

# ***Getting Acquainted With the Old Testament***

## **VOLUME I**

**By CHARLES A. PLEDGE  
Memphis, Tennessee**

**1970**

**A POPULAR INTRODUCTION TO THE  
OLD TESTAMENT**

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*To my wife Wanda, a devoted  
co-worker in the kingdom of Christ,  
whose encouragement has meant so much through  
our years together, and to our four sons;  
Gary, Michael, Mark and Timothy.*

**"Forever, O Lord, thy word is  
settled in heaven." *Psalm 119:89***



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## FOREWORD

This, the first of a two-volume introduction to the Old Testament, is a response to the requests of brethren in many places who have been acquainted in one way or another with the author's efforts in the Old Testament field. This volume is offered in hope that faith in God and confidence in his word will be strengthened in the hearts of many.

This book is written, not for the scholar but for the student of God's word—not for the indifferent but for those who sincerely seek the spiritual treasures that are found in the Old Testament. No pretense to superior scholarship is assumed by the author but an intensely practical approach to the Bible is taken. I have consciously adopted the position that it is not to the worldly wise that understanding is given but to him who recognizes that it is in God that we live and move and have our being, and that through and upon this relationship we must come in a study of his word. It is the conviction of the author of this book that the Bible is an all-sufficient book—it can stand alone without any human aid; therefore all understanding of the book must come from within its covers. Science, philosophy, human wisdom; all must be laid at the door of Bible study and be made subservient to the word of God. It is in humility and contriteness of heart that we must come to God and his word if we will receive his blessings.

Although works on the Old Testament are numerous, truly conservative books are not nearly so available and many of them are entirely too technical to be of value to one whose prior training has not acquainted him with such phrases and terms generally used in books of an introductory nature. This volume represents an attempt to treat the technical matters in popular style and language. A glossary is included to aid the reader in dealing with some terms which were necessary to use but with which many might not be familiar. An index is also added and it is hoped that the reader will avail himself of it often.

There was a temptation to deal more with the negative critics and write less from a positive view but I resisted this temptation as much as possible. Countless volumes could be written answering the individual charges of the critics but it seemed sufficient to observe primarily the principles upon which their charges rest. If their basic premises are false, their conclusions based upon those premises must also be false.

Material common to both general and special introduction is included in order that the Bible teacher and student alike might be encouraged to obtain more background material relative to a fuller appreciation and understanding of the text itself.

The bibliography contains many out-of-print books that have proved very helpful to this author. Books of a later date have been used extensively but this author does not subscribe to the fallacious theory that "modern scholars" are the only ones who can speak with authority. Truth can be found in antiquity as well as in the present hour.

This writer occupies a position relative to the days of the creation of Genesis one that is the object of scorn and contempt from many of those who aspire to "higher scholarship" but he asks no consideration from any save a thorough investigation of all the available data regarding this position. If it be the truth all hell can but assail it in vain. If the position is contrary to truth then it deserves oblivion at best. This author has confidence in the great fellowship of those who are in the Lord's church that a fair, impartial and complete study will lead them to accept the truth on this as well as any other position, for we esteem the truth above all else.

A work of this type places its author deeply in debt to many people. Many ideas have been born while listening to a lecture or a sermon or while reading a book. For the inspiration of these I have ever been grateful but as time blends and ideas are fused it becomes impossible to give credit to whom credit is due for such. However, in this effort I must give special credit to two of my former Bible teachers at Freed-Hardeman College who now rest on the other side of life after a life of outstanding service here; H. A. Dixon and Frank Van Dyke. There are also three

princely preachers who still labor in the kingdom whose sermons and lectures have provided me with many fresh insights into the Bible and who, unknowingly, have given me the key to many a closed scripture: Gus Nichols of Jasper, Alabama; Franklin Camp of Birmingham, Alabama; and Guy N. Woods of Memphis, Tennessee. These men deal with great, eternal themes much of the time and their sermons reflect their rich scholarship. May the Lord raise up many more like them, to his glory.

Invaluable service in the reading of the manuscripts was rendered by Dr. James McGill, of Freed-Hardeman college; a faithful preacher of the gospel and a diligent student of the word. His patient work with this neophyte writer is deeply appreciated and his suggestions were most helpful. Without the efficient and faithful secretarial service of Miss Judy Barlow, the material would never have left the dictaphone however. Her patience during the difficult moments encouraged the author at many discouraging points.

To all of these and a host of others whose influence may be seen in my life and my works, I express my profound gratitude and trust that our fusion of energy will abound to the glory of God and his kingdom.

Memphis, Tennessee  
November 3, 1970

CHARLES PLEDGE

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## *Chapter One*

### **PRELIMINARY CONSIDERATIONS**

To call ours a hypercritical age is an understatement. However, this attitude which seems to delight in finding fault for the sake of finding should not shake our faith in the right. Each generation has had to face problems which seemed to assume a new form but in reality had the same old substance of infidelity, shrouded in different color cloth perhaps, but was nonetheless the same old man of sin. It is only when a generation cuts itself off from all of the learning of the past and desires to launch out solely upon its own wisdom that it finds itself in serious difficulty. To believe that the only truly great scholar is the one who now lives; that the past wisdom and experiences of man is wholly unnecessary in solving the day to day problems is the height of vanity and self-delusion. Yet, respecting the Bible and spiritual matters, there are many religious leaders today who assume the position that men like William Henry Green, John William McGarvey, Robert Dick Wilson and a host of other greats who combated negative, destructive criticism in their generation in such a magnificent way have no value in our studies today. This crass egotism is blind to both the problems and the solution of a world groping in the darkness of sin and withering in the resultant blight of unbelief.

It is not the position of this author that only those who have passed on to the other side of life held the answer; far from it. At times great men of the past missed the mark but they were generally very careful and expert marksmen. Although one might find a fault with their exegesis of the plan of redemption, one must respect their admiration for the redeemer as was reflected in their high view of the word of God. This author also recognizes the value of many of the labors and endless hours of toil of the moderns. Ready acknowledgment is made of the use of later texts coupled with the many archaeological discoveries which our

forefathers did not have access to. This present author acknowledges his tremendous debt to these modern efforts insofar as they are correct and he has tried to incorporate the results of modern study as well as the fruits of ancient labors.

The church of our Lord faces a severe crisis today; no generation has ever passed when the church was not faced with forces that would destroy her if possible. Evil forces within and without threaten the security of Zion. The devil has never stopped attacking even though some think that he takes an occasional holiday from his battle. Liberalism is making a desperate effort to capture the minds and destroy the faith of Christians today. One may deny this but it does not change the fact. Each generation must face the prospect of fighting the good fight of faith or losing the faith; of teaching the fundamentals of the gospel or losing sight of the value of those fundamentals; of impressing the value and nature of the church upon the minds of all or forgetting all the marks of identity of it in one short generation. These facts, though unpleasant, must be faced by all of us who would be true to our Lord and to his church. It is not always love for controversy that prompts an unsheathing of the sword of the spirit, but rather loyalty to the great King of kings, our commander-in-chief. Jesus has drawn and clearly identified the battle lines and stands at the head of his army with the raised banner of truth to urge us on. To draw back means more than mere cowardice; it is treason. To hold one's peace is not a mark of kindness; it is a sign of unbelief. To withhold aid to the cause of the Lord is not mere indifference; it is active service to Satan. Jesus stated the matter plainly when he declared in Matt. 12:30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Therefore, it is always in view of our relationship with our Lord that we must act upon our conviction of the truth of the gospel. Many today seem to have lost sight of such conviction, if indeed they ever understood that conviction. Error is not only winked at in high places but is openly harbored; yea, even defended in the name of the Lord. Furthermore, when error is frankly condemned and the impenitent false teacher is marked in accordance with the

teachings of Christ and his apostles, cries of horrified ignorance are raised. Improper motives are assigned to one who points the false teacher out for the church to see and "personalities" are accused of "dividing brethren." Shades of the devils doctrine are palmed off on good but unenlightened brethren in this insidious manner. Often good men and great teachers have their influence hindered in some areas by the charming, pious, Bible quoting servants of Satan.

This present author does not suggest blind dogmatism nor prejudiced applications of the gospel. However, there is a statement of Paul that all men ought to heed: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand," Eph. 6:11-13. Paul's last phrase needs to be emphasized for the sake of all, "... and having done all, to stand." How many battles have been lost for the simple reason that the army refused to stand on the ground for which they had fought and died? How many truths have been lost simply because one refused to stand upon the ground of truth? It matters not what we might accomplish, if we are unwilling to stand upon the ground we wrest from the forces of evil we might as well live in ease and go to hell in a comfortable manner. We are being told today that we must forsake the ground gained by our predecessors of a generation gone by in order that we might gain a hearing with the world about us. This is unadulterated hogwash. There has never been a need to forsake truth to gain a hearing with any person or persons. Our predecessors did not gain the ground upon which we stand by compromising with the devil or giving up the truth of the Lord. If we stand on truth, we ought to stand until the night of death overtakes or else the Lord should come first—but stand. We need a generation of men who will stand. There are too many "sitting" Christians; those who will sit as spectators and watch the battle in the arena of life and then bemoan the fact that evil is gaining ground.



Ours is an age of ease when men and women are accustomed to devices to make work lighter and save time. This fact, although perhaps making physical life a little more pleasant at times, has helped work a delusion in the minds of multitudes; the delusion that Christianity can be made easy with the proper devices and that the time allotted to us here below was intended primarily to be used for our selfish gratification of the lusts of the belly. Too many have looked longer for shortcuts and worked harder to evade responsibilities than they have spent in the service of God. There are no shortcuts to heaven. There are no easy ways to serve God. It took the life of the precious Son of God to provide a way by which man might have access to God and one day enter into the heavenly place itself. The only way man will get there is by wearing the crown of thorns here on earth as he labors to please, not himself but the master. It will take toil, sweat, agonizing prayers, yea, perhaps even blood itself poured out upon the altar of service, to prepare ourselves to live in the presence of him who died for our sins.

Until our conscience is awakened to the task before us how shall we see our responsibilities? When our understanding of the work of life matures we must accept the challenge that our Lord issues: “. . . If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it,” Matt. 16:24-25. Following Jesus is no easy task. One must first be willing to allow the will of God to become his; then he can follow Jesus.

This fact points up two great lessons which should be obvious to us all: (1) none can follow Jesus without first emptying himself of all of his stubborn will and humbly receiving God's will in the place of his own; (2) one must know the will of God in order to accept it as his own. It is to these two lessons that our attention will be drawn frequently as we journey together in the subsequent studies of this book. If one is unwilling to commit himself to a serious study of the will of God there is not much use trying to do anything else to please God. A proper study of God's word undergirds all else. “Faith cometh by hearing

and hearing by the word of God" Rom. 10:17. "Without faith it is impossible to please God," we are told in Hebrews 11:6. In Hebrews 11:1 the writer states, "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is the ground or confidence of every thing of a spiritual nature. The word substance comes from two Latin words which means that which is built under. Therefore, properly speaking, faith is the foundation for everything else of a spiritual nature. How does this faith come? Certainly not separate and apart from the word of God but only through the gospel.

The present acceptance of loose standards of morality in this world can be traced directly to an ignorance of or rebellion against the word of God. The laxity concerning doctrine that exists in the religious world may be directly attributable to a failure to study and know more of God's word. The Lord's church is not exempt from such circumstances as exist elsewhere. The standards of dress of Christians many times conform more closely to the world's standard than to the Lord's standard. The custom of speech and social activities many times resembles more closely the world's ways than God's ways. Why is this true? The answer may be seen in our failure to study the whole Bible in the way we should. True, we are under the law of faith today. We live and serve God in the gospel dispensation but this does not do away with *law*. The liberty to serve God acceptably through Christ emphasizes the need for law in order for the proper guidance of man.

There has never been a period when man has not had God's law revealed to him. It was given in the garden to Adam and Eve; Cain suffered when he ignored the law of God; the wicked world perished in the days of Noah because they rejected God's law and then refused his mercy offered through the preaching of the inspired Noah, a preacher of righteousness; the Gentiles of Abraham's day could have accepted God's way because Abraham was God's spokesman-prophet, Gen. 20:7; Egypt rejected the pleading of God's representative; the Canaanites filled the cup of their iniquity full so that there was no hope for them; Paul described the Gentile world as having put God to the test and considered him unworthy of obedience, Rom. 1:28;

the Jew was in no better condition, Rom. 2; today man is lost in sin; why? The answer is stated plainly in the scriptures; "... the whole world lieth in wickedness," 1 John 5:19; "All unrighteousness is sin," 1 John 5:17; "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law," 1 John 3:4. Without the law of God there would be no sin; without sin there would be no wickedness among men anywhere upon the face of the earth. Thus, man would be living in one of two conditions: (1) a veritable paradise, a utopia on earth, where all would be peace and joy and nothing would exist to mar the happiness of day; or (2) in a state of perfect boredom with no knowledge save fulfillment of his own lusts. These conditions do not exist, therefore, we must face the stark reality of sin. If sin is present, law must exist to define it. The law we live under is different from the law of Moses and is often contrasted in the gospel and in the epistles of Romans and Galatians with Moses' law to emphasize many essential lessons for Christians. How shall we know this law except we study the word of God? How shall we live in the light of the gospel except we have investigated it by serious study?

The following chapters have been written in as simple manner as the ability of the author allowed. However, the reader must be fully aware of his personal responsibility before God to expend his own energy and ability to come to a proper understanding of the word and the principles involved in the defense of the faith. It is toward this end that the book deals with principles as well as specifics in order that the reader might have the opportunity to apply his own ability to the task before us.

Many Christians have failed to grasp the importance of Old Testament studies and therefore have not fully availed themselves of the use of the labors of those of past ages. There are many positive reasons for needing to better understand the Old Testament, some of which shall be dealt with in a later chapter. However, one that is as important as any other is the fact that in the Old Testament liberalism is made to show itself for what it is; blatant unbelief. In the New Testament studies one may, with fair speech and smooth words, deceive the people and cause in-

dividuals to think that the student truly believes that Jesus is the Christ. However, in the Old Testament, when one questions the literal historicity of the first eleven chapters of Genesis, he must then explain away the belief which our Lord had and by which he spoke in the historical nature of these chapters. How shall he do it? He must eventually indicate that he does not fully believe in the supernatural and if not fully, then not at all. If he does not believe in the supernatural, he cannot believe in the deity of Jesus. He must on every hand accept the Old Testament as God's revelation of himself for that age or completely deny that Jesus is the Son of God. The appearance of Jesus in human history is a fulfillment of all that the Old Testament foretold. Jesus came to fulfill the Old. When upon the cross, he cried "it is finished," he indicated in a very solemn and simple way that all before him and pointing to him was fulfilled in his person and his life. If the Old Testament is untrue and is but the result of human ingenuity, then Jesus Christ is nothing more than the figment of an overworked religious imagination. Therefore, the attempts to undermine one's confidence in the Old Testament is in reality an attempt to destroy faith in the Christ.

The destructive critic is wont to begin in the Old Testament and raise questions relative to the authenticity and genuineness of it. How shall a loyal soldier of the cross prevent this from happening? The first step is to obtain a good understanding of the Old Covenant. If one knows the old as the word of God and understands the contents of it, he is less likely to be drawn away after skeptical reasoning. One will readily admit that there are difficult passages and hard to understand portions of the Old Testament. The destructive critic desires to ascribe the reason for all such difficulties to human error in composing the Bible. Regardless of how he may couch the thoughts, the negative critic ascribes human authorship to the words of the Bible and the difficult portions which are encountered are used as a part of circular reasoning to "prove" the critics' point. If an individual has studied the Old Covenant thoroughly and is firmly committed to the view of plenary verbal inspiration he is in much better position to defend his faith in Christ and confidence in the gospel as the word of God,

even when dealing with problems in the Old Covenant.

There are problems in the Old Covenant; all students of the word admit this. However, the view we assume about those problems depends primarily upon our view of God and his word. If we believe in God as the creator of the universe and the sustainer of our souls and if we accept his word *as* his word, the very word of God, we are likely to continue to study the problem until we see a clear and logical solution within his word. On the other hand, a low view of the scripture as the mere word of man, containing at best only the *ideas* of God, demands a low type solution to the problems sometimes encountered on the pages of the Bible. Critics, basing their opinions upon their low view of God and of his word, assume that there are contradictions in the Bible. Destructive critics are happy to raise the question, "does the Bible contradict itself?" for they feel that the answer is obvious. However, the real question lies deeper than that. The essence of the whole matter is, "Is God real and is the Bible his word?" If the answer to this is altogether in the affirmative, we next assume (and correctly so) that any contradiction must reside solely in the mind of one who, for one reason or another, does not hold an affirmative conviction pertaining to God and his word. The Bible could not contradict itself if it be God's word, else God is in the position of contradicting himself. That would be impossible. If at first, in our studies of the Bible, there appears to be a contradiction, the student must continue to study if he would obtain an answer to this problem. The answer lies somewhere within the realm of the Scripture. There is no science book which holds the answer to the problems encountered in the Scriptures. Let the word of God defend itself and speak for itself. It does not need the wisdom of uninspired man to defend it. Uninspired man may need wisdom to use it but the word represents the very wisdom of God himself and is so far higher than man's wisdom as the heavens are above the earth.

This book does not propose to either raise or answer all of the questions which could be raised in a study of this nature. It is the design of this author to *instigate* a study of the Old Covenant; to help the individual use his ability and

his energy in arriving at a better understanding and obtaining of a firmer grasp of the many precious truths that can be learned only through the reader's diligent effort in his private study. If one Christian can be helped to prepare for his heavenly existence; if one sinner be drawn to the Saviour, then the labor spent in preparing this material for the press will have been repaid a thousandfold over. If the church for which my Lord died can benefit from the results of this book, its author shall have received his earthly reward. As we face the abiding skepticism of the seventies, we must fortify our souls with faith which will come only as we allow the word to permeate our hearts and flood our souls. Thus equipped with the armour of God, we can march onward like the mighty army that we are and ultimately overcome all enemies of the cross. Having won that victory, we shall have awaiting over yonder across the vale of death a glorious crown that fadeth not away. Is that crown worth the sacrifices to you? Your efforts reflect your estimate of that crown. Let us not disappoint our Lord or be disappointed ourselves; rather let us spend ourselves in his service and enjoy his presence eternally.

## *Chapter Two*

### **THE BIBLE**

The Bible is a unique book, applicable to those who live in the highly civilized societies as well as to those who live in the most remote parts of the earth. The Bible has been translated into more languages and dialects than any other piece of literature. The Bible has had a greater impact upon human life than anything else ever known to man. The Bible is truly the Book of books. What has made the Bible unique? Why has man never been able to produce a book its equal?

#### **Name**

Our English word "Bible" comes from the Greek words "Biblos" (Matt. 1:1) and "Biblion" (Luke 4:17) which mean book. The word "Bible" is used to designate that collection of books of the Old and New Testaments. The Bible is called *scripture* in many places. Jesus, quoting the Old Testament asked, "And have ye not read this scripture; The stone which the builders rejected is become the head of the corner" Mark 12:10. Mark, commenting on the crucifixion said, "And the scripture was fulfilled, which saith, And he was numbered with the transgressors," Mark 15:28. Jesus early in his public ministry expounded a portion of Isaiah in the synagogue and prefaced his remarks with the statement, ". . . This day is this scripture fulfilled in your ears," Luke 4:21. John wrote in John 2:22: "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." Jesus appealed to the Old Testament as proof that obedient believers would be blessed: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," John 7:38. Jesus appealed to the authority of the word of God, saying "If he called them gods, unto whom the word of God came, and the scripture cannot be

broken," John 10:35. Paul, appealing to the Old Testament to prove that justification was not available through Judaism said, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," Rom. 4:3. Writing to the Galatians regarding the law of Moses, Paul said, "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman," Gal. 4:30.

The apostle Peter emphasized that all prophecies of old time came by the Holy Spirit when he said in 2 Pet. 1:20: "Knowing this first, that no prophecy of the scripture is of any private interpretation." Paul personified the scriptures in Gal. 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." In the same chapter in verse 22, he made the scripture an *active entity*. Paul said, "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Finally, in 2 Tim. 3:15-16 Paul wrote, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The list of passages could be multiplied many times over but these are representative of the great number ascribing the term *scripture* to the Old Testament.

However, of any name that might be given to the Bible, *the word of God* is the most significant. Jesus said in Mark 7:13, "Making the word of God of none effect through your tradition, which ye have delivered: and many such things do ye." Paul used the expression in Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God." Again in 1 Thess. 2:13 Paul wrote, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God. . ." It indicates that the Bible is sufficient to justify, to edify, and ultimately to prepare one for heaven itself. This phrase also teaches us to regard the Bible as the *very* word of God—God speaking to man. This, after all, is the



essence of the Bible. We read in Hebrews 1:1-2, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds." God has spoken. How has God spoken? The answer: through Christ and, of course, this is through the New Testament for our age; through prophets for the ages past. The Bible is not God, but it is the voice of God. God has spoken; the result is the *Holy Scripture*.

The Bible is the revelation of God to man. God has communicated his will to man. Without this divine revelation there would be no way for man to know God's will. It is the very word of God revealed. The will of God is an open book to which man has free access if he will avail himself of it.

### Rightly Dividing the Bible

*The Grand Divisions of the Bible.* The Bible is divided into two great parts, the Old Testament and the New Testament. The word translated "Testament" means *covenant*, and is the term by which God was pleased to designate the relationship that existed between the people and himself. The term *covenant* was first applied to the relationship itself and afterward to the books which contained the covenant of that relationship.

Some are unaware of the reason for the designations *Old Covenant* and *New Covenant*. These terms were not used because of age, but for a greater reason. The inspired writer, in Heb. 8:13, revealed this reason. Writing of the New Covenant which God, through Jeremiah, had promised to make with his people at a future age, he said, "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Paul said that the first became old because the second one replaced it. The first was not old by reason of age but because it was displaced by another. If the first was old merely by reason of time at the age of about fourteen hundred years, that would make the new old today because it is over nineteen hundred years old.

The first became old because it passed from the scene. The Old Covenant was used by God for the age of Moses whereby he dealt with his people of Israel. The New Covenant is the one by which he deals with "spiritual Israel" in the age of Christ. The Old Covenant was the agreement between God and his people Israel in which they could live in a "covenant relationship" with God. The New Covenant is that in which man may live in a "covenant relationship" with God in this age. Outside of this covenant there can be no agreement with God because it is a universal covenant. The one with Israel was a limited covenant extended to physical Israel. The covenant with "spiritual Israel" extends to "all who will come to Christ." Thus, we speak of the *Old Covenant* and the *New Covenant*.

*The Old Testament.* The Old Testament contains 39 books, divided according to the nature of their contents. (See chapter six for a division of the Hebrew Old Testament). The Old Testament, as it appears in the English Bible, is generally divided into four parts: the Pentateuch, the Historical books, the Poetical books and the Prophets. In Luke 24:44 our Lord gives us a three-fold division of the sacred scriptures as accepted by the Jews of that day, (a) the Law, (b) the Prophets, (c) the Psalms. Although the divisions are under different names they contain the same books, arranged a little differently, that our English Bible today contains.

The Law and the Prophets were divided by the Jews into lessons; it was one of these which our Lord "stood up to read" Luke 4:16. In addition to this, the five rolls were read at the principal feasts; Canticles at the Passover, Ruth at the feast of Weeks, Lamentations in the Month Ab (corresponding to our end of July), when both temples are said to have been destroyed, Ecclesiastes at the feast of Tabernacles, and Esther at the feast of Purim.

### **Facts About the Bible**

The writings of the Old Testament extend over a period of about one thousand years. The language of the Old Testament used during this period is Hebrew, in which the whole Old Testament was written, with the exception of

portions of Ezra (4:8-6:18; 7:12-26), Jeremiah 10:11 and Daniel 2:4-7:28. Some have thought that a few isolated words in some of the older books were also Aramaic. However, this is a much disputed matter and one could not say with certainty that such words existed in other parts of the Old Testament. To the contrary, strong evidence is that all of the Old Testament is Hebrew with the exception of these portions specifically mentioned above which are Aramaic.

There are many interesting facts about the Old Testament: The longest chapter in the entire Bible is Psalm 119. The shortest chapter is Psalm 117. There are 39 books in our Old Testament containing 929 chapters, 23,214 verses, 592,439 words and 2,728,110 letters. The middle chapter in the Bible is also the shortest one, Psalm 117. The middle verse in the Bible is Psalm 118:8. The middle book of the Old Testament is Proverbs; the middle chapter, Job 29; the middle verse, 2 Chron. 20:17; and the shortest verse is 1 Chron. 1:25. Ezra 7:21 has all the letters of the alphabet except *J*. The five books of Moses (Pentateuch) can be read in eighteen hours; the whole Old Testament in seventy-four hours.

## **The Christian View of the Old Testament**

*The Place of the Old Testament in our Studies Today.* Many have not studied the Old Testament as God would have us to because of a misunderstanding of the position the Old Testament occupies in the Christian age. *First*, we would emphasize that we are not under the rules and practices enjoined by the Old Testament. The Old Covenant was that covenant which God made with his people Israel and not with Gentiles. Moses wrote, "And Moses called all Israel, and said unto them, hear, O Israel the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day," Deut. 5:1-3. It is easy to understand from this passage that God made the first covenant with Israel and not with Christians. However, this does not mean that we should, therefore, not study the Old

Covenant as some have mistakenly concluded. The Old Testament has a place in the Christian's study of God's word.

The place that the Old Covenant ought to occupy in our hearts and lives is clearly taught in several passages of the New Covenant. No statements are more direct than some written by Paul to the Christians at Rome and Corinth. To the Romans he wrote, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope," Rom. 15:4. This passage, as direct and clear as the sunbeam, declares that all those Old Testament scriptures exist so that our patience and comfort in things of God might nurture the hope that is essential for our salvation. Without the Old Testament, how could we fully appreciate the statement in Hebrews 6:18: "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:"?

Our *learning* from the scriptures of the Mosaic age would necessarily include and emphasize the salvation which is to be found only in Christ Jesus. Paul said to Timothy, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3:15. Paul had reference to the Old Testament because, Timothy, a Jew, would have known only those scriptures (holy writings) before he heard the gospel. Those scriptures could make the Jew wise unto the salvation which God placed only in Christ. This is essentially what Paul referred to in Gal. 3:22 when he told the Galatians that the Law had kept the Jews *shut up* unto the faith. Paul taught in Rom. 10:4 that Christ was the *end* of the Law; the grand *object*, or *goal* of the Law. The Law taught Christ in types and symbols; the prophets prophesied of Him; the Psalms can only be understood with Christ as their view; everything in the Old Covenant taught the Jew to look for him who was to bring salvation when God in his grace and love thought it best to reveal him.

The Old Covenant is therefore worthy of the most diligent study by the heirs of salvation. This *learning* of which Paul spoke should not end with an acquaintance with the

statistics in which the Old Covenant abounds. That is but the beginning. Paul said that these scriptures would give us patience and comfort that we might have hope. For one to neglect a serious study of the old is to say, in effect, that hope means little to him. Surely none can afford to neglect that which promotes hope.

Every backward look into the Old Covenant reaps some rich lesson. Paul wrote: "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come," 1 Cor. 10:8-11. Every section of the Old Covenant offers some new insight into God's dealing with man through the example of his dealing with unbelieving Israel.

As Christians view the chastisement of Israel, they can grasp a broader significance of the place of faith in their relationship with God. In the Old Testament we can clearly hear the sound of admonition in the cries of Israel as she is afflicted for her sins. God teaches us of his goodness and longsuffering as he receives Israel back into his grace after she turns again in bitter tears and repentance and petitions his forgiveness. We can see her wracked in her pains and dying in sin and her voice penetrates that foreskin of unbelief with which the deceitfulness of sin has shrouded our hearts. Thus we, upon whom have fallen the ends of the ages, hear in the Old Covenant the sad voice of Israel's experience saying, "Christians, you can do better than this." However, if we fail to study and meditate upon these things of the past, we shall miss some of the greatest lessons of life ever taught.

While many have failed to avail themselves of the opportunity to study the Old Testament, others have gone to the opposite extreme—studying the Old Testament and neglecting the New. There are the perverters who have discouraged many from studying. These wresters of God's word will put words into the prophets' mouths which the prophets did not utter, and then hear the words which they

put into the prophets' mouths while rejecting the words of Jesus in the New Testament. Remember, the apostle said, "God who at sundry times and in divers manners spake unto the fathers in times past by the prophets, hath in these last days spoken to us by his Son," Heb. 1:1. Therefore, man cannot afford to neglect the New Testament or fail to heed its teachings, for in so doing he rejects God, cf. 2 John 9-11.

We would do well to keep a balance in our studies of God's word. One must remember that truly the Old Testament is the very word of God and that it was profitable for those living under it, *guiding* them unto the Christ that should come. It is profitable for us to study today because it *increases* our patience and comfort and strengthens our hope, while serving as types of that which will come upon us if we rebel against the word of God, thus furnishing us with admonitions to hear God as he speaks to us through his Son Jesus Christ.

Let us resolve to study more frequently the Old without neglecting the New; to delve more deeply into the history of God's adopted sons of the last age that we, his adopted sons of this age, might profit from their relationship; to drink more freely of the knowledge of the word spoken by prophets that we might enjoy the waters of salvation in Christ more thoroughly. Christ *fulfilled* the Law of Moses and the prophets. He is the *grand climax* to the whole of the ages that swept before us. He is the *final consummation* of all of God's plans to redeem man from sin. To properly appreciate HIM, let us learn more of what was said concerning him before his arrival on earth, namely, the Old Testament.

## ***Chapter Three***

### **STUDYING THE OLD TESTAMENT**

Many people upon reading the Old Testament, have been discouraged from further studying it because of a lack of understanding how to study for proper understanding. Offered here are several suggestions for a fuller comprehension of the material of the Old Testament and ways in which the methods of study might be implemented by the reader.

#### **Common Sense Approach**

*The Obvious*—reading the text. So many have looked for “super-ways” and shortcuts to study that they have failed to recognize that the first and most essential part of study is *familiarity* with the material which they study. Therefore, indispensable to a proper study of anything is getting acquainted with the material. What better way to learn the text of the Old Testament than to *read* it? It has been the suggestion of this author to students in his Old Testament classes to read the text several times before coming to class. Throughout the courses, emphasis is laid upon the reading of the Bible itself. It seems that a thorough acquaintance and close association with the very words of the text, so that they will burn into the memory, is one of the first steps in obtaining a knowledge of what God said.

#### **Get a “Bird’s-Eye View”**

It is recommended that the whole Old Testament be read, at first in an order that will obtain a full view of the events. One who is interested in learning more about the Old Testament should learn this order. He would naturally start in Genesis—the beginning. A careful and thoughtful reading of the entire Pentateuch, the first five books of Moses, comes next.

Following the reading of the Pentateuch, one should pursue the aim by reading some of the books of the history of

God's chosen people, Joshua through 2 Chronicles. While reading 2 Chronicles, it should be remembered that this is an enrichment of the history of 1 and 2 Kings. The books of Kings deal with the history of the Southern and Northern Kingdoms, Judah and Israel. Chronicles emphasizes the Southern Kingdom of Judah, that kingdom which was ruled by the dynasty of David. The Chronicles, as well as the Kings, close with the Babylonian captivity.

Following this reading, turn to the book of Ezra which carries you to about 536-537 B.C. and marks the beginning of the return from the captivity that Kings and Chronicles closes with. Following Ezra, read Nehemiah which carries you to 466 B.C. Now read Malachi, the last prophet. This initial reading has given you an overall view of the history of God's people.

Having gained a comprehensive view of the history of God's people, turn to a closer look at the Old Testament. Read the book of Job, a book which does not affect the history of God's people, but has a specific message for people of every age. Following a reading of Job, Psalms is next on your list. David is the chief writer of Psalms, a book of poetry inspired of God. After studying Psalms, read Proverbs, a book of wise sayings and poetry whose chief writer is Solomon. The next book on the list is Ecclesiastes followed by the Song of Solomon, both written by King Solomon. Next you are ready for Esther. Esther probably fits into the history of the fifth chapter of Ezra about 521 B.C. The time element of the Old Testament is now becoming clearer to the reader.

You are now ready to read the sixteen books of prophecy. Beginning with Isaiah, read Jeremiah and Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, and Zechariah. This has carried you all of the way through the Old Testament with a view of the events in the proper time framework. Understanding of the events can best be grasped when one sees this time element. For example, while studying the prophets, one needs to know about the kings and the time when they reigned. You have already gained that grasp of the time element by reading the first suggested list of Genesis through 2 Chronicles, then skipping to the book



of Ezra followed by Nehemiah and concluded with Malachi. This has given you a comprehensive picture of the times and events. Now you have gone back and fitted in the other books, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Esther, in that order, and followed those with the sixteen books of prophecy mentioned.

At first this might seem confusing till one reads it in this order. Once the Old Testament is read in this order it will be easily seen that a more thorough understanding can be gained in this manner. Having followed this order once, go back to Genesis and maintain the same order in a second reading. This method is suggested for the first three or four readings of the Old Testament. A leisurely reading will only take about seventy-four hours for the entire Old Testament. Remember this order:

- |                      |                     |               |
|----------------------|---------------------|---------------|
| 1. Genesis           | 13. Nehemiah        | 25. Hosea     |
| 2. Exodus            | 14. Malachi         | 26. Joel      |
| 3. Leviticus         | 15. Job             | 27. Amos      |
| 4. Numbers           | 16. Psalms          | 28. Obadiah   |
| 5. Deuteronomy       | 17. Proverbs        | 29. Jonah     |
| 6. Joshua            | 18. Ecclesiastes    | 30. Micah     |
| 7. Judges            | 19. Song of Solomon | 31. Nahum     |
| 8. Ruth              | 20. Esther          | 32. Habakkuk  |
| 9. 1 & 2 Samuel      | 21. Isaiah          | 33. Zephaniah |
| 10. 1 & 2 Kings      | 22. Jeremiah & Lam. | 34. Haggai    |
| 11. 1 & 2 Chronicles | 23. Ezekiel         | 35. Zechariah |
| 12. Ezra             | 24. Daniel          |               |

### The Appointed Hour

Next, having decided what to read first, set aside a specific period each day for this reading. You may wish to select a quiet hour in the morning when you arise before anyone else in the household, or you may desire to use the quiet last hour after the rest of the family has retired for the evening. The time itself is not so important except that it should represent a time when you can more easily meditate upon what you are reading than at any other time. You may wish to make a family devotion out of this—the whole family gathering and each member of the family who is able to read aloud, reading a portion of

the text. You may immediately perceive several advantages of this with many beneficial effects upon the family as well as upon your own understanding of God's word. However you select the specific hour is unimportant. It is essential that you set aside a certain time each day and allow nothing short of a grave emergency to cause that period to be cancelled. It will take only a few days to read through the entire Old Testament in this manner, and with the suggested chart of reading followed it is felt that interest will demand an immediate rereading. All of this has been said merely to emphasize the ease of initial acquaintance with the text of the Old Testament itself. After this familiarity has been gained and you have learned where the material of the Old Testament is, so that when a subject is mentioned you are able to quickly turn and read about it, you are then ready to start on some specific studies.

### **Best Use of Your Time**

The next suggested step is to take a book for your study and pursue a study of that book as a whole. Genesis is a logical beginning. This is the starting place of all history; therefore, the best place to begin a study of the Old Testament. In order to understand Genesis, it must be approached without prejudice. It must be studied with the firm conviction that this is the word of God and that your desire is to hear and understand what God has said to you. As you read, make notes and markings in your Bible. This is not desecrating God's word as some have felt, but rather indicates reverence if it is done with the intention of helping to obtain a better understanding of God's word. Under-score the important words and phrases as you encounter them. As you come to an understanding, jot down brief explanations. As references in other parts of the Bible enter your mind write them down or insert them with the text.

As you study you will want to put your memory into action. There are a few key texts in each book which you will recognize after awhile. These key texts are essential to a better understanding of the material in that book. You will want to memorize these as soon as you recognize them. In Genesis, the first verse is a key text. This is the chief corner-

stone for the whole revelation of God. You cannot afford to fail to memorize Genesis 1:1. Having started with a simple, short verse such as this, and seeing the ease of it, you will want to go on and memorize other passages. One aid to easier memorizing of the scripture is to use what you have memorized through the day. It may be just a quotation to yourself during the day; some little something might go wrong; or perhaps you might have an occasion to rejoice; quote that appropriate verse which you have memorized and it will be impressed more deeply upon your mind. Occasionally, while studying a book of the Old Testament, you will want to turn into the New Testament and read some of the references there. Now that you have studied the Old Testament book through as a unit and understand the drift of the writer's argument and have entered into his spirit, you are ready to study the book more seriously. It has probably taken you about two to four hours to read through Genesis. After reading through Genesis at least three times, you have an idea as to how the book divides itself. It is easy to see in Genesis two main divisions: (1) the early history of mankind, chapters 1-11; (2) the history of Israel's ancestors, the Patriarchs, chapters 12-50. With this main division you can begin to subdivide the book. Use, if you wish, the analysis of Genesis contained in this book in a later chapter, but learn to subdivide for yourself and to study the book under these subdivisions.

Having subdivided the book, or, as more commonly stated, having made an outline of the book, you may now study the book topically. The word Genesis means "beginning"; therefore, you might wish to go through the book with the purpose of finding out the beginnings of the history of things. You have now graduated to the point where you will need a pen and notebook to write down a good bit of the material. For a guide to your first study you may turn to the chapter containing the analysis of the book of Genesis. This will offer you an example of this suggestion and help you to gain some ideas for your own studies.

### **Other Ways to Study**

Having studied the topics of the book you might then

desire to study the biographies of the book. Genesis contains many biographies. Men appear on the scene whose lives and experiences are interwoven in all the pages of sacred history that follow: Adam, Eve, Cain, Abel, Noah, Abraham, Sarah, Isaac, Rebekah, Jacob, Joseph, etc.

One might also enjoy a study of the great doctrines of Genesis. All of the great doctrines of the Bible are introduced in the book of Genesis. The doctrine of sin and redemption, sacrifice, faith, repentance, judgment, God; all the great doctrines, those mentioned and many others, will be found in the book of Genesis. You may classify them in the proper order and, taking your concordance, begin to trace the passages in the Bible which pertain to them.

### Aids to Bible Study

One now realizes the need for proper aids in Bible study at this point. *First* on your list is a good, readable Bible. A Bible printed on good quality, clear, white paper with legible print of good size will be your best investment for study. Some prefer a center reference column in their Bible, while others do not. The author has used both, each to good advantage. It is recommended that in your study of the Old Testament, you select either the King James Version or the American Standard Version of 1901. The American Standard Version has some advantages in being a more accurate translation of the Old Testament than the King James Version. However, if you have been accustomed to using the King James and have memorized passages from it, it is suggested that you continue to use it with an American Standard Version at hand for quick reference to difficult passages.

*Second* on the list is a good concordance. You may wish to get *Cruden's Unabridged Concordance* or you may desire something more helpful such as *Young's Analytical* or *Strong's Concordance*. It is recommended that you buy a thumb-indexed concordance. This book will tell you where all the texts may be found and will become, for awhile, an indispensable book. Buy one and use it frequently.

*Third*, a good Bible dictionary is important. This is invaluable in furnishing information about Bible characters,

places and events. Many times you will read about a plant or an animal and desire further information about that. The first place to look will be the Bible dictionary.

*Fourth*, a Bible atlas is an essential. The Bible atlas will furnish information on the geography and history of Bible lands. When you read about the land of Judah, you will want to know more about those places where important events happen. You will want to know about the wilderness of Judaea, the river Jordan, Mt. Carmel, Mt. Ebal, Mt. Gerazim, and a host of other places too numerous to mention here. The place to find out about these is in your Bible atlas. One of the better ones available is *Baker's Bible Atlas* edited by Charles Pfeiffer. These books which you have purchased are not too expensive and will be invaluable in helping you to gain a clearer understanding and get a firmer grasp on God's word. However, nothing will be able to substitute for a close study of the word of God. You have set aside a specific time for your study—stick to it. Make up your mind that you are going to learn the Old Testament—and learn it. Remember that anything worthwhile requires diligent application.

### Application

There are several points one needs to remember in studying the Old Testament for profit. Following are some essentials in gaining a fuller comprehension of the word of God:

(1) The primary consideration in approaching a study of the Bible is a *firm conviction* that it is the *plenary verbally inspired* word of the living God. This calls for a prayerful and reverent approach, understanding that the way we handle this word is symptomatic of our attitude toward him who gave us this word. This conviction has already been arrived at by a proper examination of the claims the Bible makes for itself.

(2) *Exegesis* is the only standard of interpretation. It matters not what preconceived notion one may have, private judgment is not a valid standard of interpretation. Scientific theories are not sufficient to interpret the word of God. All of the human philosophies of the world cannot

unlock the mysteries which are revealed in the word of God. The only thing that can give us the correct and proper understanding of God's will is an exegesis of the text itself. It is not lawful for man to read anything into the text. The only legitimate and correct understanding that may be obtained of a Bible text is by applying the principles of exegesis to it. The Old Testament, as well as the New, can be understood by proper study. It is God's word and it is revealed to man in a way that man might thoroughly understand it.

(3) *The Historical approach to understanding the Bible.* In approaching the text historically there are several questions to ask: (a) *who* wrote or spoke the words? Was the writer or the one who spoke inspired to speak those words, or, does the writer merely record by inspiration the uninspired words uttered? See for example the book of Job. The writer of Job is inspired to record the words of the devil as well as the words of God. Both speakers are accurately represented. (b) *what* was the religious background of the occasion? What was the background of the writer or speaker? Who are addressed? What is their religious background? What is the history of those who are addressed? What are the customs and the sins particular to them? What temptations have they just entered into or overcome? What victory has just been won, or defeat suffered? Where have they been and where are they going? (c) *who* are *spoken of*? Does the writer refer to the devil or does he refer to the angels of God? (d) why did the writer give this command or make the statement? What is the purpose to be achieved? Is it a specific statement or commandment limited to that time or age? Could it apply as a commandment to us today? (e) *where* was the place of the speaking or writing? (f) determine insofar as possible *when* the words were *written* or spoken. (g) notice the *exact words* of that statement which is attributed to any person. (h) within the book itself, when conversations take place, commandments are given, or questions are asked, *observe the object* of these, and insofar as possible, why the statements were made, the questions asked, or the commandments given. To illustrate, there is a commandment in the book of Genesis to "offer thy son, thy only

begotten son, Isaac." Is that a commandment to you or me? Obviously not. Then to whom was the commandment given, why was it given, and who gave it? The answer is clearly seen in the context: God gave the commandment to Abraham for the specific purpose of testing his faith. These are simple things but will many times clear up some difficult passages.

(4) Observe the *figures of speech in the Bible*. For proper understanding of the word of God one must recognize the figures of speech which are used in the Bible. In understanding these figures of speech, the author of the book should be allowed to give his own interpretation. Sometimes the author may not interpret and the interpretation must be arrived at through a proper exegesis. If there are literal accounts in other scriptures of the same events, then these literal accounts should be studied along with a comparison of the figurative accounts or language used. One must be careful not to press an analogy too far or to go to an extreme in the interpretation of parables. When the *type* is encountered, sometimes one may read the account of the *antitype* at the same time. One must be extremely cautious and not call that a type which the Bible does not so designate, nor press a type too far in dealing with the antitype. As one understands the figures of speech of the Bible he is in a better position to interpret what God has said. Following is a list of frequently used figures of speech in the Bible:

(A) *Parable* is a term which means a short, pithy statement of truth, or, that teaching which is an illustration of truth based upon things which either did or could have happened.

(B) *Allegory* is a figurative story of a meaning metaphorically implied but not specifically stated. An allegory is based upon definite facts. A good example of an allegory is found in Ezekiel 13:11-15: "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will rend it with a stormy wind in my fury; and

there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." The efforts of the Jewish leaders to thwart God's judgment sent upon them in the form of their enemies represented ineffectual efforts to daub a crumbling wall with a few spots of mortar. When a new wall should have been built, the people were only interested in placing a few patches to no avail. Ecclesiastes 12:2-6 is another example of an Old Testament allegory. In the New Testament we find among other passages, allegorys in Matt. 9:16-17 and Gal. 4:22-31.

(C) *Similitude* is an extended parable frequently containing its own explanation, 2 Tim. 2:3-7.

(D) *Simile* is a figure of speech by which a thing, action, or relation is likened or explicitly compared, often with *as* or *like*, to something of different kind or quality. Isaiah used a vivid simile when he wrote: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it." Israel could not fail to understand the lesson even though they might not believe it fully. The prophet used another vivid simile in teaching the desolation that would come upon Jerusalem when he wrote in 1:8: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."

Jeremiah, in order to impress the power of the word of God against evil said, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jeremiah 23:29. The psalmist, in order to emphasize the extreme nature of the suffering he was describing in Psalm 102 said in verse 6: "I am like a pelican of the wilderness: I am like an owl of the desert." In this manner the psalmist pointed out that all his enemies reproached him and would instinctively destroy him if possible. Our Lord used a simile in Matt. 13:33 when he said, ". . . The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

(E) *Metaphor* is a figure of speech in which one thing is



said to *be* another. Metaphors abound in oriental writing perhaps more than any other figure. For this reason, the Bible is filled with metaphors. Jeremiah used this figure to teach that a great force would come from the north and destroy Jerusalem. "And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north," Jer. 2:13. The seething pot stands for the great force in verse 14.

Moses' song contains a very forceful metaphor in Deuteronomy 32:42: "I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." This is a figure denoting the overwhelming victory which God would give his people over the inhabitants of the land of Canaan.

Jacob used several metaphors in Genesis 49 as he bestowed the prophetic blessings upon his sons. In verse 9 he said, "Judah is a lion's whelp: . . . ." He also used two *similes* in the remainder of that verse. In verse 14 he said of Issachar, "Issachar is a strong ass couching down between two burdens." He used the figure to indicate the future service which Issachar would render to his brethren. In verse 21 he called Naphtali "a hind"; verse 22 Joseph is called a "fruitful bough."

The psalmist declared his intentions to maintain a pure life by using the metaphor in Psalm 26:6: "I will wash mine hands in innocency: . . . ." The psalmist used the same figure in Psalm 51:7 as he alluded to the ceremonial cleansing of the law and ascribing the action to God in these words, "Purge me with hyssop, and I shall be clean: . . . ."

Our Lord used the same figure of speech in Matthew 5:13 when he said, "Ye are the salt of the earth: . . . ." In the following verse he repeated the figure in other words saying, "Ye are the light of the world. . . ."

(F) *Metonymy* closely resembles the metaphor and the allegory. Metonymy is the use of one word for another which it suggests, for instance in Genesis 9:25-27 parents are put for their children, and in Genesis 49:7 enlarging Jacob, making his descendants numerous. In Ezek. 23:29 labor is used for its results; circumstance is put for the

subject, Lev. 19:32, grey hair, hoariness is used for an elderly person.

(G) *Synecdoche* is a figure of speech in which a part is put for the whole, the whole is put for a part, the plural for the singular, the singular for the plural, or a definite number is put for an indefinite number. Especially noticeable is the way time is put for a part of time throughout the scriptures. "And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: . . . ." Lev. 25:46. For ever includes all time and is put for a part of the time.

In revealing the covenant of circumcision to Abraham God said in Genesis 17:13, "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." This passage does not contradict the rest of the Old and New Testament which teach in many places that this covenant was a temporary one. It is another instance where all time is put for a part of time in the use of the synecdoche. The same figure is used in promising the land to the seed of Abraham for ever, Gen. 13:15. In Num. 25:13 it is promised that the Aaronic priesthood shall be an everlasting one but the New Testament clearly teaches that it has passed, therefore indicating that this is but a synecdoche.

This figure may cause confusion if an individual is not aware of some of the uses of it. The synecdoche sometimes puts the plural for the singular such as Genesis 8:4 where "the mountains of Ararat" are referred to. Again in Genesis 19:29 we read of the "cities in the which Lot dwelt." Lot lived in one city but it is spoken of in the plural.

(H) *Personification* is the representation of an inanimate object or abstract idea as endowed with personal attributes, thus in Num. 16:31-32 the inanimate earth is spoken of as a living thing able to swallow up people and things. The same figure is used by the prophet Isaiah in reference to both the earth and trees, Isa. 14:7-8.

(I) *Prolepsis* is a figure by which objections are anticipated. It also is sometimes used in an event being dated before its actual time. Therefore, when in Genesis 3:20 it is said: "And Adam called his wife's name Eve; because

she was the mother of all living" the latter part of the verse is manifestly a prolepsis. This is also true when the name Bethel is used instead of Luz before Jacob changed the name of the place and long afterwards the children of Israel came into the land of promise, captured the city of Luz and renamed it Bethel. Compare Genesis 13:3 and Genesis 28:19 with the final mention of the place when it was captured and renamed Bethel, Judges 1:22-26. Before this time, Moses used the prolepsis when he referred to the place as Bethel instead of Luz.

(J) *Apostrophe* is a feigned turning away from one's audience to address a person or thing, an abstract idea or an imaginary object. In Jeremiah 47:6-7, the prophet turned from the Philistines to address a *thing*, the sword of the Lord. David uses an apostrophe in his mourning for his dead son, 2 Sam. 18:33. Isaiah the prophet addresses the Egyptians as if they were in his audience, thus using the apostrophe.

(K) *Hyperbole* is an extravagant exaggeration of a statement; a statement exaggerated for effects. The writer of 1 Samuel used the hyperbole to emphasize the greatness of the army of the Philistines in number, 1 Sam. 13:5. The Philistines in this figure of speech were as the sand on the seashore for number.

In Psalm 22:6, the psalmist incorporated a metaphor in the use of a hyperbole to indicate the reproach which Christ suffered: "But I am a worm, and no man; a reproach of men, and despised of the people."

In Judges the hyperbole is used in describing the size of the Midianite army: "And the Midianites and the Amalekites and all the children of the east lay along the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude," 7:12.

Jeremiah used the hyperbole to indicate the extent of his sorrow over his people. He wrote, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people," Jer. 9:1.

John used the hyperbole to indicate the many things which Jesus did and said but which were not recorded,

John 21:25. The hyperbole must be recognized when used or else the scripture takes on an absurd character in the minds of those who refuse to acknowledge such figures.

(L) A *proverb* is a short, pithy sentence containing a complete, valuable idea. Proverbs are constructed of several different figures of speech, and rules relating to the interpretation of the figures of speech are to be used. The following are proverbs: "As saith the proverb of the ancients, wickedness proceedeth from the wicked: but mine hand shall not be upon thee," 1 Sam. 24:13. "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?" Ezek. 18:2. There are many proverbs in the Old Testament which are often overlooked in haste to "*find*" something else.

(M) *Interrogation* is a figure of speech employed for the purpose of denying with a great force. It is not an inquiring into a question, but it is the end of a proposition by which an application or denial is made and is to be understood as the conclusion of all the investigations into the matter. In Genesis 3:1, the serpent used the interrogation when he said to the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The interrogation was used by God in 3:9 when he said to Adam, "Where art thou?" Again he used the figure in 3:11 when he said to Adam, "Who told thee that thou wast naked?" and again when he said to the woman in 3:13, "What is this that thou hast done?" The interrogation is found in Job 11:7; 20:4-5; 38:41 and many other places.

(N) *Irony* is a figure which means to dissemble in speech, that is to say one thing, while another is meant. It is a sort of humor sometimes to ridicule; a light sarcasm which is the opposite of the literal sense of the words. Elijah used irony in addressing the prophets of Baal: "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened," 1 Kings 18:27. This same figure of speech is found in Job 12:1-2, Judges 10:14 and many other places.

(O) *Sarcasm* is a keen and reproachful expression; a

cunning jest or satirical remarks uttered with scorn or contempt. Some of the instances of this are, 1 Sam. 17:43,44; 2 Sam. 6:20.

(P) *Parallelism* is a figure of speech in which two or more things are placed beside each other to show resemblance or relationship. Parallelism abounds in Hebrew poetical composition. Parallelism is seen especially in the Psalms, usually with a thought being stated and that same thought rephrased in different words and restated for emphasis. There are several types of parallelism used in the scripture. Special attention will be paid to these types in volume 2 in a study of the Psalms. In Genesis 31:36-37, we find Jacob using parallelism in speaking to Laban under duress: "And Jacob was wroth, and chode with Laban; and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both."

Lamech used parallelism in Genesis 4:23-24: "And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

Four poetic parallels are found in the words of the Lord to Rebekah: "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger," Genesis 25:23.

The prophet Isaiah used parallelism in exalting the Lord above all: "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

The Psalms abound in parallelism. Because volume two will deal with the Psalms only one example will be noticed here: "O God, thou knowest my foolishness; And my sins are not hid from thee." Psalm 69:5 (ASV). Parallelism is

the chief characteristic of Hebrew poetic language. Therefore, when the words are poetic in nature, or even semi-poetic, parallelisms abound. One must be fully aware of this to receive the full understanding from the word of God.

(5) Of special importance also, are the *figures of thought* contained in the Bible such as the following:

(A) The *type*—there are several kinds of types which space forbids mentioning, but, roughly speaking, a type is a figure or representation of something to come. It is a sign, a symbol, or a token of something in the future. Thus, there are Biblical types of persons, things, offices, institutions, etc. There are typical persons, such as Moses, a type of Christ, Deut. 18:15-18; Melchizedek, Gen. 14:18-20; Psalm 100:4; Heb. 5:5-10; 6:20; 7:1-17. Elijah was a type of John the Baptist, Mal. 3:1; 4:5-6; Isaiah 40:3,4; Matt. 3:1-3; 17:10-13. Then of course, there are typical events cf. 1 Cor. 10:1-10; and typical conduct, Jer. 18:1-10.

(B) *Symbol*—a sign or representation of something moral or intellectual by the properties of natural things; an emblem; a representation; for example the lion is the symbol of courage; the lamb is the symbol of meekness; there are different types of symbols found in the Old Testament cf. Ex. 13:21, the pillar of cloud and the pillar of fire which accompanied the Israelites was a constant symbol of God's presence and watchfulness. Isaiah 7:4 is in the form of a metaphor but it is also a symbol. The bow that was set in the cloud, Gen. 9:13, was a token or symbol of the covenant; many of the symbols are visionable and must be interpreted as such. Usually the author of the symbol has interpreted the symbol and in such a case the interpretation must be accepted. Other inspired authors have yet interpreted other symbols which again must stand as the interpretation.

(C) *Antithesis* is an opposition or contrast of ideas stated. The antithesis is used very strikingly in one form of parallelism called the antithetic parallelism or the parallelism in which lines and sentences are made to oppose each other. Isaiah 1:3 is a good example of this antithesis being set forth in parallel form. Isa. 1:18-20 is yet another example, and Proverbs 14:28 and 15:2 are still others.

The figures of speech in the Bible must be recognized as

existing and study made accordingly, else one will spend his time literalizing the figurative and then spiritualizing the literal in a vain attempt to make his pet theory harmonize with the scripture. One must acknowledge the literal language and accept the context; immediate, wider or the general context of the whole Bible would be to the contrary. The first attempt at an exegesis would be based upon the assumption that the language is literal. However, when the context would forbid, the language must then be searched to see what figure(s) of speech the writer employs.

(D) *Prophecy* is the expression of God's will, that which God has spoken by another. When the prophecy has been couched in figurative language the rules governing figurative language must be observed in the understanding of it. One rule to remember concerning prophecy is—God gave it; only God can interpret it. Therefore, anything short of a divine interpretation of prophecy of the virgin birth as an illustration of that fact. The only inspired interpretation that we have of the virgin birth is Matt. 1:18-23. Whenever an inspired writer or speaker gives the interpretation of a prophecy, that interpretation must stand as the fulfillment and explanation of that prophecy. No conflicting explanation can be accepted. If we do not accept this rule, then man's judgment and experience becomes the deciding factor of all rules of interpretation.

(6) Observe seemingly insignificant words such as the word "*but*" which introduces a contrast. Always determine *what* is being contrasted, and the lesson will become more vivid. Another word to be noticed is "*therefore*." This word introduces a conclusion. Look at the previous statements to see what the conclusion is based upon. Other words which sometimes serve to introduce important thoughts are *wherefore*, *for*, and *verily*.

It is the observance of simple matters that enables one to see the minute details which so often unlock the door to the understanding of greater matters. A careful examination of these "less important" matters will pay rich dividends in *increased Bible knowledge and understanding*.

## **Chapter Four**

# **THE INSPIRATION OF THE OLD TESTAMENT**

The putrid stench of infidelity has been an ever-present pollutant in the spiritual atmosphere, but never has it presented a more serious threat to God's people than it now does. Particularly dangerous is the religious skepticism which has permeated the pulpit and pew alike. The hypothesis of evolution, materialism, and a host of other "isms" are sounded forth in the name of the Lord and accepted under the label of religion. Basic to this situation is an understanding, or lack of it, of *INSPIRATION*.

Through the centuries following the cross, it has been customary to call the Bible the word of God. Today, many refuse thus to identify it. A cloud of doubt has been draped over the Bible by unbelieving, destructive critics. The Bible does not contain the word of God; it *IS* the word of God—the Old and New Testaments. If it is not the word of God, then of course it cannot be inspired of God.

### **The Issue**

The issue needs to be clearly seen and squarely met. If the Bible is not God's word—this includes the Old as well as the New Testament—then it ought to be rejected as an impious fraud. If it is not God's word, it is not inspired. If it is not inspired, it ought not to be believed because it is not what it claims to be. If it is not what it claims to be in every place, it cannot be trusted at any point. If the Bible is a fraud, man is safe concerning it only when he rejects it completely. However, if the Bible is to be rejected, where shall man turn? Can humanity offer a better book? In the words of Peter, "Lord, to whom shall we go? Thou hast the words of eternal life," John 6:68. Of basic concern in the issue of inspiration is *Humanism*—deification of man; exaltation of human wisdom over divine. This is what man does in his attempts to destroy God's revelation.



## The Nature of Inspiration

In order for the issue surrounding inspiration to be settled with finality, there must be an understanding of the term "inspiration." The Bible makes this claim concerning the inspiration of the Old Testament: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" 2 Tim. 3:16-17. Paul emphatically states that *all scripture* is given by inspiration of God. Therefore, it is clear that *the Bible is God speaking through the Holy Spirit, through men, to men*. Paul said that the purpose of this speaking by God through the Holy Spirit is, "that the man of God may be perfect, thoroughly furnished unto all good works." The Greek expression from which is translated "inspired of God," is "*Theo*" and "*Pneustos*." These words mean *God-breathed*.<sup>1</sup> This phrase implies a conscious or deliberate breathing by God of his word. Hence, the scriptures are God-breathed, or inspired of God. Some would translate the phrase, "given by God through the Spirit."<sup>2</sup> Therefore, relative to man, the word implies that an influence from without produces effects which are beyond natural powers.

Inspiration is not a feeling. *Inspiration is a fact*, not an emotion. Some people are so preoccupied with their own feelings that all they can conceive of in religion is some sort of a feeling or an influence. An outstanding scholar of a generation gone by aptly stated: "*Theopneustia* is not a system; it is a fact; and this fact, like everything else that has taken place in the history of redemption, is one of the doctrines of our faith."<sup>3</sup> Relative to the inspiration of the Old Testament, the writer to the Hebrews declared, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets," Heb. 1:1. God spoke by (and "in" ASV) the prophets. Peter said, "Of

<sup>1</sup> Marvin R. Vincent, *Word Studies In The New Testament*, (New York: Charles Scribner's Sons, 1906), Vol. IV, p. 317.

<sup>2</sup> H. S. Miller, *General Biblical Introduction*, (Houghton, New York: The Word-Bearer Press, 1950), p. 32.

<sup>3</sup> L. Gaussen, *The Plenary Inspiration of the Holy Scriptures*, (Chicago: Moody Press, n.d.), p. 24.

which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow," 1 Pet. 1:10-11. Peter attributed the prophecy of the Old Testament, not to man but to the Holy Spirit himself. He wrote in 2 Pet. 1:19-21, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawns, and the day star arise in your hearts; Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The apostle here indicates that the prophecy of the Old Testament is the result of those holy men called prophets being literally *carried along* by the Holy Spirit. Therefore, the inspiration of God was such that it was impossible for them to err in the revelation of God's word. This was no mere *conceptual inspiration*, if there could be such a thing. Peter said that the prophets searched into the *what* and *what manner of time* that was involved but God did not reveal it to them, because he had reserved that knowledge for us. Therefore, the prophets spoke what God revealed to them without comprehending the actual message. God claims perfection for himself. He cannot err. James said, ". . . With whom is no variableness neither shadow of turning," James 1:17. God is perfect. He breathed out his word to man. In the process of this inspiration, men were prepared to receive that message and then guided by the Spirit to deliver it as it came from the mind of God. There could be no mistake in this process because God overshadowed it by the Holy Spirit. *The result is the perfect, infallible and inerrant word of God—fully verbally inspired.*

According to antiquity, an inspired man was one who was the organ of God in what he said, so that his words were the words of the god of which he was the agent or organ. William Evans wrote, "The Spirit employed the attention, the investigation, the memory, the fancy, the logic, in a word, all the faculties of man, and wrought

through these. He guided the writer to choose what narratives and materials, speeches of others, imperial decrees, genealogy, official letters, state papers and historical matter he found necessary for the recording of the divine message of salvation. He wrought in and with and through their spirits so as to preserve their individuality to others.”<sup>4</sup>

He used the men as they were, free from any hindering imposition of self-will or human wisdom. He exercised their distinctive characteristics and employed fully their vocabulary and abilities. If a man had a logical mind, God used his logic; if possessing great emotions, God used his emotions to help emphasize the message.

### Theories of Inspiration

There are several popular misconceptions of inspiration which have given rise to a host of religious errors. Some have gone to such an extreme in defining inspiration that God has been left out of the action. Following are several definitions erroneously used of inspiration which serve to dishonor God and destroy men:

1. *Spiritual Illumination*. This idea has been set forth in this manner: “There is in every man an intuitive faculty that grasps the supernatural, that lays hold of God and spiritual things; and whatever insight into the nature and being of God is given man, is produced by the divine Spirit playing upon this spiritual faculty of man, illuminating and irradiating it, so that it sees the perfection of God and is then able to penetrate into his will.”<sup>5</sup> This idea simplified is the theory that the Bible is the result of meditation by pious men whose minds were acted upon by God in some vague fashion. The claim is that God will still act in the same manner upon men who will meditate in the same way today.

This theory is untenable, *first*, because it contradicts John’s record; “And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, nor consider it expedient for us, that one man should die for the people, and that the whole nation perish

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<sup>4</sup> William Evans, *The Book of Books*, (Chicago: The Bible Institute Colportage Assn., 1902), p. 25.

<sup>5</sup> Evans, *op. cit.*, p. 20.

not. And this spake he not of himself; but being High Priest that year, he prophesied that Jesus should die for that nation," John 11:49-51. Caiaphas may have been a pious man who could well meditate at different times, but at the moment he spoke those words he was neither. These are the words of a man who was shrewdly plotting the death of an innocent man. Yet, it is explicitly stated that he spoke this not of himself. Therefore, we must conclude that the Bible claims for itself more than spiritual illumination, if there be such a thing at all.

*In the next place* if every Christian were as illuminated or inspired as the writers of the Bible, why does one need the Bible? And *lastly*, the theory of illumination does not offer any security for the writers against serious errors. Spiritual illumination offers no more inspiration to the writers of the Bible than Milton or Shakespeare or Confucius.<sup>6</sup> Therefore, we must reject this theory.

2. *Universal Inspiration.* Another theory closely resembling spiritual illumination is UNIVERSAL INSPIRATION. Universal inspiration would make every Christian just as inspired as any inspired writer of the Bible.<sup>7</sup> This theory cannot be successfully defended with the scripture or with human reason. If those who claim universal inspiration are as inspired as Moses or Isaiah or any of the New Testament writers, why do they not give us a better Bible? Certainly these "learned believers" have every advantage over those writers who did not have the opportunities of their education. There is no basis in scripture or reason for the fallacious idea of universal inspiration.

3. *Partial Inspiration.* A favorite method of expressing this theory is, "The Bible contains the word of God." The implication of this statement is that the word of God constitutes only a small part of the Bible, and the rest of the Bible is made up of purely human elements. The advocates of this theory cannot seem to agree on which part is from God and which is from man. According to their theory, it would take an inspired man to determine which is from God and which is of man. Aside from inconsistency, there

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<sup>6</sup> Evans, *op. cit.*, p. 22.

<sup>7</sup> Evans, *op. cit.*, p. 23.

is a major conflict with the Biblical declaration that *all* scripture is inspired of God, 2 Tim. 3:16.

4. *The Thought Theory.* This theory attempts to account for the different styles and even the different words of various writers describing the same event. The gist of this theory is that God gave thoughts and concepts to men and afterwards they wrote in their own words what they could remember.<sup>9</sup>

A *grave objection* to this is that it would allow error in the message. This would cause an inerrant being to have an erring revelation. A fallible being such as man could not be trusted with his own faculties to recall every detail in God's message as would be necessary for man's well being.

Another *objection* that must be considered is that if God only gave the idea or concept and allowed man to couch it in his words *this would destroy the science of word studies* made in the Bible. The science of word studies is universally accepted and practiced, even among the bitterest critics of the Bible. This practice has the stamp of divine approval for the apostle Paul did it: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was 430 years after, cannot disannul, that it should make the promise of none effect," Gal. 3:16-17. Paul referred to the blessings of the Gentiles which came through Christ. He quoted from Gen. 22:18 which says, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Now to an ordinary reader who had only the Old Testament statement to study, the word *seed* would seem to be plural. It would appear that God was indicating that he would bless the world through the descendants (plural) of Abraham. No indication is given there that it was referring to a singular seed, especially to Christ. If Moses was given only a concept to robe in his own words, what justification did Paul have for handling the word "seed" as he did? Surely all should be able to see the mark of Deity

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<sup>9</sup> Charles Hodge, *Systematic Theology*, (Grand Rapids, Michigan: Wm. B. Eerdmans, 1952), Vol. 1, p. 159.

portrayed in this passage. The *thought* theory is misleading. The very name deceives. It is not inspiration. There is no scriptural authority for it at all.

5. *Degrees of Inspiration.* A popular theory in some circles is the idea that there are degrees of inspiration in the Bible. According to this theory, the first and highest degree is found in the writing of those who received revelations not previously known, and whose messages therefore were filled with God's plan of redemption of man. The second degree, according to this theory, belongs to the portions of the Bible where facts and doctrines were known and just enough inspiration was given to guard against serious error in the recording of it. The third degree is to be found in those remaining portions of the Bible that were given without inspiration, and inspiration is simply to place the stamp of God's approval upon them.

This theory conflicts with 2 Tim. 3:16 which declares, "All scripture is given by the inspiration of God . . ." Earlier, it was noted that *inspiration is a fact*, even as salvation is a fact. A fact is an *absolute* and *absolutes are without degrees*. Naturally, there is a process involved and there are stages, but salvation and inspiration come about only *after* the due process has been completed. If there is no degree of fact, there can be no degree of inspiration. If there can be degree of inspiration there can also be a degree of fact. Who is willing to affirm that there are degrees of fact or that an absolute quality can be partitioned into degrees? The Bible is the work of men into whom God breathed his word and guided them into the complete revelation of that word to other men so that they could not make a mistake.

6. *Occasional Inspiration.* Some hold the view that the writers of the Bible were inspired only upon occasions. This teaching would indicate that the writers were speaking God's word at times while at other times they spoke from their own wisdom.

Bible believers cannot accept this theory because human errors and human reasoning would be mixed with the divine word, so that it would be impossible to know which is the word of God. Furthermore, this exalts human wisdom to the level of God's wisdom, directly opposing the proph-

et's statement, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. 55:8-9.

7. *Verbal Dictation*. In an effort to magnify God, some have tried to picture inspiration as the result of a purely mechanical production of the type which comes when the finger strikes the key of the typewriter. It is sometimes called the *bare literalism* theory because it is thought by some that God dictated his word as an employer dictates to his secretary. It is also called the *mechanical theory* and the *verbal dictation theory*. It is dangerous in many ways, but especially so because it is so easily confused with the truth about inspiration. Most Bible critics either wilfully or ignorantly create this confusion.

This theory begins by excluding inspiration, because the secretary who takes dictation is not inspired or guarded against mistakes in any way except in natural ability. This theory would exclude the personal touches in the Bible such as the last chapter of Paul's second letter to Timothy. Marcus Dods points out in a very lucid manner that this theory had its roots in, and sprang out of, heathen religion and has had more adherents outside Christianity than inside. Among the heathen, a good sign that a man was possessed by his god was that the man had no control over himself. The things he spoke and did were not his words and actions but those of his God.\*

There are different twists given to these theories, but these are the basic ones. Because of the error promoted by these theories, they must all be rejected. However, rejecting falsehood does not complete the definition of inspiration but merely brings us to the point where we may better understand the definition.

### Plenary Verbal Inspiration

When speaking of the Old Testament scriptures, Paul said that they were all inspired of God. This means that

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\* Marcus Dods, *The Bible Its Origin and Its Nature*, (New York: Charles Scribner's Sons, 1921), p. 107.

they were all God-breathed, thus implying that the Old Testament is fully inspired. Therefore, the words *plenary verbal inspiration* should be applied to the Old Testament; that is, inspiration extends to every part, even the words. Plenary verbal inspiration means that *every word is in the original manuscript because of the choice of God*. Inspired men wrote, not what they thought God said, but precisely what God said. The Holy Spirit guided the speakers and writers not only in thought but also in words; using at the same time their own vocabulary and style, to state exclusively what God desired them to say. This is the idea that Peter set forth, "For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1:21. Peter tells us that the whole initiative was with God. The prophecy was uttered by man only when God carried that man along or moved that man through the Holy Spirit. God maintains such control over the individual that the product is truly God's word.<sup>10</sup>

In the Old Testament, we find an abundant number of examples illustrating this very principle. God's message to Moses was, "I will be with thy mouth, and teach thee what thou shalt say" Ex. 4:12,15; to Jeremiah, "I have put my words into thy mouth;" to Ezekiel, "Thou shalt speak my words unto them" Ezek. 2:7; 3:4, 10; through Isaiah he said, "Hear the word of the Lord:" Isaiah 1:10; David said, "The Spirit of the Lord spake by me and his word was in my tongue," 2 Sam. 23:1, 2. Hosea said, "The word of the Lord that came unto Hosea, . . ." Hosea 1:1. Amos said, "The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel . . ." Amos 1:1. Many times in the book of Amos, the phrase, "Thus saith the Lord" appears. Obadiah wrote, "The vision of Obadiah. Thus saith the Lord God concerning Edom; . . ." Obad. 1:1. Jonah wrote, "Now the word of the Lord came unto Jonah the son of Amittai, saying," Jonah 1:1. Micah wrote, "The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah . . ." Micah 1:1.

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<sup>10</sup> Benjamin B. Warfield, *The Inspiration and Authority of the Bible*, (Philadelphia: The Presbyterian and Reformed Publishing Co., 1948), p. 121.



Nahum wrote, "Thus saith the Lord . . ." Nahum 1:12, cf. also 1:14; 2:13; 3:5. The book of Habakkuk is a dialogue with God as one of the participants. Zephaniah said, "The word of the Lord which came unto Zephaniah . . ." Zeph. 1:1. Haggai said, "In the second year of Darius the king in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet . . ." Haggai 1:1. Zechariah wrote, "In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah . . ." Zech. 1:1. Malachi, the concluding prophet of the Old Testament period opened his prophecy with "The burden of the word of the Lord to Israel by Malachi," Mal. 1:1. The prophet concludes his book with a word directly from the Lord.

Not all the books of the prophets were referred to in these quotes and the books quoted from were by no means exhausted of their evidence. Throughout the prophets, the phrase, "Thus saith the Lord," or its equivalent, is a recurrent theme. This clearly indicates that these prophets received their messages only from God in the manner which Peter said they did.

Plenary verbal inspiration extends beyond the purpose, beyond the subject matter, beyond the thought, to the very words themselves. Verbal inspiration does not destroy the individuality of the writer, but it used that individuality and the characteristics of the one speaking God's word. *Plenary verbal inspiration denotes that all parts of the Bible are equally inspired.* Even though inspiration extends to every part of the scripture, it does not stamp with divine authority every sentence which is therein recorded; nor does it mark with divine approval every action which it relates as performed by those with whose biographies it deals. In the book of Job, inspiration gives with equal accuracy the language of God, the words of Satan, and the speeches of Job and his friends. In doing so, it does not place them all on the same level of authority or of importance at all. Inspiration simply vouches for the devil that he is not misrepresented, but that he spoke that which is attributed to him by the scriptures. Equally, the words of angels and men are recorded accurately so that every word

recorded in the Bible was actually uttered by the one to whom it is attributed.

### History of Acceptance of Inspiration

The history of the acceptance of inspiration is conducive to receiving the doctrine of plenary verbal inspiration. The early Christians entertained the same respect for the writings of Moses and the prophets as did the Jews. They regarded the Old Testament as the oracles of God. Even during the centuries of apostasy from the pure doctrine of God, amidst the darkness, superstitions, ignorance, and corruption that reigned over the Middle Ages, the doctrine of plenary inspiration of both the Old and New Testament was uniformly accepted with the few exceptions being the radical heretics of the day.<sup>11</sup>

During and after the reformation, the reformers believed in the supreme power of a fully inspired and authoritative book. This deep conviction enabled Martin Luther to grapple with and defeat in debate one of the most brilliant men the Catholic Church could produce for the effort. The very creed of the reformers may be summed up in such words as these; "We owe the scriptures the same reverence we owe to God, because it has proceeded from him alone."<sup>12</sup> The latter part of the statement must be understood in the light of their acceptance of plenary verbal inspiration. For about 200 years the liberal school of Protestantism has called into question this doctrine of the Bible. Some liberal critics boastfully make the claim that the doctrine of plenary verbal inspiration is fading in the minds of the people, and that the scholarship of the world is on their side. However, this is contrary to the facts of the matter.

History speaks well for the doctrine of inspiration, but the belief of the majority and that alone cannot establish the truth. The real proof to be offered is that of the Bible. Some object on the grounds that if the evidence of the *defendant* is accepted, then this sort of evidence can prove anything. The objectors have their thinking garbled on this point, for if they were placed on trial for their life, they

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<sup>11</sup> Miller, *op. cit.*, p. 69.

<sup>12</sup> Miller, *op. cit.*, p. 70.

would insist that the court hear their claims. Nearly every democratic court in the world realizes the fairness of allowing the defendant to offer testimony in his behalf. If the defendant can offer evidence to offset that which is against him to the point of overcoming, and, at the same time offer proof in his behalf that cannot be gainsaid, no honest court can convict him.

There is also a case in which the testimony of the defendant is the only thing that will be able to make the truth of the matter known. If a person comes into the midst of a group of strangers, the only way for the strangers to know the truth about the newcomer is through him. Only he can testify of his origin and station in life. The Bible occupies just such a position. We must therefore, inspect the claims of the Bible just as we would those of a man, and see if our faith in it is justified.

### **Divisions of Hebrew Old Testament**

In discussing the inspiration of the Old Testament, we need to understand its divisions. According to the Hebrew Bible, the Bible used by Christ and his apostles, the Old Testament had three main divisions. These divisions in order were:

1. The Law (five books); Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
2. The Prophets (eight books);
  - a. Former Prophets (four books); Joshua, Judges, Samuel, Kings.
  - b. Latter (four books); Isaiah, Jeremiah, Ezekiel and the twelve.
3. The writings or Hagiographa (eleven books);
  - a. Poetical (three books); Psalms, Proverbs, Job.
  - b. The five Rolls (five books); Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.
  - c. Three books; Daniel, Ezra-Nehemiah, Chronicles.

In the Hebrew Bible the books of 1 and 2 Samuel are counted as one; 1 and 2 Kings are one; 1 and 2 Chronicles are one. The Hebrew Old Testament begins with Genesis and ends with Chronicles. It contains the same books as our English Bible, but they are arranged so that the number

is 24 instead of our 39. It helps one to better understand the references to the Old Testament that are made in the New if he understands this classification of the Hebrew Bible.

Each of these three main divisions offers for and in itself, proof of its inspiration. Yet we need not limit the proof of inspiration to a broad section, but each book within the section can be proved to be inspired. There are several ways to prove the inspiration of the Old Testament, some of which will be referred to next.

### Sundry Proofs

1. The *Prophet* is spoken of in the scriptures as a spokesman, *one who speaks for another*, in his name and by his authority. This causes the person who sent the prophet to be responsible for his words and actions. The Bible thus testifies for the prophet, "In this manner God said to Moses concerning Aaron, and thou shalt speak unto him and put words into his mouth; and I will be with thy mouth and with his mouth and shall teach ye what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God," Ex. 4:15-16. Later God said to Moses concerning this very thing, ". . . See, I have made thee the God of Pharaoh; and Aaron thy brother shall be thy prophet," Ex. 7:1. God said that Aaron would be the spokesman, or mouth, for Moses and then, on another occasion referring to the same thing, he said that Aaron would be Moses' prophet. These statements, taken together, teach that a prophet is a mouthpiece, or spokesman, for another. This meaning was applied to writers of the Old Testament, who claimed not only to be prophets, but prophets of God, making it easy to see that they were the mouthpieces of God. It is due to this event that Peter said, "For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1:21.

2. The *use of the word oracle* is another proof of the inspiration of the Old Testament. B. B. Warfield emphatically declared that the word "oracle" is itself conclusive

evidence of inspiration. "The use of the word *oracles* fairly shouts to us out of the pages of the New Testament that to its writers the Scriptures of the Old Testament were the very word of God in the highest and strictest sense that time can bear—the express utterance of all their parts, each of their words, the most high—the oracles of God."<sup>13</sup>

The word "oracle" came from Greek and Roman antiquity and meant the medium through which a god revealed his knowledge or made known the divine purpose. When the Holy Spirit used the word, he applied it to those words which are from Jehovah. Of Moses it is said, "This is he, that was in the church in the wilderness with the angels which spake to him at Mt. Sinai, and with our fathers; who received the lively oracles to give unto us," Acts 7:38. Stephen referred to the word, or command, that was spoken by the mouth of God and thus were lively or living oracles. In Romans 3:2, Paul applied the word *oracles* to the whole Old Testament. In Hebrews 5:12, the writer declared that the Hebrew Christians needed to learn all over again the first principles of "the oracles of God." The writer was referring to the Old Testament scripture. In a letter to Christians, Peter wrote, "If any man speak, let him speak, as the oracles of God," 1 Pet. 4:11. In these teachings of the apostles of Christ, it is easily seen that the Old Testament is accepted as the very word of God.

3. *The use of the word "scripture" in the New Testament* is strong evidence for inspiration. The "Scriptures" in the New Testament usually referred, in a general sense, to the entire Old Testament. Notice the following references: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" 2 Tim. 3:15-16. "Knowing this first, that no prophecy of the scripture is of any private interpretation," 2 Pet. 1:20. "If he called them gods, unto whom the word of God came, and the scripture cannot be broken," John 10:35. "Jesus answered and said unto them, Ye do err, not knowing the

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<sup>13</sup> Warfield, *op. cit.*, p. 407.

scriptures; nor the power of God," Matt. 22:29. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life," John 5:39-40. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus," Acts 18:24. "For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ," Acts 18:28. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scripture might have hope," Romans 15:4. "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures," Luke 24:44-45.

4. *The direct claims of the Old Testament:* Hundreds of times the Old Testament claims to be from God. Notice can be paid to only a few of these claims. Remember that the Hebrew division of the Old Testament was three-fold, consisting of the Law, the Prophets, and the Hagiographa (writings). If each division makes the claim for inspiration, the individual books need not be noticed. However, notice a few statements of individual books. Exodus, *the second book of the law*, states, "And the Lord said unto Moses, write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel," Ex. 34:27. We have already noticed in Exodus 4 that God promised to put all the necessary words in the mouth of Moses. Now Moses is directed to write these words, words given to him by God. It is said in the fifth book of the Law, "And Moses wrote this law and delivered it unto the priests, the sons of Levi," Deut. 31:9. That section called the law and written by Moses declares that it originated with God.

The second division of the Hebrew Old Testament is called the *Prophets*. Beginning with Samuel the record reads: "And Samuel grew and the Lord was with him and let none of his words fall to the ground. And all Israel from Dan unto Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared

again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord," 1 Sam. 3:19-21. Again, "And the Lord sent Nathan unto David . . . and Nathan said to David, Thou art the man. Thus saith the Lord God . . . Thus saith the Lord . . ." 2 Sam. 12:1, 7, 9. Statements made to the effect that God spoke through the man abound in the Old Testament.

"In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun," 1 Kings 16:34. The prophet Isaiah said, "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken . . ." Isa. 1:1-2. In verse 10 the prophet said, "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." Again the prophet wrote in chapter 50:1, "Thus saith the Lord . . ."

The prophet Jeremiah wrote in Jeremiah 1:6-9, "Then said I, Ah, Lord God! behold I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words into thy mouth."

Jeremiah said again in chapter 31:31-34, "Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I shall make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man

his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." In the New Testament, the writer to the Hebrew Christians said, "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away," Heb. 8:7-13.

The prophet Ezekiel declared in Ezek. 1:3, "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him." In 2:7 Ezekiel said, "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious."

Statements of this nature could be multiplied hundreds of times throughout the Old Testament. However, we have noticed enough to convince any honest heart that the Old Testament is declared by irrefutable evidence to be God's word. These words came from the very mind of God and were revealed and recorded among men just as they issued forth from his mind. Overwhelming evidence is made available by God because he knew beforehand that unbelievers



would do everything in their power to destroy confidence in his word.

The third division of the Hebrew Old Testament is called the *Writings* or, as Jesus called them in a broad sense, the *Psalms*, Luke 24:44. This division is composed of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and the books of Chronicles. The stamp of divine approval is placed on this section by the New Testament: David in 2 Sam. 23:2 declared that the Spirit spake by him. This fact is confirmed in the New Testament. Jesus said in Matt. 22:43-44, "He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool?" In Mark 12:36 we read, "For David himself said by the Holy Ghost, . . ." In Luke 20:2-3 we read, "And David himself saith in the book of Psalms . . ."

In Acts 1 Luke records the word of the inspired Peter: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take." Peter begins with the statement that the scripture needs to be fulfilled which the Holy Ghost by the mouth of David spoke. Then he identified where this was spoken: the book of Psalms. Therefore, he states that the Holy Spirit is responsible for the book of Psalms. In Acts 2 referring again to David he said, in verses 34 and 35, "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool." David spoke by the spirit. Peter plainly said so in Acts 1.

For verification of the inspiration of different Psalms one

may read in Acts 13:33-35, "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption." References abound in the New Testament by which one might turn to verify the inspiration of the division called the psalms.

An easy comparison may be made of the Psalms with the use made of them by New Testament writers. Following are some of those comparisons:

(1) "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee," Psa. 22:22. In Hebrews 2:12 we read, "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." This remark is attributed to Christ in Heb. 2:11. This could be possible only if the Holy Spirit were sent by Christ, 1 Pet. 1:10-11.

(2) In Psalm 40:6-8 we read, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of thy book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation." The inspired writer declared that Christ said these words in Heb. 10:5-7, "Wherefore then he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." That these words were uttered by Christ is evident because the one who spoke them was the one who took away the first covenant that he might establish the second,

Heb. 10:8-9. How could Christ say them when the psalmist uttered them? I Peter 1:10-11 offers the answer.

(3) In Psalm 45:6-7 the statement is made: "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." In Hebrews 1:8-9 the inspired writer uses this statement and says that God said it of Christ, the son. Notice how he leads up to the statement beginning in Hebrews 1:5-7: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." The writer, without breaking the continuity of address, then quotes Psalm 45:6-7 as a statement God uttered. This is understood clearly in view of Peter's statement in 2 Pet. 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

It would only be multiplying scriptural references to pursue this further. One needs only to notice the quotations of our Lord from Daniel the prophet, Matt. 24:15 and many of the references to the other books of the Old Testament division of the Holy Writings to see that the New Testament abounds with the verification of the inspiration of this section.

## Jesus and the Old Testament

5. *Jesus' view of the Old Testament authority.* Jesus came claiming to be the Son of God, John 10:30-36. The words and acts of Jesus originated, not with him, but with the Father, John 5:30. Therefore, the inspired writer to the Hebrews aptly summarized the matter when he said, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets (*in the prophets*—ASV), hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by

whom also he made the worlds," Heb. 1:1-2. God spoke *by* and *in* the prophets to the fathers but speaks to *us* through Jesus.

Jesus began his earthly ministry recognizing the power and authority of the scriptures. This recognition is well illustrated in Matt. 4. When tempted by Satan, Jesus relied entirely upon the power and authority of God's word, the Old Testament. Three times he was tempted by Satan; each time the devil went down in defeat by the reply, "It is written . . ." and a quotation from Deut. 8:3; 6:16 and 6:13. Jesus honored the word of God and the devil was forced to flee. Jesus recognized the entire Old Testament, as we have it, as the word of God, perfect and authoritative for those who lived under it. He covered and gave endorsement to the entire Old Testament in one statement, "From the blood of righteous Abel (Gen. 4:1-10) unto Zachariah (2 Chron. 24:20-21)," from Genesis to Chronicles which was equivalent to our expression "from Genesis to Malachi." Furthermore, Jesus said of these scriptures, "They cannot be broken," (John 10:35).

Jesus taught that religious error arises from ignorance of the scriptures. He taught that those who rightly know the scriptures do not err, Matt. 22:29-33; Mk. 12:24. Jesus recognized the entire Old Testament as scripture which testified of and lead people to himself, Luke 24:27,32, 44-46; John 5:30,46. This was further substantiated by the apostle Paul who summarized the matter in Gal. 3:19-27 showing that the Old Testament served to bring the Jews to the system of faith inaugurated by Jesus Christ. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-

master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ," Galatians 3:19-27. Romans 10:4 shows that Christ was the goal of the Law, "For Christ is the end of the law for righteousness to every one that believeth."

Jesus taught that what the scriptures say, God says, and the one who does not believe the scriptures is, "Foolish and slow of heart . . ." Luke 24:25-27. His life on earth was a fulfillment of the scripture. Matthew said concerning the birth of Jesus, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," Matt. 1:22-23. From the Jews Herod learned that one of their prophets had foretold the exact place of Christ's birth, Matt. 2:5-6.

Jesus said of himself, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17-18. How was *all* to be *fulfilled*?

"And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and say, "Repent: for the kingdom of heaven is at hand," Matt. 4:13-17. When was the prophecy fulfilled? When Jesus began preaching. Read the following verses thoughtfully, noticing the application made by the inspired writers: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses," Matt. 8:17; "That it might be fulfilled which was spoken by the prophet saying,

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world," Matt. 13:35; "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad," Matt. 26:31; "But how then shall the scriptures be fulfilled, that thus it must be?" Matt. 26:54; "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled," Matt. 26:56; "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me," Matt. 27:9-10; "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matt. 27:46. Cf. Psa. 22:1—John said in John 19:24-37: "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other

which was crucified with him. But when they came to Jesus, and saw he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

6. *Jesus and Old Testament history.* Throughout his public ministry, he recognized the historicity of many Old Testament persons, places and events, such as: creation, Mt. 19:4-5; the first marriage, Mt. 19:5-7; the blood of Abel, Lk. 11:51; Noah and the flood, Mt. 24:37-39; Abraham, Isaac, Jacob, Mt. 22:31-32; Lot, Lot's wife, the destruction of Sodom and Gomorrah, Lk. 17:28-32; the burning bush, Lk. 20:37; Moses, Mk. 7:10; 12:19-26; the manna in the wilderness, Jn. 6:31-32, 49; the brazen serpent, Jn. 3:14; the law of leprosy, Mt. 8:4; David and the shewbread at Nob, Mt. 12:3-4; David as an inspired writer, Lk. 20:40-44; Solomon and the queen of Sheba, Mt. 12:42; Solomon as king, Mt. 6:29; Elijah and the famine, the widow of Zarephath, cleansing of Namaan the leper, Lk. 4:25-27; Daniel the prophet, Mt. 24:15; Jonah and the fish and his preaching to Nineveh, Mt. 12:39-41; 16:4; the sabbath institution, Mk. 2:24-28; the murder of Zacharias, Mt. 23:35.

### **Jesus' Knowledge of the Old Testament**

Jesus knew the Old Testament so perfectly that when hanging upon the cross and looking down the complete range of scripture he saw one word which had not as yet been fulfilled. In order that the scripture might be fulfilled, and that he might accomplish his mission, Mt. 5:17-18, he said, "I thirst," Jn. 19:28; cf. Ps. 69:21. Knowing prophecy perfectly, it should seem strange to the critic, who claims that the Old Testament is filled with error, that Jesus never once mentioned that "*error*." Therefore, we conclude that since no error was ever mentioned by him, it was necessary that Jesus was either (a) ignorant of them,

in which case he was not omniscient, hence, an imposter and a falsifier, not the Son of God, not a saviour; or, (b) he did know of such an error but chose to remain silent about it that he might deceive the people, in which case he was a liar and a deceiver, a sinner rather than a saviour, or (c) error *did not exist* in the Old Testament.

Jesus never criticized the Old Testament. He always treated it as a revelation from God. He came not to destroy it by arbitrarily setting it aside, contrary to its revelation concerning itself, i.e. its need for the fulfillment, but to fulfill the smallest and most insignificant letter (jot) and the tiniest part of a letter (tittle), Matt. 5:17-18. Therefore, we may safely conclude that every bit of the Old Testament found its confirmation and fulfillment in the life, teachings, death, burial, resurrection, ascension and coronation of Jesus.

### Fallacy of the "Mere Word" Theory

Those who speak of the Bible as a "mere word" fail to grasp the true significance of inspiration. Inspiration of the Old Testament indicates that it is the voice of God Almighty. The scripture is not "a mere book"; rather it is a *living word*. It is personified as one alive. The scripture "*saith*," indicating that God speaks now to the individual heart.

"And again another scripture saith . . ." John 19:37. "For what saith the scripture?" Rom. 4:3. "Nevertheless what saith the scripture?" Gal. 4:30. "For the scripture saith, . . ." 1 Tim. 5:18. "And the scripture was fulfilled which saith . . ." Jas. 2:23. "Do ye think that the scripture saith in vain. . . ." Jas. 4:5.

The book of Romans offers an interesting study in the personification of the scriptures. "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth," Rom. 9:17. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved," Rom. 9:25. "For the scripture saith, Whosoever believeth on him shall not be ashamed," Rom.



10:11. "God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying," Rom. 11:2. The scripture is an active voice because it is the very word of God. Cf. also Romans 9:15, 27, 29; 10:26, 19-21; 11:4,9. What God says the scriptures say; what the scriptures *saith* God *saith*.

Paul said to the Galatians, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all the nations be blessed," 3:8. The *scripture foreseeing . . . preached*. Paul said in the same chapter, "the scripture hath concluded all under sin, . . ." 3:22.

### The Acid Test

7. *Fulfillment of Prophecy*. Now that these different areas of evidences relative to the inspiration of the Old Testament have been examined, we come to a conclusive test—the acid test of time. When we examine the prophecy of the Old Testament and its fulfillment, we are forced to conclude that those things were truly spoken by God. The Old Testament prophecies may be divided into three divisions; prophecy regarding the *Gentiles*; prophecy pertaining to the *Jews*, and the prophecy about the *Messiah and his kingdom*. Let us notice briefly each of these divisions of prophecy:

#### (a) *Prophecy regarding the Gentiles*.

*Babylon*—"Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the

wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged," Isaiah 13:17-22. This prophecy was uttered long before the destruction of Babylon, in fact even before her ascension to the position of *the* power of the world. Surely no one would presume to make such a prediction as Isaiah did. However, the prophecy has been fulfilled to the most minute detail. A cursory examination of the history of nations will demonstrate its fulfillment.

*Tyre*—"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord," Ezek. 26:2-6. Again, the history of the nations shows the fulfillment of the destruction of Tyre as the prophet declared that it would come to pass.

(b) *Prophecies concerning the Jews.*

"And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt

have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see," Deut. 28:63-67. This is a warning against a departure from God's will. Moses warned Israel against disobeying the Law, showing the terrible consequences of such. The gist of the prophecy was, that if they were disobedient, they should be dispersed among the nations, their persecution would be so severe that they would live in fear day and night and their children would be taken from them. This prophecy had its fulfillment in Babylonian and Assyrian captivity.

(c) *Prophecies pertaining to the Messiah.*

(1) *His birth was to be:* of the tribe of Judah—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen. 49:10. New Testament fulfillment: "Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel," Matt. 2:3-6. Of the royal line of David—"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this," Isa. 9:7. The New Testament fulfillment: "Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage: "Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David," Matt. 22: 4, 42. To be born in Bethlehem, the city of David—"But thou, Bethle-

hem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," Micah 5:2. The New Testament fulfillment: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east in Jerusalem. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also," Matt. 2:1, 8. He would be born of a virgin—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. 7:14. New Testament fulfillment: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost," Matt. 1:18.

(2) *His life on earth.* The flight of the saviour into Egypt, "When Israel was a child, then I loved him, and called my son out of Egypt," Hosea 11:1. New Testament fulfillment: "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son," Matt. 2:13-15. The triumphant entry of Jesus into Jerusalem, riding upon an ass—"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him," Isa. 62:11; "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," Zechariah 9:9. The New Testament fulfillment: "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, he shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet saying, Tell ye the daughter of Sidon, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this?" Matt. 21:1-10; "And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and they that had done these things unto him," John 12:14-16. To be rejected by his brothers—"I am become a stranger unto my brethren, and an alien unto my mother's children," Psalm 69:8. New Testament fulfillment: "For neither did his brethren believe in him," John 7:5. To be hated by the Jews—"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee," Isa. 49:7. New Testament fulfillment: "He came unto his own, and his own received him not," John 1:11; "If I had not done among them the works which none other man did, they had not had sin: but now have they both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in the law, They hated me without a cause," John 15:24-25. A forerunner would

prepare his way—"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts," Mal. 3:1. New Testament fulfillment: "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias," John 1:22-23.

(3) *Suffering, death, and ascension.* His hands and feet to be pierced in his crucifixion—"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet," Psalms 22:16; "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn," Zechariah 12:10; "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends," Zechariah 13:6. New Testament fulfillment: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" Acts 2:22-23; "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst," John 19:16-18.

Vinegar and gall to be offered him at his death—Psalms 69:20-21: "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." New Testament fulfillment: "They

gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink," Matt. 27:34; "And they gave him to drink wine mingled with myrrh: but he received it not," Mark 15:23; "This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost," John 19:20-30.

His garments to be divided among his enemies—"They part my garments among them, and cast lots upon my vesture," Psalm 22:18. New Testament fulfillment: "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots," Matt. 27:35; "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top

throughout. They said therefore among themselves, let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did," John 19:23-24.

To die among the wicked—"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth," Isa. 53:9. New Testament fulfillment: "Then were there two thieves crucified with him, one on the right hand, and another on the left," Matt. 27:38. His bones not to be broken—"They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it," Num. 9:12; "He keepeth all his bones: not one of them is broken," Psalm 34:20. New Testament fulfillment: "But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: And he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken," John 19:33-36; "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:" 1 Cor. 5:7.

To be buried with the rich—"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth," Isa. 53:9. New Testament fulfillment: "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth," Matt. 27:57-59.

To rise from the dead—"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," Psalm 16:10; "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake,



with thy likeness," Psalm 17:15. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights," Jonah 1:17. New Testament fulfillment: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:" John 20:19-22; "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay," Matt. 28:1-6; "This Jesus hath God raised up, whereof we are all are witnesses, Acts 2:32.

To ascend to heaven and be given the authority to the kingdom—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries," Psalm 110:1-6; "I saw in the night vision, and, behold, one like the Son of man came

with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. 7:13-14; "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both," Zech. 6:12-13. New Testament fulfillment: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven," Luke 24:50-51; "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth," Matt. 28:18; "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all," Eph. 1:20-23; "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten

into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom," Heb. 1:1-8.

To make intercession for his murderers—"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," Isa. 53:12. New Testament fulfillment: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots," Luke 23:24.

### Conclusion

These prophecies by no means exhaust all the predictions concerning the saviour. However, these are sufficient to make it clear that they are not mere human predictions, but the very word of God. The Old Testament spoke; history—profane and ecclesiastical—shows the fulfillment of the Old Testament predictions. Therefore, in all honesty and sincerity we must accept it as the *word of the Living God*. Anything less is insufficient; anything more would detract from its obvious divinity. We need to reverence it, to understand it as Jesus taught it—*preparatory* and *conducive* for the *reception* of him who is the grand object and divine fulfillment of it all, *Jesus the Saviour*.

## *Chapter Five*

### THE CANON OF THE OLD TESTAMENT

Many people have not the slightest idea how the Old Testament came to be regarded as the complete and perfect revelation of God for his people in the Mosaic dispensation. There have been many Bible-believing people who have feared to study about the formation of the canon lest they lose their faith. However, this, as all other studies relevant to the Old Testament, strengthens the faith. It is the purpose of this chapter to study the canon of the Jewish people, that we might better understand how that which we call scripture came to be so regarded.

The meaning of the word *canon* according to Thayer's *Greek-English Lexicon* is; "A reed, a spear, a straight stick or staff, properly a rod or straight piece of rounded wood to which anything is fastened to keep it straight; used for various purposes; a measuring rod, rule; a carpenter's line or measuring tape, the measure of a leap as in the Olympic games; accordingly in the New Testament, 1. A definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one: one's phase of activity, "But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly," 2 Cor. 10:13, 15. 2. Metaphorically—any rule or standard, a principle of investigating, judging, living, acting," *Thayer's*—p. 324. J. H. Raven, in his Old Testament introduction, pointed out that the essential element of the idea of the word canon is that of authority. To use the word to mean a mere list of books would seem to weaken the force of the word.

Therefore, the idea of the canon of the Old Testament is *that group of books which contained the authoritative rule*

*of the faith and practice of the people of Israel.* The canonization of a book simply means to recognize that the teachings of that book were in a unique sense God's; and the consequent ascription to it of the religious authority for the community of believers or its leaders. The phrase, "canonize a book" belongs more properly to the Christian age, but the *fact* of canonization was present in Old Testament times.

## THE NEED OF GOD'S PEOPLE FOR A CANON OF THE SCRIPTURE

The needs were many in the Mosaic age for a canonization of the scripture. Following are four of those needs:

1. *Settled authority.* God's people needed a fixed collection of the scripture in order that they might have the written, authoritative word of God to which they might appeal in all matters. They would not have Moses always, nor a prophet at all times. However, with the word of God in a fixed and collected state, they could turn to that law and appeal every matter.

2. *For a preservation of the inspired manuscripts.* God's word has always had to suffer attacks from men such as Jehoiakim who, with his penknife and fire, sought to destroy God's eternal word when it did not appeal to him, "So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth," Jer. 36:21-23. In order that these manuscripts written by Moses and other inspired men might be preserved from the corruption and attacks of evil men, the people of God would need to collect them into a body.

3. *To furnish a complete revelation for all.* It is not enough that in various ages some might have access to all of God's revelation. God has sought to furnish all his people with a complete revelation. In order to do this, it was necessary to provide in written form his word. A canon was

necessary in order that this written word in its different books and manuscripts might be brought together in a collective body that God's people might be able to seek an answer to all their problems. Inspired men might furnish specific answers to specific questions which individuals might ask at certain times. However, there would be times when the inspired man would not be available for counseling.

4. *Show uninspired man the limits of inspired writings.* In order that uninspired man might know the limits of inspired writings, God supplied through his providence, a canon of the Old Testament. Without a fixed and accepted canon, a mass of spurious writings might one day "appear" and lay claim to inspiration. Gullible men might be willing to accept those claims without due investigation and thus a perversion of the pure religion of God would ensue.

These are some of the obvious needs for a canon to exist. If a canon did not exist, God's people must face extreme danger. However, this fact raises the question in our minds, how did God, or man, go about selecting the books to be placed in the canon?

## FIVE TESTS OF CANONICITY OF THE SCRIPTURES

What were the tests which those books must pass that were being selected for the canon? Who proposed those tests? Who would be the qualified judges of the completion of those tests? These and other questions will be answered in the process of investigation of the canon.

1. *Inspiration.* Did God make the revelation or did the book spring from the human will? Edward J. Young stated a very important fact when he said, "The criterion of a book's canonicity, therefore, is its inspiration. If a book has been inspired of God, it is canonical, whether accepted by men as such or not. It is God and not man who determines whether a book is to belong to the canon. Therefore, if a certain writing has indeed been the product of divine inspiration, it belongs in the canon from the moment of its composition."<sup>14</sup>

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<sup>14</sup> Edward J. Young, *Introduction to the Old Testament*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), p. 38.

2. *Was it written or endorsed by a spokesman of God?* Any writing that was not written by God's spokesman could not truly lay claim to being inspired. Therefore, we would understand that the former prophets, so specified in the Hebrew canon, must be written by a prophet, even though we might not in every case be able to determine who he was. This fact is necessitated due to the very nature of the Jews' religion. They were forbidden to listen to any who claimed to be a prophet whose prophecies were not verified by their fulfillment, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him," Deut. 18:22. The consequence of being a false prophet is stated in Deut. 18:20, "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Therefore, no Jew would dare presume to palm off upon the whole Jewish nation as a revelation from God Almighty in writing, that which God would refuse to verify. Hence we see that it is important that the one who wrote or endorsed it be a spokesman for God.

3. *Can it be proved to be genuine?* Is it possible for us to find out who wrote it or, if not the author, can we determine that it contains the same matter that it did when it was first written?

4. *Is it an authentic book?* Authenticity merely means the factualness of a matter. If a book is authentic, that means that it presents the facts as they were. Therefore, when we ask, is it an authentic book, we are asking, is it a book which accurately presents the facts as they originally were.

5. *Does the testimony of those who lived in or close to the time of writing favor the canonicity of the book?* Do those who lived when the book was written or at least in the same age that the book was written, testify to its divinity? If they do, then this is strong evidence that the book should be in the canon. However, one could not accept this alone as a conclusive test.

In addition to those five tests Edward J. Young has sug-

gested some secondary evidences which have led believers to accept the Bible as God's word. "For one thing, the fact that devout men have together declared their belief in the Bible is in itself cogent evidence. Then too, the character of the contents, the 'heavenly matter' contained in these writings indeed possesses evidencing value. Likewise, the 'majesty of the style' and particularly the 'consent of all the parts' will impress themselves upon the believer. In addition to the 'many other incomparable excellencies, and the entire perfection' of the Bible, there remains the testimony of the Bible to itself."<sup>18</sup>

### SOME FALSE TESTS OF CANONICITY

Few critics agree concerning the principle or standard by which the books of the Old Testament were received into the canon while others were excluded. Following are listed some false tests often proposed by some:

1. *Age*. Some think that if a book were old enough that it naturally belonged with the books of the Bible. However, nowhere is there evidence in the scripture that age is one of the tests of canonicity. There would naturally be some books, the sole product of the human mind, as old as some of the books in the canon. Age would therefore, be an invalid test.

2. *The Hebrew language*. Others have thought that a book, in order to be received into the canon, must be written in the Hebrew language. However, there are those which are written in the Hebrew language such as Ecclesiasticus, Tobit, and 1 Maccabees, but are excluded from the canon on legitimate grounds. On the other hand there are those which contain some language other than the Hebrew and are included in the canon such as Daniel and Ezra which have some Aramaic chapters and possibly some other books which may contain a few isolated words in Aramaic. However, the latter possibility is a moot question.

3. *Conformity to the Torah*. This has been proposed by some as a test of canonicity for the later books. There is no historical evidence to uphold this theory. Certainly no book could be received into the canon which was opposed to the

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<sup>18</sup> Edward J. Young, *op. cit.*, p. 39.



Pentateuch; however it surely does not include all the books in agreement with it. This test is advanced by some with the idea that conformity must "conform" to their view of conformity. Such would perhaps involve more than mere agreement insofar as the teachings of each happened to exist as parallels. It would "bend" the teachings of each to contradict and conflict, thus destroying canonicity based upon that test.

4. *Some have espoused the view that books were tested by religious use privately for a shorter period of time and then were admitted to the canon if they proved useful enough.* However, this does not really deal with canonicity. Canonicity must have been a quality of the books received from the first and, furthermore, this quality must have been obvious to the people who received the book. These are all false theories and cannot be accepted in studying the canonicity of the Old Testament.

The basic issue in the matter of canonicity is that of *authority*. We must recognize authority as always coming from God and not from man. Therefore, these false theories of canonization stand in opposition to this principle and cannot be true. The books received into the Hebrew canon must have possessed, in an obvious degree, canonical authority before they were recognized by God's people, or God's people would not have accepted them. Their recognition was the result of canonicity and not the cause of it. It revolves around the issue of inspiration and the authority of God.

## THE THREE DIVISIONS OF THE HEBREW CANON

The Hebrew Bible used by Christ and his apostles was from early times divided into three parts: the Law, the Prophets and the Holy Writings. Jesus recognized this three-fold division during his earthly ministry. Luke records his words, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me," Luke 24:44. The word *Psalms* covers that which the Hebrews called the Holy Writings.

The Hebrew divisions of the Old Testament may be set forth as outlined below:

- I. The Law—five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
- II. The Prophets—eight books:
  - A. Former prophets—Joshua, Judges, Samuel (1 and 2 Samuel are counted as one book in the Hebrew Bible as are also 1 and 2 Kings).
  - B. Latter prophets:
    - 1. Major prophets: Isaiah, Jeremiah, Ezekiel.
    - 2. Minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
- III. The Holy Writings:
  - A. The poetical books: Psalms, Proverbs, Job.
  - B. The five rolls: Song of Solomon, Ruth, Lamentations, Ecclesiasties, Esther.
  - C. Three books: Historical: Daniel, Ezra-Nehemiah, Chronicles.

How did the books in these three divisions come to be accepted as the canon of the Old Testament? What were the principles responsible for the collection of the books in these divisions? Concerning the formation of the canon, H. S. Miller suggested that there were three steps in the process. He said, "There are three steps in the complete canonization of the scripture: (1) Divine inspiration and authority, which made them canonical; (2) Human recognition of this inspiration and authority; (3) Collection. These three steps must not be confused."<sup>10</sup>

One must keep uppermost in mind the fact that the Bible is God speaking through divinely inspired men, *prophets-spokesmen*. The writers of the Old Testament wrote, not from their own will, but by the will of God, 2 Pet. 1:21. Therefore, the divine character and inspiration of every part of the Old Testament was so clearly obvious that man would easily recognize this fact. To simplify the whole process of the revelation and canonization of the scriptures, we might begin with the Law of Moses. God spoke to

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<sup>10</sup> H. S. Miller, *General Biblical Introduction*, (Houghton, New York: The Word-Bearer Press, 1950), p. 98.

Moses on Mt. Sinai giving him a law to deliver unto the people. Had God simply appeared to Moses and left it up to Moses through his own ingenuity and power to convince the people, there might have been an altogether different reception given to Moses by Israel. However, God manifested his presence with Moses to the people. "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly," Ex. 19:17-18. Then following God's deliverance of the Ten Commandments to Moses we read, "And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountains smoking; and when the people saw it, they moved, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; But let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that you sin not," Ex. 20:18-20.

It is fairly obvious from these passages in chapters 19-20 that the people recognized the fact that Moses was the spokesman of God. To further verify their recognition of this fact we read, "And the Lord said unto Moses, write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from Mt. Sinai with the two tables of testimony in Moses' hand, when he came down from the Mount that Moses knew not that the skin of his face shone with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the congregation returned unto him; and Moses talked with them. And afterwards all the children of Israel came nigh; and he gave them in commandment all that the Lord had spoken with him in Mt. Sinai. And till Moses had done speaking with

them, he put a veil on his face," Ex. 34:27-33. At these and other signs, there was not a man in all Israel who would doubt that Moses was truly the spokesman of God. Therefore, insomuch that the Law was delivered through Moses, the people readily accepted it as God's word, practiced it as such, and cooperated with God in the preservation of it.

The two tables of Law were preserved in the ark of the covenant. "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee," Ex. 25:21. "And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:" Ex. 40:20. "And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me," Deuteronomy 10:5. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt," 1 Kings 8:9. The book of the Law of Moses was given to the Levites to be kept by the side of the ark, "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, that bare the ark of the covenant of Jehovah, saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee," Deut. 31:24-26, ASV. This was found in the temple in the days of Josiah, "And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it," 2 Kings 22:8. This law delivered through Moses, was to be read in the hearing of the people once every seven years, "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words

of this law: And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it," Deut. 31:10-13.

The king was to have a copy and must regulate his decisions according to the law, "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel," Deut. 17:18-20. Joshua was enjoined. "This book of the law shall not depart out of thy mouth," Josh. 1:8. The kings were judged according to their obedience to the Law 1 Sam. 15:11-23, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then

didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

"And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do what is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee," 1 Kings 11:38. "Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles," 2 Chron. 8:13. "Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the

city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam. Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their graves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin," 1 Kings 14:7-16. "But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin," 2 Kings 14:6; "For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses," 18:6.

"And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought such wickedness in the sight of the Lord, to provoke him to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I

put my name for ever: Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord," 2 Kings 21:2-16.

The people were repeatedly urged to obey the law of Moses. "Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places," 2 Kings 14:4. "And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city," 2 Kings 17:9. "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. Moreover the workers with familiar spirits, and the wizards, and the images, and the



idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him," 2 Kings 23:3, 24-25.

Both Israel and Judah are said to have been carried captive to Babylon because of their disobedience to the law. "For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: For they served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made

them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day," 2 Kings 17:7-23. "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them, 2 Kings 18:11-12.

"Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth," Daniel 9:11-13. "We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst

thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there," Neh. 1:7-9.

The prophets were no less authoritative in their speaking for God than was Moses. These were the spokesman of God. The people must defer to their exhortations, for they admonished the people to hear the *law*. The prophets emphasized the law, "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah," Isa. 1:10; but considered their own words equally binding. Disobedience to the prophets was equally punishable. "Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets," 2 Kings 17:13. "And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and harkened not unto thy commandments, but sinned against thy judgements, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands," Neh. 9:29-30. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land," Dan. 9:5-6. "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts," Zechariah 7:12.

Jesus placed the prophets on the level with the law. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil," Matt. 5:17; "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," Matt. 7:12; "On these two commandments hang all the law and the prophets," Matt. 22:40. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke 16:16, 29, 31. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me," Luke 24:27, 44.

The law and the prophets were read in the synagogues, "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on," Acts 13:15. Paul expounded the kingdom of God out of the law of Moses and out of the prophets: "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening," Acts 28:23.

The holy writings were considered inspired and authoritative. They were accepted by God's people because they were inspired. This section, especially the Psalms, is shown in the New Testament to be *God speaking*. The writings are called "Scripture" thirty-seven times in the New Testament. Therefore, the holy writings were considered to be part of the sacred canon.

The real confusion seems to surround the completion of the Old Testament canon. There are several traditions surrounding the collection of the Old Testament canon, but

legend seems to be the sum of them all. There has been a persistent tradition that the books were collected and the canon completed by Ezra and his band of helpers known as "the great synagogue." So much that is legendary and fanciful, things contrary to history and chronology have been accepted in this tradition that the whole tradition is usually discredited by its own testimony and some deny even the existence of the "great synagogue." However, the complete rejection of the great synagogue and the work of Ezra is usually connected with the later dating of the canon of the Old Testament.

It would seem that the completion of the canon would be just as natural as the beginning of it. We recall how God was with Moses to verify all that he spoke and if one would search a little further he would also see that God was with all the prophets to confirm all of their words with miracles. The people accepted these messages as from God because they could easily discern that God had authorized the messengers to so speak and had confirmed their speech. Then came Jeremiah and Ezekiel, two prophets who prophesied at the beginning and during the period of the exile, whose prophecies were fulfilled. Remember, this is a test of the authenticity of a prophet, Deut. 18:20-22; "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Therefore, God, in the fulfillment of the prophecies of these men, proved that their messages were divine; therefore, they must be accepted. The people simply accepted them as God's messages. Then came the later, minor prophets, who prophesied upon the return to the land of promise. By the same token the messages of these men were also confirmed and the people accepted them. Does it not seem rather simple, and risking the danger of oversimplifying it, it would seem the natural thing for the people upon hearing these messages, realizing without a doubt

that they were from God, to accept the messages and insofar as their faith in God would allow them, obey these messages, and through that same faith preserved them according to the direction of God.

Therefore, whether it be Ezra, with the helpers of the "great synagogue," or, whoever it may have been, the collection and preservation of the Old Testament canon awaited only to the completion of it. It was not a searching out and finding of those things that belonged in the canon and researching for several hundred years into the dim past. Rather, it was the acceptance and preservation of that part or parts which God's people had always accepted upon the authority of God and had preserved according to his directions and, with his help, putting them with what had recently, in their lifetime, and the lifetime of their fathers, been accepted as God's message. Perhaps this is over-simplification but it would seem to be just as reasonable as many of the fanciful theories which are supposedly resting upon tradition.

Jesus included the whole range of Old Testament scripture in his endorsement, "From the blood of Abel to the blood of Zachariah, who perished between the sanctuary and the altar" Luke 11:51, Matt. 23:35. Jesus said in effect, from Genesis 4, the first book of the Bible, to 2 Chronicles 24:20-21, the last book of the Hebrew Bible, is the scripture of God and must be included in the canon of the Old Testament.

## Chapter Six

### THE APOCRYPHA

Malachi represents the closing of the Old Testament prophecy. He was the last prophet to prophesy following the return from the Babylonian captivity, his work being in the latter half of the fifth century or about the turn of the fifth century B.C. For more than 400 years, till the coming of John the baptist to herald the advent of Jesus Christ, there was no revelation of God to man by inspired men. However, during this 400-plus year period, some books were written which at later times some proposed to include with the Old Testament canon on the basis that they were the word of God.

The word "apocrypha" means (a) *hidden, concealed*, and was written for the initiated, or inner circle of people. (b) Growing out of the idea of concealment is the meaning, *spurious, forged*, or fraudulent authorship or contents. Therefore, this word is generally applied to those books which are not in the generally accepted canon of the Old Testament, indicating that they have no claim to being there because they could not meet the standards of authority in order to be received.

The Roman Church has for some time recognized as canonical several of the apocryphal books, but this recognition was made official only at the council of Trent (1546). Protestantism, laying emphasis upon the sole authority of inspired scripture, rejected the apocryphal books, accepting only the books of the Hebrew canon. Some early English translations included the apocrypha, but about 1629, the printers began to omit in some editions the apocrypha, and from 1827 onward practically all protestant editions of the Bible omit the apocrypha.

Those books, commonly called apocrypha, number fourteen, as follows:

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|------------------|-----------|
| 1. First Esdras  | 3. Tobit  |
| 2. Second Esdras | 4. Judith |

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|--|----------------------------|
| 5. The Rest of Esther                      | 10. The History of Susanna |
| 6. The Wisdom of Solomon                   | 11. Bel and The Dragon     |
| 7. Ecclesiasticus                          | 12. The Prayer of Manasses |
| 8. Baruch, with the Epistle<br>of Jeremiah | 13. First Maccabees        |
| 9. The Song of the Three<br>Holy Children  | 14. Second Maccabees       |

The Roman Catholic Church has incorporated eleven of these into their canon listing seven separately and incorporating four with other canonical books. Listed separately in the Roman Catholic canon are Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, First and Second Maccabees. The four incorporated with other canonical books are The Song of the Three Holy Children, The History of Susanna, and Bel and the Dragon which are incorporated with Daniel, while "the rest of Esther" is incorporated in canonical Esther. The only apocryphal books rejected by Rome are Third and Fourth Esdras (First and Second Esdras of the Protestant list) and the Prayer of Manasses.

The Apocryphal books are generally classified according to the nature of the contents of the book. This classification is usually recognized as follows: (1) Religious romance (two books—Tobit and Judith). Tobit is a religious romance of the captivity, supposedly based upon historical facts. It is not pure history, but it does show Jewish life in its best form and has a somewhat moral overtone. Judith is a romance supposedly belonging to the time of Nebuchadnezzar, which proposes to show Jewish courage and devotion to the law. It has little or no historical basis and its morality is not the highest. This book teaches the new morality, or situation ethics, indicating that the end justifies the means.

(2) Historical (three books—Esdras, First Maccabees and Second Maccabees). Esdras is composed largely of three versions of part of 2 Chronicles and Ezra-Nehemiah. Its history hints of the authentic, although it is not altogether reliable. Josephus used this in preference to the Greek version of the canonical Ezra-Nehemiah, perhaps due to its superiority of Greek style. First Maccabees is a generally reliable historical narrative. It is important because it covers the inter-testamental period in which it gives a full and



allegedly trustworthy account of the Maccabean wars and the Jewish struggle for independence. Second Maccabees covers a part of the same period as the first, from 175 to 160 B.C. but this book offers a stark contrast to the first Maccabees book. Second Maccabees deals in the fanciful and supernatural and stresses moral and religious lessons. The history of second Maccabees is not considered trustworthy as is first Maccabees.

(3) Prophetic Books (three—Baruch, The Epistle of Jeremiah, and Second Esdras). Baruch is a weak imitation of Jeremiah's language, consisting of prayers and confessions of the Jews in exile with promises of restoration. This book is supposedly written by Baruch the Scribe and is unquestionable uncanonical. The Epistle of Jeremiah was appended to Baruch as a warning to the Babylonian captives against idolatry. Second Esdras is Jewish in composition and some think it could have been written about 100 A.D. It is Apocalyptic in character and describes a series of seven visions.

(4) The Teaching or Wisdom Literature (two books—The Wisdom of Solomon and Ecclesiasticus). The Wisdom of Solomon is an ethical treatise commending wisdom and righteousness and condemning sin and idolatry. The object of the book is supposedly to protect Hellenistic Jews against Paganistic influences surrounding them. An anonymous writer impersonates Solomon in the Old Testament wisdom literature. Ecclesiasticus, which is also called "the wisdom of Jesus, son of Sirach," is a long ethical treatise instructing in morality and practical goodness. This book is patterned after Proverbs, Ecclesiastes, and Job. It was originally written in the Hebrew language about 180 B.C. and translated into the Greek by the author's grandson about 132 B.C.

(5) Mythological Additions (five books—The remainder of Esther, the Song of the Three Holy Children, the History of Susanna, Bel and the Dragon, and the Prayer of Manasses). The remainder of Esther was written in Greek and consists of visions, letters, and prayers designed to explain supposed difficulties in Esther and further to expand the story of Esther. The Song of the Three Holy Children consists of a prayer of Araizah, and furnishes an account of the miraculous deliverance and the song of praise of three

Hebrew children who had been cast into the fiery furnace. The prayer of Manasses is supposedly the deeply Penitential prayer of Manasseh, the wicked king of Judah, when he was carried away prisoner from Babylon by the Syrians. It was supposed to follow 2 Chronicles 33:18-19. Its date is uncertain. The history of Susanna is a religious romance of deliverance of a woman from the schemes of two immoral men through the wisdom of Daniel. It narrates how the godly wife of a wealthy Jew is cleared of false charges. Bel and the Dragon is a melodramatic story with Daniel as the hero and tells of the destruction of the idol Bel, and the Dragon, the two objects of Babylonian worship, and of the deliverance of Daniel from the lions' den.

The writers of the Apocryphal books are unknown, except in the case of Ecclesiasticus. It is generally thought that the authors were mostly Alexandrian Jews, with two obvious exceptions—the authors of first Maccabees and Ecclesiasticus, who probably were Palestinian Jews. Jewish writers were never prone to stress the authorship of articles. It is difficult in viewing the Talmud or Midrash, to state without qualifications that this belongs exclusively to one author or another. Writers were usually careful to state the names of the authors of individual statements used by them, but extended propositions were collective efforts, and authorship remained anonymous. The writing of these books took place probably about 200 B.C. to 100 A.D. although some would place the beginning back as far as 300 B.C. and bring it even to 200 A.D. Thus, the whole range of dates cover at least 300 years, possibly 500 years.

One of the main difficulties surrounding the apocrypha has been the canonicity of it. Why do the Roman Catholics include and others exclude the apocrypha from the canon? This brings up the whole criteria of canonicity. You have already noticed in the chapter on the canon, the criteria listed which determine the canonicity. It is recommended, in order to refresh your memory on the criteria of canonicity, that you return to that chapter and review for a moment those tests proposed. This chapter is content with showing some reasons why the Apocrypha could not be accepted as canonical. Following are some of the outstanding reasons why those who accept the scripture as sole authority can-

not accept the apocryphal books into the canon:

(1) It is general knowledge that they were never given a place in the Hebrew Canon.

(2) Neither Christ, his apostles, nor any New Testament writer quoted from the apocrypha or ascribed to those books inspiration or canonicity.

(3) During the first three centuries of their existence the apocryphal books were rejected as uninspired by those who were committed to the teachings of the canonized scripture.

(4) None of these books claim inspiration for the writers and some even *disclaim* inspiration.

(5) These books contain many historical, geographical and chronological errors and distort many Old Testament stories, even contradicting themselves as well as the Bible.

(6) None possess a true prophetic element, the essential of canonicity of the Old Testament.

(7) There are many teachings, such as situation ethics, and immoral practices, even suicide, which are anti-scriptural.

(8) Many of the stories contain such absurdities and obvious fiction that they could not be admitted as canonical.

(9) The spiritual and moral level as a whole is so far below that of the Old Testament that there is an obvious contrast between the two.

(10) The style is weak and the books lack originality and are artfully expressed in many instances as compared with the noticeable originality of the Old Testament canonical books.

These are the most obvious defects and are clear reasons why the books could not be accepted as canonical by those who accept the scriptures only as their authority.

These books were written after the canon of the Old Testament was closed in the period between the Testaments. They cannot be accepted into the Old Testament due to the reasons listed previously. There are, in a few instances, portions historically valuable, but other than that and a few moral lessons taught, generally they are not comparable to good human literature. Therefore, they could in no way be seriously considered as a part of the very word of God.

## *Chapter Seven*

# **ARCHAEOLOGY AND THE OLD TESTAMENT**

Archaeology has been called "the mirror of the ages." Literally, the word means discussing or dealing with antiquities or relics of some past period. Archaeology is the highly developed science which deals with the discovery, evaluation, and interpretation of these relics of the past. The chief objective of archaeology is to give life to these remains from the distant past and to place them in their proper setting so that we may understand the life and times of the people of their particular period.

Archaeology is commonly spoken of and has often proved to be exciting. The uncovering of some ancient city or some old tomb may create a front-page sensation and start a chain reaction of speculation concerning the value of this "find" rescued from the oblivion of centuries of dust. Although the "sensational headlines" usually deal with some discovery, which may have been made by accident, archaeology is a science. It would help the general public to better understand the discoveries made by the archaeologist's spade if a few of the details of that work were more generally known.

Much of the work of archaeology is done by foundations or a corporation of people who are interested enough to provide enough money for this work. Usually foundations are connected with universities or some country. Some are located in the country where the excavating is to be done. One such corporation is The American School of Oriental Research in Jerusalem. These groups promote the work which is done under the direction of one or more noted scholars who are authorities in the field where they are to work. These scholars are specialists, and in addition are capable of wise planning and efficient handling of many details. In addition to extensive and detailed preparation necessary for their work, they must have the official permis-

sion of the government of the area in which they expect to work. Sometimes this may involve delay and disappointment, if permission is denied. When permission is given, the actual work of excavating must be done, usually by local laborers.

The procedure of excavating may be illustrated by the work done on a "tell" or a mound. The mounds, found in most of the Bible lands, are usually the sites of ancient cities or communities. In primitive times settlements were made on elevated spots where a supply of water was available. This settlement may have lasted for several years or for a century or more, or it may have existed only for a very short while until another group came along who wanted the city or its possessions and people and destroyed it, leveling the city and rebuilding another upon the ruins. The brick and mortar crumbled onto the ground made excellent foundations for the houses and other buildings erected there. This city in turn would be overrun by another people who would also build in like manner upon the remains of the former. Because those people did not build elaborate buildings with dug foundations, each settlement would thus leave a layer on this mound. In some cases, eight or more strata have been found, as at Gezer, dating back as far as fourteen hundred B.C.

The task of the excavator is to remove each layer, starting at the top, which represents the ruins of the latest occupants. These strata are usually well-defined and the trained mind and experienced archaeologist has no difficulty in determining where one layer stops and another begins. Thus, in these mounds, the silent sentinels of the ages long forgotten, there are to be found rich treasures of the past. These dust heaps of the centuries are sometimes the only surviving witnesses to forgotten civilizations. Here the sacred repositories clasp in their bosoms the evidence of the progress of human culture in the making. It is here that archaeology comes into the treasure houses of antiquity.

The excavators begin at the top of the earth and remove the debris and dirt one layer at a time. It is a very slow and tedious work. Each spade of dirt must be carefully examined. Every tiny piece of material and each small

object must be conscientiously inspected because it may be of great value. The laborers must be closely supervised and all of the objects carefully cleaned and preserved for classification and further study. All objects of any value are kept, and in due time the more valuable ones come to rest in some museum where they are kept for study or for exhibition.

After the project of excavation has been completed, the scholars devote themselves to the study and interpretation of their "finds." The results of these studies are made available to the public. The more significant ones usually appear in feature articles in some newspaper or magazine. The foundation sponsoring the project will later print detailed studies in their "bulletins." Still later the interpretation of these results, together with those of other projects, will appear in book form. The list of books in the field of Biblical archaeology is becoming rather large and is growing steadily. There are several good ones, and then there are those which are not as reliable. One must keep in mind that these books represent in the main an interpretation of the facts.

There have been several significant discoveries in the field of archaeology. Some of the more striking discoveries will be listed so that one may form a brief acquaintance with them.

1. *Creation Tablets*—several accounts of the creation, which bear some resemblance to the Genesis account, have been found in Babylonia. Although there are some similarities, there are many very striking differences which may indicate that an account which started out as a correct one became mixed with the polytheistic beliefs of the Babylonians and became so far from the truth that it could never be recognized as truth. On the other hand, it may indicate that there was an attempt on the part of the Babylonians to counterfeit the true account which God's chosen seed had revealed to them.

2. *The Fall of Man*—the Adapa myth which resembles the story of the fall of man and the Babylonian story of the expulsion of man from a garden has been discovered. Again, polytheism has colored the story no little.

3. *Flood Tablets*—these Babylonian tablets were trans-

lated in 1872 by George Smith. While they are fragmentary, they resemble in some vague respects the Genesis account given in chapters six through eight. There are marked differences which one must recognize in the two accounts.

4. *Tel-el-Amarna Letters*—these letters were discovered in 1887-8. They were written on clay tablets in Babylonian cuneiform by prominent officials in Palestine for the Pharaohs of Egypt about fourteen hundred B.C. Their value lies in the description of the life in Palestine about the time of the Exodus.

5. *The Rosetta Stone*—a notable inscription written in three languages was discovered in Egypt during the expedition of Napoleon. These languages were Egyptian Hieroglyphic, Egyptian Demotic, and Greek. Scholars who were already familiar with Greek were able to find the key to the ancient Egyptian language which they had previously been unable to decipher. This opened up the life of ancient Egypt and led the way for a systematic exploration by many European nations. Great treasures of antiquities were found which have been described in several books.

6. *The Code of Hammurabi*—in 1901-02, in ancient Susa, a French archaeologist uncovered this famous monument. This is about eight feet high and more than two feet through. It contains two hundred and forty-seven laws written in cuneiform and is the code of the great Babylonian king, Hammurabi, who lived about 2100 B.C. approximately during, or very close to, the days of Abraham. The laws were elaborate, covering nearly all aspects of life. Some of them resembled some of the laws of Moses in their justness.

7. *The Moabite Stone*—this stone, three and one half feet high, two feet wide and one foot thick, was found in ancient Moab in 1868. It was erected by Mesha, king of Moab, about 850 B.C., and refers to Mesha's achievement in throwing off the yoke of Israel as recorded in 2 Kings 3. It verifies the Biblical account.

8. *The Siloam Inscription*—in 1880 a schoolboy playing "hookey" accidentally found the mouth of an old tunnel under the walls of ancient Jerusalem. Succumbing to the impulse for an exciting adventure, the boy went far into

this conduit and thus accidentally discovered the now famous Siloam inscription, the oldest piece of writing extant in the Hebrew language. Having found the writing on the stone walls, the schoolboy told of his experience to a German scholar, Schick, who investigated and recognized that it was a valuable inscription. This proved to be the record of the workmen who cut this tunnel seventeen hundred feet in solid rock under ancient Jerusalem about 720 B.C., in the time of Hezekiah, to provide a supply of water in time of siege.

9. *Inscriptions of Sargon II*—a cylinder which contained a record of the expeditions of Sargon II of Assyria (722-705 B.C.), which records of the conquest of Samaria by Sargon in 722 B.C. This account verified the Biblical record (2 Kings 17) and also furnished further information not found in the Bible.

10. *The Cylinder of Sennacherib*—this is a long inscription of four hundred and eighty-seven lines, recording eight expeditions of Sennacherib, king of Assyria (705-681 B.C.). This inscription contains a passage which describes Sennacherib's siege of Jerusalem in the reign of Hezekiah. The pagan monarch failed to mention the destruction of his army of 185,000 as well as his failure to conquer the city. This is natural, however, because the purpose of these inscriptions was primarily to boast of the accomplishments of the rulers, and their failures would go unmentioned.

11. *The Behistun Rock*—this was a great isolated rock which rose out of the Behistun Mountain about two hundred miles Northeast of Babylon. On the smoothed surface of this rock were carvings which Sir Henry Rawlinson, the British army officer who first noticed the peculiar rock, investigated. It was found to be an inscription engraved in 516 B.C., by the order of Darius, king of Persia from 521-485 B.C. This inscription gave a long account of the conquests of Darius and was written in the Persian, Elamite, and Babylonian languages. This proved to be the key that unlocked the primitive Babylonian language and opened to the world the vast treasures of ancient Babylonian literature.

The science of archaeology has made a great contribution to our understanding of many Biblical matters and to the



strengthening of our faith. It has done much to rescue the Bible from the fairyland atmosphere which has surrounded it for so many people and has brought it into the realm of reality. Through the discoveries of the scholars who have devoted their lives to this field, we are now able to see Abraham, Moses, David and others as very real men who lived in a genuine world. We may now reconstruct with a great degree of accuracy the details of their lives, see them in their real setting, and better understand the character they exhibited and the work which they did.

In our enthusiasm for archaeology, and archaeological results, we must not expect too much nor make unjustifiable claims of "proofs" based on these discoveries. Many discoveries have strengthened the faith of people concerning the authenticity of the Bible. Others have had no bearing whatsoever on the authenticity of the divine record. We must wait patiently as the spade of the archaeologist digs into the remains of the ancient past. We must remember that this is a science devoted fundamentally to unearthing facts. The men in this field of science many times are hasty to give their interpretation of these facts. A goodly number of these men are often hostile to the true supernatural character of the Bible. We must be careful to sift the facts from the interpretations and let the facts speak for themselves.

Fortunately for the great brotherhood of the church of Christ, we have one among us who has devoted much of his life to the field of archaeology, Dr. Jack Lewis of Harding Graduate School, Memphis, Tennessee. It is hoped that in the future he will have the time and inclination to share his knowledge of and his experiences in archaeology with the church through the writing of books on the subject. Such would be most helpful to Christians and profitable to the church.

## Chapter Eight

# BIBLICAL CRITICISM

## MEANING

Biblical criticism has become an ugly word due to the work of destructive critics. The word *criticism* means, according to Webster, "The scientific investigation of literal documents (as the Bible) in regard to such matters as origin, text, composition, character or history." Criticism, therefore, is the *process* by which a work is judged, and results in either establishing, modifying, or reversing the teachings formerly believed. Biblical criticism is the science which seeks to secure the *exact* words of the original manuscripts of the Bible. In this process of judgment, external evidence of manuscripts, quotations are used to determine the composition, authorship, date, and historical value as determined by internal evidence. Biblical criticism therefore, may be either good or bad, depending upon the critic. Biblical criticism has been placed in an unfavorable light in the view of many today because of the mote-picking, fault-finding, harping skeptic who has attempted to destroy rather than to build up. This sort of critic has set his *own standard* which is naturalism as opposed to supernaturalism and refuses to allow his standard to be questioned. He bases all of his studies upon the presupposition that the Bible is a fraud and that all the supernaturalism recorded on its pages consists merely of pretentious claims of the fanciful imaginations of the writers. If a skeptic is granted his basic premise, then, of course, all Biblical criticism will result in evil—destruction of faith in God.

Biblical criticism need not be destructive. There have been several books written in this century by men who uphold the plenary verbal inspiration of the Bible. These men have sought through a process of examination to encourage faith in the Bible as God's very word. True, some

have been influenced by the basic premises of destructive criticism, perhaps without even realizing it. One needs to be careful in his studies and keep in mind the broad views upon which such studies are founded.

Biblical criticism may be divided into two broad branches: *historical* and *textual*. Historical criticism is sometimes called *higher criticism*. Historical or higher criticism seeks to determine the date of the writing of a book, its composition, its authorship, its character, and the historical value of the documents, judged by internal evidence. The documents themselves furnish the chief source for such a study. However, use is also made of the sciences of history, geography, ethnology, and archaeology. This study concentrates on the *contents* of the scriptures and answers the questions of genuineness, authenticity, credibility of the books, and canonicity.

Textual criticism contents itself with determining the exact and accurate *text* of the scriptures as it existed in the original documents. It deals altogether with the text and is sometimes called *lower criticism*. The terms *higher* (historical), and *lower*, (textual) are legitimate and necessary branches of Biblical study. Both of these branches have been engaged in by conservative scholars as well as by the liberal, modernistic scholars. Today, all too often, the difference between higher and lower criticism is not emphasized, and both fields are sometimes called higher criticism. It should be emphasized that neither field is occupied solely by destructive critics but is also occupied by Bible-believing scholars who seek to strengthen the faith of millions that the Bible truly is "the very word of the living God."

Those of us who believe that the Bible is God's word have learned that we must constantly guard against the fallacious and specious arguments of the "destructive critics." A demonstration of the circular reasoning done by the skeptical critic is seen in an article by T. H. Weitbrecht, a German Biblical writer, in defense of the credibility of the scriptures in which he gave an account of the method employed by the new school of critics. J. W. McGarvey said, "The picture is as correctly drawn for this side of the ocean as for that." Mr. Weitbrecht's article was quoted by

McGarvey as follows: "When the critic attacks a particular doctrine of the faith and appeals to the 'sacred scriptures' as the basis of his attack, I call his attention, say, to a passage in Colossians, in defense of the church's teachings. Then I am told that the epistle to the Colossians is not Pauline, and cannot be appealed to. Then I cite Romans, but I am told that Romans is indeed of Pauline origin, but that Paul has no decisive voice in the matter at issue and that a word of Christ is wanted. Then I refer him to a passage in John's gospel, but I am told that this will not do, as the fourth gospel is not Johannine. When, then, I refer to a passage in Mark I am told that Mark is indeed genuine but that just the passage in question is not critically reliable, but is a later addition to the gospel. When, then, I cite a passage as an original saying of Jesus that is not thus critically objectionable, I am told that this is indeed a genuine saying of Christ, but who knows if it has been handed down to us in its original shape and form, or if it is in the present form not the result of the later dogmatic period? What certainty can such a method obtain?"<sup>11</sup> This aptly pictures the method of the mote-picking, negative, skeptical, destructive critic of the Bible. It is of such a critic that all must beware. However, this type of critic has influenced more in the Lord's church today than we would dare admit. If one's basic premises are false, can his conclusions possibly be right?

## A BRIEF SURVEY OF CRITICAL THEORIES

The battle in the field of introduction to the Old Testament was started in the Pentateuch and the battle-lines were clearly drawn between naturalism and supernaturalism; between evolution and special, miraculous revelation. Until fairly modern days, it was universally accepted among those who viewed the Bible as God's word, that Moses wrote the Pentateuch. The Jews who lived in Moses' day, and those who lived close to Moses knew from the available evidences that Moses wrote the Pentateuch and so testified. The prophets who prophesied in the Mosaic age gave credit

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<sup>11</sup> McGarvey, J. W., *Biblical Criticism*, (Nashville: Gospel Advocate Co., 1956), pp. 364-365.

to Moses for the Pentateuch and appealed to the people to hear Moses. The Jews of Christ's day, our Lord, and his apostles, with one accord attributed the Pentateuch to Moses. For several centuries after the church was begun, Christians gave their voice in harmony with the Lord's testimony.

Amidst the prevailing darkness of ignorance and superstition of the Middle Ages there arose a rebellion against the dogmatism that was offered in the name of the Lord. One of the many benefits that came out of the Protestant reformation was a deeper study of the original languages of the scripture, Hebrew and Greek. A knowledge of the original languages and a restudying of these languages gave emphasis to a consideration of some critical questions concerning the Bible. These reformers maintained a reverent spirit toward the word of God. Luther said, "It is impossible that the scriptures should contradict themselves, save only that the unintelligent, coarse, and hardened hypocrites imagine it." Calvin said, "We owe to the scripture the same reverence which we owe to God, because it has proceeded from him alone, and has nothing belonging to man mixed with it." The reformers attributed to the holy scriptures divine authority, perfection and all-sufficiency. Although they were often wrong in their exegesis of it, they relied upon and made their appeals to it. However, the spirit of the early reformers was not passed on to their successors.

Religious partyism grew into hardened sectarianism and intolerance prevailed. Following this process came indifference, coldness, and the death of spirituality. Although remaining faithful, in a small degree, to the fundamentals of protestantism, preachers neglected to preach the word and spent most of their time in foolish discussions. In England the reformation movement had been more of a revolt against the authority of Roman Catholicism than it was a religious reform. The Church of England differed little in principle from her Roman mother. Preaching became dry and barren, and respect for the word of God declined still further.

At the turn of the 17th century, religion and morals were at a low ebb. This is no surprise, for a cursory examination

of the minor prophets reveals that a neglect of doctrine regularly results in immorality. Church officials were more interested in amassing wealth and enjoying luxury than they were in the souls of men. Among the preachers themselves, ignorance, drunkenness, and immorality prevailed. The result was that "Christianity" was ridiculed. Public corruption was the order of the day.

With spirituality in this state the churches were unprepared to repel the horrible wave of Deism which swept over all England from about 1620-1750. English Deism is a system of natural religion. A Deist believes in the existence of God and even admits a responsibility to serve him; however, he denies all supernatural after creation. This, of course, is the basic premise for their rejecting the Deity of Christ, and all miracles related in the Bible. The Deist believes that God created the universe, but as soon as he created it, left it alone and has not had a thing to do with it since, except by means of natural law. Deism is a rationalistic religion of nature as opposed to anything supernatural. The terms "Naturalists" and "freethinkers" were sometimes given to Deists. The impact of Deism upon the religion of England produced even more immorality and indifference. There was little opposition to Deism on the part of most religionists of the day, with few notable exceptions.

France was wallowing in the throes of atheism and immorality which the religions of that country seemed powerless to resist. The French Encyclopedists attempted to categorize all learning and omit everything from that list of knowledge that might suggest God or the miraculous. France had a long list of Deists, agnostics, and others, among whom were Voltaire (1694-1788) and Rousseau (1712-78). English Deism poured into France and combined with French skepticism to combat every sacred idea that was entertained by the French people.

Germany was not escaping the wave of skepticism either. People fed on a doctrine that emphasized justification by faith alone and were little concerned with a regenerated life or high morals. Doctrine was separated from practical living and efforts to escape all law prevailed. Germany was the very heart of reformation-country, and more in the

way of religion should have been expected of Germany than she produced. After the original leaders and those who worked with them died, the preaching of the Bible underwent a change. The Thirty Years' War (1618-48) nearly wiped out Protestantism in Europe. Gross immorality was seen on every hand, from the officer of the church down through the preachers and to the man on the pew.

For awhile it seemed as if a religious revival might come, but it was very short-lived. English Deism, mingled with the French skepticism, flooded the country. The works of the Deists were translated into German and studied in every university. However, the learning of the French Encyclopedists and Agnosticism carried the day. Frederick the Great (1740-86) was a freethinker, and he introduced the country to a collection of agnostics and unbelievers. About this time Spinoza, a pantheistic Dutch Jewish philosopher (1632-77), was exerting a great influence against the scripture.

Piety was rapidly disappearing. All the skepticism which had been introduced into the country gave rise to German rationalism which possessed three outstanding characteristics: (1) the elevation of human reason as the supreme court in all human affairs; (2) the rejection of all tradition, human and divine. The declaration that things were to be accepted only because of their reasonableness; (3) the exaltation of humanism or, the deification of man. Rationalism spread to England and finally to America where it influenced religion here, probably more than any other single thing ever has.

It is easy to see the results of this anti-Theistic reasoning as it invades religion and produces its results. Some of the results are several theories advanced to explain away the supernatural of the Bible; therefore, to disclaim the authority of God and Christ, and to free man from any obligation to serve a higher being. These theories are rooted in the evolutionary hypothesis, the Hegelian and many other philosophies intermingled to present a confusing and contradictory mass. The results have been devastating. Faith in the hearts of multitudes has been overthrown, or at least undermined. The resulting theories have not only been maintained among the "scholars" who are bent on destroying

the authority of scriptures, but are heard *also* among preachers and those who would hear them on the Lord's Day. Proof of this statement will be offered shortly.

## THE MAIN THEORIES OF DESTRUCTIVE CRITICS

One of the men who was prominent in paving the way for the modern destructive criticism of the Bible was Thomas Hobbes, the English Deist of the 17th Century. Hobbes attacked the traditions of the origins and dates of some of the Old Testament books. Hobbes was hostile, naturally, to the supernaturalism of Christianity and thus attempted to strike from it, its very basis—revelation. Another who attacked the Bible upon similar anti-supernaturalistic principles was Benedict Spinoza. Spinoza declared that Moses could not have written the Pentateuch, since he is referred to in the third person, "he," rather than the first person, "I"; nor could he have recorded his own death as is done in Deut. 34. Spinoza advanced the argument that Ezra was the final composer of the Law. Spinoza was largely ignored on this point by his own generation. However, it was accepted in principle and adapted to the documentary hypothesis by others in the latter half of the 19th century. Richard Simon, another of the destructive critics, was a Roman Catholic Priest who asserted that the Pentateuch appearing in its present form could not be the work of Moses. Simon viewed the historical books as mere excerpts from public annals. Simon had such a low view of the scripture that he argued that it was possible for Christianity to continue without any scripture. Strange as it may seem, Le Clerc, one of the men who attacked Simon for his unfair treatment of Protestant writers, dated the Pentateuch and historical books even later than Simon did. These men, Hobbes, Spinoza, Simon, and Le Clerc had been influenced severely by non-Christian philosophy.

Simon's work saw its real fruition in the work of J. S. Semler, called the father of German rationalism (died 1791). Semler, in his attempt to settle the controversy between the Bible and "science," proposed giving up several books of the Old Testament as uncanonical, and for all practical purposes giving up the inspiration and inerrancy



of the Bible. Semler theorized that Christ and his apostles sought to win the people of their day by accommodating themselves to the errors of the times. He said that there were really no miracles but that Christ merely *accommodated* himself to the superstitions of the people whom he taught. Semler taught that there was really no resurrection of Christ but that the apostles merely accommodated themselves to the credulous, superstitious people of the day. This, of course, would destroy all reliance upon the Bible. How would one know when the word was merely accommodating itself to one's ignorance and when it was not?

### THE EARLY DOCUMENTARY THEORY

The theory that the Pentateuch was a compilation of material selected from several different documents at different times and different places over a period of about five centuries had its beginning early in the 18th century. H. B. Witter had asserted in 1711 that there were two parallel accounts in creation, one found in Genesis 1:1-2:4 and the second account found in 2:5-3:24. Witter taught that these accounts were differentiated by the use of different divine names. As far as is known, Witter is the first to use the divine names as criteria for identifying documents in the Pentateuch. As such, he might be called the *father* of the earlier documentary theory.

The French physician, Jean Astruc, gave modern criticism its impetus. He thought that he had found in Genesis two main documents, one employing *Elohim*, the other *Jehovah*, for *God*, and ten smaller documents. Astruc argued that Moses, in composing Genesis, quoted one author who knew of God only by the name *Elohim* and another author who knew God only as *Jehovah*. Astruc's view was not immediately accepted but it set forth a criterion of source division which supplied innumerable critics in the decades to follow with material to help destroy the faith of people in the Bible.

Edward J. Young pointed out that there were four principal reasons why Astruc advanced his theory: "1. Genesis contains striking repetitions of the same events, e.g., the creation, the flood, 2. God is designated by two different

names, *Elohim* (Dieu) which indicates that he is the supreme Being, and *Jehovah* (l'Eternel), the name which expresses his essence, 3. this distinction appears only in Genesis and the first two chapters of Exodus; hence, Astruc limits his discussion accordingly to this part of the Pentateuch, 4. Certain events are related in Genesis before others although they took place later."<sup>18</sup>

Astruc's theory started out as a simple undertaking: the placing of two columns side-by-side. One column he designated A, putting in it all the passages that employed the use of *Elohim* in referring to God, and the second column he called B, placing in it all the passages using the name *Jehovah*. However, Astruc soon decided that if he were to be consistent, other documents must be found. Young lists them as follows:

"C, repetitions, e.g., the flood.

D, events extraneous to the history of the Hebrew people.

E, the war of the five kings, Gen. 14.

F, Genesis 19:29ff, a 'manifest interpolation.'

G, Genesis 22:20-24

H, Genesis 25:12-19, the genealogy of Ishmael.

I, Genesis 34, a chapter similar in character to chapter 14.

K, Genesis 26:34ff.

L, Genesis 28:6-10.

M, Genesis 36:20-31.

N, Genesis 39, interpolations."<sup>19</sup>

Astruc's work proves that the divine names which he at first relied so heavily upon for analyzing Genesis into different documents are not sufficient. Astruc was compelled to continue his analysis upon the basis of other criteria. When the divine names and the lesser criteria proved insufficient to prove Astruc's theory, he was forced to fall back upon "interpolation." With the introduction of Mr. "Interpolation" he suggested a loophole for all the destructive critics who would follow after him. Today,

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<sup>18</sup> Young, Edward J., *An Introduction to the Old Testament*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), p. 121.

<sup>19</sup> Young, *op. cit.*, p. 122.

when these destructive critics arrive at an insurmountable obstacle they simply bring *Mr. Interpolation* and *Mr. Redactor* into play. With these two teammates allowed on the field of criticism, contrary to all rules of logic, and scientific investigation, it is difficult, at best, to discern the truth.

After Astruc opened the door to the limbo land of skeptical imagination, Mr. Johann Gottfried Eichorn followed with his *Introduction to the Old Testament*. Eichorn traveled in the same direction as Astruc. Although he claimed that he was not borrowing from Astruc, he took Astruc's premises and went a little further than Astruc had. At first, Eichorn attributed to Moses the editorial work of combining these "pre-Mosaic" written materials, but later he yielded to the view that the Pentateuch was written after the time of Moses.

Still a further extension of the work begun by Astruc was accomplished by Karl David Ilgen, who in 1798 published a work which bears the title, *The Documents of the Archives of the Temple of Jerusalem in Their Original Form, As A Contribution to the Corroboration of the History of Religion and Politics*. The length of the title is enough to warn a person of the nature of his works. Ilgen decided that there were 17 different individual documents in the book of Genesis alone, which he assigned to three different authors, two Elohist and one Jehovist. However, in speaking of the "first" Jehovist, not only is the possibility for a second allowed but it is even implied, suggesting that the Jehovists sections were not unified. Again, the work of Ilgen proved that the divine names were not a sufficient standard for a critical analysis of the Pentateuch.

The representatives of the earlier documentary theory are H. B. Witter, Jean Astruc, Eichorn and Ilgen. There are possibly other scholars who also may be regarded as representatives of this theory, but these are the *leading* figures.

### THE FRAGMENTARY HYPOTHESIS

Thus far, each of the writers who had relied upon the use of divine names as guides to analyze the documents, proved the weakness of their theory. By the time of Ilgen, differ-

ences among the scholars concerning the application of the passages to the supposed writer began to appear. They had also begun to find *additional* document writers. Why should scholars who began with the same premises arrive at different conclusions? Is it not possible that, beginning with a false premise, then reasoning fallaciously, that they would naturally arrive at different conclusions—all false? Yet another stage is to be seen in the critical hypothesis regarding the use of divine names.

Alexander Geddes, a Roman Catholic priest, in 1800 argued that the Pentateuch, in its present form was probably gathered during the reign of Solomon in Jerusalem. He taught that perhaps the Pentateuch, although gathered at that time, was compiled from ancient documents, some even older than Moses. Geddes thought that these documents were composed of a mass of fragments which were artfully placed together by a redactor. Geddes believed that there were two series of fragments due to the presence of divine names. However, Geddes rejected the two-document theories of Astruc and Eichorn.

Geddes went a step further and united the book of Joshua to the Pentateuch, thus anticipating a modern view of a *Hexateuch*, rather than a Pentateuch. Geddes was a rationalistic individual who believed that autonomous human reason was the only standard of faith. His position, therefore, was, at best, hostile to supernatural revelation.

The views of Geddes were adopted by Johann Vater who, in his analysis of the book of Genesis, believed that he found 38 or 39 fragments, some of which he thought belonged to the age of Moses. Vater later taught that the Pentateuch, in its present form, belonged to the age of the exile. Vater went a step further than his critical ancestors by carrying this documentary analysis through the remainder of the Pentateuch. Previously such analysis had been confined primarily to Genesis. Vater taught that Deuteronomy dated back to the time of David or perhaps Solomon.

A. T. Hartmann, in a work in 1831, questioned whether the art of writing was known in Moses' day. Hartmann, holding basically an evolutionary viewpoint, believed that the narratives of the Pentateuch were myths at best.

Among the outstanding proponents of the fragmentary

theory was Wilhelm Martin Lebrecht De Wette. De Wette taught that the oldest parts of the Pentateuch could be no older than David's time. As for Deuteronomy, De Wette thought that it bore the ear-marks of that book of the Law found by Hilkiah during the time of Josiah's reform, 2 Kings 22. De Wette argued that the book was concocted to centralize worship, thus contributing to political unification of the kingdom and increase the coffers of the Jerusalem priesthood. This gave rise to a view of document D, entirely separate in origin from J or E, and framed purely to support governmental policy. To this point, three documents had been used in the Pentateuch analysis: the earliest E, and J, and now the late 7th century document D. Consequently, De Wette rejected the literal character of Genesis, believing it to contain a type of epic poem.

The exponents of this theory had to completely ignore the inner unity and harmony of the first five books of Moses. They must either have been ignorant of, or have chosen to ignore, the many allusions to the Pentateuch of other parts of the Bible, clearly showing that the fragmentary theory is false. In view of the many quotations by Jesus of the book of Deuteronomy and other books of the Pentateuch with credit given to Moses, one must arrive at a definite conclusion: either Jesus made a mistake and was not the Son of God, or else that he was the Son and that he spoke the truth in reference to the Old Testament. The advocates of this fragmentary hypothesis were all influenced profoundly by the rationalistic and atheistic spirit of their teachers. This theory was so manifestly weak and inconsistent that many of the destructive critics of that day and of the generation following vehemently attacked the theory.

### THE SUPPLEMENTARY THEORY

The supplementary theory basically is that theory that there was one basic document or body of tradition (E) which undergirded all the others and which dated from about 1050 to 950 B.C. However, this one document acquired additions and supplements by the later author of J who allowed the E material to remain largely as it originally was but incorporated it with his own.

The way for this hypothesis was actually prepared by De Wette, who argued in 1805 that the *Elohim* document formed the basis for the Pentateuch and the *Jehovah* writer simply made additions and modifications.

Among the advocates of the supplement theory was Heinrich Ewald who believed that at the basis of the "Hexateuch" lay an Elohist writing but that later a parallel writing arose employing the name *Jehovah*. Later men such as Bohlen, Bleek, Franz Delitzsch, and others lent their weight to the supplementary theory. It remained for Frederick Tuch to polish up the different arguments and give the supplementary theory its best expression.

Besides being based on a false evolutionary viewpoint, the supplementary theory simply is not consistent with itself. The supplementer in this theory was regarded as J. Therefore, one would expect J passages to allude to E passages. However, when the E passages, supposedly written before the J began his work, alludes to the J passages one quickly sees the fallacy of the whole theory. Therefore, the reasonable mind must reject it.

## THE REVISED DOCUMENT THEORY

In 1853, one hundred years after the work of Astruc, Hermann Hupfeld brought forth a work called the *Sources of Genesis*. Hupfeld argued that, apart from Deuteronomy, there are three historical compositions at the basis of the Pentateuch: two Elohist and one Jehovist. Hupfeld divided the main Elohist document into two. From that time to the present, scholars have contended for four main documents (J, E, D, P). Hupfeld's contribution has been called the "Copernican revolution in the history of the documentary theory." Hupfeld subjected document E to a thorough re-examination, and began to label it E' and E". Hupfeld taught that E' (a considerable part of the Elohist document) greatly resembled J in style, vocabulary, and type of subject matter. Hupfeld felt that if it were not for the divine name *Elohim*, it would be very difficult to distinguish E from J. This emphasizes what all the other scholars and their positions had demonstrated—an extreme weakness in using divine names as the criterion for analysis

of the Pentateuch. It seems that the critics could never learn from each other or from themselves. Hupfeld relied heavily upon the imagined presence of the "redactor," and gave him (redactor) complete freedom in his work. In fact, whenever Hupfeld encountered a difficulty, he called in his "redactor." This was a convenient *escape* for the critic. Hupfeld, without the free use of the redactor, would not have had any support for his theory. However, Hupfeld's views rapidly gained ground, and some speak of him as the *father* of the modern documentary hypothesis—the hypothesis that the Pentateuch consists of *four principal documents*. Distinguished men like Augustus Dillmann and Franz Delitzsch supported the later documentary theory advanced by Hupfeld.

This theory is not a credible story. It strains one's imagination to believe that such a unified, harmonious book as the Pentateuch should have had four main writers. Furthermore, the divine names have been proved before this time, even by the destructive critics, to be *inadequate* to support such theories. Then, when one considers the claims of various portions of the scripture for the Mosaic authorship of the Pentateuch, he must conclude that either the critics are wrong or all the rest of the Bible must be wrong. Naturally, the latter conclusion is what the destructive critics would like to accomplish. A devastating blow was dealt to all forms of the documentary theory by Oswald T. Allis in his book, *The Five Books of Moses*.

## THE LATER DEVELOPMENT HYPOTHESIS

By the summer of 1834, an opinion had been expressed by Eduard Reuss that the basic Elohist document was in reality the latest of all the Pentateuchal documents. Reuss thought that Ezekiel and the priestly school had inserted elaborations and placed the P (priestly code) document in with the other documents to form the Pentateuch and final redaction made about 445 B.C. during the time of Ezra. Reuss again expressed this opinion about 1850 but it still found little acceptance at this time.

Professor Reuss' theory remained for one of his pupils, Karl Heinrich Graf, to advance in a scientific exposition in

his *Critical Research On The Historical Books of The Old Testament*, 1866. Graf's work at this time was a turning point in the criticism of the Pentateuch. George and Vatke had already suggested that the Levitical legislation was later than Deuteronomy and that it could not have been written earlier than the time of the exile. Graf supplied a sort of a climax to the earlier works along this line. Graf maintained that Deuteronomy was Josianic, and shows acquaintance with the Jehovist and Elohist but not with the priestly code. Graf insisted that the order of the documentary sources was E J D P or J E D P rather than the earlier arrangement P E J D.

This cross between a documentary and supplementary theory was given emphasis by the works of the two men, Abraham Kuenen and August Keyser. Keyser based his viewpoint primarily upon the basis of literary-critical studies.

This "later development theory," however, awaited the skilled literary defense of Julius Wellhausen to bring to it popular acceptance. Wellhausen taught that the earliest part of the Pentateuch came from two originally independent documents, the Jehovist and Elohist. Wellhausen theorized that the Jehovist writer wrote from these two documents his narrative. He taught that Deuteronomy was written in Josiah's time and that the Deuteronomist writer incorporated this in the Jehovist work with a revision of the whole, primarily Joshua. Wellhausen theorized that the priestly legislation of the Elohim document was largely the work of Ezra, with even a later redactor re-working the whole document. Wellhausen dated Lev. 17-26 with Ezekiel's time, denying, however, that it was the work of Ezekiel.

Graf, 1865, had transferred all the legislation as now found in Exodus, Leviticus, and Numbers to a time following the Babylonian exile. Graf had taught that the historical sections scattered through these middle books were more ancient; Wellhausen adopted this theory, and now we learn, according to these modernistic scholars, that the "Hexateuch" has four main parts:

J—narrative of the ninth century B.C. (850) written by a prophet of Judah in which Jehovah is the name of the



Deity. He is called the Jehovist or by some the Yahwistic. The critics regard this author as patriotic and as the master narrator. They credit him with including the human interest details that impress the stories of the Pentateuch so deeply upon the mind.

E—narrative of the 8th century B.C. (750) written by a prophet of Ephraim, using Elohim as the name of Deity until Exodus 3, when the name of Jehovah was declared to Moses. After this point both names are used for God. The author is called the Elohist (by some, called the second Elohist). This document was not discovered until Genesis 15, beginning with Abraham. To the Elohist writer, God is majestic and conceived in less anthropomorphic terms than by J. More emphasis is upon the supernatural, with God further removed from the scene. The critics say that the Elohist writer is more aware of moral issues than the earlier author of J. It is claimed by some critics that these two documents were fused into one by a writer using *Jehovah* for *God*, whom Wellhausen called the Jehovist. This narrative is represented by the symbol JE.

The critics claim that these writers did not invent the history, but merely put in writing all the traditions of the day which had been handed down from generation to generation for several centuries.

D—the author of Deuteronomy whose hand was seen by the critics in sections of Joshua (dated before 621 B.C.). In more recent times the tendency has been to date the basic sections of Deuteronomy a little earlier than this.

P—priestly writer who composed the legal sections and the history bound up with the laws (about 500 B.C.). Some say that this P was written by a school of writers. It is claimed that the style of the P document is unmistakable as a formal, repetitious, precise, and abstract description of God with minute description of objects of priestly interest such as the tabernacle and sacrifices. The critics claim that the author (authors) had a legal mind, showing a special partiality to genealogies and statistics. The characters of the P writer (writers) are much more removed from life than those of J and E. This character of the critics varies from J and E as much so as the author of

Chronicles varies from the attitude manifested in the books of Kings.

Wellhausen based his studies upon an evolutionary hypothesis regarding the history of Israel, a re-working of Hegelian philosophy. Wellhausen believed that the early religion of Israel was the spontaneous expression of natural religious impulses and nothing more. Wellhausen necessarily denied the historical characters of the Genesis narratives. Wellhausen thought of Moses, Abraham, Isaac, and others as imaginary figures. Wellhausen popularized this theory and his views were followed by many other able writers.

This "later development theory" has been called the Graf-Keunen-Wellhausen theory. More popularly it is called the Wellhausen theory. The tragedy of it all is, the ease with which this destructive, evolutionary hypothesis—the very basis of which is logically, scientifically and scripturally unsound—has swept through the present-day religious world. This theory, with a minor variation here or there, prevails in historical writing about the Bible, in commentaries, dictionaries, encyclopedias, exegetical collections, introductions, and has even swept into the Sunday school quarterlies of our land. Note for example the following statement quoted from the Bible studies of a prominent denomination:

"The Book of Genesis is a compilation of various traditions that were transmitted orally for several centuries by one or more of the tribes of Israel. Some traditions were preserved by only one tribe; others were common to all, such as the story of the migration of Abraham. Since these traditions obviously reflect the social and religious customs of their times, we can affirm that they are based on historic fact.

"The Genesis traditions were placed in their final order by priests. Traditions preserved by the priests include the vital statistics—births, marriages, children, and deaths. Some of the narrative material, such as the creation account of Genesis 1:1 through 2:4a, was also the work of the priests. The priestly records (often referred to as "P") emphasize God's transcendence and the power of his determining word, as well as the almost puppet-like

reaction of men to God's decrees—what the Almighty has ordained shall be!

"Most of Genesis, however, is the result of the epic creation of an unnamed poet-prophet of David's or Solomon's court. This inspired and gifted patriot took the fixed oral traditions of Israel, with no substantial internal alterations, and organized them into a national epic that ranks among the world's greatest literature. This unnamed writer also provided the immensely important theology of the "history of salvation," the theme in which the whole of the Bible, from Genesis through Revelation, finds its unity.

"This prose genius normally referred to the Deity by the name *Yahweh* (English equivalent of the German scholars' "Jahveh," or "Jehovah") rather than the word *God*. He is therefore called the "Yahwist" or the "J" writer."<sup>20</sup>

Again in another paragraph, the same author stated:

"The writing of the Yahwist displays a cosmic sweep of history that begins with God's creation (Genesis 2:4b-23) and includes the making of man, his original innocence before God, his subsequent sin, his loss of immortality, his estrangement from God, the disorder of nature, and the divine plan for world redemption.

"Paralleled with or often intermingled with the Yahwist's epic of Israel is the work of another person, commonly designated as the "E" writer. This writer evidently lived in the northern part of Israel. His work was completed about a century after that of the Yahwist, probably during the ninth century B.C.

"In the Book of Genesis this writer always refers to the Deity as *Elohim*, the Hebrew word for "God." He believed that the name *Yahweh* was unknown until Moses' time. (See Exodus 3:14; 6:2-3. Compare the Yahwist's view in Genesis 4:26.) A singular form, *EL* (*Elohim* is plural), appears in such names as Daniel, Ezekiel, and Israel. The name Elijah means "My God is Yah."

"Several centuries passed before the three traditions were combined into their final form—what we now have

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<sup>20</sup> *Adult Bible Studies*, (The Methodist Publishing Co., Nashville, June-July-August, 1970), p. 37-38.

as the Book of Genesis. This literature has been the foundation of what we call the religion of the Bible and our Christian faith. From it we derive the Christian understanding of the origin, life, and destiny of the world and mankind."<sup>21</sup>

How thoroughly tragic that this sort of material should be pawned off on credulous, sincere people, who earnestly desire to know the Bible. Yet, here is an example of a highly educated man instilling in their minds the theory that the Bible is a hoax, the product of many uninspired men who gathered traditions together and said to the world, "This is God's word." It is time that all the great host of Bible believers should be aroused against such religious charlatans as this. A man who speaks in the name of the Lord, receives his salary in the name of the Lord, and yet denies the very word which the Lord has given, should reconsider his status. If one does not believe the Bible to be the plenary, verbally inspired word of God, he ought not to accept his livelihood through the preaching of it as the word of God.

Wellhausen's theory was widely accepted in Germany by such men as Smend, Stade, Cornill, and many others. In England it was popularized by the Presbyterian preacher, William R. Smith. Samuel R. Driver refined the theory for the English-speaking world in his *Introduction to the Literature of the Old Testament*, 1891. In America, George Adam Smith devoted both his pen and voice to a popularization of this approach to the Old Testament prophets. Charles Augustus Briggs, of Union Seminary, who was excluded from the Presbyterian fellowship because of his modern views of the Bible, accepted and espoused Wellhausen's view along with Henry P. Smith and Benjamin W. Bacon.

This later development theory could not stand without the earlier documentary theory. Even though this theory is widely popular, it is declining from the position of dominance which it once held. It is only a matter of time until reason coupled with faith dethrones this ungodly theory from the minds of the multitudes.

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<sup>21</sup> Adult Bible Studies, *op. cit.*, p. 38.

It would be well to keep in mind two or three pertinent, basic facts concerning the later development theory: (1) If the theory is correct, at least two of the legal documents, Deuteronomy and P, are false because both claim to have been spoken by Moses. (2) This theory is extremely hostile to the supernatural. It is based upon the naturalistic, and endeavors to explain all miracles and supernatural revelation upon the principles of naturalistic evolutionary hypothesis.

## THE MODERN SCHOOL OF FORM—CRITICISM

For more than fifty years the Graf-Wellhausen theory has been violently attacked by divisive critics themselves. Scholars are divided in opinion over the growth of the Pentateuch of tradition. Hermann Gunkel, in an introduction to his commentary on Genesis, proposed what was called a *crystalized theory*. The theory is that the stories of Genesis were told among the ancient Israelites from generation to generation, century after century, until they crystallized in form and then were written down. Gunkel thought that at first these stories had no relation to each other but that in time they came to be attached to some favorite figure. Gunkel taught that sometime before the prophets, these stories were gathered into small collections which centered about Abraham. Later, they were collected into a larger group, known as J, E, D, etc., after which they were united together. Gunkel taught that the unit of investigation then is the *individual story*.

Gunkel taught that the sagas of Genesis were simply folklore, similar to that found in other nations. He taught that it would be a great mistake to regard them even as much as allegories. Gunkel thought that the task of one investigating these stories was only to determine, if possible, the original form. This theory slightly resembles the old fragment theory of the past century which failed because of a lack of cross-reference to it.

Gunkel claims that these sagas were very old and can be understood only by the aid of archaeology, comparative religion, and other such studies. Gunkel continued to apply his principle of investigation, not only to the Pentateuch,

but also to the other books of the Old Testament. Gressmann is a scholar associated with the same school of thought as Gunkel, along with Schmidt, and Mowinckel.

This theory demands that we view the history of the Pentateuch as *manufactured*. This, as well as some other theories, claims that Deuteronomy was invented by the prophetic party in order to bring about centralization of authority. The name of Moses was used only to give it authority. This, of course, refutes the Biblical teaching that the religion of Israel was a result of God Almighty. The modern destructive critics are adverse to the supernaturalness of the Bible. Therefore, they find it necessary to explain away miracles or discredit them in some way. Special revelation is denied to the authors of the Old Testament and the Hebrew Bible is placed on the level with other ancient literature. These are some of the erroneous views which conflict with the claims of the Bible, from the Pentateuch through the New Testament, that Moses is the author of the Pentateuch. This, therefore, brings us back to the starting place in our study of the Old Testament. The basic consideration in our study of the Old Testament is inspiration—inspiration versus natural genius, or naturalism versus supernaturalism. Will one believe in God or will he go along with the deification of man? Those who believe in God, his Son Jesus Christ, and the Holy Spirit revealed will of God, the Bible, will necessarily reject those false premises of destructive criticism as untrue and unsound. If the combination team of “interpolation” and “redactor” is taken away from the devious critics, they do not have any support other than mere assertions. As Oswald T. Allis said, “The whole trend of such criticism is directly toward skepticism . . . they can ‘explain’ the difficulties, they cannot ‘explain them away.’ Their explanation is destructive, not constructive.”<sup>22</sup>

### SOME BASIC CONSIDERATIONS

We would not be cast in the role of one who rejects “scholarship” or the rich fruits of laborious toil expended

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<sup>22</sup> Allis, Oswald T., *The Five Books of Moses*, (Philadelphia: The Presbyterian and Reformed Publishing Co., 1964), p. 124.

by the scholars; neither would we want to appear ungrateful for their efforts. However, the *negative destructive* "scholarship" is not worthy of the honor paid to it. It is God-dishonoring and faith-destroying. It rejects whatever opposes its conclusions with a presumptuous sneer and refuses to condescend from its lofty heights to investigate so lowly a claim as supernaturalism. After all, only the superstitious could actually believe in divine revelation, so they say.

Lest it seem that negative criticism actually has a true claim to respectability, let us notice some basic considerations relative to its nature and work:

1. It is *wholly negative*. It only destroys faith. It offers nothing better.

2. It leaves one drowning in uncertain waters of human speculation with no hope for rescue. Therefore, confusion in religious affairs will inevitably result.

3. It is decidedly "unscientific" in its broad approach. The negative critics approach the Bible with the strong conviction that their theories are correct and that any evidence which does not conform to their views must be rejected as untrue. Any scientist who held this approach to science would be laughed out of any civilized country on earth. Yet, these destructive critics claim to be scientific and *humbly* boast of their great ability to silence all arguments which controvert their position.

4. Negative criticism has a *false set of values*. In these circles, a man's fame is measured by his capacity for *biblicide*. If he can "destroy" the scriptures, he is a giant of a man. If he follows at the heels of the giants, hacking here and there, he is an astute fellow. If he merely accepts the views of negative criticism he is a scholarly person. However, if he opposes the hypocritical approach of the skeptics, he is branded as an ignoramus unworthy to be heard.

5. Negative criticism is capable only of *fostering doubt* in the human mind. The "critics" answer each other. Even the ones who may adopt the same broad theory usually oppose each other on several vital points. Until these "giants" can agree in essence, why should they expect others to conform to their mould?

6. The character of their attitude is one of *haughty, arrogant snobbery*. They, with hardly an exception "think"

themselves in better position to pass judgment on the accuracy of the history of the Bible than those who were involved in the events. According to the school of destructive criticism, Genesis 1-11 has no more historical value than *Alice in Wonderland* does. The high-sounding phrases used to soften the radical conclusions cannot change the end result—*Atheism*. If Genesis is not the book it claims to be, then we have no basis for faith in God as Creator, Law-giver, Judge, Revelator, or Redeemer. The only thing to do is expel him from the mind.

Exodus suffers the same fate as Genesis, and the other books fare no better. Historical events and the records of minute details are pushed aside in arrogance with the boast that “scholarship” is in better position to judge than ignorant, superstitious people of the dim and distant past.

These scholars can dismiss the supernatural crossing of the Red Sea as Israel crossing on “dry ground” at low tide but Egypt trying to follow getting stuck in the mud and being drowned by the incoming tide. (Cf. Bewer, *Literature of the Old Testament*, p. 66.) The same critic had the audacity to teach that “All these Elijah stories are legends.” (p. 52)

This snobbery demands that culture, philosophy, and faith must coincide. If any must go, let it be faith.

7. The nature of negative criticism is *deceptive*. The destructive critic does not hesitate to divide a verse and strip whole passages from their context if by so doing he can produce a “contradiction.” They refuse to be guided by the most elementary rules of hermeneutics, or Bible study. Yet, their claim is to “scholarship.” Scholarship will be *led by truth* and will follow wherever the truth may lead. The “contradictions of the Bible” should be called, more properly, the “confusion of the critics.” If one is not honest enough to observe the context of the Bible, he has no right to regard himself as a teacher of it.

Context, archaeology, philology, history; all must be twisted, perverted, or ignored, if they fail to fit the concept demanded by the critic’s theory.

8. The destructive critic falsely assumes that he has *infinite* capacities. He is an expert (in his own eyes) of the Bible even though he may have read it no more than once



or twice and then only to "prove" his points. He has a theory to prove and he must not let the *facts* confuse him. He assumes that he knows more about ancient history than the historian; more about geology than a geologist; more about science than the scientist; more about the Bible than those who wrote it, and more about human nature than God himself. The critic tries to act as judge, jury, prosecutor, and witness, when in reality he is not always a competent witness. If he would be content to deal in facts, then he might, with practice, make an acceptable witness but he is not content with that category. Given the opportunity, he might even succeed to the legislative branch and rule out all religion as *superstition* or the "poor man's opiate," and unworthy to be practiced by the "great intellect" of man.

9. Destructive critics are guilty of *circular reasoning*. This is the reasoning which begins with a basic premise which is nothing more than an assumption. Conclusions are drawn from that basic premise and after several conclusions are drawn, all fundamentally arrived at because of the basic false premise, the critic then concludes that because of these conclusions, his basic premise must be true and proved.

He begins his criticism with the premise that there can be no supernatural act within the framework of human history. His first conclusion drawn from this premise is that the Bible cannot be a supernatural revelation. He next concludes that the religion of Israel cannot be divine religion. The following conclusion is that all that has come about because of the religion of Israel must be only the product of *human genius*. This leaves Christ, the apostles, and the New Testament in the latter realm. The critic at this point is ready to say, "See I told you that there could be no supernatural act within the framework of human history and I have just proved it."

This reminds the author of a puppy he proudly possessed when a child. It was a lovely spotted hound, what breed exactly, no one ever knew, but it was a great little pup. However, it seemed to have one great weakness. It enjoyed chasing its tail. That pup would stop while trotting down the road and begin chasing its tail. As a young boy this sight was often amusing. That pup many times chased its tail until it got dizzy. He usually caught it, but when he

caught it, he did not have a thing new, just his own tail; what he started with. This is what the critics wind up with; what they started with. The same old refrain is played over and over while more and more are impressed with their great reasoning. However, unlike the pup, their efforts are anything but amusing because of the tragic consequences.

10. Destructive critics either are ignorant of or wilfully ignore the *full picture*. The totality of the scripture seems beyond their grasp in their efforts to destroy faith in the inerrant word of God. For example, critics claim to find Babylonian "terms" in the first chapter of Genesis. They base the theory that Genesis is "copied" from Babylonian accounts of creation upon this "find." However, the critics generally assert that Genesis 1 and 2 were written at a late date, 1000 B.C.—750 B.C. How could the Babylonian influence have affected the writing of Genesis at that late date? It is too late a date for the Jewish writers to be affected by the early Babylonian culture and too early a date to have felt the late Babylonian culture during the captivity.

The same problem is seen in Daniel. Babylonian "influence" is found in Daniel but the critics generally assign the date of Daniel to about 175-165 B.C. How could the Jewish writer, living during the extremely trying times of that late period, be affected by the influence of a culture that did not exist in his day? However, if the critic would relent and place the date of Daniel during the period of exile where it belongs, the presence of Babylonian influence would be explainable on a reasonable basis. However, the destructive critics will not allow the full picture to be shown at one time but must isolate words and phrases from their context and twist the meaning by means of *isogesis* in order to palm off their skepticism on naive and unsuspecting persons who accept scholarship as authority and do not trouble themselves with a thorough investigation of the word of God.

Not all criticism is destructive. There are those who are committed to the concept of plenary, verbal inspiration of the Bible as the inerrant, infallible and all-sufficient word of God. These are the critics who will spare no effort to uncover all facts relative to the Bible and then allow these

facts to speak for themselves. Such a critic is one who digs, sifts, and arrays all the available evidence within the framework of reason, logic, and scriptural exegesis. He arranges the facts, not to suit his fancy, or to desperately attempt to uphold some untenable theory, but to logically connect and support each other. Their names are legion and may the Lord raise up many more in our generation who will contend for the veracity of the Bible.

## Chapter Nine

### WHO WROTE THE PENTATEUCH?

Rarely can the destructive critics agree among themselves. However, there is one thing upon which they are united: the doubt of the Mosaic authorship of the Pentateuch. Skeptical criticism claims that Moses could not have been the author of the Pentateuch. Therefore, at the very outset one is able to see that the lines are clearly drawn between skeptical criticism and constructive, believing criticism. Of great importance to the whole question of Bible credibility is the question, "Who wrote the Pentateuch?"

If it could be proved that Moses did not write the Pentateuch and that the Pentateuch is neither genuine nor authentic, the credibility of every other book of the Old Testament would be lost. Not only would the Old Testament books be seriously questioned, but even the words of our Saviour would be rejected, for he attributed the authorship of the Pentateuch to Moses. Actually, the real question in this matter is, "Is the Bible true? Was the writer Moses, the person which the scripture claims to have been the writer?" Therefore, if one should deny the Mosaic authorship of the Pentateuch, he must surrender his proper view of Biblical inspiration, and he is tossed into the restless sea of conflicting theories and suppositions of men and left without a single guiding principle save naturalistic philosophy.

Even though there is no superscription over each book which ascribes the authorship to Moses, there is testimony of both internal and external nature which sufficiently demonstrates the Mosaic authorship of the Pentateuch. In an investigation it is natural to first turn to the internal evidence that is offered. Therefore, it is into the Pentateuch itself that one must turn in order to begin to decide the question, "Who wrote the Pentateuch?"

#### I. EXTERNAL EVIDENCE.

A. The *antiquity* of the laws observed by Israel argue for

the Mosaic authorship of the Pentateuch. The Pentateuch contains a system of ceremonial and moral laws which the Israelites had observed from their departure from Egypt until their Babylonian captivity. Therefore, these laws were as ancient as the conquest of Palestine and continue throughout that period to be observed. Those Jews who observed these laws had believed in every generation that their ancestors had received these laws from the hands of Moses. One may admit that a private document could be easily counterfeited, but when one considers the laws of a whole nation he sees it to be a much more difficult task. The picture of this situation is that of a country which had observed, from its inception as a nation, a set of laws. Their ancestors had received these laws while Moses himself was alive. The Fathers had received the laws at the hands of Moses as the living oracles of the God Almighty. They had observed them as divine law during their days and their children viewed them as such right on down to the Babylonian captivity. When, during this long period of time, could a falsifier have perpetrated such a forgery as destructive critics say was palmed off on the Jewish race?

B. In addition to that, we must consider the fact that many of the laws observed by the Jews would have been dangerous under any condition save the *providence of God*. Consider for example, the Jewish law which enjoined the observance of three feast periods each year in which all the male Jews who were able to do so and were old enough, must go to the city of Jerusalem. Their lands and their families were left unprotected during this period. There is no record of their enemies' coming and taking away their wives, children, and property while they were serving God according to his law. Then there was the observance of the Sabbath year. Each seventh year the land must lie fallow, but God always provided bountiful harvests during the six years so that the Jews could live through the seventh year and still in the year following have sufficient seed to plant and enough to eat until harvest. Furthermore, one must consider the year of Jubilee every fiftieth year, that is, there were seven Sabbath years and then the year following the seventh Sabbath year was the year of Jubilee. This was also a time when the land must lie fallow, thus,

God must provide not only two years but also for a third year for his people. Furthermore, there is no indication whatsoever that so long as the Jews observed God's law that any enemy had any power over them at such a time. No nation, however, would willingly subject itself to a set of laws so burdensome as those that were upon them unless they were convinced by irrefutable proofs that it was God's law and unless they had continuing verification of that fact through the spokesmen who taught the law.

Therefore, we must either acknowledge the Mosaic authorship of the Pentateuch or assert that a whole nation for about 1500 years labored under a delusion that Moses wrote the Pentateuch and delivered the law to the people when in reality he never did. However, during this period when they had so many opportunities to investigate, they never once suspected a fraud. The Jews were in a better position than anyone else to know the author of the Pentateuch. They all attributed the authorship of the Pentateuch to Moses.

*C. The evidence of other books of the Old Testament.* Regarding the traces of the law through the Old Testament, C. F. Keil observed, "The whole of the historical portion, from the book of Joshua down to Chronicles, Ezra, and Nehemiah, in connection with the history of Joshua, the Judges, and the Kings, represents the Pentateuch as being Moses' book of the Law."<sup>23</sup> Again, Keil stated, "It seems superfluous to adduce the great multitude of these references, both in matter and in language, since they are generally acknowledge by our opponents also: so that . . ."<sup>24</sup> Therefore, without going into any explanation of the test itself, we shall notice some references to the Old Testament laws and leave it to the reader to further elucidate upon it.

(1) In Joshua 1:8, we read, "This book of the Law shall not depart out of thy mouth, but thou shalt meditate thereon . . . that thou mayest observe to do according to all that is written therein. . ." After entering the land, Joshua read unto the people, "All the words of the Law, the blessing and the curse, according to all that is written in the book

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<sup>23</sup> Keil, K. F., *Introduction to the Old Testament*, Vol. 1, (Edinburgh: T. & T. Clark, 1969), p. 164.

<sup>24</sup> *Ibid.*

of the Law," Joshua 8:30-35. Furthermore, Joshua did as *Moses commanded*. "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:" Deut. 7:1-2. "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:" Deut. 20:16. "And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded," Joshua 11:12.

(2) In Judges 3:1-4, we read that the nations were left in Canaan to *prove Israel*, whether they would obey the commands of Jehovah by Moses. The people disobeyed Jehovah's commands with respect to the idolatry in the land. "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so," Judges 2:16-17.

(3) In 1 Samuel chapters one and three, the public worship is celebrated as Moses' law prescribed. The book of 1 Samuel emphasizes the reverence paid to the ark as the center of the glory of God among Israel, and it was carried by the people into war (1 Sam. 4:3ff.; 2 Sam. 11:11). But even the *enemies of Israel felt the omnipotence of the God of Israel*: "And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore," 1 Sam. 4:6-7. "There-

fore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us, and our people," 1 Sam. 5:5-10. Cf. also 2 Sam. 7:22-24.

(4) The historical books of Kings and Chronicles present several references to, and quotations from, the Law. David charged his son, Solomon, to keep the statutes of the Lord, his commandments, judgments, testimonies "as it is written in the Law of Moses," 1 Kings 2:3; 1 Chron. 22:12-13. David was commended for keeping the law, and his son, Solomon, was exhorted to keep God's law, 1 Kings 3:14; 9:4; 11:34,38.

Solomon offered sacrifices "according to the commandments of Moses," 2 Chron. 8:12,13. After the division of the ten tribes, Jeroboam, the leader of the ten northern tribes, was condemned for disobedience to the commands of the Lord: "Go, tell Jeroboam, Thus saith the Lord God of Israel, Foreasmuch as I exalted thee from among the people, and made thee prince over my people Israel, And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with



all his heart, to do that only which was right in mine eyes"; 1 Kings 14:7-8.

Rehoboam forsook the Law of the Lord: "And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord," 2 Chron. 12:1-2. Such instances could be multiplied dozens of times throughout the historical books of Kings and Chronicles. During this period the prophets spoke, exhorting the people to heed the law of the Lord delivered by Moses. Throughout this period, kings were commended for keeping the law of Moses and condemned for breaking the law.

(5) The historical books of Ezra and Nehemiah emphasized that God gave the law through Moses. Those who returned from exile with Ezra recognized and followed the instructions, "as it is written in the law of Moses, the man of God," and "as it is written in the book of Moses," Ezra 3:2-5; 6:16-18. It is further stated that Ezra was a ready scribe, "in the law of Moses which Jehovah the God of Israel, had given," and he sought "the law of Jehovah to do it," Ezra 7:6,10. In the book of Nehemiah 1:7-8, they had not kept the commandments, statutes, and judgments which the Lord had commanded Moses. In Nehemiah 8:1-8 the people asked Ezra to bring "the book of the law of Moses"; "the book of the law" was brought, read and explained to the people. A revival among the people followed. Many other expressions may be given pertaining to this but these are sufficient to show that the historical books recognized the fact that the law was given by God through Moses.

(6) All prophecy in the books of the Prophets derives its right to exist from the Pentateuch, and finds in the laws of the Pentateuch the materials upon which all its predictions are based. The prophets called the attention of the people to the law which they had forsaken and announced the curses contained in the law that would come upon them if they refused to do it. Read the following passages from Isaiah: 1:10-20: "Hear the word of the Lord, ye rulers

of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." 24:5: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Cf. also Isa. 42:24; 63:11-12 and Jer. 16:11-13.

Compare the foregoing scriptures with the following from Neh. 1:5-8: "And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the command-

ments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations."

Observe the following statements in Ezek. 22:26-31: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." Compare what Ezekiel said with the statements in Neh. 1:5-8.

All of the minor prophets make specific references to the law of the Lord, and denounce the people for failing to observe it, and exhort them to obey the law of Jehovah, which law is plainly identifiable as that law of Jehovah given through Moses. *Malachi*, the closing prophet of the Old Testament period, *specifically attributes the law to Moses*, 4:4: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

(7) That third division of the Hebrew Old Testament known as the "writings" or, as our Lord termed it "the Psalms" is very specific in attributing the law to Moses. Daniel said, "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is

written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth," Dan. 9:11-13.

David, writer of more Psalms than any other single writer, gave a charge to his son (1 Kings 2:3; 1 Chron. 22:12,13), showing that David recognized that the law of Jehovah was that law given through Moses. One Psalm is attributed to Moses, the man of God, cf. the title of Psalm 90. Other Psalms specifically mention Moses as God's servant. "Thou leddest thy people like a flock by the hand of Moses and Aaron," Psa. 77:20. "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them," Psa. 99:6. "He made known his ways unto Moses, his acts unto the children of Israel," Psa. 103:7. "He sent Moses his servant; and Aaron whom he had chosen," Psa. 105:26. "They envied Moses also in the camp, and Aaron the saint of the Lord," Psa. 106:16. "Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them," Psa. 106:23.

All of the books of the Old Testament, therefore, lend their testimony in support of the Mosaic authorship of the Pentateuch. These books either quote from the law or allude to the law in such a manner that it is easy to discern that the reference is to the Pentateuch which claims to be given by God through Moses.

D. *The testimony of Jesus Christ.* Our Saviour made many references to Moses and his law, clearest of which are: "And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them," Matt. 8:4; "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your

hearts suffered you to put away your wives: but from the beginning it was not so," Matt. 19:7-8; Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother," Matt. 22:24; "Saying, the scribes and the Pharisees sit in Moses' seat": Matt. 23:2.

"For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death": Mark 7:10; "Master Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed," Mark 12:19-20.

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord"; Luke 2:22; "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke 16:29,31; "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me," Luke 24:27,44.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me," John 5:45-46; "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers); and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day"? John 7:19,22,23; "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" John

8:5; "We know that God spake unto Moses: as for this fellow, we know not from whence he is," John 9:29.

*E. The testimony of the New Testament writers.* With many direct statements and references the writers of the New Testament offer their voice in testimony to the Mosaic authorship of the Pentateuch. Among the many references made by the writers and speakers of the New Testament books are the following: John 1:17—"For the law was given by Moses, but grace and truth came by Jesus Christ"; 1:45—"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Acts 3:22—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you"; Acts 6:11—"Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God"; Acts 6:14—"For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us"; Acts 13:39—"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses"; Acts 15:1—"And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved"; Acts 15:5—"But there arose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses"; Acts 15:21—"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day"; Acts 21:21—"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs"; Acts 26:22—"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come"; Acts 28:23—"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concern-

ing Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

A comparison of Romans 3:2 with Acts 7:38 in the use of the word "oracles" adds the voice of Romans to this course of testimony. In Acts 7:38, Stephen said, "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us": There is no question as to what Stephen refers to here. That the subject under the heading of "oracles" is the *Law God delivered by Moses* cannot be disputed. They are the "lively" or "living" word of God. Paul uses the same word in Romans 3:2, "Much every way: chiefly, because that unto them were committed the oracles of God." If the "living oracles" in one place are the law of Moses and constitute the living word of God, will not the "oracles of God" in the next place constitute the same word of God? If not, why not? Therefore, we conclude that Paul was speaking of the same word that Stephen spoke of and that both were *inspired* to speak concerning the law of God delivered to Moses on Sinai.

Blending in to this mighty chorus of testimony are the statements of Paul in his letters to the Corinthians. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God care for the oxen?" 1 Cor. 9:9, cf. Deut. 25:4. He wrote to these Christians again, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away"; . . . "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which abolished": . . . "But even unto this day, when Moses is read, the veil is upon their heart," 2 Cor. 3:7,13,15. The name of Moses is used here in a figure of speech called the metonymy of the cause. In this figure of speech the authors are put for the works they have produced. Other examples of this are found in Luke 16:29-31; Luke 24:27; Acts 15:21, and many other scriptures.

Add to this growing army of witnesses the voice of the

writer to the Hebrews: "Who was faithful to him that appointed him, as also Moses was faithful in all his house," Heb. 3:2. Cf. also Hebrews 7:14; 8:5; 9:19; 10:28. In addition to the direct references there are many *allusions* which are unmistakably to the law and which could be adduced as further proof for the *Mosaic authorship*.

## II. EXTRA-BIBLICAL TESTIMONIES TO THE AUTHORSHIP OF MOSES.

*Philo*, an Egyptian Jew who lived in the first century, ascribed canonical authority to those books contained in the Hebrew Bible, acknowledged by the Jews of Palestine to belong there. This of course was tantamount to acknowledging the authorship of Moses to the Pentateuch, for that is what all the Jews of the first century believed. *Josephus*, a Jew who gained favor with the Romans and was a contemporary with the apostles, in his treatise against Apion, book 1, page 609, paragraph 8, lines 1-8, said, "We have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws, and the traditions of the origins of mankind till his death."<sup>25</sup> The early church attributed the authorship of the Pentateuch to Moses, and there was not a dissenting voice among the early Christians until the heretics began to arise after the death of the apostles and deny everything that disagreed with their perverted views.

## III. INTERNAL EVIDENCE.

By internal evidence we mean the *language, manner of writing, style*, and the *circumstances of the narratives* of the writing, as well as the ascription within pertaining to the authorship.

A. The *language, the style, and the manner* of writing used in the books of the Old Testament are *internal arguments* as to their *genuineness*. First, in answer to the critics who claim that the Pentateuch was composed at a much later age by a group of redactors, the very language itself

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<sup>25</sup> *Josephus*, (Michigan: Kregel Publications, 1960), p. 609.



in style and character differs greatly, indicating that the books of the Old Testament were written at widely varying intervals. In addition, the books of the Old Testament differ in style too much to be the work of one Jew or any one set of contemporary Jews. If, as the critics say, they are all forgeries then they must have been forged at different ages or periods of time, thus being in themselves a greater miracle than inspiration.

B. The character of the contents of the Pentateuch argues for its genuineness and truth. Where could one find a false account of historical matters with such minute detail as is to be found in the Pentateuch? Definite dates, specific places, and historical characters are mentioned along with a long list of genealogies which could be checked out very easily by any skeptical person. How could a forger furnish such a minute and long list of specifics and remain undetected?

C. The *integrity* of Moses, and the rest of the writers of the New Testament, and that of our Lord, insists, that we accept the Mosaic authorship of the Pentateuch. Critics, even if admitting any of the Pentateuch to be written by Moses, claim that what little he could possibly have written was copied from some other source. However, if Moses had copied from anything, is it not probable that he would have identified those things he had copied and not claimed to have spoken for God? Would such a meticulous historian as Moses, who on every occasion used every possible mark of authenticity and integrity, fail to give the sources of history from which he copied?

D. The *natural manner of writing* would indicate that Moses was the author. With just a superficial glance, it is easy to see that the writer seems to be the one who is the leader of the events. That leader, naturally, was Moses. Those things written in the Pentateuch were written by an eyewitness to the events. Notice the specific numbers contained concerning the details in Ex. 15:27; Num. 11:7,8. The author indicates a complete acquaintance with Egypt in the use of Egyptian names; the use of more Egyptian words than are found anywhere else in the Old Testament. This is coupled with the fact that the writer also shows that he is unacquainted with the land of Canaan, and does not

enter into the land, which corresponds with the fact that Moses died outside the land of Promise. A reading of Exodus through Numbers indicates that the writer is accustomed to the desert and the wilderness nomadic conditions. Moses had all the qualifications to meet these conditions that manifestly existed.

E. The direct testimony of the Pentateuch itself to the Mosaic authorship. Exodus 17:14 states, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." Exodus 24:3-8 states, "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (This refers at least to Ex. 21-28, and may possibly include chapters 19-20); Ex. 34:27 referring to Ex. 34:10-26; Num. 33:2, is a reference to Moses' listing the encampments from Egypt to Moab, indicating that in writing the itinerary of the people, he wrote the narrative which surrounds their wanderings in the wilderness; Deut. 31:9-11, 24-26; compare Deut. 17:18 with Deut. 27:1-8 and Josh. 8:30-35; Deut. 31:21-24 attributes the writing of the book of the law to Moses himself. The entire body of the Pentateuchal Law, comprising mainly from Exodus 20 through the book of Deuteronomy in very specific terms claims to be Mosaic.

The laws of the priesthood and the tabernacle service as well as the building of the tabernacle are presented as the

personal communications of God to Moses. "And the Lord spake unto Moses, saying," Ex. 25:1; "Thou shalt also make a table of Shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof," Ex. 25:23; "And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same," Ex. 25:31; "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them," Ex. 26:1.

With the testimony of the Pentateuch, and that of our Lord, that of the New Testament writers, as well as that of contemporaries of the apostles, insurmountable proof is offered to the skeptical critics that Moses truly is the human author of the Pentateuch and that he wrote what God delivered unto him.

### Summary

By the Mosaic authorship of the Pentateuch we mean that Moses was the human instrument through whom God spoke, delivering his laws to his people. The unity of the Pentateuch indicates the reasonableness of accepting the Mosaic authorship. C. F. Keil pointed out, "that the Pentateuch in its present shape proceeds from a single author, is proved by its aim and plan; according to which its whole contents refer to the covenant concluded between Jehovah and his people by the instrumentality of Moses, in such a way that every thing before his time is perceived to be preparatory to this fact, and all the rest to be the development of it."<sup>2</sup>

The talk about the unity of the Pentateuch is not wishful thinking; rather it is a matter that is clearly seen. C. F. Keil said concerning this evident unity of the Pentateuch, "This is clearly seen, indeed, from the exact chronology which runs through all the five books, and knits all their parts together (1); yet more from the care with which the materials are organically connected, and the individual elements are linked together internally, so that the earlier

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<sup>2</sup> Keil, *op. cit.*, p. 155,

sections point forward to those by which they are succeeded, and for which they prepare the way (2); while the later sections point back to those which preceded, partly developing them, partly explaining and supplementing them (3)."<sup>27</sup>

The denial of the Mosaic authorship leaves one with only a naturalistic, rationalistic, evolutionary explanation for the authorship of the Pentateuch, which denies plenary verbal inspiration, inerrancy, and infallibility of the Holy Scriptures. Would it not be much simpler and more God-honoring to accept the simple facts expressed by our Lord that Moses wrote the Pentateuch?

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<sup>27</sup> Keil, *op. cit.*, p. 155.

## **Chapter Ten**

### **GENESIS (1)**

#### **Title**

Genesis is the name given to the book by the LXX translators and means the "origin" or "beginning." In the Hebrew Bible it is called "Bereshith," which means "in the beginning," and accords with the Hebrew custom of naming a book by using its first word. The word Genesis is a very appropriate name for its title because the book describes the beginnings of:

1. The heavens and the earth (universe or order).
2. The animal, vegetable and mineral kingdom.
3. The human race.
4. Sin.
5. The unfolding of the scheme of redemption.
6. The condemnation for sin.
7. Sacrifices.
8. Of the Hebrew people and a host of other things.

#### **Purpose**

The purpose of the book of Genesis is four-fold. It reveals:

1. *A brief survey of the divine revelation from the beginning until Israel enters Egypt.* Genesis is not a complete and detailed book of history but it surveys things from the beginning until the entrance of the chosen seed into Egypt.
2. *To give a record of the origin of things.* Genesis furnishes the *only* dependable and accurate record of how things began. Man was not in the beginning; only God and his spiritual creation was before the material creation. Therefore, the only dependable record that man can have is the record which God gives. If that record is unacceptable then, of course, no other record could suffice.
3. *To begin to reveal the nature of God.* Because man was not eternally, the eternal God must reveal himself unto man whom he had created. This revelation must come progres-

sively for man's finite mind could not fully comprehend an infinite being. Therefore, the book of Genesis begins to reveal to us the nature of God as the creator, the preserver of all things, the great law-giver and judge to whom man must give an answer for all of his actions.

4. *Genesis is primarily a religious history.* The book deals with human affairs, showing how God deals with man as he lives and moves and has his being in the presence of God. It is given for our learning and our admonition, Romans 15:4. All of the history in the book of Genesis is given for the purpose of showing the purposes of God respecting his people at a given age.

### Author

For a more detailed account of the Mosaic authorship of Genesis one might refer to the chapter on the Mosaic authorship of the Pentateuch. In order to fully appreciate the facts contained in that chapter regarding Genesis, keep in mind that Genesis is a part of an organic whole of five books. It would be impossible to separate Genesis from the rest of the Pentateuch and not severely damage the harmony of those books. "Genesis is related to the Pentateuch as the Pentateuch is related to the Old Testament and the Old Testament to the New. Genesis describes the ground and how God planted in it the seed of a pure and national life while the later books of the Pentateuch describe the growth of that seed into a full-grown tree. The later books of the Old Testament describe the growth on that tree of a special branch and twig and the gradual unfolding of a bud into a flower until the coming of the fruit."<sup>28</sup>

Secondly, there has been no *valid* evidence offered to deny the Mosaic authorship. Those who deny that Moses wrote the book of Genesis, as well as the rest of the Pentateuch, base their presuppositions upon a materialistic philosophy. Therefore, the mere *assertions* of skeptical individuals *cannot be adduced as evidence*. It is only wistful thinking on the part of those who would like to escape their responsibilities before an almighty Creator and Judge.

Thirdly, *the earliest traditions among the Jews* and the

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<sup>28</sup> Raven, John Howard, D. D., *Old Testament Introduction*, (New York: Fleming H. Revell Company, 1906, 1910), p. 130.

Lord and his apostles as well as the early church give emphatic support to the Mosaic authorship of Genesis. In view of that, and perhaps connected with it, there has never been a specific person named as an alternative to Mosaic authorship.

Therefore, in view of these considerations as well as those stated in the chapter on the Mosaic authorship of the Pentateuch, willing to be labeled "unscholarly" and "dogmatic," this present author concludes that *only Moses could have been the author of Genesis*.

Be the term "Mosaic authorship" is not meant that Moses personally, with his own hand, wrote every single word that is in Genesis. Paul, in the New Testament, is the author of those books which bear his signature. However, it is a well known fact that Paul used a secretary to write his letters, at least in part. Yet, the very words of those letters are Paul's. He was inspired of God to speak and he thus spoke from God. The same principle might hold true with the Mosaic authorship of Genesis. If Moses did use someone to do the actual writing for him, this does not make Genesis any less authored by Moses than had he written each word. The words are still his and the finished product must have met with his inspired approval, else it would never have been given to the people. By Mosaic authorship, we mean that Moses uttered the words and the words of Genesis are the words Moses uttered. The human hand which wrote the words does not change the authorship of the book. The words were written under the supervision of the Holy Spirit in the man Moses.

## Contents

The book of Genesis thoroughly and systematically delineates the entire Patriarchal period. Beginning in the second chapter the light of revelation focuses upon man and relates how God has dealt with him. Chapter three relates his sin and his exclusion from God's presence and God's promise of a virgin born redeemer (Gen. 3:15), for man. The rest of the Genesis account shows that a selective process is begun by which God chooses a nation beginning with the individual Abraham. It is from the people of Abraham that all the nations of the earth shall be blessed through the Redeemer. Finally, the history closes with the

chosen seed in the nation of Egypt and the birth of the nation Israel.

Suggestive of these facts is the following outline of the book of Genesis:

- I. THE BEGINNING—1:1-4:26.
  - A. The creation of the universe—1:1-2.
    - 1. The summary statement of creation—1:1.
    - 2. The state of creation—1:2.
  - B. The six days of work—1:3-31.
  - C. The nature of the sabbath—2:1-3.
  - D. The place of man—2:4-26.
    - 1. Details of man's creation—2:4-7.
    - 2. Eden: God's provision for man—2:8-15.
    - 3. Man's test—forbidden fruit—2:16-17.
    - 4. Man's helpmeet—2:18-26.
  - E. The beginning of sin in the world—3:1-24.
    - 1. The tempter—3:1.
    - 2. The means of temptation—3:1-5.
    - 3. The response to temptation—3:2, 3, 6.
    - 4. The results of the fall—3:7-8.
    - 5. God seeks man—3:8-13.
    - 6. The curse and the promise—3:14-19.
    - 7. Eve—mother of all living—3:20.
    - 8. God provides a covering—3:21.
    - 9. Man dies for his sin—(separation from God) 3:22-24.
  - F. Cain and Abel—4:1-15.
    - 1. Their birth—4:1-2.
    - 2. Their occupations—4:2.
    - 3. Their sacrifices—4:3-7.
    - 4. Cain murders Abel—4:8.
    - 5. Cain's punishment—4:9-15.
  - G. The development of the race—4:16-26.
    - 1. Cain's abode—4:16.
    - 2. Cain's wife—4:17.
    - 3. The first city—4:18.
    - 4. The first polygamy—4:19.
    - 5. The first crafts—4:20-22.
    - 6. The song and sword—4:23.
    - 7. The birth of Seth—4:25-26.
- II. THE GENERATIONS OF ADAM—5:1-6:8.
  - A. The first genealogical table—5:1-32.
  - B. The iniquity of the ancient world—6:1-8.
    - 1. Marriage between spiritual and carnal—6:1-4.
    - 2. Declaration of judgment—6:3.
    - 3. God's attitude toward men—6:5-8.
- III. THE GENERATIONS OF NOAH—6:9-9:22.
  - A. The building of the ark—6:9-22.



- B. God's judgment on world sin—7:1-8:14.
  - 1. Noah enters the ark—7:1-10.
  - 2. The flood—7:11-24.
  - 3. The waters subside—8:1-14.
- C. God's Covenant with man—8:15-9:17.
  - 1. Noah leaves the ark—8:15-22.
  - 2. God's commands to Noah—9:1-7.
  - 3. God's covenant with Noah—9:8-17.
- D. The destinies of Noah's sons—9:18-29.
- IV. THE GENERATIONS OF THE SONS OF NOAH—10:1-11:9.
  - A. The register of family divisions—10:1-32.
    - 1. Sons of Japheth—10:1-5.
    - 2. Sons of Ham—10:6-20.
    - 3. Sons of Shem—10:21-32.
  - B. The tower of Babel—11:1-9.
    - 1. The building of the tower—11:1-4.
    - 2. The judgment of God—11:5-9.
- V. THE GENERATIONS OF SHEM—11:10-26.
- VI. THE GENERATIONS OF TERAH—11:27-25:1.
  - A. The migration of the Terachites—11:27-32.
  - B. The story of Abraham—12:1-25:1.
    - 1. Abram is called—12:1-3.
    - 2. Abram enters Canaan—12:4-9.
    - 3. Abram descends to Egypt—12:10-20.
    - 4. Abram returns to Canaan—13:1-4.
    - 5. Parting of Abram and Lot—13:5-18.
      - a. Problem of prosperity—13:5-13.
      - b. The promise to Abram—13:14-18.
    - 6. The battle of the kings—14:1-24.
      - a. Rebellion and reprisals—14:1-13.
      - b. The rescue of Lot—14:14-17.
      - c. Abram and Melchizedek—14:18-20.
      - d. Abram and the king of Sodom—14:21-24.
    - 7. Abram promised an heir—15:1-21.
      - a. Abram's fear—15:1-3.
      - b. God's response—15:4-5.
      - c. Abram's faith—15:6.
      - d. The solemn covenant—15:7-17.
      - e. The borders and territories of the kingdom—15:18-21.
    - 8. Abram's relationship with Hagar—16:1-16.
      - a. Sarai's suggestion—16:1-3.
      - b. Contention between Hagar and Sarai—16:4-6.
      - c. Hagar's flight—16:7-8.
      - d. The message of the angel—16:8-12.
      - e. The response of Hagar—16:13-16.
    - 9. God's covenant with Abram—Abraham—17:1-27.
      - a. God's appearance—17:1.
      - b. The promise—17:2-8.
      - c. The obligation—circumcision—17:9-14.

- d. Son to be born to Sari-Sarah—17:15-22.
- e. The obedience of Abraham—17:23-27.
- 10. The destruction of Sodom and Gomorrah—18:1-19:38.
  - a. Abraham visited by Jehovah at Mamre—18:1-8.
  - b. God promises the birth of Isaac—18:9-15.
  - c. God's revelation concerning Sodom—18:16-22.
  - d. Abraham intercedes for Lot—18:22-23.
  - e. Angels rescue Lot—19:1-23.
  - f. Destruction of Sodom—19:24-29.
  - g. Lot and his family—19:30-38.
- 11. Abraham in Gerar—20:1-18.
  - a. Abimelech takes Sarah—20:1-2.
  - b. God warns Abimelech—20:3-7.
  - c. Abimelech reproves Abraham—20:8-13.
  - d. Abimelech's generosity and blessing—20:14-18.
- 12. Isaac and Ishmael—21:1-21.
  - a. The birth of Isaac—21:1-7.
  - b. Ishmael mocks Isaac—21:8-10.
  - c. The expulsion of Hagar and Ishmael—21:11-21.
- 13. The covenant between Abraham and Abimelech at Beer-sheba—21:22-34.
- 14. The offering of Isaac—22:1-19.
  - a. The test—22:1-2.
  - b. The obedience—22:3-10.
  - c. The Divine provision—22:11-14.
  - d. The Divine blessing—22:15-19.
- 15. The genealogy of Nahor—22:20-23.
- 16. The death and burial of Sarah—23:1-20.
- 17. A wife for Isaac—24:1-67.
  - a. Eliezer's Commission—24:1-9.
  - b. The servant at Nahor's—24:10-61.
  - c. Isaac and Rebekah—24:62-67.
- 18. Abraham's last days—25:1-11.
  - a. Abraham marries Keturah—25:1-6.
  - b. Abraham's death and burial—25:7-10.
  - c. The blessing of Isaac—25:11.

#### VII. THE GENERATIONS OF ISHMAEL—25:12-18.

#### VIII. THE GENERATIONS OF ISAAC—25:19-35:29.

- A. The birth of Esau and Jacob—25:19-28.
- B. The sale of a birthright—25:29-34.
- C. Isaac and Abimelech—26:1-16.
- D. The wells of dispute—26:17-33.
- E. Esau's marriages—26:34-35.
- F. Jacob receives his brother's birthright—27:1-46.
  - 1. The reaction of Esau—27:1-42.
  - 2. Rebekah's plan to save Jacob—27:43-46.
- G. Jacob's wanderings and fortunes—28:1; 35:26.
  - 1. Jacob departs for Padan-Aram—28:1-5.
  - 2. Esau's subsequent marriages—28:1-5.

3. Jacob's dream at Bethel—28:10-22.
4. Arrives at Padan-Aram—29:1-14.
5. Marries Leah and Rachel—29:15-35.
6. Jacob serves Laban—30:1-43.
  - a. The birth of Jacob's sons—30:1-24.
  - b. Laban's wager—30:25-43.
    - (1) Jacob's proposal—30:25-33.
    - (2) Laban's deceit—30:34-36.
    - (3) Jacob's counter-deceit—30:37-43.
7. Jacob's flight—31:1-55.
  - a. Jacob flees—31:1-21.
  - b. Laban pursues—31:22-42.
  - c. Covenant between Jacob and Laban—31:43-55.
8. Jacob met by angels at Mahanaim—32:1-12.
9. Jacob sends presents to Esau—32:13-23.
10. Jacob wrestles with an angel—32:24-26.
11. Jacob-Israel—32:27-32.
12. Jacob and Esau reconciled—33:1-20.
13. Jacob's daughter defiled—34:1-12.
14. The treachery of Jacob's sons—34:13-31.
15. Jacob revisits Bethel—35:1-15.
16. Birth of Benjamin and death of Rachel—35:16-22.
17. Jacob returns to Isaac at Mamre—35:27.
- H. The death of Isaac—35:27-29.
- IX. THE GENERATIONS OF ESAU—36:1-37:1.
- X. THE GENERATIONS OF JACOB—37:2-50:26.
  - A. Joseph and his brothers—37:2-38:30.
    1. Jacob's partiality—37:2-3.
    2. Joseph's dreams—37:4-11.
    3. Joseph's brothers—37:12-28.
      - a. Joseph sent to them—37:12-17.
      - b. They conspire against him—37:18-20.
      - c. Reuben's plan—37:21-24.
      - d. Joseph sold to the Ishmaelites—37:25-28.
    4. The deception of Jacob—37:29-35.
    5. Joseph sold into Egypt—37:36.
  - B. Judah and Tamar—38:1-30.
    1. Judah marries Shua—38:1-5.
    2. Tamar's two marriages—38:6-10.
    3. Judah defends Tamar of her marriage rights—38:11.
    4. Tamar deceives Judah—38:12-23.
    5. Tamar accused of harlotry—38:24.
    6. Tamar reveals the truth—38:25-26.
    7. Tamar's children—38:27-30.
  - C. Joseph's blessings through tribulations—39:1-41:57.
    1. Joseph shown favor by Potiphar—39:1-6.
    2. Joseph tempted—39:7-12.
    3. Joseph falsely accused—39:13-20.
    4. Joseph blessed in prison—39:21-23.

5. Joseph's advancement by Pharaoh—40:1-41:57.
  - a. Joseph interprets the dreams of the butler and the baker—40:1-23.
  - b. Pharaoh's dreams—41:1-8.
  - c. The butler's confession—41:9-13.
  - d. Joseph summoned to Pharaoh—41:14-24.
  - e. Joseph interprets the dreams—41:25-32.
  - f. Joseph's advice to Pharaoh—41:33-36.
  - g. Joseph's promotion—41:37-44.
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- D. The first visit of Joseph's brothers—42:1-38.
  1. Jacob sends ten sons to Egypt—42:1-5.
  2. Joseph and his brothers—42:6-28.
  3. The report to Jacob—42:29-38.
- E. The second visit of Joseph's brothers—43:1-45:24.
  1. The arrangements made for the journey—43:1-14.
  2. The brothers before Joseph—43:15-34.
  3. Joseph's strategy to detain Benjamin—44:1-34.
    - a. The brothers sent homeward—44:1-10.
    - b. The divining cup found—44:11-13.
    - c. Judah's offer of himself to bear Benjamin's punishment—44:13-34.
  4. Joseph reveals himself to his brethren—45:1-4.
  5. Joseph's forgiving attitude—45:5-15.
  6. Joseph sends for his father—45:16-28.
- F. Jacob goes to Egypt—46:1-47:12.
  1. Jacob travels to Egypt—46:1-7.
  2. Jacob's family which came to Egypt—46:8-27.
  3. Joseph settles his family in Goshen—46:28-47:12.
    - a. Joseph welcomes Jacob—46:28-33.
    - b. Joseph introduces Jacob to Pharaoh—47:1-10.
    - c. The settlement of Israel in Egypt—47:11-12.
- G. Joseph's administration of Egypt—47:13-26.
- H. The sunset of Jacob's life—47:27-49:32.
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- I. The death and burial of Jacob—49:33-50:14.
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- J. The last years of Joseph—50:15-26.
  1. The fear of Joseph's brethren—50:15-21.
  2. The death of Joseph—50:22-26.

Suggestions were made in the chapter on "How to Study the Old Testament" that will be helpful in interpreting the

book of Genesis. However, one thing that must be remembered above all others is the fact that the scripture must speak for itself. Any conjecture forced upon the scripture will result in a false conclusion. As the Psalmist declared of old, "Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants," Psalm 119:89-91. Special emphasis should be given to the phrase in verse 89, "thy word is settled in heaven." For how long? For ever! Therefore, what the Lord has said must stand regardless of all human opinions. Hence, whatever the scriptures say at one point will agree with the scriptures in every other point. Any interpretation that we may have, to be sound, must come from a proper exegesis of the word of God, based upon sound exegetical principles. Private judgment, all human speculations, all scientific hypothesis, all human philosophies and theories must stand outside the realm of interpretation and await for an exegesis to be brought forth. If, in comparison with the exegesis of the scripture, all of these are found wanting, if we will honor God we must discard all that belongs to human wisdom. Only his word is able to speak accurately and all human wisdom must harmonize with his will and be in subjection to it, accepting his revelation as inerrant and infallible, if that wisdom is acceptable unto God. Therefore, all materialistic theories propounded by men who reject the supernatural and deny inspiration as one of the attributes of the Holy Scriptures must be completely set aside.

Much has been written concerning the days of Genesis. The interpretation of the days of Genesis 1 lies close to the foundation of one's view of the holy scripture. There are many different views of the Genesis account of creation. Some affirm that the Bible account is only a myth. There are those who attempt to soften the blow of this shocking hypothesis by saying that it is mythical language adopted from the creation accounts perpetuated by heathen people, primarily the Babylonians, but re-interpreted and demythologized. Some among these liberal theologians believe that this extensive work of re-interpreting and demythologizing was for the purpose of having a hymn with

which to praise God. The adoration of God promoted by this "creation hymn" is said to be the purpose of Genesis one rather than an attempt by God to explain the origin of the world. For a rather *subtle effort* to establish this hypothesis, one can read firsthand from an article "Creation and Praise of God," by H. O. Forshey, (Mission Journal, Inc., January, 1969, Vol. 2, No. 7), pages 203-204.

Although the editors of this liberal magazine would probably deny the allegation, *Mr. Forshey in effect denied both Mosaic authorship and plenary verbal inspiration in his article*. Many sincere brethren, in reading the article and extending the writer the benefit of any doubt, experienced a subtle loss of the ground of confidence upon which we stand—the infallible, inerrant, and divine nature of the scripture.

If there is any foundation to the hypothesis that the Genesis account of creation is a "de-mythologized" version of the Babylonian concept of creation the concept of plenary verbal inspiration must be relinquished. This theory demotes the religion of Israel to the common level of human genius and relies more heavily upon the Hegelian theory or an evolutionary hypothesis to explain the existence of Israel and the appearance of Jesus Christ than upon the Bible. No amount of explaining can conceal the fact that *this is a subtle but direct attack upon the chief cornerstone of all the scripture—the historical account of the creation of the world, recorded by Moses under divine guidance of the Holy Spirit in order that the word would be the very word of God* unmixed by human tradition or error. Gospel preachers everywhere who love the truth should teach the Bible on the basis of its claims and be on guard against such dangerous teaching as openly flouted by *Misson*.

The mythological explanation is simply without basis. The word myth in the *popular* sense connotes a story of the imagination which is not true. The word myth in the *classical* sense is a story constructed in order to teach certain abstract truths which would otherwise be impossible to communicate to man's understanding. The Bible account of the creation is not a myth in either sense of the word. If it is not to be regarded as an historical account, then it must be disregarded all together because it claims to be

historical. It is recorded in non-scientific language, yet, speaks of truths which no fact of science has yet contradicted. Furthermore, the creation account is put forth for the faith of an individual, "Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear," Heb. 11:3. Therefore, any attempt at a "mythological" explanation or any other materialistic explanation is simply a God dishonoring view and cannot be harmonized with any of the teachings of the scriptures of God.

There are those who hold to the historicity of Genesis account of creation, however, who attempt to avoid the claims of the school of geology, based on the uniformitarian theory which dates the earth as very ancient. This school would have man at least 200,000 years old (a very conservative figure). The ancient dating of the universe and of man is generally based on *Lyell's Uniformitarian Geology Theory* which holds that there have been no major catastrophies or discontinuities in the universe, but that the present geological formations were produced slowly and uniformly by the operation of natural forces which are still at work today. This discounts every catastrophe such as the flood, sin or other things. It relies purely upon naturalistic matters and discounts the metaphysical. *The theory of uniformitarianism is slowly and surely being discredited.* According to this theory, when the space module landed on the moon's surface in 1969, it should have sunk into at least fifty feet of meteorite dust. However, there were only a few inches of meteoric dust which would indicate that the moon was not nearly as old as some had thought it to be. There are other indications that the uniformitarian theory of geological dating, is not accurate, but is based upon several presuppositions, the basic ones being that everything came about by a natural order. Hence, the basis of it is hostile to supernatural religion and divine revelation. Therefore, one must be extremely cautious about either accepting it or being willing to compromise with it.

*The view that these days of Genesis 1 are long periods of time has very little logic to support it.* This author realizes that the label of "radical fundamentalist," unscholarly ignorance," and of being "unscientific" will be applied to

him. However, his position is taken with his preference of desiring to enjoy the company of angels in the hereafter than of the "scholarly skeptics." He desires to be *right* rather than being "called" scientific. One who is truly "scientific" inspects all of the available facts and weighs all of the evidence. However, those who reject at the outset, the Biblical teaching of the creation and of the days of Genesis 1 in favor of the hypothesis advanced by man are not willing to investigate all of the facts, hence, cannot really be called "scientific."

There are several reasons for accepting the view of a historical, literal six-day period. The days of Genesis 1 are historical, literal, regular 24 hour days as we know them today. Let us investigate the basis for this view:

1. There is *nothing* in Genesis or elsewhere in the Bible to indicate that these days were not literal 24 hour day periods. To the contrary, there are several things which would indicate that they are *literal 24 hour periods*. The basis for demanding that there be a longer period involved in the creation is to allow God sufficient time to create all things. However, all the language referring to creation is contrary to that idea. Notice, for example, a statement by the Psalmist, "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast," Psalm 33:6-9. The very nature of this passage indicates that it was an instantaneous creation that involved the supernatural and had nothing to do with natural forces working together to bring this present order about. The statement that there is nothing in Genesis to indicate that these days are not literal, could be expanded to include the whole Bible. Therefore, with nothing in the Bible teaching contrariwise, we would naturally assume without further evidence that they are what they seem to be. The first impression, unless disproved by other scriptures, would seem to be the proper impression.

2. *Plants must have sunlight for the life processes.* The skeptic who holds to the long period creation days will reply,



"But they had sunlight." This is true, partly. They would have sunlight during the daylight hours, however, the Bible states that there was a day and night. Now those who hold that these days are long periods of time generally assign 200,000 years or more per day. This is done in order to conform to the uninformatarian theory of geology, which is inconsistent and unsound. Now considering that in a conservative estimate that the period was 200,000 years long, those plants which were created must have lived during those long hours and years of night when there was no sunlight which would be about 100,000 years plus. What would happen to those plants? If you would like the answer, take a piece of canvas, place it on a part of your lawn where the grass is lovely, weight the canvas down with bricks or other heavy objects so that it cannot be moved and leave it for about 48 hours. When you lift the canvas you can clearly see what would have happened to the plants had they "existed" during that long period of darkness of a 100,000 plus years. It just is not reasonable or "scientifically" possible.

3. *What of the plants that depend upon specific insects to propagate the species which insects in turn depend upon the plants?* This is called the "Obligate relationships." There are many with such relationships, one of the more interesting being that of the yucca moth and the yucca plant or Spanish bayonet. This relationship is seen more clearly with a brief description. The yucca flower hangs down, and the pistil, or female part of the flower is lower than the stamens, or male parts. However, the stigma, the part of the flower specialized for the reception of the pollen, is cup shaped and so arranged that it is impossible for the pollen to fall on to it. Instead the pollen must be transported by the female of the yucca moth, which begins her work soon after sunset. She collects a quantity of pollen from the anthers of the plants and holds it in her in specially constructed mouth parts. Then she flies to another yucca flower, pierces the ovary with her ovipositor, and after laying one or more eggs creeps down the style and stuffs the ball of pollen into the stigma. The plant produces a large number of seeds. Some are eaten by lava of the moth and some mature or perpetuate the plant. Now the thing about this is that the yucca

plant is the only food source for the yucca moth and without the plant the moth could not exist. Correspondingly, the yucca moth is the only means of pollination which the yucca plant has, without which the yucca plant would soon perish. For how long could this yucca plant have existed without the yucca moth? When we investigate the creation we find that God created the plants on the third day but it was not until the sixth day that the creeping things and the insects and so forth were created. If we put the insects back into the fifth day when the fowls of the air were created there would still be from the third to the fifth day or we might say in accommodating the theories of the evolutionists, that a part of one period, a whole of another period and a part of the third period existed without which to have this Obligate relationship sustained. In short the yucca plant and all other plants of similar relationship had to exist, according to that theory, for at least 300,000 years without any means of pollination. A very interesting fact would be to find out how. It would seem to require a greater miracle to propagate a species for 300,000 years with no known way to do so than to merely create supernaturally in a 24 hour period these things and order the law of propagation so that every kind might bring forth after its kind as the Bible states.

4. The Hebrew word YOM which is translated day in the first chapter of Genesis is used 395 times in the Pentateuch. Each time it is translated day. Now it is admitted that sometimes this word day may be used for a period of time either definitive or indefinite. However, it is interesting to note that it is always translated day and never age or period. This alone is not conclusive by any means, to the contrary standing alone it really offers no evidence pro or con. However, it does not always stand alone.

5. A *definite numerical value* is given to YOM in Genesis 1. It is to be noted whenever a numerical value is given to the Hebrew word YOM that it indicates a decided limitation. It is to be observed that wherever the numerical value such as, one, two, three, four, etc., is given to the word YOM that this restricts the use of that word to a part or a whole of a twenty-four hour period. That is, the day, whenever a *numerical value* is attached to it, will not exceed

twenty-four hours. It may be that the whole or any part of it is referred to, that is, it may be less than twenty-four hours but it will not exceed twenty-four hours. This evidence ought to bear weight if one is reasonable and is willing to allow the facts to speak. Since the numerical value is given to the word YOM in the first chapter of Genesis does it not indicate that according to the common usage with numerical values attached to it, that they would be twenty-four hour days?

6. Another indication that these are twenty-four hour days is that *the seventh day is not distinguished in length from the other days*. Now this alone would not be significant, but for the fact that Adam and Eve were created in the sixth day. Being created on the sixth day they lived through the seventh day and on into the other days and stretched out in years, yea even hundreds of years, for the Bible specifically states concerning the days of Adam and Eve, "And all the days that Adam lived were 930; and he died," Gen. 5:5. Hence, if Adam lived from sometime in the sixth day through the seventh day and on past that into the centuries that followed, yet all his days were only 930 years, does it not indicate that that seventh day was not a long period of time? However, the seventh day is spoken of just as the rest are, a twenty-four hour period of time. Adam and Eve would have been very old individuals had those days been long periods of time. They were created in the sixth day which, according to materialists was a long period of time at least 200,000 years. They lived all night of the sixth day which would make them at least 100,000 years old and then through the seventh day which would add another 200,000 years to them making them 300,000 years old and then on into the days beyond. Common sense will not allow it. If we accept the historicity of Adam and Eve, we must also accept the twenty-four hour periods of the book of the days of Genesis 1.

7. We further read in Exodus 20:11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it," we observe from this that the Sabbath which the Lord hallowed and sanctified was the same kind of a day that was later revealed to the chil-

dren of Israel, Nehemiah 9:14. Upon the basis of that day and the cessation of God from his labors upon that day, he left an example that the children of Israel should labor six days and then upon the seventh day cease from all their labors and devote that day in its entirety to God Almighty. Thus, the seventh day in which God ceased from his labors, *the same sort of a day that the first six were, is the same kind of a day that God commanded the Jews to observe as a Sabbath day.* Therefore, the force of that evidence is that it was a twenty-four hour period in Genesis 1 just as it was in Exodus 20:11.

8. One last piece of evidence that is offered on both, *twenty-four hour day periods of Genesis 1 and a perfected creation is to be found in Genesis 2:1.* Moses wrote, "Thus the heavens and the earth were finished, and all the host of them." Genesis 2 is a sequel to Genesis 1 and Moses indicates that the creation process that was begun in the first chapter had been completed. It was completed over the period of six days. There was nothing left to evolve into something else. Inspiration declares that the heavens and the earth and all the host of them were finished. Everything had been completed. God had placed his stamp of permanency and divine order upon them when he saw it was very good, Genesis 1:31. Therefore, there was nothing left over a long period of time to evolve into something else. God created all things and now he had placed his stamp of approval and divine permanency upon them and so there might never be any mistake he has declared that all are finished. No room was left for a process of evolution to take place for the simple reason that there was nothing left to evolve. Everything was created in a perfected order.

## THE CREATION

"In the beginning God created the heaven and the earth," Genesis 1:1. Without fear of controversy, this is doubtless the most profound statement ever uttered. From this statement unfolds everything else that is contained in the word of God. This is the chief cornerstone that gives the strength and direction of the remainder of God's revelation to mankind. Every "ism," modern or ancient, was by this statement of the Holy Spirit forever refuted. Materialism, atheism,

scientism, polytheism, pantheism, fatalism, deism, rationalism, and every other ism that man could possibly dream up or that the devil could raise from his pit, has been forever ground under the heel of divine truth.

In Genesis 1:1 we see identified Aristotle's "great prime Mover," the force which acted upon and was responsible for everything else but itself could not be moved. An ancient pagan philosopher who, in his search for truth came close to the principle of the work of God but because he failed to accept or to know the divine revelation, could not identify God. Genesis 1:1 not only refutes all of the isms the devil has been able or shall be able to produce, but it also furnishes us positive reasoning for our submission to him whom the Bible identifies as Jehovah, not only the great creator but also the infinitely just judge, the merciful and benevolent Father, the all wise guide and provider for mankind and the sustainer of the universe. Man because of the majesty of God, must reverence him and stand in awe of his mighty works. Whenever man begins to exalt himself in pride he needs to read Psalm 8 and consider the question the Psalmist asks after he had considered all of the wonderful creation of God, "What is man, that thou art mindful of him?" Psalm 8:4. God not only created the universe but he is above the universe and all that are in it must be submissive to him and subservient to his cause.

Genesis 1:1 is the grand summary of all that God did in creating the universe; all the matter that makes up this physical universe, the solar systems, many more than this one in which we live and some of them allegedly much greater; the mass of matter that we call the suns, the stars, the moons and this little earth; all of this, and if there be anymore, God created. This marks the beginning of time and the beginning of matter. Before this there was only God and the spiritual beings he had created, angelic beings. The beginning marks the start of time and the beginning of matter.

Genesis 1:2 describes the creation of the universe the way it stood at the beginning. It does not describe the way it became, as some would have us believe. There is a theory that is advanced by some in an effort to explain on the basis of theism, the uniformitarian theory that the earth

is a very ancient planet. That theory is that God created much living matter in the beginning but that the earth became the way it is described in chapter 2 without form and void and a long gap existed from 1:1 to 1:3. This theory is untenable for several reasons, a few which shall be pointed out as follows:

(1) If a catastrophe this great happened, why would God's word dismiss it with the slight reference in only one verse in the entire Bible. Look at the material devoted to the flood. Review the other events which happened in the Bible and notice the space given to them. However, supposedly the greatest material catastrophe which ever happened in all the universe, is spoken of in only one brief sentence. It just does not sound logical.

(2) The evidence that is often offered is not sufficient. We read in Isa. 45:18, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." This passage does not teach that God created the earth and it became void. It says that he created it not in vain or to be void forever, rather with the purpose in mind of putting man upon it. Furthermore, that fact is quoted by the inspired Isaiah to prove that Israel, who would be in captivity, would find a shepherd raised up for them by the name of Cyrus, 44:28; 45:1. This Cyrus would be the one the Lord appointed to lead Israel out of their captivity, that is, provide a way for their release. Therefore, they could expect to return to their blessed land of promise. Isaiah is using the fact that God created the earth to be inhabited to prove that the children of Israel would return to their land. That is the context of Isaiah 45:18. If a passage is taken out of its context, as Guy N. Woods is often heard to say, "it becomes a mere pretext." Therefore, considering Isaiah 45:18 in its context it cannot be adduced as proof that the earth in the beginning became void or chaotic as some would have it.

(3) The statement, "the earth was without form and void" does not indicate that it was in a chaotic condition. It simply means that it was not as yet ready for man to live upon it. As further proof that that is all it meant you

might notice the statement, "And the spirit of God moved upon the face of the waters." As Edward J. Young stated so clearly, ". . . We would affirm that verse 2 describes a condition of things in which all was under the control of the spirit of God."<sup>29</sup>

"It is true that man could not, at that time, have lived upon the earth but for that matter the earth was not ready for man until the sixth day. At the same time, even though the earth was not in a habitable condition, it was as God desired it to be. It stands out in great contrast to the finished world of verse 31 every stage in the development with God in control, things are as he desires them to be."<sup>30</sup> In favor of the rendering of the spirit of God over that of wind or storm or otherwise some naturalistic interpretation, Young emphasizes further, "What rules out the rendering 'wind' in Genesis 1:2 is the participle . . . but *brooded* (*brooded* is an active participle whose subject is actively engaged . . . it is not an appropriate word in describing wind.)"<sup>31</sup> The gist of Young's article is that the subject of the participle brooded or hovered, as the word may well be translated, is the spirit which is active of itself and is not a proper word to describe the action of the wind blowing. Therefore, the conclusion is, the universe was created by God and the Holy Spirit has everything under control. Here he is at work in creation and busy keeping the laws of God permeating, prevailing and prevailing throughout the universe with special attention directed to the earth because here is where the crown of God's creation will live.

Verses 3 through 33 describe the details of God preparing earth for man and then finally creating man to dwell in peace and happiness upon the earth. In this six-day period, and it is to be assumed that verse 1 marks the beginning of the first day because there is nothing to the contrary stated, the details are related as follows:

- (1) First day: light—verses 3-5.
- (2) Second day: Firmament—verses 6-8.
- (3) Third day: Gathering of waters into seas; grass; herbs; trees—verses 9-13.

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<sup>29</sup>Young, E. J., *Studies in Genesis One*, (Philadelphia: Presbyterian and Reformed Publishing Co., 1964), p. 13.

<sup>30</sup> *Ibid.*

<sup>31</sup> *Ibid.*, p. 42.

- (4) Fourth day: Appointments of lights to determine the seasons and to rule the days and nights and to serve as lamps on the earth—verses 14-19.
- (5) Fifth day: Every moving creature in the waters; fowls of the air—verses 20-23.
- (6) Sixth day: Cattle; creeping things; beasts of the earth; man—verses 24-31.

An interesting note in Genesis 1 is the use of the word which is transliterated *bara* and is always used in connection with God. This word is used three times at three basic points in the creation:

(1) 1:1 God created the heaven and earth. We understand that there was no matter until God spoke, Psalm 33:6-9, and then things which are were made out of things which do not appear, Heb. 11:3. Now this isn't teaching the theory of the atom, else, man would need to have faith in the atomic theory in order to have faith. But this is to demonstrate that this is a matter of faith, an acceptance of God's word. Here in the very beginning of all things, all matter is spoken into existence by God from nothing thus, *bara* is used.

(2) 1:21 God created all marine life and the fowl of the air. It is interesting to note that God did not evolve marine life, some of which are specifically mentioned, rather he spoke and because of his divine power marine life in its varying forms sprang into existence in obedience to his command. This too, is a matter of faith. Our faith rests upon the evidences manifested by the God of heaven. If one rejects it and believes in naturalistic evolution, he must accept a theory or a hypothesis by faith. His faith will rest upon the wisdom of men and herein lies the great contrast between believers and skeptics—the basis of the faith of believers is God Almighty, the creator and sustainer of all things. The faith of the skeptics is naturalistic reasoning according to the wisdom of men and necessarily a denial of God and all supernatural things is inevitable. Which is the most reasonable?

It might be observed also that marine life was created later than plant life. This denies the evolutionary hypothesis which teaches that all life sprang from some ancient marine cell of life. Logic also refutes that hypothesis because all life is dependent in some way or another upon



plant life. God created the plants first, Gen. 1:11. The earth was then ready to sustain other forms of life, therefore, in verse 21 he created marine life and fowl life.

(3) 1:27 "God created man in his own image, in the image of God created he him; male and female created he them." An objection is made to the use of bara here because God formed the body of man from the dust of the earth. However the material part of man is not that part which is under consideration in verse 27. That part of man that is created in the image of God is what is spoken of in verse 27, *not the body*. God is a spirit, John 4:24, therefore, he does not possess a material body. It follows then that that which is made in his image could not be the material part, rather it necessitates a *spiritual* creation. The part that God created (bara) was the *spiritual man, that inner man*. This man God made a rational, intelligent being; one who could act of his own volition even as God determined and acted in 1:1. Therefore, this was a creation from nothing. That which did not exist God caused to exist. He created from nothing the personality or inner man and placed it in the body which he had "formed," "asah" from the dust of the earth.

These three points where the word bara is used, indicating an original supernatural creation of something from nothing, comes at points in the first chapter of Genesis that destroys the naturalistic evolutionary hypothesis.

### **Radiocarbon Dating and the Genesis Age**

There are many who would presume to use one of the later methods of dating to prove that the earth and the things on it are of very ancient antiquity. However, this is a perversion, or perhaps a better word would be, misinterpretation of the facts. To indicate the uncertainty, at best, of radiocarbon dating is an article taken from the *Creation Research Society Quarterly*, September, 1968, a portion of an article written by Mr. R. H. Brown as follows:

Measurements made in radiocarbon dating, in laboratories throughout the world do not determine dates or historical ages of samples. The laboratory procedures only determine the amount of radioactive carbon which a sample contains at present. The historical time lapse since a given specimen was a part of a living organism which ex-

changed carbon with its environment is an interpretation based in part on its radiocarbon age. The postulation of a date or age associated with the sample requires an assumption concerning the relative amount of radioactive carbon in the environment which supported the life of the organism from which the sample has been derived.

Major research effort is being directed toward developing reliable correlations between radiocarbon age and historical age. If the relative amount of radioactive carbon in the atmosphere had been at the A.D. 1850 level throughout the time life has existed on the earth, radiocarbon ages, when adjusted to the 5,730-year half-life, would be identical with historical age. Tree-ring dating has established a precise and reliable chronology extending back to 59 B.C. By measuring the radiocarbon activity in precisely dated wood fiber, a chart can be prepared for converting radiocarbon age into historical age over the past 2,000 years. Such a chart shows fluctuations in the relative amount of Carbon-14 in the atmosphere during this period, but these fluctuations appear to have been limited within a range of less than five per cent of the A.D. 1850 level.

Because of the fluctuations in the atmosphere Carbon-14 activity and the difficulties in standardizing one radiocarbon laboratory against another, the minimum uncertainty in any radiocarbon age is commonly considered to be plus or minus 100 years. Accordingly, if there are no contamination problems, the historical age of a sample which has a radiocarbon age no greater than about 2,000 years may confidently be considered to lie within range of uncertainty equal to plus or minus twice the uncertainty specified for the radiocarbon age, providing this range is no less than plus or minus 200 years.

Attempts to derive historical age from radiocarbon age yield increasingly uncertain conjectures for samples older than 2,000 years. Tree-ring chronology has been extended from 59 B.C. to approximately 2400 B.C. using the Bristlecone Pine. The growth characteristics of this tree make it unsatisfactory for the establishment of a precise long-term growth-ring sequence. Attempts to correlate Bristlecone Pine growth-rings with radiocarbon ages indicate that either ring counting has over-estimated the age of the oldest Bristlecone Pine material by 500 to 1,000 years, or the relative amount of Carbon-14 in the atmosphere around 2,000 B.C. was in the order of 10 percent greater than in A.D. 1850.

Aside from the information supplied in the book of Genesis, there is at present no firm basis for inferring historical age for any sample with a radiocarbon age greater than 3,500 to 4,000.

Those who accept the Genesis account as inspired and historically valid interpret the radioactive age for ancient material, such as Tertiary oyster shells, anthracite coal, mineral oil, natural gas, et cetera, to indicate that the atmosphere of the Earth before the Genesis flood had a relative Carbon-14 activity no greater than 1/100, and possibly less than 1/1000 of the level that became established by 1500 B.C. (A relative Carbon-14 activity of 1/128 the contemporary level corresponds to decay over seven half-lives, or a

radiocarbon age of 39,976.  $27 = 128$ ;  $7 \times 5,568 = 39,976$ .)

Although up to the present no basis has been found for precise and reliable conversion between historical age and radiocarbon ages greater than 3,500 radiocarbon age determinations in the 4,000 to 30,000 range do, nevertheless, give important support to the book of Genesis. With a particularly appropriate figure of speech, radiocarbon dating has been described by a leading archaeologist as having an effect on previously-held archaeological viewpoints equivalent to the devastation produced by an atom bomb.

Radiocarbon dating of spruce trees buried by glacial advance in Wisconsin has forced geologists to reduce the presumed time which has elapsed since major glacial advance from 25,000 solar years to 11,400 radiocarbon years. Assuming a one-to-one correspondence between radiocarbon years and solar years results in a drastic compression of the time which previously had been considered available for the development of Western civilization.

Remarkable scarcity of objects which are clearly associated with human activity, and which have radiocarbon ages in excess of 12,000, suggests that the human population has grown from a small beginning in a short period of time. It is highly significant that the greatest radiocarbon ages firmly related to human activity are provided by material from the Middle East, the Ukraine, and the Mediterranean basin.

Radiocarbon ages for the oldest evidences of man indicate that the Earth was populated as a result of migration which spread out in all directions from the Middle East area, reaching the Western hemisphere by way of Alaska. Radiocarbon dating has established that the recent glacial periods in Northern Europe and Northern North America were coincident, that the earliest appearance of man in North America coincided closely with the latest advance of glacial ice across Wisconsin, and that both North America and Northern Europe were settled rapidly after the first appearance of man in these regions.

## RADIOCARBON AGE AND FARMING

By the time corresponding to a radiocarbon age of 7,200, farming had been established throughout a strip of approximately 10 degrees latitude in width extending from Greece across southern Asia Minor to Iran. During the succeeding period of time represented by a span of 1200 "years" on the radiocarbon time scale, farming extended over the Nile delta, Northern Egypt, Babylonia, and Central Europe.

By the time corresponding to a radiocarbon age of 5,000, farming had become established in Northwestern Europe, Northwestern Africa, and the Ukraine. Data are lacking concerning the spread of agriculture eastward from Babylonia, but there are remains in India from the highly developed Harappa culture which have radiocarbon ages as great as approximately 4,300. This culture developed elaborate irrigation facilities and had a written language which appears to be

unrelated to the writing of subsequent Asian cultures and which modern man has been unable to decipher.

The limited time suggested by radiocarbon dating for the spread of human population over the Earth, and for the development of ancient civilization, has led many individuals whose world view is not based on the information given in the Bible to seek support for the postulate that in the ancient past the Earth's atmosphere contained a greater relative amount of Carbon-14 than it has over the 3,000 year period up to A.D. 1850. (Every doubling of the initial relative amount of Carbon-14 in a specimen over the relative amount which characterizes material living in A.D. 1850 would add 5,730 solar years to the difference between the historical age and the radiocarbon age of the specimen, if the historical age is greater than a radiocarbon age based on assumed initial conditions equivalent to those which existed in A.D. 1850.) Search for firm evidence to support a higher Carbon-14 level in the ancient atmosphere has not been fruitful.

Since primary cosmic ray particles are deflected away from the Earth by its magnetic field the role of this field in the Carbon-14 production rate has been investigated. Detailed calculation indicates that a complete disappearance of the Earth's magnetic field would no more than double the present Carbon-14 production rate, with consequent extension of the time indicated by the oldest radiocarbon dates by no more than 6,000 years.

A higher level of Carbon-14 activity would be brought about by an increase in the primary cosmic ray activity. Since studies of the cosmic ray effects in meteorites indicate that the cosmic ray flux in the solar system has remained close to its present level over a period of time many orders of magnitude greater than that with which radiocarbon dating is concerned, the only possibility for a large increase in the relative amount of Carbon-14 appears to be through a reduction in the amount of non-radioactive carbon in the atmosphere.

An addition of 17,190 solar years to the historical age of ancient material in this manner would require a reduction of the atmospheric carbon dioxide to one-eighth its present concentration ( $17,190 = 3 \times 5,730$ ;  $\frac{1}{2} \times \frac{1}{2} \times \frac{1}{2} = \frac{1}{8}$ ). Since only 0.053 percent by weight of the Earth's atmosphere is carbon dioxide at present, and since the fossil record indicates much more extensive and more luxurious vegetation than now covers the earth, a significant reduction of atmosphere carbon dioxide below the present level does not appear to be a reasonable postulate.

It seems much more suitable to think of the Earth's ancient atmosphere as characterized by a higher, rather than a below-modern, carbon dioxide composition. Coal, oil, and gas reserves, limestone beds, shales, and vast amounts of organic materials scattered in gravel beds throughout the planet indicate that before the Flood the biosphere was many times richer in carbon than it is today. A plant or animal that might have lived at a time when the biosphere contained the same amount of Carbon-14 but eight times the amount

of nonradioactive carbon as are characteristic of contemporary conditions would at its death have a radiocarbon age of 17,190 "years" in comparison with contemporary materials.<sup>82</sup>

One is able to see therefore, that, at best, radiocarbon dating is highly speculative and depends primarily upon a person's viewpoint of history. If he believes in the creation of God then his interpretation of the facts will be much more conservative than if he believes in naturalistic evolution. This is important to remember and helps us to understand that the testing itself does not resolve the issue.

However, there is evidence to indicate that the common dating which was pioneered by Bishop Usher and is sometimes accepted by people unthinkingly, is definitely of too late an origin. Some think that the earth is exactly 6,000 years old and that the Bible says that it is. This is untrue. Usher attempted to construct a definite time from the genealogies that are listed in the Bible. However, definite gaps have been found to exist in the genealogies which indicates that the ages assumed by Usher are incorrect. Raven in his introduction to the Old Testament points out:

1. The genealogies of scripture are not intended to be complete but mention only a few outstanding names. That in Matthew 1 has three lists of fourteen generations each, covering respectively three unequal periods; Abraham to David, nearly a thousand years, David to the Exile about four centuries, and the Exile to Christ more than five centuries. The genealogy in Ex. 6:16-24 makes Moses the great-grandson of Levi though 430 years intervened (Ex. 12:40). Many names are omitted in these lists.

2. There are indications that the list of names in Genesis 5 and 11 is not complete. The total length of time from Adam to the flood and from the flood to Abraham is never mentioned in the scripture although the period from Joseph to Moses (Ex. 12:40) and that from the Exodus to the building of the temple (1 Kings 6:1) are mentioned. The fact that there are just ten names in each list also suggests that a similar arrangement may have been made as in the first chapter of Matthew. Furthermore if the dates are true, Adam was contemporary with every generation till the flood except Noah. Indeed Noah knew all but three of the generations before him. Methuselah died and Arphaxad was born in the year of the flood (notice however Gen. 11:10). Shem survived Abraham thirty-five years, Salah three years and Eber sixty-four years. Such conclusions are contrary to the spirit of the record which presupposes a much

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<sup>82</sup> *Creation Research Society Quarterly*, Brown, R. H., "Radiocarbon Dating," (Vol. 5, September, 1968), p. 67-68.

longer gap between Adam and Noah and between Noah and Abraham.

3. The regular formula is: 'A. lived \_\_\_ years and begat B. And A. lived after he begat B. \_\_\_ years and begat sons and daughters. And B. lived \_\_\_ years and begat C., etc.' The word which is translated 'begat' however is sometimes used of succeeding generations. Zilpah is said to have borne her great-grandchildren (Gen. 46:18) and Bilhah her grandchildren (Gen. 46:25). Canaan is said to have begotten whole nations (Gen. 10:15-18). Also notice Exodus 1:5: 'All the souls that came out of the loins of Jacob were seventy souls.' This includes grandchildren. In the formula the meaning is not necessarily that B. is the literal son of A. and that A. was \_\_\_ years old when B. was born. B. may be the literal son or a distant descendant, and if the latter the age of A. is his age at the birth of the child from whom B. was descended. Thus many centuries may intervene between A. and B. No chronology is intended in these figures. Their purpose is not to show the age of the world but the effect of sin upon human vitality and longevity.<sup>22</sup>

From all of this it is to be rightly assumed as the obvious conclusion that man in his haste to prove a non-scientific hypothesis such as materialistic evolution has *misinterpreted* the facts available to all, and has arrived at a false conclusion. That false conclusion is that the dating techniques which under normally regulated and closely restricted experiments may prove fairly accurate for short ages, can be safely interpreted in the same manner pertaining to unregulated and unrestricted experiments to be valid over several thousand years. Furthermore, it is assumed by some, incorrectly of course, that the Bible says the earth is only 6,000 years old. Attempts have been made to prove it. However, the Bible does not say exactly how old the earth is, leaving room in the chronology for perhaps even three or four thousand years in the early history of mankind. This might make man as old as nearly 10,000 years. This is but a mere possibility, not even a strong probability and certainly one for which this author would disclaim conclusive evidence.

All evidence points to a fairly recent origin of the universe and of man when the facts are reasonably interpreted. There is no need to compromise with materialism and attempt to make the earth millions or even billions of years old and man hundreds of thousands of years old. The Bible would not allow such because with even the widest

<sup>22</sup> Raven, *op. cit.*, pp. 134-135.

of the gaps in genealogies there could not be that great a gap when all is summarized. Furthermore, such theorizing is based primarily upon a denial of the supernatural. The conclusion is therefore, those who believe that the Bible is the inspired, infallable and inherent word of the living God and is the accurate, original and specific record of the supernatural origin of things of the material universe have no need to press facts beyond their legitimate use. We walk by faith in what God declares and that faith is based upon him who has demonstrated his immutable character. In the words of the writer to the Hebrew Christians, Hebrews 6:18: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Therefore, it is by faith that we know that the world was framed by the word of God so that all things that are were not made out of anything which is seen but that at the divine command of God everything sprang into existence and has so continued from that time through the power of his word who created all things. Faith less than this is not sufficient to find approval with God. A faith that has a need to pervert the facts such as that faith based upon materialism and other foundations is insufficient to provide peace for the soul, reconciliation with God, and that eternal home in the heavens. The choice is simple, naturalism or supernaturalism; God or materialism; life or death.

## **Chapter Eleven**

### **GENESIS (2)**

#### **I. THE GENERATIONS OF HEAVEN AND EARTH— 2:1-4:26.**

##### **A. The nature of chapter two.**

The second chapter of Genesis is a sequel to chapter one. It is not intended to be an account of the creation at all. The purpose of chapter two is to manifest the goodness of God by showing that before man existed God had prepared for him a perfect place. It is also to show the extent of the preparation God had made, and man's opportunity before God, so that in subsequent millenniums man might be able to understand the consequences of the sin of Adam more fully. In the fourth verse, we have the key to understanding chapter two. Moses wrote, "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens." The primary reference in verse 4 is *not to the origin of the earth* but to *those things that followed* after the heavens and the earth had already been finished. Verse 1 states that all things were finished. Verse 4 uses the word *generations* to indicate the history of those things that followed after the creation of heaven and earth.

##### **B. The direction of 2:4.**

Counting the word "generations" from this point onward in the book of Genesis there are ten such headings. Beginning at 2:4, these headings deal with the history of those who follow after, giving an account of the family line. Verse 5 does not begin a new account of creation intended to be complete as the first account is. Rather it focuses the light of revelation upon the human race. It helps us to understand the beginning of man, the description of the place which God had prepared for man and those things which exert the most influence upon man.

The historicity of the creation of the universe is recognized by our Lord in Mark 13:19: "For in those days



shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." The early Christians attributed this creation to God; "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is": Acts 4:24. Stephen, by inspiration, also recognizes the historicity in Acts 7:50: "Hath not my hand made all these things?" Other references that acknowledge the historicity of the creation of all things by God are: "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein": Acts 14:15; "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands"; Acts 17:24. "For of him, and through him, and to him, are all things: to whom be glory for every. Amen," Romans 11:36. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him," 1 Cor. 8:6. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," Heb. 2:10; "For every house is builded by some man; but he that built all things is God," Heb. 3:4. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created," Rev. 4:11; "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer": Rev. 10:6; "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. 14:7.

### C. The center of attention.

Chapter two focuses our attention upon man. We have God's preparation of him for marriage. Adam is an inspired man. The statement that Adam makes in Genesis 2:24 is

by Christ attributed to God, Matt. 19:5: "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" This is a common occurrence when inspired scripture is considered. God is the author of the scripture. The human instrument speaks it but the words are God's. Therefore, Adam said it, but God is the author of the words. Adam was an inspired man; therefore, he was able to name the animals that were brought before him. Although he was inspired to name the animals, Adam would recognize, naturally, that his life was not yet complete. God had so constituted human nature that he would need a help suitable for him; therefore, he created Eve from the rib of man. Our Lord recognized the historicity of this event in Matthew 19:5. The apostle Paul quoted it in Ephesians 5.

The creation of Adam and Eve is recognized by the apostle Paul in 1 Tim. 2:13,14: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." The marriage of Adam and Eve is recognized by Paul in 1 Tim. 2:13. Adam is recognized as a historical person by the apostle Paul in Romans 5. Not only is the historicity recognized, but a great deal depends upon the historicity of Adam. Paul said that Adam was a figure of him that was to come, Romans 5:14: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Therefore, if he was not historical then our Lord Jesus Christ is not the fulfillment of that figure, and that part of the Bible must be untrue. In writing to the Corinthians the apostle Paul again emphasizes the historicity of Adam by pointing out that death came through Adam and that Adam was the first man, 1 Cor. 15:45. If Adam did not exist except in legend, myth, or allegory then the apostle Paul's argument based upon Adam's historicity is not valid. Paul called Adam the first man. As the first was a living soul, the last Adam, referring to Christ, was made a quickening spirit. If there was not specific, historical man named Adam, the whole argument of the inspired apostle is false. *Those who argue that this account is myth and not history would undermine every principle of redemp-*

*tion in Christ by denying its truthfulness in reference to the beginning.*

D. Two-fold division of chapter 2.

Chapter two actually may be divided into two portions: (1) the nature of the Sabbath, verses 1-3; (2) the place of man in God's creation, verses 4-26. The Sabbath was that which God sanctified, blessed and revealed to Israel in the wilderness after they had left Egypt and before they entered Canaan, "And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant," Neh. 9:14. It is commanded in Ex. 20:11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." The details of man's creation are given in verses 4-7 and the emphasis is upon the fact that the earth is made for man and all things are provided for his welfare. Man was placed in the garden and given work to do. A tree was there for the development of his character, to provide daily opportunities for Adam and Eve to grow stronger, maturing in their relationship with God. There was one tree, the tree of knowledge of good and evil, whose fruit they could not eat. Man has always needed something to test his character, his will power, to help him grow stronger. This seems to be the purpose of the forbidden tree. Man's help was provided for him, and they were joined together, man and wife.

E. The beginning of sin in the world—3:1-24.

Chapter three must be considered as history. It claims to be by the very *nature* of the writing, and the New Testament is based upon the *historicity* of it. The temptation of the woman is recognized in 1 Tim. 2:14 as well as is the disobedience of Adam. The apostle Paul in Romans 5:12 and 1 Cor. 15:22 also makes reference to the fact that Adam sinned.

The serpent's ability to speak is very unusual. Furthermore, the serpent oversteps the boundaries of its purpose in creation. In Psalm 8:1-8, the inspired Psalmist taught that man was created to have dominion over all of God's creation. The Psalmist was speaking of what God had said in Gen. 1:26b, ". . . and let them have dominion over the

fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The serpent which was created to be under man's dominion is represented as a tool of the devil in bringing about the downfall of man. Some would dismiss this as mere myth.

The historicity of the account is proved by the record of 1 Tim. 2:14 and 2 Cor. 11:3. This account is further substantiated by our Lord's remark in John 8:44 that the devil was the father of a lie. Satan, speaking through the serpent, told the first lie to mankind. In Revelation 12:9, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Therefore, the devil using the instrumentality of the serpent, the most subtle beast in the garden, brought about the downfall of mankind.

The means of temptation were the same, in principle, that are used upon man today, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever," 1 John 2:15-17. This is the way Satan approached our Lord, Matt. 4:4-11, when our Lord offered the rebuttal, "It is written," and won the battle with the devil. Man can do the same thing today. The inspired writer said, "Submit yourselves therefore to God. Resist the devil, and he will flee from you," James 4:7. Therefore, one needs to assimilate all of the word of God he can, if for no other purpose, that he might withstand the temptations of the evil one.

The response of the woman to the temptation is pointed out in verses 2, 3, and 6: and being deceived she took of the fruit. The results are plainly seen in verses 7-8. The eyes of both of them were opened. They sewed themselves clothes and hide from God.

The curse is placed upon mankind and the promise of redemption offered in verses 14-19. Verse 15 is worthy of special attention; "And I will put enmity between thee

and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The Lord promised that the redeemer would be born of the seed of woman. This is a unique expression and could be applied here only because the redeemer to come would not be begotten of man, but of the Holy Spirit. His fleshly ancestor would be woman. Many other prophecies to this end are recorded in the word of God; for example, Isa. 7:14, where God promises that the Saviour should be born of a virgin. Matt. 1:18-23 shows the fulfillment of this prophecy in Isaiah. Further as one reads the genealogy listed in the book of Matthew he is made more fully aware of the promise that God made in Genesis 3:15. All through the list of genealogy, the men begat until Matt. 1:16 and then it reads, "And Jacob begat Joseph the husband of Mary of whom was born Jesus, who is called Christ." The "of whom" can only refer to Mary. It indicates that rather than being begotten by man that he was born of "Mary who was found with child of the Holy Ghost," Mat. 1:18. The apostle Paul gives full credence to this fact in Gal. 4:4: "But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law." The emphasis in this passage is on the fact that the Son of God was *made* of a woman. He was not begotten of man, but of the Holy Spirit, was conceived in the womb of the virgin Mary and thereby fulfilled the promise that God made in Gen. 3:15 that the seed of woman would bruise the head of Satan. This literally came to pass at the resurrection of our Lord.

Another passage worthy of note in chapter three is verse 20, "And Adam called his wife's name Eve; because she was the mother of all living." This passage will help to explain later in a subsequent chapter where Cain got his wife and where all who are earthly mortals came from.

If the historicity of these first three chapters is denied, then the rest of the Bible will have no meaning, and one might as well fold it closed forever. The creation by God of all things, the relationship he established with man whom he created, the provisions for man's welfare in the garden, and the subsequent actions of Adam and Eve and God's dealing with them give meaning to all the other passages in the word of God. If this is not a historical account then

what *right* do we have to call upon Jesus as Lord or call God the creator and sustainer of all things?

#### F. Cain and Abel—4:1-15.

The purpose of chapter 4 is to emphasize the increase of sin as it gains momentum with Abel's murder and quickens its pace as indicated to us by the spiteful song of Lamech. The chapter opens with the conception of Eve and the birth of Cain and Eve's remark, "I have gotten a man from the Lord." Probably, Eve was looking for the early fulfillment of the promise in Gen. 3:15. However, she misunderstood that promise as have many people today.

Abel's birth is set forth in verse 2. The brothers, Cain and Abel, had different occupations. Abel was a shepherd man while Cain was a farmer. Both had honorable occupations. As time passed and they brought their sacrifices, verses 3-7, the differences between these two men became apparent. Doubtless, both brought the best they had. However, one did it by *faith*, the other did not. Romans 10:17 tells us that, "Faith cometh by hearing and hearing by the word of God." The simple fact of the matter is that Cain did as *he* willed, but Abel did as *God* willed. This has been the basic difference between man in religion ever since. Abel did as God desired and Cain determined to follow his own feelings in the matter. Consequently, God rejected Cain's offering, not because it was inferior in quality but because it was not what he had commanded. This has been characteristic of God's dealings with man throughout the ages. There are many references, among which one may wish to consider Lev. 10:1-10.

In verses 8-15 the record of the murder of Abel by Cain and the subsequent punishment of Cain is recorded. The New Testament recognizes the historicity of the sacrifices offered by these brothers, Heb. 11:4, and the murder of Abel by Cain, 1 John 3:12.

#### G. The development of the race—4:16-26.

Genesis 4:16-17 deals with Cain going out as the Lord commanded, as a penalty for his sin, and the birth of their first son Enoch. Verse 19 refers to the first polygamist, and verses 20-22 make mention of the first craftsman. Verses 23-24 contain the spiteful song of proud and arrogant Lamech and verses 25-26 deal with the birth of Seth.

## II. THE GENERATIONS OF ADAM—5:1-6:8.

### A. Genealogy—5:1-32.

Genesis 5:1-32 is the first genealogical table. Edward J. Young points out concerning the interruption that occurred in chapter 4 in the line of Cain, that this was characteristic of the writing of Moses. He said, "The insertion of the line of Cain (4:17ff) has introduced an important characteristic of the framework of Genesis. It is the custom of Moses, in his relation of the genealogical history from Adam to Jacob, to interrupt the narrative at the proper point and to insert the genealogy of a divergent line (here the Cainites) before reverting to the history of the chosen people."<sup>a</sup>

There are some similarities of names in the genealogies of chapters 4 and 5; however, they are not the same individuals. It has already been noted in a previous chapter that the genealogies are not intended to furnish a chronology. There are known *gaps* in these genealogies and an exact chronology can not possibly be worked out from the early lists of names. It seems that Moses, by inspiration, selected those representative people in order to show the *consequence* of man's sin, the *universality* of the results, and the *need* of man's redemption.

In each of these instances of the genealogies save one, it is said, "And he died." Enoch was the only one who escaped death. He was spared because of his righteousness and his faith, about which it is summarized, "and Enoch walked with God; and God took him," 5:24a. The writer to the Hebrew Christians said of this incident that Enoch was translated that he should not see death, Heb. 11:5.

### B. The iniquity of the ancient world—6:1-8.

Early in chapter 6 Moses points out that the sons of God married the daughters of men. This passage has given much difficulty to expositors through the centuries, but just a little reflection here would indicate that these are the *spiritually-minded men* marrying the *carnally-minded women*. Some have thought that the sons of God refers to angels. However, this is not in harmony with other teachings and passages of the Bible. For example, the fact that the phrase

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<sup>a</sup> Young, Edward J., *An Introduction to the Old Testament*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), p. 57.

which is translated, "took them wives," does not mean a simply physical connection. Keil stated, "Now to take a wife is a standing expression throughout the whole of the Old Testament for the marriage relation established by God at the creation, and is never applied to the simple act of physical connection."<sup>35</sup> The context indicates that these were spiritually-minded men marrying sensual women.

Furthermore, such statements as are found in Deut. 32:5, Psalm 80:17, and 73:15 in the use of the words children and ancestors, and in Hosea 1:10 where the Israelites are called, "Sons of the living God," show that the expression "sons of God" must be interpreted by the context as well as by considering the meaning of the word itself. The word "sons" in the Hebrew simply indicates off-spring. In Acts 17:29 the apostle said that we are all the offspring of God. Therefore, the New, as well as the Old, would serve to indicate that the text of the passage must determine the meaning of it.

The fact that the context indicates that the punishment came upon man because of the wickedness ensuing from the inter-marriages would indicate that God punished the right parties, that is, the ones responsible for the wickedness. Therefore, when we read that the wickedness of man was great, which, in the context, is the direct result of the inter-marriage, and God punished man because of his wickedness, we understand that this is a reference to wicked man, not wicked angels. Furthermore, upon two occasions Jesus declared that angels did not marry nor give in marriage, Matt. 22:30; Mark 12:25. Therefore, these are the ungodly women marrying godly men, and the result of this action is disastrous for mankind.

God declares in verse 3 that man has 120 years from that time in which to repent from his sin and then the flood would come. The flood is brought upon man because of his sin, the purpose being to destroy sinful man, while the emphasis is upon the *salvation of a representative, God-fearing individual*.

The attitude of God towards man is manifested in verses

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<sup>35</sup> Keil, C. F. and Delitzsch, F., *Biblical Commentary on the Old Testament*, Volume 1, (Grand Rapids, Wm. B. Eerdmans Publishing Company), p. 131.



5-8. There are some who see only harshness and severity manifested by the dealings of God with man. However, the heart of God is revealed in many ways in the Old Testament and man is truly a blind creature if he is unable to see it. There is one statement in the New Testament that would help create a better understanding of the fact just stated: Peter said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain": Acts 2:23. God determined in his own counsel that this was the only way that man could be redeemed and he *foreknew* perfectly how it must come to pass.

Beginning with Genesis 3:15 everything in the God-man relationship pointed toward that day when the son of God, the darling from God's own eternal bosom, must hang upon the cross, suffering the cruelty of the humiliation and shame for the sins of man. Every sacrifice, every prophetic type; all things pointed toward that day. Thus, on each of these occasions throughout the Old Testament dispensation, God saw his Son suffering on the cross, and yet, *in spite* of that sight which his eternal eyes must behold, he continued to unfold the scheme of redemption. This took grace, mercy, and love without which he would never have done what he did, John 3:16. Here it grieved the heart of God, which explains the repentance of 6:6.

### III. THE GENERATIONS OF NOAH—6:9-9:22.

#### A. The building of the ark takes place—6:9-22.

The section begins with a declaration by Moses of the uprightness of Noah. Perhaps this is done to offer a contrast with the unrighteousness and evil that surrounded him, showing that man can, if he but will, walk with God wherever he finds himself. Orders are given for the building of the ark and the chapter closes with a statement of Noah's obedience: "Thus did Noah; according to all God commanded him so did he."

#### B. God's judgment on the world of sin—7:1-8:14.

In the first ten verses Moses relates the entrance of Noah into the ark. There is no contradiction involved here. Noah was to bring in two of each kind of animals and birds, but as he enters the ark it is specified that of clean beasts Noah

is to bring in by sevens. This second command is related more specifically for us, not necessarily for Noah. It may be an explanation for readers a few centuries this side of the event but does not necessarily mean that Noah did not already know what he was to carry in.

The rains continued and the waters prevailed, covering the high hills so much that all flesh that lived in the dry land died. Universal and specific terms are combined, indicating that this was a *universal* flood. There are those who object to the universality of the flood saying that it was just a little local inundation that did not cover the entire face of the earth. However, if it did not cover the globe it required a greater miracle to contain it in a locality than would have been involved in spreading over the face of the earth. For example, it covered Mt. Ararat and other mountains in the area, perhaps as high as 17,000 feet. Now think in terms, if you will, of water rising 17,000 feet skyward and being contained in one locality. Would it not seem strange indeed for God to select that area in which man lived at this time, send a wall of water down upon him and not let it cover the entire face of the earth? Universal terms are employed regarding the death of animals and man. Why not allow those terms to apply to the earth as well? It seems far more reasonable to accept a universal flood than it does a local flood. Why deceive Noah into believing it would be universal? Why not devote his time to preaching rather than building an ark?

The subsiding of the waters takes place in the first 14 verses of chapter 8. God sent a wind to dry up the water. The sources of the flood had ceased and the ark rested upon Mt. Ararat 150 days after the beginning of the flood. Seventy-three days afterwards, (8:5) the top of the mountains appeared and after 40 days Noah sent forth a dove which could not find a resting place. Another dove was sent forth in verse 12 but returned no more and then exactly one year and 10 days after the rains began to fall the earth was dry, verse 14.

C. God's covenant with man—8:15-9:17.

The first act by Noah which is recorded after he left the ark is the building of an offering of a sacrifice unto the Lord, verse 20. In verse 21 it is stated, "And the Lord

smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground anymore for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite every living thing as I have done." This sacrifice offered indicates the faith of Noah. The fact that it smelled sweet unto the Lord has no reference to the physical senses but rather the fact that God, who is the all-knowing and all-seeing creator, viewed the *heart* of Noah and seeing the purity and the faith therein was well pleased.

To this point in this section of Genesis 4-9 we find that the New Testament recognizes the historicity of the following events: the murder of Abel, 1 John 3:12; the birth of Seth, Luke 3:38; the translation of Enoch, Heb. 11:5; the marriage before the flood, Luke 17:27; the flood and the destruction of man, Matt. 24:39; the preaching of Noah to the people before the flood, 1 Pet. 3:18-20; 2 Pet. 2:5.

Noah was a preacher of righteousness through whom Christ, by the Holy Spirit, preached to those who, as it were, lived under the death sentence in prison to die because of their own sinfulness. They lived under the condemnation of that sin. Noah by the Holy Spirit preached to these people. God gives a record of the flood, the destruction of man, and the preservation of Noah and his family, 2 Pet. 2:5.

To recapitulate to this point with an emphasis upon the historicity of these events some might think unnecessary. However, a view of the different theories regarding the creation and the first twelve chapters of Genesis, might instigate a tedious study of these matters. For example, notice what a modern writer has to say about the flood: "Undoubtedly the idea of a universal flood arises out of some historical situation, probably some catastrophic experience that seriously affected the Hebrews and their Mesopotamian neighbors."<sup>80</sup> The writer of these words was simply saying in a subtle way that the flood epic was some mythical story which arose following a big rain somewhere that affected the crops of the Hebrews and Mesopotamians. In short, the Bible account is a most exaggerated record,

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<sup>80</sup> *Adult Bible Studies*, June, July, August, 1970. Volume 2, No. 4, (Nashville: The Methodist Publishing House), p. 71.

according to this writer. Thus, you see the necessity of emphasizing the historicity of such events. The same writer continues, "the Babylonians, like many ancient people, regarded the flood as due to the capricious decisions of the gods. The Hebrews, on the other hand, moralized the happening and attributed it to the God of law and order."<sup>87</sup> This time the author states that rather than fall in the error of the polytheistic Babylonians and say that the gods became angry and wanted to take their spite out on man, that the Hebrew people were more sober and in reflection upon their own sinfulness decided that the local flood was what that community deserved. It takes a great deal of effort to reason out such things as this; however, the Bible simply states that man got what was coming to him because he *earned* it. The principle of wages is stated very simply in Rom. 6:23. It just takes a little faith to believe it the way God said it.

The same author just quoted the last two times had another choice remark about the preaching of Noah and his perceiving the flood, in these words, "Others, too, might have been able to read the 'signs of the time' had they been more perceptive."<sup>88</sup> Evidently, the writer of this quarterly believed that Noah saw the flood coming because he could read the signs of the time. It would be quite interesting for this author to tell us what those signs were and just how Noah was able to read these signs when no one else could. The simple fact is that God *told* Noah what was coming, and Peter says in 1 Pet. 3:18-19 and 2 Pet. 2:5 that the spirit of Christ preached through Noah; therefore, Noah was an *inspired man* who preached repentance to the people.

Such emphasis might sometimes seem monotonous but it is necessary to closely observe some facts:

1. If these are historical events they must be true in every part in order to be credible because the Bible claims for them truthfulness. If they are not true in each part, then which part are we to believe? Therefore, if they are untrue at one point, we must eventually disbelieve at every point.

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<sup>87</sup> *Ibid.*

<sup>88</sup> Adult Bible Studies, *op. cit.*, p. 72.

2. Christ and the inspired writers of the New Testament placed dependence upon and gave veracity to these events as they are recorded in the word of God. If one claims error for the events in any part then one must deny the deity of Christ and the inspiration of the writers of the New Testament. Who is willing to do that and claim to be a Christian?

Chapter eight closes with the promise of God that he would not bring a curse upon the ground for man's sake but that as long as the earth remains, the order of the seasons and the day and night will not cease—verse 22.

D. Chapter nine opens with the first seven verses relating some specific commands to Noah such as permission to eat meat but admonishing him not to eat of the blood of the animals. Verses 5 and 6 show the foundation of civil governments today. Capital punishment is enjoined for murder. In verse 7 the command is given to fill the earth with his descendants.

Verses 8-17 is the covenant God made with Noah. The covenant was established with Noah that God would no more cut off the flesh of the earth with waters of the flood and he set his bow in the clouds as a token of that covenant. This does not necessarily indicate the beginning of the rainbow but it indicates the beginning of the *significance* of that rainbow to man. True, a bow is not mentioned before this time, but that does not preclude the possibility of there having been one prior to this.

The destinies of the sons of Noah are set forth in verses 18-29. As a result of the drunkenness of Noah, the sin of Ham, the descendants of Ham—Canaan—received a curse as punishment for his ancestor's sin. The curse upon Canaan was that he would be a servant of servants unto his brethren. This was literally fulfilled many centuries later when the children of Israel were led into the promised land. Israel made covenants with some of the people in the land of Canaan instead of driving them all out according to God's commandment. The Canaanites truly became the servants of the servants of the Israelites. *Rather than serving tables they served those who served the tables.* They became the bearers of wood and the carriers of water, indicating that theirs were the lowest menial tasks that were to be done.

Thus, the fulfillment of the curse placed upon Canaan is obvious.

#### IV. THE GENERATION OF THE SONS OF NOAH—10:1-11:9.

A. The tenth chapter offers a register of family divisions.

This chapter indicates where the different families were distributed over the earth with emphasis being devoted to the Canaanitish tribes. Special attention is called to the fact that the nations were divided according to the sons of Noah.

B. The Tower of Babel—11:1-9.

The building of this tower in the first four verses indicates three things which characterized man at that period:

1. all men at one time freely communicated with each other in a common language;
2. they all worked together in a common cause; and
3. there was human solidarity in a unified objective. It is further seen that the motivation for their work was to make themselves a name and to maintain a close unity with each other.

God's judgment is visited upon the builders of the tower in verses 5-9. The people are confused in language, dispersed over the earth, and all because they chose to let their pride motivate them to do that which was contrary to God's will. According to some authorities the word *Babel* means "gate to God," while others believe it to mean *confusion*. This author believes the context implies the latter meaning.

#### V. THE GENERATIONS OF SHEM—11:10-26.

Moses records another genealogy, this one apparently intended to bring us up-to-date on the chosen lineage through which God would bless all the nations of the earth, culminating with Terah and his descendants.

#### VI. THE GENERATIONS OF TERAH—11:27-25:1.

A. The migration of the children of Terah is seen in 11:27-32. There is a difficulty which is sometimes mentioned concerning the birth of Abraham and the death of his father, linked with Abraham's leaving the land.

A difficulty is experienced by some in the death of Terah and the removal of Abram from the land. This is due to the statement of the order of the birth of Terah's children in verse 26; "and Terah lived 70 years and begat Abram, Nahor, and Haran." Verse 32 states, "And the days of Terah were two hundred and five years; and Terah died at Haran." 12:4 states that Abram was seventy-five years old when he departed out of Haran. Now the difficulty is this: Some say that the record teaches the following—that Abram was the firstborn son; that since Abram left at the age of 75 and Terah died at the age of 205, Terah had begotten Abram when he was only 70 years. The conclusion is that the record in Acts 7:4 which states Abraham left after Terah died must be false.

Such a distorted interpretation fails to consider all of the facts. Fact number 1: Moses does not teach in 11:26 that Terah begat Abram when Terah was only 70 years old. The statement is that Terah lived 70 years and begat Abram, Nahor, and Haran. Now did he begat all three when he was 70 years old? The answer is fairly obvious since some were older than others. Does it state that he begat Abram first? The answer is an emphatic *no*. Does the Holy Spirit contradict himself? Again the answer must be a resounding *no*. Is the record in Acts 7:4 an accurate statement by an inspired man or is it an inaccurate statement by an uninspired man? Again, from the context we would have to say that Stephen was inspired and that he quoted accurately, for the Jews did not gnash upon him because he misquoted their scriptures or distorted the facts known to be true to them, but because he was a Christian.

What then is the answer? The answer is simple. Abraham must have been named first in 11:26 for the simple reason that he was the most *important* of all the children of Terah, *as God's purpose was affected in fulfillment of Gen. 3:15*. Stephen said that Abram removed from the land after the death of Terah. Therefore, Terah must have been a minimum of 130 years old when he begat Abram in order for that statement to be true. There would be no contradiction if we accept the simple explanation that he is mentioned first because of the important role that he plays, and an emphasis has been placed throughout the gene-

alogies upon the *lineage through which God was working to effect the salvation of man*. It is only natural, therefore, that Abram should be mentioned first. Abram is mentioned first because of his importance in relation to the promise. That he was younger than Haran and Nahor seems apparent because Nahor's wife was the *daughter* of Haran and the son of Nahor, Lot, seems to have been close to the age of Abram. Abram apparently was the youngest of those three sons by several years. The emphasis in verse 26 is upon the importance, not the age. We can safely conclude that Terah was 130 years old when he begat Abram. After Terah died, Abram with Lot, his nephew, left the land of Haran and went into the country that God showed him. These two men seemed to be close in age. Every statement in the Bible regarding this event may be harmonized with this simple explanation.

#### B. The Story of Abraham—12:1-25:1.

The first three verses relate the call of God to Abraham. In this call we see a two-fold nature of blessings, spiritual and material, which comprises four specific blessings. The four elements of the promise that God made to Abraham are:

1. numerous offspring would be given Abram;
2. God would be a God to him and to his seed after him;
3. he would give to Abram and his seed an everlasting possession;
4. he would bless all the nations of the earth through him and his seed.

Abram obeyed the Lord as God commanded—verses 4-9—and the Lord promised to give to Abram's seed the land on which he walked.

Abram went down into Egypt, verses 10-20. It was on this occasion that Abram's faith weakened and he instructed his wife to lie, telling others that she was his sister when they entered the land.

Abram returned to Canaan, 13-14, thoroughly chastised by the Pharaoh of Egypt, who had sent him away after remanding him for what he had done.

Abram and Lot part company, 13:5-18. The record states that by this time Abram was very rich, 13:2, and the land was not able to bear his flocks and Lot's because the



Canaanites were also in the land as well as the Perizzites. The population was becoming too dense for all to be sustained. Because Lot and Abram were sojourners, Abram gave Lot the privilege of choosing his direction. The contention that arose accentuates one of the problems of prosperity: strife over material things by men of lesser character. The solution is offered by Abraham: generosity. God renewed the promise to Abram, verses 14-18, and again emphasized that he would give the land to the seed of Abram.

The Genesis 14 record has long been denied by destructive critics of the Bible. However, their denials have been ill-founded and are now refuted with ease. The main contention is that there were no such kings in those times and that it was much too early for a civilization to be in that area. The same argument is also used by these destructive critics to deny the historicity of chapter 13. However, archaeological evidence has shown that the Jordan Valley was one of the older areas of habitation known. Furthermore, archaeology is now uncovering evidence which points to the historical accuracy of this account. These accounts are denied, in the first place, due to acceptance by the critics of the influence of materialism. However, the New Testament stamps its seal of inspiration upon the genealogy of Shem, Luke 3:35,36; the birth of Abraham, Luke 3:34; the call of Abraham, Heb. 11:8; and the tithes that Abraham paid to Melchizedek, Heb. 7:1-3. Therefore, with the choice before us, materialism or theism; naturalism or supernaturalism, it is easy to make a choice and believe or accept the authenticity of this section.

God renewed his covenant with Abram in chapter 15:1-21. There are two important facts mentioned in chapter 15, the first in verse 6 and the second in verses 13-16.

The statement first referred to, "And he believed in the Lord; and he counted it unto him for righteousness," Genesis 15:6, has proved difficult to many people. In the interpretation of this passage it must be kept in mind that Moses wrote this by inspiration several hundred years after it happened. When did verse 6 actually happen? Did Moses, by inspiration, insert the statement here for a specific purpose or does the statement belong there for the simple

reason that this is the chronological order of the fulfillment of it in the chapter? The New Testament tells us when the fulfillment of this came to pass.

In Romans four, Paul teaches us concerning the *how* of justification. Paul is emphasizing the contrast between the justification by faith and the inability to be justified by the works of the law. He points out that Abraham was *before* the law and had been justified; therefore, justification was not by the law of Moses. Paul emphasizes the *how* and *not* the *when*. Paul asked the question, "How was it then reckoned? When he was in circumcision or uncircumcision? Not in circumcision but in uncircumcision," Rom. 4:10. Notice that the *how* is involved. This is what Paul was teaching the Roman Christians, stressing that it was not by Moses' law but by the law of faith that Abraham was able to obtain justification. Now this justification spoken of came a good long while after the writer of the Hebrew Christians said that, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, by faith he sojourned in the land of promise, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;" Heb. 11:8-9.

The statement Moses made concerning him in Gen. 15:6 came many years after Abraham by faith obeyed God in going into the country where God had told him to go. Therefore, if the justification spoken of involved being made right with God in the first place, perhaps the writer to the Hebrew Christians was not aware of it. On the other hand, neither Paul to the Romans nor the writer to the Hebrew Christians legislated upon the *when* of Abraham's justification but pointed out how justification could be accomplished. James was inspired as well as Paul, and he tells us *when* Abraham was justified. He said, "Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God," James 2:21-23. Therefore, Paul

tells us *how*, and James tells us *when*, and Moses by inspiration emphasizes the *faith* on the part of Abraham. There is *no contradiction* involved.

The next important fact considered in Genesis 15 is the Egyptian bondage involved in the formation of a nation composed of Abraham's seed. Although Egypt is not here specified, God tells Abraham that his seed must be a stranger in a land that is not theirs, be afflicted four hundred years and that they would come out in the fourth generation. It seems that verse 16 contains the answer for the severity of God's judgment upon the inhabitants of Canaan, "For the iniquity of the Amorites is not yet full," 15:16b.

Abram's relationship with Hagar is emphasized in chapter 16. Hagar was the handmaid of Sarai, and because Sarai was barren and could bear no children for Abram, she suggested that Abram sustain a marital relationship with her handmaid that she, through her handmaid, might bear Abram children. However, when this came to pass and Hagar was with child, Sarai despised her and treated her with hostility.

Hagar thought to run away but the angel of the Lord sent her back to her mistress to be in submission to her. Hagar was told that she should call the name of her son Ishmael, which means, "God shall hear."

God again appeared unto Abram and renewed his covenant with him and changed his name, 17:1-27. Three angels appeared to Abram changing his name from Abram to Abraham. Abraham means "father of a great multitude." The covenant of circumcision was given. Abraham and all his seed were to keep it, the children being circumcised on the eighth day, with those who refused to be cut off from the people. The design of circumcision seems two-fold: (1) to Keep Abraham and his descendants, according to the flesh, separated from all mankind, and thus serve as a sign and seal of the old national covenant; (2) it also had a typical significance as is seen in Col. 2:9-12, typical of the cutting off of the body of sin from the soul. Romans 2:28, 29, and Phil. 3:3 shed more light upon this matter.

The angels promised that Sarai would bear a son to Abraham. Her name, Sarai, was changed to Sarah, which means princess. Abraham meant "father of a great multi-

tude" and the promise to Sarah was that she would be the "mother of nations." The promised son is the son of the *promise*. Sarah had not been able to bear Abraham a child and now God intervened. The writer to the Hebrews calls Isaac the *son of promise*, Heb. 11:17; therefore, testifying to the historicity of the birth of Isaac and the supernaturalness of that birth. The writer to the Hebrews in that passage designated Isaac as the son of promise, the only begotten son of Abraham. We know that Abraham had other children but Isaac was his *only begotten*, that is, a son in the *unique* sense. Abraham had no other son like him.

The destruction of Sodom and Gomorrah is seen in 18:1-19:38. Because of the uprightness of Abraham and his great faith, God revealed to him what he intended to do to these cities because of the presence of Lot in Sodom. Due to the intervention of Abraham, Lot and his two unmarried daughters were saved. The wife of Lot could have been saved had she not looked back and, because of her disobedience, was turned into a pillar of salt. Critics attribute the destruction of Sodom and Gomorrah to natural causes such as an earthquake or perhaps the escaping of underground deposits of gas in the burning of the cities. However, the Bible very specifically states that this destruction is: (1) from the Lord, 19:24, and (2) that the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven, 19:24. The destruction did not come from underground but from the heavens. God sent fire and brimstone from *above*, not from below. The historicity of this is confirmed in Luke 17:29.

Abraham goes to Gerar, 20:1-18. This is the second account of Abraham's causing his wife to lie for him. This time his sin is in the land of the Philistines, in Gerar, and the king is Abimelech. God reveals to Abimelech who Abraham is. Abimelech reprimanded Abraham severely before Sarah for what he had done. Abraham prayed and God healed Abimelech and his wife and maid servants.

Isaac and Ishmael became a source of contention between Hagar and Sarah. Chapter 21 reveals the birth of Isaac, his circumcision, the age of Abraham when Isaac was born and then the weaning feast. The feast was given when the child was to be weaned. Apparently Isaac was a young lad, at

which time Ishmael was several years old. Ishmael for one reason or another mocked Isaac severely. Sarah demanded that Abraham send Hagar and Ishmael away. The historicity of this event is verified by the apostle Paul in Gal. 4 when he uses this as an allegory to *contrast* Judaism and Christianity. The allegory teaches a great lesson, and strengthens Paul's statement as to the *purpose* of the writing of these sayings, 1 Cor. 10:11.

Abraham and Abimelech make a covenant at Beersheba, 21:22-34.

Abraham offers Isaac, *the son of promise*, 22:1-19. This is the greatest test Abraham's faith experienced. The only son that he had through whom God could fulfill the *promise* which he had made to him, was to be offered in a place which God would show. God commanded him to offer his son as a burnt offering, not intending that he should actually do that but rather giving the command to test Abraham's faith. Critics sometimes reject this as unhistorical by saying that it was simply an old Canaanitish custom alluded to and that it gave rise to folklore concerning the favorite hero among the Israelites. However, the scripture strongly refutes the critics claim: (1) the birth of Isaac is stamped as historical, Acts 7:9-10; (2) the offering of Isaac is referred to as an actual event, Heb. 11:17. The context of the whole Bible indicates that God simply had in mind the testing of Abraham's faith and it was a test which Abraham passed with flying colors. After he had passed the test of his faith, God said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me;" 22:12. Following this test God renewed the blessing of the covenant which he made with Abraham. This test is the one referred to by James 2:21-23, and represents the *perfection* (maturity) of Abraham's faith.

Sarah dies and is buried, 23:1-20. Sarah died at the age of 127 in Kirjath-arba; which is Hebron in the land of Canaan. Abraham bought the only land he ever possessed in Canaan, the cave of Machpelah, as a burying place for his beloved Sarah. On this occasion he paid what appears to be an extremely high price for a cave but, nonetheless, an honored custom forced him into paying much for it.

A wife is selected for the only begotten Isaac, 24:1-67. Abraham, a prophet, sent his servant into the land of his ancestors to find a wife for his son Isaac. God was with the servant and providentially arranged for Rebekah to become Isaac's wife.

The last days of Abraham upon the earth, 25:1-11. Abraham died at the age of 175 years. He had several sons, Ishmael the oldest, Isaac the *son of promise*, and several sons through his handmaids.

## VII. THE GENERATIONS OF ISHMAEL—25:12-18.

Moses interrupts the line of descendants through whom God shall bless the nations of the earth to insert the descendants of Ishmael. He shows that God remembered Ishmael as the angel of the Lord had promised that he would.

## VIII. THE GENERATIONS OF ISAAC—25:19-35:29.

A. Isaac married Rebekah when he was forty years old. To them were born two sons, Esau and Jacob. Isaac favored Esau over Jacob because Esau, the eldest, was a cunning hunter who perhaps supplied his father with hair-raising tales and plenty of vension to eat. Perhaps there were other unknowable considerations which entered into the favoritism. Isaac did in a small way what Jacob was to do to a great extent in the case of his own sons—favoring one over the others.

B. The story of Esau is verified in Heb. 12:17. He is called a profane individual who adulterated his sacred birthright, thus is called a fornicator. Esau did what so many today are willing to do—sell their sacred birthright for a moment of pleasure or the fleeting gratification of some lust.

C. Isaac made the same mistake which his father had made in the land of the Philistines. There is no need to view this as the same Abimelech that Abraham lied to but rather this is a *title* or a *dynasty* referred to and perhaps a son or even a grandson of the Abimelech to whom Abraham had lied.

D. Isaac and his servants encountered difficulty in the land of Gerar. Isaac, digging one well after another, found

the inhabitants of Gerar willing to strive with him over the water. Each time he, being a passive man, removed from the well and left it to the inhabitants. When Isaac reached Beersheba, God appeared to him and renewed the covenant which he had made with his father Abraham.

E. Esau's marriages, 26:34-35. Esau married two Hittites, Judith and Bashemath. These were a source of great grief to Isaac and Rebekah.

F. Jacob receives Esau's birthright, 27:1-46. When the time came for Isaac to bestow the prophetic blessing upon his children before his death, Rebekah conspired with her beloved son Jacob to receive the birthright which by reason of age belonged to Esau. This deceit, which Jacob practiced, must be paid for by him in later life.

Esau's reaction was more violent than Rebekah had anticipated. To counteract Esau's intentions she conspired to send her beloved Jacob away from the reaches of angry Esau.

G. Jacob's wanderings and fortunes, 28:1-35:26. Jacob went to Padan-Aram where he met and loved Rachel. He labored seven years for her but was deceived by Laban, and given tender-eyed Leah. Jacob was willing to work yet another seven years for Rachel, which he did, and received her as his wife. He then labored another six years in order to build up his herds. Finally because of the jealousy of Laban and his sons, Jacob fled back to his homeland.

Jacob was met by angels at Mahanaim, and from thence sent messengers to Esau his brother in the land of Seir in the country of Edom.

As they continued on their journey Jacob was met again by an angel, this time at the ford Jabbok. They wrestled till the breaking of day. The scripture tells us in Hosea 12:3-4 that Jacob wept and had great power with God. This does not indicate that Jacob was physically stronger than an angel but that the circumstances are indicative of the great spiritual power which Jacob had at that time.

Jacob's name is changed to Israel, 32:27-32 and later Jacob and Esau are reconciled, 33:1-20.

Had Jacob promptly done what he promised Esau that he would do, the sad events which are next recorded would never have happened. However, he settled in the land of

Shechem and because of this the circumstances following are the defilement of his daughter, 34:1-12; the subsequent treachery of Jacob's sons, 34:13-31; Jacob's flight and revisiting Bethel, 35:1-15.

Benjamin is born and the beloved Rachel dies, 35:16-22. Jacob returns to Isaac at Mamre, 35:27.

H. The death of Isaac, 35:27-29. His sons Jacob and Esau bury him.

## **IX. THE GENERATIONS OF ESAU—36:1-37:1.**

Different types of objections have been raised to the listing of the kings of the Edomites at this particular time; however, there is no indication that any of those mentioned are later than Moses time. All objections founded upon time element are ill-grounded.

## **X. THE GENERATIONS OF JACOB—37:2-50:26.**

One interesting fact observed throughout the Patriarchal Age is the ability of the fathers in the line of descendants whom God would use to bless all the nations of the earth, to pronounce prophetic blessings upon their children. Therefore, when we read the account in Genesis 49 of the blessings of the children, there is no indication that Jacob should not be able to do this. Remember, that he had received the blessing of the birthright from his father, Issac, in the stead of Esau. Therefore, he was perfectly able to do what he was doing, that is, prophetically declaring these blessings and predictions upon his children and grandchildren.

The prophecy uttered is a unit and must stand or fall together. Therefore, if any part of it is true then all of it must be true, and since it all came to pass, it indicates that it is true, Deut. 18:20-22.

Genesis 49:10 is a prophecy of the lawgiver, Christ. Simeon and Levi present a very interesting study of contrast in one respect. Both received a rebuke, but Levi's turned out to be a blessing. The tribe of Levi was to be responsible for the tabernacle and temple service. All the religious services of Israel were to be performed by them. Their being scattered in the land was due to the fact that God, through the other tribes of Israel, would care for them and



furnish them with their livelihood and lands. Space forbids detailed explanation of any section, especially a thorough explanation of specific verses.

Genesis has provided us with a reasonable explanation of the beginnings. Without this record, the rest of the books of the Bible would be an elucidation of that about which we could know nothing and would therefore be useless to our faith. However, having had the beginnings revealed, it is necessary to go to the following books to find the solution to the problems of man which he has brought upon himself.

## Chapter Twelve

### EXODUS

#### Name

*Exodus* literally means "going out." The book gets its name from the LXX which so named it because of its *contents*. This name was adopted in the Vulgate and from the Vulgate in the modern versions. The book was called by the Jews after its opening words, *shemoth* (names).

#### Purpose

The second book of Moses is closely connected with his first. The book begins with the conjunction "and" introducing a list of the twelve sons of Jacob who came into Egypt. The book furnishes a vivid description of God delivering Israel from the bondage of Egypt and bringing them into a new and covenant relationship with himself. In this special relationship, they are called his "peculiar treasure" 19:5. As *Genesis* recorded the survey of divine history from creation to the going into Egypt and the growth from a chosen family into an adopted nation, *Exodus* takes up with that family in Egypt ready to become a nation of mighty people.

The book deals with two grand themes—*deliverance and law*. Exodus can be divided into three main sections.

1. The deliverance of Israel—1-18.
2. The covenant of Sinai—19-24.
3. The establishment of the tabernacle—25-40.

God's deliverance of Israel foreshadowed the great redemptive work of Calvary. The *covenant of Sinai*, given by God and accepted by his people was the *foundation* of their existence as a nation. This covenant was perfect for its purpose but it *typified* a better covenant to come that would be based upon better promises, Heb. 8:6. The tabernacle was established that its worship might provide a *basis* upon which the Lord's redeemed people might maintain their

divine relationship. Worship and the tabernacle provided many types and shadows of Christ and the better things to come, Heb. 7-10.

Exodus records the *beginnings of the Hebrew nation*. It shows how God would fulfill his promise to Abraham through this nation. The growth from a small group of families numbering only seventy-odd souls into a great nation is passed over with few words because that period of over three centuries possessed little relevance to the purpose of this religious historian. The oppression, which resulted in a greater growth of Israel, and finally in their deliverance, furnished an important subject which would stimulate the faith and gratitude of God's people in future generations. Exodus records the *beginnings of the national life in Israel*, as Genesis had recorded the *beginning of life for the universe* and then the *beginnings of religious life for mankind*.

*The book makes the claim that Moses was its author*; 17:14; 24:4. The *New Testament* affirms that Moses wrote the Law, (Jesus, Mark 1:44; John 7:19-22) (Paul, Acts 26:23). There is nothing in the book itself to contradict the claim that Moses was the author. The use of his name in the third person has many parallels in Isaiah, Jeremiah, Paul in the New Testament, 2 Cor. 12:2-7, and many parallels in modern literature. Tradition among the Jews attributed the authorship to Moses.

Exodus 1 is a *sequel* to Genesis and is very carefully connected with a recapitulation which involves three points in verses 1-6:

- (1) the names of Jacob's children, verses 1-4, cf. Gen. 35:22-26;
- (2) the number of Jacob's descendants who went down into Egypt, verse 5, cf. Gen. 46:27;
- (3) the death of Joseph, verse 6, cf. Gen. 50:26.

This is not a mechanical recapitulation, yet it is accurate while advancing new facts, and it maintains continuity with the book of Genesis. Exodus is an integral part of the Pentateuch. Genesis is a book of Patriarchal narratives. Exodus is a manifestation of God's power in the deliverance of his people and their birth as a nation.

Exodus covers a period of history of about 360 years,

extending from the death of Joseph, with which the book of Genesis closes, to the building of the tabernacle at the beginning of the second year after the departure from Egypt. It will help to keep in mind the two grand themes of the book—*deliverance and law*.

There are several theories relative to the time Moses wrote the book and actually as to when the Exodus took place. Of course, the whole question hinges on the identity of the Pharaoh during the lifetime of Moses. Of the many theories there are two leading opinions: Amenhotep II (approximately 1450-1420 B.C.), or Merneptah (Approximately 1235-1220 B.C.). If the Exodus occurred under Amenhotep II, then Thothmes III was the great oppressor of Israel, whose sister drew Moses out of the river and reared him as her son. She would be the famous queen Hatshepsut. The queen was very active and there are many facts known concerning her reign. The facts of her reign fit in with the Bible story. If Amenhotep II was the Pharaoh of the Exodus and Thothmes III was the great oppressor of Israel, then when Moses was born Thothmes III would have been an infant. At the death of Queen Hatshepsut the oppression would grow very bitter and the story of Moses attempting to deliver them from the bondage took place. This particular period would explain, in part, Moses' prestige in Egypt.

If Merneptah was the Pharaoh of the Exodus, then Rameses II was the great oppressor of Israel, whose daughter brought up Moses. Thus, Moses was brought up either under Thothmes III, or under Rameses II, both of whom were among Egypt's most famous kings. Therefore, Moses led Israel out of Egypt, either under Amenhotep or under Merneptah. This author tends to the earlier date, naturally, thinking that it was Amenhotep II under whom the Exodus took place. The later date (1235-1220) does not allow enough time for the subsequent Bible history to take place. Therefore, some difficulties would exist in this respect.

### **Outline of Exodus**

#### **I. THE OPPRESSION IN EGYPT—1:1-22.**

A. A recapitulation—1:1-6.

B. The growth of the children of Israel—1:7-12.

C. The efforts of Egypt to restrict their growth—1:13-22.

- II. THE BIRTH, TRAINING AND CALL OF MOSES—2:1-7:7.**
- A. The first 80 years of Moses' life—2:1-22.
    - 1. Moses' birth—2:1-2.
    - 2. Moses' adoption—2:3-10.
    - 3. Moses' choice—2:11-15.
    - 4. Moses meets his wife—2:16-22.
  - B. The call of Moses—2:23-4:17.
    - 1. God hears the groans of the children of Israel and determines to deliver them—2:23-25.
    - 2. God appears to Moses at Horeb—3:1-6.
    - 3. God appeals to Moses to lead his people—3:7-10.
    - 4. Moses' excuses—and God's answers—3:11-4:17.
  - C. Moses returns to Egypt—4:18-31.
    - 1. Moses leaves in peace—4:18-20.
    - 2. God reminds Moses of what to say to Pharaoh—4:21-23.
    - 3. The circumcision of Moses' son—4:24-26.
    - 4. Moses and Aaron meet—4:27-28.
    - 5. Moses and Aaron meet the elders—4:29-31.
  - D. The first application to Pharaoh and its results—5:1-6:1.
    - 1. Request for Israel to go to a feast—5:1-5.
    - 2. Pharaoh makes the lot of Israel harder—5:6-13.
    - 3. The officers of the children of Israel beaten—5:14-16.
    - 4. Pharaoh rejects their plea—5:17-19.
    - 5. The officers of the people blame Moses and Aaron—5:20-21.
    - 6. Moses complains to God—5:22-6:1.
  - E. The promise and the commission renewed—6:2-13.
    - 1. A new name revealed by God—6:2-3 (Implies character) Jer. 16:21.
    - 2. Reassurance that he knew of the peoples' plight—6:4-5.
    - 3. God instructs Moses to tell the people about the land of promise—6:6-9.
    - 4. Moses again instructed to go to Pharaoh—6:10-13.
  - F. The genealogies of Moses and Aaron—6:14-27.
  - G. The commission resumed—6:28-7:7.
    - 1. The charge to go to Pharaoh repeated—6:28-29.
    - 2. Moses' excuse and God's answer—6:30-7:7.
- III. THE PLAGUES, THE PASSOVER AND THE EXODUS—7:8-15:21.**
- A. Pharaoh given a sign—7:8-13.
    - 1. A rod becomes a snake—7:8-10.
    - 2. The Egyptian magicians duplicate a miracle—7:11.
    - 3. Aaron's rod swallowed theirs but Pharaoh hardened his heart—7:12-13.
  - B. The first nine plagues—7:14-10:29.
    - 1. The waters of Egypt turned to blood—7:14-25.
    - 2. The plague of frogs—8:1-15.
    - 3. The plague of lice—8:16-19.

4. The plague of flies—8:20-32.
5. The plague of murrain—9:1-7.
6. The plague of boils—9:8-12.
7. The plague of hail—9:13-35.
8. The plague of locusts—10:1-20.
9. The plague of darkness—10:21-29.
- C. A warning of the last plague—11:1-10.
  1. The Hebrews find favor—11:1-3.
  2. A promise of terror to Egyptians—11:4-10.
- D. The institution of the passover—12:1-28.
  1. The time to be done—12:1-3.
  2. The preparation for eating it—12:4-6.
  3. The blood solution—12:7-13.
  4. The command for perpetual remembrance—12:14-20.
  5. Moses' instructions to the elders—12:21-28.
- E. The tenth plague and the departure from Egypt—12:29-51.
  1. The death of the first born—12:29-30.
  2. The dismissal—12:31-36.
  3. The departure—12:37-39.
  4. The length of sojourn by the Hebrews—12:40-42.
  5. Further instructions about partaking of the passover—12:43-51.
- F. The sanctification and redemption of the firstborn—13:1-16.
  1. Every firstborn belonged to the Lord—13:1-2.
  2. Admonition to remember the day of their departure—13:3-10.
  3. Instructions to devote firstborn to Lord—13:11-13.
  4. This devotion or firstborn to serve as an additional memorial—13:14-16.
- G. The crossing of the Red Sea—13:17-14:31.
  1. The direction of their journey—13:17-20.
  2. The guidance of God—13:21-22.
  3. God's way above man's—14:1-4.
  4. Pharaoh's change of heart—14:5-9.
  5. The fear of the Hebrews and courage of Moses—14:10-14.
  6. God's answer to Moses' cry—14:15-18.
  7. Passing over the sea—14:19-22.
  8. The defeat of Egypt—14:23-31.
- H. The Song of Moses—15:1-21.
  1. Retrospective—15:1-12 (looking back).
  2. Prospective—15:13-21 (looking at effects which could come).

#### IV. THE JOURNEY TO HOREB—15:22-18:27.

- A. Marah and Elim—15:22-27.
  1. Marah—bitterness—15:23 (the first murmuring for water)
  2. Waters made sweet at Marah—15:25.
  3. Elim well watered—15:27.

- B. The provision of manna—16:1-36.
  - 1. The people murmured for food in wilderness of Sin—16:1-3.
  - 2. God gives instructions for gathering bread—16:4-5.
  - 3. The glory of God appears to the people—16:13-19.
  - 4. Quails and manna given according to needs—16:13-19.
  - 5. A disregard for God's way was proved foolish—16:20-30.
  - 6. The use of manna and its place in the tabernacle—16:31-36.
- C. The rebellion at Rephidim and the battle with Amalek—17:1-16.
  - 1. The second murmuring for water—17:1-7.
  - 2. The war with Amalek—17:8-16.
- D. The visit of Jethro—18:1-27.
  - 1. The family reunion—18:1-12.
  - 2. Jethro advises Moses—18:13-27.
- V. THE GIVING OF THE LAW AT SINAI—19:1-24:18.
  - A. Preparations for receiving the law of the covenant—19:1-25.
    - 1. The journey to the Mount—19:1-2.
    - 2. God's first message to the people at Sinai—19:3-6.
    - 3. The people agree to obey—19:7-8.
    - 4. The people get ready for God to speak—19:9-15.
    - 5. The manifestation of God on Sinai—19:16-20.
    - 6. A further warning to the people—19:21-25.
  - B. The Ten Commandments—20:1-17.
    - 1. No other gods before God—20:1-3.
    - 2. No graven image—20:4-6.
    - 3. Do not take Lord's name in vain—20:7.
    - 4. Remember the sabbath—20:8-11.
    - 5. Honor father and mother—20:12.
    - 6. Do no murder—20:13.
    - 7. Commit no adultery—20:14.
    - 8. Do not steal—20:15.
    - 9. Do not bear false witness—20:16.
    - 10. Do not covet—20:17.
  - C. The people fear God—20:18-21.
  - D. An altar to be erected—20:22-26.
    - 1. The people should now know better than to ever make images—20:22-23.
    - 2. God would bless the people where his name was—20:24.
    - 3. Commands concerning the altar stones—20:25-26.
  - E. Judgment to be rendered for various matters—21:1-22:15.
    - 1. Laws connected with the rights of others—21:1-32.
    - 2. Laws pertaining to rights of property—21:33-22:15.
  - F. Various moral statutes—22:16-23:19.
    - 1. Law against seduction—22:16-17.
    - 2. Against witchcraft—22:18.
    - 3. Law against lust toward beasts—22:19.
    - 4. Law against sacrificing to false gods—22:20.

5. Law against oppression of strangers—22:21.
6. Law against oppressing widows and orphans—22:23-24.
7. Law of lending and borrowing money—22:25-27.
8. Law against reviling judges and rulers—22:28.
9. Law concerning firstfruits—22:29-30.
10. Law against eating an animal slain by another animal—22:31.
11. Righteous witness and judgment commanded—23:1-3.
12. Regarding treatment of personal enemy—23:4-5.
13. Further admonition to judge a cause rightly—23:6-9.
14. Ceremonial laws—23:10-19.
- G. Rewards of obedience—23:20-33.
  1. Warning—23:20-21.
  2. Promises—23:22-31.
  3. Warning against making agreements with those in land—23:32-33.
- H. The ratification of the covenant—24:1-8.
  1. Directions to Moses to come alone—24:1-2.
  2. The people's readiness—24:3.
  3. The sealing with blood—24:4-8.
- I. The vision of God by the chosen group—24:9-11.
- J. Moses ascends the mount to be with God—24:12-18.
  1. Moses delegates authority—24:12-14.
  2. Moses called up alone—24:15-18.

## VI. THE DIVINE PLAN FOR THE TABERNACLE—25:1-31:18

- A. Gifts for the tabernacle—25:1-7.
  1. The law of acceptable offering—25:1-2
  2. The material to be accepted—25:3-7.
- B. An emphasis upon the pattern—25:8-9.
- C. The tabernacle furniture—25:10-40.
  1. The ark—25:10-12.
  2. The staves for the ark—25:13-15.
  3. The law to go into the ark—25:16 (Cf. 31:18).
  4. The mercy seat for the ark—25:17.
  5. The cherubims—25:18-22.
  6. The shewbread table—25:23-30.
  7. The candlestick—25:31-39.
  8. The final admonition—25:40.
- D. The Tabernacle—26:1-37.
  1. The enclosure—26:1-6.
  2. The tent of goat's hair—26:7-13.
  3. A covering for the tent—26:14.
  4. The boarding of the tabernacle—26:15-30.
  5. The veil and the ordering of the holy place—26:31-35.
  6. The entrance to the tent—26:36-37.
- E. The altar—27:1-8.
  1. The size and shape—27:1-3.
  2. The vessels of the altar—27:3-5.
  3. The staves of the altar—27:6-8.



- F. The court of the tabernacle—27:9-18.
  - G. The vessels of the tabernacle—27:19-21.
  - H. The robes of the High Priest and his sons—28:1-43.
    - 1. The holy garments—28:1-12.
    - 2. The breastplate—28:13-30.
    - 3. The robe of the ephod—28:31-35.
    - 4. The mitre—28:36-38.
    - 5. The tunic and girdle—28:39.
    - 6. The apparel of ordinary priests—28:40-43.
  - I. Ordinances for the consecration of the priests—29:1-37.
    - 1. Preparation of offerings—29:1-3.
    - 2. The cleansing (ablution)—29:4.
    - 3. Clothing the High Priest—29:5-6.
    - 4. The anointing—29:7.
    - 5. Clothing the priests—29:8-9.
    - 6. The consecration offerings—29:10-34.
    - 7. Repetition of the ceremonial and the consecration of the altar—29:35-37.
  - J. The daily sacrifice—29:38-41.
  - K. The promise of the Lord's presence—29:42-46.
  - L. Further Directions for the Tabernacle—30:1-31:11.
    - 1. The altar of incense—30:1-10.
    - 2. The ransom of souls—30:11-16.
    - 3. The brazen laver—30:17-21.
    - 4. The holy oil—30:22-33.
    - 5. The holy incense—30:34-38.
    - 6. The call of Bezaleel and Aholiab—31:1-11.
  - M. The sign of the Sabbath—31:12-17.
    - 1. Given to Israel—31:13.
    - 2. Everyone under law of sabbath under its penalty—31:14.
    - 3. Sabbath is the 7th day—31:15.
    - 4. It is a command to Israel and a sign only between Israel and God—31:16-17.
  - N. The tables of testimony—31:18 (Cf. 25:16).
- VII. THE IDOLATRY OF THE ISRAELITES AND MOSES' INTERCESSION—32:1-33:23.
- A. The making of the Golden Calf—32:1-6.
    - 1. Impatience of people—32:1.
    - 2. Aaron's weakness—32:2-5.
    - 3. The people's sin—32:6.
  - B. God's decision to destroy Israel—32:7-10.
  - C. Moses' intercession—32:11-14.
  - D. Moses breaks the tables of testimony—32:15-19.
  - E. Moses destroys the calf—32:20.
  - F. Aaron attempts to excuse himself—32:21-24.
  - G. Moses punishes the impenitent—32:25-29.
    - 1. Uses Levites—32:25-28.
    - 2. Caused Israel to consecrate self before the Lord—32:29.

- H. Moses again intercedes—32:30.
  - 1. Moses' return to God—32:30-31.
  - 2. His prayer of intercession—32:32.
  - 3. God's answer—32:33-34.
  - 4. The penalty of sin—32:35.
- I. God threatens to withdraw from Israel—33:1-6.
  - 1. Would send an angel to keep his promise to Abraham—33:1-3.
  - 2. The people took of their ornaments—33:4-6.
- J. The first erection of a tabernacle—33:7-11.
- K. God withdrew his threat of withdrawal—33:12-17.
- L. Moses asks to see God's glory and is blessed—33:18-23.

#### VIII. THE RENEWAL OF THE COVENANT—34:1-35.

- A. The two tables renewed—34:1-4.
- B. God fulfills his promise to Moses—34:5-8.
- C. God renews the covenant—34:9-26.
- D. The final descent of Moses from Sinai—34:27-35.
  - 1. Covenant after tenor of commands—34:27.
  - 2. The glory of Moses—34:28-32.
  - 3. A veil required for Moses' face—34:33-35.

#### IX. THE CONSTRUCTION AND ERECTION OF THE TABERNACLE—35:1-40:38.

- A. The people offer willingly—35:1-29.
  - 1. Reminder to observe sabbath—35:1-3.
  - 2. People invited to give and work in the tabernacle—35:4-20.
  - 3. Their zeal in giving—35:21-29.
- B. The craftsmen carry out the work according to the Pattern—35:30-39:43.
  - 1. Bezaleel and Aholiab oversee the work—35:30-36:2.
  - 2. The people are too liberal—36:3-7.
  - 3. The tabernacle makes fine progress—36:8-38.
  - 4. Bezaleel makes the furniture for the tabernacle—37:1-29.
  - 5. Bezaleel makes the furniture for the court—38:1-8.
  - 6. He makes the court itself—38:9-20.
  - 7. The sum of the tabernacle—38:21-31.
  - 8. The making of the priests' dress—39:1-31.
  - 9. The general approval of the work by Moses—39:32-43.
- C. The tabernacle is set up—40:1-33.
  - 1. The command to set the tabernacle up—40:1-2.
  - 2. Directions for setting it up—40:3-8.
  - 3. Directions to anoint and sanctify—40:9-16.
  - 4. The actual setting up of the tabernacle—40:17-33.
- D. The glory of the Lord—40:34-38.
  - 1. Covered the tabernacle—40:34.
  - 2. Moses unable to enter—40:35.
  - 3. God determined when Israel should travel and when should not—40:36-38.

## **Analysis**

### **I. THE OPPRESSION IN EGYPT—1:1-22.**

A. Verses 1-6 are a recapitulation of the children of Jacob who came into Egypt and of the death of Joseph recorded in the closing chapter of Genesis. The book of Exodus opens with a conjunction and indicates that there is a natural connection between Exodus and Genesis. Even stronger than this is the fact that the whole book of Exodus presupposes the existence of Genesis, and without Genesis, Exodus would truly have no meaning.

B. Verses 7-12 record the growth of the children in Egypt. We are told how the king arose which remembered not with favor the many things that Joseph had done for Egypt. In his ingratitude he overlooked the good which had been brought to his country by the presence of the Hebrews and now sought to deal cunningly with them lest they one day collaborate with the enemies of Egypt and help overthrow the country. Consequently, they set up taskmasters to make their burdens heavy and therefore, hopefully slow down the growth of the people.

C. 1:13-22 is a record of the many efforts the Egyptians made to restrict the growth of the Israelites. They caused the people to serve with rigour and made their lives bitter. Furthermore, Pharaoh commanded the Hebrew midwives, Shiprah and Puah, to kill all the male sons of Israel. It is thought by some that these two midwives mentioned were simply overseers or supervisors of a larger number of midwives whose responsibility was to assist the Hebrew women in childbirth. However, the midwives feared God and refused to obey Pharaoh. God blessed these midwives, not because they deceived Pharaoh or rebelled against his will, but because they feared God and would not corrupt the purpose of God even though man commanded them to. Therefore, God dealt well with these midwives. In the closing verse of chapter one, Pharaoh, in desperation, commanded all of his people to take all of the sons of Israelites which were born unto them and destroy them.

### **II. THE BIRTH, TRAINING AND CALL OF MOSES—2:1-7:7.**

A. 2:1-22—the first eighty years of Moses' life. Verses one

and two deal with the birth of Moses indicating his ancestry, of the Levitical tribe, the son of Amram and Jochebed. Because he was a goodly child his mother hid him for three months from the searching eyes of the Egyptians. We are told in Heb. 11:23, "By faith Moses, when he was born was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment." This indicates that somehow or other they must have realized that there was a *special part* that their son would play in the lives of the people of Israel. They were willing to risk their lives because of their faith in God that he would keep his promise.

Verses 3-10 is a record of the *adoption* of Moses. The parents of Moses, when they could hide him no longer, placed him in an ark of rushes and laid it in the flags by the river's brink where Pharaoh's daughter found the baby. His sister, Miriam, stood a little way off to see what would be done and at the proper time volunteered the services of her mother. Arrangements were made for Moses' mother to nurse him during the infancy of his life. This was a most formative period of Moses' life where firm convictions were formed that stood him in good stead in his later years.

Verses 11-15 is a record of Moses' choice. How he knew that God would use him to deliver his brethren we know not, for the Bible does not reveal this. However, it would seem that he *expected* his brethren to understand that God was going to use him. In the New Testament Stephen indicates this fact. He said, "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not," Acts 7:23-25. Therefore, it was an *understanding*, although vague and improper, of his mission among his brethren that prompted Moses to do what he did in making his choice. It was a choice that pleased God, "By faith Moses when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the re-

proach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible," Heb. 11:24-27. Therefore, the choice was the proper one; Moses had been educated for forty years in preparation for this moment. But to this point it was primarily *human* education and it failed to properly prepare him. This was not God's time; Moses had yet another forty years to prepare.

Verses 16-22 tells us where and how Moses met his wife. Fleeing from an angry Pharaoh, Moses went to the land of Midian to live. There he met Reuel, a priest who had seven daughters, one named Zipporah, whom Moses married.

B. The call of Moses—2:23-4:17. 2:23-25 relates how God hears the groaning of Israel and determines to deliver them. He had not forgotten his covenant with Abraham, Isaac, and Jacob, but the time had not previously come for the fulfillment of that promise. Now the time is at hand and God has all things in readiness to fulfill his promise. Sometimes men get anxious and fret at the seeming "forgetfulness" of God when he does not do things according to man's schedule. The principle man must always remember is that God does not regard time the way man regards time, 2 Peter 3:8. With him time is of no consequence except as it *affects his promises*. Time is the *framework* that he placed mortals in, but God is not limited by time.

3:1-6 records the appearance of God to Moses at Horeb. The appearance of God in the burning bush is significant. Here is one of the great moments of history. This is no legend, as some destructive critics would so teach, but is a historical event well authenticated by the New Testament, Luke 20:32; Acts 7:30.

3:7-10 is the appeal of God to Moses to lead his people out of Egypt. Now, the education of Moses is *complete*. He is fully prepared; therefore, God calls him. The history of God's dealing with mankind shows that he calls those that are *ready* to do his work. Till a man is prepared he need not expect to find the opportunity. Our main concern is to be ready, for God has the job for us, the prepared man.

Chapter 3:11-4:17 tells of Moses' excuses and of God's answers to these excuses. Moses, even though fully edu-

cated for the job at hand, was like so many of us today are—*full of excuses*. His first was “Who am I?” 3:11-12. Certainly, Moses, remembering when he had fled Egypt shortly before, would tremble to think of going back into that land alone to face the wrath of one of the greatest kings on earth. Who am I that I should go and deliver the people? Naturally, God’s answer is waiting, “I will be with thee.” This is the only assurance that the child of God ever needs, that God will be with him. The task is as good as done. One of the ways that God would confirm that he was with Moses would be that Moses would worship him on that very mount when he brought the people out of Egypt. Therefore, when Moses returned to that mount and received the law, this was the strongest confirmation that could be given that God was the very one who had been with him and had delivered the people out of Egypt through him.

The second excuse offered by Moses was, “Who shall I say that thou art?” 3:13-22. Now this might seem like a logical excuse to Moses but God’s reply was, “I am that I am.” That is sufficient. I am everything that is necessary to thee. I am all that is possible to be. That one fact ought to be sufficient to Moses. The very fact that I am God should satisfy anyone.

The third excuse that Moses offered was, “They will not believe me or listen to my voice,” 4:1-9. At one time Moses had thought that his brethren would listen to him but they had scorned him and rejected his offer of help. However that was a providential blessing for Moses because he would have delivered them by physical violence with his own strength. This simply was not God’s way in the matter; his name would not have been glorified thusly. Therefore, this was the ready excuse, but God’s answer was waiting for this. God’s reply to this excuse was “What is that in thine hand?” to which Moses replied, “a rod.” And thus God gave Moses *two signs* to prove to the people of Israel that he was with Moses. Therefore, Moses’ third excuse was taken out of the way.

Moses’ last excuse was, “Lord, I am not eloquent,” 4:10-17. This was the last thing that Moses could think of that would excuse him from service to God. Lord you just didn’t make me where I could do it. This was strikingly at the

*heart* of the whole issue. The Lord's reply was, "Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say," 4:11-12. Moses was not yet satisfied, and he pleaded further with the Lord to send somebody else, but God promised that Aaron should be his mouth-piece or *spokesman* unto the people and that Moses would be to Aaron instead of God, simply meaning that Aaron would take all of his instructions from Moses and no one else and that Aaron would in turn do all of Moses' speaking for him in an eloquent way.

C. Moses returns to Egypt—4:18-31. Having satisfied all of the excuses of Moses, God now instructs him to return to that country from which he had fled and to deliver his people.

4:18-20—Moses leaves his father-in-law in peace, having told him what the Lord had instructed him to do. He leaves with the blessings of his father-in-law and the Lord assures Moses again that all who had sought his life are dead, therefore, he should go without fear.

4:21-23—God reminds Moses of what to say to Pharaoh. He reminded Moses that Pharaoh's heart would be hardened and that God's power would have to be manifested to him before he would let them go. But Moses must be firm and demand that Pharaoh allow Israel to go.

4:24-26—The circumcision of Moses' son. The circumstances appear that Zipporah was averse to circumcision and, therefore, Moses had not observed that which was given as a seal of the covenant that God had made with Abraham, which all of the descendants of Abraham especially through Isaac were to observe. At this time he had to observe it or else lose his own life for neglecting the commandment of God. Zipporah did not appreciate the act and accused Moses of being a bloody husband.

4:27-28—Moses and Aaron meet. In the wilderness, on the Mountain of God, Aaron and Moses met and enjoyed a wonderful reunion. For many years Aaron may have thought Moses, his younger brother, to have been dead, but now at the direction of the Lord he has gone to meet

Moses, and a happier reunion is not witnessed in all of the Old Testament.

4:29-31—Moses and Aaron meet the elders of Israel. The signs which God had given Moses to be manifested in the sight of Israel were done, and the people believed and were thankful that God had remembered their afflictions and their plight, and they bowed their heads and worshipped him there. The chapter closes on a happy note. The people are thankful for God's remembrance of them and are happily anticipating release from their cruel bondage.

D. The first application of Pharaoh and its results—5:1-6:1. Moses and Aaron go into the presence of Pharaoh and perhaps fearfully make the demands which God had instructed Moses to make of him.

5:1-5—This is the first request for Israel to be allowed to hold a feast for the Lord in the wilderness. Moses is acting as the agent in this instance before God, and he said, "Thus saith the Lord God of Israel." The king naturally refused as they suspected he would and reprimanded them for releasing the people from their work. Pharaoh was angry over what seemed to him to be a waste of time and made his feelings known.

5:6-13—Pharaoh makes the lot of Israel harder. The king commanded the taskmasters to take away the straw and let them go out and gather straws for themselves and not to decrease the amount of bricks required of them in their production. To further guard against another lay-off the king demanded that the work of the men be increased. The people of Israel were scattered throughout the land of Egypt to gather stubble to make their brick.

5:14-16—The officers of the Children of Israel are beaten. The officers of Israel complained to Pharaoh because no straw had been given to the servants and the number of bricks had not been diminished. They said that the failure to produce the desired amount of brick was the fault of Egypt. Pharaoh replied in effect, you are idle, you do not have anything to do, and you just want to go sacrifice to the Lord, and so the officers of the children of Israel were beaten.

5:17-19—Pharaoh rejects their plea. Pharaoh declared them to be nothing but an idle group of people who wanted



to do nothing but sacrifice to their Lord. He instructed them to go on and get the amount of bricks commanded them and not to expect to have their production decreased.

5:20-21—The officers of the people blamed Moses and Aaron. When this judgment was levied against the people, the officers looked up Moses and Aaron and condemned them because they said that Moses and Aaron were the cause of their being despised in the eyes of Pharaoh and his servants. The officers concluded that Moses and Aaron would actually be the destruction of Israel.

5:22-6:1—Moses complains to God. Moses prays to God and asks of him why this was. He reminded God that since they had returned to Egypt all that he had accomplished was to bring more misery upon the people. God reassures Moses that he is going to deliver Israel from Egypt with a strong hand, but there must first be a strong resistance before the strong hand of God can be shown. Therefore, continue to obey my voice, was the instruction.

E. The promise and the commission renewed—6:2-13. 6:2-3—a new name revealed by God. God speaks to Moses and reminds him that he had not appeared to Abraham, Isaac, and Jacob by the name *Jehovah* but had been known to them by the name God Almighty. The name *Jehovah* is a proper noun and implies character. It involves the character which is associated with the covenant with his people. It indicates that the Patriarchs had not known the characteristics of God Almighty which now would be revealed to the people of Israel. The characteristics implied by the name *Jehovah* had not been revealed to the Patriarchs because there was at that time no need for them to be revealed. *Jehovah* was the same God and Moses, by inspiration, in writing the book of Genesis, used the name *Jehovah* in connection with some of the very earliest matters in the history of mankind. That does not argue against the Mosaic authorship but strongly implies that he was the author in the use of that name, because this name was revealed to the people that Moses was being used to deliver from slavery into freedom.

6:4-5—Reassurance that he knew the people's plight. God assures Moses that he has established his covenant with the people of Israel, even as he had with their fathers Abra-

ham, Isaac, and Jacob, that he would give them the land of Canaan. Therefore, strong indications concerning the nature of the name *Jehovah* relative to covenant relationship are indicated here.

6:10-13—Moses is again instructed to go to Pharaoh. He was to deliver the word of the Lord that God wanted his children Israel to go out of his land. It is significant that each time Moses went, the emphasis was upon “thus saith the Lord God.” This is the proper emphasis and ought to be heard from every man’s lips at all times whenever any principle is at stake.

F. The genealogies of Moses and Aaron—6:14-27. At this point Moses inserts the genealogies indicating the lineage of Moses and Aaron, showing that they were of the *seed* of Abraham and in line to receive the blessing from God. The close of this section is, “And these are they which spake to Pharaoh king of Egypt, bring out the children of Israel from Egypt: these are that Moses and Aaron.” Therefore, it is easy to see that here are historical figures, not legendary characters as some critics would have us believe. Genealogies are very specific and indicate the *accuracy* of the record.

G. The commisison resumed—6:28-7:7. In verses 28-29 the charge to go to Pharaoh is repeated and the emphasis again is upon the Lord God. They were to go to Pharaoh and speak all that God had spoken to them. In 6:30-7:7 Moses offered God another excuse, but God has a ready answer as he does for all. He told God that “he was of uncircumcised lips and how shalt Pharaoh listen to him?” He was not of the royal lineage, but merely a lowly Hebrew slave. He should not, therefore, expect Pharaoh to give him any special consideration due to his fleshly ancestry. However, God said the matter will be a little different, because I am going to take a hand in this. In 7:1 God said that he had made Moses a god to Pharaoh, and Aaron would be Moses’ prophet. This is an interesting explanation of the word *prophet* when we consider 7:1 with 4:15-16. In 4:15 God said that Aaron would be Moses’ mouth. In verse 16 he said that Aaron would be his spokesman. Now in 7:1 he said Aaron is thy prophet. Therefore, a prophet is one who speaks for another, a *spokesman* or

*mouthpiece*. This indicates to us that when one claims to be a prophet of the Lord that he is claiming to speak for the Lord. It is no light thing for one to assume that title. The consequences of being a false prophet were terrible. No one in his right mind in full anticipation of those consequences would presume to speak for the Lord without being sent. God assured Moses that the Egyptians would come to know that he was the Lord when he brought those things upon Egypt. He intended to bring them to pass that they might let his people go. The age of Moses and Aaron is stated—Moses was 80 years and Aaron 83 years old. Another minute detail is added to this historical account indicating its historicity and authenticity. Therefore the destructive critics who would accuse Moses of being a legendary figure must explain away such minuteness of detail as this.

### III. THE PLAGUES, THE PASSOVER, AND THE EXODUS—7:8-15:21.

A. Pharaoh is given a sign—7:8-13. In verses 8-10 the rod of Aaron becomes a snake, but in verse 11 the Egyptian magicians counterfeited the miracle. However, in verses 12-13, Aaron's rod swallowed theirs and demonstrated superiority of God's servants and of God himself. But Pharaoh's heart was merely hardened.

B. The first nine plagues—7:14-10:29. These plagues may be categorized with a series of three plagues each. The first three are the *flood*, *frogs*, and the *lice*, verses 7:14-25 and 8:1-19. The second section are the *flies*, 8:20-32, but here the Lord separates the land of Goshen, 8:22-24. At this time Pharaoh offers a compromise—8:25-28—the first indication that he was willing to listen. Pharaoh deals deceitfully, 8:29-32, and refused to let the people go as he had promised. The second plague of the second series is the plague of *murrain*—9:1-7—and the plague of *boils* is the third—9:8-12. The third series of three are the *hail*, the *locust*, and the plague of *darkness*. The plague of locusts convinces the servants of Pharaoh that the Hebrews ought to be allowed to go. Pharaoh stubbornly holds up and offers a second compromise—10:10-11. When he refuses to honor his word, the ninth plague, the plague of darkness, is sent. Darkness was over all except Goshen for three days—10:21-

23. At this time Pharaoh offers his third compromise, but again refuses to honor his word.

C. The warning of the last plague—11:1-10. The Hebrews demanded material booty from the Egyptians and the Egyptians were glad to meet those demands to get the Hebrews out of the land, 11:1-3. In verses 4-10 there is the threat of terror to the Egyptians. The firstborn of all the Egyptian families would die. The blood which the Israelites were to place on their door posts and lintels would save their sons, but the Egyptians must die for their sin.

D. The institution of the passover—12:1-28. Of the three great feasts to be observed after inheriting the land, when all the Jews must go to Jerusalem to worship, this was the only one instituted in the land of Egypt. The details concerning the time it was to be observed are given in 12:1-3; the preparation for eating it, 12:4-6; the blood solution that was offered for the salvation of life, 12:7-13; all is related by God through Moses. In chapter 12:14-20, the command is given for a perpetual remembrance of this feast. Moses then delivers instructions to the elders of the people, 12:21-28, concerning the observance of the passover.

E. The tenth plague and the departure from Egypt—12:29-51.

The death of the firstborn of Israel is recorded in 12:29-30. Following this death, the Hebrew people were literally thrust out of Egypt, 12:31-36. As the people departed, they took with them the flocks, the herds and very much cattle. In 12:4-42 the period of 430 years sojourn is related. This is a specific time. Verse 41 states: "And it came to pass at the end of the 430 years, even the self same day it came to pass, that all the host of the Lord went out from the land of Egypt." This event is not a vague legend living only in the folklore of Israel. It is a *definite* date of a *specific* event and it stands as another verification of the *divinity* of the Bible. Further instructions are given concerning the partaking of the passover in 12:43-51. Strangers were forbidden to eat of it with them; only the circumcised were allowed to eat of it. There should be one law covering the eating of the passover, this law being sufficient for the sojourner and the home born.

F. The sanctification and redemption of the firstborn—13:1-16.

Every firstborn belonged to the Lord, 13:1-2. They were admonished as they departed Egypt to remember the day of their departure, 13:3-10. Israel was instructed to devote their firstborn to the Lord, 13:11-13. If they would redeem the firstborn of the animals they would have to bring a price to the temple for it. If the animal was not to be redeemed at a price, then its neck was to be broken that it should die. They were commanded to redeem all of the firstborn of their children. This devotion of the firstborn was to serve as an additional memorial, 13:14-16. Everytime a first child was born into the family they were to remember the time when God had brought them out of Egypt.

G. The crossing of the Red Sea—13:17-14:31. When God began to lead his people out of Egypt, he did not want them to go through the land of the Philistines because upon seeing war they would desire to return to Egypt. God led them out through the wilderness by way of the Red Sea. Exodus 13:17-20 gives the direction of their journey. The guidance of God for these people was manifested in 13:21-22. The first four verses of chapter 14 indicate that God's way is far above man's way. Pharaoh now has a change of heart, 14:5-9. He begins to realize what a great material loss Egypt is about to suffer due to the loss of all the slaves. Therefore, he sets out in pursuit of the Israelites. In 14:10-14, the quailing heart of the Israelites is very manifest. It indicates that their faith in God was not what it ought to have been at this time, and upon seeing the Egyptians in hot pursuit, they were fearful for their lives. Moses demonstrated great courage and admonished them to stand still and see the salvation which God would provide, 14:15-18. In 14:19-22 the record is given of the crossing of the Red Sea. The Israelites crossed over on dry ground. A great deal has been said concerning this great miracle, and many efforts have been made to water it down to the naturalistic level of man. Critics are wont to apply rationalism to all the miraculous events, but without success. God instructed Moses to stretch forth the rod. Upon Moses' compliance, God sent a strong east wind and divided the waters. Israel

went through the midst of the sea on dry ground. The details, although seemingly insignificant, are very important. The details are:

1. the sea divided
2. Israel went through the midst of the sea
3. Israel went through on dry ground
4. the waters were a wall on their right and on their left
5. Israel passed over all the night
6. the Egyptians went into the sea after them in the same path Israel had gone
7. the ground they were on was just as dry as the ground Israel had trod
8. the Lord troubled them by taking off their chariot wheels
9. the Egyptians realized that it was the Lord doing this
10. the Egyptians were fearful and wanted to leave
11. the walls of water closed over the Egyptians
12. the Egyptians were overthrown in the midst of the sea
13. the waters covered the chariots, horses, and all the host of Pharaoh
14. the Egyptians were washed ashore so that Israel could see their deliverance from them.

These are simple historical facts that the Bible plainly sets forth. This great deliverance of Israel from Egypt is referred to in the Old Testament about 100 times. The exodus through the Red Sea is confirmed by Paul in 1 Cor. 10:1-2. The reference is unmistakably a description of a *supernatural* event. No greater deliverance prior to the cross ever occurred. Therefore, critics who try to explain away the supernatural by saying that the tides went out and Israel crossed over on dry ground and the Egyptians coming along behind them got mired down in the soft ground and the tides came back in and drowned them, stand upon the extremely shaky quicksand of human opinions which cannot be substantiated by any logical proof. God brought Israel out by a *mighty hand* as he had promised them that he would. Egypt's defeat is complete, 13:23-31. The folly of the Egyptians is manifest as they attempt to fight against God who had already performed such mir-

acles in their presence as to leave no doubt of his superiority over all false deities. The destruction of the army of Egypt is a logical consequence of the *hardness* of Pharaoh's heart. The fear and faith of Israel is manifest in 14:29-31.

H. The song of Moses—15:1-21. This song may be divided into two broad parts, the *retrospective* (looking back), 15:1-12 and the *prospective* (looking at effects which would come), 15:13-21. The song of Moses is alluded to in the New Testament, Revelation 15:3. The deliverance was an historical event and the song was based upon the historical facts of the deliverance related in chapter 14.

#### IV. THE JOURNEY TO HOREB—15:22-18:27.

A. Marah and Elim—15:22-27. The word *Marah* means "bitterness." This is the first stop the Israelites made in their encampments after crossing the Red Sea. It had been just a short while since they had experienced the great deliverance from their enemies by the power of God. Now they are murmuring because they have no water. Water is there but it is too bitter to drink. As the people murmured, God, through Moses, sweetened the water and the people were able to drink of it. Their next encampment was at Elim which was well watered. The encampment at Elim is a historical fact which interrelates with the giving of the law at Sinai. If the history *surrounds* and is an *integral part* of the giving of the law then the events must be as true as the law is. Furthermore, the minute details of Elim are described. It is said that there are 12 wells of water and three score and ten palm trees. This is not an account of some legendary place but an actual, factual encampment.

B. The provision of manna—16:1-36. The people murmured for food in the wilderness of Sin, 16:1-3. Their murmuring was a *rebellious* murmuring. This is indicated in the third verse by their statement that they would rather have died in Egypt where they had plenty to eat of the flesh pots and ate bread to the full than to come out into the wilderness to die of hunger. Like so many of every generation, they would rather die in the bondage of sin and slavery with full bellies than to enjoy the freedom of the Lord and endure hardships. It is here that God gave instructions for the gathering of the bread from heaven.

God made provisions for water and manna for his people. This provision is referred to several times in the New Testament. The apostle Paul referred to it in 1 Cor. 10:3-5. Our Lord referred to the manna as the bread from heaven in John 7. Therefore, the New Testament indicates beyond question that these are historical matters. The glory of God appeared to the people, 16:6-12. He gave to them the quails and manna according to their needs, 16:13-19. As usual some disregarded God's way. However, the foolishness of that disregard was soon evident to all, 16:20-30. Moses records the use of the manna and its waste in the tabernacle, 16:31-36.

C. The rebellion at Rephidim and the battle with Amalek -17:1-16. We now hear, by way of inspired pages, the second murmuring for water, 17:1-7. The people chiding, or striving, with Moses in the wilderness of Sin, 17:1-2. The people were about ready to stone Moses when God intervened. The people were tempting God, 17:7; (cf. Heb. 3:8-9; Psalm 78:15-20).

The war with Amalek is recorded in 17:8-16. The enemy made a dastardly attack against God's people, 17:8 (cf. Deut. 25:17-18). A comparison of these two passages of scripture shows the cruelty and inhumane actions that Amalek committed. Therefore, the later treatment by God toward Amalek is fully justified. The folly of going against God is clearly evident, 17:9-13. Here we see the Lord's people are militant, 17:14-16. God's people have always been called upon to be aggressive for his cause and whenever they are, victory is always near.

D. The visit of Jethro, 18:1-27. We see the intimate details of a family reunion in 18:1-12. Jethro brought Moses' family to him, verses 1-7. Moses takes the time to relate to Jethro the story of God's great deliverance of his people, 18:8-12. At this time Jethro observed some matters in the camp of Israel which prompted him to offer a bit of sound advice to Moses.

Jethro advises Moses to restructure the judging system, 18:13-27. He pointed out to Moses that the responsibility of judging every little matter was too much for one man, verses 13-18. He counselled with Moses to appoint the proper men and the proper place to look after these matters.



If the matter proved too great for them they could always bring it to him, 18:19-23. Moses followed the advice of his father-in-law and things moved smoothly.

#### V. GIVING OF THE LAW IN SINAI—19:1-24:15.

A. Preparations for receiving the law of the covenant—19:1-25. The journey to the mount was made in the third month after they were gone out of Egypt, verses 1-2. God's first message at Sinai is heard, 19:3-6. Critics have scoffed at this account saying that some accounts call the mountain Horeb and some Sinai and that they are contradictory accounts. However, *Sinai is a specific mountain* of a range of mountains called Horeb. Therefore, *Horeb is a general range of mountains*, while *Sinai is a particular peak*. There is no contradiction here. The critics find a contradiction in their *minds* rather than in the book of God. As the people arrived and the Lord spoke to them they agreed gladly to obey his voice whatsoever he would speak, 19:7-8. The people readied themselves for God to speak to them, 19:9-15. The instructions are given for personal readiness, 19:9-11. Then public restrictions were made, 19:12-13, followed by more personal instructions, 19:14-15. God now manifests himself on Mt. Sinai before the eyes of all the people, 19:16-20. Further warning was given to the people, 19:21-25. This instance is alluded to by the apostle Paul in Heb. 12 when in writing a great lesson to those Hebrew Christians he mentioned this incident: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)" Heb. 12:18-21. The scene at Sinai was an exceeding terrible sight for those people who had witnessed so many of the great acts of God prior to this. Verses 16-20 relate more of the matters that Paul had spoken of in Heb. 12. Further warning is issued to the people, 19:21-25. People are now *prepared*

*in soul* as well as body for the deliverance of the Ten Commandments which would govern their lives.

B. The Ten Commandments—20:1-17. The Ten Commandments which God gave were: (1) there would be no other gods before God, verses 1-3; (2) there would be no graven images, 20:4-6; (3) the Lord's name was not to be taken in vain, 20:7; (4) remember the Sabbath to keep it holy, 20:8-11; (5) honor father and mother, 20:12; (6) do no murder, 20:13; (7) commit no adultery, 20:14; (8) do not steal, 20:15; (9) do not bear false witness, 20:16; (10) do not covet, 20:17.

C. The people fear God, 20:18-21. They desired that Moses speak with them instead of God. They would hear him but they were fearful of God and did not desire to stand in his presence. The people withdrew and stood afar off while Moses drew near the thick darkness where God had manifested himself.

D. An altar to be erected—20:22-26. The people should now know better than to make images, 20:22-23. How could they ever make anything in the likeness of him? His presence was so fearful that they could not bear to look upon the mount where he had manifested himself. God points out that he will bless the people where his name was, 20:24. The significance of this is, wherever he placed his approval for men to meet and worship, there he would bless them. The phrase "where his name was" is equivalent to saying "the place that he approved for them to worship." God then gives the commandment concerning the altar of stones, that they should not have tools upon it lest they defile it, 20:25-26.

E. Judgement to be rendered for various matters—21:1-22:15. God gave the Israelites laws connected with the rights of others, 21:1-32. These laws are: (1) for servants, 21:1-6; (2) for maidservants, 21:7-11; (3) manslaughter, 21:12-14; (4) parent smiter, 21:15; (5) slave-napper, 21:16; (6) parent curser, 21:17; (7) the eye-for-an-eye and tooth-for-a-tooth law, 21:18-25; (8) smiting of servants, 21:26-27; (9) regulating the injury caused by an ox, 21:28-32.

Laws pertaining to the rights of property, 21:33-22:15. These laws were: (1) concerning negligence with animals, 21:33-36; (2) about theft of animals, 22:1-4; (3) malicious

danger, 22:5-6; (4) law of deposits, 22:7-13; (5) law of borrowing, 22:14-15.

These various laws covering a multitude of subject matters were all designed for the protection and welfare of the Israelites. God was concerned about the rights of *individuals* as well as the rights of the nation.

F. Various moral statutes—22:16-23:19. There were many moral laws which God gave to govern Israel, among which were the following: (1) law against seduction, 22:16-17; (2) against witchcraft, 22:18; (3) law against lust of beast, 22:19; (4) law against sacrificing to false gods, 22:20; (5) law against oppression of strangers, 22:21; (6) law against oppressing widows and orphans, 22:23-24; (7) laws regulating lending and borrowing money, 22:25-27; (8) law against reviling the judges and rulers, 22:28; (9) law concerning the first fruits, 22:29-30; (10) law against eating an animal slain by other animals, 22:31; (11) righteous witness and judgment commanded, 23:1-3; (12) regarding treatment of a personal enemy, 23:4-5; (13) further admonition to judge a cause rightly, 23:6-9; (14) ceremonial laws, 23:10-19. All these laws which God gave were designed to enable the Israelites to *live happily with each other* and also to *maintain their own self respect*. Therefore, it would teach them to *love their neighbors* and also to *love themselves*.

G. Rewards of obedience, 23:20-33. God warned the Israelites about disobedience, on the basis that the angel that went before them would not pardon their transgressions. The expression, "for my name is in him," 23:21, is a unique way of expressing the fact that God *authorized* the angel to perform whatever was necessary to perform in leading the children of Israel. God makes promises to them, 23:22-31 concerning the land of promise, when they could go in and how God would drive the natives out by sending hornets before them, thus driving the Hivites, the Canaanites, and the Hittites from the land little by little. God warns the Israelites against making agreements with those in the land, 23:32-33.

H. The ratification of the covenant—24:1-8. Chapter 24 begins with directions to Moses to come up into the mountain alone, 24:1-2. The people were ready to obey the Lord's words, according to their own profession, 24:3. The

covenant that was made was then *ratified* by the blood of the animals offered as sacrifice, the people were sprinkled and thus the law and the people were joined together and sealed by the blood. As long as those people obeyed the will of God expressed in that law *the blood* which had ratified and sealed that covenant *covered them*. They received all of its benefits till he who was the great anti-type of all sacrifices came and by the shedding of his blood on Calvary, provided the perfect sacrifice for the sins of those who lived faithfully under the old covenant. Christ's blood brought *absolute forgiveness* for the first time.

I. The vision of God by the chosen group, 24:9-11.

J. Moses ascends the mount to be with God—24:12-18. Moses delegates authority, 24:12-14. Moses is called up to the presence of God, there to be alone with God, 24:15-18. The chapter closes with the statement that Moses was in the mount 40 days and 40 nights.

#### IV. THE DIVINE PLAN FOR THE TABERNACLE— 25:1-31:18.

A. Gifts for the tabernacle—25:1-7. The law of God which governed acceptable offering is seen in verses 1-2. The offering that every man brought must be a willing offering, given from his heart. The material that was to be used in the building of the tabernacle is listed in verses 3-7.

B. An emphasis upon the pattern—25:8-9.

C. The tabernacle furniture—25:10-40. The furniture to be used in, and in connection with the tabernacle, was: (1) the ark, 25:10-12; (2) the staves for the ark, 25:13-15; (3) the law to be placed in the ark, 25:16 (31:18); (4) the mercy seat for the ark, 25:17; (5) the cherubims, 25:18-22; (6) the shewbread table, 25:23-30; (7) the candlestick, 31-39.

Final admonition was given in the closing verse of chapter 25, "And look that thou make them after their pattern, which was shewed thee in the mount," verse 40. If all of these directions were the imagination of some man then this admonition would be of no value whatsoever. However, because these directions were given by God the admonition is right. The writer to the Hebrew Christians

states that Moses did just as he was instructed to do, Heb. 8:5.

D. The tabernacle—26:1-37. The tabernacle is described in detail, the size of the enclosure, 26:1-6; the materials out of which the tabernacle was made and the detailed account of the placing of this material together, 26:7-35. The description of the ordering of the holy place and the entrance into the tent given.

E. The altar—27:1-8. The size and the shape of the altar are set forth, 27:1-3. The vessels of the altar are listed, 27:3-5 and the staves by which the altar is to be carried are mentioned, 27:6-8. It is here that sinful men will bring his sacrifices to be offered that a basis for union with God might be made. The altar is the central theme of Israel's religion.

F. The court of the tabernacle—27:9-18.

G. The vessels of the tabernacle—27:19-21.

H. The robes of the high priest and his sons—28:1-43. The holy garments of the priest are described in detail. The garments which the high priest is to put on each year when he makes the annual trips into the most holy place are things of beauty. The apparel of ordinary priests is listed, 28:40-43.

I. Ordinances for the consecration of the priests—29:1-37. Preparation of offerings listed in 29:1-3. The cleansing, often referred to as the abulution, is mentioned in 29:4. The clothing of the high priest worn at this time, 29:5-6. The anointing oil whereby one was anointed into the priesthood, 29:7. Clothing of the priest, 29:9 and the consecration offerings, 29:10-34 are mentioned. 29:35-37 is a repetition of the ceremonial and the consecration of the altar.

J. The daily sacrifice—29:38-41.

K. The promise of the Lord's presence—29:42-46.

L. Further directions for the tabernacle—30:1-31:11. The altar of incense is described in 30:1-10. The ransom of souls, 30:11-16. Everytime the children of Israel were numbered, the soul of each man had to be ransomed, that is, an offering was made for him that the plague would not come upon Israel. The brazen laver that stood outside the door of the tabernacle, between the door of the tabernacle and the east gate is described in 30:17-21. This laver stood

between the tabernacle and the altar. It was used to wash the hands and feet of the priests before they entered the tabernacle. The holy oil that could not be counterfeited upon penalty of death, is mentioned in 30:22-33. The holy incense is described in 30:34-38. The call of Bezaleel and Aholiab and the empowering of God that they might do the work of building according to the pattern given, 31:1-11.

M. The signs of the sabbath—31:12-17. The sabbath was given *only to Israel*, 31:13. There is no indication that a Gentile was ever commanded to keep it except as the Gentile was *proselyted* to the Jewish religion. Furthermore, everyone under the law of the sabbath was under its penalty, 31:14. The sabbath is the *seventh* day, 31:15, not the first day. Therefore, everyone who would keep the law of the sabbath must be willing to die physically if he breaks the law, that is, if he wishes to be *consistent* with the teachings of the Old Testament. However, the Old Testament is not binding as *law* today: the gospel of Christ is the law under which man lives in this age. The sabbath was a command to Israel and a *sign* only between Israel and God, 31:16-17.

N. The tables of testimony, 31:18 (cf. 25:16). There are those who view this passage as teaching that God with his very own fingers literally wrote the words upon the tables of stone. However, this is not the emphasis of the passage at all. In Psalm 8:3, the Psalmist exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained." The Psalmist there speaks of the heavens as the work of God's *fingers*; however, the same Psalmist in Psalm 33:6 said, "By the words of the Lord were the heavens made; and all the host of them by the breath of his mouth." The Psalmist did not in one place say that God wrote in the heavens by literally placing with his fingers the stars and moon there and then in another place contradict himself by saying God established such with his *words*. The thought there is that by the very word of his power God brought into existence and ordained all heavenly bodies as they are. Therefore, the expression in Psalm 8:3 concerning the work of God's finger simply has reference to the *power* of the Almighty God.

The same thought is expressed by Jesus in the New

Testament when he declares in Luke 11:20, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Jesus was simply saying that it was by the *power* of God or, as the figure of speech expresses it, the *finger* of God by which all the demons were cast out.

With these and similar passages of the Bible one is able to demonstrate that the *power* of God was responsible for the words appearing on these tables of stone. How was that power manifested? Was it through an angel? What was the *medium* that the power expressed itself in? Only a presumptuous man would speculate to assume what God has not revealed. There are some however, who presume to know that God with a literal finger literally drew the words upon the tables of stone. These people who are speculative in some matters refuse to acknowledge the plain teachings of the passages alluded to in this frame of reference.

## VII. THE IDOLATRY OF THE ISRAELITES AND MOSES' INTERCESSION—32:1-33:23.

A. The making of the golden calf—32:1-6. While Moses was on the mount the people became impatient and told Aaron to make for them a god that they might worship. Aaron manifested his weakness by bowing to the demands of the people, verses 2-5. He received their golden offerings, earrings, and with a graving tool made a molten calf from them. Aaron built an altar and made proclamations saying, "tomorrow is a feast to the Lord." The people sinned the next day, rising up early in the morning, and offered offerings and sat, eating and drinking and playing.

B. God's decision to destroy Israel—32:7-10. Because Israel had turned aside so quickly from God, God determined to destroy them all. He told Moses to get down to the people, and he told them what the people had done and commanded Moses to leave him alone that his wrath might wax hot against them. He offered to make of Moses a great nation, verse 10.

C. Moses' intercession—32:11-14. Moses here intercedes on behalf of the people. He prays to God and beseeches

God for the glory of his own name not to destroy the people of Israel.

D. Moses breaks the tables of testimony—32:15-19.

E. Moses destroys the calf—32:20. Having gone down the mount, seeing the sin of the people, breaking the tables of stone upon which the comandments were written, he now proceeds to grind the golden calf into dust and, putting it into the water, he made the children of Israel drink of it.

F. Aaron attempts to excuse himself from the sin—32:21-24. Aaron accused the people of having set their hearts on mischief and of being determined to do what was done and there was no power in him to stop them. He said in effect, in verse 24, that he merely cast the gold into the fire and the calf *jumped* out. This was an unlikely story and Moses could not accept it.

G. Moses punished the people because of their sin, 32:25-29. On this occasion Moses used the Levites, 32:25-28. These are the people who are consecrated to do service in the tabernacle. Yet, on this occasion they are used to punish the impenitent. Moses caused Israel to consecrate herself to the Lord, 32:29.

H. Moses again intercedes, 32:30. Moses now returns to God in prayer. The great heart of Moses is indicated by his request to suffer the same fate as the children of Israel. In verse 32, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." The Lord answered in the next verse that, "who-soever hath sinned against me, him will I blot out of my book." The penalty of sin is set forth in verse 35—plague upon the people.

I. God threatens to withdraw from Israel—33:1-6. God promised to send the angel to keep his promise to Abraham. God refused to go in the midst of the people anymore because they were stiffnecked, or stubborn. At this point the people took their ornaments, verses 4-6, and put them away from themselves.

J. The first erection of the tabernacle—33:7-11.

K. God withdrew his threat of withdrawal—33:12-17.

L. Moses asks to see God's glory and is blessed—33:18-23. The key to understanding this is seen in verse 22 when the Lord said, "While my glory passeth by, . . ." The *glory* of



God passed by and the emphasis of verse 23, "and thou shalt see my back parts" was that Moses would see the glory of God as it departed from him.

#### VIII. THE RENEWAL OF THE COVENANT—34:1-35.

A. The two tables renewed—34:1-4.

B. God fulfills his promise to Moses—34:5-8.

C. God renews the covenant—34:9-26.

D. The final descent of Moses from Sinai—34:27-35. Moses was commanded in verse 27 to, "Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." Here is one of the points of emphasis upon the Mosaic authorship of the Pentateuch. God commanded Moses to write and Moses wrote. The glory of Moses is set forth in verses 28-32. Having been in the mountain with God and coming down into the presence of the people, the face of Moses shone while he talked to the people. Israel begged Moses to place a veil over his face that they might not have to behold the glory that was upon him. To this request Moses complied and the veil was placed over his face. This typified the great lesson that many of the Jews were never able to learn, that the law was only temporary and *the glory of it would fade away*. The apostle Paul refers to this incident when writing to the Corinthians, 2 Cor. 3:1-18. He made a special mention of it, when he said, "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:" 2 Cor. 3:13. He makes a reference to the fact that is recorded in Exodus 34. The teaching in 2 Cor. 3 is that as the glory faded from Moses face, so the law faded from sight when it was replaced by the gospel of Jesus Christ.

#### IX. THE CONSTRUCTION AND ERECTION OF THE TABERNACLE—35:1-40:38.

A. The people offer willingly—35:1-29. The people were gathered together by Moses and reminded to observe the sabbath day unto the Lord. They were then invited to give

and to work in the erection of the tabernacle, 35:4-20. Verses 12-29 indicate the zeal with which the people carry out this invitation of Moses. They gave and worked willingly as their hearts were stirred up.

B. The craftsmen carry out the work according to the pattern—35:30-39:43. Bezaleel and Aholiab oversee the work, 35:30-36:2. These are men in whom God has put his spirit of wisdom and understanding, enabling them to perform the necessary tasks. There is a principle, prominent throughout the scripture, that God never gave man a job to do but that he supplied what was lacking on man's part, enabling him to get the job done. The people's liberality proves to be too great, 36:3-7. Verse 6 relates how the people were restrained from bringing the gifts to be used. The tabernacle progresses very well due to such liberality and cooperation under the supervision of the men whom God had raised up to supervise the work, 36:8-38. Bezaleel makes the furniture for the tabernacle, 37:1-29, as well as for the court, 38:1-8. He also makes the court, 38:9-20. The sum of the tabernacle is listed in 38:21-31: (1) gold—29 talents, 730 shekels, 38:24; (2) silver—100 talents, 1,175 shekels, 38:25-28; (3) brass—70 talents, 2,400 shekels, 38:29-31. The making of the priest's dress, 39:1-31. Then, finally, the general approval of the work of Moses, 39:32-43.

C. The tabernacle is set up—40:1-33. The great day which had been anticipated by all Israel arrived. Command is given by God to Moses saying, "Upon the first day of the first month shall thou set up a tabernacle of the tent of the congregation," 40:2. Directions for setting it up were given, 40:3-8. Then directions were given to anoint and sanctify the tabernacle and all that was in it. The washing and anointing of the priests, 40:9-16. The actual setting up of the tabernacle is recorded in 40:17-33.

D. The glory of the Lord—40:34-38. The glory of God's covenant with the tabernacle, 40:34. God has manifested his divine presence and by his presence has shown his approval of that work which had been done according to his directions. Moses was unable to enter as long as the cloud of glory abode upon the tabernacle because the glory of God filled the tabernacle. God determined when Israel should travel and when they should not, verses 36-38.

## Conclusion

*Exodus is a book of redemption.* Israel was hopeless and helpless in bondage in Egypt. God, through his grace and mercy, keeping his promise made 430 years before to Abraham, delivers them with a mighty hand. In *Genesis* we viewed the fall of man and saw him in his lost state. *Exodus* opens with a continuation of that lost state, but then the great picture of the redemption of Israel unfolds. We see in their deliverance a *typical redemption*, the anti-type of which we enjoy through the power of the blood of Christ. As we read this portion of the Old Testament we ought to be duly impressed that everything contained therein was simply *pointing forward* to him who is the grand object of it all, Jesus Christ, Romans 10:4.

## Chapter Thirteen

### LEVITICUS

#### Title

Leviticus is the very heart of the Pentateuch. It is the third, or middle, of the five books which compose the law of Moses. The name of the book, Leviticus, is derived from the LXX. It is used as a title because the Levites and priests were to receive the *contents* of the book and *relate* them to the people. The Levites are mentioned only once, 25:32. Leviticus might be called a *training manual*. It was the manual to be used by the priests to instruct Israel relative to the laws which God had given. These laws concerned the people directly and were a very essential part of the law of Moses. It was the special responsibility of the priests to *teach* the people publicly, Deut. 31:9; 33:10; Neh. 8.

The *name* of the book suggests the subject matter: the Levites and priests in their service in the tabernacle as this service relates to the people of Israel. In Genesis we viewed the *fall* of man. In Exodus we saw man *lifted* up from bondage and *redeemed*. In Leviticus we see man *brought into the presence of God*, worshipping at the tabernacle. The book of Leviticus is an outstanding evidence of the *wisdom* of God as he gave his people laws. These laws were not only to benefit their lives but were primarily to enable them to be holy as God is holy.

#### Author

Twenty of the twenty-seven chapters begin with the phrase, "And the Lord spake unto Moses, saying." In view of the statements in Exodus, Numbers, and Deuteronomy concerning the writing of the commandments given to Moses, it is only natural to assume that these instructions which were so vital to the spiritual welfare of Israel were written by Moses. No one has come forward with a reasonable alternative to Moses.

The book of Leviticus naturally follows Exodus. The *unity* of the book is obvious. Its center is the newly-erected tabernacle. There is of necessity the great variety of the laws as well as the historical narrative in connection with the immediate application of these laws.

### Purpose

The laws contained in Leviticus are very varied. This fact has been used by some to question the genuineness of the book. Negative critics assign this book to a group of selfish priests who wanted to "feather their own nest." However, Leviticus is a unique book. *The purpose is primarily to provide a way by which sinful man might approach and continue in fellowship with a sinless God.* The book of Leviticus shows the people how to become holy and how to remain holy. The word *holiness* and its cognates are found approximately one hundred and thirty-one times in the book. The only basis for the holiness commanded by God is the atonement provided by God, 16:34-17:11.

The keynote of the book is "holiness," which in its radical meaning is *separation*. Separation from the world and from the life of sin and separation to God. Therefore, the book shows the possibility of, and sets forth the demands for, a peculiar way of life.

The laws of Leviticus separate Israel from all other nations. These laws make her *different*—hold her aloof from, and above, the corrupting influences of the ungodly people surrounding her. These laws are arranged as systematically as the nature of its contents will allow. Any repetition is purely intentional and necessary for the context to be fully understood.

Leviticus has been rightly called the *gospel* of the Old Testament. It is the gospel in the sense that it typifies the perfect Lamb of God who was to come and take away all sin from the soul—thus the good news. The rituals of the sacrifices regulated by the laws of God are the great atonement of Christ foreshadowed and typified. Leviticus has been called a *picture book* in that every sacrifice offered according to the laws upon its pages was a picture pointing toward "the Lamb of God that taketh away the sin of the world." It is to this book that we need to come more often

to enrich our background that we might find a fuller understanding of our own "*so great salvation*."

Leviticus is a *divine book*. 1:1, "The Lord called Moses, and spake unto him out of the tabernacle." Leviticus is God speaking to Israel from the tabernacle.

Leviticus is a *personal book*. The second verse says, "If any man bring an offering." God expects every man to offer his own offering.

This great textbook on holiness might be broken down into *seven* parts. The first part deals with the five offerings that are to be made by God's people in order that they might be holy. One of the most important questions ever raised is how may sinful man come to an absolutely sinless and holy God. At the outset of Leviticus we view the provision that God made for sinful man to approach him in worship. Leviticus shows that the only way to God is by *sacrifice* and the only way to walk with God is by the *separated life*. Every sacrifice is a type of the sacrifice to be offered on the cross of Calvary. Israel must offer the sacrifices because without the shedding of blood there is no remission of sin; but the blood of animals could not take away sin, Heb. 10:4. All of the sacrifices that Israel offered could only cleanse the people in a ceremonial way and keep them in a covenant relationship with God. As long as they offered the proper sacrifices and walked by faith in obedience to the law under which they lived, they received the benefits of that animal blood which was shed. They were carried forward in this manner until the day that Christ shed his blood on Calvary. It was by the perfect offering made by Christ that sin in the absolute sense was forgiven, both those of the past ages and those yet to be committed when Christ died, Rom. 3:25.

There are five different offerings in Leviticus. God had to impress the awful reality of sin upon the hearts of man; therefore, he demanded that blood sacrifices be offered. These sacrifices began with the burnt offering and ended with the trespass offering. The first seven chapters deal with these five offerings:

1. burnt-offering
2. meal (meat) offering
3. peace offering

4. sin offering
5. trespass offering

Jesus Christ is the great anti-type of all of these five offerings. These offerings will be noted more in detail in the analysis of Leviticus.

## Outline of Leviticus

- I. THE LAWS REGARDING THE FIVE OFFERINGS OF LEVITICUS (1:1-7:38).
  - A. The law of Burnt-Offerings—1:1-17.
    1. The origin of sacrifices—1:1-2.
    2. Burnt-offering from the herd—1:3-9.
    3. Burnt-offering from the flock—1:10-13.
    4. Burnt-offering of the birds—1:14-17.
  - B. The law of Meal Offerings—2:1-16.
    1. Of flour—2:1-3.
    2. Baked in oven, baking-pan, frying-pan—2:4-10.
    3. Instructions regarding meal-offerings—2:11-13.
    4. Meal-offering of first-fruits—2:14-16.
  - C. The law of Peace Offerings—3:1-17.
    1. Of the herd—3:1-17.
    2. Of the flock—3:16-17.
  - D. The law of sin offering—4:1-35.
    1. For anointed priests—4:1-12.
    2. For the whole congregation—4:13-21.
    3. For a ruler—4:22-26.
    4. For anyone of the common people—4:27-35.
  - E. The law of the Trespass-Offering—5:1-67.
    1. Adjuration, touching the unclean and the rash oath—5:1-13.
    2. Respecting holy things of Jehovah—5:14-16.
    3. Regarding things commanded NOT to be done—5:17-19.
    4. Regarding dealing falsely with neighbor—6:1-7.
  - F. The priests' duties in, and their portions of, the various offerings—6:8-7:38.
    1. The burnt-offering—6:8-13; 7:8.
    2. The meal offering—6:14-18; 7:9-10.
    3. The obligation of Aaron and his sons—6:19-23.
    4. The sin offering—6:24-30.
    5. The trespass offering—7:1-7.
    6. The peace offering—7:11-21, 28-34.
    7. A prohibition against eating fat and blood—7:22-27.
    8. A summary of the priest's portions—7:35-38.
- II. THE INSTALLATION OF THE PRIESTS (8:1-10:20).
  - A. Consecration of Aaron and his sons to the priesthood—8:1-36.
  - B. Aaron offers—9:1-24.
    1. For himself—9:1-14.

2. Sacrifices for the people—9:15-21.
3. Aaron blesses the people—9:22-24.
- C. The sin of Nadab and Abihu—10:1-20.
  1. The sin and its punishment—10:1-7.
  2. Some directions stated—10:8-15.
  3. Mercy granted—10:16-20.

### III. LAWS CONCERNING CLEANNESS AND UNCLEANNES (11:1-16:34).

- A. Laws regarding clean and unclean flesh—11:1-23; 41-47.
  1. Flesh of beasts—11:1-8.
  2. Flesh of birds—11:13-19.
  3. Flesh of fish—11:9-12.
  4. Flesh of winged, creeping things—11:20-23.
  5. Flesh of creeping things—11:41-45.
  6. The law summarized—46-47.
- B. Code regarding uncleanness caused by touching dead carcases—11:24-40.
  1. Relative to animals—11:24-28.
  2. Relative to creeping things—11:29-38.
  3. Relative to clean animals which die—11:39-40.
- C. Code regarding purification of women after childbirth—12:1-6.
  1. Law stated—12:1-5.
  2. Offerings required—12:6-8.
- D. Laws concerning leprosy—13:1-14:57.
  1. The test of—
    - a. Leprosy in man—13:1-46.
    - b. Leprosy in garments—13:47-59.
    - c. Of what is leprosy a type? Generally, why?
  2. Offerings for the cleansing of leprosy—14:1-57
    - a. For man—14:1-32.
    - b. For a house—14:33-53.
    - c. The law summarized—14:54-57.
- E. Ceremonial uncleanness—15:1-33.
  1. For men—15:1-18.
  2. For women—15:19-30.
  3. Purpose and summary of the law—15:31-33.
- F. The day of atonement—16:1-34.
  1. The time and manner of going into the Holy Place—16:1-5.
  2. Offerings to be presented—16:6-19.
  3. The scapegoat sent into the wilderness—16:20-22.
  4. Animals offered and cleansing effected—16:23-28.
  5. The solemnity of the day—16:29-34.

### IV. LAWS OF HOLINESS (Separation) (17:1-20:27).

- A. Laws concerning slaughter—17:1-16.
  1. All sacrifices to be brought to tent of meeting—17:1-9.
  2. Eating of blood forbidden—17:10-16.



- B. Holiness in the marriage relationship—18:1-30.
    - 1. God's claims for obedience—18:1-5.
    - 2. Marriages which were prohibited—18:16-18.
    - 3. Forbidden lusts—18:19-23.
    - 4. Solemn warning—18:24-30.
  - C. Various laws of holy conduct toward God and man—19:1-37.
    - 1. First table of the law—19:1-8.
    - 2. Second table of the law—19:9-18.
    - 3. Various ordinances—19:19-29.
    - 4. Concluding injunctions—19:30-37.
  - D. Molech-Worship and other sins forbidden—20:1-27.
    - 1. Against Molech-worship—20:1-5.
    - 2. Against witchcraft—20:6-8, 27.
    - 3. Against cursing parents—20:9.
    - 4. Against sexual crimes—20:10-21.
    - 5. Exhortation to faithfulness—20:22-26.
    - 6. Warning against unfamiliar spirits—20:27.
- V. LAWS CONCERNING THE PRIESTS, HOLY DAYS AND FESTIVALS (21:1-26:2).
- A. Precepts for priests—21:1-22:23.
    - 1. For common priests—21:1-9.
    - 2. For the high priest—21:10-15.
    - 3. Priests with blemishes—21:16-24.
    - 4. Laws of uncleanness for priests—22:1-9.
    - 5. Regarding servants to priests—22:10-16.
    - 6. Concerning beasts for sacrifice—22:17-33.
  - B. Sanctification of Religious Seasons—23:1-44.
    - 1. Sabbath—23:1-3.
    - 2. Passover and unleavened bread—23:4-8.
    - 3. Sheaf and firstfruits—23:9-14.
    - 4. Feast of weeks (Pentecost)—23:15-22.
    - 5. Feast of trumpets—23:23-25.
    - 6. Day of atonement—23:26-32.
    - 7. Feast of tabernacles—23:33-44.
  - C. Holy Lamp, Shewbread and punishment for blasphemy—24:1-9.
    - 1. Lamp—24:1-4.
    - 2. Bread—24:6-9.
  - D. Blasphemy and punishment—24:10-23.
  - E. Sabbatical and Jubilee year—25:1-26:2.
    - 1. Sabbatical year—25:1-7.
    - 2. Year of Jubilee—25:8-17.
    - 3. Food for seventh year—25:18-22.
    - 4. Land sales not perpetual—25:23-34.
    - 5. Treatment of the poor—25:35-55.
    - 6. Right relationship with God necessary—26:1-2.
- VI. PROMISES AND WARNINGS (26:2-46).
- A. Blessings of obedience—25:3-13.

- B. Punishments for disobedient—26:14-39.
- C. God's faithfulness to his covenant—26:40-46.

## VII. LAWS CONCERNING VOWS AND TITHES (27:1-34).

- A. Vows of a person—27:1-8.
- B. Vows concerning beasts—27:9-13.
- C. Vows regarding houses—27:14-15.
- D. Vows concerning lands—27:16-25.
- E. Exclusion from vows—27:26-29.
- F. Concerning tithes—27:30-34.

### Analysis

## I. THE FIVE OFFERINGS (1:1-7:38).

A. The law of Burnt-offerings—1:1-17. Chapter 1:1-67 deals with general rules regulating the sacrifices. In verses 1-2, we learn the divine origin of the sacrifices. The Israelites do not learn of these from heathen sources, but rather from God. At Mt. Sinai, God gave his law through Moses to the children of Israel. The Law deals with God's *holiness* and further sets forth his demands upon the people. The voluntary nature of the sacrifice is seen in verse 2. Although God required these sacrifices of all who would be acceptable unto him, he expected the offering to be volunteered by the one who approached him. The sacrifice had to be from the heart.

The law of Burnt-offerings is set forth in 1:3-17. Verses 3-9 reveal the ceremony of the burnt-offering from the herd. The offerer must bring his sacrifice voluntarily and present it before the priest. The purpose of the sacrifice was to make an atonement for the one who brought it. The offerer then slew the animal.

The part of the priest is then set forth. He must make an *application* of the blood. This typified the blood of Jesus and indicated that the blood of Jesus must be applied on behalf of the individual before that individual is profited by it. Jesus died for all men, (Heb. 2:9) but not all men will be saved (2 Thess. 1:8-9) because not all will allow the blood to be applied for them. The preparation of the body of the animal for the altar, verse 7. The priest must lay it upon the altar.

The ceremony for the offering of the flock is stated in 10:13. The offering must be the very best that the individ-

ual has. The offerer and the priest follow the same procedure as in the herd offering.

The ceremony of the burnt-offering using fowls is stated in 14-17. The fowls were allowed as an offering because some would be too poor to afford an offering from the herd or flock. Thus, even though God required this particular sacrifice to be offered, he graciously provided a way that was within the means of all his people. This has characterized God's dealing with man in every age. He never requires of us more than we can do.

The burnt offering was the most common type in the old temple. It was to be without spot before God. This offering typified the dedication of one to God. Dedication is that part which man plays in the relationship with God and consecration is the part that God does.

B. The law of meal offerings is recorded in 2:1-16. The contents of the meal offering are set forth in chapter two. This offering must be presented and offered as a memorial, verse 2. The priest was to leave a remnant of this offering as of all other offerings of such nature, verse 3.

The baked offering, verses 4-10. There were two kinds of baked offerings; that baked in an oven and the one baked in a pan. The oven baked offering is stated in verses 4-6. It was to be unleavened and mixed with oil and offered unto God. The pan-baked offering is mentioned in verses 5-7.

Leaven was *not* to be used in any of these offerings, 11-13. Salt was to be used freely. The meal offering was typical of Christ in his daily activities. He was without blemish or spot. Peter said, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow in his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:" 1 Pet. 2:21-23. The meal offering of the firstfruits of the grain is recorded in 14-16.

C. The law of peace offerings—3:1-17. The offerings could be from the herds or from the flock. The peace offerings appeared to stress the gratitude of the heart of the offerer. Usually the peace offerings followed other offerings.

These offerings must be perfect before the Lord but could be either male or female.

As with all other blood offerings, the sacrifice was not profitable until the blood had been applied. The fat, which was counted the richest and best part of the animals, was offered to God. The Israelites were forbidden to eat the fat or drink the blood because the blood represented life which was to be revered and the fat was always to be devoted to God.

The peace offering typified the perfect offering on the cross of Calvary by which peace was made between man and God and between man and man, Eph. 2:13-16. This sacrifice pointed to the one great sacrifice by which man might find peace with God, which peace can be effected only through the cross as it is preached by the gospel.

D. The law of sin offerings—4:1-35. It is noteworthy that God required an offering for sin even if the sin had been done through ignorance. Ignorance has never been an excuse for not keeping God's law, 4:1-2.

The sin offering was provided for the congregation as well as for the individual. The particular sins covered by these offerings seems to have been limited to inadvertent ones of ignorance, weakness, or accidental matters involving sins. This does not suggest that there were grades of morality recognized by God, but rather that each of these sacrifices represented a particular aspect of the overall type, of which Christ was the great anti-type and, as well, emphasized a different lesson upon the mind of sinful Israel as she was represented at the altar by these sacrifices.

The sin offering represented a means by which God could declare the offerer right again after the blood was applied to the individual. This typified the sin offering of Christ, 2 Cor. 5:21, by which God can declare the one right who will allow the blood of his offering to be applied (Rom. 6:1-5; Heb. 5:8-9; Rom. 6:16-18). As the remainder of this sacrifice was burned without the camp, even so Christ suffered outside the camp of Judaism, to provide salvation without Moses' law (Heb. 13:10-13).

E. The law of the trespass offerings—5:1-67. The trespass

offerings were provided in order that those sins involving the possibility of restitution might be impressed upon Israel. The trespass offering might come from the herd, the flock, from fowls, or it might be a meal offering if the guilty party should be unable to procure even the fowls.

This offering emphasized the *harm* done by the guilty party whereas the sin offering had emphasized the *sin committed*. Restitution was attached to the trespass offering. This offering was designed to help regulate human conduct toward God and toward his fellowman. This offering is restricted to one animal—a *ram without blemish*. The ram was a valuable offering and was to teach Israel that transgression was costly. This sacrifice pointed toward the most costly sacrifice of all—the priceless Lamb of God who alone could take away sin. Christ, the great anti-type, is the only solution which guilty man has. Man's trespasses against God and man have been so numerous and so expensive that there could be no full restitution made in every case. Therefore, Christ is the means by which guilty man may live in harmony with his fellowman and with God's law.

F. The priest's duties in and their portion of the various offerings—6:8-7:38. Beginning in 6:8, the instructions are addressed to Aaron and his sons, or the Levitical priesthood. In 6:8-13, the priest's actions are prescribed relative to the burnt offerings. Their actions are regulated pertaining to the meal offerings in 6:14-23. In 6:24-30, explicit instructions are given concerning the sin offerings. All of the flesh, with the exception of the fat which always belonged to God, was to belong to the priests. The exception was the sin offering made for the High Priest and for the congregation on the day of Atonement. These offerings were to be burned. The law of the trespass offering is stated in detail in 7:1-10 in order to set forth more clearly the Lord's portion and that of the priest's. The peace offering, 7:11-34, was the one offering of which the offerer was allowed to partake. If this sacrifice was a vow or a free-will offering it might be eaten on the second day. Thanksgiving sacrifices must be eaten during the day in which they were offered. In 7:35-38, the *divine origin* of these laws is emphasized. God gave them and they must be observed for the welfare of priests and people.

## II: THE INSTALLATION OF THE PRIESTS (8:1-10:20).

A. The consecration of Aaron and his sons to the priesthood—8:1-36. This was a solemn occasion at which the entire congregation gathered at the door of the tabernacle for the anointing of Aaron and his sons, 8:1-5. Aaron and his sons were bathed in water in order to be able to approach the priesthood, 8:6. The dress of the priests is related in detail because it was to play an important part, symbolical perhaps of the grace endowed to perform priestly duties.

The anointing of the tabernacle and of Aaron takes place in 8:10-12. The oil of anointing was smeared with the finger on the forehead of the ordinary priest, but it was poured on Aaron's head, as a token of his position of high priest. In 8:13, Aaron's sons are inducted into the office. That the sons were anointed is clear from Ex. 40:15.

The sin offering was presented with Moses officiating at this time, 8:14-17. It is this blood which he takes and puts upon the altar and round about, sanctifying it that reconciliation may be made upon it.

The burnt offering was now made, 8:18-21. Aaron and his sons laid their hands upon the head of the ram. Aaron killed the ram and Moses sprinkled the blood upon the altar.

Next was offered the consecration offering, 8:22-29. This was the peace offering consisting of the second ram and was connected with the installation services for the Aaronic priesthood. Part of the blood was applied to Aaron and the rest was applied to the altar. Certain portions of the meal offering were placed over a portion of the ram of the consecration offering. The priests who now handled the sacrifices were set apart for their ministering by Moses.

The sanctification of Aaron and his sons is revealed in verse 30 and the eating of the sacrifice in verses 31-32. As servants of God, the new priests were fed at his altar. That which was left uneaten by the priest was burned.

The consecration ceremonies were repeated every day for a week, 33-36. Aaron and his sons must remain in the tabernacle until this solemn week of consecration ended.

B. Aaron offers sacrifices, 9:1-24. Following the entrance

of Aaron and his sons into their office we read of the command of God through Moses to Aaron to make a sin offering and burnt offering. The offerings are presented in a logical order: sin offering, the burnt offering, the meal offering, and the peace offering. The blessing now takes place in verse 23 and fire from heaven is revealed in verse 24, indicating God's acceptance of the sacrifices.

C. The sin of Nadab and Abihu occupies the tenth chapter. The sin of these sons of Aaron appears to have been *three-fold*: (1) they did not get their fire from the altar, 16:12. Therefore, the fire for lighting the incense was "strange fire" which the Lord had not commanded, (2) they seemed to have offered the incense offering at a time *not* prescribed in the divine order of the tabernacle service, (3) their offering of the incense "before the Lord" seems to imply that they had gone *within* the veil into the most holy place where none but the high priest was allowed, and he only one day a year.

Their punishment was instantaneous. Fire from the Lord devoured them, verse 2. Through Moses, God explained the meaning and significance of his act of punishment, verse 3. The bodies of Nadab and Abihu were disposed of, 4-7. Aaron and his sons were warned not to publicly grieve over their death. This was not an unnatural request because Aaron and his sons were anointed of the Lord, thus represented God and could not be placed in a position of questioning God's act of judgment.

Instructions are given to Aaron and his sons regarding their service as priests, 8-11. They were warned against drinking intoxicating liquor because they might pervert judgment and be unable to distinguish between the sacred and profane.

In view of the events of the day, God, through Moses, gave new instructions to Aaron and his sons concerning the sacred offerings, 12-21. Moses was displeased when the goat of the sin offering was burned instead of eaten. He demanded an explanation and Aaron, speaking for his sons explained that the events had so affected the priest that they deemed themselves unworthy of partaking of the sacred offerings.

### III. THE LAWS CONCERNING CLEANNESS AND UNCLEANNESS—11:1-16:34.

The laws of purity were important in the lives of the people of Israel. These laws were for the welfare of the people as well as to create a *distinction* between them and other nations.

A. The laws regarding clean and unclean flesh were set forth in chapter eleven. The law of God was given to govern each detail of the Israelite's life. In some instances we may not be able, this far removed from the circumstances, to determine the exact reason for the prohibition of certain foods. Some of them may have been associated with idolatry. Others may have been denied for the physical welfare of the people. Still others were doubtless restricted for the spiritual welfare of the people. The command not to seethe a kid in his mother's milk, Ex. 23:19, 34:26, was likely to instill the proper view of that kind of relationship and prevent contempt for the parental-child relationship from arising.

The laws regarding the clean and unclean flesh from the standpoint of food, 11:1-23; 41-47. Many of the things were forbidden because of the *climate*, other things were forbidden because of the *association* of that which was forbidden *with the idolatrous practices* of the inhabitants of Canaan. Among the many things forbidden were: (1) quadrupeds, 11:2-8. The food of the Israelites largely consisted of animals used in sacrifice. Only those which divided the hoof and chewed the cud were allowed. Camel, coney, hare, and swine were specifically forbidden. (2) sea food, 11:9-12. Only that seafood which had *fins* and *scales* was permitted. Eels, shellfish, lobsters, oysters, and other such were forbidden. (3) certain birds, 11:13-19. The birds of prey were listed as unclean and to be held in abomination. Doves, pigeons, quails, and sparrows were acceptable as food for the Israelites. (4) certain insects, 11:20-23. Most insects were on the forbidden list. Four insects of the *locust* family were permitted. Thus, John the Baptist conformed with the law when he ate locusts.

The nature of the laws of clean and unclean food was temporal in nature as manifested by the vision Peter had in Acts 10:14-16, of the sheet full of clean and unclean food



being lowered. Also, the meeting in Jerusalem as recorded in Acts 15 made it clear that the Gentiles were not subject to Moses' law in this matter; hence, they were free to eat any meat they chose. Furthermore, the apostle Paul cleared the matter up once and for all in 1 Tim. 4:3-5 when he said, "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." There is no doubt, therefore, when the Mosaic dispensation ended, that the *distinction* between the clean and the unclean food ceased. It is *all* cleansed today by the word of God and by prayer. This is so clear a statement that it needs no elucidation.

The question of cleanness and uncleanness was also viewed from the standpoint of physical contact, 11:24-40. Uncleanness could be contacted merely by touching the dead bodies of beasts or creeping things. An individual defiled in this manner remained ceremonially unclean until evening. If the creature or creeping things fell into an earthen vessel, the vessel had to be destroyed. The creeping things could not be eaten, 11:42. They were "detestable things" or "an abomination."

Throughout the book of Leviticus it is stressed that God's people must be holy. The *necessity* of holiness is emphasized relative to Israel's peculiar possession as God's people. Israel might not always understand why God's law declared some animals to be unclean, or why certain acts defiled, but as his people they had the responsibility of making the distinction according to his will. This required *faith* in God.

B. A code of laws is revealed regarding the purification of women after childbirth, 12:1-8. Moses' law recognized the sanctity of marriage as God ordained. Barrenness among the Israelites was considered a reproach, Gen. 30:24. It was the ambition of every Jewish couple to have as many children as they could because this was an honor to the father.

Following childbirth the woman was ceremonially unclean. In the beginning God created one man for one woman. This was God's divine order. However, the day

had come when man no longer regarded God's order. Ceremonial uncleanness followed every childbirth to remind man of his sinfulness. This also emphasized the fact that sin had no absolute forgiveness during this period. It is in such a context as this that the law required ceremonial purification after childbirth. Christ restored the *oneness* of relationship, and divine order of things with the *gospel*. Therefore, there is no need today to regard anyone as ceremonially unclean following childbirth. Furthermore, the law that taught this was done away by the cross, Col. 2:14.

The period of ceremonial uncleanness following childbirth was seven days. After that period the normal activities of life might be resumed, but the woman was not permitted to enter the sanctuary or touch any hallowed thing for a period of forty days. The time was doubled after the birth of a daughter.

The offering prescribed for ceremonial cleansings, 12:6-8. Following the period of uncleanness the law prescribed a lamb for burnt offering, and a young pigeon or turtle dove for a sin offering. In cases of poverty, a second turtle dove or pigeon might be substituted for the lamb. After the birth of Christ, Mary and Joseph presented a pair of turtle doves (Luke 2:24), indicating that our Saviour was born amidst poverty.

C. The laws concerning leprosy are stated in 13:1-14:57. The case of leprosy is noted in 13:1-46. It is interesting to note some of the things involved in cleansing from leprosy. There were some forms of leprosy, of course, that might be placed in the same category as skin disorders, but the dreaded leprosy was a disease which was incurable.

The leprosy and the garments had to be quarantined for seven days and then reexamined. If the discoloration spread or remained unchanged after washing, the garment was declared unclean and burned.

The cleansing and restoration of a leper, 14:1-32. There was an elaborate ritual for the cleansing and restoration of a leper. When a cleansed leper desired to be restored to his home in the camp of Israel, he met the priest outside the camp where the priest carefully examined him. Sacrifice was to be offered if he was found cleansed, and if not he must stay away from the camp of Israel.

The leprosy in a house, 14:33-53. This leprosy was composed of greenish or redish depressions in the inner walls of a house. As much of the house as possible was saved and it was carefully examined by the priest. The ritual for the cleansing of a house was similar to the cleansing of an individual.

The law of leprosy had been given in order that men might discern between the unclean and the clean, 14:54-57. The ceremonial cleanness involved in the law referred to the status of the Israelite in his community as well as his standing before God. The Israelite defiled by leprosy could not take part in community life, or religious services.

D. Ceremonial uncleanness regarding sexual impurity and other matters, 15:1-33. The first 18 verses indicate the purification of men. Verses 19-30 dealt with the purification of women. The treatment for women parallel to that with men. This particular matter is of significance. It may bring to mind the event recorded in Matt. 9:20-22, "And, behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." The touch would have defiled an ordinary Jew but the *deity* of Jesus cleansed and made whole the unclean and afflicted woman.

E. The day of atonement, the most solemn occasion of the whole Jewish year is treated in 16:1-34. On this day all the iniquities of Israel, all their transgressions and all their sins were ceremonially atoned for in one solemn act. It was only upon this day that the high priest was allowed to enter the most holy place, that place where the glory of the God of Israel was manifest. Verses 1-10 sets forth Aaron's preparation. Verses 11-14 sets forth the sin offering for the priests. Verses 15-19 treats the sin offerings for the people. Verses 20-22 deal with the scapegoat of Israel. The scapegoat depicted the removal of the sins of God's people. Verses 23-28 show the offerings for the people. Verses 29-34 deal with the solemnity of the day. The law of the day of atonement is described as a "statute forever."

#### IV. THE LAWS OF HOLINESS (SEPARATION OF ISRAEL FROM HEATHEN NATIONS) (17:1-20:27).

Israel must have some means of continuing in communion with God. This communion could be enjoyed only upon the basis of holiness. God is a holy God! therefore, his people must be a holy people. This section deals with the ways Israel was to be holy.

A. Their holiness began with their food, 17:1-16. Verses 1-6 contain laws concerning the slaughter of their food. Verses 7-9 indicate that every meal was a sort of a sacrifice, especially during the wilderness wanderings. During the period of wandering, the Israelites first brought the animals to the door of the tabernacle where it was offered as a peace offering unto the Lord. The Canaanitish religion with its sexual perversions was a constant temptation to Israel. God made claims on his people's worship and, above that, also to their daily life. After Israel entered the land of Canaan, the provision for slaughtering the animals changed. The central sanctuary in Jerusalem would be too far away for the law to operate efficiently. The individual was then permitted to kill and eat clean animals providing they followed the other aspects of the dietary law.

Verses 10-14 form a prohibition of blood. Blood was the *carrier of life*, therefore sacred to God. Under no circumstances were the Israelites to eat blood. Blood provided the *covering for sin* and the purpose could not be perverted.

Verses 15-16 sets forth the prohibition of eating animals not killed by man. Ceremonial uncleanness resulted for the one who violated this law. He must follow the law of purification for this uncleanness in order to be cleansed the following day.

B. Holiness in the marriage relationship is demanded in chapter 18:1-30. Verses 1-5 set forth God's claims for obedience. God warns against adhering to the customs of Egypt and Canaan. The basis for God's claim of obedience is: "I am the Lord." This has in every age been a sufficient reason for God to demand obedience.

Verses 6-19 deal with the forbidden marriage relationship. Verses 20-23 is a prohibition of sexual crimes. Among these crimes were: (1) adultery, verse 20; (2) infant sacrifice,

verse 21; (3) sodomy, verse 22; (4) bestiality, verse 23; Verses 24-30 record a solemn warning.

C. Chapter 19:1-37 deals with the various laws of holy conduct toward God and man. This conduct required of Israel is based on the very nature of God himself. He had declared in verse 2, "Ye shall be holy; for I the Lord your God am holy." This chapter sets forth ceremonial and ethical regulations of the people in their marriages.

Verses 3-8 deal with the first table of the law. The responsibilities of the individual to God comprise the first table. They are repeated here in a general way: (1) honor to parents, verse 3; (2) sabbath observance, verse 3; (3) avoiding idolatry, verse 4; (4) the peace offerings, verses 5-8. The peace offering was the one offering in which the offerer shared. He must discipline himself and resist the temptation of taking more than his proper portion. Any intention to keep the offering beyond the prescribed time limit made it unacceptable.

The second table of the law is set forth in verses 9-18. In order to maintain a right relationship with God the Israelite had to maintain a right relationship with his brethren. The laws are set forth as: (1) consideration of the poor, 9-10; (2) prohibition against robbery and deceit, verse 11; (3) false swearing forbidden, verse 12; (4) oppression forbidden, verse 13; (5) care for the helpless commanded, verse 14; (6) righteous judgments commanded, verse 15; (7) tale bearing forbidden, verse 16; and verses 17-18 summarize the second table of law.

Verses 19-29 deal with various ordinances such as: (1) prohibition against mixing of kinds, verse 19; (2) the sin of the betrothed bondmaid, verses 20-22; (3) the law of the firstfruits of the trees of Canaan, verses 23-25; (4) the rejection of heathen rites, verses 26-29. Verses 30-37 present the concluding injunctions.

D. Molech worship and other sins forbidden, 20:1-27. Molech worship involved the sacrifice of children to the Canaanite deity, Molech. This worship to Molech was encouraged by Solomon, 1 Kings 11:7, Manasseh, 2 Kings 21:6, and the kings of the last days of Judah, Jeremiah 32:35. The penalty for causing children to pass through the fire to Molech was death, verses 1-5.

The Israelites was forbidden to associate with wizards and Necromancers, verse 20:6-8. Verse 9 forbids the cursing of parents. Verses 10-21 deal with sexual crime. Verses 22-26 form an exhortation to faithfulness to God. Verse 27 is a warning against unfaithfulness.

## V. LAWS CONCERNING THE PRIEST, HOLY DAYS, AND FESTIVITIES OF ISRAEL—(21:1-26:2).

A. If Israel was to be holy then her priests must be holy, 21:1-22:23. The priest represents man to God. For God's appointed representatives to function thusly, they must be holy in order that the people who approached God through them might be holy. If the *intermediary* be unclean then the people represented by him would be unclean. In verses 1-4 contact with a dead body is forbidden. Verses 5-6 deal with their withdrawal from heathen practices. The marriage of the priest was regulated in verses 7-8. The family of priests was closely regulated, verse 9. Verses 1-9 deal with the common priest.

The high priest is regulated in verses 10-15. The high priest was subject to the rules of the priesthood as were all priests. However, because his position entails a greater responsibility than the common priests bore, much tighter strictness is involved in the application of the laws to him. The high priest cannot defile himself even for the purpose of burying his father or mother.

The priest must be free from physical blemishes, 16:24. The priestly separation from ceremonial uncleanness must be complete, 22:1-10. Persons not belonging to the immediate family of the priests were excluded from partaking of the holy things, 22:11-16. If the holy things were eaten by mistake, the one who ate must retribute that to the priest, adding a fifth, as in the trespass offering. Vows and free will offerings are regulated in 22:17-33.

B. Sanctification of religious seasons is treated in 23:1-44. The religious seasons treated here are: (1) sabbath, 23:1-3; (2) the passover and unleavened bread, 23:4-8; (3) the sheaf of firstfruits, 23:9-14; (4) the feast of weeks (Pentecost), 23:15-22; (5) the feast of trumpets, 23:23-25; (6) the day of Atonement, 23:26-32; (7) the feast of tabernacles, 23:33-34.

C. The holy lamps, the shewbread, and punishment for blaspheming are treated in 24:1-23. The holy lamps (the golden candlestick or the lamp stand) consisted of a central shaft which supported six branches. Pure beaten olive oil was to be used for the lamps, verses 1-4. The shewbread was opposite the golden candlesticks on the table of shewbread. The term "shewbread" literally means *bread of the presence*. Twelve loaves of shewbread were prepared each week. Each sabbath fresh loaves of shewbread were placed on the table. Aaron and his sons ate of those that were removed.

The punishment of a blasphemer forms a historical section within this part of the book. The law of blasphemy applied to the home born and stranger alike.

D. The sabbatical and jubilee years are treated in 25:1-26:2. The sabbatical year was every seventh year. No labor other than what was strictly necessary was permitted. On this year the fields must lie fallow and only that which grew voluntary was to be harvested. The year of Jubilee came every *fiftieth* year or the year following the *seventh* sabbath year. In this year liberty was proclaimed throughout the land. 25:8-22 sets forth the rules for observance of the Jubilee. The law of redemption is stated in 25:23-34. The treatment of the poor is set forth in 25:35-55.

E. Punishment for the disobedient, 26:1-39. It was necessary for the relationship between Israel and God to be maintained in the right way. Faithful Israelites were commanded to avoid all forms of idolatry, to observe the Lord's sabbath and to reverence the Lord's tabernacle. These summarized man's obligations to God.

When these obligations entailed upon man were fulfilled, God blessed the obedient, verses 3-13. However, when these obligations were neglected and disregarded, the disobedient must be punished, verses 14-39. God is a holy God and a God of holiness. The one who violated his law must accept God's judgment. Not only would the disobedient miss the blessings of obedience but they must also suffer punishment.

F. God's faithfulness to his covenant is stated in 26:40-45. Although God will punish the rebellious people, he will-

not utterly cast them off. His mercy is declared and his later dealings with Israel manifested that mercy.

G. A summary statement is made in 26:40-46. All of the laws, promises and warnings are concluded with the emphatic statement that they were revealed by God to Moses at Mt. Sinai. These laws had a *divine origin* and because of this they demanded the utmost respect from those to whom they were given.

## VII. LAWS CONCERNING VOWS AND TITHES— 27:1-34.

Vows were purely voluntary but once made they were binding. The vows of a person are dealt with in 27:1-8. The vows relative to domestic animals are treated in 27:9-13. Vows of houses and fields are stated in 27:14-25.

There were certain specific exclusions from the vows. Some of these were: (1) firstlings among beasts, 27:26-27. These firstlings belonged to the Lord but they could be redeemed with money given to the sanctuary; (2) devoted things, 27:28-29. These devoted things could not be redeemed. Amalek was a devoted thing. The material possessions of Jericho were a devoted thing; (3) the tithe belonged to the Lord, 27:30-33. It might be redeemed, provided that a fifth was added to the article redeemed. The tithe was not limited to money. It extended to all material possessions of beasts and crops. Therefore, these laws regulated the *whole* of the life of Israel. The *religious, civil, social,* and the *private life* was regulated closely by the laws God gave them.

Destructive critics attribute these laws to a group of selfish priests. However, the divine source of these laws is clearly manifested. No priests, or group of priests, could ever hope to bring together that many laws of such a nature in such a period of time, many of them dealing with things completely beyond the knowledge of mankind, without presenting a contradictory mass of hurtful superstitions. The very *nature* of these laws speaks highly of their divine source. Leviticus is from God and Israel was well aware of that fact. *There was not a period following her entrance into Canaan when she was not aware of the divine source of these laws—even while she was in rebellion against them.*



## ***Chapter Fourteen***

### **NUMBERS**

#### **Title**

The name of the book is taken from two numberings of the people: the first at Sinai (chapter one), and the second at Moab (chapter twenty-six). In the Hebrew Bible the title of this book is "Be-midhbar" meaning "in the wilderness." The title from the Hebrew Bible is taken from the opening sentences in the original Hebrew and is very appropriate, for it speaks of the wanderings of the children of Israel in the wilderness.

#### **Author**

For consideration of the authorship of Numbers you will do well to turn back to the earlier chapter that deals with the authorship of the Pentateuch. Moses seems to be the only logical author for the book. It is a logical and integral part of the Pentateuch, supplying valuable and necessary information for a basic understanding of the Pentateuch. The author of the other four books must have also written Numbers.

#### **Purpose**

The purpose of the book could very well be said to show that a man may be always going but never getting anywhere without God. Israel wandered thirty-eight years in the wilderness, but they never got into the promised land. They were walking corpses, Heb. 3:17. In Genesis we saw man fall from the grace of God; in Exodus he was redeemed; in Leviticus he was permitted to worship God; now in Numbers he is allowed to serve God. Service to God seems to be the central ideal presented. Moses is the central figure, and discipline, the key thought of the book. Some of the key words of the book are: warfare, wanderings, journeying. Second in importance only to Moses are Joshua and Caleb.

The history of Numbers covers about thirty-eight years. Numbers is a record of the march of Israel to the border of the promised land. During the thirty-eight years' wandering the old nation died and a new nation was trained in obedience. Israel trained in the school of obedience during this time.

The book opens with a numbering of the children of Israel at Sinai and closes with the people preparing to enter the land and hears Moses delivering his last exhortation before he is called away to keep his appointment with death.

### Lessons in Numbers

There are several messages in Numbers worthy of our note.

(1) *Obedience*: we learn that under God's law every transgression received its proper recompense.

(2) On *unbelief*: their murmuring was no ordinary murmuring but indicated rebellion toward God. It indicated a complete lack of faith on their part. There were several instances of murmuring which manifested their discontent with God's way and God's will. The third chapter of Hebrews and Psalm 78 are two great chapters dealing with their unbelief.

(3) *Comfort*: Numbers shows that God will punish his children for their sins but as long as they will try to please him he will not forsake them. God gave his laws to meet every need of his people and he protected them while they were obedient to his laws.

(4) Caleb was a great man who in his own right towered head and shoulders above all the rest of Israel. It is stated in 14:8 that the *secret* of his success was *he wholly followed the Lord*. This is the only basis for genuine success in this life. One must learn to follow the Lord with all his heart and lean not upon his own understanding, as the writer of the Proverbs would say.

(5) Israel got to within less than two weeks of the land of promise. They came to Kadesh-Barnea. This is the southern border of the promised land. However, the people were *afraid* to enter. Their subsequent history is one of aimless wandering until they died and a new generation was trained to enter. God opened the door out of Egypt

and nearly three million souls walked out. Because of the unbelief of these adults that left Egypt through God's open door God closed the door to Canaan. They were disqualified because of unbelief which in turn produced fear. This is the story of many today. Only two who were numbered above twenty years of age when they left Egypt were permitted to enter the land of promise, Caleb and Joshua.

Numbers is the great practice session for the younger generation of Israel as they went to school in the wilderness to God for 40 years. They learned some difficult lessons in this school. They learned that they must trust God and not man, Num. 13:26-14:25. They also learned that God would supply all their needs according to his riches: (1) God gave them food when they were hungry, 11:6-9. Later they hated that light bread, chapter 21; (2) God gave them meat, 11:31-33; (3) God gave them water when they were thirsty, 20:8; (4) God raised up leaders for them to provide the comfort and assurance of leadership; (5) God brought them to the promised land as he had said, 14:7-8. The fact that the older generation did not enter the land was not God's fault but theirs.

In a study of Numbers one soon realizes that there are five great characters around whom the incidents of the book revolve: (1) Moses, the great leader; (2) Aaron, the high priest of God; (3) Miriam, Moses' sister; (4) Joshua; and (5) Caleb, the latter two being the faithful spies for God. When one learns the biographies of these great characters, he has learned the book of Numbers.

## **Outline of Numbers**

- I. PREPARATIONS FOR LEAVING SINAI (1:1-10:10).**
  - A. Israel numbered—1:1-4:49.
  - B. Spiritual preparation—5:1-6:27.
  - C. The final events at Sinai—7:1-9:14.
  - D. Signs for the march—9:15-10:10.
- II. FROM SINAI TO THE PLAINS OF MOAB (10:11-21:35).**
  - A. Sinai to Kadesh—10:11-14:45.
  - B. Events during the 38 years' wandering—15:1-19:22.
  - C. The final journey from Kadesh to Pisgah—20:1-21:35.
- III. EVENTS IN MOAB, INSTRUCTIONS GOVERNING THE CONQUEST AND DIVISION OF THE LAND (22:1-36:13).**
  - A. Balaam's covetous efforts—22:1-25:18.

- B. The second census—26:1-65.
- C. Modifying inheritance laws, prediction of Moses' death and consecration of Joshua—27:1-23.
- D. Instructions for daily and seasonal offerings in the congregation—28:1-29:40.
- E. Instructions regarding vows—30:1-16.
- F. Vengeance on the Midianites—31:1-54.
- G. Division of the land east of Jordan—32:1-42.
- H. A list of Israel's encampments—33:1-49.
- I. Orders concerning Canaan—33:50-35:34.
- J. Law regarding the estate of the heiresses who married—36:1-13.

## Analysis

### I. PREPARATION FOR LEAVING SINAI (1:1-10:10).

A. The book opens with Israel at Sinai—1:1-4:49. God had provided for his children to be able to worship him. Now God would prepare his people for their work and service to him. It is very noticeable that one of the first laws of God is *order*. In the numbering and arranging of the tribes, God assigned specific duties to priests and Levites that their worship might be in order. The New Testament very emphatically points out that God is the author of order and peace, 1 Cor. 14:33.

Israel is still at Sinai when God orders the census taken, 1:1-46. This is their first census and it was to number all the males who were twenty years old and upward and able to go to war. Naturally, this eliminated the Levites because they were exempt from war, verses 2 and 3. The whole number was 603,550, verse 46. The largest tribe was Judah, verse 27, and the tribe of Manasseh was the smallest, verse 35. However, only half of the tribe of Manasseh went into Canaan, the other half locating on the east side of the river Jordan. The smallest whole tribe within the land itself was Benjamin, verse 37.

God assigned a specific place for his people in their encampments, 1:47-2:34. It was necessary that each tribe be in its properly assigned place. The Levites had their assignment as well as the others. The tribe of Levi and their service, including the priests from the Levites, takes up the section of 3:1-4:49.

B. Spiritual preparation is made in 5:1-6:27. A group of statutes, ceremonial and civil, were given to the people that

their lives might be regulated more fully. The priestly benediction was repeated in 6:22-26.

C. The final weeks at Sinai are recorded in 7:1-9:14. Offerings are made by the princes, 7:1-89. These offerings indicate a deep generosity on the part of those doing the offering. The consecration of the Levites is set forth in 8:1-26. The other events that are related have to do with the people of Israel keeping the passover.

D. Signs for the march were given in 9:15-10:10. Divine order can be seen in the arrangement God made for his people in the encampment. The circumference of the camp was arranged so that the people faced the tabernacle. This camp was approximately twelve miles square with God stretching over them a cloud by day and a pillar of fire by night. This was a sign of his divine guidance and protection.

## II. FROM SINAI TO THE PLAINS OF MOAB (10:11-21:35).

A. The encampments from Sinai to Kadesh are listed in 10:11-14:45. Israel leaves the desert of Sinai, 10:11-36. These are a people headed for the "promised land." They were guided by the cloud and pillar of fire. However, there was murmuring in the camp at Taberah. God sent fire upon them and consumed many of them because of their rebellion. It was at this time that the true attitude of this older generation of Israelites was manifested. They began to remember the fish, the cucumbers, the melons, the leeks, the onions, and the garlic of Egypt, 11:5. Their souls lusted for these flesh pots, indicating that they preferred the bondage of Egypt with its accompanying food and material comforts to the fellowship with God. God sent them some manna from heaven which satisfied the people for awhile.

Aaron and Miriam rebelled against Moses, ostensibly because of the Ethiopian woman Moses had married. However, the real reason was envy. They wanted the eminence that Moses received because of his position with God. They were punished because of it and reprimanded before the congregation.

The record of the twelve spies is given in 13:1-14:45.

This is a shameful blot on the history of Israel. They were just at the promised land. God's presence was still with them. They were ready and able to go in, but they doubted God's power and lacked faith in his promises. They rebelled against the leadership of Moses. Numbers 14:33 is a significant passage; "And your children shall wander in the wilderness 40 years, and bear your whoredoms, until your carcases be wasted in the wilderness." The word *carcases* is that which Paul uses in Heb. 3:17. According to Nestle's Greek text the word is *corpses*. This would indicate that so far as God was concerned they had rebelled to the extent that their doom was sealed. They had hardened their hearts past the point of return. Therefore, as far as God was concerned, the only thing left was to allow them enough time to fall over lifeless. For all practical purposes the older generation of Israel were but *walking corpses*.

B. The events of the thirty-eight years' wandering are recorded in 15:1-19:22. During this period, several laws were given regarding sacrifice and sin, 15:1-31. The people had learned a difficult lesson. There were yet other lessons for them to learn. The sabbath breaker is dealt with in 15:32-36, indicating the necessity of fully obeying God. The purpose of the tassels on the clothes of Israel is recorded in 15:37-41. These tassels were to remind them of the uniqueness of God and bring to their remembrance the commandments of God lest they follow the idolatrous people of the land.

It is not long until the old attitude of rebellion creeps to the surface. This time it is in the persons of Korah, Dathan, Abiram, and On, 16:1-17:13. The rebellion is raised because of the envy of these people. Korah is a descendant of Kohath, the son of Levi—that is, a descendant of Levi. He doubtless thought that being of the Levitical tribe and of a prominent family that he should have some of the authority that Moses had. Perhaps being distant cousins aroused the enmity to a higher pitch, 16:1-3.

Moses answered their charge in verses 4-17. Moses indicates his meekness, that is, his willingness to allow the Lord to settle all matters. This is the real mark of meekness—being God-directed. A meek person is not a cowardly person—to the contrary he is a courageous person. A meek

man is willing to do whatever God would have him to do because God is in control of his life.

The rebellious leaders and their followers are punished for their sins, 16:16-50. God would never allow a situation like this to continue to exist. This would only bring chaos and anarchy. Furthermore, their punishment is manifestly divine punishment. There is no accidental death involved here. These deaths are of the Lord because of their sin.

To settle the matter of authority in Israel once and forever, Aaron's priesthood and authority is demonstrated by God in chapter 17. Following this public manifestation of God's approval of Aaron and his sons, the children of Israel were convinced, and pleaded with Moses to intercede for them.

The law of the service and the support for the priests and Levites are given in 18:1-32. The office of the Levites is holy, 18:1-8. The priests were to receive a portion of all the offerings brought unto the Lord, 18:9-20. The support of the Levites was to come from the tithes of the children of Israel, 18:20-32.

The law regulating purification from uncleanness is given in 19:1-22. The water of purification is legislated. The basis for this water was the ashes of the red heifer. The ashes of the red heifer were mixed with other elements to make the water of separation for the purification for sin, verses 1-10. The uses of the water of purification are set forth in verses 11-22.

C. The final journey from Kadesh to Pisgah, 21:21-35. Miriam's death is recorded in verse 1 and in verses 2-13, the sin of Moses is shown. This is one of the important sections of the book. It indicates that God is no respecter of persons. The meekest man who ever lived to that time, Moses, must suffer because of his unbelief as must Aaron in his part for that unbelief. Moses did not fully believe the Lord but seems to have regarded the "rod" as possessing the power. In his anger he is carried away so that instead of speaking to the rock as God had commanded him, he strikes the rock saying to the Israelites, "Hear now ye rebels: must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: . . ." 20:10b-11a. The immediate response is to point out to

Moses and Aaron their sin and the necessary penalty because of it. They, because of their unbelief, must die in the wilderness even as the rest of the older generation. Chapter 20 closes with the death of Aaron in Mt. Hor. The congregation mourned Aaron for thirty days.

Chapter 21 opens with the destruction of Arad, the Canaanite. As the people journeyed around Edom they were discouraged because of the length of journey and the difficulty entailed. They complained against God and against Moses. They said, "Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread neither is there any water; and our soul loatheth this light bread." This indicates their extreme ingratitude to God for his blessings. They showed contempt toward Moses and God and because of their attitude, God sent the fiery serpents among them, verses 4-9. This event is authenticated in the New Testament by our Lord in John 3:14. It is not some myth that sprang up but is an actual historical event.

The people journeyed from the place where the fiery serpents bit them and pitched their tents in Oboth. Verses 10-20 list some encampments from Oboth to Pisgah. Sihon the king of the Amorites refused Israel passage through the land and attempted to do battle with Israel but Israel defeated him and his army, 21:21-31. Verses 32-35 is the record of the defeat of Og, the king of Bashan who went out to do battle against Israel at Edrei, 21:32-35. These kings and their efforts illustrate the folly of attempting to frustrate God's purpose.

### III. EVENTS IN MOAB, INSTRUCTIONS GOVERNING THE CONQUEST AND DIVISION OF THE LAND (22:1-36:13)

A. Balaam's covetous efforts are seen in 22:1-25:18. Balaam is another worthy object lesson in the book of Numbers. The three-fold mention of him in the New Testament would indicate that there was something to learn from him. His example teaches us to avoid covetousness, 2 Pet. 2:15; Jude 11; Rev. 2:14. The warning of the New Testament, as well as that of this section of the Old Testament, is severe to all who would go contrary to God's teaching and pursue



for their own advantage a course of action which God has specifically forbidden.

Balak the son of Zippor, the king of the Moabites, sends for Balaam, 22:2-14. At first Balaam refuses to go but again the king sends for him and this time, in spite of God's warning, Balaam is willing to go, 22:15-21. Balaam is rebuked and warned by God, 22:22-38. His first attempt to curse Israel is seen in 22:39-23:12. When this attempt failed he merely changed places and tried again to win God's approval to curse Israel, 23:13-26. When the second attempt failed there was yet another place and another try, 23:27-24:13. However, try as he did, there was no proper place for cursing Israel. As much as he desired the rewards, he could not place a prophetic curse upon the people of God.

The very opposite of what Balak wished came to pass in 24:1-25. Israel received prophetic blessings rather than prophetic curses. Balaam was a Gentile prophet. God spoke to him and this implied that God spoke to the Gentiles of that country by Balaam. This fact seems evident in that Balak recognized that Balaam was a spokesman for God and sent for him that Balaam might curse Israel. Therefore, the Gentiles could have known the revelation of God's will to them if they would receive it.

Even though Balaam was not allowed to place a prophetic curse upon Israel, he did, through his own wisdom, offer a plan to Balak whereby Israel was ensnared, 25:1-18. This plan was to send the daughters of Moab among them and cause the people of Israel to commit whoredom with them. Israel would sacrifice unto their gods and God would be angry with them, 25:1-5. This they did and the result was the punishment of God upon Israel, 25:6-15. Due to the craftiness and involvement in sin, the Midianites had to suffer a proper punishment, 25:16-18.

B. The second census is taken in 26:1-65. It was taken at the order of God and all the families were numbered. It is in this chapter that we learn that the children of Korah did not die when Korah and his company died. The number of Israel had decreased somewhat due to the many punishments they had received and the natural deaths. They now numbered six hundred one thousand, seven hundred and

thirty as compared with the six hundred three thousand, five-hundred and fifty at the first census.

C. Modifying inheritance laws, the prediction of Moses' death and the consecration of Joshua to lead the children of Israel across Jordan into the land of promise is recorded in 27:1-23. The daughters of Zelophehad complained that the name of their father was being done away because he had no son to inherit. Therefore, the Lord gave the law to Moses that the daughters of Zelophehad should have a possession among their father's brethren and hence a modifying law regarding the inheritance right was given.

Moses had been told in Numbers 20 that he would not be allowed to enter the land of promise. God now reminds Moses of that incident. God points out that because of Moses' rebellion concerning the waters of Meribah in Kadesh, that he would not be able to lead the people into the promised land. He was to take Joshua the son of Nun, a man who possessed the spirit of Moses, and lay his hand upon him and give him charge before Eleazar the priest, and all the congregation. Joshua is not to be considered as the successor of Moses because Moses had no successor. His mission was to deliver the children of Israel. He fully accomplished that mission. Therefore, it could not be correctly said that he had anyone to succeed him. A successor would indicate that he had not accomplished the task which God had commissioned him to do. Joshua was simply to be an extension of the work of Moses, that is, to lead the people into the land that God had promised their forefather, Abraham, 27:12-23.

D. Instructions for daily and seasonal offerings for the congregation are given in 28:1-29:40. Judaism was a seasonal religion. Therefore, many rituals and much ceremony was involved in the offerings that were made. These ceremonies and rituals were for a purpose. God in his wisdom gave these for the keeping by the children of Israel.

E. Instructions were given in 30:1-16, regarding vows. These instructions are interesting to read and it is to be noted that the children of Israel were bound to God by the vows which they made. God did not require them to be constantly making vows but whenever one was made, God expected that vow to be kept, Eccl. 5:4-5.

**F.** Vengeance upon the Midianites is recorded in 31:1-54. Because of the treatment of the children of Israel by the people of Midian, God commanded Israel to go against the Midianites and avenge the Lord, 31:3. One must keep in mind that the great sin of these people of the land was responsible for their destruction. God did not exterminate the nations merely because he favored Israel above these people. There is no instance of God's ever causing the death of anyone simply because he favored one over the other. The people in the land of Canaan brought the destruction upon their own head because of the extent of their iniquity in the sight of God.

**G.** Before the children of Israel crossed the Jordan, some of the tribes saw a desirable territory east of the Jordan. 32:1-42 deals with the division of the territory east of the Jordan between two and a half tribes. The two and one half tribes were Reuben, Gad, and the half tribe of Manasseh. The Lord allowed them to settle east of the Jordan on the condition that they would not forsake their brethren.

**H.** Chapter 33 indicates another important lesson in the book of Numbers. It is seen in verses 1-49 that a person might always travel but will never be able to reach the proper goal without God. A long list of encampments is given but the people were just literally going around in circles because they had forsaken God's will. Their encampments are recorded from Rameses to Sinai, 33:1-15; from Sinai to Kadesh, 33:16-36; from Kadesh to Moab, 33:37-49.

**I.** Orders are now given concerning the conquest and division of Canaan—33:50-35:34. General orders are given in 33:50-56 concerning the inheritance of the people of the land. The boundaries of the land are fixed in 34:1-15. Some think the boundary mentioned is unimportant. However, God recorded this for a reason. Everything is in the Bible for a specific reason. The Holy Spirit in his infinite wisdom put whatever was necessary in the divine record to refute any false error that might ever arise in religion. There are those today who claim that the land promised to Abraham was never fulfilled. However, if one will notice the boundaries that are set around the land of promise, then as he reads through the subsequent history of Israel he will see where this was fulfilled as God had promised.

Men are appointed to divide the land, 34:16-19. The inheritance of the Levites is mentioned in 35:1-8. They were to receive their inheritance among the rest of the tribes. Simeon was scattered among the people but Levi, also being scattered, was blessed while Simeon was cursed. Levi received specific inheritances and was further supported by the labors of his brethren.

Laws concerning the cities of refuge are given in 35:9-34. These cities are to be three east of Jordan and three in the land of Canaan. The number of cities is given and the purpose of them is stated but the names of these cities are not given here. Moses will await the time when the final events are to take place, as recorded in the book of Deuteronomy, in order to name these cities.

J. God gave further laws regarding the estate of the heiresses who would marry, 36:1-13. Lest some of the daughters would think it necessary to remain single to inherit their father's estate, God allowed them to marry and still inherit.

All of the laws and events regarding the land of promise point toward the time when Israel will enter in; not back to a time when they had. Therefore, we must conclude that Numbers was written during the wilderness wandering and that Moses is the author. If, as the critics claim, it was written at some time after Israel dwelled in Canaan, the book would be a deliberate effort to deceive and could not, therefore, be regarded as scripture.

The book claims for itself the early date of composition and it is to the Mosaic authorship that we look for the explanation of its existence.

## Chapter Fifteen

# DEUTERONOMY

### Title

The word *Deuteronomy* is a descriptive term. The LXX called this fifth book of Moses by the descriptive term *Deuteronomion* ("second law-giving"), because it consists mostly of a restatement of the law contained in Exodus, Leviticus, and Numbers. The book of Deuteronomy represents the closing months of Moses' career when he addressed the congregation of Israel and impressed upon them their obligations and blessings as the covenant people of God.

### Author

Destructive critics view the book of Deuteronomy as a very late redaction. Many of them attribute the authorship to politically minded prophets who wanted to unify Israel behind the king. Destructive criticism is often called negative criticism because it mainly negates; it is almost wholly on the denial side. Usually whenever a positive affirmation is offered, it is characterized by vagueness at best.

Negative critics usually affirm that Deuteronomy was written at a very late date, at least as late as Josiah. This is a full denial of Mosaic authorship and, therefore, must be substantiated by more than assertion and artful dodging of the issue.

J. W. McGarvey very forcefully pointed out that a denial of the personal claim of the authorship placed the *obligation upon the questioner to supply the proof*. McGarvey said, "It is a rule of evidence recognized in our courts of justice, that the claim of authorship which any written document sets forth within itself is a presumption in its favor. This presumption has such force that upon it alone the document must be received as a genuine product of said author, unless the claim is proved to be false. The burden of proof lies on him who calls it in question. This is true of bank

checks, notes on hand, deeds to real estate, wills, and all such writings. It is equally true of books.”<sup>30</sup>

Deuteronomy claims Mosaic authorship for itself: “These be the words which Moses spake unto all Israel on this side of Jordan in the wilderness, in the plain over against the Red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizhab,” 1:1. Again, “On this side, Jordan, in the land of Moab, began Moses to declare this law, saying,” 1:5. The record states in 4:44-45, “And this is the law which Moses set before the children of Israel; these are the testimonies, and the statutes and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.” Deut. 31:9 states, “And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bear the ark of the covenant of the Lord, and unto all the elders of Israel.” In verses 24-26 of the same chapter we read, “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bear the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” There are other instances which clearly show that the book of Deuteronomy claims for itself Mosaic authorship.

Some of the critics say that it is merely a pious fraud. However, it is difficult, in view of the morality God teaches in his word, to speak of a “pious” fraud. Fraud is fraud and none of it is pious. Deuteronomy is either what it claims to be, *the very word of God*, or it is nothing but a human invention unworthy of the title “scripture.” If it is the very word of God, every claim within it is true. Therefore, when we read of its claim for the authorship of Moses, we accept these claims as true because we believe it to be the very word of God. However, if we reject these claims then we automatically must reject Deuteronomy as scripture.

If Moses did not write the book of Deuteronomy, no one can produce an acceptable author. Notice some of the following passages: 6:10; 7:1; 11:29; 12:4; 12:10; 19:2;

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<sup>30</sup> John William McGarvey, *The Authorship of the Book of Deuteronomy*, (Cincinnati, Ohio: Standard Publishing Co., 1902), p. 195.

27:2,4; 31:3; 31:8; 31:13,20. What if the book was written later than the time of Moses? Look at all of the expressions which are perfectly natural if Moses wrote the book as the book claims. On the other hand look at the many misrepresentations, if the book was written later than the day of Moses. The book abounds in expressions which reveal beyond doubt that Israel at that time had not crossed over Jordan into the land of promise. If it had been written in the days of Josiah then it misrepresented the facts; therefore, the book and any of its parts could not be accepted. Is one willing to accept the consequences of that? What was the motive for such a fraudulent misrepresentation as the critics claim?

One only needs to read of the decree against Amalek, 25:17-19, to observe that it was either written before Amalek was destroyed or else it did not tell the truth of the matter. Again, there was the order to destroy the Canaanites in the land, 20:16-18. What meaning did that have if it were written in the time of Josiah? There are many other matters that would be entirely out of place if the book were written at a later date. It is not enough just to call them "peculiar passages" as some critics are wont to do and brush them aside. They must be dealt with as *the very word of God*.

Weighing very heavily on the side of the positive evidence for the authorship of Moses are the *predictions* contained in the book. One only has to observe the predictions of the 28th chapter of Deuteronomy to realize that this would not be given at a late date. These predictions were based upon the *foreknowledge* of God. Moses was inspired of God to speak these as the spokesman for God on that occasion. Who, in compiling a "pious fraud," would be able to accurately predict these matters in the days of Josiah? This is a matter of the predictions being given ahead of the events and being fulfilled completely. This is a mark of *divinity*; God's stamp upon the scripture.

There are many evidences in Joshua that the book of Deuteronomy was already in existence. The law concerning the altar that is given in Deuteronomy and Leviticus is observed in chapter 22. Other matters such as the altar at Ebal and the reading of the Law, Joshua 8:30-35, are

based only upon the Deuteronomy account, Deut. 11:29; 27:1-14. The cities of refuge have already been observed in the book of Numbers, in the analysis of that book. There it was pointed out that in Numbers, Moses listed the number of cities, and the fact that three were east of the Jordan and three west of the Jordan, and he even went so far as to state the *purpose* but did not name the cities. However, in the book of Deuteronomy they are named in chapter 4:41-43; 19:1-13. These cities are recognized in Joshua 20:1-2. But more than mere recognition is given, "The Lord also spake unto Joshua saying, Speak to the children of Israel, saying, appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses." Observe that it was by the hand of Moses that these cities had been appointed. Where were the cities appointed? Moses appoints them and names them and Joshua so recognizes this as it accurately happened as recorded in Deuteronomy.

The *New Testament* places its seal of authority upon the Mosaic authorship of Deuteronomy. In John 7:19 we read, "Did not Moses give you the law and yet none of you keepeth the law? Why go ye about to kill me?" *Jesus* affirms the Mosaic authorship of the Pentateuch here. In John 5:45-47 he said, "Do not think I will accuse you to the Father: there is one that accuseth you, even Moses, in whom you trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" *Jesus* affirms that *Moses* was the author of the Pentateuch and that he wrote concerning him.

Deuteronomy is one of the favorite books from which *Jesus* quoted on this earth. There are many allusions to the book in the four gospel accounts. *Jesus* began his public ministry, as Matthew records in Matt. 4, when he emerged from the wilderness where he had fasted 40 days and 40 nights. The devil met him and tempted him. To each temptation *Jesus* answered with, "It is written." Each phrase was accompanied by a quotation from the book of Deuteronomy: Deut. 8:3; 6:16; and 6:13. The devil, with one of the temptations, approached him in this manner, "For it is written." Now the devil quoted scripture. This is the implication that Matthew sets forth. *Jesus* answered



the devil's perversion of the scripture with the proper application of the scripture with the phrase, "It is written." In other words, Jesus appealed to the *scripture* to resist Satan. At the beginning of his ministry, he honored the word of God and used it to defeat Satan.

There are several allusions to and quotes from Deuteronomy in the New Testament. Matthew 5:43 is based upon a conclusion inferred by the Jews in Deut. 23:6. There were some enemies of God that the people of Israel were not taught to love; to the contrary, they were taught to exterminate them. They would naturally conclude from these teachings that they were to hate their enemies. In Matt. 22 the levirate marriage law was appealed to by the Sadducees in their attempt to ensnare Jesus: they said, "Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother," Matt. 22:24. This is a quotation from Deut. 25:5-10. These Sadducees said, "Moses said." Now it is obvious from Jesus' answer in verse 25 that he did not accuse them of misrepresenting the validity of Deuteronomy when he said, "Ye do err, not knowing the scriptures . . ." Rather they were not aware of some things the scripture said concerning the fact that God is the God of the living. They knew the words of Moses in Deut. 25, and Jesus does not accuse them of saying something the law did not say. He simply said they did not know all that Moses said. In effect he said, "Here are some other words of Moses that would teach you if you would learn." Moses said some other things which prove that this law must be qualified in the heavenly existence.

*Inspired men* verify the Mosaic authorship of the book of Deuteronomy: Peter, in Acts 3:22-24, quoted from the book of Deuteronomy and attributed that prophecy to Moses. If Peter was truly inspired, as the New Testament teaches, he must have known what he was talking about—the critics notwithstanding. Again in Acts 7:37, the inspired Stephen attributed the statement of Deut. 18:15 to Moses. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear," Acts 7:37. The *apostle Paul* attributes the authorship of Deuteronomy

to Moses when he quotes from Deut. 30 and 31 saying that Moses described; then he quotes some things from the 30th chapter of Deuteronomy ascribing that to the scriptures (Romans 10:5-19). In Romans 10:19, Paul quotes from the Song of Moses from Deut. 31 and he said, "Moses saith." There are other instances that we could refer to, but these will suffice for any person sincerely seeking the truth. *Moses is the author of Deuteronomy.*

The book of Deuteronomy is the basis for many statements of the New Testament. We need to familiarize ourselves with the Old Covenant much more than we have tended to in the past. A knowledge of the Old will help us to more fully understand the New Testament. The chosen people of God in an age past could not be explained in the absence of God and his law. A study of the Old increases our knowledge and understanding of his workings in the ages gone by and will help us to better understand his dealings with his people today. A knowledge of the Old law with its methods and relationships enjoined upon the people enables us to appreciate more fully the gospel today. As we view the severity and finality imposed upon a people by the law of Moses we can feel a deeper gratitude for the merciful opportunity given a sinner today to repent and turn again to God.

Furthermore, we should be more interested in the old law because of the great personalities associated with it. Think how wonderful heaven will be for those who are privileged to associate with such characters as Moses, Caleb, Joshua, Abraham, Isaac and a host of other great heroes of God of the distant past. However, without *knowing* them the association will not be nearly as thrilling.

How may we know those who have lived before us? The same way we may know one of our own generation—by knowing his personality. This is the only way we can truly know anyone. Certain people do "certain" things and different characteristics are manifested by different personalities. If we know a *personality*, we associate specific, definite mannerisms, attitudes, and actions with that individual. This is the way it has always been. Therefore, if we would know Abraham, Isaac, David, and all the other great children of God, we must know their personalities. How may

we know them? The only way possible is to study what God has revealed about them. This ought to increase our desire to make a thorough study of the Old Covenant.

Deuteronomy is a *peculiar book* in many respects. We see revealed in it Israel's final preparation for entry into the promised land. God sets forth the blessings of obedience and the curses of disobedience through his servant Moses. Everything depends upon their obedience: their life; their victories over heathen nations; their prosperity in the land; their all.

Deuteronomy is a *book of remembrance*. It is not a second law, but is a restatement of the law in part. A new generation had grown up in the wilderness wanderings. They were too young to realize the full consequences of the giving of the law at Sinai. They must hear the law and accept it for themselves. This generation must be duly impressed with the tremendous responsibility attached to entering into a covenant with God. In Deuteronomy, we see God making every provision for the welfare of his people in the land of promise.

Deuteronomy is primarily to *remind* the people of what God did. *Genesis* is the book of beginnings. That book tells us of the fall of man and the beginning of God's chosen people upon earth. *Exodus* shows the redemption of God's people and their organization into a nation. *Leviticus* tells the redeemed people how to worship and how to continue in fellowship with God who had redeemed them. *Numbers* gives us the record of the wanderings of Israel in the wilderness. *Numbers* shows us how man is left without a goal when he cuts himself loose from God's directions. The book tells us how they were always hastily going but never arriving. *Deuteronomy* reminds the people of all that God has done for them in the past. Therefore, it is a *book of remembrance to the Jews*.

Deuteronomy is a *collection of speeches and songs of Moses*. They are all inspired because Moses is an inspired prophet. Whenever he presents something to God's people, he is always acting as God's spokesman—*God's prophet*.

There are several great lessons found in the book of Deuteronomy. Some of them are:

1. the *uniqueness* of God. It is pointed out that Israel

had never seen the similitude of God; therefore, they could not make anything in the likeness of God as recorded in Deut. 4:12: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only he heard a voice." God is a unique being. Therefore, to make a graven image and worship that image as the likeness of God was the height of folly. It was pointed out to Israel that there was none else beside God in 4:35, 39: "Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else." Therefore, serving any other God would be extremely foolish. God pointed out to Israel that he alone was Lord; therefore, they should not serve other lords. God is unique in every sense of the word. Israel's God, Jehovah, is not some imitation of the pagan gods as some of the critics would have us to believe. Israel was not governed by one who was but a figment of some superstitious mind. Israel's God was the All-powerful, Ever-present, All-wise, and Compassionate Jehovah who had redeemed Israel.

2. *Love was the basis of God's relationship with his people*, "And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;" 4:37; "And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee," 7:13. It was because God loved the fathers that he chose the people, Israel, as his adopted children—his firstborn son. It was not because of their numbers or strength but because of his love that he showered upon them the many blessings.

3. *Love is the fountain from which all service and worship must flow from the child of God*. What does the Lord require of an individual? The Lord loves Israel and the Israelite must reciprocate with love to God and his fellow-man. The Lord required only that Israel fear him, walk before him, love him and serve him with all of their heart

and mind, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul," Deut. 10:12; "Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul," 11:1, 13.

4. *Idolatry was the greatest peril before Israel in the land of promise.* There were many warnings concerning idolatry: "Ye shall not go after other gods, of the gods of the people which are round about you; (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth," 6:14-15. "For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly," 7:4. "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God," 8:19-20. (Cf. also 11:16-17; 13:2-12.) Israel finally succumbed to the temptation of idolatry, and her complete downfall was brought about primarily because of her gross idolatry.

5. *Israel must be a holy people because of her relationship with the holy one of Israel.* Several scriptures teach Israel her need to be holy, some of which are: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth," 7:6; "And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken," 26:19; "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and

walk in his ways," 28:9. This relationship is a peculiar one in many respects. Because of the holiness of God, the Israelites must manifest holiness to the world. This holiness would indicate to the rest of the world that like had begotten like: a holy God—a holy people.

6. *Material blessings would be one of the rewards for their faithfulness*, and material disaster would come because of their transgressions. Israel had to learn this the hard way. It was only after she had lost all of her dearest material possessions that she was humbled before God.

7. The *characteristic refrain* throughout the book is, "Remember, and forget not." Rather than encourage the Israelites to search for some new truth to replace the revealed will of God, they should retain, learn and obey that which had been revealed to them forever.

8. *All of the law was to point to a greater prophet*: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken," 18:15; "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," 18:18-19. These are a few of the many great lessons to be learned from the book of Deuteronomy. The reader is encouraged to read carefully through the book many times and see how vivid these lessons will become. They are clear, definite and impressive as we view them nearly three-thousand years after they were given to Israel. For more than a thousand years the faithful among Israel obeyed the laws therein and received the blessings, while the rebellious rejected God's instructions and suffered the curses of the law.

## Outline of Deuteronomy

- I. THE FIRST ADDRESS: LEARNING FROM HISTORY (1:1-4:43).
  - A. The preface—1:1-5.
  - B. The first address—1:6-4:40.
    - 1. Review of God's guidance, 1:6-46.
    - 2. Alerted to new dangers, 2:1-23.
    - 3. The first conquests, 2:24-3:11.

4. The heirs east of the Jordan were warned against settling before the conquest of the land of promise, 3:12-20.
  5. Moses' prayer for entrance denied, 3:21-29.
  6. A review of past events, 4:1-31.
  7. God's grace extended to Israel—4:32-40.
- C. Appointment of the cities of refuge—4:41-43.

## II. THE SECOND ADDRESS: AN EXPOSITION OF THE LAW OF GOD (4:44-26:19).

- A. The preface to the second address—4:44-49.
- B. The nature of the law and its fulfillment—5:1-11:32.
  1. The covenant made only with Israel, 5:1-3.
  2. The commandments given, 5:4-21.
  3. Israel's reaction, 5:22-27.
  4. God's approval of Israel's attitude, 5:28-31.
  5. The purpose of the law, 5:32-6:3.
  6. The heart of the law, 6:4-5.
  7. The propagation of the faith, 6:6-25.
  8. The necessity of war by Israel, 7:1-26.
  9. The dangers from within the nation, 8:1-11:21.
  10. The blessing and the curse, 11:22-32.
- C. The exposition of the law—12:1-26:19.
  1. One place and one way to worship God, 12:1-28.
  2. Idolaters and seducers to idolatry to be punished, 13:1-18.
  3. God's people to be peculiar (holy), 14:1-25:19.
- D. Thanksgiving and prayer with the offerings of the firstfruits and tithes—26:1-19.

## III. THE THIRD DISCOURSE: RENEWAL OF THE COVENANT (27:1-30:20).

- A. The covenant to be renewed at Shechem—27:1-28.
  1. The law to be publicly displayed, 27:1-8.
  2. The ceremony, 27:9-28.
- B. Blessings and curses set forth—28:1-68.
- C. Conclusion of the covenant in Moab—29:1-30:20.
  1. The covenant of this time included those not present, 29:1-15.
  2. A warning against hypocrisy, 29:16-28.
  3. The restoration of Israel depended upon their repentance, 30:1-10.
  4. The proximity of the word of God, 30:11-14.
  5. Israel must choose between life and death, 30:15-20.

## IV. MOSES' FAREWELL AND DEATH (31:1-34:12).

- A. Moses makes the last arrangements, 31:1-29.
  1. Moses charges the people and Joshua, 31:1-18.
  2. The command to read the law every seventh year, 31:9-13.
  3. God charges Moses and Joshua, 31:14-23.
  4. The law to be put in the side of the ark, 31:24-29.
- B. The song of Moses—31:14-32:43.

- C. The announcement of Moses' appointment with death—32:44-52.
- D. Moses blesses Israel—33:1-29.
- E. The death and burial of Moses—34:1-12.

## Analysis

### I. THE FIRST ADDRESS (1:1-4:43).

A. The preface to the address—1:1-5. The setting for these speeches of Moses is the plain of Moab. This is that region south of the Dead Sea which extends to the gulf of Aqabah, an arm of the Red Sea. The time of this address is at the close of the forty years' wanderings, immediately before Moses died. It is said to take place "this side" Jordan. It literally means "across the Jordan." This is a phrase to denote the territory east of the river. It indicates that the writer is on that side of the river looking west into the land of promise.

The mention of the time distance from Sinai as eleven days is of historical value. It indicates the *reliability* of biblical events in that the *specific details* are given indicating the historicity of the events.

In the fifth verse when Moses is said to begin to declare the law, it means literally to *expand* the law. Therefore Deuteronomy is not simply a regiving of the law or a *mere* restatement of the law but rather it is an expanding of that law which had been given. The inspired Moses now explains and applies the law to Israel.

B. The first address—1:6-4:40. In verses 6-46 we see a review of God's guidance given. In verses 6-8 there is a command and a promise. There is a recurrent theme in the Pentateuch; God made a promise to Abraham and renewed it to Isaac and Jacob. This promise is the basis of the covenant with Israel at Sinai.

The civil organization is set forth in verses 9-18. Immediately upon receiving his orders to go toward Canaan from Sinai, Moses organized the people in order to deal with the internal problems that arose among them. In this organization we view Moses preparing to cope with the increased growth of Israel as a nation. He does not pray for God to give him a smaller group but rather he organizes to take care of the needs of all Israel.



A two-fold failure is set forth as occurring in Kadesh-Barnea—1:18-46. There is the break-down of belief, 1:19-40. Moses reviews this tragedy with the people of Israel. It is an occasion that they will not want to forget nor would it be good to push it from their memory. He relates how God carried them through every crisis and supplied every need and that he gave them a command to go in and possess the land. Verse 22 indicates that the people suggested to Moses that they send in spies to investigate the land, and determine the pattern of offense they should take. Moses relates how he followed their suggestions and took twelve men, one of each tribe, and sent them in. When they came back, their faithlessness was obvious to all. Moses accuses them in verse 26 of having rebelled against the commandment of the Lord God and murmured against the Lord in their attempts. Therefore, they had a tragic break-down of faith in God's power and in God's goodness. They thought that now surely they would die in their attempt to possess the land.

The second failure of Israel is seen in verses 41-46. Now that the Lord's sentence had been passed upon them and they were commanded to go back through the wilderness by the way of the Red Sea they acknowledged their sin and asked to be allowed to fight. They were presumptuous in this matter in that they attempted to change the very course of their lives. They had made the choice and now after God had made his they did not want to abide by it. In verse 43 God said that he had spoken to them but they would not hear. They had rebelled against God's commandments and went presumptuously up into the hill. This indicates that they had decided to go in and take the land in spite of God's having told them that they must die in the wilderness. Therefore, they would be the *guiders* of their own destiny and the *makers* of their own fortunes. This has always been presumptuous on the part of man, then, as well as now.

Israel is alerted to new dangers—2:1-23. God commands Israel to stop compassing Mt. Seir and turn northward, 1-3. God gives the commandment in verses 4-6 that the Edomites must be spared. Israel was warned against meddling with them because God had given the land to Esau's descendants

for a possession. They were told to buy meat of them for money, verse 6. In verse 7 Moses reminds Israel how God had blessed them through the years of wandering in providing them with their necessities. In verses 8-9 the command to Israel is to spare Moab and not contend with them in battle because God had given Ar to the children of Lot for their possession.

The former inhabitants of the land of Moab were the Emims. These were the descendants of the Anakims and were counted as giants. The Moabites called them Emim, verses 10-12. The death of the first generation is recorded in verses 13-18. The time of the wanderings from Mt. Sinai to now was thirty-eight years, until all the generation of the men of war were dead. Moses said in verse 15 that the hand of the Lord was among them to destroy them. This was all because of their sin.

Ammon was spared when Israel passed through. God warned them against distressing the children of Ammon because he had given the land to the children of Lot for a possession, verses 19-23.

The first conquests are set forth in 2:24-3:11. They were to go up against the Amorites and King of Heshbon to possess the land. That day God began to put his dread of the Israelites and the fear of them upon the nations. This was in order that the heathen would tremble and be in anguish and be unable to put up a strong fight. Moses sent messengers out of the wilderness to Sihon, king of Heshbon, with words of peace, but he refused. Moses was attempting to avoid open conflict but Heshbon refused and stubbornly resisted all peaceful efforts, 2:30. Sihon not only refused to give passage to the people of Israel, but they came out to fight against them, verse 32. God's people were victorious in this battle as they were in every battle when they served the Lord faithfully. In chapter 3:1-11 is the record of the conquest of Og, the king of Bashan. God delivered him into their hands, and they smote him and destroyed his cities. The length of his bedstead is mentioned in verse 11, an enormous bed of nine cubits long and four cubits wide.

The heirs east of the Jordan were warned not to settle down prematurely, 3:12-20. The land of Sihon was given to Reuben and Gad and the land of Og to the half tribe

of Manasseh. The two and a half tribes were commanded not to settle there and become at ease *until* they had gone into the promised land and helped deliver the inhabitants into the hands of their brethren. It must have been a temptation for these two and a half tribes to remain east of the Jordan to settle down and prepare their homes but this was not God's will. The children of God must remain united in their efforts to keep the commandments of God.

Moses petitions God that he might be allowed to enter the land of promise, but God rejected his prayer, 3:21-29.

A review of the past events, 4:1-40. In the first eight verses the blessings of obedience are pointed out. The command was given not to add to nor to take from the law. This needed no clarification. God's word has always been perfect when it was revealed to man. This alone would indicate the necessity of leaving it as it is. The prosperity that accompanied the obedience to the word is stated, and the foolishness of forsaking God is emphasized. The blessing of obedience is illustrated by the past events. Whenever Israel served Baal-Poer, thousands died in the plague, Numbers 23:28-25:18. However, those who followed God were still alive the day Moses was speaking these words, 4:4. Therefore, if Israel would be true to the word of God her prosperity would be certain.

Moses pointed out, furthermore, 4:5-8, that Israel's obedience to the commands of God would bring the respect of the nations upon her. If Israel would keep God's commandments she would be universally respected as the wise people of Jehovah. This is the only basis upon which God's people of any age have been able to *command* the respect of the world.

The temptation to forget God's revelation is warned against in 4:9-31. Moses emphasized in verses 9-14, that God appeared only by word. Anything that Israel ever wanted to know concerning the appearance of God they must learn through his word. If they would know the character of God they must learn it through his word. If they would know how God felt about any matter they must learn it through his word. Whatever they desired to know or teach concerning God must be *through* his word.

This has always been true because the revelation of God is a *unique* revelation.

Because of the *unique* revelation of God, the fact that he could be known only through his word, Israel is warned against speculating on God's likeness, 4:15-24. God's people must not follow the example of the nations about them and fashion idols to represent God. This would be the height of folly because they would then worship the creation rather than the creator, 4:19. They would thereby arouse the wrath of God who is jealous of his deity and will tolerate no rival.

The consequence of idolatry is stated in 4:25-28. Israel must not be guilty of idolatry lest they lose the land of promise. To worship other gods is the fundamental breach of the holy covenant with Jehovah.

God, because of his unique revelation, was accessible *only* by faith, 4:29-31. If one would approach God he must do it by faith. Because he was revealed only by his word and not by a physical manifestation, their approach to him must be solely and wholly by *faith*. This was the great breakdown in the sacrificial system. All of the works in Judaism became dead works because they were separated from faith. Therefore, as dead works, they would not please God, because the works were given in the first place to create faith in the great antitype and in God.

God's grace is extended to Israel, 4:32-40. God is a unique God. No God save Jehovah ever spoke to a people as he did at Sinai. No one ever performed the supernatural acts which the children of Israel witnessed. Jehovah had proved his supremacy over all the gods of Egypt, 4:35,39.

Because of the uniqueness of God, Israel's *opportunity* was unique, 4:36. God had loved and chosen Israel, verse 37, because he loved their fathers. God had preserved them, verse 38, in order to fulfill his promise to their father Abraham. Now, God offers to Israel a secure future, 4:39-40.

C. Moses appoints the cities of refuge for Israel, 4:31-43. It is here, for the first time, that he names these cities. Before, God's law had made provision for such cities, even to the giving of the number of them. However, it is now that the names of them are revealed. Joshua appeals to this

as "Moses appointed," thus showing Moses to be the author of Deuteronomy.

## II. THE SECOND ADDRESS (4:44-26:19).

A. The preface to the second address, 4:44-49, is a brief summation of all that has transpired to this point regarding the first address.

B. The nature of the law and its fulfillment is stated in 5:1-11:32. A new covenant is made only with Israel, 5:1-3. The heart of this covenant was the Ten Commandments. In the first three verses Moses calls Israel together and reminded them that God had made a covenant with their fathers at Horeb.

The commandments are given 5:4-21. Verses 4 and 5 indicate the preparatory events where God impressed his Deity upon the people and caused greater respect in their hearts for him. The relating of the commandments does not immediately follow those events with God speaking the commandments in the hearing of the people. Moses does not make a distinction between God speaking to the people and when he went up and received the commandments. Verse 22 is not to be taken to indicate that the people heard and understood these words as they were spoken but rather that the Lord gave these words from the mountain and wrote them in tables of stone which Moses delivered to the people. The people had heard the voice of God but they had desired that God not speak to them directly, but that he speak through Moses, lest they die. This saying pleased the Lord and he did as the people requested.

Israel's reaction to the voice of God is viewed in 5:22-27. It was an attitude of *humility* and *reverence* toward God. God approved of their attitude, 5:28-31. The 29th verse indicates that God, foreseeing the future, realized that this attitude would not last very long. Israel would soon rebel against him and his law.

The *purpose* of the law is stated in 5:32-6:3. These purposes as set forth through Moses are—

- (1) to live
- (2) to live well
- (3) to live long
- (4) to multiply.

As long as Israel would walk in the ways prescribed by the Lord their way would be prospered. They were not given the privilege of liberalizing God's law but must observe it as it was revealed to them.

The *heart of the law* is set forth in 6:4-5. At the center of the faith of Israel was the *unity of God*. This unity of God and the fact that he alone is God demanded that they give of their all to him, verse 5.

The propagation of the faith, 6:6-25. The faith of Israel was to be perpetuated by *teaching*. This is the only way that faith can be spread. The same is true in the Christian Age (Rom. 10:17; Matt. 28:18-20), as was true of the old dispensation. The fathers were to teach the children, 6:6-7, in the Mosaic Age. They were to instruct them in a manner that their understanding would be increased, 6:7. This required diligent effort on the part of the fathers as well as the children. The law was to be always on the mind of God's people, 6:8-9. The results would be very visible, 6:10-19. Those results would be the manifold blessings of God upon Israel. The *basis* of the righteousness of Israel is seen in 6:20-25. That basis was *the very word of the living God*.

The *necessity* of Israel's making war is seen in 7:1-26. In verses 1-16 are set forth several reasons for Israel's warring. At the heart of this concept of war to be waged by Israel was the practice of "devoting" a particular thing to God. Once a thing was designated as devoted, it could not be possessed by anyone and must be utterly destroyed. Israel must go to war in order to exterminate the Canaanites. This was for several reasons:

(1) there was the ever present danger of Israel's being corrupted by the idolatry and iniquity of the Canaanites,

(2) the wickedness of the Canaanite was so great, with the sensual pagan worship having fallen to the upmost depths of degradation, and

(3) Israel must be a peculiar people, separate from all others on earth, and in order for them to be separate they must live in the land alone.

God did not delude them into believing that the conquest of the land would be a completely effortless one, 7:17-26. When they set their hands to the task they would find many

difficulties and hardships. God never promises to deliver from such but rather to enable one to rise above them. He does not tell his children that he will prevent hardships from arising but rather that he will give us the strength to endure them. Israel knew that they would be facing a numerically superior foe; one whose cities would be strongly defended and who would be firmly entrenched in the land. Israel's weakness however, will be more than compensated for by the power of God. God promises them a gradual victory so that whenever the land is fully occupied by them it will not have been taken over by the wild beasts, thorns, etc.

There would be many dangers from within that Israel would have to be on guard against, 8:1-11:21. This points out to Israel and to us where the real danger lies. The greatest danger is not from without but from within. The devil can never win by attacking from without because the fortress of God is impregnable. However, if he can gain allies within the camp, his job at times seems absurdly easy.

The first danger warned against is that of *prosperity*, 8:1-10:11. Prosperity always poses a more dangerous threat to faith than adversity. Adversity enable one's faith to grow, but prosperity dulls the senses and lulls one to sleep. Men do not lose a genuine faith when trouble comes because that proves to be a test. If the faith is genuine it grows in the face of hardship.

There are two primary reasons why the period of prosperity poses such great danger to God's people:

- (1) forgetfulness of past discipline, 8:1-16; and
- (2) self-deification, 8:17-20.

Israel would likely forget her wilderness lessons when she settled down to enjoy her prosperity. She would forget the discipline of the wanderings and be tempted to think only of the present. Prosperity seems to blind one to previous history and to hinder one from looking into the future. It appears to cause *spiritual myopia* causing one to see only the present, and that in a limited way. In this period of affluence Israel would tend to think that she had gained all of her blessings with her own strength. She might give lip service to God but deep in her heart she would think of herself as the cause of her success.

Israel would need to make a conscious effort to overcome these dangers that threatened her spiritual existence, 9:1-11:21. The Bible does not present Moses as a disillusioned idealist. Moses was inspired by God to warn of the dangers that threatened Israel and to give positive instructions showing how the perils could be avoided. His suggestions are invaluable for God's children today in avoiding the pitfalls of the devil. Moses gave several suggestions among which are:

(1) a genuine self-inventory, 9:1-10:11. Israel is told to keep fresh in her memory the experiences she had suffered in coming out of Egypt. At every crisis she provoked the Lord to wrath. She is to remember her stubborn and rebellious heart whenever she is tempted to pride,

(2) Israel should nurture love, 10:12-11:1. Israel from the very earliest was instructed to serve God from the highest and purest motives, a profound love,

(3) to cultivate their memory, 11:2-21. There is great power in memory. Remember the Lord and all that he has done, in order that they would be provoked to do good.

The blessing and the curse are set before the people in 11:22-32. If Israel will obey God she will be blessed. If she is unfaithful the curse of the law must rest upon her. There are only two sides presented without any possibility of neutrality. One must either chose to be on God's side or to be against God. Israel at times made the mistake of thinking that she could limp along holding God with one hand and Baal with another, but she had to reap the consequences every time.

C. Exposition of the law—12:1-26:19. There was only one place to worship God in one way, 12:1-28. The material of this chapter has caused some to accept the skeptical view that Deuteronomy was written by someone in the time of Josiah in order to centralize the worship. However, it is very obvious from the text that these words were written *before* entrance into the land of promise, verses 10-11 especially. Whenever the people get into the land of promise, God would appoint them a central place to worship. However, until that time they would be able to worship wherever God put his name or gave his approval. Not only would there be a centralized place of worship



where God's approval would rest, but this would be for special occasions such as the three feasts each year at which time Israel must go to that place. This was in reference to the building of the temple and the worship in it. However, there would be other places and other occasions that Israel could offer sacrifices unto God before this time. The period of the judges is an example of a time when God approved more than one place for sacrifices to be made.

Idolators and tempters are to be punished, 13:1-18. The Lord warned against following any prophet who tempted the people to follow any deity other than Jehovah. It mattered not what sign might accompany him, it would be to test their faith in God. They were instructed to kill the false prophets without mercy. This was to safeguard their faith.

God's people must be a *peculiar* people (holy), 14:1-25:19. Their differences were to be noticed in the following areas:

- (1) Israel was to be *different in mourning*, 14:1-2,
- (2) *different food* was to be eaten that which was eaten by the heathen, 14:3-21,
- (3) *different economic practices* were to be observed, 14:22-15:23. Israel was commanded to tithe of all that they had, 14:22-29. Their hearts were to be generous toward God. They were to observe a year of release, 15:1-18, in which their brethren who were in bondage to them for some debt or for any other reason should be set free if they desired their freedom. This was a jubilant year for many. Israel was to devote the firstlings of all their animals to God, 15:19-22. They were not to think of the cost but rather to think of the privilege.

(4) *holy seasons* were to be observed by Israel, 16:1-17. These seasons which must be observed in Jerusalem by all who were able were the *passover*, the *feast of weeks* (Pentecost), and the *feast of tabernacles*.

(5) *the leaders of Israel were to be different* from the heathen leaders about them, 16:18-20; 17:2-18:22. Israel must have judges who would judge righteous judgment, and their kings at a later date must abide by the law of God prescribed for all Israel. Israel's priest and Levites must

be holy and sanctified altogether unto the Lord; therefore, able to live above the secular and sensual manner of the heathen priest. Israel's prophets were to be different from the many false prophets that would be in the heathen world, 18:9-22. Israel was warned against listening to the gibberish of the heathen witches and diviners. God would raise up a prophet like unto Moses, 18:18-19. This is a prophecy of Jesus Christ, Acts 3:23.

(6) Israel would enjoy *sacred rights*, 19:1-21:14; 23:9-14. God gave them laws relating to murder, that the sacredness of human life might be impressed upon his people. The *Lex Talionis* is revealed in chapter 19. This is the law whereby an eye is paid for with an eye, and a tooth for a tooth. Sometimes there would be an impossible case of murder to judge and instructions for such a case are listed in 21:1-9.

God gave instructions for the future wars that Israel would have to fight; 20:1-20; 21:10-14; 23:9-14. He allowed many exemptions from service, 20:1-9, indicating that there would be circumstances where a person's individual rights would have priority. God taught that killing, even in war-time, was to be done only when necessary, 20:10-18. In all their actions Israel was to conserve the natural resources, 20:19-20. They were to have respect for the women captives, 21:10-14. In 23:9-14 there is set forth the obvious necessity for ceremonial cleanness even in war-times.

(7) Israel must manifest *concern in several areas*, 21:15-22:12. There would be family difficulties in which deep concern must be shown, 21:15-21. The accursed were not to be allowed to defile the land, 21:22-23. In the first four verses of chapter 22 the lost property of a fellow Israelite was to be treated fairly and the brother with equity. Even the matter of dress was legislated upon, 22:5, 9-12. In 22:6-7 even the birth sanctity of fowls is taught. God did not overlook a single instance in which he could instruct and impress upon the minds of his people the holiness of all right relations in life. All these relationships originated from God's will and therefore were to be respected.

(8) *Marriage sacredness to be upheld*, 22:13-30.

(9) *Regulations of citizenship* were revealed, 23:1-25:19. There were occasions for exclusions from the congregation

of Israel. Even though God's people were to be a compassionate and concerned people, God must come first. One that would stand against God must be stood against by his people. This principle has always been true and must necessarily continue in every age. There were some exclusions that were to be permanent, 23:1-6. Others were to be temporary, 23:7-8. Israel had certain rights that were revealed, 23:15-25:19. These deal with the fundamental rights of men and women.

The rights of the runaway slave apparently refer to the slaves that flee into Israel from another country. It does not seem to specify Hebrew slaves fleeing from unjust masters, but the law is silent regarding that. The reason for this law is that Israel herself was a fugitive slave from Egypt.

The land was to have no cult prostitution, 23:17-18. This seems to be directly opposed to the heathen practices of prostituting men and women for *religious* purposes. This was an abomination to God as well as the bringing of the price of an unclean animal into his house or temple, verse 18. Some believe that the term *dog*, verse 18, is a derogatory reference to the male prostitute. However, it is said that animals were sometimes used in the sacred rites of the heathen. This would be a clear prohibition of that as well as the selling of those unclean dogs which Israel was to avoid, along with bringing that money into the temple to offer God.

Interest on loans was regulated, 23:19-20. A fellow Israelite was not to be charged usury or interest rates. They were not to be loan sharks among each other. The Hebrew word used here means *to bite*. One who charged interest was guilty of biting into his brother's income. In the interest of compassion they were to forego charging interest to the Hebrew brother who needed a loan.

The vows were regulated, 23:21-23. The vows to God were to be made upon the initiative of the worshipper. He should not be made to promise something that he did not want to do. However, once the vow was made it must be kept at all cost.

Open fields were regulated, 23:24-25. Whenever one passed through a vineyard or a grain field, he had the privi-

lege of sampling that crop. This law was not to be taken advantage of though, so as to allow a man to impose upon his neighbor's generosity.

Divorce was regulated, 24:1-4. It is interesting to note that only the husbands had the right of divorce. Woman, under Moses' law, did not have the right to divorce her husband. This is what Paul refers to in Romans 7. A woman was bound by the law so long as her husband liveth, or, until her husband divorced her.

Even the taking of bridegrooms was specified, 24:5. The law stated here is more specific than the general one in 27. Moses specified that the period of exemption from war was to be one year and that this law also excused one from public responsibility of any sort. A wholesome disposition toward the marriage relationship is taught by this law.

There are many other specific rights guarded, for which the Israelites should be very thankful. One of the more interesting matters revealed in this section is found in 25:5-10. This is the *levirate marriage law*. This marriage is referred to by the Sadducees who would ensnare our Lord in Matt. 22:24-28. In the context Jesus recognized the case as a valid representation of what the law taught. He did teach though that the teaching was in a more general frame of reference, that is, the rest of the teachings of the Bible. Therefore, one must look at the total picture and see the qualifications that other scriptures placed upon this one particular scripture. The Sadducees were making an invalid application of the law. They were removing it from its context and making it applicable to heaven. Jesus taught that it was a temporal context that had to do with time, not eternity. This is an interesting account in Matt. 22 because the Sadducees said, "Moses said." Therefore, Moses is the author of this book called Deuteronomy. It did not come into existence in Josiah's time or later.

In the closing section of chapter 25, verses 17-19, Amalek is used as an example of one who ignored every right of others. This is not a misplaced statement or a statement out of context. It is there for the purpose of showing Israel what would happen if they disregarded the basic rights of their fellow Jew. Amalek was to serve as a perpetual warning because he was to be blotted out of existence. The

closing admonition is, "Thou shalt not forget it."

D. Thanksgiving and prayer with the offering of the first-fruits of tithes, 26:1-19. This is a fitting conclusion to the presentation of laws that began in chapter 12. There are two confessions that were used in the solemn worship of Israel. These were given by Moses through inspiration. Many critics think that this was a very late addition to Deuteronomy, but it is as ancient as Moses who first spoke it to Israel. The first confession is found in verse 5. The fact is stated that the chosen line was about ready to become extinct but God preserved that lineage and made out of it a great nation.

The second confession to be made was a plea of innocence, 26:12-15. This statement is applicable to the laws of tithing, and as such it must be guarded against receiving some hypocritical application by a worshipper in public worship.

### III. THE THIRD DISCOURSE: RENEWAL OF THE COVENANT (27:1-30:20).

A. The covenant is renewed at Moab, 27:1-26. The law is publicly displayed in verses 1-8. There are some who seem to think that this is an insertion of a later date because Moses is spoken of in the third person. However, this is not unusual under certain circumstances. Chapter 27 is a ratification of the law, introducing special circumstances. Moses is among God's people and, therefore, must be included as such, not separate and apart from them. The first eight verses teach that Israel was to set upon Mt. Ebal great stones with the law written upon them as they crossed the Jordan. They were to also build an altar for offering their burnt and slain offerings. It should be noted here that the occupation of Palestine is spoken of in the future tense.

In verses 9-26 mention of the public display of the law is stated. Some have thought that these passages ought to hold both blessings and curses, while there are only curses. There is no probability that the blessings have been lost through copyist errors and carelessness. It would seem that the blessings found in chapter 28 were a part of that spoken of in chapter 27. Even if that were not the case then the curses are spoken of, that is, the negative charges which

would make a deep impression upon the memory of Israel, and the blessing would be understood to be the opposite. The people were to respond with an *Amen*, indicating that they would accept that covenant.

B. Blessings and cursings are set forth, 28:1-68. God has matched his blessings with his cursings. There is a great contrast drawn for Israel so that they will be able to plainly see what it means to serve God. There is no misunderstanding. God expresses himself clearly and Israel understands. It is with their eyes wide open and their understanding comprehending all that was involved that they entered into the covenant with Almighty God.

C. Conclusion of the covenant in Moab—29:1-30:20. In the renewal of this covenant all of the Jews from that day on until the end of the Jewish age were included under the law. This generation which has arisen amidst the adversities and hardships of the wilderness wanderings has come of age. They must be willing to commit themselves to this covenant even as their fathers had done at Mt. Sinai. Their commitment would involve all of their seed yet unborn, 29:1-15.

They were warned about being hypocritical in their devotion of God, 29:16-28. God assured them that he would see the entire congregation and would be fully aware of the sins committed. They were to discipline each other and if the sin were secret then God himself would perform the discipline. The lesson is for future generations. If Israel does not avoid the temptation to hypocrisy and yields to a divided loyalty, she shall be a living example to all who come after the folly of a broken covenant with her God.

Repentance and restoration are promised Israel, 30:1-10. God knows that Israel will sin and must be chastised through affliction by foreign powers. However, Israel is not without hope. There is always the way home—the way of repentance. If God's children will humble themselves before God, God will not cast them off altogether.

The *presence* of the word of God is taught in 30:11-14. God has made a clear and plain revelation: duties and responsibilities, the blessings and the penalties are obvious enough that all may see. Israel cannot excuse herself with ignorance now because the word of God was given her, even

in her mouth. This clarity of God's way revealed for his people then, typified the clarity of the way of righteousness today, Rom. 10:6.

Israel is given a choice between life and death, 30:15-20. Israel is given a choice: she must live by God's revelation or choose the path of destruction. All heaven and earth was called to record against Israel that day, that God had set before them life and death, blessings and cursings. There was no middle ground; no room for misunderstanding. One must either choose God or be found fighting against God.

#### IV. MOSES' FAREWELL AND DEATH (31:1-34:12).

A. Moses makes the final arrangements for Israel—31:1-29. Moses delivers the farewell charge to the people and to Joshua, verses 1-8. Moses knew that the time of his departure was at hand because Israel was close to the land of promise, and God had told Moses that he could not go in, verse 2. Therefore, the phrase, "I cannot any more go out and come in;" should be taken in this frame of context. He commanded Israel to read the law each seventh year, 31:9-13. This is a national law and the nation is to know it. It is to govern them and guide them to the proper destiny, Jesus Christ, Gal. 3:22-25. Israel must know it in order to be guided. This public knowledge of their law would preclude any possibility of counterfeiting a law or substitution for this law. This is one of the providential arrangements to safeguard against corruption of God's law. God charges both Moses and Joshua, 31:14-23. The law is to be put in the side of the ark, 31:24-29. This law was to serve as a witness against the rebelliousness of Israel.

B. The song of Moses—31:29-32:43. In this song Moses exposes the dark side of the faith of Israel. It indicates the provocation that the Israelites offered to God, yet, in spite of that, God's goodness was revealed toward them and manifested in his delivering them from Egypt and providing them with all the blessings they needed.

C. An announcement of the appointment with death—32:44-52. These are the parting words of Moses as he prepares to leave his people whom he loved so dearly. He has been with them from the beginning of their deliverance and has led them by the power of God. His heart has been

altogether in their cause. He forsook all the pleasures of Egypt that he might enjoy the reward of Christ, Heb. 11:27, 28. Now he must leave Israel and he explains to them why. He reminds them of the time that he sinned before God and now God commands him to ascend Mt. Nebo that he might die there.

D. Moses blesses Israel—33:1-29. The blessings now set forth indicate the bright side of the faith of Israel. It is by the grace of God that these blessings are given. God always warns and he always promises. Warnings alone are not sufficient; strength must be had which comes from looking to the promises. All of the blessings may be summed up in verses 26-29.

E. The death and burial of Moses—34:1-12. This chapter has given considerable excuse to the skeptical critic to deny the Mosaic authorship of the Pentateuch on the grounds that Moses could not foretell his death. However, merely foretelling his death would not be difficult, especially in view of the closing section of chapter 32 where God told Moses of that appointment with death. Furthermore, even without that particular revelation to Moses, God had inspired Moses to receive revelation. It would be a relatively simple matter for Moses, an inspired man, to foretell his death. There is no difficulty to be seen in Moses' writing verses 1-5. Actually it would pose no *great* problem to say that Joshua, by inspiration, penned the remainder of chapter 34. As far as that goes, there would be no grave difficulty in allowing that Joshua wrote the entire 34th chapter. The main question is, was it penned by *inspiration*? It forms an integral part of the book of Deuteronomy. It is not something tacked on as an afterthought or a footnote. It has its connection with the events of the book and it would seem only natural for one to assume without any further explanation that it was an inspired account. Perhaps the question will never be settled as to the *human authorship* of the complete chapter, but no one can successfully deny that *God is the divine author*.

It would seem reasonable for Moses to have penned the first four verses by inspiration, with Joshua being inspired to conclude the chapter without a break of the continuity of thought.



The conclusion is sad because Moses cannot enter into that land of promise for which he had sacrificed so much in leading God's people toward it. However, only *Moses* is responsible for his failure. At a time when he ought to have believed in God, he believed in the *rod* which he held in his hand. At a time when he ought to have sanctified the God of Israel in the hearts of Israel, in anger he rushed into the situation and excluded God from the picture. There is a price all must pay for such action. Moses paid his price and every other man must pay his too.

## GLOSSARY

**ANACHRONISMS**—These are supposed misplacements in time of events, places, persons, and etc. It is doubtful that any can be definitely established as genuine anachronisms when taken from the presence of one of the critical hypotheses and given a sound exegetical study.

**ANIMISM**—The worship of the spirits of the departed dead.

**ANTILEGOMENA**—Those books spoken against, the books which after being admitted to the canon were disputed by certain Jews. There were questions and discussions which arose concerning Song of Solomon, Ecclesiastes, Esther, Ezekiel and Proverbs as to whether they should be retained in the canon. Objection was made to Ecclesiastes in that it allegedly contained contradictory statements, favored the Sadducees, and tended toward Atheism. Esther was opposed because it did not mention any name of God; The Song of Solomon was opposed on the grounds that it was a sensual love poem; Ezekiel was opposed in that it was interpreted to apparently contradict some requirements of the Mosaic Law; Proverbs was opposed by some who felt a certain of its maxims contradicted each other and that it seemed to favor the Sadducees and other heretics. In the case of each book, the book was already in the canon. The question arose, should it be permitted to remain in the canon? Consequently, some attempts were made to remove each of them. These attacks presupposed a fixed canon.

**APOCRYPHA**—Those books which were written after the canonical books were written which were not admitted into the canon.

**ARAMAIC**—The word is derived from Aram, one of the five sons of Shem. It was also a language of Mesopotamia which began in Babylonia and spread far and wide. It was the popular commercial language while Assyrian continued to be the language of government and literature.

The Jews in captivity had to learn this language in order for them to converse with their masters but they did not forget their mother tongue. Hebrew was used and understood after the return, for Haggai, Zechariah, Ezra, Nehemiah, and Malachi wrote in Hebrew. But Aramaic finally became the common language of the Jews while Hebrew remained the language of the priesthood, the educated, and the religious literature of the times. Aramaic was the prevailing common language of Palestine in the time of Christ.

**ATHEIST**—One who denies the existence of a personal God.

**AUTHENTICITY**—Is the right of the scriptures to be considered the record of the actual facts as they happened. The authenticity of a book being determined, therefore, has reference to the facts contained therein being validated or verified.

**CANON**—It is that testing rule or standard by which each book of the Bible must be tested before it may be admitted as a part of the Holy Scriptures. Those books which measure up to the standard were admitted to the canon while those books which could not meet the test of the rule were rejected. It came to be the name given to the collection of books which met the rule and which, therefore, has become the testing rule of faith and practice.

**CONSERVATIVE**—That view toward the scripture which maintains that the Bible is the very word of God; that it must be accepted as a believer's rule of faith and practice; is absolutely binding; and represents the highest appeal upon the earth for man.

**CREDIBILITY**—The right to be believed and received because of absolute truthfulness.

**CRITICISM**—The process of judging; a method in which the testing and proving of something is taking place; the result of this process is that of proving, of modifying, or of renouncing the former teachings. When applied to the Bible as Biblical criticism; the science which seeks, through detailed search, to determine the exact words of original manuscripts of the Bible from the external evidence of manuscripts, versions, and quotations to be able

to determine the composition, authorship, historical value and date. There are two branches of Biblical criticism: historical and textual. Historical criticism deals with the date, authorship, character and historical value of the documents as judged by internal evidence. It deals with the contents of the scripture and is concerned primarily with questions of canonicity, genuineness, authenticity, and credibility of the books of the Bible. It is sometimes called higher criticism. The lower or textual criticism seeks to determine the exact and correct text of the scriptures as it existed in the original documents, when free from the errors, corruptions and variations with which, through the long process of copying and recopying, it sometimes became burdened.

**CUNEIFORM WRITING**—Wedge-form; the use of rude pictures and symbols simplified into wedges and lines, each sign representing a syllable or a word, a group of sounds, but never a letter. It was the Babylonian-Assyrian, the oldest Semitic language known. It is thought that an ancient race called Sumerians, a non-Semitic people of unknown origin, occupies Babylon before the Babylonians came. It is conjectured that these Sumerians invented the language.

**DEIST**—One who admits the existence of a personal God but denies that God has any dealings with man. The Deist denies any supernatural event within the framework of human history. This precludes the possibility of a divine revelation. It actually denies the possibility of all that is supernatural. He believes in the natural, but not a supernatural religion. Therefore, a Deist has no use for Christ or the Bible.

**ECCLESIASTICUS**—One of the apocryphal books written about 180-82 B.C., by Jesus the son of Sirach.

**GENUINENESS**—That which deals with the authorship of a book. It is the right to be considered as being written by the writers whose name they bear and about the time that was assigned to them and containing essentially the same matter as was originally given by the writers.

**HAGIOGRAPHIA**—This is the third division of the Hebrew canon referred to as the *writings* or sometimes *holy writ-*

*ings*, the eleven books of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, Chronicles.

**HEGEL**—A German philosopher who lived 1770-1831.

**HEGELIAN PHILOSOPHY**—The philosophy of Hegel. This was an attempt to unify the opposites of idealism and realism. In idealism there is only spirit, no matter, so Hegel had a difficult task reconciling it with anything. He deified man by teaching that man had arrived at absolute truth. Hegel asserted the *thesis*, *antithesis*, and *synthesis* thought process. Hegel presupposed that human history had been a process of spiritual and moral progress, based of course, upon his *thought process*. Hegel claimed that his system was one of faith in God but his God was not the Jehovah of the Bible, at least, his *conclusions* regarding God were not scriptural conclusions. It is significant that Hegel's political works influenced communism, and his philosophy has given aid and comfort to evolutionists.

**HOMOLOGOUMENA**—Those books which were received as canonical without dispute and which remained in the canon without their right to so remain ever being disputed by the Bible believers. They number thirty-four in the English translations.

**INSPIRATION OF THE SCRIPTURE**—The process of God through the Holy Spirit speaking through men to men and causing that which was revealed to be spoken and recorded accurately.

**INTEGRITY OF THE SCRIPTURES**—This deals with the process of the scriptures coming to us practically unchanged in an unadulterated form from the original copies. It refers to an unaltered condition of text.

**INTERNAL EVIDENCES**—Those evidences found within the manuscript which deal with the contents of the manuscript. These evidences may relate to such matters as: date, author, etc. Internal evidence is very important when such evidences exist as fact. Some things may be appealed to as evidence when such is not the case.

**INTRODUCTION, BIBLICAL**—The science which treats of the critical questions concerning the Bible such as its

text, language, canonicity, authority, inspiration, genuineness and contents. Biblical introduction has two divisions: general and special.

**LIBERALISM**—This is a loose attitude toward God's word. It is impossible to define this word to everyone's satisfaction. However, liberalism basically is an attitude toward God's word. There is only a step between liberalism and modernism and the logical consequence of liberalism is modernism and eventual rejection of belief in God. Liberalism may actually possess several stages, each one of sufficient magnitude to *alone* undermine and destroy faith.

**MANUSCRIPT**—A literary composition written by hand as opposed to a printed copy. The Bible manuscript is a copy written by hand in the original Bible languages—Hebrew and Greek.

**MIDRASH**—The meaning is: investigation; interpretation; from a root meaning *to search out, to explain*. The midrash represents a further effort to cause the people who attended the synagogues to understand the scriptures. It is different from the targums in that it is a commentary, not a translation. It differs from the Talmud in that its subject is the written law, the scriptures, not the oral law. The midrash has two broad parts: (1) the halakah, which is confined to the Pentateuch; (2) the haggadah which covers the entire Old Testament especially the historical, prophetic and poetical portions.

**MOABITE STONE**—A stone with an inscription written by King Mesha of Moab; (2 Kings 3:4) around 850 B.C. and discovered in 1868 A.D.

**MODERNISM**—The refusal to be bound by the authority of the past, including God's law. God's law is usually brushed away with the explanation that this is tradition. The consequence of modernism is, of course, atheism, because modernism, strictly speaking, rejects the supernatural; it disallows the possibility of miracles and on a rationalistic basis attempts to explain away all the supernatural of the Bible.

**MONOTHEISM**—The worship of one god.

**PENTATEUCH**—The first five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

**POLYTHEISM**—The worship of many gods.

**PSEUDEPIGRAPHA**—These are the books written by an unknown person around the season of the birth of Christ, or between 200 B.C. and 200 A.D. These books were passed on a credulous public as the work of Bible characters. The Old Testament pseudepigrapha are those writings which claim to have been written by Old Testament characters. *Pseudo* means *false*; therefore, these are the false writings; writings which are not genuine.

**RATIONALISM**—Rationalism rose in Germany and chiefly was the effort to elevate reason as the supreme court in all human affairs. This necessarily brought about a high estimate on man himself even to the point of eliminating the necessity of God. It attempted to throw off what was called the yoke of tradition. Things were to be accepted only because of their reasonableness, not through faith, or because of the respect of age, or any such thing.

**REVISION**—A composition which has been reviewed and examined for the purpose of correcting errors and making necessary changes.

**SEPTUAGINT**—This is commonly referred to by the symbols, LXX. It is that version of the Hebrew scriptures which was translated from Hebrew into Greek beginning about 280 B.C.

**SUPERNATURAL**—That which transcends the natural and cannot be explained by natural causes.

**TALMUD**—The talmud contains the civil and religious laws not found in the Pentateuch with commentaries and illustrations of these laws. The word comes from the root meaning *teaching, doctrine*. The talmud represents the teachings, opinions, and decisions of the Jewish teachers for about 800 years or from 300 B.C. to 500 A.D. It is divided into two parts; the first called the Mishna or oral law and the second part is called the Gemara containing the commentaries and illustrations. This is the talmudic proper.

**TORAH**—This word comes from the word Hebrew root *yarah*, "to cast," as a look for oracular guidance, "instruc-

tions," "law," and is applied to (1) the five books of Moses; (2) the entire Old Testament; and (3) the whole body of religious literature of Judaism, derived through priests, prophets, and sages. The Sadducees regarded the written torah as a completed book while the Pharisees and Rabbinic Judaism viewed it as being supplemented by oracular matter. These latter groups believed in a dual torah, one written and one oral. The torah is regarded by the devout Jews as fundamental in the life of Israel.



## APPROXIMATE VALUES OF BIBLE

### WEIGHTS, MEASURES, MONEY

- Bath, about 9 gallons, unit of liquid measure  
Bekah,  $\frac{1}{4}$  of an ounce  
Cab, 2 quarts  
Cubit, about 18 inches  
Daric, gold, \$5; silver, 64 cents (same as shekel)  
Day's journey, about 20 miles  
Denarius, 16 cents  
Didrachma, 32 cents  
Digit,  $\frac{3}{4}$  of an inch  
Drachma, 16 cents  
Ephah, about 1 bushel, unit of dry measure  
Farthing,  $\frac{1}{4}$  cent, or 1 cent. Two different words for "farthing"  
Fathom, 6 feet  
Firkin, 9 gallons  
Four Fingers, 1 handbreadth; 3 handbreadths = 1 span; 2 spans = 1 cubit  
Furlong,  $\frac{1}{8}$  of a mile  
Furrow, 120 Roman feet  
Gerah,  $\frac{1}{40}$  of an ounce; 20 gerahs = 1 shekel; 50 shekels = 1 Maneh; 60 Manehs = 1 talent  
Half-shekel, 32 cents  
Handbreadth, 3 inches  
Hin, 6 quarts; 6 kabs = 1 seah; 3 seahs or measures or 10 homers or tenth parts = 1 ephah; 10 ephahs = 1 homer  
Homer, 90 gallons liquid measure, 11 bushels dry measure  
Kab, 2 quarts  
Kor, 90 gallons, or 11 bushels  
Lethech, about  $5\frac{1}{2}$  bushels  
Log, 1 pint; 12 logs = 1 hin; 6 hins = 1 bath; 10 baths = 1 homer or cor  
Maneh, about 2 pounds  
Mite,  $\frac{1}{8}$  of a cent  
Omer, 7 pints  
Pound, \$16  
Pound of silver, about \$20, or \$40. Two standards

Pound of gold, about \$300, or \$600. Ratio of silver to gold, 15 to 1  
Reed, about 11 feet  
Sabbath Day's Journey, about 1 mile  
Seah,  $1\frac{1}{2}$  pecks  
Shekel,  $\frac{1}{2}$  ounce, unit of weight  
Shekel, 64 cents, unit of money  
Span, about 9 inches  
Stadium, about  $\frac{1}{4}$  mile  
Talent, about \$1000  
Talent of silver, about 50 pounds light weight, or 100 pounds heavy weight; \$1250, or \$2500  
Talent of gold, about 60 pounds light weight, or 120 pounds heavy weight; \$20,000, or \$40,000  
Note: The weights of money differ from commodities. The weights referred to herein are money weights.

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