now that the people have accepted, God prepares to give the terms of His covenant.

Read: Exo 19:9-25

5. Why must the people be consecrated?

6. Why are the people not allowed to approach the mountain?

7. In what form does God reveal Himself?

D. The Ten Commandments: The Covenant Treaty

Read: Exo 20:1-17

This passage follows the pattern of a covenant treaty of the Ancient Middle East. The first indication that it is such a treaty is found in verse 1, with the word translated here as "words," a technical term in Hebrew which means "terms of the covenant." These are the basic elements of a covenant treaty:

Presentation of the parties	Where the great king identifies himself
Historical resumé	Where the great king summarizes the history of his beneficial acts towards the weaker king/people
Terms of the treaty	The demands of the king on the weaker people
Consequences	The blessings and curses promised according to the response and the faithfulness of the weaker king/people

There are other elements which are not in this passage but which we will come across later.

Instructions concerning the text of the treaty	Deposit and reading of the treaty
Witnesses	Normally the kings' and the peoples' gods by whom one swears to be faithful to the treaty

1. In the shortened version of the Decalogue which is presented in the table below, identify which elements of a covenant treaty the following verses correspond to. For the consequences, note whether it is a blessing or a curse. N.B. Normally in a covenant treaty, the consequences follow the terms, but here in the Decalogue the order is mixed. (*An example is given*)

THE COVENANT TREATY AT SINAI

v 2 I am the Lord your God	
v 2 Who brought you out of Egypt, out of the land of slavery	
v 3 You shall have no other gods before me	
v 4 You shall not make for yourself an idol in the form of anything	
v 5 You shall not bow down before them or worship them	
v 5 I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me	
v 6 but showing love to thousands who love me and keep my commandments	
v 7 You shall not misuse the name of the Lord your God	
v 7 for the Lord your God will not hold anyone guiltless who misuses his name	
v 8 Remember the Sabbath day by keeping it holy	
v 12 Honor your father and mother	

v 12 so that you may live long in the land the Lord your God is giving you	
v 13 You shall not murder	
v 14 You shall not commit adultery	
v 15 You shall not steal	
v 16 You shall not give false testimony against your neighbor	
v 17 You shall not covet	

2. In this covenant treaty normally used by earthly kings and peoples, what role does God claim?

3. What is the role of the people of Israel?

4. Just like an earthly king, God asks for exclusive faithfulness to the point of declaring Himself "a jealous God." If we consider this covenant between God and His people as similar to a marriage covenant, explain how this "jealousy" is justified and is part of His love.

5. Why does God have the right to claim such loyalty?

6. Why does God forbid the making of idols and images?

7. Why does God order man not to work on the seventh day?

8. Since man cannot "provide for his needs" on the seventh day, what does that make him realize? What does that remind him of?

9. Explain how disobedience to the last commandment can lead to disobedience to all the others, i.e. how a sin hidden in the heart can lead to committing visible, outward sins.

10. Compare the duration of punishments with the duration of blessings.

11. Were the Ten Commandments given before or after the deliverance from Egypt?

12. Does God give them as a means to earn His salvation, or as a means to benefit from His blessings and His presence, once saved?

13. Why did God give these commandments? (See Ro 3:20; Gal 3:24,25)

FOR FURTHER STUDY

14. What new dimension does the teaching of Jesus bring to these commandments?
(Matt 5:21-22, 27-28)

15. Explain how the Ten Commandments can be summarized by the two given by Jesus.
(Matt 22:35-39)

Lesson 4: The Tabernacle and Israel Falls into Idolatry

Exodus

A. Ratification (conclusion) of the Covenant

After having given the Ten commandments as His foundational law for the Covenant Treaty, God gives Moses other instructions regarding various types of laws: civil, sanitary, dietary, moral, ceremonial and sacrificial.

Read: Exo 24:3-11

1. Following the custom for covenant treaties of the ancient Middle East, Moses communicated all the terms (commandments) of the covenant to the people. What was their response? (v 3)

2. After receiving their answer, and following the custom for a covenant treaty, Moses writes down all the Lord's words. What is the name of this book? (v 7)

3. Normally in a covenant treaty ratification ceremony, the gods of the two parties were called on to be witnesses. Since it was out of the question here to call on false gods, the altar and the stones set up by Moses will act as covenant witnesses. What or whom do these stone pillars represent?

4. A sacrifice was also part of the ratification of a covenant because the treaty needed to be sealed with blood. The death and the blood shed symbolized the fate reserved for any transgressor of the covenant. If one of the covenant partners did not respect the terms of the covenant, he was to be put to death as was the sacrificed animal.
 - a. Where did Moses sprinkle the blood of the covenant? (Note that there are 2 places: v 6, 8)

 - b. Who are therefore the two parties of the covenant?

5. Later on, we will see that the people of God do not obey the covenant. His people deserve to be destroyed and their blood shed. But instead, God, the innocent one, will take their place.
 - a. Explain how God takes the place of His people. (Mat 26:28)

b. Which of God's attributes do you notice here?

6. After the conclusion of a covenant, the two partners celebrated by sharing a meal.

a. Who was present at this meal? (v 9-11)

b. This meal foreshadows another meal of later covenant. Which one? (1 Cor 11:23-25)

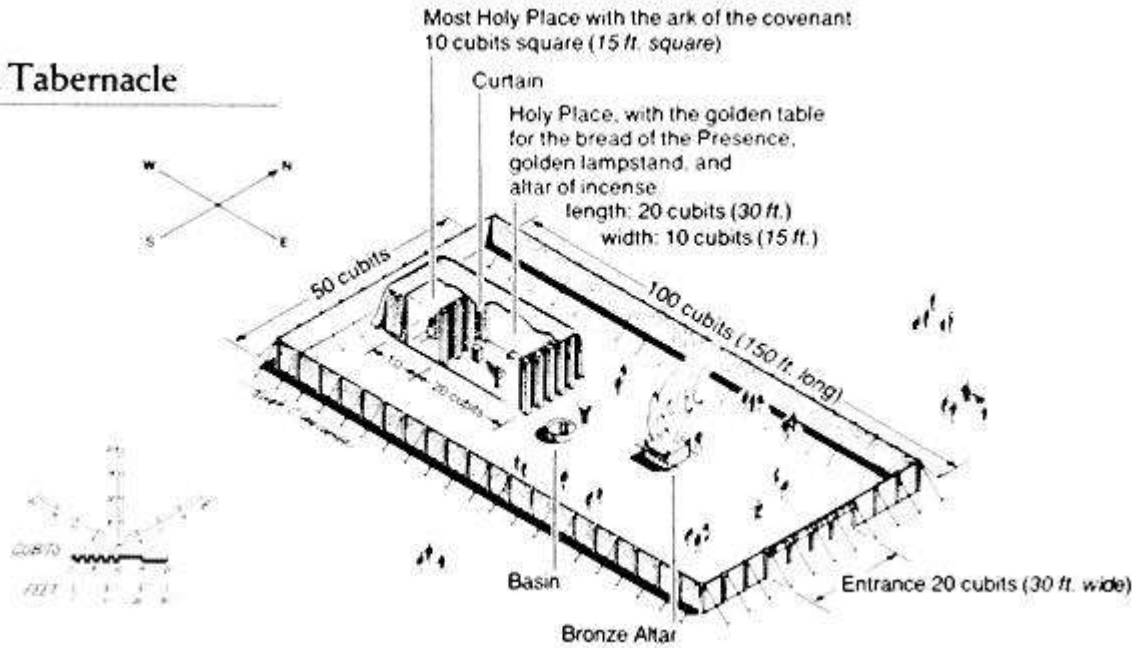
Read: Exo 24:12-17 - Moses on the mountain

7. Why did God tell Moses to go up the mountain?

B. The Tabernacle

Since the Israelites had just accepted the Lord as their God and king, God also wanted to give Moses instructions for preparing His earthly "dwelling," the tabernacle, where He would be specially present with His people. He gave Moses very precise instructions to follow so that the tabernacle would reflect His heavenly sanctuary (He 8:5). The tabernacle was to be a type of tent separated into two parts by a very thick curtain. One part, a perfect cube, was to be the "Most Holy Place," and the other part, the "Holy Place," or the "Tent of Meeting." A courtyard was to surround the tabernacle and include an altar for sacrifices and a basin of water where the priests could purify themselves before offering the sacrifices. The tabernacle and the courtyard were to be made with the finest materials including gold, silver, and bronze, with the very best materials to be used for the most holy places.

The Tabernacle

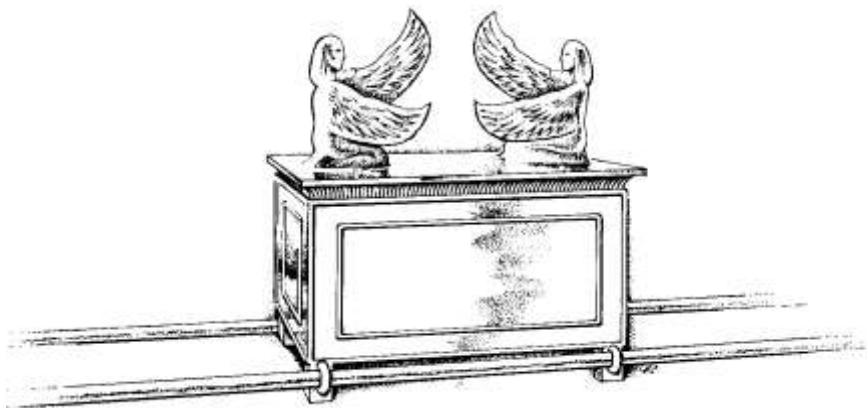


The Most Holy Place

Only one thing was to be found in the Most Holy Place: a chest containing the covenant treaty. In fact it was to contain two identical copies of the covenant treaty. According to the custom of the Ancient Middle East, each partner of the covenant was to put his copy in the temple of the god by whom he had sworn to respect the covenant. God would therefore give two tablets to Moses to place in the chest, His own copy and the copy belonging to the people of Israel. Since they had sworn by the same and only God, the two copies were to be placed together in the same temple of the Lord.

Read: Exo 25:10-22 - The Ark of the Covenant

Cherubim are creatures who are supposed to guard divine holiness. Images of them are found decorating the armrests of royal thrones of the era, the thrones of kings who often considered themselves gods. Try to visualize this gold-plated chest with a cover of pure gold on which were fixed, a bit like armrests, cherubim of pure gold.



The Ark of the Covenant

1. By having images of cherubim placed on the Ark, what idea did God wish to give regarding the Ark? (Ps 99:1; 2 Kin 19:15; Exo 25:22)

2. Why was the cover called the mercy seat or the atonement cover? If possible, look up the words "mercy seat" or "atonement" in a Bible dictionary or in the index of your Bible. (See also Lev 16:15,16)

3. The mercy seat was not only used to cover the chest. What else did it "cover?"

4. Why was this atonement cover placed between the covenant treaty and the place of God's special presence? (Remember that each time the Israelites did not respect the conditions of the treaty, they were sinning against God.)

The Holy Place or the Tent of Meeting

Inside the Holy Place, also called the Tent of Meeting, three things were to be placed: a pure gold lamp stand with seven lamps, a gold-plated acacia wood table on which were to be placed twelve loaves of bread (Lev 24:5), and a small altar of incense covered with pure gold. While the Most Holy Place was where God was specially present, the Tent of Meeting, on the other side of the curtain, was the place where His people were "specially present." It was there that God met His priests (and sometimes His prophets) and talked with them (Exo 29:42). In fact, the Most Holy Place was forbidden to all except the High Priest, and he was only allowed to enter there once a year to offer the sacrifice of atonement (Lev 16).

5. It is said that the lampstand represents the people who reflect the light of God, and that the incense represents the prayers of the people. What do you think the twelve loaves represent?

C. The Priests

Read: Exo 29:44-46

1. Why did God bring the Israelites out of Egypt?

2. What difference do you see in this aspect of the God of the Bible and the Allah of the Quran?

In addition to giving Moses instructions regarding the tabernacle, God also gave him very detailed instructions about the High Priest's garments. These sacred garments reflected the construction of the tabernacle which in turn reflected the heavenly sanctuary. God also named Moses' brother, Aaron, and his descendants to be High Priests.

D. Israel Returns to the Idolatry of Egypt

Read: Exo 31:18-32:10 - What sad irony!

1. While God is explaining to Moses that his brother, Aaron, will serve Him as High Priest in Israel, Aaron is already functioning as a priest, but sacrificing to another god (which he falsely names "The Lord"). To which god is he sacrificing?

2. While God is giving Moses very precise instructions about how the Israelites are to worship him, they are worshipping a golden calf that they call the Lord as they see fit. How was their worship offered? (v 5, 6)

3. Which commandment are Aaron and the people breaking?

4. We might be surprised and saddened that Israel tended to rebel so quickly and so often against God when He was so gracious and so patient with them. But after all, are we so different from them? When God seems distant or even absent, to which idols do you turn? Do you seek, other "gods" to "guide" you, as did the Israelites, gods such as your own solutions to problems, friends, money, family?

5. What was God's reaction to this blatant treason of Israel?

Read: Exo 32:11-35 - Moses intercedes

6. What reasons did Moses give God to try to persuade Him not destroy the people of Israel?

7. When God tells Moses that He will destroy the Israelites but make Moses and his offspring into a great nation, He is not going back on His promise to Abraham to bless his posterity. Explain why.

8. Moses breaks the two tablets of the covenant. What do you think this action symbolized?

9. When Moses pleads with God to forgive the great sin of Israel, he is ready to pay a very high price. What was it?

10. How does this remind you of Christ?

The Holiness of God

Read Exo 33:1-6, 15-20

11. Why does God refuse to go with Israel?

12. Why does God give in to Moses' request to go with them?

13. Why may no man see the face of God?

Read Exo 34:1-10, 27-28 - The covenant renewed

14. Who wrote the words of the covenant on the tablets?

E. Completion of the Tabernacle

With the renewal of the covenant, the Israelites begin building the tabernacle and its courtyard. They also make garments for the priests, faithfully following the precise instructions of the Lord.

1. Identify each element of the tabernacle and the courtyard in this diagram:

___ Basin for washing

___ The Ark

___ Altar of Incense

___ Altar for Burnt Offerings

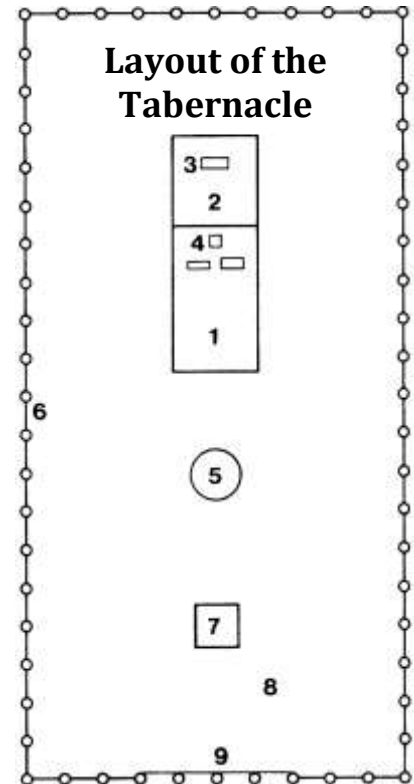
___ Holy Place

___ Perimeter

___ Courtyard

___ Most Holy Place

___ Entrance



Read: Exo 40:34-38

2. What happens when the work on the tabernacle is finished?

3. In what form does God appear? (vv 34, 38)

4. Which of God's promises are fulfilled here? (Exo 6:7; 29:45, 46)

5. This event foreshadows and enlightens us as to the goal of our salvation. Explain this in light of Ephesians 2:19-22

F. Summary of the Book of Exodus

The history of the deliverance of the people of Israel that we have been following from Egypt up to now foreshadows the history of the ultimate salvation of the people of God. God redeems and frees a rebellious and undeserving people in order to make them His own. He then guides them and feeds them. He loves them. He does all of this in order to live among them and to be their God. Summarize this history and the ultimate salvation that it prefigures by filling in this table. Read the verses indicated, and briefly summarize the parts relevant to the column headings. (*Examples are given.*)

Event	People of God: Israel	People of God: the Church
People redeemed by blood	Exo 12:13. <i>when I see the blood, I will pass over you</i> Exo 15:16. <i>the people you bought</i>	Rev 5:9
Saved from death	Exo 12:23b Exo 14:30a	Eph 2:5 John 11:26
Freed from slavery	Exo 6:6	Rom 8:2 <i>the law of the spirit of life set me free from the law of sin and death</i>
To follow God's Spirit	Exo 13:21	Rom 8:14
A « baptised » people	Exo 14:22 <i>the Israelites went through the sea</i> 1 Cor 10:1,2	Mat 28:19
Fed by bread from heaven	Exo 16:4	John 6:32,33
Thirst quenched by water of life	Exo 17:6 <i>the rock was struck and the people drank from the water that flowed forth</i>	John 7:37,38 Rev 7:16,17
A people amongst whom God lives	Exo 29:45	1 Cor 3:16 Rev 21:1,3

Lesson 5: The Sacrifices and the Feasts

Leviticus

Introduction

We saw in the book of Exodus how God chose a people for Himself in order to live among them and to be their God. But how is it possible for a holy and perfect God to live in the midst of a sinful people, a people who constantly betray Him? The book of Leviticus explains how: through a system of sacrifices, sacrifices that allow sins to be covered, as well as sacrifices of fellowship. Leviticus stresses the holiness of God and the fact that He cannot be approached in just any fashion. Neither can people live in His presence or in His community in just any way. The conditions of holiness must be respected. "Be holy, as I am holy," is the constant refrain that runs through Leviticus.

A. The Sacrifices

The first chapters of Leviticus describe a series of five sacrifices, each one of which has a precise function.

1. In reading the description of each type of sacrifice mentioned in the table below, try to guess which **function** corresponds to which sacrifice. The functions are found on the following page. *(An example is given, and if you have doubts, you can always consult the Bible verses indicated, but you are not required to systematically read them.)*

Type of sacrifice	Verses	Elements	Functions
<u>Grain offering</u>	Lev 2; 6:14-23	Sacrifice <u>based on cereal products</u> which may be offered alone or with blood sacrifices.	<i>Voluntary act of worship of devotion to acknowledge God's provision and goodness</i>
<u>Burnt offering</u> i.e. "entirely consumed"	Lev 1; 6:8-13; 8:18-21	Sacrifice of male livestock or bird, where <u>the whole slaughtered creature is burnt</u> ; a voluntary sacrifice of consecration offered for all Israel morning and evening.	
<u>Guilt offering with restitution</u>	Lev 5:14-6:7; 7:1-6	Sacrificed ram or lamb, plus <u>restitution and a fine of 20%</u> ; the flesh is eaten by the priest.	
<u>Fellowship offering</u>	Lev 3; 7:11-34	Slaughtered herd animal <u>whose flesh is shared</u> : one part is offered to God and burnt, one part goes to the priests, a third part is eaten by the one bringing the offering, as well as his family and friends.	

<u>Sin offering</u>	Lev 4:1-5:13; 6:24-30; 8:14-17	The sacrificed animal depended on the status of the person offering; sacrifice required <u>when a person or the community sins accidentally</u> and when restitution is not possible.	
----------------------------	--------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--

Here are the **functions**. They are not in order.

* Obligatory act of atonement to purify the sinner of his accidental sins related to worship or personal matters where he may and indeed must offer compensation

* Obligatory act of atonement for forgiveness and purification of the sinner who has committed specific accidental sins where restitution is not possible.

* Voluntary act of worship, to express complete devotion and total submission to God, also valid as a general atonement of accidental sins.

* Voluntary act of worship and communion to express thankfulness to God for His goodness or to honor a vow.

* Voluntary act of worship of devotion to acknowledge God's provision and goodness.

Read Lev 1:1-5

2. This passage describes one of the five types of sacrifices: the burnt offerings. Here we can identify three characteristics which were to be shared by all blood sacrifices: the type of animal, the duty of the person offering the sacrifice, and the duty of the priest.

a. For certain sacrifices one could offer a male or a female. But what characteristic was always essential?

b. What must the person offering the sacrifice do?

c. What does this gesture symbolize?

d. What must the priest do?

e. What does his gesture symbolize? (Lev 17:11; Hebrews 9:22)

B. The Day of Atonement

These five types of sacrifices were not enough. In addition, there was also a very special sacrifice offered once a year.

Read Lev 16

1. Why was Aaron forbidden to enter the Most Holy Place just whenever he chose to?

2. After having slaughtered the bull for his own sins what must Aaron do just before entering the Most Holy Place with the blood?

3. Why did he need to do this?

4. For this special day of atonement, God requires two animals as a sacrifice for the sins of the people instead of one, because one did not suffice to symbolize the ultimate atonement of sin foreseen by God.
 - a. What must be done with the first goat? (v 15-16, 27)

 - b. What did his death symbolize?

 - c. What must be done with the second goat? (v 21, 22)

 - d. What did sending him into the desert symbolize?

5. After these sacrifices for sin, the High Priest must offer burnt offerings. This concluded the special Day of Atonement. What was the result for the people? (v 30)

C. Jesus – Fulfillment of the Sacrificial System

The epistle to the Hebrews describes how the person and work of Christ were the perfect fulfillment of this sacrificial system. Jesus was not only a high priest who offered up sacrifices for sins; he was also the atoning victim and the scapegoat. Fill in the table in order to see how the salvation obtained through Jesus is so much better than the salvation obtained through the sacrificial system given to Moses. (*An example is given.*)

Verses	Sacrificial system	Verses	Sacrifice of Christ
Lev 16:6	The high priest must offer sacrifices for his own sins	Hebrews 7:26-27	
Lev 16:14	The high priest offered the blood of animals	Hebrews 9:12	
Lev 16:2	The high priest entered a man-made sanctuary	Hebrews 9:24a	
Lev 16:13	High priest was separated from the presence of God in the Most Holy Place by a smoke screen	Hebrews 9:24b	<i>Jesus entered into the very presence of God in heaven</i>
Lev 16:15	The high priest must enter the Most Holy Place every year with the blood of the sacrifice	Hebrews 9:25-26	
Lev 16:29-30	The purification of sins obtained through this sacrifice was valid for just one year	Hebrews 10:14	
Lev 16:32	Only the high priest was allowed to enter into the presence of God in the Most Holy Place	Hebrews 10:19	

D. The holiness of the people of God

Read Lev 19:1-18, 31-37

1. According to Lev 19:2 why must the Israelites be holy?
2. Throughout these passages God repeats another reason why His people must obey His commandments. This call shows that God does not require obedience to an abstract law but rather faithfulness to Himself. What was this call?
3. One of the commandments given in these passages is quoted by Jesus as being the second greatest. Which one? (19:18)

Read Lev 20:6-7, 22-27

4. To what does God compare the act of consulting mediums and spiritists?

5. According to Lev 20:26 for what other reason must the people be holy?

E. The Feasts

God ordered Israel to celebrate feasts so that they could rejoice with Him in His salvation and His goodness towards them. These feasts retrace the history of the salvation of Israel and at the same time follow the agricultural year. They symbolise and foreshadow the different aspects of our ultimate salvation in Christ. To understand these feasts and apply them to yourself, read carefully the table on the next page and fill in the squares "Meaning for the believer."

FOR FURTHER STUDY...

1. When one offered more than one type of sacrifice (as in Num 6:16-17) it was usually in the following order:

- 1) Sin offering or sacrifice of reparation
- 2) Burnt offering
- 3) Fellowship offering and grain offering

a. Why do you think sacrifices were to be offered in this order?

Feast	Aim of the feast	Way of celebrating the feast	The feast foreshadows...	Meaning for the believer
Sabbath (Exo 20:8-11; Lev 23:3)	Day of rest because God rested on the 7th day and also to celebrate the rest given to Israel through deliverance from slavery	Day of rest for everybody the 7th day of the week. Gathering for worship	<u>Rest from our meritorious works</u> It is a rest for the people of God similar to that of God on the 7th day. For he who enters God's rest also rests from his own work as God rested from His. <u>He 4:9-10</u>	Ephesians 2:8-9
Passover (Exo 12:1-13, 43-49)	To celebrate deliverance from slavery in Egypt and especially from the angel of death which struck the Egyptians	A ritual meal of roast lamb with unleavened bread	<u>The death of Christ on the day of the Jewish Passover</u> (John 19:14). For Christ our Passover lamb, has been sacrificed. <u>1 Cor 5:7</u> He has freed us from our sins by his blood. <u>Rev 1:5</u>	Ro 6:6,18
Day of atonement (Lev 16; Lev 23:26-32)	To atone for all the people of Israel and purify the tabernacle	Day of humbling for confession of sins; special sacrifices offered by the high priest for the forgiveness of sins	<u>Final purification of the people of God</u> He himself bore our sins in his body on the cross. <u>1 Pet 2:24</u> Behold the lamb of God who takes away the sin of the world. <u>John 1:29</u>	He 10:10
Unleavend bread (Exo 12:14-20; Lev 23:5-8)	To commemorate the haste with which the Israelites left Egypt, having no time to wait for dough to rise	They ate unleavened bread for 7 days from the day following the Passover meal	<u>Break from a past of slavery to sin to a new life</u> Let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. <u>1 Cor 5:8</u>	Ro 6:13
Firstfruits (Lev 23:9-14)	Sheaf of the first grain (barley) of the new harvest offered to show that the	The 3rd day after Passover, during the 2 nd day of the feast of	<u>Christ resurrected on the day of this feast as the first fruits of our resurrection</u> But Christ has indeed been raised from the	1 Cor 15:23

	whole harvest belongs to God	unleavened bread, offering of the first sheaf and the first bread loaves	dead, the first fruits of those who have fallen asleep. <u>1 Cor 15:20</u>	
Weeks (Pentecost) (Lev 23:15-22)	A joyful feast of thanksgiving for the first harvest (wheat)	50 days after the feast of first fruits, with offerings of bread and other sacrifices	<u>The gift of the Holy Spirit given on the day of this feast as first fruits of our salvation</u> When the day of Pentecost came, they were all together in one place...all were filled with the Holy Spirit... <u>Acts 2:1,4</u>	2 Cor 1:21-22
Tabernacles (Lev 23:33-43)	A joyful feast of thanksgiving celebrated after the harvest to commemorate God's protection and provision on the way to the promised land	A feast which lasted 7 days where the Israelites were to live in booths	<u>Final gathering in of the people of God</u> They have washed their robes and made them white in the blood of the Lamb. Therefore, they are before the throne...and he who sits on the throne will spread his tent over them. <u>Rev 7:14,15</u>	Rev 7:9-10
Trumpets (Lev 23:23-25)	To celebrate the end of the agricultural year and the start of the new one	A day of rest with sacrifices and trumpet blasts	<u>Satan giving up his reign to Christ</u> The seventh angel sounded his trumpet... "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign forever and ever." <u>Rev 11:15</u>	Rev 21:1 (2 Cor 5:17)

Lesson 6: God's Army and Forty Years in the Desert Numbers

Introduction

God chose for Himself a people: the people of Israel. He made a covenant with them in order to be their king and they His protected people. He established the conditions of the covenant - rules of conduct that every member of His kingdom was to obey. To allow His sinful people to maintain a relationship with Him, a holy and perfect God who tolerates no sin, He established a system of sacrifices and feasts. Now, in the book of Numbers, God is going to organize His people into an army so that they might conquer the promised land.

A. "Holy War"?

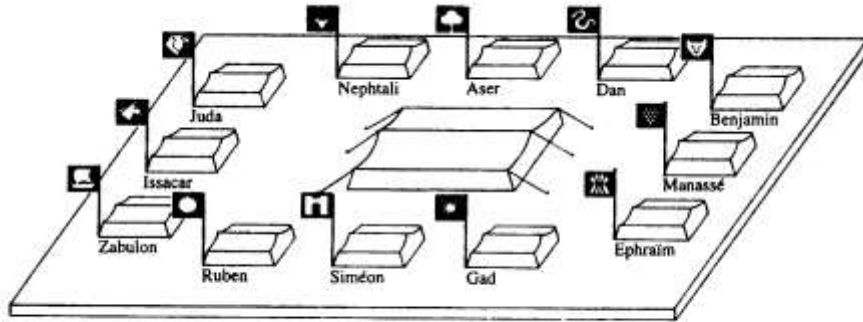
What were the reasons for this "holy war?" Even though all of the earth belongs to God, it is under the dominion of Satan and sin. With the people of Israel, God is going to take back part of Satan's kingdom and establish an earthly kingdom, a holy kingdom where He will be especially present on earth. By doing this, He will be preparing the way for the ultimate salvation to be offered to all of the peoples of the world.

To establish His earthly kingdom, the people living in the chosen land must be driven out or eliminated. The entire world deserves God's punishment, but God has waited until the sin of the inhabitants of Canaan has reached its full measure before judging and punishing them. (Gen 15:16) Judgment against these peoples will foreshadow the final judgment which will take place at the end of time when God will judge everyone on earth who opposes Him.

God's earthly kingdom

The goal of the conquest is to establish an earthly kingdom of God which will reflect His heavenly kingdom: a kingdom where God rules in holiness, where His will is done, where God maintains a good and beneficial relationship with His creatures. This earthly model of the kingdom of God is designed to challenge the surrounding pagan nations and serve as a "beacon" to show them the way of salvation (Is 26:18). The "nation of priests" is to serve as an intermediary between God and men and reflect God's righteousness.

Moreover, this earthly kingdom of God is to reveal the goal of God in history; it is to foreshadow the kingdom of God that will come at the end of time when "the will of God will be done on earth as in heaven," but also when God and man will live in a perfect relationship of love.



Layout of Israelite Camp



Order of March

B. The Organization of God's Army

In Numbers 2, God gives the order for arranging the camp, as well as the order for setting out when the camp moves on.

1. Study this sketch. Where is the tabernacle located?
2. Given that in all the camps of that era, the royal tent was placed in the middle of the camp, explain the significance of the location of the tabernacle.

Read Num 3:1-13 - The priests

3. Aaron and his family were members of the tribe of the Levites, the tribe that was to take care of the tabernacle. However, God distinguishes between the roles of the descendants of Aaron and those of other Levites. Explain how.

Read Num 9:15-23

4. Explain how God led His "army" (His people).

Mutiny in God's army!

5. After a second incident where the Israelites rebelled against God by complaining about their food (Num 11), and after Miriam's and Aaron's challenge to Moses' authority (Num 12), we have another rebellion, but oh, so much more serious. To understand this tragic event and the rest of the book of Numbers, read the passages indicated and fill in the squares. (Examples are given)

READ	Num 13:1-2, 17-33	Num 14:1-12	Num 14:13-25	Num 14:26-38	Num 14:39-45
Principal people	<i>The 12 spies, one from each tribe; the people of Israel</i>	.			
Principal events		<i>The people rebel; Joshua and Caleb try to reassure them; God is angered</i>			
Problem and/or Doubt and/or Faith and /or Lie			<i>Moses maintains his faith in God and His grace.</i>		
Attributes of God				<i>Justice Faithfulness Grace</i>	

6. What personal lessons do you draw from these passages?

C. Moses Disobeys God

Read Num 20:1-13

Forty years have passed since the Israelites left Egypt. The second generation is back at Kadesh, the place where their forefathers rebelled against the Lord when they refused to enter the land of Canaan. And just as their rebellious parents had done, this second generation of Israelites puts God "on trial" by quarrelling with Moses and Aaron over a lack

of water. Moreover they complain of a lack of trees. The trees that they mention were in fact in the promised land.

1. Why were these Israelites deprived of these trees? Whose fault was it?

2. In what way did Moses disobey God's order?

3. In the past, following God's command, Moses had struck a rock from which God had brought forth gushing water. Taking into account what this rock had represented (1 Cor 10:4), explain why the act of striking the rock a second time instead of speaking to it, was a such a serious sin. (See also He 10:28a; John 4:10)

4. What was the consequence for Moses?

5. If God did not spare Moses, this great prophet that He had called "faithful in all my house" (Num 12:7), the consequence of his sin, what does that imply for you in regard to your own sin?

D. The Bronze Snake

Read Num 21:4-9

1. Like father, like son! In what way do the complaints of the new generation remind you of those of the old?

2. What is the consequence of this rebellion?

3. What does God propose as a means of being saved from death?

4. How does this solution foreshadow our salvation in Christ? (See John 3:14,15)

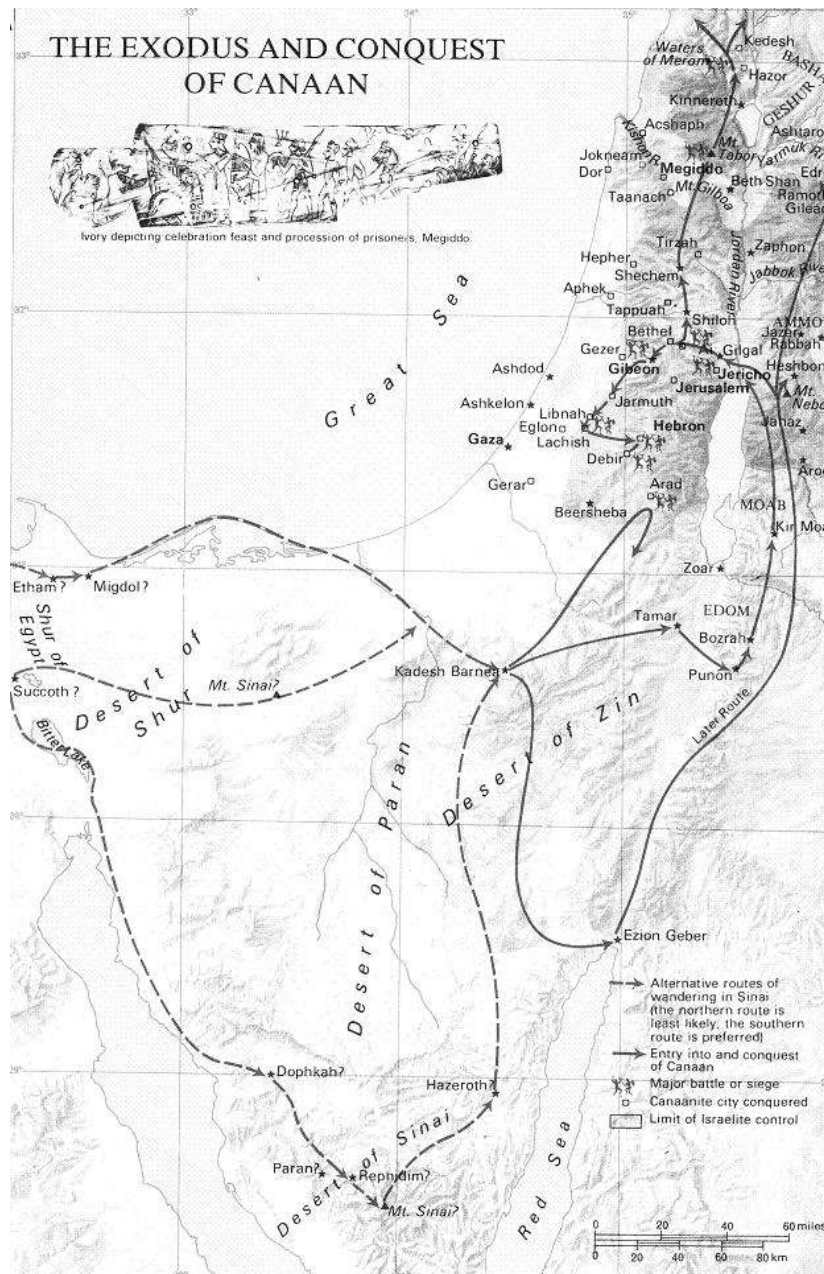
E. A successor to Moses

Read Num 27:12-23

1. Since Moses cannot lead the Israelites into the promised land, a new leader is needed. Who is designated and why?

F. On the Way to the Promised Land

The Israelites leave Sinai and head towards Canaan. They are attacked on the way by the peoples of the countries neighboring Canaan that they pass through. The Lord gives victory to His people and in the end they take over these countries. They go around Edom who refused them passage, because Edom was a brother country, i.e. the heritage of the descendants of Esau. But they are victorious over the Amorites and the Ammonites. They arrive on the plains of Moab opposite Jericho.



1. Trace their route on this map from the desert of Sinai up to the plain opposite Jericho, and circle the town of Jericho.

Read Num 32:1-22

2. Two tribes ask to occupy the defeated regions. On what conditions does Moses give them these lands?

We thus leave the Israelites on the steppes of Moab opposite Jericho, on the verge of entering the Promised Land.

FOR FURTHER STUDY...

BOLD AND BLANK GAME: Cross out the word in **bold type** which is incorrect and fill in the blank spaces with the correct word. Answer the four questions.

Balak, king of _____ (Num 22:4) sees all that **Egypt/Israel** has done to the _____ (Num 22:2). He is _____ (22:3) because the people are so numerous. He said, "This horde is going to lick up everything around us, as an ox licks up the grass of the field."

3. Who else was afraid of this numerous people and said something similar? (Exo 1:8-10)

Balak sends messengers to _____, a soothsayer (22:5) asking him to **curse/bless** Israel (22:6). For Balak believes that if Balaam **curses/blesses** Israel, he will be able to defeat them and _____ (22:6) out of the country. Balaam invites the elders of _____ and _____ to spend the **night/day** (22:7-8). He wants first of all to consult _____ (22:8) to know what he must do. God's answer is **negative/affirmative** (22:12). Balaam **refuses/accepts** to go to Balak (22:14). But Balak doesn't give up and sends a new delegation of princes to Balaam to ask him to come and curse Israel. Balaam replies that even if Balak gave him his palace full of _____ and _____, he could not go against the God's command (22:18). He consults God during the night. This time God's answer is **negative/affirmative** (22:20). The next day Balaam saddles his donkey and leaves with the princes of Moab.

4. Has God changed His mind? Why do you think He says to Balaam "yes, go" when Balaam consults Him a second time?

God is **angry/pleased** when Balaam goes to Balak (22:22). He sends His angel to **show/block** the road (22:22). _____ sees the angel and turns off the road into a field (22:23). Balaam beats her and the angel stands in a path between two _____ (22:24). The donkey crushes Balaam's foot against the wall. Balaam beats her again. The angel is standing in a **wide/narrow** place (22:26). When the donkey sees the angel she **bucks/lays down under Balaam** (22:27). The latter is **furious/delighted** (22:27) and he beats the animal with his staff. Then God opens the donkey's mouth and she says to Balaam, "What have I done to you to make you beat me these _____ times?" (22:28) The Lord opens Balaam's eyes and he sees the angel, his **sword/staff** in his hand (22:31). The angel says to Balaam that his journey **pleases/displeases** God (22:32). Indeed the donkey has saved Balaam's life and Balaam confesses his sin.

5. What lessons did Balaam learn from this story of the angel and donkey?

Balaam will never curse Israel for God is with His people. To the great annoyance of Balak, he ends up _____ Israel no less than three times (24:10). Balak, **disgusted/delighted**, orders Balaam to go back home (24:10-11). Before leaving Balaam predicts what Israel will do to Moab (24:15-17). What a **blessing/curse** for Balak!

6. In certain communities even today, to receive the "baraka" remains an important factor in life and to curse someone is common practice. Faced by this fact, briefly comment the verse, "If God is for us, who can be against us?" (Romans 8:31)

Read this note taken from la Bible du Semeur, "This 'cycle of Balaam' demonstrates with force both the sovereignty of God and the protection he accords Israel, His people. The Lord appears supreme, sovereign even over a pagan soothsayer with an international reputation: He opens his eyes (22:31), puts in his mouth the words he must say (23:16), makes him speak by His Spirit (24:2) and leads him to bless Israel instead of cursing her. Thus the lethal project of the king of Moab is foiled.

7. Balaam never converted following his experiences with God. But in light of the Biblical text and of this note, what do you think is the part that God plays in the life of non-believers?

Lesson 7: Renewal of the Covenant Treaty and The Death of Moses Deuteronomy

Introduction

At the beginning of the book of Deuteronomy, we find two to three million Israelites on the plains of Moab, east of the Jordan, opposite the town of Jericho in Canaan. These are the children of those that left Egypt, for the first generation is now dead because of God's judgment. Of that generation, only Moses and the two faithful spies, Joshua (the successor to Moses) and Caleb, are still alive. Before this younger generation crosses the Jordan to enter the promised land, and before Moses dies in accordance with God's judgment, the covenant treaty that God had made with the first generation is renewed under the leadership of Moses.

A. The Book of Deuteronomy: A Covenant Treaty Renewal

The entire book of Deuteronomy follows a formula for the renewal of a covenant treaty, a formula which was standard in the Ancient Middle East at the time of Moses. Here Moses renews the covenant that God had made with the Israelites on Mount Sinai (called Mount Hor here) where he had given the Ten Commandments and all the other laws for the community.

References	Element	Description
Deut 1:1-5	Presentation	where the great king (here God) identifies himself
Deut 1:6-4:49	Historical resumé	where the king summarizes the history of his beneficial acts towards the people with whom he has made the covenant
Deut 5 - 26	Terms of the covenant	the requirements of the king on the people
Deut 28	Consequences	the blessings and curses depending on the faithfulness of the people
Deut 31	Deposit of the treaty and official reading	where the text of the treaty it is to be kept and when it is to be read
Deut 30:19; 31:19, 32	Witnesses	normally the gods of the king and of the people by whom one swears faithfulness to the covenant treaty (here heaven and earth)

These different elements of the renewal of the covenant treaty are communicated during a series of speeches given to the people of Israel by Moses just before his death. Even if these speeches are delivered in an "official/formal" style, Moses speaks from his heart, exhorting and imploring the people of Israel to love the Lord with all their strength and to obey Him. Deuteronomy is the book of the Bible most quoted by Jesus. It covers a period of one month whereas the book of Numbers covers a period of 38 years.

Read Deut 4:5-8 - Israel as a witness of God to others

1. Explain how the Israelites were to be a witness for God to the surrounding nations.

Read Deut 6:1-19 - The greatest commandment

2. In this passage we find the commandment that Jesus considered the first and greatest commandment. Which one is it? (Mt 22:36-38)

3. Why is this verse found in the midst of others that speak of obedience to the commandments of God? In other words, what is the relationship between "loving" God and "obeying His commandments?" (See also Deut 10:12-13)

4. "Love God with all your heart, with all your soul and with all your strength." What does this command mean for you personally?

5. What promises does Moses give to the Israelites to encourage them to obey God's commandments? (6:3,18) (See also Deut 4:40; 5:33; 6:24; 12:28)

6. Why were the Israelites not to follow other gods? (6:15)

B. God's Choice of Israel

Read Deut 7:6-8

1. What was God's purpose in choosing Israel? **Read also Deut 14:2; 26:19; 28:9**

2. God explains that He chose the children of Israel because He loves them. But does He explain why He chose to love them rather than another people? **Read also Deut 10:15**

3. We notice then that God, in His sovereignty, quite simply chose Abraham's little family because He wanted to. His choice is indisputable. In order for the children of Israel to

understand that their election was due solely to God's gracious will, He explains their lack of merit. What reasons does He give? **Read also Deut 9:3-6**

C. Testings in the Desert

Read Deut 8:2-5

1. Why did God humble Israel? Note at least three reasons.

2. It is said that the Church is presently going through "the desert," awaiting entry into the Promised Land, i.e. the new Earth of God's kingdom. While God promises the Christian, just as He did the Israelite, inner joy if he/she obeys (Mt 5), He does not promise the Christian the same material blessings on this earth that He did the Israelites. On the contrary, God declares that the Christian will suffer in this world (Ph 1:29). Taking the example of the Israelites, explain some of the reasons why God allows you to go through times of testing.

D. A Prophet Like Moses

Read Deut 18:14-21

While this passage speaks in general of the ministry of the prophets that would come after Moses, it also speaks of "a prophet like Moses" who would have a special relationship with God as Moses did. In the light of the New Testament, we know that this prophet was none other than Jesus Christ. However, Moses prefigured Christ in several other ways in addition to his role as prophet. To discover these other aspects, fill in the table below which continues on the next page. *(An example is given.)*

Similarities	Verses	MOSES	Verses	JESUS CHRIST
A prophet like Moses	Deut 18:18	I will put my words in his mouth, and he will tell them everything I command him	John 12:49	
To whom God speaks face to face	Num 12:8	With him I speak face to face, clearly	Luke 3:22b	
Instrument of God for liberating His people from slavery	Exo 3:10	I am sending you to Pharaoh to bring my people, the Israelites, out of Egypt	John 8:36	

Mediator of God's covenant	Deut 5:3-5	I stood between the Lord and you to declare to you the word (the covenant) of the Lord	Heb 8:6	<i>the covenant of which he (Jesus) is mediator is superior to the old one, and it is founded on better promises</i>
He offers his life in place of the life of the people of God	Exo 32:31-32	What a great sin these people have committed... please forgive their sin - but if not, then blot me out of the book you have written	Matt 20:28	
He intercedes for the people of God	Num 14:19	In accordance with your great love, forgive the sin of these people	Rom 8:34	
He is faithful in the house of God	Num 12:7	But this is not true of my servant Moses; he is faithful in all my house	Heb 3:5-6	

E. Commandments and Consequences

Terms of the Covenant: the commandments

Moses reviews the religious, moral, and social laws that the Israelites are to respect within God's covenant, repeating and adding to the commandments already given in the preceding books. (Deut 5-26)

1. Consequences (blessings and curses)

Following the customary procedure for a covenant treaty, Moses goes on to explain the blessings and curses that Israel can expect depending on her faithfulness. To describe part of the blessings, Moses uses a literary device which is found throughout the Old Testament. This literary practice is called a "chiasm" or a "reversed parallel structure." This means that the ideas are presented in a certain order, as demonstrated in this passage by the letters **A – C**. Then the situation is reversed in a parallel structure, presented here by the letters **B – A**. "A" corresponds to "A"; "B" corresponds to "B". The idea located in the middle, the turning point at which the order reverses (here "**C**"), is the most important.

- a. To discover the most important point in our first chiasm, read the passage on the next page and fill in the spaces. To do this you simply need to refer to the verses indicated.

Deut 28:7-13

A. The Lord will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven. (Deut 28:7)

B. The Lord will send a blessing on your barns and on everything you put your hand to. The Lord your God will bless you in the land he is giving you. (Deut 28:8)

C. _____

_____ Then all the peoples on earth will see that you are called by the name of the Lord, and they will fear you. (Deut 28:9-10)

B. The Lord will grant you abundant prosperity – in the fruit of your womb, the young of your livestock and the crops of your ground – in the land he swore to your forefathers to give you. The Lord will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless the work of your hands. (Deut 28:11-12a)

A. You will lend to many nations but will borrow from none. **The Lord will make you the head,** not the tail. If you pay attention to the commands of the Lord your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom. (Deut 28:12b,13)

b. Later on, Moses mentions some of the curses, again using a chiasm (a reversed parallel structure). The turning point, the key point, describes how the Israelites will be undone in everything that they embark upon, that all of their efforts will be useless. This time, fill in the spaces in the second part of the chiasm to discover what corresponds with the sentences in bold type in the first part.

Deut 28:27-35

A. The Lord will afflict you with the boils of Egypt and with tumours, festering sores and the itch, from which you cannot be cured. (Deut 28:27)

B. The Lord will afflict you with madness; blindness and confusion of mind. At midday you will grope about like a blind man in the dark (Deut 28:28,29a)

C. You will be unsuccessful in everything you do; day after day **you will be oppressed** and robbed, with no-one to rescue you. (Deut 28:29b)

D. You will be pledged to be married to a woman, but another will take her and ravish her. You will build a house, but you will not live in it. You will plant a vineyard, but you will not even begin to enjoy its fruit. Your ox will be slaughtered before your eyes, but you will eat none of it. Your donkey will be forcibly taken from you and will not be returned.

Your sheep will be given to your enemies, and no-one will rescue them. Your sons and daughters will be given to another nation, and you will wear out your eyes watching for them day after day, powerless to lift a hand. (Deut 28:30-32)

C. A people that you do not know will eat what your land and labour produce,

_____ (Deut 28:33)

B. _____ (Deut 28:34)

A. **The Lord will afflict your knees and legs with painful boils** that cannot be cured; spreading from the soles of your feet to the top of your head. (Deut 28:35)

Read Deut 28:58-66; 30:1-5 - Exile as a curse

Because of their unfaithfulness to the covenant, Israel will be exiled in 586 B.C. However, because of God's faithfulness to His promises and to His covenant (Deut 4:31; 30:1-5), He will permit a remnant to return to Israel (Is 11:11,12). This return is necessary because it is through this remnant that the promised Savior will come (Is 11:1,2). But there is another exile in 70 A.D. when a large portion of this remnant of Israel rejects the new covenant of Jesus Christ.

2. Under what conditions does Israel have the right to stay in the land of Canaan? (Deut 28:58)

3. If the right to stay in the land of Canaan depends on obedience to the covenant (now the New Covenant), or on repentance based on the covenant, does the present nation of Israel have a right to make this claim based on the Bible? Explain your answer.

F. Ratification of the Renewal of the Covenant

After having listed the blessings and curses, Moses calls the people together to approve the renewal of the covenant.

Read Deut 29:1-15

1. Did the signs and miracles that the Israelites experienced during the forty years spent in the desert convince them to follow the Lord alone? (29:3,4)

2. Why or why not?

3. What is the goal of the covenant? (Deut 29:13)

Read Deut 30:11-20

4. What choice does Moses put before the Israelites? (Deut 30:15-16, 19-20)

5. Since God will not call upon false gods to be witnesses of this covenant renewal (as was the custom at that time), who or what does He take as witnesses? The heaven and the earth.

Read Deut 31:14-18, 23-29 - The future of Israel

6. What future is predicted for Israel?
7. Where was the book of the Law of Moses placed?
8. What will it serve as?

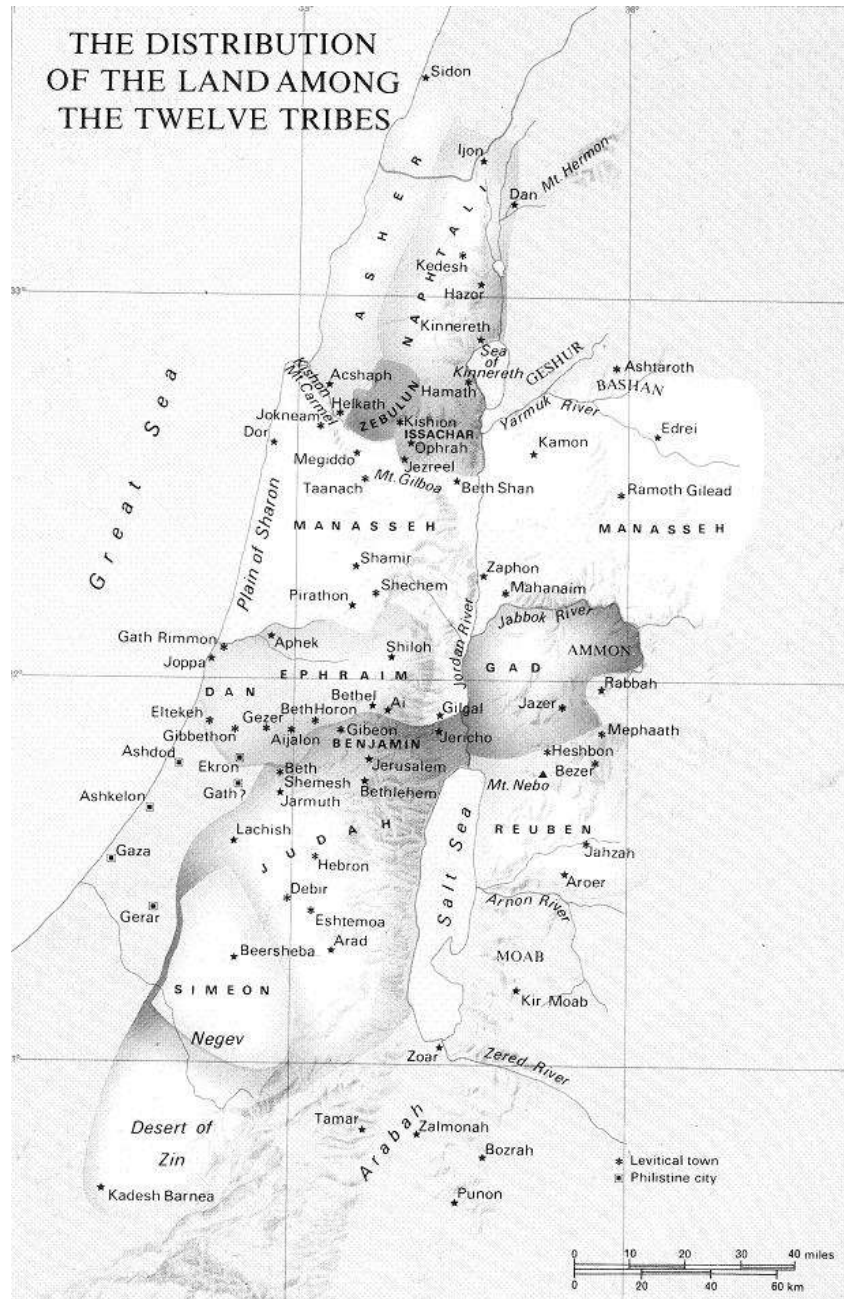
G. The Death of Moses – What a Sad Day

The same day God ordered Moses to go up to Mount Nebo where he will die.

Read Deut 32:48-52

1. Why is Moses not able to lead the Israelites into the promised land?

Read Deut 34:1-12



2. Find Mount Nebo and the regions that Moses contemplated. Underline the names of these places.

3. Who succeeded Moses?

Lesson 8: Crossing of the Jordan and Conquest of the Promised Land Joshua

A. Before Entering the Promised Land

Now that Moses has died, Joshua takes over to lead the people of God into the promised land.

Read Jos 1:1-9



1. Locate the frontiers mentioned in v 3 on this map and circle their names (Phoenicia=Lebanon).

2. What exhortations does God give to Joshua?

3. What are the implications of these exhortations for you personally?

4. Remember that God promised material blessings to the Israelites as long as they obeyed Him. It is not the same for the Christian.

a. Note what Jesus said on this subject in John 15:20 and John 17:14.

b. And what Paul said in 2 Timothy 3:12.

Meeting with Rahab the prostitute of Jericho

Read Josh 2

5. How does Rahab demonstrate her faith?

6. What was Rahab to do in order for her and her family to be spared when the Israelites invaded?

7. Note the parallels with the night of the Passover. (See Exo 12)

Element	Rahab	Passover
Sign on the house		
Where the family must be		
Agent of death		
Result		

B. Crossing the Jordan

Read Josh 3:9-17

1. It's déjà vu! To help His people pass through a water barrier that separates them from the promised land, God miraculously intervenes. Compare this crossing with the crossing of the Red Sea. (Exo 14:15-31)

ELEMENT	CROSSING THE RED SEA	CROSSING THE JORDAN
The miracle performed on the waters		
The leader of the Israelites		
The presence of God manifested by....		
In relation to the people this presence is located....		
This crossing marks the passage from which land to which land?		

Read Josh 4:1-3, 6-7, 20-24

2. Why did God intervene in this particular way? (Josh 4:24)

After this "baptism of deliverance," the people receive the sign of the covenant, i.e. circumcision, and then celebrate the covenant meal, Passover. The army of God must be consecrated in order to occupy the "kingdom of God," the promised land.

God responds to these acts of faithfulness to the covenant and to the Lord of the covenant.

Read Josh 5:13-15

3. What other encounter does this make you think of? (Exo 3:2-8)

4. When Joshua asks this man if he is for Israel or for their enemies, he replies that he is for neither of them. For whom then is this man?

5. What is his role? (See Exo 23:20-23)

C. The Conquest of Jericho and Canaan
Read Josh 6:1-21

1. Who in reality won this victory over Jericho?
2. Choose just one word to summarize the role of Israel in this conquest.
3. What lesson can you apply personally from this event?

When God asks Israel to devote the whole city and its treasures to Him, the fruit of their first victory, we observe the application of a principle known as "first fruits." With the victories that will follow, God will allow Israel to keep the spoils, even though they must exterminate the inhabitants. We have previously noted that God claims every firstborn of the Israelites and every firstborn of their animals (Exo 13:1), as well as the first grain of their harvests (Lev 23:10). In asking that these first fruits be consecrated to Him, God wanted Israel to understand that in fact the totality comes from Him and belongs to Him.

4. When the Israelites devote all the inhabitants and all the spoils of Jericho to God, what are they acknowledging with regard to subsequent victories?

5. What number is repeated in this passage?

6. What does this number make you think of?

7. This number, which is called the perfect number, could remind us of the week of creation since it was completed in seven days. With the beginning of the conquest of the promised land, God is making "a new creation," i.e. recreating an earthly kingdom of God, just as the Garden of Eden was His earthly kingdom in the beginning. This number can also lead us to think of the idea of rest since the seventh day is a day of rest. The Bible speaks of entering the promised land as entering into a rest for the people of God (Ps 95:10,11; Hb 4). Explain how this "rest" foreshadows the "rest" for the Christian (See Hebrews 4:8-10).

Read Josh 6:22-25 - Rahab's salvation

8. The faith of Rahab, a Canaanite woman, helps us to understand that God does not intend to limit Himself indefinitely to Israel, even though he has chosen them as his people. There is also room for non-Israelites in His plan of salvation. Note the important role that Rahab plays in the history of salvation in Matthew 1:1, 5

Read Josh 7:1-4, 10-12, 20-21, 25 - The sin of Acan: following a "pagan's" show of faith, we have an Israelite's lack of faith

9. What was Acan's sin?

10. Even though he was able to hide his sin from the community, could he hide it from the Lord?

11. What was the consequence of Acan's sin for the community?

12. What was the consequence for Acan and his family?

13. What do you learn personally from this story?

Read Josh 8:30-35 - Reading of the covenant treaty

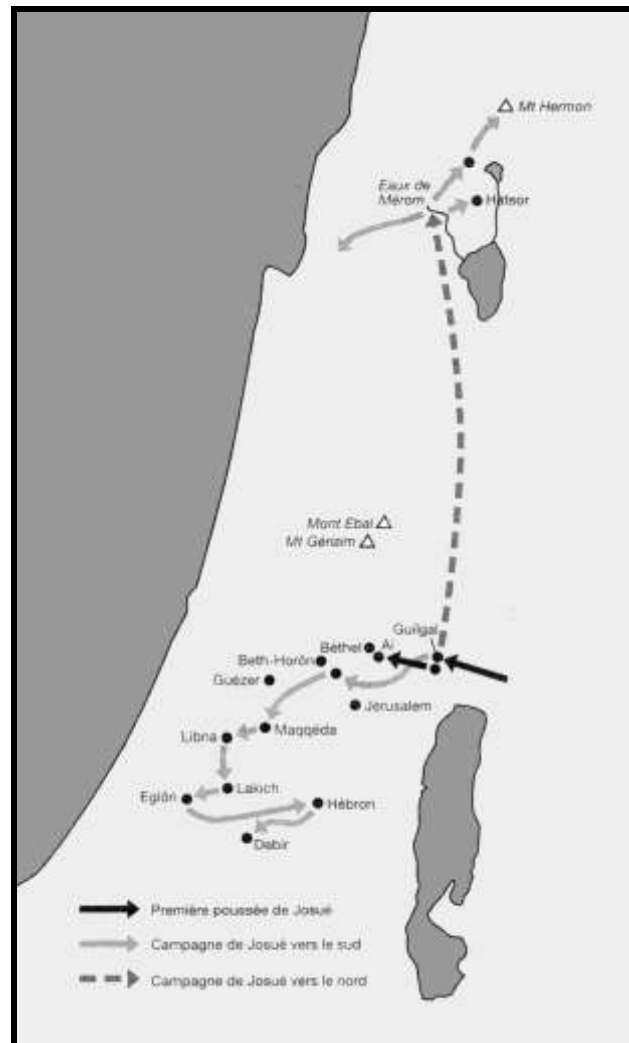
14. Explain this event in light of Deut 11:29-31.

15. Explain the significance of this place by referring to Deut 11:30 and Gen 12:4-7.

D. The Conquest of the Whole Land

During a military campaign in southern part of Canaan, the Israelites conquer five towns and their kings: Jerusalem, Hebron, Jarmuth, Lachish, and Eglon. Later on, another victorious campaign was led against a coalition of kings in the north.

1. Locate 4 of these 5 towns on the map and circle their names.



Read Jos 11:16-23 - Division of the promised land

With the first stage of the conquest completed, God orders Joshua to divide the land between the tribes. Once the tribes arrive in their designated areas, God will give each tribe victory over their region's inhabitants. Study the distribution on the map on page 45. .

2. Tribes exercise

a. In which tribe's region is Jerusalem located?

- b. Which tribe is located east of the Jordan?
- c. Which tribe was given two regions?
- d. In which tribe's region is Bethlehem located?
- e. In which tribe's region is Mount Hermon located?
- f. Which tribe is located east of the Dead Sea?
- g. Where is the region of the Levites?
- h. Why do they not have a region? (see Num 18:20,21; Deut 12:12; Josh 21:1-3,41)

Lesson 9: Renewal of the Covenant Treaty and Joshua, a Type of Christ

Joshua

A. "Already but Not Yet"

Read Josh 23:1-5

We notice here that God has driven Israel's enemies out to a point where it can be said that He has given rest to Israel. However, there are still enemies to be driven out! In this situation of "already, but not yet," we see the same sort of situation that the Christian must face. Just as God did with the Israelites, He has brought us into His kingdom, triumphant over our enemies, but there are still battles to face, enemies to conquer. However, for the Christian, the battles are spiritual battles, and not battles against physical enemies. Just as God promised to drive out Israel's remaining enemies, He also promises to give the Christian victory over the sin which crouches at his door, and over death which awaits him.

1. To understand these parallels fill in the table below. (examples are given)

	Verses	Israel's « Already »	Verses	Christian's « Already »	Verses	Israel's « Not yet »	Verses	Christian's « Not yet »
Entering the kingdom	Josh 23:4	I have allotted as an inheritance for your tribes all the land...	Col 1:13		Josh 23:5b	...you will take possession of their land as the Lord your God promised you.	2 Tim 4:18	<i>The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom.</i>
God leads the battle	Josh 23:3b	It was the Lord your God who fought for you	Heb 2:14 Ro 8:2b	<i>Jesus has destroyed him who holds the power of death.</i> <i>Jesus Christ set me free from the law of sin and death</i>	Josh 23:5a	The Lord your God himself will drive them out of your way. He will push them out before you...	1 Co 15:56-57 Phil 2:13	
Victory over enemies	Josh 23:1	The Lord had given Israel rest from all their	Col 2:15		Josh 23:4	I have allotted as an inheritance for your tribes all the land of <u>the nations</u>	Eph 6:12	

		enemies around them	2 Tim 1:10b			<u>that remain</u>	1 Cor 15:24- 26	
--	--	------------------------	----------------	--	--	--------------------	-----------------------	--

The responsibilities of the Israelites

Read Josh 23:6-11

2. Even though God declares that it is He who is responsible to drive out Israel's enemies, Israel must also take action. Compare Josh 23:5-6 with 1 Cor 15:57-58 and note the similarities.

Role of God: Josh 23:5 –

1 Co 15:57 –

Role of the people of God: Josh 23:6 –

1 Cor 15:58 –

Compare the Israelites' responsibilities with those of the Christian. For each reference in Joshua, find two references in the N.T. which correspond to them and then summarize them in the table below.

1 John 5:21

Jam 1:27

1 John 5:3

Heb 10:22

2 Pet 2:20

1 John 2:3

1 Co 7:39

John 15:4

1 Co 10:14

2 Co 6:14

Verses	Text	Verses	Summary
Josh 23:6	Be very strong; be careful to obey all that is written in the Book of the Law of Moses	1) 2) 3	
Josh 23:7a	Do not associate with these nations that remain among you...	1) 2)	
Josh 23:7b	...do not invoke the names of their gods...You must not serve them or bow down to them	1) 2)	
Josh 23:8	...hold fast to the Lord your God	1) 2)	
Josh 23:12	Do not ally yourselves with the survivors of these nations by intermarriage	1) 2 Co 6:14 2) 1 Co 7:39	<i>Do not be yoked together with an unbeliever She is free to marry anyone she wishes, but he must belong to the Lord.</i>

B. Joshua as a Christ Figure

The name Joshua means "the Lord saves." In Greek this name is translated by IESOS, which in English is Jesus. Joshua and Jesus thus share the same name, partly because they have similar roles in the history of God's salvation. However the role of Joshua is merely looking ahead to the more important role of Jesus. Bring out the similarities between these two people by summarizing the verses indicated. (*Examples are given.*)

Similarities	Verses	Joshua	Verses	Jesus
They act by God's authority to accomplish His will	Josh 1:9		John 6:38	
They lead a holy war following God's order	Josh 11:23		Rev 19:11	<i>the rider "Faithful and True" (Jesus) wages war in righteousness.</i>
They lead God's army	Josh 8:1	<i>Take the whole army with you</i>	Rev 19:13-14	
They lead the people of God into the promised land	Josh 1:6		2 Tim 4:18	<i>The Lord will rescue me...for His heavenly kingdom</i>
They destroy the enemies of God	Josh 11:12		1 Cor 15:25	
They give rest to the people of God	Josh 21:44		Mat 11:28	
All of God's promises are fulfilled through them	Josh 21:45	<i>All of the Lord's promises were fulfilled</i>	2 Cor 1:19-20	

C. Renewing the Covenant Treaty**Read Josh 24:1-28**

Just as Moses had done before his death, Joshua, too, before his death, wishes to renew the covenant treaty that God had made with His people. He brings the people together for the renewal ceremony. We notice here elements of renewal that we have already seen as well as additional elements. The following verses (not in order) correspond to different sections of a covenant treaty.

1. Find the verses which correspond to each section and summarize them.

Josh 24:26a
Josh 24:20
Josh 24:2b-13
Josh 24:26b-27

Josh 24:14, 23, 25
Josh 24:2a
Josh 24:18, 21, 24

Elements of the renewal of the covenant treaty	Verses	Summary
<u>Introduction</u> – where the "great king" who proposes the covenant (here God) identifies himself		
<u>Historical Resumé</u> – where the history of what God has done for His people is summarized		
<u>Commandments</u> – what God requires of his people		
<u>Consequences</u> –here curses in the case of disobedience		
<u>Pledge of the Covenant</u> – where the people promise faithfulness		
<u>Mention of writing up of the treaty</u>		
<u>Covenant witnesses</u>		

2. Why does Joshua say that Israel cannot serve the Lord? (24:19)

3. Is Joshua optimistic or pessimistic concerning the future faithfulness of Israel to the covenant?

4. Which of his statements reveal this?

D. From Egypt to the Promised Land – the End of the Story as Well as its Beginning

Read Josh 24:29-33

Reread Josh 24:32 and Genesis 50:22-26

1. Try to calculate approximately how much time passed between Joseph's demonstration of his faith and the fulfillment of the promise given to the patriarchs which allowed his bones to be buried in the promised land. To begin, see Exo 12:40 (N.B. Joshua was 83 at the time of entering the promised land.) Choose between these numbers.

- a) 150 years b) 500 years c) 750 years

2. What do you learn personally from this?

E. The Covenant Treaty as a Key Thread

The covenant treaty is the thread that weaves together the books of Exodus to Joshua. To understand what follows in the Old Testament, we have to understand the role that the covenant treaty plays in the relationship between God and the people of Israel. Therefore, let us summarize what we have learnt so far.

The Covenant Treaty

1. Definition: (See page 20)

2. Goal: (See Exo 19:5-6 and Exo 29:45-46)

3. Elements of the Covenant Treaty: (See pp 16, 39, 54)

4. Summarize the history of the covenant treaty between God and Israel by filling in the squares in the table below with the appropriate facts as listed here :

References: Josh 8:30-35 / Deuteronomy / Exo 19-20 / Josh 24

Place: On the plains of Moab east of the Jordan / At Sichem in Canaan / At Mount Sinai / Near Mount Ebal in Canaan

Person: Joshua aged 110 yrs / Moses aged 120 yrs / Moses aged 80 yrs / Joshua aged 83 yrs

Historical moment: After 40 years in the desert, before entering Canaan and just before the death of Moses / Just before the death of Joshua / Soon after arriving in Canaan / After deliverance and the exodus from Egypt

Event	Reference	Place	Person	Historical moment
Establishment of the covenant treaty (pp 15,16)				
First renewal of the covenant treaty (p 39)				
Reading the covenant treaty (p 49)				
Second renewal of the covenant treaty (p 53)				