

## THE WHOLE BIBLE: 66 BOOKS IN 10 WEEKS

### Genesis – Deuteronomy

#### Introduction to the Pentateuch

- Torah, Five Books of Moses
- foundational text for all of Bible
- redemptive-history: *Creation / Fall / Redemption / New Creation*
- records creation to death of Moses, Israel in wilderness
- mainly history with large sections of law

#### INTRODUCTION TO GENESIS

- story of beginnings | distinct from rest of Pentateuch
- 2 parts: primeval history (ch.1-11); family of Abraham (ch.12-50)

#### Genesis 15:1-7

<sup>1</sup> The word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.”

<sup>2</sup> But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?”

<sup>3</sup> And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.”

<sup>4</sup> And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” <sup>5</sup> And he brought Abram outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.”

<sup>6</sup> And Abram believed the LORD, and he counted it to him as righteousness.

<sup>7</sup> And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.”

#### The Abrahamic Covenant

- v. 1 – promise of blessing
- v. 5 – promise of offspring
- v. 7 – promise of land
- 12:3 – “in you all families of earth shall be blessed”
- v. 6 – justification by faith alone (Galatians 3:6)

#### INTRODUCTION TO EXODUS

- story of Israel established as a nation
- rescue from oppression to greatest superpower of world (Egypt/Rome)
- 2 parts: out of Egypt (ch. 1-18); Covenant at Sinai (ch.19-40)

#### The Mosaic Covenant

- fundamentally “covenant of grace” | continues Abrahamic Covenant
- saved by grace alone through faith in Christ alone (v.8)

#### Exodus 24:3-8

<sup>3</sup> Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, “All the words that the LORD has spoken we will do.”

<sup>4</sup> And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. <sup>5</sup> And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.

<sup>6</sup> And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. <sup>7</sup> Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.” <sup>8</sup> And Moses took the blood and threw it on the people and said, “Behold the blood of the covenant that the LORD has made with you in accordance with all these words.”

#### But also echoes the “covenant of works” in Eden

- Paul cites as principle of works | “obey and you will live” (Lev. 18:5)
- Mosaic Covenant re-dramatizes story of Adam in the Garden

#### INTRODUCTION TO LEVITICUS

- book of ritual holiness laws | Temple and priests
- meticulous detail on various offerings, feasts, vows

#### Leviticus 13:1-3, 45-46

<sup>1</sup> The LORD spoke to Moses and Aaron, saying, <sup>2</sup> “When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests, <sup>3</sup> and the priest shall examine the

diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprosy. When the priest has examined him, he shall pronounce him unclean.

<sup>45</sup> “The leprosy person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry out, ‘Unclean, unclean.’ <sup>46</sup> He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp.”

### The clean laws

- ritual cleanness ultimately has to do with our standing before God
- to be unclean is to be cut off from God and community

### INTRODUCTION TO NUMBERS

- story of wilderness wanderings | from Sinai to edge of Canaan
- picture of Christian life (1 Cor. 10, Heb. 3-4)
- 2 parts: preparations (ch.1-10:10); wilderness (ch.10:11-36)

### Numbers 21:4-9

<sup>4</sup> From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. <sup>5</sup> And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.”

<sup>6</sup> Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. <sup>7</sup> And the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us.” So Moses prayed for the people.

<sup>8</sup> And the LORD said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” <sup>9</sup> So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

### Wilderness pattern

- people grumble against God
- Deut. 8:3 – “He let you hunger... man does not live by bread alone, but by every word that comes from the mouth of the LORD.”

- people experience consequences of rebellion
- fitting punishment – poison in snakes picture poison in hearts
- God, in sheer grace, provides salvation
- deep symbolism – sin (serpent) on a pole

### Gospel connection

- John 3:14 – as Moses lifted up serpent, so Son of Man must be lifted up
- Jesus also went into the wilderness to be tempted

### INTRODUCTION TO DEUTERONOMY

- text of Moses’ final sermon (on plains of Moab)
- full of gospel content, reminders of God’s grace, warnings

### Deuteronomy 6:10-19

<sup>10</sup> And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you – with great and good cities that you did not build, <sup>11</sup> and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant – and when you eat and are full, <sup>12</sup> then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery.

<sup>13</sup> It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear. <sup>14</sup> You shall not go after other gods, the gods of the peoples who are around you, <sup>15</sup> for the LORD your God in your midst is a jealous God, lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth. <sup>16</sup> You shall not put the LORD your God to the test, as you tested him at Massah.

<sup>17</sup> You shall diligently keep the commandments of the LORD your God, and his testimonies and his statutes, which he has commanded you. <sup>18</sup> And you shall do what is right and good in the sight of the LORD, that it may go well with you, and that you may go in and take possession of the good land that the LORD swore to give to your fathers <sup>19</sup> by thrusting out all your enemies from before you, as the LORD has promised.

### Reiteration of Mosaic Covenant

- gracious nature of covenant (v. 10-11)
- “no other gods” – holy people dwelling in beachhead of New Creation
- land is conditional on obedience

## Notes

### Introduction

- survey of entire Bible, not chronologically (this happened, then this)
- but through all 66 books of Bible – basically, 7 min. mini-lessons
- my goal is to help you read Bible – give you larger structure
- and get excited about reading Scripture

### Today – first 5 books of Bible

- fit together as a unit | also called Pentateuch (5 bks), Torah (law)
- Torah is foundational for understanding rest of Scripture
- tells us – creation | fall | beginning of redemption in family/Israel

|-----|-----|-----|-----|-----|-----|-----|  
creation      Eden      Patriarchs      Exodus      Wilderness      Conquest

- chronologically: creation of world to end of wilderness wanderings
- mostly narrative history with large sections of law

### Introduction to Genesis

- story of beginnings | very distinct from rest of Pentateuch
  - Exodus-Deut. is closer in time, more detailed, feel of first-hand
  - but Genesis is more stylized, covers vast track of time
- 2 parts: primeval history (ch.1-11); family of Abraham (ch.12-50)

### Genesis 15 – Abrahamic Covenant

#### What is covenant?

- organizing principle of Bible
- covenant is binding personal relationship | blessings and curses
- ex. marriage | keep – happiness; break – discord and divorce

#### 2 basic covenants in Bible

- “covenant of works” – in Eden w/ Adam | obey--live, disobey--die
  - covenant never ends | each covenant builds on top (Gal. 3:17)
  - *conditional*: depends on our obedience
  - covenant of grace is *unconditional* / promissory

- “covenant of grace” – begins in garden, but in full w/ Abraham
  - Abrahamic Covenant is the covenant of grace
  - covenant of grace is that God will fulfill covenant of works for us
  - suffer penalties of us breaking | keep covenant for us, fulfill law

### In Abrahamic Covenant, God establishes *beachhead* for New Creation

- starts with one man – Abraham
- and then grows into family, and then nation
- with nation, Gentiles grafted in (church) – church continues expand
- until, when King returns, whole world is recovered and renewed
- Abrahamic Covenant is the beginning of God’s redemption of world
- gospel is Abraham Covenant | Rom. 4 – “children of Abraham”

#### Genesis 15:1-7

<sup>1</sup> The word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.”

<sup>2</sup> But Abram said, “O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?”

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<sup>4</sup> And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” <sup>5</sup> And he brought Abram outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.”

<sup>6</sup> And Abram believed the LORD, and he counted it to him as righteousness.

<sup>7</sup> And he said to him, “I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess.”

#### Abrahamic Covenant

- v. 1 – promise of blessing
  - notice covenant is *unconditional* and *promissory*
  - if I make a “promise,” then it does not depend on you | grace
- promise consists of 2 parts
  - promise of offspring | v. 5 – as numerous as stars
  - promise of land | v. 7 – give land of Canaan

## What does have to do with our salvation?

- Genesis 12:3 – “in you all families of earth shall be blessed”
- starts with family, plot of land – spread outward to whole world
- foretaste of New Creation – God’s people dwelling in New Earth

## How do we receive this salvation? – by faith

- v. 6 is crucial | Paul refers in Galatians 3, Romans 4
- not on basis of moral performance, or law-keeping, but faith
- faith is open hand receives gift | faith admitting no good works
- “justified by faith alone”

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## Introduction to Exodus

- at end of Genesis, still family | large, extended family of 50 people
- at beginning of Exodus, now a nation
- story of rescue from oppression to greatest superpower – Egypt
- foreshadows story of NT, people of God under oppression – Rome – Gospels are a “new Exodus”

## Two parts in Exodus

- chapters 1-18 – out of Egypt
- chapters 19-40 – Covenant given at Mt. Sinai (Mosaic Covenant)

## 2 dominant covenants in Old Testament

- “Covenant of Works” given at Garden of Eden to Adam
- “Covenant of Grace” given to Abraham in *Abrahamic Covenant*

## What is Mosaic Covenant?

- begins in Exodus | extends through Deuteronomy
- in some ways, sounds like “Covenant of Grace”
- “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness”
- other ways, sounds like “Covenant of Works”
- if obey, blessings/rewards | if disobey, curses/punishment

## So which is it?

- remember said earlier – no covenant overturns previous one
- Gal. 3:17 – “the law, which came 430 years after Abraham, does not annul a covenant previously ratified by God, so as to make the promise void.”

## Mosaic Covenant is not a rude interruption of Covenant of Grace

- God does not say to Abraham, “saved by faith in coming savior”
- then to Israel, “never mind, actually saved by obedience to law”
- essentially “covenant of grace” – continues Abrahamic Covenant
- teaches – salvation by faith in Christ | no contradiction

### Exodus 24:3-8

<sup>3</sup> Moses came and told the people all the words of the LORD and all the rules. And all the people answered with one voice and said, “All the words that the LORD has spoken we will do.”

<sup>4</sup> And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. <sup>5</sup> And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.

<sup>6</sup> And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. <sup>7</sup> Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.” <sup>8</sup> And Moses took **the blood** and **threw it on the people** and said, “Behold the blood of the covenant that the LORD has made with you in accordance with all these words.”

## People repeatedly commit themselves to obedience to law

- Moses takes blood sacrificial animal – and splashes on people
- vivid image of necessity of substitute
- at beginning of law, shows people need a savior

## **But the Mosaic Covenant is also, secondarily, a covenant of works**

- Paul, in Galatians 3:12, says Mosaic Covenant is of works
- quotes Leviticus 18:5 – “obey and you will live”

## **Mosaic Covenant reintroduces principle of law as condition to stay in the Promised Land**

- purpose is to re-dramatize the story of Garden of Eden

## **In Garden of Eden**

- Adam placed in garden, given law | disobey, expelled (east)
- Israel placed in garden-land, given law | disobey, exile (east)

## **Israel, in Promised Land, is reenacting story of Adam in garden**

- purpose of story – show people utter futility of law-keeping
- only hope is a savior | substitute come and stand in their place
- Mosaic Covenant (spans entire OT) long lesson
- law is a dead-end to salvation | Christ savior is only way

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## **Introduction to Leviticus**

- only book in Torah without any historical narrative
  - most find very dry | most Bible-in-year readers die
- book of ritual holiness laws | duties of priests in Temple
  - title comes from Levites
- meticulous detail on various offerings, feasts, vows
- Leviticus 13 deals with leprosy | spans 3 chapters

## **Leviticus 13:1-3, 45-46**

<sup>1</sup> The LORD spoke to Moses and Aaron, saying, <sup>2</sup> “When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprosy on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests, <sup>3</sup> and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprosy. When the priest has examined him, he shall pronounce him unclean. ...

*[rest reads like medical text – distinguish boils, skin abrasions]*

<sup>45</sup> “The leprosy person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry out, ‘Unclean, unclean.’ <sup>46</sup> He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp.”

## **What is the point of Leviticus?**

- series of dramatic skits | vivid demonstrations
- when Leviticus clean/unclean – telling holy/unholy, what is sin

## **Leprosy is vivid picture of sin**

- leprosy was horrific disease – look disgusting, repugnant to society
- accentuate by haggard dress, crying out “unclean, unclean!”
- forbidden to part of human society
- that’s picture of sin – alienates from God, from others
- if read from that vantage point – more interesting

## **Jesus declares all clean laws – void**

- Jesus fulfilled the clean laws for us | we are clean before God

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## **Introduction to Numbers**

- most people think most boring book in Bible
- begins with extensive census – long list of tribal population count
- 2 parts: preparations (ch.1-10:10); wilderness (ch.10:11-36)
- story of wilderness wanderings

## **Draw a map**

- Exodus: Egypt to Mt. Sinai
- Numbers: Mt. Sinai to edge of Promised Land
  - 3 day journey | takes 40 years (1<sup>st</sup> generation fail w/ spies)

## **Wilderness journey is picture of Christian life | 1 Cor. 10, Heb. 3-4**

- Egypt is bondage (not to slavery) to sin
- Promised Land is New Heavens and New Earth
- wilderness is long journey full of trials and suffering
  - endure hardship | live, not by sight, but by faith

**Deuteronomy 8:3** – “He let you hunger... man does not live by bread alone, but by every word that comes from the mouth of the LORD.”

#### **Numbers 21:4-9**

<sup>4</sup> From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. <sup>5</sup> And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.”

#### **People are grumbling, “no food, no water.”**

- point of wilderness – something more essential than even food
- greatest need is God | greatest problem is sin and faithlessness

<sup>6</sup> Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died.

#### **Fiery because when snake bit – intense burning, thirst and die**

- people – “how horrible” | incredibly gracious of God
- God showing his people consequences of sin
- poison in snakes is picture of poison in hearts | entirely fitting
- making external what is already internal in hearts
  - intense burning and thirst is what alienation from God is like

<sup>7</sup> And the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us.” So Moses prayed for the people.

<sup>8</sup> And the LORD said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” <sup>9</sup> So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

#### **Graphic – raised up pole with bronze serpent**

- what does serpent remind you of? which story? | in garden
- deeply symbolic – picture of sin, representation of rebellion
- God puts serpent on pole
- in ancient world, what put on pole? after victory in battle
  - dead carcass of enemy | to display victory

#### **But instead of people on pole, God puts picture of their sin**

- Jn 3:14 – “as Moses lifted up serpent, so Son of Man must be lifted up”
- picture of Jesus lifted up on cross | on sins placed on him

#### **Mosaic Covenant is about grace – salvation in Christ**

- pattern: law | people break law | provision of grace, point to Christ
- also meta-drama: land → disobedience → exile → gracious return

#### **One more gospel connection**

- Jesus also went into wilderness to be tempted
- Satan’s first temptation – “turn stones into bread”
  - why should life full of suffering and deprivation?
- Jesus responds with Deut. 8:3 – “man does not live on bread alone...”
- Jesus is true Israelite who obeys in our place

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#### **Introduction to Deuteronomy**

- text of Moses’ final sermon (on plains of Moab, cusp of Canaan)
  - Deut. provides theological framework to understand Exodus
  - full of gospel content, reminders of God’s grace, warnings

#### **Deuteronomy 6:10-19**

<sup>10</sup> And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you – with great and good cities that you did not build, <sup>11</sup> and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant – and when you eat and are full, <sup>12</sup> then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery.

#### **Promised Land will be fully developed – cities, dwellings, wells**

- salvation is by grace | people did not earn it, labor for it

#### **“Take care lest you forget the Lord”**

- converse lesson of wilderness – God is sufficient
  - even in a dry and wary land, God is all you need
  - when God is all you have, realize God is all you need
- Canaan is exact opposite of conditions of wilderness
  - lush and rich land, “flowing with *milk* and *honey*”
  - in place of plenty, don’t forget God is source behind it all

<sup>13</sup> It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear. <sup>14</sup> You shall not go after other gods, the gods of the peoples who are around you, <sup>15</sup> for the LORD your God in your midst is a jealous God, lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth. <sup>16</sup> You shall not put the LORD your God to the test, as you tested him at Massah.

### **Goes back to Abrahamic Covenant**

- God establishes a beachhead of the Kingdom of God
- a holy people, a holy nation and land – one spot of purity
  
- Moses laying down mandate – don't intermingle w/ Canaanites
- don't intermarry with them, don't worship their gods
- remain separate and distinct | light to Gentiles
- draw Gentiles to God – live holy and attractional lives

### **Israel fails | but God establishes a new Israel**

- Romans 11 – grafts on wild shoots, breaks off dead branches
- church is Israel, but not as nation-state, but dispersed people
- mandate – a holy, attractional people pointing to God

<sup>17</sup> You shall diligently keep the commandments of the LORD your God, and his testimonies and his statutes, which he has commanded you. <sup>18</sup> And you shall do what is right and good in the sight of the LORD, that it may go well with you, and that you may go in and take possession of the good land that the LORD swore to give to your fathers <sup>19</sup> by thrusting out all your enemies from before you, as the LORD has promised.

### **Staying in the land is conditional**

- v. 18 – “do what is right, that it may go well with you, that may go in and take possession of land”
- object lesson of futility of law | “covenant of works”
  
- but even as they experience curses and exile
- people are still saved by grace | faith in Christ
- disobedience doesn't imperil salvation, but only land