

# **EXODUS, LEVITICUS, NUMBERS,** **DEUTERONOMY**

Dr. H. L. Willmington

**GREAT TRUTHS FROM GOD'S WORD**

# OVERVIEW OF THE BOOKS

## EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY

### A SPECIAL INTRODUCTION TO EXODUS, LEVITICUS, NUMBERS, AND DEUTERONOMY

It will be noted that, for the most part, the events in these four books are interwoven in this study, especially those events beginning with the death of the first born in Egypt through the death of Moses

Part One: God's Deliverance of Israel. The Preview (Exodus 1)

Part Two: God's Deliverance of Israel. The Overview (Exodus 2-Numbers 36)

Part Three: God's Deliverance of Israel. The Review (Book of Deuteronomy)

Part One: God's Deliverance of Israel. The Preview (Exodus 1)

As the sacred account opens, Israel is being cruelly persecuted by Pharaoh Thutmose I in the land of Egypt.

- I. The Reason For This Persecution
- II. The Results of This Persecution
  - A. Construction – Pharaoh's building decree
  - B. Destruction – Pharaoh's bloody decree
    1. His order to the midwives
    2. His order to the masses

Part Two: God's Deliverance of Israel. The Overview (Exodus 2-Numbers 36)

In essence, this somewhat lengthy section deals with Moses, the man and his mission. We see him as (1) the Prince of Egypt, (2) the Shepherd in Midian, and (3) the Lawgiver of Israel.

### **The Prince of Egypt**

- I. The Baby in the Boat
  - A. Moses and his parents
  - B. Moses and the princess
- II. The Man in the Middle
  - A. The helpless slave
  - B. The hostile slave

### **The Shepherd of Midian**

- I. The Marriage of Moses
  - A. He assisted a Midianite girl at a well
  - B. He accepted a Midianite girl as his wife
- II. The Mission of Moses
  - A. The miracle of a burning bush
  - B. The message from the burning bush
    1. "Take your shoes off!"

2. "Put your shoes back on!"

III. The Misgivings of Moses

- A. Moses' three protests
- B. God's five prophecies

IV. The Mistake of Moses

- A. The anger of God
- B. The arbitration by Zipporah

**The Lawgiver of Israel**

I. Liberating the People of God

- A. The problems
  - 1. Coming from the Pharaoh
  - 2. Coming from the people
- B. The preview
  - 1. The purpose involved
  - 2. The power involved
- C. The plagues
  - 1. The plague upon the Nile River
  - 2. The plague of frogs
  - 3. The plague of lice
  - 4. The plague of flies
  - 5. The plague upon the cattle
  - 6. The plague of boils upon man and beast
  - 7. The plague of hail and lightning which devastated the land
  - 8. The plague of locusts
  - 9. The plague of the three-day darkness
  - 10. The plague of death upon the firstborn
- D. The promises
- E. The plot
- F. The provision
  - 1. The pharaoh of Egypt was warned
  - 2. The people of Israel were instructed
- G. The proclamation
  - 1. By the pharaoh
  - 2. By the Lord
- H. The possessions
  - 1. The fact of the matter
  - 2. The foretelling of the matter

II. Leading the People of God

- A. Phase one: Israel at the Red Sea
  - 1. The decision of Pharaoh
  - 2. The despair of the people
  - 3. The declaration of the prophet
- B. Phase two: Israel crossing the Red Sea
  - 1. The cloudy pillar
  - 2. The Red Sea – parting
  - 3. The Egyptian army – perishing
  - 4. The Lord's people – praising
- C. Phase three: Israel at Marah
  - 1. The galling water
  - 2. The goodly tree
  - 3. The Great Physician

- D. Phase four: Israel at Elim
- E. Phase five: Israel in the wilderness of Sin
  - 1. A special diet: The manna
  - 2. A special day: the Sabbath
- F. Phase six: Israel at Rephidim
  - 1. The rock struck open by Moses
  - 2. The enemy struck down by Moses

### III. At Mount Sinai

- A. Phase one: The constitution of Israel (Moses and the Law of God)
  - 1. The circumstances leading to this constitution
  - 2. The contents in the constitution: Moses was called to the top of Mount Sinai
    - a. The MORAL CODE – the Ten Commandments
    - b. The SOCIAL CODE – Community laws
    - c. The SPIRITUAL CODE – Laws dealing with Israel's worship life
  - 3. The confirmation of this constitution
- B. Phase two: The prostitution of Israel (Moses and the Golden Calf)
  - 1. The perversion by Israel
  - 2. The punishment of Israel
  - 3. The prayers for Israel
- C. Phase three: The restitution of Israel (Moses and the Tabernacle)
  - 1. The background
  - 2. The builders
  - 3. The building (summary of the facts about the tabernacle proper)
  - 4. The sacrifices
  - 5. The suppers
  - 6. The stewards
  - 7. The sponsors (Those who gave gifts to the tabernacle)
  - 8. The separated
  - 9. The survey
  - 10. The setting
  - 11. The standards
  - 12. The silver sound
  - 13. The sons of Aaron
  - 14. The blessing
  - 15. The brightness
  - 16. The benediction

### IV. From Mount Sinai to Kadesh-Barnea

- A. Phase one: the signal involved
- B. Phase two: the steps involved
  - 1. Defiance
  - 2. Despair
  - 3. Destruction
  - 4. Disrespect

### V. At Kadesh-Barnea

- A. Phase one: the penetration by the spies
- B. Phase two: the lamentation by the people
  - 1. The report of the 12
  - 2. The reaction of the crowd
- C. Phase three: the supplication by the prophet
  - 1. That God's power might be confirmed among the heathen nations
  - 2. That God's pity might be confirmed among his chosen nation
- D. Phase four: the condemnation by the Lord

## VI. From Kadesh-Barnea to the Eastern Bank of the River Jordan

- A. Phase one: the troublemakers
  - 1. A Sabbath breaker
  - 2. Korah
  - 3. Some Edomites
  - 4. Balaam the prophet
- B. Phase two: the tragedy
  - 1. The disbelief of Israel
  - 2. The directive of God
  - 3. The disobedience of Moses
- C. Phase three: the transitions
  - 1. Two deaths
  - 2. Two replacements
- D. Phase four: the tabulation
- E. Phase five: the triumphs
  - 1. Victory over King Og
  - 2. Victory over the Midianites
- F. Phase six: the types
  - 1. Types of Christ
  - 2. A type of worldly believer
  - 3. A type of the overcoming life
- G. Phase seven: the travels

### Part Three: God's Deliverance of Israel. The Review (Book of Deuteronomy)

- I. The Sermons: The bulk of Deuteronomy (Chapters 1-30) is given over to recording these messages delivered by Moses

#### **First Sermon (Chapters 1-4)**

- 1. Moses speaks about the sin at Kadesh
- 2. Moses spoke about the splendour at Sinai

#### **Second Sermon (Chapters 5-26)**

- 1. Repetition. The Ten Commandments were repeated
- 2. Reflection
- 3. Reminder
- 4. Restraint
- 5. Reassurance
- 6. Regulations
- 7. Review

#### **Third Sermon (Chapters 27-30)**

- 1. A command
- 2. A covenant
- A. A theological consideration
  - 1. The faithfulness of God
  - 2. The Word of God
  - 3. The person of God
  - 4. The love of God
  - 5. The greatness of God
  - 6. The grace of God
  - 7. The coming great prophet of God
  - 8. The will of God

- 9. The kings of God
- 10. The Israel of God

## II. The Setting Apart

- A. Of the twelve tribes
  - 1. Moses briefed them
  - 2. Moses blessed them
- B. Of the man Joshua

## III. The Song

- A. The command to write the song
- B. The contents of the song
  - 1. He wrote about the greatness of God
  - 2. He wrote about the grace of God
  - 3. He wrote about the grief of God
  - 4. He wrote about the guarantee of God

## IV. The Summons

- A. The proclamation of Moses' death
- B. The place of Moses' death
- C. The panoramic view before Moses' death

## V. The Sorrow

## VI. The Successor

## VII. The Summary

# EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY

*Part One: God's Deliverance of Israel. The Preview (Exodus 1)*

*Part Two: God's Deliverance of Israel. The Overview (Exodus 2-Numbers 36)*

*Part Three: God's Deliverance of Israel. The Review (Book of Deuteronomy)*

PART ONE: God's Deliverance of Israel. The *Preview* (Exodus 1)

As the sacred account opens, Israel is being cruelly persecuted by Pharaoh Thutmose I in the land of Egypt.

- I. The Reason For This Persecution: "And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land" (Exod. 1:6-10).
- II. The Results of This Persecution
  - A. Construction-Pharaoh's building decree: "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour" (Exod. 1:11-14).
  - B. Destruction-Pharaoh's bloody decree
    1. His order to the midwives: "And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive" (Exod. 1:16-17).
    2. His order to the masses: "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive" (Exod. 1:22).

PART TWO: God's Deliverance of Israel. The *Overview* (Exodus 2-Numbers 36)

In essence, this somewhat lengthy section deals with Moses, the man and his mission. We see him as (1) the Prince of Egypt, (2) the Shepherd in Midian, and (3) the Lawgiver of Israel.

## **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 (Exod. 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.

- 
- † ☆ *Without being aware in the least of what she was doing, this pagan girl was in reality coining a nickname for all believers. She named him Moses, which literally means, "to draw out." In this case, of course, it meant "to draw out of the waters." We, too, can consider ourselves as Moses for God himself has drawn us out of the waters of sin. As the Psalmist would later declare: "He sent from above, he took me, he drew me out of many waters" (Ps. 18:16).*
- ☆ *That principle later disclosed in Romans 8:28 is also vividly illustrated here. Think of it: In the providence of God the very daughter of Pharaoh who had originally ordered the death of baby Moses not only finds, rescues, and raises him, but actually hires his own mother to nurse him. Again, to quote the Psalmist: "Surely the wrath of man shall praise thee" (Ps. 76:10).*
- 

## II. The Man in the Middle (Exod. 2:11-15)

### A. The helpless slave

1. Upon reaching manhood, Moses killed an Egyptian who was cruelly mistreating a Hebrew slave.
2. The following day Moses saw this slave fighting with a fellow Hebrew slave.

### B. The hostile slave

1. Upon attempting to separate them, the first slave then 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.
- 

† *According to the New Testament, Moses left Egypt not only because of manslaughter, but because of the Messiah. "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 recompense of the reward" (Heb. 11:24-26).*

---

## The Shepherd of Midian

### I. The Marriage of Moses (Exod. 2:16-22)

- 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: "And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter" (Exod. 2:21).
- 

† *Both Moses and Zipporah were descendants of Abraham, he through Sarah, and she through Keturah (see Gen. 25:1-2).*

---

## II. The Mission of Moses (Exod. 2:23-3:10)

### A. The miracle of a burning bush (Exod. 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.

### B. The message from the burning bush (Exod. 3:4-10)



1. "Take your shoes off!"
  - a. God Himself spoke, telling Moses he was standing on holy ground: "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. 3:5).
  - b. God then informed Moses that he had heard the cries of his enslaved people in Egypt and would deliver them "out of that land unto a large and good land. . .flowing with milk and honey; unto the place of the Canaanites" (Exod. 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" (Exod. 3:10).

†*Note: Moses was told to take his shoes off at this time, for he was on holy ground. This he did. But it should be observed that he later put them back on again. All too often Christians hear God speak to them concerning special service for him. They take their spiritual shoes off at some church altar, perhaps, but then do nothing about that call. God needs individuals who will both take off and put back on their shoes today. A worship experience should be followed by a working experience.*

### 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 answers each excuse:

1. Excuse: "Israel will not know who is sending me!" (Exod. 3:31) 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!" (Exod. 4:1) Answer: "I'll give you a twofold demonstration of my power!" (Exod. 4:2-9)
  - a. The shepherd rod of Moses becomes a snake and then turns back into a rod again.
  - b. The hand of Moses becomes leprous, and returns back to normal.
3. Excuse: "I'm not a good speaker. In fact, I have a speech impediment!" (Exod. 4:10) Answer: "I promise you the following" (Exod. 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 (Exod. 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 where Moses stood upon at that moment

### IV. The Mistake of Moses (Exod. 4:24-26)

A. The anger of God: "And it came to pass by the way in the inn, that the LORD met him, and sought to kill him" (Exod. 4:24). For some reason Moses had carelessly neglected, or perhaps refused, to circumcise his firstborn son, Gershom.

†*The "sought to kill him" phrase may refer to that New Testament phrase, "sin unto death" (see 1 John 5:16). At any rate, God did invoke the death penalty on two specific occasions:*

- ☆ *Ananias and Sapphira were killed for lying to the Holy Spirit (Acts 5:1-11).*
- ☆ *Some Corinthian believers were killed for their disgraceful conduct at the Lord's table (1 Cor. 11:17-30).*

B. The arbitration by Zipporah: Realizing the terrible danger her husband was in, Zipporah quickly

circumcises Gershom.

---

## 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 the Pharaoh (Exod. 5:2,4-9)

a. He insulted the God of Israel: "And 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" (Exod. 5:2).

---

†*Note Pharaoh's arrogant question here: "Who is the Lord?" Some 850 years later another pagan king, Nebuchadnezzar, in Babylon, would demand an answer to a similar question of three young Hebrew men: "Who is that God, that shall deliver you out of my hands?" (Dan. 3:15) Among other things, those proud monarchs would soon learn He was the God of the water and the God of the fire.*

---

b. He increased the burden of Israel: "And 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" (Exod. 5:6-7).

2. Coming from the people

a. At first Israel's elders believed Moses concerning his mission and rejoice (Exod. 4:29-31).

b. But then, blaming Moses for their increased work burden, they heaped abuses upon him (Exod. 5:10-21).

c. Moses complained to God about this, but is again reassured that eventually his mission would be accomplished (Exod. 5:22-6:13).

B. The preview (Exod. 7:8-12): Prior to the terrible ten plagues, Moses performs some miracles for the king.

1. The purpose involved: Both Pharaoh and Moses (for different reasons) needed to see the only true God in action.

---

†*The purpose of the plagues was apparently twofold:*

☆ *To demonstrate to Israel the strength of their God*

☆ *To show the Egyptians the total inability of their gods. It may be observed that each plague was directed against a particular Egyptian god. Thus:*

- *The first plague of bloody waters was directed against Osiris, the god of the Nile.*
  - *The second plague of frogs was against the frog goddess Hekt.*
  - *The third plague of lice was against Seb, the earth god.*
  - *The fourth plague of beetles (or flies) was against Hatkok, the wife of Osiris.*
  - *The fifth plague of cattle disease was against Apis, the sacred bull god.*
  - *The sixth plague, boils, was against Typhon.*
  - *The seventh plague, hail and fire, was against Shu, the god of the atmosphere.*
  - *The eighth plague, locusts, was against Serapia, the god who protected Egypt against locusts.*
  - *The ninth plague, darkness, was against Ra, the sun god.*
  - *The tenth plague, the death of the firstborn, was an attack on all gods.*
- 

2. The power involved

- a. Moses turned his rod into a serpent.
  - b. When Pharaoh's magicians did a similar thing, Moses' serpent swallowed their serpents.
- 

†*In the New Testament, Paul names two of these magicians: "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).*

---

### C. The plagues

1. The plague upon the Nile River and all other waters which are turned into blood (Exod. 7:15-24).
- 

†*Some have attempted to view this plague as the result of a natural event, such as the polluting of the Nile by excessive red soil or the sudden increase of certain bacteria or other microbiology, but it is doubtful if such natural occurrences would have made the slightest impression upon the watching Pharaoh.*

---

2. The plague of frogs (Exod. 8:1-15)
- 

†*Dr. John David quoted Harry Rimmer, who wrote: "Like the blanket of filth the slimy, wet monstrosities covered the land, until men sickened at the continual squashing crunch of the ghastly pavement they were forced to walk upon. If a man's feet slipped on the greasy mass of putrid uncleanness, and when he sought water to cleanse himself, the water was so solid with frogs, he got no cleansing there" (Moses and the Gods of Egypt, 101).*

---

3. The plague of lice (Exod. 8:16-19)
- 

†*Some Hebrew scholars believe a more accurate translation here is "gnats," or "mosquitoes." Small insects have always been a problem in Egypt. Many devices were constructed by ancient Egyptians in an attempt to get relief from them (such as ostrich plumes on the end of a stick that would be waved by servants to keep such insects away from the faces of the king and lords; floors and walls were often washed with a solution of soda).*

---

4. The plague of flies (Exod. 8:20-32)
- 

†*This may have been the large blood-sucking dog fly.*

---

5. The plague upon the cattle (Exod. 9:1-7)
- 

†*This plague doubtless had grave economic and religious consequences for the Egyptians. Oxen were*

*depended upon for heavy labor in agriculture, while camels, asses, and horses were used for transportation. Cattle not only provided milk, but the bull was one of the most sacred objects in the worship services of the land.*

---

6. The plague of boils upon man and beast (Exod. 9:8-12)

---

†*The Hebrew language indicates these were leprous, pus-filled, open, and running sores.*

---

7. The plague of hail and lightning which devastated the land (Exod. 9:13-35)

---

†*This crushing hailstorm was possibly accompanied by severe lightning, which set fire to the Egyptian fields already ruined by the massive icy pellets from heaven. Because of the first of six plagues, some of the Egyptians apparently believed the word of God and brought their cattle and slaves in from the field (9:20).*

---

8. The plague of locusts (Exod. 10:1-18)

---

†*A locust is capable of eating its own weight daily and one square mile of a swarm will normally contain up to 200 million of the creatures. Swarms covering more than 400 square miles have been recorded. A plague this size would carry some 80 billion locusts.*

---

9. The plague of the three-day darkness (Exod. 10:21-29)

---

†*This plague was surely the most frightening of all that had previously fallen. The darkness was so complete it could actually be felt. For 72 agonizing hours this horrifying blackness deprived its victims of food, water, and the slightest freedom of movement. More than one mind must have snapped under its terrible torture.*

---

10. The plague of death upon the firstborn (Exod. 11:1-36)

---

†*The details of this plague are given under section F.*

---

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 (Exod. 8:8,15)

2. During the fly plague (Exod. 8:28,32)

3. During the hail and lightning plague (Exod. 9:27-28,34)

4. During the locust plague (Exod. 10:16-17,27)

E. The plot: During the plagues Pharaoh suggested four compromises, attempting to weaken Moses'

mission, but all four are rejected.

1. "Worship your God here in Egypt" (Exod. 8:25-26).
  2. "Go, but don't go too far" (Exod. 8:28-29).
  3. "Go, but leave your children behind" (Exod. 10:10-11).
  4. "Go, but leave your flocks and herds behind" (Exod. 10:24).
- 

†Pharaoh's heart was hardened some 11 times during this period. We note that on at least seven occasions in the book of Exodus we are told that God hardened the heart of Pharaoh (see 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10). How are we to understand this? A partial (and only partial) answer may be found in the following observation: The manner in which a given object will react when confronted by an outside influence is wholly dependent upon the nature of that object. For example, imagine a winter scene. Yonder is a frozen river. On either side is a bank of yellow clay. Suddenly the sun comes from behind the cloud and shines brightly down upon the river and the banks. What happens next? The reaction is that the ice will melt but the clay will harden. Thus we see in nature the same outside and heavenly influence softening one object but hardening the other. Furthermore, on four occasions we are informed that Pharaoh hardened his own heart (see Exod. 7:22; 8:15, 19; 9:35).

---

- F. The provision: Just prior to the final plague God told Moses to both warn and instruct:
1. The pharaoh of Egypt was warned (Exod. 11:1-10). 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.
  2. The people of Israel were instructed (Exod. 12:1-27).
    - a. The details of a new annual feast given by God to Israel are 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 door of their homes.
    - d. The Lord would then pass over all such blood-sprinkled homes.
- 

†An overview of the original Passover

- ☆ God instructed Israel on preparing for that first Passover. An unblemished year-old male lamb was to be selected by each family on the tenth of April. This animal was to be killed on the 14th day. Its blood was to be drained into a basin. A cluster of hyssop branches was to be dipped into the basin and blood smeared against the lintel and two side panels of the door. The flesh of the lamb was to be roasted and eaten on the night of the 14th along with bitter herbs and unleavened bread.
  - ☆ Note: This is the first mention of leaven in the Bible, and from this point on it becomes a symbol of evil. In the New Testament, leaven stands for:
    - Hypocrisy (Luke 12:1)
    - Rationalism (Matt. 16:6, 12)
    - Worldliness (Mark 8:15)
    - Evil conduct (1 Cor. 5:6)
    - False doctrine (Gal. 5:9)
  - ☆ The Passover lamb was of course a beautiful type and foreshadow of the Lord Jesus Christ (see John 1:29; 1 Cor. 5:6, 7; 1 Pet. 1:18-19). The hyssop here may represent faith. It was a common plant of the field. As the hyssop plant was used to apply the lamb's blood in the Old Testament, so faith applies the blood to the human heart in the New Testament (see Eph. 2:8-9). The death of the lamb, however, did not automatically save anyone until the shed blood was applied.
  - ☆ The Israelites ate unleavened bread that night, and were to do this each April to remind them of their great deliverance (Exod. 12:39-51).
- 

G. The proclamation

1. By the 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 (Exod. 12:28-36).

---

† *During the early morning hours of the 15th, all Israel (600,000 men plus their families) cross the border of Egypt. They are accompanied by a mixed multitude.*

---

2. By the Lord:

- a. The sanctification of the firstborn (Exod. 13:1-2,12-16) God told Moses to dedicate to him all of Israel's firstborn sons, plus every firstborn male animal.
- 

† ☆ *God originally planned for a nation of priests, but finally due to Israel's constant sin, limited his selection to the tribe of Levi (Exod. 13:2; 19:6; Num. 8:16).*

☆ *In the New Testament however, His original will was fulfilled at the advent of the church: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light (1 Pet. 2:9). "And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen" (Rev. 1:6).*

---

- b. The selection of the safer route: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt" (Exod. 13:17-18). Moses gathered the bones of the patriarch Joseph as he prepared to leave Egypt (Exod. 13:19).

H. The possessions (Exod. 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" (Exod. 12:35-36).
2. The foretelling of the matter: God had previously told both Abraham (Gen. 15:14), and Moses (Exod. 3:21-22) this very thing would happen.

II. From Egypt to Sinai-Leading the People of God

---

† *Six key events or phases took place between Rameses, their departure city in Egypt, and the arrival at the base of Mount Sinai. The distance was approximately 150 miles.*

---

A. Phase one: Israel at the Red Sea

1. The decision of Pharaoh-to follow up (Exod. 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" (Exod. 14:5-7).
2. The despair of the people-to give up (Exod. 14:10-12)
  - a. Upon seeing the advancing Egyptian army, God's people were filled with fear.
  - b. They immediately turned upon Moses: "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou

dealt thus with us, to carry us forth out of Egypt? (Exod. 14:11)

3. The declaration of the prophet-to look up (Exod. 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" (Exod. 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" (Exod. 14:19-20).

---

†Here the pillar of cloud and fire is manifested to lead Israel by day or night. This marks the first appearance of the Shekinah, that visible and luminous indication of God's presence (13:21-22). Other Old Testament and New Testament appearances would include:

- ☆ At the Red Sea (Exod. 10:19-20)
- ☆ In the tabernacle Holy of Holies (Lev. 16:2)
- ☆ In the Temple Holy of Holies (2 Chron. 5:11-13)
- ☆ Disappearance in Ezekiel's time (Ezek. 10)
- ☆ At the birth of Christ (Luke 2:9-11)
- ☆ On the Mount of Transfiguration (Matt. 17:5)
- ☆ At the Ascension (Acts 1:9)
- ☆ At the Rapture (1 Thess. 4:17)
- ☆ At the Second Coming (Matt. 24:30; Mark 8:38)
- ☆ During the millennium (Isa. 4:5-6; 60:19)

- 
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" (Exod. 14:21-22).
  3. The Egyptian army-perishing: "And the Egyptians pursued, and went in after them to 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" (Exod. 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.

---

†This is probably the second greatest miracle in all the Bible. The greatest of course is the resurrection of Christ from the dead (Eph. 1:20). The Red Sea crossing is mentioned many times in the Word of God (see Ps. 78:53; 106:11, 12, 22; Heb. 11:29). This miracle was actually threefold in nature:

- ☆ The first part was the shift in position of the glory cloud, which placed itself between the camp of the Israelites and that of the Egyptians. It then settled down upon Pharaoh's armies like a fog, but gave light to God's people.
  - ☆ The second part was the actual dividing of the waters, clearing a path of perhaps a mile wide. Concerning this, Dr. Leon Wood writes: "A marching line of two million people, walking ten abreast with an average five feet separating each rank, would be 190 miles long. Had this path been only as wide as a modern highway, the first Israelites through would have been in Canaan before the last started, and several days would have elapsed" (A Survey of Israel's History, [Zondervan, 1970], 133).
  - ☆ The third part was the actual closing of the water.
-

4. The Lord's people-praising: (Exod. 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" (Exod. 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" (Exod. 15:1).
- C. Phase three: Israel at Marah (Exod. 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" (Exod. 15:23).
  2. The goodly tree-the purification: "And the LORD showed (Moses) a tree, which when he had cast into the water, the waters were made sweet" (Exod. 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" (Exod. 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" (Exod. 15:27).
- E. Phase five: Israel in the wilderness of Sin (Exod. 16:1-36)
1. A special diet: The manna (Exod. 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" (Exod. 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" (Exod. 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" (Exod. 16:35).

†Beginning then and continuing for the next 40 years God fed them six days a week with manna, a white, flat, coriander-like seed, which tasted like honey bread. It ceased when Israel entered the Promised Land (see Josh. 5:12).

*It was to be picked up each morning and eaten that same day for six days, and on the sixth, a double portion was to be taken for the seventh, when no manna would fall. The word manna in the Hebrew literally means, "What is it?" This is what the people said when they first saw it, and the name stuck. Jesus would later apply this event to his own ministry (see John 6:30-63). Dr. John David wrote the following helpful words on the subject of manna: "It should not be assumed from these passages that manna constituted the only part of the diet of the Hebrews during the 40-year period. We know that the Israelites had sheep and cattle (12:38; 17:3) and they continued to possess these not only in Sinai (34:3) but had them when they reached Edom and the country east of the Jordan (Num. 20:19; 32:1). It appears that on some occasions the Hebrews bought food and even water from the Edomites (Deut. 2:6-7). That wheat and meats were available is clearly implied in such references as Exodus 17:3; 24:5; Leviticus 8:2, 26, 31; 9:4; 10:12; 24:5; and Numbers 7:13, 19" (Moses and the Gods of Egypt, 181).*

2. A special day, the Sabbath (Exod. 16:23-30): "And he said unto them, This is that which the LORD hath said, Tomorrow 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" (Exod. 16:23). "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little



and little I will drive them out from before thee, until thou be increased, and inherit the land" (Exod. 23:29-30).

---

† Following is a brief summary on the biblical teaching concerning the Sabbath:

- ☆ Sabbath first mentioned in Exodus 16:23. For the first 2,500 years of human history no one observed it but God himself (see Gen. 2:2).
- ☆ Sabbath was then given to Israel (Exod. 31:13, 17) who previously knew nothing about it whatsoever (see Exod. 16:29). This day was never given to the church (see Col. 2:16; Gal. 4:9-11).
- ☆ Sabbath is not a Hebrew word for seven but means "rest or cessation." Hebrew words for seven are sheba and shibah. Thus, a literal translation of the fourth commandment would read, "Remember the rest day, to keep it holy."
- ☆ There were many "sabbaths" given to Israel:
  - The weekly seventh-day Sabbath (Exod. 20:8-11)
    - ◊ It began at sundown on Friday and ended at sundown Saturday.
    - ◊ It was a day of absolute rest, with no services or gatherings.
  - The first day of the seventh month Sabbath (Lev. 23:24-25), feast of trumpets
  - The tenth day of the seventh month Sabbath (Lev. 16:29-30), day of atonement
  - The 15th day of the seventh month Sabbath (Lev. 23:34), feast of tabernacles
  - The seventh-year Sabbath (Lev. 25:1-4) The land was to be idle for entire year
  - The 50th-year Sabbath (Lev. 25:8). The 70-year Babylonian captivity was primarily due to Israel's disobedience to observe these rest years. In approximately 500 years they had accumulated until Israel owed the Promised Land 70 rest years (see Lev. 26:27-35; 2 Chron. 36:21; Jer. 25:11).
- ☆ Sabbath had never been changed but has been set aside because the nation Israel has been set aside (see Matt. 21:43).
- ☆ The Sabbath will be observed again during the kingdom age (see Isa. 66:23).
- ☆ In effect, the Sabbath became the second of two spiritual "wedding rings" God gives to Israel. The first was that of circumcision (see Gen. 17).

Question: Where then does the church receive authority to worship on Sunday?

Answer: This authority was laid out in pattern form through the resurrection, which occurred on the first day-Sunday. This fact is reported by all four Gospels (Matt. 28:1; Mark 16:2, 9; Luke 24:1, 13; John 20:1, 19). Thus, as the seventh day commemorates a finished creation (Exod. 20:8-11), so the first day commemorates a finished redemption (see Acts 20:7; 1 Cor. 16:1, 2; Heb. 7:12). It is true that Paul often preached to the Jews on the Sabbath (Acts 13:14; 16:13; 17:2; 18:4), but he only did so because this was the day the Jews regularly gathered together (see 1 Cor. 9:19-20).

---

#### F. Phase six: Israel at Rephidim (Exod. 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 (Exod. 17:1-7).
- 

- † ☆ In the New Testament the apostle Paul made this event a type of Christ: "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 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).
- ☆ Actually, on two separate occasions during the Exodus march, water supernaturally gushed forth from a rock.
- The first occurred here at Rephidim, at which time Moses obeyed God.
  - The second would occur some 40 years later just northeast of Kadesh, at which time Moses disobeyed God (Num. 20:7-13).
-

2. The enemy struck down by Moses (Exod. 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: tomorrow 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" (Exod. 17:9-12).
- 

†*Note the enemy, the general, the intercessors, and the helpers as described in these verses:*

- ☆ *The enemy-the Amalekites: These descendants of Esau (Gen. 36:12), a roving and raiding desert band, had probably been tracking Israel for some time now, and chose this moment to strike (17:8).*
  - ☆ *The general-Joshua: This is the first mention of one of the most remarkable military men who ever lived. In spite of his youth (probably in his early twenties), Moses chose him to head up Israel's fighting forces. His ability and bravery were matched by his love for God (17:9).*
  - ☆ *The intercessor-Moses: This grand old man ascended a nearby hill, extended his arms upward, and began praying for Joshua and Israel fighting below (17:11).*
  - ☆ *The helpers-Aaron and Hur. These two aided Moses in keeping his weary arms heavenward so that God could give victory below.*
- 

- c. The firsts involved: This biblical passage records four "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" (Exod. 17:14).
  - (4) The first reference to one of God's great names-Jehovah-nissi (the Lord is my banner) (see 17:15).

III. At Mount Sinai: (Exod. 18-40; Lev. 1-27; Num. 1:1-10:10)

---

†*On June 15, 1445 B.C. Israel arrives at Mount Sinai. The nation will remain here for 11 months and five days. Three significant events transpire during this time. They involve:*

- ☆ *The Constitution of Israel (Moses and the Law of God) Describing the requirements for fellowship*
  - ☆ *The Prostitution of Israel (Moses and the Golden Calf) Describing the ruination of fellowship*
  - ☆ *The Restitution of Israel (Moses and the Tabernacle) Describing the restoration of fellowship*
- 

A. Phase one: The constitution of Israel (Moses and the Law of God)

1. The circumstances leading to this constitution (Exod. 18:1-12)
  - a. The welcome (Exod. 18:1-12)
    - (1) Arriving at the base of Mount Sinai, Moses was greeted by 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: "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?" (Exod. 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 people.
- c. The wonder (Exod. 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" (Exod. 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 Mount 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 Mount Sinai where he received the Law from God (Exod. 19:20). The Law consisted of three codes:
  - a. The MORAL CODE-The Ten Commandments (Exod. 20:1-17)
    - Vertical laws*
      - (1) Thou shalt have no other gods before me.
      - (2) Thou shalt not make unto thee any graven image.
      - (3) Thou shalt not take the name of the LORD thy God in vain.
      - (4) Remember the Sabbath day, to keep it holy.
    - Horizontal laws*
      - (5) Honor thy father and thy mother.
      - (6) Thou shalt not kill.
      - (7) Thou shalt not commit adultery.
      - (8) Thou shalt not steal.
      - (9) Thou shalt not bear false witness.
      - (10) Thou shalt not covet.

† ☆ *An overview of the Ten Commandments*

- *First commandment. This is not meant to indicate that there are other gods, for the scriptures totally refute that concept (see Isa. 45:5-6; 46:9), but rather to warn against allowing anything or anyone (such as family, angels, money, power, or fame) to come between the believer and God. "Unfortunately Israel often disobeyed this very first command by worshipping the idols of other nations. This eventually resulted in her being exiled to Assyria and Babylonia (Bible Knowledge Commentary, Vol. II, 1983, p.139).*
- *Second commandment. This was forbidden because God has no visible and physical form (see John 4:24). Thus, any attempt to carve out something to represent Him would in itself be a pagan act, for the object would be an idol.*
- *Third commandment. To take God's name in vain is to misuse it by employing it in an insincere way (see Lev. 19:12). His name is not to be used for selfish or evil purposes (see Ps. 139:20).*
- *Fourth commandment. "The basis for this commandment is God's creating the universe in six days and resting on the seventh (Gen. 2:2-3; Exod. 16:23). This was not to be a day of slothful inactivity but of spiritual service through religious observances. For the violation of this command God imposed on Israel the death penalty (Exod. 31:15; Num. 15:32-36). In the present Church Age the day of worship has been changed from Saturday to Sunday because of Jesus'*

resurrection on the first day of the week (cf. Acts 20:7; 1 Cor. 16:2)" (Bible Knowledge Commentary, Vol. I, p. 139).

- *Fifth commandment. The child honors his parents when he:*
    - ◊ *Obeys them (Deut. 21:18-21)*
    - ◊ *Holds them in high esteem (Prov. 4:8)*
    - ◊ *Shows respect for them (Lev. 19:3; 20:9).*
    - ◊ *Care and provides for them (Ps. 91:15). In the Old Testament, to curse one's parents was a capital offense (Exod. 21:17; Lev. 20:9; Prov. 20:20). As Paul later observed (see Eph. 6:2), this is the first commandment accompanied by a promise; "That thy days may be long upon the land" (Exod. 20:12).*
  - *Sixth commandment. Here the thought is, "Thou shalt not murder," a warning against the unlawful taking of life. Capital punishment, if justified, is not prohibited in the Scriptures. To the contrary, Israel was instructed to kill her enemies on occasion (see Deut. 20:13, 17). In fact, there were at least eight sins as proscribed in the books of Leviticus and Deuteronomy that would invoke the death penalty:*
    - ◊ *Blasphemy (Lev. 24:23)*
    - ◊ *Idolatry (Deut. 13:6-11; 17:2-7)*
    - ◊ *Rebellion against one's parents (Lev. 20:9; Deut 21:18-21)*
    - ◊ *Adultery (Lev. 20:10)*
    - ◊ *Incest (Lev. 20:11)*
    - ◊ *Homosexuality (Lev. 20:13)*
    - ◊ *Bestiality (Lev. 20:15)*
    - ◊ *Murder (Lev. 24:17)*
  - *Seventh commandment. Adultery refers to sexual infidelity on the part of either a man or a woman.*
  - *Eighth commandment. "In the eighth commandment as well as by the word of Jesus (Matt. 19:18), stealing is always forbidden. This commandment presupposes the inalienability of private property-if what you take from me does not belong to me, then you have not stolen. Karl Marx claimed that this commandment was invented by Moses to support a bourgeois society. He condemned the right of individuals to own private property (such as land). God, however, gave the land to the Israelites and ordained that it should remain in the family forever (see note to Lev. 25:16).*
  - *Ninth commandment. To bear false witness is to partake of Satan's slanderous activities in the heavenlies. Note John's words: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10).*
  - *Tenth commandment. To covet is to unlawfully desire that which legitimately belongs to another, be it a person or object.*
- ☆ *A reflection on the Ten Commandments*
- *Of the ten, nine are reported in the New Testament for the believer to observe. The fourth is not mentioned.*
  - *Of the ten, nine are external. The tenth alone is internal and therefore probably the hardest to keep. This is the one Paul unsuccessfully fought against (see Rom. 7:7-11).*
  - *Jesus enlarged upon the sixth and seventh commandments: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hellfire.... Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:21-22, 27-28).*
- 

b. The SOCIAL CODE-Community laws (Exod. 21-23; Lev. 11-15,18-20, 25-27) These laws governed:

- (1) Individuals-motherhood (Lev. 12)
    - (a) lepers (Lev. 13-14)
    - (b) priests (Lev. 21-22)
    - (c) master-servant relationships (Exod. 21)
  - (2) Personal purity
    - (a) regarding sex (Lev. 18; 20)
    - (b) regarding unclean issues (Lev. 15)
  - (3) Personal injuries (Exod. 21)
  - (4) Property rights (Exod. 22)
  - (5) Sacrificial animals
    - (a) clean and unclean animals (Lev. 11)
    - (b) blood (Lev. 17)
  - (6) The land
    - (a) usage of the land (Lev. 25)
    - (b) the results of obedience and the land (Lev. 26:1-13)
    - (c) the results of disobedience and the land (Lev. 26:14-39)
  - (7) Blasphemy (Lev. 20; 24)
  - (8) Vows (Lev. 27)
  - (9) the Sabbath (Exod. 23; 31)
- c. The *SPIRITUAL CODE*-Laws dealing with Israel's worship life, i.e., the feasts and the sacrifices (Exod. 24-31, 34-40; Lev. 1-10, 16, 17, 21-24)

† *Simply stated, the moral code acted as the revelation of God's law, the social code as the regulation of that law, and the spiritual code as the realization of that law-in Christ (see Matt. 5:17-18; Rom. 10:4).*

3. The confirmation of this constitution
  - a. Moses descended Mount 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).
  - b. Moses, Aaron, Nadab, Abihu (Aaron's two sons), and 70 Israelite elders were allowed to see the glory of God: (Exod. 24:9-11) "And 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" (Exod. 24:10).
  - c. Moses spent 40 days on Mount Sinai. He received from God in permanent written form the Ten Commandments (Exod. 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 that he might deal with a terrible crisis that had developed in the camp below (Exod. 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.

- † ☆ *They had substituted another god in place of Jehovah (forbidden by the first command).*  
 ☆ *They had constructed a graven image (in violation of the second command).*  
 ☆ *They profaned God's great name (prohibited by the third command).*  
 ☆ *They were not hallowing the Sabbath day, nor any other day for that matter (disallowed by the fourth command).*

(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.

---

†Note the description of this perversion: "And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play... And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies)" (Exod. 32:6,25). We read, that upon finishing their worship of the idol, the people rose up to "play." This is the same Hebrew word used in Gen. 26:8 describing the sexual intimacy between Isaac and his wife Rebekah. Thus:

- ☆ They were not honoring their parents (fifth commandment).
  - ☆ They may have killed in their sexual frenzy (sixth commandment).
  - ☆ They were committing adultery (seventh commandment).
  - ☆ They were stealing, i.e., personal virtue and purity from each other (eighth commandment).
  - ☆ They probably were slandering one another (ninth commandment).
  - ☆ They were coveting (tenth commandment).
- 

c. The who of this crisis: Aaron, Moses' own brother and Israel's first high priest had been persuaded to organize this crisis of corruption.

(1) He offered to Moses a pitiful excuse for doing this (Exod. 32:22-24).

---

†Note the language of this excuse: "And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf" (Exod. 32:22-24). Some 450 years later King Saul will offer the same disgraceful excuse for disobeying God, namely, "the people made me do it" (1 Sam. 15:2).

---

(2) He was saved from death at the hand of God by the prayer of Moses (Deut. 9:20).

2. The punishment of Israel (Exod. 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 and immorality, 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 trouble makers who had instigated the entire matter.
- 

†Note Moses' question and the following response: "Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him" (Exod. 32:26). It will be remembered God had originally planned for a nation of priests (Exod. 13:2; 19:6), but for their sin in the golden calf tragedy, 11 of the 12 tribes are now disqualified. Only the tribe of Levi would be allowed this privilege. God later says concerning the Levites: "For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me" (Num. 8:16).

- 
3. The prayers for Israel: During this entire tragedy, Moses offered up two sessions of prayer for sinful Israel.
- a. His first prayer (Exod. 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" (Exod. 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" (Exod. 32:13).
  - b. His second prayer (Exod. 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" (Exod. 32:31-32).
- 

† *The greatest single contribution on the part of both Moses and Paul to the nation Israel was their deep and undying love for the nation Israel. The apostle wrote: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.... Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 9:1-3; 10:1).*

---

- (2) The glory of the Lord
  - (a) As revealed to Moses (Exod. 33:11, 17, 23; 34:5-7) "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle" (Exod. 33:11). "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" (Exod. 33:17). "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 cleft 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" (Exod. 33:18-23). "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" (Exod. 34:5-7).
  - (b) As reflected by Moses: (Exod. 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" (Exod. 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" (Exod. 34:32-33).

---

† *In reality, the Bible lists two reasons for the veil of Moses.*

- ☆ *So that the people would not become terrified concerning the glory shining from his face*
  - ☆ *So that the people would not become discouraged at the rapid fading of that glory: "And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished" (2 Cor. 3:13).*
- 

### C. Phase three: The restitution of Israel (Moses and the Tabernacle)

#### 1. The background

- a. On top of Mount 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" (Exod. 25:8-9).
  - b. At the base of Mount 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" (Exod. 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" (Exod. 35:10-11).
2. The builders: At God's command, he appointed Bezalel, grandson of Hur, from the tribe of Judah to serve as general contractor (Exod. 35:30-31).
  3. The building (summary of the facts about the tabernacle proper)
    - a. The framework: It consisted of three sections:
      - (1) The outer court: 150 feet long, 75 feet wide, 7-1/2 feet high
      - (2) The inner court
      - (3) The Holy of Holies
- 

† ☆ *In reality both the inner court and the Holy of Holies consisted of a single tent. There were two rooms in this tent, separated by a thick veil. The eastern room section of this tent (the entire tabernacle faced east) was the holy place, and the western section was the Holy of Holies. The tent was made of 48 upright boards and was covered by four kinds of cloth. Three of these were animal skins, and the fourth was a fine linen. The colors involved were white, blue, purple and scarlet.*

☆ *Other facts concerning the tabernacle:*

- *The various materials used-gold (3,140 pounds), and silver (9,575 pounds), bronze (7,540 pounds), animal cloth, acacia wood, olive oil, spices, onyx stones.*
  - *Method of construction-the tabernacle was the production of willing hands and hearts. God's house was financed by God's people, and not through suppers, junk sales, and bingo parties. Some of the most inspiring verses in the Old Testament speak of this sweet and sacrificial spirit (35:5, 21-22, 29).*
  - *Time of construction-six months*
- 

#### b. The furniture

- (1) In the outer court:



(a) The bronze altar (Exod. 27:1-8; 38:1-7)

---

† *This was the first piece of furniture as one enters the tabernacle from the east. It was a boxlike structure made of acacia wood overlaid with bronze. It was approximately 7-1/2 feet wide and 3 feet high. There was a grate midway between the top and the bottom. A horn was located on each corner of the altar to help hold the animal sacrifices which were offered at this altar.*

---

(b) The bronze laver (Exod. 30:18; 38:8)

---

† *A brass basin, filled with water, resting on a pedestal, was covered by mirrors. It was used by the priests for actual and ceremonial cleansing of both hands and feet.*

---

(2) In the inner court:

(a) The table of shewbread (Exod. 25:23-30; 37:10-16)

---

† *A table was made of acacia wood and covered with gold. On this table were placed 12 cakes of bread, renewed each week, one for each tribe in Israel. This table was approximately 1-1/2 feet wide by 2-1/2 feet high. This table, unlike the first two pieces of furniture, was on the inside of the tent, resting on the northern side of the first room.*

---

(b) The lamp stand (Exod. 25:31-40; 37:17-24)

---

† *One of the most ornate objects in the tabernacle. It was made of pure gold and consisted of an upright shaft from each side of which three branches extended upward in pairs. The lamps were trimmed every morning and evening and were never to be extinguished all at one time. The lamp had to be regularly supplied with pure olive oil. The entire lamp required 107 pounds of gold and cost approximately \$175,000. Jewish tradition says the lampstand was 5 feet high and 3-1/2 feet wide. It rested on the south side of the first room (also called the holy place).*

---

(c) The altar of incense (Exod. 30:1-10; 37:25-28)

---

† *This foot-and-a-half-square by three-feet-high acacia wood table overlaid with gold was symbolic of prayer. Sweet spices were burned on this table each morning and evening (see Rev. 8:3-4). Once each year the horns on this altar were smeared with blood. The incense table occupied the western position of the holy place.*

---

(3) In the Holy of Holies: The ark of the covenant (Exod. 25:10-22; 37:1-9)

---

† *The most important piece in all the tabernacle, also made of acacia wood covered with gold. It*

resembled a cedar chest, and was approximately four feet long and two feet high. It contained several objects, the most important being the two stones upon which were written the ten commandments. The lid of this box was made of solid gold and called the mercy seat. On top of the box stood two golden angelic Cherubims. Once each year during the great day of atonement in October, the high priest would enter the Holy of Holies (which was separated from the holy place by a thick veil) and sprinkle blood upon the mercy seat for the sins of Israel. Above the entire ark dwelled the Shekinah glory cloud of God. Perhaps the most thrilling truth of the tabernacle is seen here: the one thing that stood between the broken law that man could not keep and the holy and righteous wrath of God was the blood of the lamb.

---

4. The sacrifices
    - a. The *Sacrifices* offered to maintain fellowship
      - (1) The burnt offering (Lev. 1)
      - (2) The meal offering (Lev. 2)
      - (3) The peace offering (Lev. 3)
    - b. The sacrifices offered to restore fellowship
      - (1) The sin offering (Lev. 4)
      - (2) The trespass offering (Lev. 5)
- 

† *The holy feasts of the tabernacle. There were nine special feasts and rest times in Israel's calendar. The first three were to remind the believers of God's creative work and the last six of his redemptive work.*

---

5. The suppers
    - a. Feasts depicting God's work of *Creation-The Suppers*:
      - (1) The weekly Sabbath (Exod. 20:8-11; Lev. 23:1-3)
      - (2) The seven-year Sabbath (Exod. 23:10-11; Lev. 25:2-7)
      - (3) The 50th-year Sabbath (Lev. 25:8-16)
    - b. 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 First Fruits-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)
- 

† *In the Hebrew this is Yom Kippurim and it occurred on October 10 of each year. The order of service on this all-important day is detailed for us in Leviticus 16.*

- ☆ *The high priest would offer a bull sacrifice for himself. Preachers need to be saved and cleansed too.*
  - ☆ *Lots would then be cast over two goats to determine which one would become a scapegoat, and which would be killed.*
  - ☆ *The high priest would then sprinkle the blood of the slaughtered bull and goat seven times upon the mercy seat.*
  - ☆ *He would finally place his hands upon the scapegoat, confess over it all the sins of Israel, and then appoint a man to lead the goat into the desert.*
- 

- (6) The feast of Tabernacles-speaking of the millennium (Lev. 23:33-44; Rev. 20:1-6)
6. The stewards

- a. The ministry of the high priest: "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).
- (1) Aaron's appointment:
    - (a) He was formally ordained as Israel's first high priest (Lev. 8:1-36).
    - (b) He was washed with water, anointed with oil, sprinkled with animal blood, and dressed in the garb of the high priest (Exod. 29:1-21; 40:12-13).
    - (c) He began his high priestly ministry (Lev. 9).
  - (2) Aaron's assignments:
    - (a) He was commanded to pray for Israel (Exod. 28:12, 19, 30, 36-38).
    - (b) He was appointed to supervise the tabernacle (Num. 18:5-9).
    - (c) He was to burn incense on the altar every morning and evening and to tend the lamps (Exod. 30:7-8).
    - (d) He was to make an annual atonement for Israel (Exod. 30:10).
    - (e) He was given the rules for offering a bull on the Day of Atonement (Lev. 16:1-34).
    - (f) He was given the rules on selecting the scapegoat for that day (Lev. 16:8-10).
    - (g) He was given orders concerning the burnt, grain, sin, guilt, and trespass offerings (Lev. 6:9-30; 7:1-27).
    - (h) He determined who was a leper (Lev. 13:1-45).
    - (i) His tribe was to have no land inheritance in Canaan. Instead, they were to receive tithes from all other tribes (Num. 18:30-31).
    - (j) He was in charge of the census taken at Sinai (Num. 1:1-4).
  - (3) Aaron's apparel (Exod. 28:2-43).
- 

† Following is a description of the garments worn by the high priest (Exod. 28:2-43).

- ☆ *The ephod—a sleeveless outer garment reaching from the shoulders to below the knees. It consisted of two pieces, one covering the back and the other the front side of the body, fastened on each shoulder by a golden clasp on the top of which were two onyx stones with the names of six tribes on each stone. The ephod was woven of blue, purple, scarlet, and fine linen yarn, embroidered with figures of gold and held to the body by a girdle.*
  - ☆ *The breastplate of judgment: (28:15-20) a square piece of cloth attached to the ephod over the priest's heart upon which were 12 precious stones set in gold and arranged in four rows. On top of the stones were engraved the names of the 12 tribes of Israel.*
  - ☆ *The Urim and Thummim: (28:30) The nature of this apparel is not certain. The Hebrew words literally mean "lights" and "perfection." They could have been two especially costly stones. It is thought by some that they were used by the high priest in times of crisis to determine the will of God (see Num. 27:21; 1 Sam. 28:6).*
  - ☆ *The robe of the ephod: (28:31-35) This was a blue seamless garment worn under the ephod and was a little longer than the ephod. Along its hem were blue, purple, and scarlet pomegranates and golden bells, which tinkled as the priest served in the tabernacle.*
  - ☆ *The mitre: (28:36-38) the fine white linen turban headdress of the high priest. On its front was a golden nameplate with the words "HOLINESS TO THE LORD" engraved on it.*
- 

b. The ministry of the regular priests

- (1) Their garments (Exod. 28:39-43; 39:27-43)
  - (2) Their consecration (Exod. 29:1-37; Lev. 8: 22:1-4; Num. 8:5-26)
  - (3) Their duties
- 

- † ☆ *Their duties. The various responsibilities of the priesthood would fall into two basic categories:*
- *That of temple service—this would include the burning of incense, the care of the lamps, the placing of the bread, and the sacrificial offerings (Num. 3:5-9)*

- *That of personal service-to inspect unclean persons, especially lepers, to instruct the people of Israel in the law of God, to take a general interest in the spiritual welfare of the people (Num. 6:23-27; Deut. 17:8-9)*

☆ *Their personal obligations*

- *They must not consume strong drink (Lev. 10:9).*
  - *They must not clip bald spots on their heads, beards, or flesh (Lev. 21:5).*
  - *They must not marry harlots, divorced women, widows, or women from another tribe. Their wives must be virgins from Levi (Lev. 21:7,14).*
  - *They could not have any bodily defects such as blindness or lameness (Lev. 21:16-21).*
- 

7. The sponsors (Those who gave gifts to the tabernacle)

- a. The gifts of the laity: (Exod. 35:4-29) "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, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, And oil for the light, and spices for anointing oil, and for the sweet incense, And onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded.... And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments" (Exod. 35:4-10,21).
  - b. The gifts of the leaders: (Num. 7:1-89) "And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle" (Num. 7:1-3).
- 

† *Another precious truth involved in the tabernacle project was the fact that God personally observed each gift which was given, no matter how small. This is dramatically brought out in Numbers 7, where 12 tiny gold boxes of incense are given by 12 different individuals. In spite of the fact that the gifts were identical and inexpensive (approximately \$6.50 per box) God nevertheless acknowledged each person and each gift (see also Rev. 2:2, 9, 13; 3:1, 8, 15).*

---

8. The Separated: (Num. 6:1-21) "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.... All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the LORD he shall come at no dead body" (Num. 6:1-3, 5-6).
- 

† *This is the first reference to a Nazarite in the Bible. Here a distinction should be made between a Nazarite and a Nazarene.*

☆ *A Nazarite had to do with vocation, that is, the agreed-upon life-style of the one assuming a*

threefold vow:

- He could not taste the fruit of the vineyard in any manner.
- He could not cut his hair.
- He could not come in contact with any dead person.

The three most famous Nazarites in the Bible were Samson (Judg. 13:5, 7; 16:17), Samuel (1 Sam. 1:11), and John the Baptist (Luke 1:15).

☆ A Nazarene had to do with location, that is, where one lived. Jesus was known as a Nazarene (Matt. 2:23) because He grew up in Nazareth. He was not, however, a Nazarite.

- He probably cut his hair.
- He did partake of the fruit of the vine.
  - ◊ He created it in Cana (John 2:7-10).
  - ◊ He drank it in the Upper Room (Mark 14:22-23).
- He did come in contact with dead people. In fact, he resurrected three of them.
  - ◊ A widow's son (Luke 7:14)
  - ◊ A 12-year-old girl (Matt. 9:25)
  - ◊ Lazarus (John 11:43-44)

---

9. The survey: (Num. 1) This was the first of two census head counts during Israel's march from Egypt to Canaan. The second took place some 38 years later (see Num. 26).

---

† This first census counted all the men 20 years of age and up. The total was 603,550 men. It is sad to know that of these men, 603,550 in number, 603,548 would later perish in the wilderness (Num. 14:29). The only two men who would later enter Canaan were Joshua and Caleb.

Much speculation has centered around this census figure. If taken literally it would strongly suggest a total Israelite population of more than two million. The problem therefore arises concerning the care and feeding of this multitude for nearly 40 years; much of it spent in a desolate and arid desert. For example, it has been estimated that it would require nearly 50 railway boxcars of manna per day just to feed all the people. This would not take into account the physical needs of the thousands of animals that accompanied them. The water needs would likewise be immense: some 12 million gallons per day. In fact the ground area needed to accommodate this multitude when they camped at night would exceed 100 square miles.

Some have attempted to solve these problems by a watering down of the text. For example, it is suggested that the Hebrew word 'elep translated by the King James Version as "thousand" could as easily be rendered by the word "family" or "clan." Thus, we would have six hundred and three families with each family contributing perhaps an average of five fighting men each for a total of 3,015 soldiers. Assuming each man was married with two children we then would arrive at the figure of some 15,000 for the grand total of Israel's camp.

But this approach raises far more problems than it solves. Gleason Archer writes: "It is true that there is an 'elep which means family or clan (1 Sam. 10:19, etc.); but it is very clear from the numeration chapters (Num. 1-4; 26) that 'elep is intended in the sense of 'thousand,' for the smaller unit below this 'elep is me'ot, 'hundreds' (cf. Num. 1:21, 23, 25, etc.).... The most that a 'family' could contribute to the national army would be four or five men on the average, and it would be absurd to suppose that 'hundreds' would be mentioned or the next lower numerical unit after an average contingent of five men each.

"Further corroboration is given by the total amount of ransom money-at the rate of a half-shekel apiece-recorded in (Exod. 38:25) as 3,000 shekels to the talent, this comes out to exactly 603,550 contributors. It is therefore safe to say that no objective handling of the textual evidence can possibly sustain the thesis that 'elep in Numbers signifies anything less than a literal thousand" (Gleason Archer, A Survey of Old Testament Introduction, 246-247).

This number did not include the men of Levi, which was the tribe to be excluded from the census. The total number of the Levitical priesthood is given as 8,580 in Numbers 4:48. If the estimated Israelite population of that time, some two million, is divided by the number of the priesthood, 8,580, it comes out that each priest was responsible for around 233 people. The largest tribe was Judah (74,600) and the

smallest was Manasseh with 32,300. The descendants of Gershon, Kohath, and Merari, Levi's three sons, were placed in charge of the entire tabernacle. God's original plan, of course, was to have the eldest sons of all the tribes act as priests (see Exod. 13:1), but because of Israel's constant sin, he had limited his choice to the Levites (Num. 3:11-13). The priest had to be 30 years of age before he could fully enter into the service of God (see Num. 4:3; Luke 3:3-23).

---

10. The setting: (Num. 2) The arrangement of the tribes around the Tabernacle was as follows:
    - a. Eastern location: Judah (leader), Issachar, Zebulun
    - b. Western location: Ephraim (leader), Benjamin, Manasseh
    - c. Northern location: Dan (leader), Asher, Naphtali
    - d. Southern location: Reuben (leader), Gad, Simeon
- 

†*Note: Rabbinical tradition suggests that Judah (leader of the eastern section) carried with it a standard of green because it was on an emerald that the name of Judah was engraved upon the breastplate of the high priest, and that its emblem was that of a lion because of the prophecy in Genesis 49:9. Reuben, leader of the southern flank, flew a red standard to commemorate their name written on a sardius stone. Their emblem was that of a human head. The chief tribe of the western side was Ephraim. It displayed a golden flag, for it was upon a golden stone that their name was engraved. Ephraim's emblem was a calf, it is said, because Joseph (their founder) was elevated to power in Egypt through a calf vision (see Gen. 41:1-32). Finally the color of Dan (northern leader) was red and white, for their stone was the jasper. An eagle was the emblem of this tribe. We are not sure, of course, just how much of all this is based on fact. If it is true, however, it blends in beautifully with the visions of both Ezekiel and John (see Ezek. 1 and Rev. 4).*

---

11. The standards: (Num. 5) Rules concerning physical infirmities and sexual immorality
  12. The silver sound: (Num. 10:1-10) "And the Lord spoke unto Moses, saying, make thee two trumpets of silver" (10:1-2). These trumpets were to be blown on three occasions:
    - a. To assemble the nation (10:3-4)
    - b. To alert the nation (10:5-7, 9)
    - c. To assure the nation (10:10)
  13. The sons of Aaron (Lev. 10) In this chapter Moses becomes 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 (see Lev. 10:9).
- 

†*They, thus, become the second of three sets of brothers executed by God for their wickedness. The other two are:*

- ☆ *Er and Onan (Gen. 38:7-9)*
  - ☆ *Hophni and Phinehas (1 Sam. 2:34; 4:17)*
- 

- (2) Moses warns 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 becomes angry with these brothers concerning the manner in which they offered up a sacrifice until Aaron pointed out it had been done properly.
14. The blessing: Moses blesses 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).

15. 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" (Exod. 40:38).

16. 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).

#### IV. 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 it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.... And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. 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. 10:11-12,33-36).

---

† *The distance between Mount Sinai and Kadesh is less than two hundred miles. In Num. 33:16-36 Moses lists some 20 stops from these two places. The Sinai area is dotted with mountains, rugged valleys, and sandy ground. But their journey was never too long or difficult for "the cloud of the Lord was upon them." However, as will soon become evident, the complaining people made what should have been a blessed journey to degenerate into a bitter one.*

---

#### 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)

- a. Moses complained to God, stating his burden in leading such a rebellious group was too heavy for him to bear.
- b. God appointed 70 Israelite leaders to aid Moses.

---

† ☆ *Moses concluded that God has simply given him too heavy a burden in leading Israel and demands additional help. The despair becomes so severe that Moses demanded from God either deliverance or death (see v. 15). Elijah the prophet would later require a similar thing from God in a moment of despondency (cf. 1 Kings 19:4).*

☆ *It is tragic that in his great hour of need Moses did not respond as the Apostle Paul would do when facing an unbearable burden: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart*

from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:7-9).

☆ God granted this regrettable request by taking some of the power of the Holy Spirit from Moses and distributing it equally to 70 chosen Hebrew elders (11:25). It has been noted that this new arrangement provided no more power than had previously existed, only more machinery.

---

- c. Two of the 70, Eldad and Medad are 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 garlic: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Num. 11:4-6).
- 

† Once again the unsaved Egyptian-controlled element of the people stirs up the entire camp, this time concerning food.

---

- 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 is 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).
- 

† (Because of his wife) They could have been referring to Zipporah, but it is possible that she had died and this Cushite wife was his second one. It is indeterminate from the text as to whether the criticism was because she was a Gentile or because of her color (if indeed she was of different color). At any rate, the marriage was not contrary to the law, which forbade marriage only to Canaanites (see Gen. 24:37).

---

- (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).
- 

† (Because of his strong leadership) How often has this sin been committed by deacons and officials in a local church since this time. Aaron and Miriam would soon learn the truth of Ps. 105:15: "Touch not mine anointed, and do my prophets no harm."

---

- b. Miriam was struck with leprosy for her criticism. She was apparently the ring leader.
- c. At Aaron's request, Moses prayed for his sister who was then healed by the LORD.



V. 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.

---

† *In Numbers 13 it would seem that this command of God was indicative of his perfect will that Canaan be spied out first, but Moses added more information as recorded in Deuteronomy 1:19-24, which gives the entire background. "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come" (Deut. 1:22). Thus it would seem that the original expedition idea came from man and not from God.*

---

B. Phase two: the lamentation by the people

---

† *After 40 days of searching out the land the men return and give their report.*

---

1. The report of the 12

- a. The ten-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).

---

† *This sad episode marked the tenth occasion when Israel rebelled against God. He had graciously brought them out of captivity through ten mighty plagues only to have them turn against his grace ten times (14:22).*

*These ten occasions of rebellion are as follows:*

- ☆ *At the Red Sea (Exod. 14:11)*
- ☆ *At Marah (Exod. 15:24)*
- ☆ *In the wilderness of Sin (Exod. 16:2-3)*
- ☆ *At Rephidim (Exod. 17:1-3)*
- ☆ *At Sinai (Exod. 32:1-6)*
- ☆ *En route to Kadesh (three occasions-Num. 11:1-3; Num. 4-9; 31-34)*
- ☆ *At Kadesh (two occasions-Num. 14:1-4; 14:10)*

---

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.
  2. All those over 20 years of age would die in the wilderness. (The only exceptions would be Joshua and Caleb).
- 

† ☆ *God determined that not one person 20 years or over would be allowed to enter Canaan. "Since the spies were in the land forty days, you must wander in the wilderness forty years-a year for each day, bearing the burden of your sins" (Num. 14:34).*

☆ *During the next four decades, then, Israel was to linger in the desert until the last person 20 years and older died and was buried. Dr. Leon Wood makes the following observation:  
"Figuring 1,200,000 (600,000 of both men and women), as having to die in 14,508 days (38-1/2 years), gives 85 per day. Figuring 12 hours per day maximum for funerals, gives an average of seven funerals per hour for all 38-1/2 years, a continuous foreboding reminder of God's punishment upon them."*

☆ *Thus, the sad period of Kadesh ends with these words: "Then the ten spies who had incited the rebellion against Jehovah by striking fear into the hearts of the people were struck dead before the LORD. Of all the spies, only Joshua and Caleb remained alive" (Num. 14:36-38, TLB).*

☆ *The fickle and foolish Israelites suddenly change their minds and attempt to push their way into the land, but are quickly defeated by the Canaanites (Num. 14:40-45).*

---

## VI. From Kadesh-Barnea to the Eastern Bank of the River Jordan

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: (Num. 16:1-35) This great-grandson of Levi and first cousin of Moses led a revolt against the great lawgiver.
    - a. The reason for this revolt: He and 250 influential Israelite leaders challenged both Moses and Aaron concerning the leadership authority (both political and religious) that God had entrusted to them.
    - 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 troublemaking even after the earth had consumed their leaders.
- 

† *The New Testament writer Jude refers to this event in his epistle, citing it as a stern warning against apostasy (v. 11).*

---

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 blood line. Both Edom and Israel were descendants of Isaac through Esau and Jacob.
    - (2) He reassured the king that 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 the prophet (Num. 22-25)

†*Of the thousands of characters in the Old Testament, surely Balaam is the most mysterious, and in some ways, the most tragic. He is mentioned by no less than three New Testament writers, each of whom writes concerning a particular aspect of his character. Peter referred to his way (2 Pet. 2:15), Jude mentioned his error (Jude 11), and John discussed his doctrine (Rev. 2:14). These three aspects will be commented on later. In the Old Testament, however, we see him as Balaam the foolish prophet, the frustrated prophet, the filthy prophet, and the fallen prophet.*

- a. The *foolish* prophet
  - (1) The warning from God. Balaam was a Midianite prophet, residing in Pethor, a city of Mesopotamia (Num. 22:5). He was offered a bribe by Balak, king of Moab (who was confronted by an imminent Israelite invasion), to place a curse upon Israel (Num. 22:4-8). He at first refused the bribe, after being warned by God not to accept Balak's money (Num. 22:9-13). However, following a second bribe (which Balaam encouraged), he was allowed by the LORD to accompany Balak's messengers to Moab (Num. 22:14-22).
  - (2) The wrath of God
    - (a) An unseen angel: En route he incurred God's anger and was nearly killed by the angel of the LORD who stood in the pathway with a drawn sword (Num. 22:21-28). At first only his donkey saw the angel and was beaten by Balaam when the frightened animal bolted from the path (Num. 22:22-27).
    - (b) An unusual animal: The LORD opened the donkey's mouth and it protested the brutal treatment handed out by Balaam (Num. 22:28-30). Finally, Balaam sees the angel and is severely rebuked by him (Num. 22:31-33). Balaam acknowledges his sinfulness but is commanded by God to continue the trip to Moab (Num. 22:34-35).
- b. The *frustrated* prophet
  - (1). The occasion. Balaam attempted to curse Israel on six separate occasions (Num. 22:39-24:25; Deut. 23:4-5; Micah 6:5). Each time, however, God filled his mouth with blessings for Israel.
    - (a) First occasion: (Num. 23:7-10)
    - (b) Second occasion: (Num. 23:18-24)
    - (c) Third occasion: (Num. 24:3-9)
    - (d) Fourth occasion: (Num. 24:15-19)
    - (e) Fifth occasion: (Num. 24:20)
    - (f) Sixth occasion: (Num. 24:21-24)
  - (2) The overview. No less than six key prophecies were uttered by Balaam during his futile attempts:
    - (a) The aloofness of Israel (Num. 23:9)
    - (b) Their population increase (Num. 23:10)
    - (c) The faithfulness and power of God bestowed upon them (Num. 23:19-24)
    - (d) Their victories (Num. 24:8-9)
    - (e) Their coming Messiah: "I shall see him, but not now: I shall behold him, but not near: there shall come a star out of Jacob, and a scepter shall rise out of Israel"

(Num. 24:17a).

- (f) The defeat of Israel's enemies: "And shall smite the corners of Moab, and destroy all the children of Sheth" (Num. 24:17b). "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city" (Num. 24:19).
  - c. The *filthy* prophet. Being unable to curse them, Balaam attempts (with some success) to corrupt them: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel (Num. 25:1-3).
  - d. The *fallen* prophet. Later the advancing Israelites overrun all of Moab and kill Balaam with the sword (Num. 31:8).
- 

†Note now the description of Balaam as found in the New Testament:

- ☆ His way: "*The way of Balaam...who loved the wages of unrighteousness*" (2 Pet. 2:15).
  - ☆ His error "*The error of Balaam*" (Jude 11). His error was his conclusion that God would simply have to curse Israel because of their many sins. Merrill F. Unger wrote: "*He was ignorant of God's election of Israel as a nation, and the immutability of God's choice (Rom. 11:29) and the nation's preservation. He failed to see how God can be 'Just and the Justifier' of the believing sinner through the cross, to which all Israel's tabernacle ritual pointed*" (Unger's Bible Dictionary, Moody Press, 1961, 133-134).
  - ☆ His doctrine "*The doctrine of Balaam who. . .cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornications*" (Rev. 2:14). Even though this wicked prophet failed in his attempts to curse Israel, his corrupt and clever suggestions that God's people mix with the Moabites was highly successful. Before it was all over, this perverted preacher would cause the death of 24,000 Israelites (Num. 25:9), resulting in a punishment from God. Balaam was later killed by the invading armies of Israel (Num. 31:8). Thus, even though Balaam could not turn God away from Israel, he did, for a while, turn Israel away from God. The hero of this tragedy was Phinehas, the grandson of Aaron. A controversy has been imagined between the number Moses gives here (24,000), and the number Paul later gives in the New Testament (23,000) (see 1 Cor. 10:8), but the solution would seem to be a simple one-Moses gave the entire number while Paul gave the number who died on the first day.  
*One final thought: Because of the faithfulness and fearlessness of Phinehas, God promised him his covenant of peace (25:12) and from his family was to come Israel's high priest, and two priestly sons (two had already died through a divine punishment because of their sin). These were Eleazar and Ithamar. Phinehas was the son of Eleazar. But for some unknown reason the high priesthood was later switched from Eleazar to Ithamar in the person of Eli (1 Sam. 1), a descendant of Ithamar. However, in the days of David, it returned to the promised line here through Zadok, a descendant of Eleazar (see 1 Kings 1:8).*
- 

B. Phase two: the tragedy: Moses committed his great sin at 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).

---

† ☆ *After years of hard work, the devil finally snared Moses, the meekest man on earth (Num. 12:3), into the trap of anger and pride. The wicked and fickle Israelites were, as usual, complaining about the lack of water (it would seem they held a protest meeting against God at least once a day). God thereupon instructed Moses to speak to a certain rock and order it to pour out its water. But the long-suffering Moses suddenly "blew his cool," and in an act due partly to unbelief and anger, screamed at the people and disobeyed the LORD by striking the rock twice instead of speaking to it once as God had commanded (Num. 20:8).*

*God sent water in spite of Moses' disobedience, but told him this sin would keep him from the Promised Land (Num. 20:12). Evidently Moses petitioned God later about going to Palestine until the LORD finally ordered him not to even mention it again (Deut. 3:26-27).*

☆ *Some 14 centuries later, however, Moses did make it to the Promised Land for at least a short visit (see Matt. 17:1-3).*

☆ *Moses thus, becomes at least one of seven Old and New Testament individuals who failed God, not in their weakest but in their strongest point. Consider:*

- *Abraham's strongest point was his faith (Gen. 15:6; Heb. 11:8-10), yet he failed God by his unbelief (Gen. 12:10-20; 20:1-5).*
- *David's strongest point was his kindness (he spared Saul's life on two occasions, 1 Sam. 24:1-6; 26:5-13), yet he failed God by his cruelty (he killed Uriah, 2 Sam. 11:14-15).*
- *Solomon's strongest point was his wisdom (1 Kings 3:5-12), yet he failed God by his stupidity (he allowed riches, power, and women to ruin him, (1 Kings 4:26; 10:27; 11:1-6. Contrast these verses with Deut. 17:14-17).*
- *Elijah's strongest point was his courage (he stood up alone on Mount Carmel against 450 priests of Baal, 1 Kings 18), yet he failed God by his cowardice (he ran from a woman, Jezebel, 1 Kings 19).*
- *Peter's strongest point was his loyalty (Matt. 16:16; 26:31-33), yet he failed God by his denials (Matt. 26:69-75).*
- *Paul's strongest point was his liberty in Christ (entire book of Galatians), yet he failed God by placing himself back under legalism (Acts 21:18-26).*

☆ *How can we explain these unexpected failures? The answer is painfully simple-Overconfidence. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 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 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 Mount Hor. Israel then mourned him for 30 days.*
- 

†C.I. *Scofield observed that the death of Aaron marked the end of Israel's wanderings. From this point the nation either marched or halted, but did not wander (New Scofield Bible, p. 195). The wilderness experience, but not the wanderings, was originally in the perfect will of God for Israel (Exod. 13:17-18).*

---

#### 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.
    - (3) 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 "from 20 years old and upward, throughout their fathers' house, all who 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).

†*The total of the second census is given as 601,730 (see v. 51). This census, about 30 years after the first (1:46) was 1,820 fewer. Not one individual was alive who had been over 20 at the Kadesh rebellion, except for Moses, Caleb, and Joshua (Num. 26:64-65).  
The greatest decrease from the first census was in Simeon's tribe (37,100) and the greatest increase was in Manasseh (20,500).*

- 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 him (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. 25:16-17; 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.

†*The Midianites were descendants of Abraham through his wife Keturah (Gen. 25:2). Some 40 years earlier, Moses (a descendant of Abraham through Sarah) had married a Midianite, Zipporah. But in the ensuing years, this tribe had degenerated until they were no different from a dozen other pagan desert people.*

*A great contrast can be seen at this point, as one compares the account here with that described in the tribulation. In the first (Num. 31) God sends out 12,000 Israelite soldiers to consume their enemies, but in the second (Rev. 7) he will send out 144,000 Israelite preachers to convert their enemies.*

- 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)

---

† ☆ *The rite of the red heifer (19:1-10). Laws had already been given whereby a living person coming in contact with a corpse would be considered unclean (disqualified from religious life and service) for a period of seven days. But a crisis had probably now arisen. Due to the recent plague (Num. 16:49) no less than 14,700 corpses had come upon the scene. This event alone had, doubtless, contributed to the defilement of tens of thousands of people. What could be done about this? The rite of the red heifer was God's answer to this problem.*

☆ *The rules for cleansing (19:11-32). "He who toucheth the dead body of any man shall be unclean" (19:11). The cleansing of a defiled Israelite was fourfold.*

- *Eleazar was to slaughter an unblemished red heifer outside the camp (19:2-3).*
  - *Its blood was to be sprinkled toward the tabernacle seven times (19:4).*
  - *The red heifer was to be burned along with cedar wood, hyssop, and some scarlet cloth material (19:5-6).*
  - *Finally, water was to be added to the ashes of the heifer and sprinkled upon the defiled Israelite (19:17-19).*
- 

(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).

---

† *It will be remembered that Jesus used this event as an illustration to win Nicodemus (see John 3:14-15). Years later, in 700 B.C., king Hezekiah destroyed this serpent, for the people were worshipping it (see 2 Kings 18:4).*

---

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 orders 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 Levi.

(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 places Aaron's rod beside the sacred Ark of the Covenant.

c. The six cities of refuge: a type of the security in Christ (Num. 35:6-34)

---

- † ☆ *These cities were: on the eastern side of Jordan-Bezer, Golan, and Ramoth. On the western side (in Palestine itself)-Kadesh, Shechem, and Hebron (Num. 35:10-14; Deut. 4:43; Josh. 20:7-9).*
  - ☆ *These six were part of 48 cities given to the Levites who did not receive a regular section of land as did the other tribes when the land was later divided by Joshua.*
  - ☆ *The six were designated as refuge for all accidental manslaughterers to avoid the dead man's avenging relatives.*
  - ☆ *The manslayer was safe as long as he remained in one of these six cities until the death of the high priest, at which time he could safely return home (Num. 35:25-28).*
- 

2. A type of the worldly believer (Num. 32:1-42). Moses granted (perhaps sadly) the request of two and one-half tribes-Reuben, Gad, and the half tribe of Manasseh.
    - a. Their request: That they be allowed to settle on the eastern side of the Jordan River
    - b. His reply: This would only be permitted if the two and one-half tribes agreed to join the other nine and one-half tribes during the invasion of Canaan and do their part in conquering the land. To this they agreed.
  3. A type of the overcoming life (Num. 34:1-29)
    - a. God gives to 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).
- G. Phase seven: the travels (Num. 33) In this chapter Moses listed each campsite of Israel from Rameses, Egypt, to Shittim, Moab. They made no less than 42 stops, thus moving to a new location every 11 months for 40 years.

PART THREE: God's Deliverance of Israel. The Review (Book of Deuteronomy): 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 these 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 speaks about the sin at Kadesh
  - a. The sin of the people: "(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-Barnea). Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God" (Deut. 1:2, 26). Moses thus reminds Israel that a trip which should have taken only 11 days (from Mount Sinai to Canaan) actually took nearly 40 years (see also Numbers 14:23-34).
  - 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 wroth 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. Get thee 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 Jordan" (Deut. 3:26-27).
2. Moses spoke about the splendour at Sinai: "For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for.... Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they shall live upon the earth, and that they may teach their children.... And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.... Did every people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live.... Out of heaven he made thee to hear his voice, that he might instruct



thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire" (Deut. 4:7, 10,12, 33, 36).

## 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 Mount Sinai: (Deut. 9:9-21) "When I was gone 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, I neither did eat bread nor drink 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 did neither eat bread, nor drink water, because of all your sins 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, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time" (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).

---

†Note the phrase, "unto the place which the LORD. . .shall choose." This "place" is mentioned often and later identified as the city of Jerusalem (see Deut 12:5-28;11:2; Josh. 9:27; 1 Kings 8:29; 2 Chron. 7:12; Ps. 78:68).

---

4. Restraint: The prophet warned Israel against:
  - a. Intermarriage. He forbade Israel to intermarry with the pagan 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. Impostors: "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, 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; 8:7-8; 11:8-12) "Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. When I was gone 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, I neither did eat bread nor drink water" (Deut. 9:7-9) "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" (Deut. 8:7-8).
6. Regulations: He gave them rules concerning the following matters, as arranged in alphabetical order:
- Adultery (Deut. 5:18; 22:22-25)
  - Aliens, or strangers (Deut. 7:1-3; 24:19-22)
  - Appeals (Deut. 17:8-11)
  - Beasts of burden (Deut. 22:4; 25:4)
  - Blasphemy (Deut. 5:11)
  - Blind (Deut. 27:18)
  - Bribery (Deut. 16:19)
  - Central sanctuary (Deut. 12:5-28)
  - Cities of refuge (Deut. 19:1-3)
  - Clean and unclean animals (Deut. 14:3-21)
  - Contempt (Deut. 6:16-17)
  - Debts (Deut. 15:1-3)
  - Diet (Deut. 14:3-26; 17:1)
  - Domestic situations (Deut. 21:10-17; 22:1-8)
  - False prophets (Deut. 13:1-11; 18:9-12)
  - Feasts of Tabernacles (Deut. 16:13-17)
  - Feasts of Weeks (Deut. 16:9-11)
  - First fruits (Deut. 18:4)
  - Food (Deut. 14:3-21)
  - Incest (Deut. 22:30)
  - Inheritance (Deut. 21:15-17)
  - Inquests (Deut. 21:1-9)
  - Interest (Deut. 23:19-20; 25:13-16)
  - Judgments (Deut. 1:17; 25:1-3)
  - Juvenile delinquency (Deut. 21:18-21)
  - Kidnapping (Deut. 24:7)

Legal procedures (Deut. 16:18-20; 17:8-11; 21:1-9,19; 25:1-2)  
 Loans (Deut. 23:19-20)  
 Marriage and divorce (Deut. 21:10-14; 22:13-30; 24:1-5)  
 Military (Deut. 20:5-8, 10-11, 14-20; 23:9-14)  
 Moving a landmark (Deut. 19:14)  
 Passover (Deut. 16:1-8)  
 Perjury (Deut. 19:16-20)  
 Personal hygiene (Deut. 23:9-14)  
 Perverting justice (Deut. 16:19-20)  
 Poor (Deut. 15:7-11; 24:14-15)  
 Priests (Deut. 23:1-4)  
 Property (Deut. 24:6, 10-11, 13)  
 Prostitution (Deut. 23:17)  
 Punishments (Deut. 21:22-23; 25:2-3,11-12)  
 Rape (Deut. 22:25-29)  
 Retribution (Deut. 19:15-21)  
 Sabbath (Deut. 5:12-15)  
 Sabbatical year (Deut. 15:1-4)  
 Seduction (Deut. 22:28-29)  
 Servitude (Deut. 15:12)  
 Slavery (Deut. 15:12; 23:15-16)  
 Sodomy (Deut. 23:17)  
 Stealing (Deut. 23:24-25)  
 Tithe (Deut. 14:22)  
 Warfare (Deut. 20:1-20)  
 Widows and orphans (Deut. 14:28-29)

7. Review: In one simple statement Moses summarized God's overall dealings with Israel in the Old Testament: "And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers" (Deut. 6:23).

### Third Sermon (Chapters 27-30)

1. A command!
  - a. To build an altar to God: (Deut. 27:1-7) Israel was to take out boulders from the river bottom of the Jordan and build an altar upon Mount Ebal.
  - 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 Mount Ebal (Deut. 27:15-26; 28:15-68).
    - (2) The blessings of the law (resulting in obedience) were to be read to the people by the priests upon Mount Gerizim (Deut. 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 to be dispersed for disobedience (Deut. 28:36, 49-53, 63-68; 30:1). This took 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 Deuteronomy 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." (Deut. 28:64-67). 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: (30:3) "That then 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" (Deut. 30:3).
  - d. Israel will be restored to the land: (30:5) "And 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 thy fathers" (Deut. 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).
- B. A theological consideration: During these three sermons, Moses expounded upon the following great theological themes:
1. The faithfulness of God (Deut. 2:7; 4:33-38; 7:6-8; 8:3-4; 9:4-6; 29:5-6; 32:10-14)
    - a. They had lacked nothing for 40 years (Deut. 2:7).
    - b. Both food and clothing had been provided (Deut. 8:3-4; 29:5-6).
    - c. He cared for Israel as an eagle cared for its own (Deut. 32:9-14).
    - d. He did all this in spite of their constant sin (Deut. 9:4-6).
  2. The Word of God (Deut. 4:1-2,7,9; 11:18-21; 30:11-14)
    - a. Don't add to it or take away from it (Deut. 4:1-2, 7)
    - b. Teach it to your sons and daughters: (Deut. 4:9; 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: (Deut. 11:18) "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: (Deut. 6:4-5; 7:9; 32:39-42) "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).

---

†*The revelation of God to Israel and the desired response of Israel to God is summarized here in Deut. 6:4-5 as in perhaps no other biblical passage. This section is known by the Jews as the Shema (Heb. for "hear") and is recited twice daily.*

---

4. The love of God: "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" (Deut. 7:6-8; see also 7:13).

---

†*Note the phrase, "the LORD loved you." This marks but the second time God records his love for Israel. For the first occasion, see Deuteronomy 4:37. Other classic passages stating his affection are Isaiah 63:9; Jeremiah 31:3; and Hosea 11:1-4.*

---

5. The greatness of God (Deut. 4:39;10:17,18)
6. The grace of God: "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 Both drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God 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; see also 7:6-9).

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" (Deut. 18:15,19).

---

†Some 14 centuries later John the Baptist was confronted by a group of Pharisees alongside the Jordan River. Note: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." (John 1:19-21). Among other things they demanded to know if he was "that prophet" spoken of by Moses here in Deuteronomy 18.

- 
8. The will of God: "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 (Deut. 17:14-20)
    - a. They were not to multiply to themselves wives, gold, or horses (Deut. 17:15-20).

---

†Tragically, centuries later, King Solomon would multiply all three to himself.

- ☆ Wives-(1 Kings 11:1-4) (the lust of the flesh)
- ☆ Gold-(1 Kings 10:14) (the lust of the eyes)
- ☆ Horses-(1 Kings 10:26) (the pride of life)

- 
- b. They were to be diligent students of God's Word (Deut. 17:15-20).
  10. The Israel of God (Deut. 4:25-31; 11:16-17)
    - a. To be scattered for unbelief: "And 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 come 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 twelve 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).

---

†Where were the Old Testament books kept following their completion? It would seem three specific locations were involved.

☆ *Before the Babylonian captivity. Prior to this period (606 B.C.), the Old Testament books were apparently laid beside the ark of the covenant in both the tabernacle of Moses and temple of Solomon.*

- *As testified by Moses. Note his command here in Deuteronomy 31, to "take this book of the law, and put it in the side of the ark..."*
- *As testified by Joshua: "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD" (Josh. 24:25-26).*
- *As testified by Samuel: "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house" (1 Sam. 10:25).*

☆ *During the Babylonian captivity: The books were probably carried to Babylon and later collected by Daniel. In 9:2 of his book, the prophet Daniel wrote: "In the first year of his reign I, Daniel, understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem" (Dan. 9:2). Here Daniel specifically stated that he was reading Jeremiah and "the books," a reference no doubt to the other Old Testament books written up to that time.*

☆ *After the Babylonian captivity: These books may have been taken back to Jerusalem by Ezra the prophet and kept in the newly completed temple (see Ezra 3:10-11; 6:15-18; Neh. 8:1-8).*

---

- b. His legacy of the spoken word: "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: "Let Reuben live forever and may his tribe increase" (Deut. 33:6).
- (2) His blessing upon Judah: "Hear his cry O LORD, unite him, and fight for him against his enemies" (Deut. 33:7).
- (3) His blessing upon Levi: "Give to him your Urim and Thummim. Bless him as he teaches your law and works in your temple" (Deut. 33:8-11).
- (4) His blessing upon Benjamin: "Surround him with your loving care and protect him" (Deut. 33:12).
- (5) His blessing upon Ephraim and Manasseh: "Bless their land and increase their crops" (Deut. 33:13-17).
- (6) His blessing upon Zebulun "Cause him to rejoice in the outdoor life" (Deut. 33:18).
- (7) His blessing upon Issachar "Give him the riches of the sea" (Deut. 33:18-19).
- (8) His blessing upon Gad: "Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself,

because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel" (Deut. 33:20-21).

(9) His blessing upon Dan: "May he increase in strength like a lion's cub" (Deut. 33:22).

(10) His blessing upon Naphtali: "Give him the Mediterranean coast and the Negeb as his homeland" (Deut. 33:23).

(11) His blessing upon Asher: "Bathe his feet in oil and give him strength the length of his days" (Deut. 33:24-25).

(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: "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 the 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. 32:16-18,28).

b. His grief concerning what he must do: "I will hide my face from them" (32:20). "To me belongeth vengeance, and recompense; 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 proclamation 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 Mount Nebo in the land of Moab, on the eastern bank of the 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).
- 

† Thus ends the earthly pilgrimage of Moses. In some areas his life can be compared with that of Christ's in the New Testament. Consider:

- ☆ The record of both are found in four Old Testament and four New Testament books.
  - Exodus, Leviticus, Numbers, and Deuteronomy describe the life of Moses.
  - Matthew, Mark, Luke and John describe the life of Jesus.
- ☆ The life of each was threatened as a baby.
  - Pharaoh attempted to kill Moses (Exod. 1:15-16).
  - Herod attempted to kill Jesus (Matt. 2:16).
- ☆ Both enjoyed a special relationship with God.
  - Moses and the Father: "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle" (Exod. 33:11).
  - Jesus and the Father: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" ((Matt. 3:17). "And there came a voice out of the cloud, saying, This is my beloved Son: hear him" (Luke 9:35).
- ☆ Both identified with the people of Israel.
  - Moses and Israel: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25).
  - Jesus and Israel: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:10-11).
- ☆ Both provided bread for the people.
  - The bread of Moses: "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 hoarfrost 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" (Exod. 16:14-15).
  - The bread of Jesus: "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full" (Matt. 14:19-20).



- ☆ *Moses furnished the Law of God (John 1:17a).*
- ☆ *Jesus fulfilled the Law of God (John 1:17b; Rom. 10:4).*
- ☆ *Moses was considered a servant in the house of God (Heb. 3:5).*
- ☆ *Jesus was considered a son in the house of God (Heb. 3:6).*