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A Biographical Study of Moses

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Moses

CHRONOLOGICAL SUMMARY—THE PRINCE OF EGYPT

- I. The baby in the boat
 - A. Moses and his parents (Exod. 2:1-3)
 - 1. Moses was born in Egypt of parents who were from the tribe of Levi.
 - 2. He was an especially beautiful baby.
 - 3. To escape the wrath of Pharaoh (who had ordered the death of all male Hebrew babies), Moses' parents placed him in a little boat on the Nile River when he was three months old.
 - B. Moses and the princess (2:4-10)
 - 1. He was found and rescued by Pharaoh's daughter.
 - 2. Miriam, Moses' sister, who was watching, suggested to the princess that she hire "a nurse of the Hebrew women" to feed the child.
 - 3. The princess agreed, and Miriam quickly hired Moses' own mother to nurse him.
 - 4. The princess adopted him as her son and called him Moses, meaning "to draw out."
- II. The man in the middle
 - A. The helpless slave (2:11-13)
 - 1. Upon reaching manhood, Moses killed an Egyptian who was cruelly mistreating a Hebrew slave.
 - 2. The following day Moses saw the Hebrews slaves fighting.
 - B. The hostile slave (2:14-15)
 - 1. Upon Moses' attempting to separate them, one slave sarcastically asked Moses if he intended to kill him as he did the Egyptian.
 - 2. Realizing his act was now well-known and that Pharaoh was seeking to kill him, Moses fled to the land of Midian in the Sinai desert.

CHRONOLOGICAL SUMMARY—THE SHEPHERD OF MIDIAN

- I. The marriage of Moses
 - A. He assisted a Midianite girl at a well. "Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock" (Exod. 2:16-17).
 - B. He accepted a Midianite girl as his wife (2:18-22). "Moses was content to dwell with the man: and he gave Moses Zipporah his daughter" (2:21).
- II. The mission of Moses (2:23—3:10)
 - A. The matters preceding the burning bush (2:23-25)—"God looked upon the children of Israel, and God had respect unto them" (2:25).
 - B. The miracle of the burning bush (3:1-3)

1. As he was tending the flock for his father-in-law, Moses saw a bush on fire, but the fire was not consuming it.
 2. He approached the bush for a closer look.
- C. The message from the burning bush (3:4-10)
1. "Take your shoes off."
 - a. God himself spoke, telling Moses he was standing on holy ground.
 - b. God then informed Moses he had heard the cries of his enslaved people in Egypt and would deliver them. "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites" (3:8).
 2. "Put your shoes back on." "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (3:10).

III. The misgivings of Moses

- A. Moses' three protests—Simply stated, Moses did not want to obey God, offering three excuses why he could not go. God quickly answered each excuse.
1. Excuse: "Israel will not know who is sending me" (3:13). Answer: "Tell them the great I AM THAT I AM, the God of their ancestors Abraham, Isaac, and Jacob has sent you" (Exod. 3:14-15).
 2. Excuse: "Israel will not believe that you have sent me" (4:1). Answer: "I'll give you a twofold demonstration of my power" (4:2-9).
 - a. The shepherd's rod of Moses became a snake and then turned back into a rod again.
 - b. Moses' hand became leprous, and then returned to normal.
 3. Excuse: "I am not a good speaker. In fact, I have a speech impediment" (4:10). Answer: "I promise you the following" (4:11-17):
 - a. "To help you speak"
 - b. "To tell you what to say"
 - c. "To allow your brother Aaron to accompany you"
- B. God's five prophecies (3:12, 18-22)
1. That Israel's elders would accept his message
 2. That Pharaoh at first would refuse his message
 3. That Pharaoh would, however, be persuaded through divine miracles of judgment
 4. That Israel would leave Egypt with much riches, given to them by their masters
 5. That following the Exodus, Israel would worship God on the very mountain Moses stood upon at that moment

IV. The mistake of Moses (4:24-26)

- A. The anger of God—For some reason Moses had carelessly neglected, or perhaps refused, to circumcise his firstborn son, Gershom. “It came to pass by the way in the inn, that the Lord met him, and sought to kill him” (4:24).
- B. The arbitration by Zipporah—Realizing the terrible danger her husband was in, Zipporah quickly circumcised Gershom.

CHRONOLOGICAL SUMMARY—THE LAWGIVER OF ISRAEL

I. Liberating the people of God

A. The problems—“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness” (Exod. 5:1).

1. Coming from Pharaoh (5:2, 4-9)

- a. He insulted the God of Israel. “Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go” (5:2).
- b. He increased the burden of Israel. “Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves” (5:6-7).

2. Coming from the people

- a. At first Israel’s elders believed Moses concerning his mission and rejoiced (4:29-31).
- b. But then, blaming Moses for their increased work burden, they heaped abuses upon him (5:10-21).
- c. Moses complained to God about this, but was again reassured that eventually his mission would be accomplished (5:22—6:13).

B. The preview—Prior to the terrible 10 plagues, Moses performed some miracles for the king (7:8-12).

- 1. The purpose involved—Both Pharaoh and Moses (for different reasons) needed to see the only true God in action.
- 2. The power involved
 - a. Under Moses’ direction, Aaron turned his rod into a serpent.
 - b. When Pharaoh’s magicians did a similar thing, Aaron’s serpent swallowed their serpents.

C. The plagues

- 1. The plague upon the Nile River and all other water which God turned into blood (7:15-25)
- 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 upon the cattle (9:1-7)
 6. The plague of boils upon man and beast (9:8-12)
 7. The plague of hail and lightning which devastated the land (9:13-35)
 8. The plague of locusts (10:1-20)
 9. The plague of the three-day darkness (10:21-29)
 10. The plague of death upon the firstborn (11:1 – 12:36)
- D. The promises—During four of the plagues, Pharaoh vowed to free Israel if Moses would stop the judgment, but lied about his real intentions each time.
1. During the frog plague (8:8, 15)
 2. During the fly plague (8:28, 32)
 3. During the hail and lightning plague (9:27-28, 34)
 4. During the locust plague (10:16-17, 27)
- E. The plot—During the plagues Pharaoh suggested four compromises, attempting to weaken Moses’ mission, but all were rejected.
1. Worship your God here in Egypt (8:25-26).
 2. Go, but don’t go too far (8:28-29).
 3. Go, but leave your children behind (10:10-11).
 4. Go, but leave your flocks and herds behind (10:24).
- F. The provision—Just prior to the final plague God told Moses to both warn and instruct.
1. The pharaoh of Egypt was warned—He was told by Moses that God himself planned to slay the eldest son in every Egyptian home, plus the firstborn of all the animals (11:1-10).
 2. The people of Israel were instructed (12:1-27)
 - a. The details of a new annual feast given by God to Israel were described.
 - b. The name of the feast was the Passover.
 - c. On the eve of God’s death visit, each family was to sacrifice a lamb and, by means of hyssop branches, spread its blood upon the doors of their homes.
 - d. The Lord would then pass over all such blood-sprinkled homes.
- G. The proclamation
1. By Pharaoh—Immediately following the terrible Passover plague, Moses was summoned by Pharaoh (who had lost his firstborn) and told to assemble the Israelites and leave Egypt immediately (12:28-36).
 2. By the Lord
 - a. The selection of the firstborn (13:1-2, 12-16)
 - (1) God told Moses to dedicate to him all of Israel’s firstborn sons, plus every firstborn male animal.

(2) Moses gathered the bones of the patriarch Joseph as he prepared to leave Egypt (13:19).

H. The possessions (12:33-36)

1. The fact of the matter—“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians” (12:35-36).
2. The foretelling of the matter—God had previously told both Abraham (Gen. 15:14) and Moses (3:21-22) that this very thing would happen.

II. Leading the people of God

CHRONOLOGICAL SUMMARY—FROM EGYPT TO SINAI

A. Phase One—Israel at the Red Sea

1. The decision of Pharaoh—To follow up (14:5-9)—“And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them” (14:5-7).
2. The despair of the people—To give up (14:10-12)
 - a. Upon seeing the advancing Egyptian army, God’s people were filled with fear.
 - b. They immediately turned upon Moses. “They said unto Moses, Because there were no graves in Egypt, has thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?” (4:11).
3. The declaration of the prophet—To look up (14:13-14)—“And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace” (14:13-14).

B. Phase Two—Israel crossing the Red Sea

1. The cloudy pillar—Protecting—“And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night” (14:19-20).
2. The Red Sea—Parting—“And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst

of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" (14:21-22).

3. The Egyptian army—Perishing (14:23-28)—“And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen” (14:23).
 - a. At God's command, Moses stretched out his hand over the sea.
 - b. The waters then fell upon the Egyptians, drowning every one of them.
4. The Lord's people—Praising (14:30—15:21)—“Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses” (14:30-31). “Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea” (15:1).

C. Phase Three—Israel at Marah (15:22-26)

1. The galling water—The problem—“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah” (15:23).
2. The goodly tree—the purification—“And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them” (15:25).
3. The Great Physician—The promise—God made the following promise to both Moses and Israel: “And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee” (15:26).

D. Phase Four—Israel at Elim—“And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters” (15:27).

E. Phase Five—Israel in the wilderness of Sin (16:1-36)

1. A special diet—The manna (16:1-22, 31-36). “After Israel had complained about the lack of food, God spoke to Moses, promising him and the people their physical needs would be supernaturally met. “Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no” (16:4). “And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children

of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat" (16:14-15). "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan" (16:35).

2. A special day—The Sabbath (16:23-30)—"And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning" (16:23)." "See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day" (16:29-30).

F. Phase Six—Israel at Rephidim (17:1-16)

1. The rock struck open by Moses—Moses struck a rock with his rod, producing from it a supernatural stream of water for the thirsty crowd (17:1-7).
2. The enemy struck down by Moses (17:8-16)
 - a. The foe involved—Israel was suddenly attacked by a fierce desert people called the Amalekites.
 - b. The faith involved—"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (17:9-12).
 - c. The firsts involved—This biblical passage records three "firsts."
 - 1) The first recorded military victory of Israel
 - 2) The first mention of Joshua
 - 3) Possibly the first part of the Bible to have been written—"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" (17:14).

CHRONOLOGICAL SUMMARY—AT MOUNT SINAI (Exod. 18-40; Lev. 1-27; Num. 1:1—10:10)

A. Phase One—The constitution of Israel (Moses and the Law of God)

1. The circumstances leading to this constitution (Exod. 18:1—19:19)

- a. The welcome (18:1-12)
 - (1) Arriving at the base of Mt. Sinai, Moses was greeted by Jethro, his father-in-law, and Zipporah, his wife.
 - (2) They rejoiced when Moses told them how God had delivered Israel out of Egypt.
 - b. The wisdom (18:13-15)—“And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?” (18:13-14).
 - (1) At Jethro’s advice, Moses selected capable Israelite men to help him judge over the people.
 - (2) Each judge was appointed over 1,000 individuals with others assisting him over groups of 100, 50, and 10.
 - c. The wonder (19:1-19)
 - (1) Moses explained to Israel God’s desire to adopt them as his special flock. “And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (19:3-6).
 - (2) He then helped the people to sanctify themselves in preparation for a promised visit within two days by God himself.
 - (3) On the morning of the third day, Moses and all Israel stood in awe, gazing upon the glory of God being manifested on Mt. Sinai.
 - (4) Thunder, lightning, and a huge cloud came down upon the mountain.
 - (5) A long, loud blast, as from a ram’s horn, was heard.
 - (6) Then, almighty God himself descended in the form of a fire, causing smoke to billow into the sky as from a great furnace.
 - (7) The entire mountain shook with a violent earthquake.
2. The contents in the constitution—Moses was called to the top of Mt. Sinai and received the Law from God (19:20). The Law consisted of three codes.
 - a. The moral code (the Ten Commandments—20:1-17)—Vertical laws
 - (1) “Thou shalt have no other gods before me” (20:3).
 - (2) “Thou shalt not make unto thee any graven image” (20:4).
 - (3) “Thou shalt not take the name of the Lord thy God in vain” (20:7).
 - (4) “Remember the Sabbath day, to keep it holy” (20:8).

- b. The moral code—Horizontal laws
 - (1) “Honor thy father and thy mother” (20:12).
 - (2) “Thou shalt not kill” (20:13).
 - (3) “Thou shalt not commit adultery” (20:14).
 - (4) “Thou shalt not steal” (20:15).
 - (5) “Thou shalt not bear false witness” (20:16).
 - (6) “Thou shalt not covet” (20:17).
 - c. The social code (community laws—Exod. 21-23; Lev. 11-15, 18-20, 25-27)—These laws governed:
 - (1) Property rights
 - (2) Purity of individuals
 - (3) Peace and war
 - (4) Personal injuries, etc.
 - d. The spiritual code (laws dealing with Israel’s worship life—Exod. 24-31, 34-40; Lev. 1-10, 16-17, 21-24)—The confirmation of this constitution
 - (1) Moses descended Mt. Sinai, read these laws to Israel, and confirmed God’s covenant with his people by building an altar with 12 pillars and sacrificing upon it (Exod. 24:3-8).
 - (2) Moses, Aaron, Nadab, and Abihu (Aaron’s two sons), and 70 Israelite elders were allowed to see the glory of God (24:9-11). “They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness” (24:10).
 - (3) Moses spent 40 days on Mt. Sinai. He received the Ten Commandments from God in permanent written form (24:12; 31:18).
- B. Phase Two—The prostitution of Israel: Moses and the golden calf
- 1. The perversion by Israel—Moses was ordered to go down the mountain immediately to deal with a terrible crisis which had developed in the camp below (32:1-8).
 - a. The why of the crisis—Concluding that Moses would not return, the people had taken matters into their own hands.
 - b. The what of the crisis
 - (1) Idolatry—A golden calf had been constructed that it might be worshipped. Through this action Israel had violated the vertical laws of the Ten Commandments.
 - (2) Immorality—Following the pagan worship service, the people involved themselves in sexual perversions. Through this action Israel had violated the horizontal laws of the Ten Commandments.
 - c. The who of the crisis—Aaron, Moses’ own brother and Israel’s first high priest, had been persuaded to organize this crisis of corruption.

2. The punishment of Israel (32:15-29)
 - a. Moses entered the camp, carrying the Ten Commandments which had been written upon two stone tablets.
 - b. Upon seeing Israel's idolatry, Moses did the following five things:
 - (1) He broke the two stone tablets.
 - (2) He melted down the golden calf and ground it to powder.
 - (3) He mixed it with water and made the people drink it.
 - (4) He severely rebuked Aaron for his part in this terrible transgression.
 - (5) He commanded the men of Levi, who apparently were not involved in the sin, to execute 3,000 of the key troublemakers who had instigated the entire matter.
3. The prayers for Israel—During this entire tragedy, Moses offered up two sessions of prayer for sinful Israel.
 - a. His first prayer (32:9-14)
 - (1) Moses begged that Israel be forgiven because of God's eternal character, that is, his reputation among the nations. "Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people" (32:12).
 - (2) Moses begged that Israel be forgiven because of God's earlier commitment, that is, his promises to Abraham, Isaac, and Jacob. "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever" (32:13).
 - b. His second prayer (32:30—34:28)
 - (1) The grief of the prophet—"And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written" (32:31-32).
 - (2) The glory of the Lord
 - (a) As revealed to Moses (33:11, 17-23; 34:5-7)—"And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no

man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen" (33:17-23). "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy 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, unto the third and to the fourth generation" (34:5-7).

(b) As reflected by Moses (34:29-35)—"And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked 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" (34:29-30). "And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face" (34:32-33).

C. Phase Three—The restitution of Israel: Moses and the tabernacle

1. The background

- a. On top of Mt. Sinai Moses received the plans for building the tabernacle. "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (25:8-9).
- b. At the base of Mt. Sinai Moses issued the order to build the tabernacle. "And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass" (35:4-5). "And every wise hearted among you shall come, and make all that the LORD hath commanded; The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets" (35:10-11).

4. The builders—At God’s command, he appointed Bezaleel, grandson of Hur, from the tribe of Judah to serve as general contractor (35:30-31).
5. The building—The summary of facts about the tabernacle proper
 - a. The framework—It consisted of three sections.
 - (1) The outer court—150 feet long, 75 feet wide, seven and a half feet high
 - (2) The inner court
 - (3) The holy of holies
 - b. The furniture
 - (1) In the outer court—A bronze altar and bronze laver
 - (2) In the inner court—The table of showbread, the lampstand and the altar of incense
 - (3) In the holy of holies—the Ark of the Covenant
 - c. The sacrifices—Those offered to maintain fellowship
 - (1) The burnt offering (Lev. 1)
 - (2) The meal offering (Lev. 2)
 - (3) The peace offering (Lev. 3)
 - d. The sacrifices—Those offered to restore fellowship
 - (1) The sin offering (Lev. 4)
 - (2) The trespass offering (Lev. 5)
 - e. The suppers—Those feasts depicting God’s work of creation
 - (1) The weekly Sabbath (20:8-11; Lev. 23:1-3)
 - (2) The seven-year Sabbath (23:10-11; Lev. 25:2-7)
 - (3) The 50-year Sabbath (Lev. 25:8-16)
 - f. The suppers—Those feasts depicting God’s work of redemption:
 - (1) The Passover feast—Speaking of the death of Christ (Lev. 23:4-8; 1 Cor. 5:7)
 - (2) The feast of firstfruits—Speaking of Christ’s resurrection (Lev. 23:9-14; 1 Cor. 15:23)
 - (3) The feast of Pentecost—Speaking of the coming of the Holy Spirit (Lev. 23:15-25; Acts 2)
 - (4) The feast of trumpets—Speaking of Christ’s return (Lev. 23:23-25; 1 Thess. 4:13-18; Rev. 11:15)
 - (5) The Day of Atonement feast—Speaking of the great tribulation (Lev. 23:26-32); Rev. 6—18)
 - (6) The feast of tabernacles—Speaking of the Millennium (Lev. 23:33-44; Rev. 20:1-6)
 - g. The stewards—Facts about the Levitical priesthood:
 - (1) Their garments (Exod. 28-39)

- (2) Their separation (Lev. 8—9, 22; Num. 8)
 - (3) Their duties (Num. 3—4)
- h. The separated
 - (1) The setting apart of the tribe of Levi (Exod. 28)—“And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons” (Exod. 28:1).
 - (2) The setting apart of the Nazarites (Num. 6)
- i. The survey (census)—Moses ordered the construction of two trumpets of beaten silver (Num. 10:1-9)
- 4. The brothers (Lev. 10)—This chapter Moses became involved with Aaron’s four sons.
 - a. The malicious act of Nadab and Abihu (Lev. 10:1-11)
 - (1) These two brothers were killed by God for offering pagan fire before the Lord, perhaps while drunk.
 - (2) Moses warned Aaron not to display sorrow over the deaths of these young blasphemers.
 - b. The misunderstood act of Eleazar and Ithamar (Lev. 10:12-20)—Moses became angry with these brothers concerning the manner in which they offered up a sacrifice, until Aaron pointed out it had been done properly.
- 5. The blessing—Moses blessed the people for their faithfulness in finishing the tabernacle. “According to all that the LORD commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them” (Exod. 39:42-43). “And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Lev. 9:23-24).
- 6. The brightness—“Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle” (Exod. 40:34-35). “For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys” (40:38).
- 7. The benediction—“And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying

unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace" (Num. 6:22-26).

CHRONOLOGICAL SUMMARY—FROM MOUNT SINAI TO KADESH-BARNEA

- A. Phase One—The signal involved (God's glory cloud): "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up" (Exod. 40:36-37). "And the cloud of the LORD was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel" (Num. 10:34-36).
- B. Phase Two—The steps involved
1. Defiance (Num. 11:1-3)—"And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched" (Num. 11:1-2).
 2. Despair (Num. 11:10-30)
 - c. Moses complained to God, stating that his burden in leading such a rebellious group was too heavy for him to bear.
 - d. God appointed 70 Israelite leaders to aid Moses.
 - e. Two of the 70, Eldad and Medad, were praised by Moses for their faithful service.
 3. Destruction (Num. 11:4-6, 31-34)
 - a. The provocation by Israel—"And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Num. 11:4-6).
 - b. The punishment by God—"And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth" (Num. 11:31). "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague" (Num. 11:33).
 4. Disrespect (Num. 12:1-6)

- a. Moses was criticized by both Miriam and Aaron on two counts.
 - (1) A domestic one—“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman” (Num. 12:1).
 - (2) A political and religious one—“And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it” (Num. 12:2).
- b. Miriam was struck with leprosy for her criticism.
- c. At Aaron’s request, Moses prayed for his sister, who was then healed by the Lord but had to remain outside of the camp for seven days.

CHRONOLOGICAL SUMMARY—AT KADESH-BARNEA

- A. Phase One—The penetration by the spies: Moses sent 12 Israelite men (one from each of the 12 tribes) on a twofold mission (Num. 13:1-20).
 1. They were to check out the foes in Canaan.
 2. They were to carry back the fruit of Canaan.
- B. Phase Two—The lamentation by the people
 1. The report of the 12
 - a. The 10-man majority report—“And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight” (Num. 13:32-33).
 - b. The two-man minority report—“And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it” (Num. 13:30). “If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not” (Num. 14:8-9).
 2. The reaction of the crowd
 - a. To reject the land of Canaan—“And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!” (Num. 14:2)
 - b. To return to the land of Egypt—“And they said one to another, Let us make a captain, and let us return into Egypt” (Num. 14:4).

- C. Phase Three—The supplication by the prophet—Realizing the awesome anger of God, Moses once again interceded for Israel, praying that they be spared for two reasons:
1. That God’s power might be confirmed among the heathen nations—“Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness” (Num. 14:15-16).
 2. That God’s pity might be confirmed among his chosen nation—“Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now” (Num. 14:19).
- D. Phase Four—The condemnation by the Lord (Num. 14:20-39)
1. All those under 20 years of age would dwell in the wilderness until . . .
 2. All those over 20 years of age would die in the wilderness. The only exceptions would be Joshua and Caleb.

CHRONOLOGICAL SUMMARY—FROM KADESH-BARNEA TO THE JORDAN RIVER

- A. Phase One—The troublemakers
1. A Sabbath breaker—Moses ordered the death of a man who had defied the Law of God by working on the Sabbath (Num. 15:32-36).
 2. Korah—This great-grandson of Levi and first cousin of Moses led a revolt against the great lawgiver (Num. 16:1-35).
 - a. The reason for the revolt—He and 250 influential Israelite leaders challenged both Moses and Aaron concerning their political and religious leadership, entrusted to them by God.
 - b. The results of the rebellion
 - (1) He and his followers were judged when the very ground they stood upon supernaturally opened and swallowed them into the heart of the earth.
 - (2) Korah’s revolt would eventually cause the deaths of 14,700 people who continued their rebellion even after the earth had consumed their leaders (Num. 16:36-50).
 3. Some Edomites (Num. 20:14-22)
 - a. Israel was refused passage through the land of Edom by its king in spite of a personal twofold appeal by Moses.
 - (1) He reminded the king of the common bloodline. Both Edom and Israel were descendants of Isaac through Esau and Jacob.
 - (2) He reassured the king they would stay on the main route and not as much as drink a cup of water from his wells.

- b. The king's refusal forced the people to turn back and travel a longer and more difficult route.
 - 4. Balaam and the Moabites—Moses ordered the execution of those Israelite leaders who had been seduced to worship Baal by Balaam the false prophet and some Moabite women (Num. 25:1-5).
- B. Phase Two—The tragedy—Moses committed his great sin in a place named Meribah, meaning “rebel waters” (Num. 20:2-13).
 - 1. The disbelief of Israel—“And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!” (Num. 20:2-3).
 - 2. The directive of God—“And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink” (Num. 20:7-8)
 - 3. The disobedience of Moses—“And Moses and Aaron gathered the congregation together before the rock, and he said unto them, 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: and the water came out abundantly, and the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them” (Num. 20:10-12).
- C. Phase Three—The transitions
 - 1. Two deaths
 - a. The death of Miriam, Moses' sister—Moses buried her in the desert near Kadesh (Num. 20:1).
 - b. The death of Aaron, Moses' brother (Num. 20:23-29)
 - (1) The preparation for his death—God told both Moses and Aaron that the time for Israel's first high priest to die had come.
 - (2) The place of his death—He died and was buried on top of Mt. Hor. Israel then mourned him for 30 days.
 - 2. Two replacements
 - a. Eleazar succeeded Aaron. “Take Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount” (Num. 20:25-26, 28).
 - b. Joshua succeeded Moses (Num. 27:12-23).
 - (1) God informed Moses that the time would soon come for him to die.

(2) He would not be allowed to enter Canaan because of his sin in striking the rock. After praying that God would appoint a capable leader to succeed him, Moses was commanded to transfer his authority to Joshua. “And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses” (Num. 27:22-23).

D. Phase Four—The tabulation—Moses was commanded to take a census of the new generation. “Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel” (Num. 26:2). “These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty” (Num. 26:51).

E. Phase Five—The triumphs

1. Victory over King Og—When attacked by the giant warrior king of Bashan, Moses was reassured that God himself would fight the battle for them (Num. 21:31-35).
2. Victory over the Midianites—Moses issued his final military orders, commanding Israel to attack the Midianites (Num. 31:1-53).
 - a. The reasons for this battle—Midian had previously led Israel into the twin sins of immorality and idolatry (Num. 25:16-18; 31:1).
 - b. The results of this battle—Total victory was effected by 12,000 chosen soldiers, 1,000 from each of the 12 tribes.
 - c. The reprimand following this battle
 - (1) The soldiers invoked Moses' anger by sparing some of the very Midianite women who had previously led Israel into sin.
 - (2) At his order, these women were killed.
 - (3) Moses then issued instructions for dividing the spoils of war.

F. Phase Six—The types—“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:1-4). Here Paul stated that some of the events occurring during the wilderness march may be looked upon as spiritual types of New Testament truths. Among these are the following:

1. Types of Christ
 - a. The red heifer and the serpent of brass—Types of Christ's death
 - (1) The red heifer (Num. 19:1-22)
 - (2) The serpent of brass (Num. 21:5-9)—“And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken

against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:6-9).

- b. Aaron's rod that budded—A type of Christ's resurrection (Num. 17:1-10)—To prevent the constant complaining by Israel against Moses and Aaron, God ordered his servant to do the following:
 - (1) Each tribal leader was to bring a wooden rod with his name on it.
 - (2) Aaron's name was to be printed on the rod representing the tribe of Judah.
 - (3) All 12 rods were then placed overnight in the tabernacle.
 - (4) The next morning it was discovered that Aaron's rod had budded, was blossoming, and had ripe almonds hanging from it.
 - (5) Moses then permanently placed Aaron's rod inside the sacred Ark of the Covenant (Num. 17:10; Heb. 9:4).
 - c. The six cities of refuge—A type of the security in Christ (Num. 35:6-34)
2. A type of the worldly believer—Moses granted, perhaps sadly, the request of two and a half tribes, Reuben, Gad, and a half tribe of Manasseh (Num. 32:1-42).
 - a. Their request—That they be allowed to settle on the eastern side of the Jordan River.
 - b. His reply—This would be permitted only if the two and a half tribes agreed to join the other nine and a half tribes during the invasion of Canaan and do their part in conquering the land.
 3. A type of the overcoming life (Num. 34:1-29)
 - a. God gave Moses specific instructions concerning the land of Canaan.
 - b. In the book of Hebrews, Canaan is depicted as a type of the victorious life (Heb. 3:7-13; 4:1, 9-11).

CHRONOLOGICAL SUMMARY—THE STATESMAN OF GOD—The book of Deuteronomy is the eighth longest book in the Bible. In a nutshell, it records the final words, wisdom, and works of Moses, the man of God.

- I. The sermons—The bulk of Deuteronomy (chapters 1-30) is given over to recording those messages delivered by Moses as he stood on the eastern bank of the Jordan River. Those sermons will be considered both chronologically and theologically.
 - A. A chronological consideration—First sermon (chapters 1-4)
 1. Moses spoke about the sin at Kadesh.

- a. The sin of the people—Moses reminded Israel that a trip which should have taken only 11 days (from Mt. Sinai to Canaan) actually took nearly 40 years (see also Num. 14:23-34). “(There are eleven days’ journey from Horeb by the way of Mount Seir unto Kadeshbarnea.) Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God” (Deut. 1:2, 26).
 - b. The sin of the prophet—He spoke of his own sin which would keep him out of the promised land (Deut. 1:37; 3:23-27; 4:21-22). “But the LORD was angry with me for your sakes and would not hear me, and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Climb up into the top of Pisgah and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan” (Deut. 3:26-27).
2. Moses spoke about the splendor at Sinai. “For what nation is there so great who has God so nigh unto them, as the LORD our God is in all things that we call upon him for? . . . The day that thou didst stand before the LORD thy God in Horeb, when the LORD said unto me, Gather the people together unto me, and I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth and that they may teach their sons. . . . And the LORD spoke unto you out of the midst of the fire; ye heard the voice of the words, but saw no likeness; only ye heard a voice. . . . Have a people ever heard the voice of God speaking out of the midst of the fire, as thou hast heard, and lived? Out of the heavens he made thee to hear his voice that he might instruct thee, and upon earth he showed thee his great fire, and thou hast heard his words out of the midst of the fire” (Deut. 4:7, 10, 12, 33, 36).
- B. Second sermon (chapters 5-26)
1. Repetition—the Ten Commandments were repeated (Deut. 5:7-21).
 2. Reflection—He recalled his meeting with God on Mt. Sinai (Deut. 9:9-21). “When I climbed up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, without eating bread or drinking water” (Deut. 9:9).
 - a. How his prayer had saved the people of Israel—“ And I fell down before the LORD, as at the first, forty days and forty nights; I neither ate bread nor drank water because of all your sins in which ye sinned in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure with which the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also” (Deut. 9:18-19).
 - b. How his prayer had saved the priest of Israel—“And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time” (Deut. 9:20).

3. Reminder—He reminded them concerning their stewardship obligations (Deut. 26). “And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there” (Deut. 26:1-2).
4. Restraint—The prophet warned Israel against the following:
 - a. Intermarriage—He forbade Israel to intermarry with the pagans in Canaan. “Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 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” (Deut. 7:3-4).
 - b. Imposters—“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul” (Deut. 13:1-3). “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” (Deut. 18:20-22).
 - c. Idolatry—“When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations” (Deut. 18:9).
 - d. Injustice (Deut. 24:6-22)—“Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established” (Deut. 19:14-15).
 - e. Indulgence—“If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto

the gate of his place; . . . And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear” (Deut. 21:18-19, 21).

- f. Immorality (Deut. 22:13-30; 23:17)
 - g. Indifference—“When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee” (Deut. 23:21).
 - h. Inhumanity—“If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee” (Deut. 25:1-3).
5. Reassurance—Moses reassured Israel by giving a glowing description of the land of Canaan (Deut. 6:10-11; 8:7-9; 11:8-12). “For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass” (Deut. 8:7-9). “A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12).
6. Regulations—He gave them rules concerning the following:
- a. The central sanctuary (Deut. 12:5, 18)
 - b. Diet (Deut. 14:3-21; 17:1)
 - c. The sabbatic year (Deut. 15:1-15)
 - d. Religious feasts (Deut. 16:1-17)
 - e. Cities of refuge (Deut. 19:1-13)
 - f. Retribution (Deut. 19:15-21)
 - g. Warfare (Deut. 20:1-20)
 - h. Domestic situations (Deut. 21:10-17; 22:1-8)
 - i. Personal hygiene (Deut. 23:0-14)
 - j. Divorce (Deut. 24:1-4)
5. Review—In one simple statement Moses summarized God’s overall dealings with Israel in the Old Testament: “He brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers” (Deut. 6:23).
- C. Third sermon (chapters 27—30)
- 1. A command

- a. To build an altar to God—Israel was to take out boulders from the river bottom of the Jordan and build an altar upon Mt. Ebal (Deut. 27:1-7).
 - b. To broadcast the Law of God
 - (1) The curses of the Law (resulting from disobedience) were to be read to the people by the priests upon Mt. Ebal (Deut. 27:13-26; 28:15-68).
 - (2) The blessings of the Law (resulting from obedience) were to be read to the people by the priests upon Mt. Gerizim (Deut. 27:12; 28:1-14).
2. A covenant—Deut. 28—30 records the features of the Palestinian Covenant, given by God to Israel. It is in seven parts.
- a. Israel will be dispersed for disobedience (28:36, 49-53, 63-68; 30:1). This takes in the Assyrian, Babylonian, and Roman captivities, in addition to Israel’s trials during the past 20 centuries. It would almost seem that Moses had Hitler’s armies in mind when he wrote Deut. 28:64-67. “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.” During this time Israel would become a byword (28:37), and be the tail instead of the head (compare 28:13 with 28:44).
 - b. Israel will repent while in dispersion (30:2).
 - c. The return of Christ will occur—“The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee” (30:3).
 - d. Israel will be restored to the land—“The Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above the fathers” (30:5).
 - e. The nation will receive a new heart (30:6).
 - f. Israel’s oppressors will be judged (30:7).
 - g. The nation will experience prosperity (30:9).
- D. The theological consideration—During these three sermons Moses expounded upon the following great theological themes:
- 1. The faithfulness of God (2:7; 4:33-38; 7:6-8; 8:3-4; 9:4-6; 29:5-6; 32:9-14)
 - a. They had lacked nothing for 40 years (2:7).
 - b. Both food and clothing had been provided (8:3-4; 29:5-6).
 - c. He cared for Israel as an eagle cares for its own (32:9-14).
 - d. He did all this in spite of their constant sin (9:4-6).

2. The Word of God (4:1-2, 7-9; 11:18-21; 30:11-14)
 - a. Don't add to it or take away from it (4:1-2).
 - b. Teach it to your sons and daughters (4:7-9); 11:19-20)—“ And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates” (Deut. 11:19-20).
 - c. Meditate upon it personally —“Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes” (Deut. 11:18).
3. The person of God (6:4-5; 7:9; 32:39-42)—“ Hear, O Israel: The LORD our God is one LORD: “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (6:4-5) “See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever” (Deut. 32:39-40).
4. The love of God (7:6-8, 13)—“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. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt” (7:6-8).
5. The glory of God (4:39; 10:17-18)
6. The grace of God (7:6-9; 9:4-6)—“Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee . . . and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people” (Deut. 9:4-6).
7. The coming great prophet of God —“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 . . . 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” (18:15, 19).
8. The will of God (10:12-16)—“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, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?” (Deut. 10:12-13).

9. The kings of God (17:14-20)
 - a. They were not to multiply to themselves wives, gold, or horses (17:15-17).
 - b. They were to be diligent students of God's Word (17:18-20).
10. The Israel of God (4:25-31; 11:16-17)
 - a. To be scattered for unbelief—"The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you" (Deut. 4:27).
 - b. To be kept nevertheless through tribulation
 - c. To repent and be gathered back into the land—"When thou art in tribulation, and all these things are some upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them" (Deut. 4:30-31).

II. The setting apart

A. Of the 12 tribes

1. Moses briefed them—"And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said" (Deut. 31:1-3). "And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers" (Deut. 6:23).
2. Moses blessed them.
 - a. His legacy of the written word—"And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel . . . 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 bare 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" (Deut. 31:9, 24-26).
 - b. His legacy of the spoken word (Deut. 33)—"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words" (Deut. 33:1-3).
 - (1) His blessing upon Reuben (Deut. 33:6)—"Let Reuben live forever and may his tribe increase!"

- (2) His blessing upon Judah (Deut. 33:7)—“Hear his cry, O Lord, unite him, and fight for him against his enemies!”
- (3) His blessing upon Levi (Deut. 33:8, 11)—“Give to him your Urim and Thummim . . . Bless him as he teaches your law and works in your temple.”
- (4) His blessing upon Benjamin (Deut. 33:12)—“Surround him with your loving care and protect him.”
- (5) His blessings upon Ephraim and Manasseh (Deut. 33:13-17)—“Bless their land and increase their crops.”
- (6) His blessing upon Zebulun (Deut. 33:18)—“Cause him to rejoice in the outdoor life.”
- (7) His blessing upon Issachar (Deut. 33:18-19)—“Give him the riches of the sea.”
- (8) His blessing upon Gad (Deut. 33:20-21)—“Let him be a ruler and judge for God.”
- (9) His blessing upon Dan (Deut. 33:22)—“May he increase in strength like a lion’s cub.”
- (10) His blessing upon Naphtali (Deut. 33:23)—“Give him the Mediterranean coast and the Negeb as his homeland.”
- (11) His blessing upon Asher (Deut. 33:24-25)—“Bathe his feet in oil and give him strength the length of his days.”
- (12) His blessing upon all Israel—“The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places” (Deut. 33:27-29).

- B. Of the man Joshua (Deut. 1:38; 3:21-22, 28; 31:7-8, 23)—“But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it” (Deut. 1:38). “And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed” (Deut. 31:7-8).

III. The song

- A. The command to write a song—“Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a

witness for me against the children of Israel. . . . And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended” (Deut. 31:19, 30).

- B. The contents of the song (Deut. 32:1-43)—“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth” (Deut. 32:1).
1. He wrote about the greatness of God. “Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he” (Deut. 32:3-4).
 2. He wrote about the grace of God. “For the LORD's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings” (Deut. 32:9-11).
 3. He wrote about the grief of God. “O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?” (Deut. 32:29-30).
 - a. His grief because of what Israel had done—“They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. For they are a nation void of counsel, neither is there any understanding in them” (Deut. 32:6-18, 28).
 - b. His grief concerning what he must do—“I will hide my face from them” (32:20). “To me belongeth vengeance, and recompence; their foot shall slide in due time” (32:35). “For the Lord shall judge his people” (32:36).
 4. He wrote about the guarantee of God. In spite of Israel’s sin and chastisement, the story will have a happy ending. “Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people” (Deut. 32:43).

IV. The summons

- A. The proclaiming of Moses’ death—“And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle” (Deut. 31:14-15).

- B. The place of Moses' death—He would die on Mt. Nebo in the land of Moab, on the eastern bank of Jordan (Deut. 32:48-50; 34:5-6).
- C. The panoramic view before Moses' death—"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither" (Deut. 34:1-4).
- V. The sorrow—"And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended" (Deut. 34:8).
- VI. The successor—"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses" (Deut. 34:9).
- VII. The summary—"And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. . . . And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel" (Deut. 34:7, 10-12).

THEOLOGICAL SUMMARY

- I. Caleb reminded Joshua of a promise Moses had once made to him. "And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God" (Josh. 14:9).
- II. Joshua, Samuel, and David referred to Moses during their final speeches.
 - A. Joshua—"I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out" (Josh. 24:5).
 - B. Samuel—"When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place" (1 Sam. 12:8).
 - C. David (as he spoke to Solomon)—"And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself" (1 Kings 2:3).
- III. Solomon mentioned Moses during his dedicatory prayer for the temple (1 Kings 8:53, 56). "Blessed be the LORD, that hath given rest unto his people Israel, according to all

that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant” (1 Kings 8:56).

- IV. The author of 1 and 2 Chronicles referred to Moses (1 Chron. 23:14; 2 Chron. 30:16).
- V. Ezra referred to him (Ezra 3:2).
- VI. Nehemiah mentioned Moses during a prayer (Neh. 1:7-8).
- VII. The Levites mentioned him during a praise and confession service (Neh. 9:14).
- VIII. Moses was the author of Psalm 90.
 - A. He wrote concerning the eternity of God. “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night” (Psa. 90:2, 4).
 - B. He wrote concerning the mortality of man. “Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. . . . The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away” (Psa. 90:5-6, 10).
- IX. Moses was referred to often in the Psalms.
 - A. How God used him (Psa. 77:20; 103:7; 105:26-27)—“He sent Moses his servant; and Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham” (Psa. 105:26-27).
 - B. How God heard and answered him—“Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them” (Psa. 99:6-7). “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).
- X. Isaiah referred to him during his praise to God for past faithfulness to Israel (Isa. 63:11-12).
- XI. Jeremiah was told by God that Judah had become so wicked that even the prayers of both Moses and Samuel could not save that nation from divine punishment (Jer. 15:1).
- XII. Daniel referred to Moses during his great prayer of confession for the people of Israel (Dan. 9:11, 13).
- XIII. Micah referred to Moses when rebuking Israel, reminding them of God’s faithfulness once shown in the days of Moses (Mic. 6:4).
- XIV. The final two individuals referred to in the Old Testament are Moses and Elijah (Mal. 4:4-5)—“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments” (Mal. 4:4).
- XV. Jesus referred to Moses on various occasions.

- A. When he healed a leper—“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).
- B. In explaining the plan of salvation to Nicodemus—“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).
- C. In comparing the Old Testament manna with himself—“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:32-33).
- D. In refuting the cynicism of the Sadducees concerning the resurrection from the dead—“And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err” (Mark 12:26-27).
- E. In dealing with the Pharisees
 - 1. He defended the healing of a cripple on the Sabbath by referring to Moses (John 5:1-16)—“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 7:22-23).
 - 2. He rebuked the Pharisees for their low view of marriage by referring to Moses: “Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so” (Matt. 19:8).
 - 3. He warned the Pharisees Moses himself would someday judge them—“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. But if ye believe not his writings, how shall ye believe my words?” (John 5:45-47).
 - 4. He condemned the Pharisees.
 - a. For substituting the laws of God with their own laws (Mark 7:8-13).
 - b. For attempting to kill him—“Did not Moses give you the law, and yet none of you keepeth the law” Why go ye about to kill me?” (John 7:19).
- F. In ministering to his disciples on the first Easter Sunday
 - 1. To the two disciples on the Emmaus road—“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:25-27).
 - 2. To the 10 disciples in the Upper Room—“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).

- XVI. Moses and Elijah appeared with Christ during his transfiguration (Matt. 17:3; Mark 9:4; Luke 9:30-31)—“And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem” (Luke 9:30-31).
- XVII. Abraham referred to Moses while talking to the lost rich man in hell (Luke 16:19-31).
 - A. The request of the rich man—He wanted Abraham to send a person back to earth from the dead. “For I have five brethren; that he may testify unto them, lest they also come into this place of torment” (Luke 16:28).
 - B. The refusal of Abraham—“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Luke 16:31).
- XVIII. Both Peter and Stephen quoted from Moses, showing the Jewish leaders how Israel’s great lawgiver had predicted the ministry of Christ.
 - A. Peter’s statement—“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. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:22, 26).
 - B. Stephen’s statement—“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).
- XIX. Both Stephen and Paul were falsely accused by their enemies of speaking against Moses.
 - A. They lied about Stephen—“Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 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 6:11, 14).
 - B. They lied about Paul—“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 21:21).
- XX. During his defense before the Sanhedrin, Stephen referred to no less than 13 events in the life of Moses.
 - A. The first three months of his life in Egypt
 - B. His rescue from the Nile River by Pharaoh’s daughter—“In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months” (Acts 7:20).
 - C. His education and formal training in Egypt—“Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds” (Acts 7:22).
 - D. His act in defending a Hebrew slave by killing the Egyptian taskmaster who was beating him (Acts 7:23-24)

- E. His being maligned by that same slave the very next day (Acts 7:25-28)
 - F. His flight into Midian to escape the wrath of Pharaoh for killing the taskmaster (Acts 7:29)
 - G. The fact that he fathered two sons (Acts 7:29)
 - H. His burning bush mission call from God (Acts 7:30-34)
 - I. How he delivered Israel from Egypt (Acts 7:35-36)
 - J. His prophecy concerning Christ—“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).
 - K. How he gave Israel the Law of God (Acts 7:38)
 - L. How Israel rejected both Moses and God (Acts 7:39-42)
 - M. How he constructed the tabernacle (Acts 7:44)
- XXI. Paul referred to Moses on three occasions in the book of Acts.
- A. Showing the Jews at Pisidian Antioch that Moses could not justify them as Christ did (Acts 13:39)
 - B. Proving to King Agrippa that Jesus was indeed the Christ (Acts 28:23)
 - C. Attempting to convince the Jews in Rome that Jesus was the Christ (Acts 28:23)
- XXII. Paul referred to Moses often in his own epistles.
- A. Contrasting:
 1. The Law of Moses with the gift of Christ (Rom. 5:14; 10:5; see also Heb. 3:3).
 2. The glory of the Law with the glory of the gospel (2 Cor. 3:7)
 - B. Proving the sovereignty of God in choosing Israel—“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion” (Rom. 9:15).
 - C. Predicting God’s plan to use Gentile people—“But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you” (Rom. 10:19).
 - D. Illustrating:
 1. That those who preach the gospel should be supported by the gospel—“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 take care for oxen?” (1 Cor. 9:9).
 2. That the saving faith is a personal matter—Many Israelites during the Exodus died in unbelief in spite of witnessing the mighty miracles of God performed through Moses (1 Cor. 10:1-12).
 3. How godless men corrupt the truth and oppose godly men—“Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith” (2 Tim. 3:8).
 - E. Explaining why Moses put a veil on his face after coming down from Mt. Sinai, namely, that Israel might not see the fading glory of the Law (2 Cor. 3:13).

F. Lamenting the fact that Israel had allowed the Law of Moses to blind them to the light of Christ (2 Cor. 3:15).

XXIII. The author of Hebrews mentioned Moses on various occasions:

A. Comparing the faithfulness of Moses with the faithfulness of Christ (Heb. 3:1-2, 5)

B. Referring to:

1. The unbelief at Kadesh-barnea during the days of Moses (Heb. 3:16)
2. The building of the tabernacle by Moses (Heb. 8:5)
3. The ratification of the Law at Mt. Sinai and the awesome fear he felt (Heb. 9:19; 12:21)—“So terrible was the sight, that Moses said, I exceedingly fear and quake” (Heb. 12:21).
4. The consequences of rejecting Moses’ law during the Exodus march—“He that despised Moses’ Law died without mercy under two or three witnesses” (Heb. 10:28).

C. Illustrating:

1. The faith displayed by his parents who hid him from the Egyptian authorities until he was three months old—“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment” (Heb. 11:23).
2. The faith he displayed:
 - a. When he forsook the riches of Egypt for the righteousness of Christ—“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 reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward” (Heb. 11:24-26).
 - b. When he kept the Passover—“Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them” (Heb. 11:28).
 - c. When he led Israel across the Red Sea—“By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned” (Heb. 11:29).

XXIV. Jude informed us that Michael the Archangel and Satan were once involved in a dispute over the dead body of Moses (Jude 9).

XXV. John the apostle wrote that Jewish believers will someday sing the song of Moses during the great tribulation—“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before

thee; for thy judgments are made manifest” (Rev. 15:3-4).

STATISTICS

Father: Amram (Exod. 6:20)

Mother: Jochebed (Exod. 6:20)

Spouse: Zipporah (Exod. 2:21)

Sons: Gershom and Eliezer (Exod. 18:2-4)

Brother: Aaron (Exod. 6:20)

Sister: Miriam (Num. 26:59)

First mention: Exodus 2:10

Final mention: Revelation 15:3

Meaning of his name: “The one drawn out”

Frequency of his name: Referred to 804 times

Biblical books mentioning him: 31 books (Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Psalms, Isaiah, Jeremiah, Daniel, Micah, Malachi, Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, 2 Timothy, Hebrews, Jude, Revelation)

Occupation: Lawgiver, prophet, and leader of Israel (Deut. 34:10-12)

Place of birth: Egypt (Exod. 1:15—2:2)

Place of death: Mt. Nebo (Deut. 34:1-5)

Age at death: 120 (Deut. 34:7)

Important fact about his life: He was Israel’s great lawgiver and author of the Pentateuch (Exod. 17:14; 24:5-7; Num. 33:2; Deut. 31:9; Josh. 23:6; Luke 24:27, 44; John 1:17; 5:46)