

## Teachers Notes, addendum to **Old Testament Studies I**

The first five (5) books of the Bible, the Pentateuch (Greek), was given to Moses by direct conversation with God. God dictated and Moses wrote what God dictated. All Scripture is God breathed, 'Theopneustia.' However, the Torah, the first five books, were not just God breathed as the Spirit gave utterance. God literally dictated the words of the Torah to Moses. The following excerpt from Exodus will show us this.

*“And Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest. And be reedy by the morning, and come up in the morning unto mount Sinai, and present thyself there to Me on the top of the mount- And no man shall come up with thee; neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone. And Jehovah descended in the cloud and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth, keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.*

*And He said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah; for it is a terrible thing that I do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim; for thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they play the harlot after their gods, and sacrifice unto their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy Sons, and their daughters play the harlot after their gods: and make thy Sons play the harlot after their gods. Thou shalt*

*make thee no molten gods.*

*The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread: as I commanded thee, at the time appointed in the month Abib; for in the month Abib thou earnest out from Egypt. All that openeth the womb is mine; and all thy cattle that is male, the firstlings of cow and sheep. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty. Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest. And thou shalt observe the Feast of Weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the year's end. Three times in the year shall all thy males appear before the Lord Jehovah, the God of Israel. For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the Feast of the Passover be left unto the morning. The first of the First-Fruits of thy ground thou shalt bring unto the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk And Jehovah 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 Jehovah 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 mount Sinai with the two tables of the testimony in Moses band, when he came down from the mount that Moses knew not that the skin of his face shone PM reason of his sneaking 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" (Ex.34:1-30).*

The underlined passages show that God directly dictated the first five (5) books to Moses- All other Scripture came by Divine inspiration.

#### Section II.A.4

There was a requirement that the King must write for himself a Torah scroll to insure his familiarity with the Law. Many of the ungodly kings did not adhere to this prerequisite. It was a direct commandment of the Torah for the king to write a scroll. This commandment is under the Torah section of the 613.

*"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": (De.17:18).*

## Section III F.

The mantle, with its fringes is known as the Talit. On the whole, women did not wear the Talit, also known as the mantle. It was the specific duty of the man to wear the fringes, not the women. Only the men were commanded by God to wear the fringes.

*“Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue:”* (Nu.15:3B).

In the Hebrew text it says: “Speak to the Sons of Israel,” instead of “speak to the children of Israel-” The word in the Hebrew, benay.” is in the masculine form. Even though this word is translated children, it is believed to be speaking to the sons. Jewish tradition today renders the verdict that women are not commanded to wear the fringes. However, women are not forbidden to wear the fringes. Many pious and God fearing women do wear fringes in fact. They do it out of love, not out of command.

## Section 111 G.

From the age of three to five children were educated primarily in the home. They were sent to the Synagogue to “shul,” the origin of our word school, to be taught by the Rabbis after age five.

Following is a schedule of ages and the instruction the children were receiving:

At age three they begin to learn Hebrew.

At age five they begin learning Scripture.

At age ten they begin to study the oral interpretation of the law.

At age thirteen they have “bar mitzbah.”

At age fifteen they begin to study the Talmud.

At age twenty the male entered Yeshuva and acquired his ordination after four years.

At age thirty he would begin his public ministry.

At age fifty he would be qualified to pastor.

When he was old enough to become a man of leisure or to retire from work, he was qualified to become a Ruler of the Synagogue.

This was the educational practice that dates back to the time the law was given to Moses.

## Section VIII. 1.

The best translation of the word “Torah is “instruction” or “teaching,” not Law.

### Section VII.I.

In our Western way of thinking, we cannot gain a real mental picture of what it means to be in bondage and to be known as a slave, Only by understanding the life of a slave can we gain the full context of the awesome deliverance that God brought to the Israelites. There are principles that we can apply to our lives, even today, that can be found in the bondage, persecution and deliverance of the Hebrew people.

It begins in Genesis chapter 41 with dreams. God reveals what He is about to do to Pharaoh. Pharaoh, being disturbed within himself and wanting to know what the dreams meant, turned to his soothsayers, but not one of them in his kingdom could interpret the dreams. Then Pharaoh was told about a young Hebrew man who was imprisoned at the palace. Straightway, Joseph was summoned and the dreams were related to him.

Joseph, because he feared God, knew that only God would have the answer to the dream. After seeking the Lord, the interpretation became clear to Joseph. He went once again to Pharaoh and gave him the interpretation of his dream. Pharaoh made Joseph the viceroy over all the land of Egypt and placed the responsibility of preparing for the seven years of famine that were coming solely into Joseph’s hands.

Through the seven good years, much food was stored in the storehouses of Egypt. Joseph’s popularity and position in the palace of Pharaoh were known throughout the land. At the end of the seven good years there began to be a lack in all the land. When the people began to cry unto Pharaoh, they were instructed to seek out Joseph. The storehouses were opened and food was distributed, but not without a price.

Let us Look at the time frame of the seven years of famine and how they relate to the bondages of the children of Israel.

There was no corn in the Land of Canaan. Jacob sent his sons to Egypt, for he heard there was food there, Upon arriving in Egypt, they were brought into the presence of the viceroy of Egypt. Little did they know that the viceroy was none other than their long lost brother, Joseph. Scripture reveals that the sons of Israel did not recognize Joseph, but he certainly recognized them. After inquiring of them their reason for coming into Egypt, and accusing them of being spies, he began to question them about those left behind in the land of Canaan. Joseph

was not ready to reveal himself to his brethren. He held Simeon in bondage while the rest of the sons of Israel traveled back home with corn and provisions. As the sons of Israel left Egypt, they were warned not to appear again without the youngest of Israel's sons with them. Joseph wanted to see his mother's son, Benjamin.

Upon arrival back in the land of Canaan, the Sons reported to their father, Israel, all of the things that had beset them while in Egypt. Time passed and the corn that was brought from Egypt was depleted- Jacob once again called for his Sons to make a second trek into Egypt to buy food. Reuben made a vow to his father that he would return with Benjamin and nothing would happen to him.

Once again, the sons of Israel, along with Benjamin the youngest, made a trek to Egypt to buy corn. When Joseph heard that his brothers had come again, he commanded them to come to his house. At the sight of his brother Benjamin, he could barely contain his tears. After dining with his brethren, he had their sacks filled with corn and gave orders for his cup to be placed inside of Benjamin's sack. Once they were outside the palace walls, Joseph sent his servants to find his brethren and bring them back. Upon their arrival back at the palace, they were accused of stealing the viceroy's cup. Ultimately, when a search was made through their belongings, the cup was found in Benjamin's sack. Joseph said that Benjamin would be his slave, but Judah began an oration about their aged father and the vow they had made. Joseph was so overcome with emotion that he could no longer contain himself. After instructing all his servants to leave him, Joseph made himself known to his brethren.

Scripture reveals to us that two years of the famine had passed up to this point. We can see this in Genesis 45:6:

*"For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance"* (Ge.45:6-7).

By the lapse of time in which the sons of Israel made two trips to Canaan, we can surmise it took between six and nine months to make the journey to Egypt and back. Once Joseph had made himself known to his brothers, they would make one more trip into Canaan. This would be the trip that would bring Jacob, his household, his livestock, and all his worldly goods into the land of Egypt. By the estimated time of three years into the famine, Jacob had become a sojourner in the region of Goshen, in the land of Egypt.

The arrival of Jacob in the land of Egypt should be seen as about half way (3-1/2 years) through the seven years of famine. The earth was dry and parched and

there was no food in all the earth except in the land of Egypt. Because of the important status that was held by Joseph, Jacob and his sons were allowed to settle in the richest land in all of Egypt.

Scripture tells us in Genesis that soon after Jacob's arrival in Egypt, all of the money used to buy food was gone (Ge.47:13-15). We should estimate this as being in the fourth year of the famine. Pharaoh had all the money of Egypt. There was no money left among the people to buy food.

*“And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth” (Ge.47:13-15).*

The people were starving. They came and pleaded with Joseph for food. During the next year, (which would have been the 5<sup>th</sup> year of the famine) they began to bring their livestock to Pharaoh in exchange for food.

*“And Joseph said, Give your cattle; and I will give you food for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year” (Ge.47:16-17).*

This verse plainly shows us that Pharaoh became the owner of all the livestock in Egypt over the course of a year. At the beginning of the sixth year, the people of the land had nothing but themselves and their lands left to offer Pharaoh.

*“When that year was ended, they came unto him the second year, and said unto him, ‘We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle. There is not ought left in the sight of my lord, but our bodies, and our lands: Wherefore shalt we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate” (Ge.47:18-19).*

It was at this point that the children of Israel became slaves to Pharaoh. We should also take note that this was at the beginning of the seventh year of the famine. It was just about over, for God had said there would only be seven years of famine and no more. If they could have held on for a few more months, would

their lives have been different? Now that the time was just about up, they no longer had the freedom to do as they pleased. They became the property of Pharaoh. There was only two ways they could gain their freedom. One was to somehow raise the money to redeem themselves from Pharaoh; the other was for Pharaoh to die.

It should be noted here that the heaviest oppression over the children of Israel did not begin at this time. As long as Joseph was still alive they were treated with kindness because of the respect that Egypt afforded Joseph. At the end of the 14 year period in which there was the time of plenty and the time of famine, Joseph was 44 years old. We find that the children of Israel lived in reasonable comfort for another 66 years, for Joseph lived to the age of 110 years, and then he died.

As we conclude the Book of Genesis and begin the Book of Exodus, we see that there rose up another Pharaoh over Egypt. This was a Pharaoh that did not know, nor respect the things that Joseph did for Egypt. During this time, the children of Israel, even in bondage, thrived and multiplied, and were on their way to becoming a great and mighty people. Because the Pharaoh feared what would happen if Israel formed an alliance with other peoples in war, he chose to oppress the people. There were taskmasters appointed over them and they were made to suffer and were afflicted with heavy burdens. The people cried out to their God for deliverance. They cried and waited in hope that God would answer their prayers. He heard their cries by the reason of their bondages, and began the process of deliverance for the people, by sending the one through which their redemption would come. Thus, the baby Moses was born.

Now, let us look at Exodus concerning the slaying of the first-born.

*“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead”* (Ex.12:29-30).

All of Egypt had been spoiled. Moses led the people out with the wealth of Egypt in their possession. Even as they walked out late that night or early the next morning, we must realize, they were still the property of Pharaoh. After marching to Succot to retrieve Joseph’s bones, they headed east through the wilderness toward the Red Sea.

One last time God hardened Pharaoh’s heart. Pharaoh, his men, and all the chariots Egypt had left, began to pursue the children of Israel. Pharaoh thought he held a great victory over the children of Israel when they were backed in against

the Red Sea, but God had other ideas. In one of the most awesome spectacles that has ever been or ever will be the Red Sea was rolled back and the children of Israel walked through on dry ground. Pharaoh foolishly thought that he could go after them without any consequences. God chose for it to not happen. On the 3<sup>rd</sup> day after they left Egypt, the children of Israel came up alive on the other side of the Red Sea. This is a beautiful picture of the burial and resurrection of Jesus.

Pharaoh did not fare so well. God's final judgment fell upon Pharaoh. The waves came crashing down, covering Pharaoh and his troops, and they were drowned in the sea. With the death of Pharaoh, the children of Israel were free. They no longer had a master, for Pharaoh was dead. They marched forward being led by God as they saw the promise fulfilled that God had made to Abraham so long ago.

*“And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance” (Ge.15:13-14).*

Freedom was indeed theirs as serving another with hard rigor was over. No more bondage for the children of Israel, and the wealth of Egypt was in their hands. They were privileged to be living in an environment of God, for He protected them with a cloud by day and with a pillar of fire by night. Things should have been perfect for the children of Israel, but they still murmured and complained.

#### Section VIII.D. 1.

We have been taught that the Children of Israel were in slavery for four centuries. However, from what point we start counting the 430 years is vitally important. It is likely that they were in the land of Egypt only about two hundred ten (210) years. Bondage and slavery actually started after the death of Joseph when a “new” Pharaoh arrived on the scene.

The 400 years, 4 centuries, was measured from the birth of Isaac, with an additional 25 years back to when God first promised, to the Exodus. God gave the prophecy to Abraham before the birth of Isaac. It was actually the last 80 to 100 years, approximately, that was the horrible bondage that the Israelites went through. We find this as from the time that the Pharaoh was killing the Hebrew boy babies, to the time in which Moses came back to Egypt to deliver Israel out of bondage.

#### Section VIII.H.9.h,

The “New Testament” is actually not the replacement of the “Old Covenant” but a renewal of the “Old Covenant” with a better emphasis and condition. The basis for



calling the “New Testament” a “New Covenant” is Jeremiah 31:31. This Covenant was not a New Covenant, but a renewed Covenant with Israel nonetheless.

*“Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:” (Je.31:31).*

#### Section IX.D.2.

The best translation of the word “Holy in Hebrew is “Kodesh.” The word ‘Kodesh’ means to “be covenant keeping.” The covenant to be kept is the Torah. Section IXE.2.

God dictated, and Moses wrote, They “conversed” face to face. All other Scriptures are Theopneustia,” meaning, “God breathed.” The Torah, the five Books of Moses were God dictated.

#### Section IX.G.1

Some believe that the Synagogue began with the settling of the children of Israel in the land. Sabbatical gatherings and worship is believed to have been practiced since the time of Joshua.

#### Section IX>G.I.b.

As stated in the commentary, other countries may have had influence upon Jewish practice. However, the fall practice of Trumpets, Rosh HaShanna, is based upon Genesis chapter one (1).

*“And God called the light Day, and the darkness He called Night. And there was evening and there was morning. one day” Ge.1:5).*

The Civil year began, likewise, in the dark of the 24 hour period. In the Civil calendar, Rosh HaShanna, the Feast of Trumpets, is the first day of the first month. There are four New Years in the Biblical calendar. In this modern day, as well as in Jesus’ day, repentance was preached in this season. We can see this by John the Baptist coming and preaching repentance in this Biblical season, This is a picture of the redemption of the Believer. One born in darkness, then being born again by coming to the light.

#### Section IXO. 1 .c.

God is said to judge the whole earth on Yom Kippur, not just the Jew.

Section IX.G,1 .d,

The children of Israel do not dwell in tents during this time. The Sukka” must be a three-sided dwelling with a brush roof. And, one must be able to see the stars through the roof. This is the prerequisite for the building of a Sukka. Also, the Sukka’s must be made of natural materials.

*“And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days” (Le.23:40),*

Section IX.G. 1 ,d.

In reference to the sixth sentence, the One element of “service” is not the celebration of Tabernacles, It is “Simchat Torah, which is post “Tabernacles.” This is describing the celebration of Simchat Torah,” meaning “the joy of the Torah.” It comes at the end of the reading of the Torah, when the reading schedule begins at Genesis 1:1 again.

Section IXG.1 .f.

The Festival of Lights” comes from when Jesus said, I am the light of the world.”