Life of Moses

Student Manual
The Life of Moses

Contents

Lesson 1 – Israel in Egypt………………………………...1-6
Lesson 2 – The Birth and Early Life of Moses……………..7-10
Lesson 3-4 – The Call of Moses…………………………..11-16
Lesson 5-6 – Moses and the Name of God………………..17-22
Lesson 7-8 – Moses before Pharaoh……………………23-28
Lesson 9 - Moses and the Plagues of Egypt………………29-34
Lesson 10 – Moses and the Passover Deliverance………..35-38
Lesson 11 – Moses and the Red Sea Crossing…………….39-44
Lesson 12-13 – Moses and God’s Miracle Provision………45-51
Lesson 14 – Moses and the Law of God…………………...52-58
Lesson 15-17 – Moses and the Ten Commandments……..59-69
Lesson 18 – Moses and the Golden Calf…………………..70-74
Lesson 19 – Moses and Presence of God………………….75-79
Lesson 20 – Moses and the Ceremonial Law……………..80-84
Lesson 21 – Moses and the Twelve Spies…………………..85-91
Lesson 22 – Moses and the Dying Generation…………….92-95
Lesson 23 – Moses and the New Generation………………96-101
Lesson 24 – Moses’ Last Words and Death……………….102-104
Lesson 1
Israel in Egypt

I. How did the people of Israel get into Egypt?

A. The family of Jacob moved to Egypt during a time of worldwide __________ when Joseph was prime minister of Egypt (Gen. 46:1).

1. Joseph invited them to come at the suggestion of Pharaoh for the purpose of blessing them and __________________________ (Gen. 45:13, 16-20).

2. God confirmed to Jacob that it was ____________ for them to make this move (Gen. 46:1-4).
   a. Abraham had fled the land to Egypt in a time of famine ____________ God’s direction or blessing (Gen 12:10; 13:1-9; 16:1).
   b. Isaac was warned by God ____________ to Egypt in the time of famine and He obeyed (Gen. 26:1-5).

      Isaac obeyed and God prospered him in ________________ the famine without his going to Egypt for help (Gen. 26:12-14).

B. Joseph eventually __________ and was laid to rest (Gen. 50:22-26).

1. He lived to be one hundred and ten years old.

2. He prophesied that God would bring his brethren ____________ the Promised Land (Gen. 50:24).

3. He made his brethren promise to take _____________ with him when they went to the land (Gen. 50:25; Ex. 13:19; Heb. 11:22).

II. What was the initial experience of the people of Israel in Egypt?

A. Under Joseph the sons and daughters of Jacob had a _____________ status (Gen. 45:16-20).

B. Under Joseph the sons and daughters of Jacob were allowed to live in a _______ _________ part of Egypt—Goshen (Gen. 45:18).

C. After Joseph died the people of Israel continued to grow, prosper and become a ________________ people (Ex.1:6-7).

1. Jacob and his family were about _____ in number when they moved into Egypt (Gen. 46:8-27; Ex. 1:1-5).
2. The people of Israel grew to _____________ while they were in Egypt over a period of a few hundred years (Num. 1-4).

III. How and why did Israel’s situation in Egypt change?

A. There were things about the Israelites that the Egyptians _________________.
   1. They did not like their livestock—_____________ (Gen. 46:31-34).
   2. They had different customs and served _________________.

B. After enough time went by Joseph and the initial reason for the Israelites being in Egypt were no longer _________________ (Ex. 1:8; Acts 7:17-18).
   1. The word used here for “know” can mean “acknowledge, approve or have ________________.”
   2. The phrase that is used here, “arose a new king” is a phrase seems to imply that this king did not come to power in the _________________ of leadership.

   There is reason to believe that a new dynasty (possibly Hyksos or Assyrian) had risen in Egypt and represented outside invaders who did not read hieroglyphics. In this case, the new Pharaoh would not be familiar with the details of Egyptian history and hence would be unaware of Joseph and the children of Israel (Is. 52:4).

   3. The children of Israel were most likely in Goshen for at least ________ years. Given enough time, it is easy to forget even significant things.

   4. The actions of any new dynasty often include helping people to forget the heroes of the past as a way to sever old _____________ and encourage the development of new heroes within the new administration.

C. Because of the prosperity of the children of Israel they were ____________ and began to be viewed as a ____________ (Ex. 1:8-10).

IV. What was the condition of the people of Israel just prior to the birth of Moses?

The condition of the children of Israel just prior to the birth of Moses is described in the language of Exodus 1:11-14.

A. They were given taskmaster to afflict them with heavy _____________ (Ex. 1:11; 2:11a 3:7).

   The word “burdens” in this passage means “_______________, compulsory service or burden bearing.”
The word that is translated “sorrows” can also be translated “pain, grief or ______________.”

B. They helped to ________________ for Pharaoh (Ex. 1:11).

C. They were made to serve with __________ (Ex. 1:13, 14).

The word for “rigor” in these verses means “______________, severity and cruelty.”

It is worthy of note that the more the Egyptians afflicted them, the more the children of Israel _______________ and multiplied (Ex. 1:12; See: Acts 4:31; 8:3-4; 11:19-21).

D. They made their lives bitter with _____________________(Ex. 1:14).

This hard bondage refers to difficult, intense or fierce _________________.

V. Why study the life of Moses?

Moses is an extremely important person to study for a variety of reasons.

A. Moses authored the first ________________ of the Bible (II Chr. 34:14; John 1:45).
   1. These five books together are sometimes referred to as the _____________.
      The word “Pentateuch” literally means “______________” or “five scrolls.”
   2. These five books are referred to by Jesus as “______________” or “the law of Moses” (Luke 24:44).
   3. These five books compose what is called the _____________ or The Law for the Jews.

B. Moses along with David and Jesus is among the most ______________ figures in the Bible.

C. Moses was used by God to be the mediator of the ________________ (Heb. 3:1-6; 10:28-29; 12:18-24).

D. Moses built a _________________ that served as a place of worship for many decades (I Chr. 21:29).

E. Moses was the man who received ________________ (Heb. 10:28).

F. Moses was one of the greatest political and religious leaders _________________.

The Life of Moses © Bill Scheidler, 2010
Student Manual
G. Moses is the most honored and respected figure in history by _______________
people to this day.

H. Moses life is a type of ____________ and a study of his life reveals many other
types of Christ.

I. Moses was the only man in history to be raised from the dead never to die again
(Mt. 17:1-5). As such he becomes a testimony and the first-fruits of those who
have ________________ (I Th. 4:13-18).
Lesson 2
The Birth and Early Life of Moses

I. What was the response of the Egyptians to the multiplication of the children of Israel?

A. The Egyptians were ______ very excited about the multiplication of the children of Israel.

1. They were fearful that they might become strong enough to ___________ them (Ex. 1:10, 12).

2. They were afraid they might lose them as ___________ (Ex. 1:10).

B. The Egyptians tried to ___________ the multiplication process.

Their response was to “deal shrewdly with them” (Ex. 1:10).

Gill in his commentary says it this way, “let us deal wisely with them; form some crafty methods to weaken and diminish them gradually; not with open force of arms, but in a more private and secret manner, and less observed.”

1. The king made their work more physically demanding so that they would be ___________ in strength (Ex. 1:9-14).

2. The king tried to make a deal with the Hebrew midwives to kill all of the male children during the ___________ process (Ex. 1:15-21).

3. The king finally ordered the military to cast all of the newly born Israelite males into the river ___________ (Ex. 1:21).

II. What was God’s response to the plight of the children of Israel?

A. God continued to ___________ His people with multiplication.

1. When the Israelites were loaded up with hard work they grew more and more ___________ (Ex. 1:12a).

2. When the midwives refused to carry out the commands of the king, Israel multiplied and grew ___________ (Ex. 1:20).

B. God ___________ of His people (Ex. 3:7).

C. God began acting on the behalf of His people and ___________ certain events that would eventually result in their deliverance (Ex. 2:1-2).
The child Moses was born to godly parents and was ____________ to God (Acts 7:20).

D. God ______________ Moses and placed him in the household of the king (Ex. 2:3-12).

This preservation involved several things:

1. God spoke to Moses’ parents about what to do.
2. Moses’ mother responded with a deep faith.
3. Moses was placed in an ark in the river when he was 3 months old (Acts 7:20).
4. The river carried Moses safely into the courts of Pharaoh.
5. Pharaoh’s daughter was the first one to notice the ark prepared for Moses.
6. The baby Moses cried on cue.
7. Miriam was able to get close to Pharaoh’s daughter.
8. Miriam’s suggestion was obeyed by Pharaoh’s daughter.
9. Moses’ mother was paid to nurse her own baby.
10. Pharaoh’s daughter made sure that nothing harmed baby Moses’.
11. Moses mother was able to raise Moses for the first few years of his life and so put a sense of destiny in his heart (Heb. 11:24-26).
12. Pharaoh’s daughter raised Moses as her own son with all of the advantages available in that day.

It is worthy of note that there are three “arks” mentioned in the Bible and all of them speak the message of “preservation.”

- The Ark of __________ (Gen. 6:17-20; 7:23)
- The Ark of __________ (Ex. 2:3)
- The Ark of the ____________ (Ex. 16:33-34; Num. 17:10; Heb. 9:4)

E. God began the work of preparing a ________________.

III. What do we know about Moses’ family?

A. Moses’ parents were named Amram and Jochebed (Ex. 6:20).
   1. They were people of ___________ (Heb. 11:23).
   2. They were people who were not ________________ by Pharaoh (Heb. 11:23).

B. Moses was most likely the ________________ in the family.
   1. Moses had a sister ____________ who was most likely the eldest child in the family (Ex. 2:4).
   2. Moses had an older brother ___________ who was about three years older than he (Ex. 7:7).
C. Moses was born into the tribe of ________ which would eventually become the priestly tribe for the nation of Israel (Ex. 2:1).

D. Moses’ father was of the family of _______________ (Ex. 6:18).

The Kohathites would eventually be placed over the Ark of the Covenant and the other furniture and vessels connected with the sanctuary in the Tabernacle of Moses (Num. 3:31).

IV. What else do we know of Moses early life?

A. Moses was instructed by his own mother for the _________________ of his life (Ex. 2:7-10).

The normal custom for weaning a child was two or three years (II Sam. 1:21-24). Sometimes it would even be extended beyond that period. Often there would be a feast associated with the transition out of the weaning process (Gen. 21:8).

And when the child was grown, she brought him to Pharaoh’s daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water. –Darby

And when he was old enough, she took him to the king’s daughter, who adopted him. –CEV

When the child grew older, she took him to Pharaoh’s daughter and he became her son. –NIV

Later, when he was older, the child’s mother brought him back to the princess, who adopted him as her son. –NLT

B. Moses was ____________ by the daughter of Pharaoh (Ex. 2:10).

The name “Moses” is of Egyptian origin and is made up of two Egyptian words. The first part of his name literally means “__________” and the second part of his name means “__________.” So when these are combined they could be translated “saved out of the water” (Alfred Jones, Dictionary of Old Testament Proper Names).

The entire nation would ultimately be saved or delivered from Egyptian bondage by passing through the water under the leadership of a man called “saved out of the water” (See: Is. 63:11-12).

C. Moses was raised in a luxurious environment in the _____________ of the king (Ex. 2: Heb. 11:24-26).

D. Moses had the finest ________________ that anyone could get for the day in which he lived (Acts 7:22).
E. Moses was bathed in the ______________ of the Egyptians (Acts 7:22; See Heb. 11:24-26).

F. Moses became ______________ among the Egyptians (Acts 7:22).

1. This leadership is described as being “mighty in __________.”

2. This leadership is described as “being mighty in __________.”

Moses was a captain or leader in the Egyptian army who was involved in several successful military campaigns (Josephus, Antiquities, II:10:1).

G. Moses’ life began to __________ at the age of forty (Acts 7:23-29).
Lesson 3-4
The Call of Moses

I. What changed for Moses around the age of forty?

A. Moses had been aware of his ______________ to the Israelites (Heb.11:24-26).

B. Moses had become increasingly aware of ______________ of the Israelites.

C. Moses went out to visit his brethren and _______ their condition (Ex. 2:11a; Acts 7:23).

D. Moses was ______________ and began to feel that he was to be used of God to change their situation (Acts 7:25).

II. What did Moses do initially to act on his concern for the Israelites?

A. Moses _______________ an Israelite against the abuse of an Egyptian taskmaster (Ex. 2:11-12; Acts 7:24).

B. Moses attempted to _______________ between two Israelites who were fighting (Ex. 2:13; Acts 7:24).

III. What was the result of Moses’ attempt to become a deliverer?

A. Moses was sure that the Israelites would understand his actions, get excited and conclude that God was going to use ______ to deliver __________ (Acts 7:25).

B. Moses _______________ the response of the Israelites (Ex. 2:13-14a; Acts 7:26-28). Moses was rejected for several reasons:
   1. He undoubtedly _____________ and dressed like an Egyptian.
   2. The Israelites were undoubtedly skeptical of ________ Egyptians.
   3. Moses had _____ previous ________________ with the Israelites that would suggest anything other than the fact that he was thoroughly Egyptian.

C. Moses realized that his secret was no longer a ____________ (Ex. 2:14b).

D. Moses lost his favored status with Pharaoh and became a ______________ (Ex. 2:15a).
E. Moses was forced to ________ Egypt for his life (Ex. 2:15b; Acts 7:29).
   1. This action was expedient for his _________________.
   2. This action may also have been mingled with ____________ (Heb. 11:27).

IV. What did this result reveal to Moses?
   A. It revealed that this was not the ________________ to become a deliverer.
   B. It revealed that this was not the ________________ to become a deliverer.
   C. It revealed that he (Moses) was not personally ____________ to become a deliver.
   D. It revealed that the children of Israel were not ____________ to be delivered.

V. How would God further prepare Moses for his calling?

Notice the contrasts in the life of Moses (from Arthur Pink, *Gleanings in Exodus*, pg. 16).

<table>
<thead>
<tr>
<th>Contrasts in the Life of Moses</th>
</tr>
</thead>
<tbody>
<tr>
<td>The child of a slave</td>
</tr>
<tr>
<td>Born in a hut</td>
</tr>
<tr>
<td>Inherited poverty</td>
</tr>
<tr>
<td>Leader of armies</td>
</tr>
<tr>
<td>Mightiest of warriors</td>
</tr>
<tr>
<td>Educated in the court</td>
</tr>
<tr>
<td>Had the wisdom of Egypt</td>
</tr>
<tr>
<td>Fitted for the city</td>
</tr>
<tr>
<td>Tempted with pleasures of sin</td>
</tr>
<tr>
<td>Backward in speech</td>
</tr>
<tr>
<td>Had the rod of a shepherd</td>
</tr>
<tr>
<td>Fugitive from Pharaoh</td>
</tr>
<tr>
<td>Giver of the law</td>
</tr>
<tr>
<td>Died on a mountain alone</td>
</tr>
</tbody>
</table>

God put Moses into the process of His dealings which included six things:

A. Going into the land of Midian (Ex. 2:15).
The Midianites were a people who were descendants of Abraham through his second wife Keturah (Gen. 25:1-4). They did not inherit land in Canaan because Abraham gave the full inheritance to Isaac. He sent his other sons east. The sons of Midian settled in the Arabian Peninsula just east of the Gulf of Aquabah. They seem to be the forefathers of many of the modern Arab nations. They also seemed to have had a close relationship to the Ishmaelites (Gen. 37:38, 36).

B. Walking into another scene of ________________ (Ex. 2:15-20).

C. Serving another man’s ________________.

Part of God’s plan for bringing anyone into a major area of leadership is to test them in three areas (Luke 16:10-13). If he was to be God’s appointed leader he would have to prove himself…

1. By being faithful with that which was __________ to qualify to for the great.

2. By being faithful in _________________ to qualify to handle spiritual riches.

3. By being faithful with that which belonged to ________________ to qualify to have that which was his own.

D. Tending sheep that belonged to ___________________.

E. Marrying and raising a ________________ (Ex. 2:21-22).

    The name Gershom literally means “a stranger there” or “exile.”

F. Experiencing the _____________________.

From: bibleatlas.org/sheba.htm
VI. How did God make Himself known to Moses?

See: Exodus 3:1-10

A. God came to Moses when _________________________ (Ex. 2:23-25).
   1. ______________ was where God wanted him to be.
   2. The ______________ were where God wanted them to be.
   3. ______________ was where God wanted him to be.
      a. In Egypt Moses gained some things.
         • He gained knowledge.
         • He gained experience.
         • He gained physical maturity.
      b. In the backside of the desert he was to gain something more important.
         In the backside of the desert he would have _________________ with the true and living God, learn to hear the voice of God and learn to respond to the commands of God.

B. God came to Moses when he was ____________________ what had been given him to do.

C. God came to Moses when it was totally _________________ (Compare: Acts 2:1-2).

D. God came to Moses in a _____________________.

   The Hebrew word that is used for “bush” here literally means “thorny bush” and only occurs in one other place in the Bible. In the song of Moses he sings of him “Him who ______________ the bush” (Deut. 33:16).

E. God came to Moses in a _________________ way.

F. God came to Moses as the “Angel _________________” (Ex. 23:20-22; Num. 20:16).

   Because of the presence of the Angel of the Lord, this place and this ground became “________________.” Any place where God is present is holy ground (Josh. 5:15).

   Other such appearances of the Angel of the Lord include appearances:
      1. To Hagar (Gen. 16:7-11)
2. To Abraham (Gen. 22:11)
3. To Balaam and his donkey (Num. 22:22-35)
4. To Joshua as the Captain of the Lord’s Hosts (Josh. 5:13-15)
5. To the nation of Israel (Judg. 2:1-4)
6. To Gideon (Judg. 6:11-22)
7. To Samson’s parents (Judg. 13:3-21)
8. To Elijah (I Kgs. 19:5-7; II Kgs. 1:3, 15)
9. To David (I Chr. 21:16-18)
10. To Zechariah (Zech. 1:11-14; 3:1-6)

G. God came to Moses to reveal ________________ to him.
Lesson 3, Appendix, Map of the World of the Old Testament

From scriptures.lds.org
Lesson 5-6
Moses and the Name of God

I. How did Moses respond initially to the call of God?

A. Moses responded by ______________ whether or not he was the one to actually fulfill the call.

The six excuses of Moses

1. First Excuse: “Who am I that I should go?” (Ex. 3:10-11).

2. Second Excuse: “But suppose they will not believe me or listen to my voice?” (Ex. 4:1).

3. Third Excuse: “O my Lord, I am not eloquent” (Ex. 4:10; Compare Jer. 1:6).

4. Fourth Excuse: “Lord, you made the wrong choice” (Ex. 4:13).

5. Fifth Excuse: No apparent results, “Why have you sent me?” (Ex. 5:22-23).

6. Sixth Excuse: “Others won’t listen to me or receive my ministry” (Ex. 6:12; 6:30).

B. Moses responded by wanting to know more about ____________ who was issuing the call (Ex. 3:13-15).

Notice the three part nature of God’s revelation to Moses about His name.

<table>
<thead>
<tr>
<th>Father</th>
<th>Son</th>
<th>Holy Spirit</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>I AM</td>
<td>WHO</td>
<td>I AM</td>
<td>Ex. 3:14</td>
</tr>
<tr>
<td>God of Abraham</td>
<td>God of Isaac</td>
<td>God of Jacob</td>
<td>Ex. 3:6, 15; I Kgs.18:36</td>
</tr>
</tbody>
</table>

II. What was God’s answer to Moses’ initial excuses?

A. God’s response to his first excuse, “Who am I that I should go?” (Ex. 3:10-11).

God told Moses that He would ______________ and He would give Him a sign to confirm it. The sign he would be given is the Israelites being ______________ (Ex. 3:12).
B. God’s response to his second excuse, “But suppose they will not believe me or listen to my voice?” (Ex. 4:1).

God answered Moses’ question with His own question, “What is that in your hand?”

When Moses put his stick into God’s hands that stick became the “_________ __________” (Ex. 4:20). It was all that Moses needed.

C. God’s response to his third excuse: “O my Lord, I am not eloquent” (Ex. 4:10).

Do not rely on your natural talents or abilities, they will never be enough. Rely on God. He is ____________.

D. God’s response to his fourth excuse “Lord, you made the wrong choice” (Ex. 4:13, 14-16).

This fourth excuse leads God to give into Moses. There are times when we persist with God He will give into us for the sake of His purpose. In doing so, however, Moses settled for ________________.

III. What is so important about the revelation of God’s name to Moses?

A. God had revealed Himself to man and was known to man by several names, the most common of which were variations on Elohim (Gen. 1:1). These names all focused on the __________________, His greatness and His power.

1. Elohim (Gen. 1:1; Ps. 19:1)

   It is a very common name for God in the Bible and speaks of the strength and power of God.

2. El Elyon (Gen. 14:17-20; Is. 14:13-14)

   The meaning is the “Most High God” which emphasizes the fact that the true God is above all other man-made gods.

3. El Roi (Gen. 16:13)

   This name literally means the “Strong One Who Sees.”

4. El Shaddai (Gen. 17:1; 28:3; Ps. 91:1)

   This name means the “Almighty and Most Powerful One.” The emphasis is on God being the God of the impossible.
5. El Olam (Gen. 21:33; Ps. 90:2; Is. 40:28-31)

   This name emphasizes the eternal nature of God who was from ancient
times, and who dwells in both the present and the eternal future. It is best
translated, “The Everlasting God.”

B. The name God used in relation to Moses is the root on which God’s 
redemptive name is founded. God’s redemptive names focus on God’s 
_________________________ His people.

1. The name “I AM WHO I AM” comes from the Hebrew verb “________.”
   a. There are various interpretations of what God meant to communicate 
through this revelation.

   Notice the following thoughts from key commentators:

   “I will be what I will be…” suggesting “that what he had been to his 
   fathers Abraham, Isaac, and Jacob, he would be to him and the Israelites;
   and that he would perform the promises he had made to his fathers, by 
giving their descendants the promised land.” –Adam Clarke

   “This signifies the real being of God, his self-existence, and that he is the 
   Being of beings; as also it denotes his eternity and immutability, and his 
   constancy and faithfulness in fulfilling his promises, for it includes all 
time, past, present, and to come; and the sense is, not only I am what I am 
at present, but I am what I have been, and I am what I shall be, and shall 
be what I am.” –John Gill

   “It contains each tense of the verb ‘to be’, and might be translated, I was, I 
am, and I shall always continue to be.” –Dr. Pentecost

   b. Various translations also bring out a variance of meaning.

      *And God said to Moses, I AM WHO I AM and WHAT I AM, and I WILL 
      BE WHAT I WILL BE; and He said, You shall say this to the Israelites: I
      AM has sent me to you!* –Amp

      *God replied, “I AM THE ONE WHO ALWAYS IS. Just tell them, ‘I AM 
      has sent me to you.’”* –NLT

      *I am he who exists.* –Septuagint

2. The Hebrew verb “to be” forms the basis of God’s redemptive name.

   God’s redemptive name in the Bible is most often simply rendered LORD. In
more modern translations of the Bible you find this name translated “Jehovah”
or in some cases “Yahweh” which is perhaps the more literal pronunciation.
If one were to define this word it would literally mean “_____________ ________.”

C. God’s redemptive names form the basis of how He relates to us based on His ______________ with man.

God would be whatever Moses needed Him to be including:

1. **Jehovah Jireh** or “The Lord My Provider” (Gen. 22:13-14).
   
   God presents Himself as the One Who will ___________ the atonement for us that we cannot provide for ourselves (Ps. 65:3; 79:9; Ezek. 16:63).

2. **Jehovah Rapha** or “The Lord My Healer” (Ex. 15:26).
   
   God presents Himself as our Doctor who can ___________ us inside and out (Ps. 103:3; 147:3).

3. **Jehovah Nissi** or “The Lord My Banner” (Ex. 17:14-15).
   
   God presents Himself as the One Who leads us forth into battle and gives us the ___________ (See: Is. 11:10).

4. **Jehovah M’Kaddesh** or “The Lord My Sanctifier” (Ex. 31:13; Lev. 20:8; 22:32).
   
   God presents Himself as the One Who provides for our sanctification or ___________ which is not something that we can do of ourselves.

5. **Jehovah Shalom** or “The Lord My Peace” (Judg. 6:24).
   
   God presents Himself as the One Who makes it possible for us to have ___________ with God (Ps. 29:11; Is. 26:12).

6. **Jehovah Rohi** or “The Lord My Shepherd” (Ps. 23:1).
   
   God presents Himself as the One Who _______________ the same way that a shepherd cares for his flock (Ps. 28:9; 80:1).

7. **Jehovah Sabboath** or “The Lord of Armies” (II Sam. 6:2).
   
   God presents Himself as the One Who has a mighty army and He will ___________ for us as we put our trust in Him (I Sam. 14:6; 17:45-47; II Kgs. 6:16-17; 19:31).

8. **Jehovah Tsidkenu** or “The Lord My Righteousness” (Jer. 23:6).
   
   God presents Himself as the One Who stands ___________ and becomes what we cannot become in ourselves—righteous (Ps. 23:3; Is. 46:13; 54:17).
9. Jehovah Shammah or “The Lord Who is Present” (Ezek. 48:35).

   God presents Himself as the One Who is in the midst of us, is always present and will never _______________, but He will be an ever present help in time of trouble (Is. 12:6; Ps. 46:1, 4-5).

D. God’s redemptive names are further demonstrated in the person of Jesus Christ (For further insight in this area see The Life of Christ, Lesson 16).

1. I AM the Bread of Life (John 6:31-33, 35).


3. I AM the Door (John 10:7-10).

4. I AM the Good Shepherd (John 10:11-14).

5. I AM the Resurrection and the Life (John 11:25).

6. I AM the Way, the Truth and the Life (John 14:6).
   a. Jesus is the only way to God. He is the narrow way that leads to life (Mt. 7:13-14; I Tim. 2:5).
   b. Jesus is the Truth. Jesus did not merely bring truth, He is the Truth (John 1:17).
   c. Jesus is the Life (John 1:4; 11:25; Col. 3:4).


   I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

IV. What is the significance of the signs that God gave to Moses?

A. The sign of the rod turning into _______________ and back again (Ex. 4:2-5).
   1. For Moses this was a sign of his ultimate conquest over Pharaoh—the serpent.
   2. For the Israelites this was a sign that God was going to fulfill all of the promises made to the fathers.
B. The sign of the _________________ (Ex. 4:6-8).

1. For Moses and the Israelites this sign would indicate that what is impossible for man is possible with God.

2. For Pharaoh this sign would mean that he was up against more than a mere man, he was up against an all powerful God.

C. The sign of _________________ (Ex. 4:9).
Lesson 7-8
Moses before Pharaoh

I. What events led up to Moses’ first attempt to answer his call to Egypt?

A. God had instructed Moses to go Egypt as His representative (Ex. 3:16-22).
   1. God indicated that Moses was to go to the _____________ of Israel first (Ex. 3:16).
   2. God told Moses to go with the elders and ask Pharaoh for a ______________ journey to sacrifice to their God (Ex. 3:18; Gen. 22:4; Mt. 12:40; 26:61).
   3. God indicated that the Israelites would ______________ Moses (Ex. 3:18; See: Ex. 4:31).
   4. God warned Moses that Pharaoh _______________ respond well (Ex. 3:19).
   5. God made it clear that He was prepared to demonstrate _______________ to Pharaoh and the Egyptians through signs and wonders (Ex. 3:20).
      The word “______________” in this passage literally means “supernatural, distinguished, extraordinary and surpassing displays.”
   6. God let Moses know that His intention was for them to ______________ the Egyptians (Ex. 3:21-22; 12:36; Gen. 15:13-14).

B. Moses responded by moving _______________ to Egypt (Ex. 4:18-23).
   1. Moses ______________________ from his father-in-law and employer to go (Ex. 4:18).
   2. God encouraged Moses by letting him know that all who sought his death had ______________ (Ex. 4:19).
   3. Moses began his journey back to Egypt with his family and the __________ ________ in his hand (Ex. 4:20).
   4. God reminded Moses that the deliverance would be _______________ that involved a display of His wonders (Ex. 4:21-23).

C. God sought ______________ Moses (Ex. 4:24-26).
   1. God sought to kill Moses because his home was not ______________spiritually (I Tim. 3:4; Tit. 1:6).
   2. God sought to kill Moses because he was negligent to have his son circumcised or brought into ______________ relationship (Gen. 17:10-14, 24-26; 21:4).
“Moses was attacked by a sudden and dangerous illness, which he knew was inflicted by God. The word “sought to kill” implies that the sickness, whatever might be its nature, was one which threatened death had it not been averted by a timely act. Zipporah believed that the illness of Moses was due to his having neglected the duty of an Israelite, and to his not having circumcised his own son; the delay was probably owing to her own not unnatural repugnance to a rite, which though practiced by the Egyptians, was not adopted generally in the East, even by the descendants of Abraham and Keturah. Moses appears to have been utterly prostrate and unable to perform the rite himself.” –Albert Barnes

D. God gave Aaron to Moses as a _______________ (Ex. 4:15-16, 27-28; 7:1-2).

Notice how this relationship of Moses to Aaron and Aaron to Moses provide the definition of “______________.”

Moses speaks to Aaron and Aaron speaks Moses’ words to the people.

Moses ⇔ Aaron ⇔ People

God speaks to the prophet and the prophet speaks God’s words to the people.

God ⇔ Prophet ⇔ People

E. Moses and Aaron went to Egypt and met with the Israelites (Ex. 4:29-31).

1. They met with the elders (Ex. 4:29).
2. They told them what God had said (Ex. 4:30).
3. They did the signs in front of the people (Ex. 4:30).
4. The people ______________ and worshipped the Lord (Ex. 4:31).

II. What is the significance of God referring to Israel as His firstborn?

A. The concept of “the firstborn” was understood ________________ God applied it to the nation of Israel (Ex. 4:21-23).

1. The firstborn male child was to be dedicated or ______________ to the Lord (Ex. 13:1-2, 13; 22:29; Num. 3:13; 8:17; Neh. 10:36).
2. The first born had a special ______________ conferred on them (Gen. 27:1-4, 35-38).
3. The firstborn involved ______________ and authority in relation to the other siblings (Gen. 27:29; 37:22; 49:3-4).
4. The firstborn received a ____________ of the inheritance (Deut. 21:17).

5. The firstborn could claim the right of __________ succession (II Chr. 21:3).

B. The title of “firstborn” is applied to ____________, the “called out ones” of the Old Covenant (Ex. 4:22; 19:5-6 Jer. 31:9).

C. The title of “firstborn” was applied to ____________—the only begotten Son of God (Luke 2:7; Rom. 8:29; Col. 1:15, 18; Heb. 1:6; Rev. 1:5).

D. The title of “firstborn” is applied to the ____________, the “called out ones” of the New Covenant (Heb. 12:23; I Pet. 2:9-10).

III. What happened when Moses finally arrived in Egypt?

A. Moses’ first appearance before Pharaoh yielded a ____________ result (Ex. 5:1-19).

1. Moses addressed Pharaoh in the name of “the ____________ of Israel (Ex. 5:1).

2. Moses asked for the Israelites to be given release to go into the wilderness and ____________ to their God (Ex. 5:1, 3).

3. Pharaoh questioned his need to respond to a god that he did not __________ (Ex. 5:2).

4. Pharaoh chided Moses and Aaron for taking the Israelites away from their _________ (Ex. 5:4-5).

5. Pharaoh increased the ____________ on the Israelites by no longer providing straw for bricks (Ex. 5:6-19).

6. The officers of the children of Israel were ____________ when they could not fulfill the quota of bricks (Ex. 5:14).

7. The officers confronted Moses and Aaron and expressed their ____________ toward them for what they had precipitated (Ex. 5:20-21).

The word rendered “abhorrent” in this passage means “to have a bad smell or to __________.” Here the Egyptians accused them of being “__________” (Ex. 5:8, 17).

8. Moses came to God questioning his _________ (Ex. 5:22-23).

9. God assured Moses that everything was under His control and ____________ was out of control (Ex. 6:1-8).
10. God made a ____________ to Moses and the children of Israel (Ex. 6:6-8).

God gave this pledge in the form of seven “______________.”

- I will bring you out from under the burdens of the Egyptians,
- I will rescue you from their bondage,
- I will redeem you with an outstretched arm and with great judgments,
- I will take you as My people,
- I will be your God,
- I will bring you into the land which I swore to give to your Fathers, and
- I will give it to you as a heritage.

a. The first three pledges speak of God’s ______________ of Israel.

b. The second two pledges speak of God’s ______________ of Israel.

c. The final two pledges speak of God’s ______________ to Israel.

11. God indicated that He would redeem Israel with a ______________ and great judgments (Ex. 6:1, 6; See also: Deut. 4:34; 9:29; 26:8; II Kgs. 17:36; Ps. 136:10-12; Jer. 27:5; 32:17, 21).

12. The Israelites did not listen to Moses because of __________________ and the strenuousness of their labor (Ex. 6:9).

   The phrase “anguish of spirit” can literally be translated “______________ of breath.”

B. Moses’ second appearance before Pharaoh was to ______________ (Ex. 7:1-7).

   1. God appointed Moses as ______________ over Pharaoh (Ex. 7:1-2).

   2. God warned Moses that Pharaoh would __________________ (Ex. 7:3-5).

C. Moses’ third appearance before Pharaoh was with a ____________________ (Ex. 7:8-13).

   1. God predicted that Pharaoh would ask Moses for a miraculous sign of his ______________ (Ex. 7:9; See also: Mt. 12:38-39; 16:1, 4).

   2. God gave Moses ______________ to perform before Pharaoh (Ex. 7:9).

   3. Moses performed the sign in the presence of Pharaoh (Ex. 7:10).

   4. Pharaoh had his magicians and sorcerers ______________ the sign (Ex. 7:11-12; See also: II Tim. 3:8-9).

   “Magicians were regarded as wise men, eminent in learning and science. They were priests who had charge of the sacred rites…Often magicians were frauds.”  --J.L. Kelso, Zondervan Pictorial Encyclopedia of the Bible
Notice the progressive unraveling of the magicians and their power.

a. In the first sign of the rod changing into a serpent, Moses’ rod _________ ___________ their rod (Ex. 7:11-12).

b. In the first plague involving turning water into blood the magicians were able to duplicate the miracle to such a degree that people could not even find ________________ (Ex. 22-24).

c. In the second plague of the frogs, the magicians could seemingly produce more frogs, but Pharaoh had to plead with Moses’ to take the frogs __________ (Ex. 8:7-8).

d. In the third plague of lice, the magicians ____________ duplicate the miracle of Moses and they had to admit that they had been outdone by “the finger of God [Elohim]” (Ex. 8:18-19; See also: Ex. 31:18; Deut. 9:10; Mt. 12:28; Luke 11:20).

e. In the sixth plague of boils, the magicians were in so much pain that they could not even __________ before Moses (Ex. 9:11).

5. Moses’ sign ________________ in the end (Ex. 7:12).


D. Moses’ fourth appearance before Pharaoh resulted in the first official __________ on the Egyptians (Ex. 7:14-25).

IV. What is the significance of what took place in the heart of Pharaoh relative to the release of the Israelites?

A. Pharaoh’s heart was _________ toward the God of Israel.

1. God knew in _______________ that this would be the case from the beginning (Ex.3:19-20; See: Rom. 8:29).

2. God __________ Moses that this would be the case (Ex. 3:19).

3. God gave Pharaoh a ____________ to prove Him wrong (Ex. 5:3).

B. Pharaoh’s heart was further hardened __________ (Ex.9:34; See: Ps. 18:26; Rom. 1:20-32).
Notice these references to Pharaoh’s heart:

<table>
<thead>
<tr>
<th>Bible Reference</th>
<th>Hebrew Word</th>
<th>Hardened By</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exodus 4:21</td>
<td>Chazaq</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 7:3</td>
<td>Qashah</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 7:13</td>
<td>Chazaq</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 7:14</td>
<td>Kabed</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 8:15</td>
<td>Kabed</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 8:19</td>
<td>Chazaq</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 8:32</td>
<td>Kabed</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 9:7</td>
<td>Kabed</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 9:12</td>
<td>Chazaq</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 9:34</td>
<td>Kabed</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 9:35</td>
<td>Chazaq</td>
<td>Pharaoh</td>
</tr>
<tr>
<td>Exodus 10:1</td>
<td>Kabed</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 10:20</td>
<td>Chazaq</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 10:27</td>
<td>Chazaq</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 11:10</td>
<td>Chazaq</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 14:4</td>
<td>Chazaq</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 14:8</td>
<td>Chazaq</td>
<td>God</td>
</tr>
<tr>
<td>Exodus 14:17</td>
<td>Chazaq</td>
<td>God</td>
</tr>
</tbody>
</table>

C. Pharaoh’s moved progressively through __________ of hardness.

Three different words are used to describe the heart of Pharaoh (See above).

1. Kabed is a word that means “to be heavy, ____________, oppressive or dull.”

2. Qashah is a word that means “to be hard, ____________, severe, fierce, or harsh.”

3. Chazaq is a word that means “to grow strong or to strengthen, prevail, harden, be strong, become strong, be courageous, be firm, grow firm, be _____________ be sore.”

D. Pharaoh became an unwilling instrument to ___________God’s purpose (Rom. 9:21; II Tim. 2:20-21).

1. God ______ going to accomplish His purpose.

2. God ______ going to get glory out of our lives.

3. God ________ glorified through our obedience and we will be a positive part of His purpose.

4. Or God ________ glorified in spite of our disobedience, in which case, we will have our part with those who are destroyed.
Lesson 9
Moses and the Plagues of Egypt

I. What was the purpose of the plagues that God brought upon the Egyptians?

A. God uses miracles in the following ways:

1. To ____________ Himself from all other gods (Ex. 9:14; 15:11; 18:11).

2. To prove that He has ____________ command over nature and, therefore, over the body and soul of man (Ex. 8:18-19; Mt. 8:27).

3. To show forth His ____________ and power to the world (Ex. 9:16; John 2:11).

4. To attest to the divine ____________ of His servants (Ex. 3:12; 4:4-6; Mt. 11:3-5; Mark 2:10-11; John 3:2).

5. To inspire ____________ in the unbeliever (Ex. 4:30-31; John 2:23; 11:47-48; 20:30-31).

6. To build the faith of ____________ generations (Ex. 10:1-2; Ps. 71:17-18; 78:4).

7. To take out a ____________ for His name (Deut. 4:33-35; 26:8).

B. God used the plagues for additional reasons.

1. To ________ the Egyptians for their mistreatment of His people (Gen. 15:14).

2. To execute judgment on ____________ of the Egyptians (Num. 33:4).

3. To ____________ other nations not to tamper with God’s people (Ex. 15:14-15; Gen. 12:3; I Sam. 4:8; Josh. 2:10; 9:9).

4. To ________ the faith of the people of Israel (Deut. 4:33-34).

5. To demonstrate His ________ for His covenant people (Deut. 4:37-39; 7:7-8).

II. What Egyptian gods were being judged in each of the plagues?

The Life of Moses © Bill Scheidler, 2010
Student Manual
Each plague can be viewed as an attack on one of the Egyptian Gods.

<table>
<thead>
<tr>
<th>Plague</th>
<th>Exodus Text</th>
<th>Warning</th>
<th>Pharaoh’s Heart</th>
<th>Egyptian God Judged</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water to Blood</td>
<td>7:14-24</td>
<td>Yes</td>
<td>Heart was hardened</td>
<td>Hapi - The Nile god</td>
<td>The Nile itself was considered sacred and a gift from the gods. The Nile god could not protect the fish from dying in this plague.</td>
</tr>
<tr>
<td>Frogs</td>
<td>8:1-15</td>
<td>Yes</td>
<td>Hardened his heart</td>
<td>Ptha – the frog headed god Heda – the frog goddess</td>
<td>The frog was a sacred symbol of human life in embryo. It was illegal to kill frogs. In this plague they could not avoid killing them.</td>
</tr>
<tr>
<td>Lice, Gnats, Fleas</td>
<td>8:16-19</td>
<td>No</td>
<td>Heart was hardened</td>
<td>Leb – the earth god</td>
<td>Lice had particular negative effect on the priest who would have been defiled by this infestation and would not be able to fulfil their duties.</td>
</tr>
<tr>
<td>Swarming Flies</td>
<td>8:20-32</td>
<td>Yes</td>
<td>Hardened his heart</td>
<td>Khepara, the god of beetles and flies</td>
<td>These flies are swarming insects from which there is no escape. They often bite the edge of the eyelid and cause extreme discomfort.</td>
</tr>
<tr>
<td>Murrain or Cattle Disease</td>
<td>9:1-7</td>
<td>Yes</td>
<td>Heart was hardened</td>
<td>Apis or Seraphis, sacred cattle god</td>
<td>The Egyptians had many gods in the form of cattle. This is where the idea for the golden calf came from that Israel would turn back to.</td>
</tr>
<tr>
<td>Boils</td>
<td>9:8-12</td>
<td>No</td>
<td>Lord hardened heart</td>
<td>Imhotep – god of healing Thoth – god of magic and healing</td>
<td>Boils are painful, eruptive, oozing sores. The gods of magic and healing were supposed to be able to deal with epidemics like this.</td>
</tr>
<tr>
<td>Hail</td>
<td>9:13-35</td>
<td>Yes</td>
<td>Hardened his heart</td>
<td>Iris –the water god Osiris, the fire god</td>
<td>The Egyptians believed that the gods controlled agriculture and the forces of nature. This act of nature destroyed the produce in the fields.</td>
</tr>
<tr>
<td>Locust</td>
<td>10:1-20</td>
<td>Yes</td>
<td>Lord hardened heart</td>
<td>Shu, god of air Sebek, insect god</td>
<td>Destroying insects swarming on the people carried upon the air would leave the Egyptians wondering about their mighty gods.</td>
</tr>
<tr>
<td>Darkness</td>
<td>10:21-22</td>
<td>No</td>
<td>Lord hardened heart</td>
<td>Ra or Aten, the sun god Neit –the goddess queen of heaven</td>
<td>Ra was their supreme deity and national god who was worshipped as their ultimate provider who blessed them with light and warmth.</td>
</tr>
<tr>
<td>Death of Firstborn</td>
<td>12:29-30</td>
<td>No</td>
<td>Eventually the Lord hardened his heart</td>
<td>Pharaoh who was considered a god</td>
<td>Pharaoh was thought to be the embodiment of all the gods and served as their representative on earth.</td>
</tr>
</tbody>
</table>

--Above chart mostly taken from The Pentateuch, by L. Thomas Holdcroft, page 61

III. What were the 10 plagues and what was the result of each one?

A. The First Plague – Water to Blood (Ex. 7:14-24)

1. The result of this plague was that Pharaoh __________________________ after the magicians did the same thing.
2. The Children of Israel and Goshen are not mentioned in this account.

B. The Second Plague – Frogs (Ex. 8:1-15)

1. The result of this plague was that Pharaoh agreed to let the people go to sacrifice (Ex. 8:8). However, as soon as there was relief from the frogs he _____________ (Ex. 8:15).

2. The Children of Israel and Goshen are not mentioned in this account.

C. The Third Plague – Lice, Gnats or Fleas (Ex. 8:16-19)

1. The result of this plague was that Pharaoh’s heart remained ________ (Ex. 8:19).

2. The Children of Israel and Goshen are not mentioned in this account.

D. The Fourth Plague – Flies (Ex. 8:20-32)

1. The result of this plague was that Pharaoh ____________ to let the Israelites sacrifice, but he hardened his heart when the flies were gone (Ex. 8:32)

2. The Children of Israel in Goshen were _______ affected by this plague (Ex. 8:22-23).

E. The Fifth Plague – Murrain (Ex. 9:1-7)

1. The result of this plague was that Pharaoh hardened his heart when he saw that the cattle among the Israelites were not _______________ (Ex. 9:7).

2. The Children of Israel were _______ affected by this plague (Ex. 9:4-6).

F. The Sixth Plague – Boils (Ex. 9:8-12)

1. The result of this plague was that Pharaoh’s heart remained __________.

2. The Children of Israel and Goshen are not mentioned in this account.

G. The Seventh Plague – Hail (Ex. 9:13-35)

1. The result of this plague was that Pharaoh confessed that he had sinned and ______________, but as soon as the hail was gone he hardened his heart (Ex. 9:35).

2. The Children of Israel were _______ affected by this plague (Ex. 9:26).

H. The Eighth Plague – Locust (Ex. 10:1-20)

1. On the threat of this plague Pharaoh’s own servants began to ______________ ________ to let the Israelites go (Ex. 10:7).
2. Before the plague Pharaoh said that they could go, but only ___________ (Ex. 10:11).

3. After the plague began Pharaoh confessed that he had sinned and asked for _______________ (Ex. 10:16-17).

4. The result was that after the locust went away Pharaoh’s heart was _______ ___________ (Ex. 10:20).

5. The Children of Israel and Goshen are not mentioned in this account.

I. The Ninth Plague – Darkness (Ex. 10:21-22)

1. The result of this plague was that Pharaoh agreed to let them go without their _______________ and other livestock until Moses insisted there be no condition placed on their departure. At this point Pharaoh’s heart was hardened (Ex. 10:27).

2. Pharaoh threatened to kill Moses if he ever ______________ again (Ex. 10:28-29).

3. The Children of Israel were ________ affected by this plague (Ex. 10:23).

IV. What was the reaction of Pharaoh to the first nine plagues?

A. Pharaoh gave into to Moses’ demands only to revert back to a position of _______________.

   1. Pharaoh confessed that he was a sinner twice (Ex. 9:27; 10:16).

   2. Pharaoh asked Moses to forgive him once (Ex. 10:17).

   3. Pharaoh gave in to Moses four times in this process.

   The problem was not with Pharaoh’s head, but with his ____________.

B. Pharaoh tried to ______________ with Moses.

   1. He told Moses that they could go offer sacrifices to their God but they had to do it _____________ (Ex. 8:25).

   2. He told Moses that they could go into the wilderness to offer sacrifices but they were not to go _____________ (Ex. 8:28).

   3. He told Moses that they could go into the wilderness but only ____________ could go (Ex. 10:8-11).
4. He told Moses that they could all go but they had to leave their _________ behind (Ex. 10:24).

C. Moses _____________ to compromise (Ex. 10:25-26).

V. What is the prophetic significance of the plagues on Egypt?

The plagues on Egypt can be seen as a ________________________ of judgments that will come upon the earth in the last days prior to the return of Christ.

A. In the Book of Revelation we have a description of end-time judgments.

1. There are miracles performed by two witnesses (Rev. 11:3-6).
2. False ministries will also perform miracles (Rev. 13:13-15).
3. God will protect His own people from these judgments (Rev. 7:4; 9:4; 12:6, 14-16; 16:2).
4. There will be a witness of blood (Rev. 8:8; 16:3-6).
5. There will be the presence of satanic frogs (Rev. 16:13).
6. There will be swarming locusts that sting like scorpions (Rev. 9:2-11).
7. There will be boils or malignant sores (Rev. 16:2).
8. There will be hailstones (Rev. 8:7).
9. There will be darkness (Is. 60:2; Rev. 16:10).
10. The heathen refused to repent (Rev. 9:20-21; 16:11).
11. Death will come to multitudes (Rev. 9:15).
12. God’s people will sing the song of Moses (Ex. 15:1-19; Rev. 15:3-4).

B. In the Book of Revelation the end-time judgments are worse than the plagues in Egypt.

1. The witness of blood touches both the water on earth and the moon above (Rev. 6:12; 8:8; 16:3-6).
2. The satanic frogs were demons spirits sent to war against God (Rev. 16:13).
3. The swarming locusts would sting like scorpions (Rev. 9:2-11).
4. The boils would be sore but also malignant (Rev. 16:2).

5. The hail and fire would be mingled with blood (Rev. 8:7).

6. The darkness would produce physical agony and pain (Is. 60:2; Rev. 16:10).
Lesson 10
Moses and the Passover Deliverance

I. What was so significant about God’s choice for the tenth plague?

Pharaoh had put his hand on God’s _______________ and God would take Pharaoh’s firstborn in judgment (Ex. 4:22-23; Hos. 1:11; Mt. 2:14).

When Israel was a child, I loved him, and out of Egypt I called My son. Hosea 11:1

II. What did God predict concerning this last plague?

A. God predicted that Pharaoh would not let the people go simply by __________ _____ about the coming plague (Ex. 11:9).

B. God predicted that Pharaoh ____________ let the people go after the plague was finished (Ex. 11:1).

C. God predicted that Pharaoh would actually __________ the Israelites from Egypt with ________________ including their wives, their children and all of their animals (Ex. 11:1, 9; 12:31-33).

III. What was the nature of the tenth and final plague?

A. At midnight on the prescribed day God would demand the ________ of every firstborn in Egypt (Ex. 11:4-5).

1. This would include the firstborn of _______________ in Egypt from the captive who was in the dungeon to the greatest ruler (Ex. 12:29).

2. This would include the firstborn of all their ________________ .

B. As a result there would be great _____________ from the people of the land (Ex. 11:6; 12:30).

C. The children of Israel would be spared from this plague but only under certain ______________ (Ex. 11:7).

IV. What preparations did Israel have to make before the final plague?

A. God instructed the Israelites __________ for possessions from the Egyptians (Ex. 11:2-3).

1. God had indicated that the Israelites would _____________ the Egyptians (Gen. 15:14; Ex. 3:22).
2. This plunder was a small reward when compared to the years of _______ ________ that the Egyptians had enjoyed though Israel’s slavery.

3. God gave the Israelites and Moses ________________ among the people (Ex. 11:3; 13:35-36).


B. God instructed the children of Israel to prepare a symbolic and __________ ________ that they would eat together on the evening of the tenth plague.

1. This meal would eventually be called “____________________” (Ex. 12:11).
   The word “Passover” comes from a root word which means “a sparing or immunity from ______________” (Gesenius).

2. This meal would consist of a male lamb without ______________ (Ex. 12:5).

3. This lamb was to be taken on the 10th day and killed on the 14th day (Ex. 12:3, 6).

4. This lamb was to be killed at ________________ (Ex. 12:6).

5. The blood from this lamb was to be ____________ to the doorposts of their houses (Ex. 12:7; 12:22).

6. This lamb was to be roasted in the _______ and served with ___________ herbs and unleavened bread (Ex. 12:8).

7. This lamb was to be eaten in its _____________ (Ex. 12:9-10).

8. This lamb was to be eaten in an atmosphere of ______________ (Ex. 12:11).

C. God instructed the children of Israel concerning the terms of their deliverance from the effects of the tenth plague.

If an Israelite’s family was to be spared from this plague it had to meet the following conditions:

1. They would have to sprinkle blood on the ____________ of their dwelling (Ex. 12:13).

2. The members of the family would have to stay ____________ their house where the blood was applied (Ex. 12:22).

D. God instructed the children of Israel that this was to be a _____________ feast for them throughout their generations (Ex. 12:14, 17, 24).
1. The celebration of this feast would be a ______________ of their freedom from Pharaoh’s bondage (Ex. 12:14, 42).

2. The celebration of this feast would become the ______________ for them (Ex. 12:2).

3. The celebration of this feast would be an opportunity to testify to their ______________ of the wondrous works of God (Ex. 12:25-27).

V. What actually occurred in the out working of the final plague?

A. At the appointed time God sent ______________ angels to cover the entry to houses on which the blood had been sprinkled (Ex. 12:13, 23).

B. At the same time God sent ______________ angels to execute judgment upon the Egyptians (Ex. 12:23; Ps. 78:49-51).

C. Pharaoh conceded or ______________ to God and allowed the children of Israel to go out (Ex. 12:51).

VI. What is the spiritual significance of Passover for the New Covenant believer?

A. The Passover lamb is symbolic and prophetic of __________ our Passover Lamb (I Cor. 5:7; Rev. 5:12; 13:8).


   2. Jesus was examined and proven to be without ______________ (Ex. 12:5; Luke 23:14, 47; I Pet. 1:18-20).

   3. Jesus was __________ on the 10th day of the month (Ex. 12:3; Mt. 21:15; John 12:9-19).

   4. Jesus was taken from among __________ (Phil. 2:7-8; Heb. 4:15).

   5. Jesus was sacrificed on the __________ day of the month (Ex. 12:6; Mt. 26:2).

   6. Jesus was slain at ______________ (Ex. 12:6; Lev. 23:15; Mark 15:33).

   7. Jesus was roasted in the fire of ______________ and tasted the bitter herbs on the cross (Ex. 12:8-9; Ps. 69:21; Mark 10:38-39; I Pet. 3:18).

   8. Jesus’ death provided the shedding of ______________ that delivered us from sin and the power of Satan (Rom. 5:6-10; Eph. 2:13; Heb. 9:14; I Pet. 1:18-19; I John 1:7).
9. Jesus marked a ________________ and a new calendar for humanity (Ex. 12:2).

B. The Passover experience is symbolic of the ______________ experience and the believer’s relationship to Christ.

1. We find our new beginning when we take the Lamb, ____________, into our lives (John 3:5; II Cor. 5:17).

2. We must eat the __________ lamb (Ex. 12:10; John 6:55).

3. We must have the blood sprinkled on the door posts of our __________ (Heb. 10:22).

4. We must stay in the place of God’s ___________ if we expect protection (Ex. 12:22; Ps. 91).

5. We must purge out the _____________ in our lives as we eat the lamb (Ex. 12:15; I Cor. 5:7-8).

6. When we commemorate our Passover in ________________ as a celebration of our being spared from and immune to the penalty for sin (Rom. 6:23; I Cor. 11:23-26).
Lesson 11
Moses and the Red Sea Crossing

I. What events transpired when the Children of Israel finally were permitted to go out from Egypt?

A. Pharaoh ___________ Moses and Aaron to take the people and go (Ex. 12:31-32).
   1. He told them to take their wives, children and livestock.
   2. He asked them to _________________ as they left.

B. The Egyptians urged the people to go and go _______________ (Ex. 12:33).

C. The Egyptians loaded them up with ________, silver and clothing (Ex. 12:34-36).

D. This night of deliverance was established as a festival to be celebrated ______________ (Ex. 12:43-49; Ps. 105:37).

E. The Israelites exited Egypt journeying from Rameses to Succoth (Ex. 12:37-39).
   1. They exited with about 600,000_________ (See also: Num. 1:45-46).
   2. They exited some _______ years from being strangers in the land (Ex. 12:40-41).

   If you mark the time from when Abraham was called out of Ur of the Chaldeans to the Exodus from Egypt it totals 430 years.

   • Abraham’s call to his departure from Haran (Gen. 12:31-32) = 5 years
   • Abraham’s journey from Haran to the birth of Isaac (Gen. 12:4) = 25 years
   • Isaac to Jacob (Gen. 25:26) = 60 years
   • Jacob to Egypt (Gen. 47:9) = 130 years
   • Israel in Egypt is the remaining 210 years

   Total: 430 years

   3. They exited with a “____________ multitude” (Ex. 12:38; Num. 11:4).

Who were these people exactly?

Different suggestions have been made including:

a. They were ________________ who were persuaded to the God of the Jews during the plagues.

b. They were people who had _________________ with the Israelites (Lev. 24:10).
c. They were __________________ peoples who were abused in Egypt.

d. They were __________________ who were out for an adventure.

e. They were ____________ who saw this as an opportunity to run for it.

4. They exited with the __________ of Joseph (Ex. 13:19; See also: Josh. 24:33; Heb. 11:22).

5. They exited with ________________ (Ex. 14:8b).

   …for [they] left proudly and defiantly. –Amp

   This phrase literally means, “with a high hand.”

6. They exited by an ______________ route (Ex. 13:17-18; See Appendix Map).

   a. The way of the Philistines is a coastal route and the ________________ route to the Promised Land.

   This journey would have most likely taken ___________ days for them to travel and it would not have involved a Red Sea crossing.

   “The land of the Philistines was the Pentapolis, or five cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath, which lay between Egypt and Canaan; and their way through it to Canaan, out of Egypt, was the nearest they could go; and was, as Aben Ezra says, about ten days’ journey.”

   –Gill’s Exposition of the Entire Bible

   b. The way of the Philistines would have required immediate readiness for ______________ for which the Israelites were ill prepared (See: Num. 14:1-4).

   “Had the Israelites been obliged to commence their journey to the promised land by a military campaign, there is little room to doubt that they would have been discouraged, have rebelled against Moses and Aaron, and have returned back to Egypt. Their long slavery had so degraded their minds that they were incapable of any great or noble exertions.” –Adam Clarke’s Commentary on the Bible

   God led them this way intentionally because of what He wanted to do in them to prepare them for entry into the land of promise.

   • In the wilderness He would ___________ them as a nation.
   • In the wilderness He would ___________ them of idolatry.
   • In the wilderness He would teach them to trust in God for the ________________.
   • In the wilderness He would give them His ____________.
II. **How did God set the stage for the miracle at the Red Sea?**

A. Israel journeyed from Succoth to _____________ (Ex. 13:20-22; Ex. 15:22; Num. 33:6).

God led them in a supernatural way.

1. He led them with a pillar of __________ by day.
   
   a. This cloud was large enough to provide __________ to this massive congregation of people (Ps. 105:39).

   b. This cloud would show up mysteriously throughout biblical history.

   Note the following:

   • A mysterious cloud covered Moses when he was on the mountain receiving the law of God (Ex. 24:15-16; 34:5).

   • A mysterious cloud came down and stood outside of Moses’ “tent of the meeting” when God communed with him (Ex. 33:9).

   • A mysterious cloud descended upon the Tabernacle of Moses on inauguration day (Ex. 40:34; Num. 19:15).

   • A mysterious cloud rested on the mercy seat of the Ark of the Covenant (Lev. 16:2).

   • A mysterious cloud became a vehicle through which the Lord came down to dispense the Holy Spirit to Moses’ 70 elders (Num. 11:25).

   • A mysterious cloud appeared at the dedication of the Temple of Solomon (I Kgs. 8:10-11; II Chr. 5:13-14).

   • A mysterious cloud filled Ezekiel’s Temple (Ezek. 10:4).

   • A mysterious cloud appeared on the Mount of Transfiguration (Mt. 17:5; Mark 9:7; Luke 9:34-35).

   • A mysterious cloud received Jesus into heaven at His ascension (Acts 1:9).

   • Jesus will come again in a mysterious cloud (Luke 21:27; Rev. 14:14).

2. He led them with a pillar of __________ by night (Heb. 4:29).
3. He led them by the hand of the ______________ of the Lord (Ex. 14:19).

B. In the meantime God led His people into a _______________ (Ex. 14:1-3).

C. In the meantime Pharaoh ______________ his mind (Ex. 14:5-9).

III. What was Israel’s frame of mind when they realized Pharaoh was coming?

A. They were _______________ (Ex. 14:10).

B. They made ________________ against Moses (Ex. 14:11-12; Ps. 106:7).

C. Moses demonstrated ___________ in God and God’s deliverance (Ex. 14:13-14; Compare: II Chr. 20:17).

IV. What did God do to open a pathway for the Children of Israel to go through the Red Sea?

A. God instructed Moses to lift up his ________ against the sea to divide it (Ex. 14:15; 17:5).

   The word for “divide” here literally means “sever or cleave.” It comes from a root word meaning “hack or chop.”

B. God moved the cloud and The Angel to be their rear guard to form a __________ between the pursuing Egyptians and the Israelites (Ex. 14:19-20).

C. Moses obeyed the Lord, stretched out his rod and the sea ________________ (Ex. 14:21).

D. The Israelites crossed over on ________________ (Ex. 14:22, 29).

E. Once they were over the Egyptians attempted to ________________ (Ex. 14:23).

F. God troubled the Egyptians soldiers and _______________ their chariots of (Ex. 14:24-25).

G. God closed the Red Sea through Moses’ rod and ______________ the army of Egypt (Ex. 14:26-28).

V. What happened on the other side of the sea after the miracle crossing?

A. Israel confessed their ___________ (Ex. 14:30-31).

B. Moses and the people ________________ of deliverance (Ex. 15:1-18).
1. They sang of the greatness of God (Ex. 15:1-3).

2. They sang of God’s strength and mighty deliverance (Ex. 15:4-13; Ps. 74:13).

3. They sang of the effects of this miracle on other nations (Ex. 15:14-16; Is. 63:12).
   a. The people of Philistia will be afraid.
   b. The chiefs of Edom will be dismayed (Deut. 2:4).
   c. The mighty men of Moab will tremble (Num. 22:3-4).
   d. The inhabitants of Canaan will melt away (Josh. 2:24).
   e. Fear and dread will be on the nations until they reach their destination.

Compare: Joshua 2:9-11, 24; 5:1

C. Miriam led the women in ______________ and rejoicing (Ex. 15:20-21).

VI. What is the symbolic significance of the Red Sea crossing?

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

I Corinthians 10:1-4

A. In the natural realm, it speaks of the ______________ of a nation and its separation unto God (Deut. 4:34-35).

Or did God ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? To you it was shown, that you might know that the LORD Himself is God; there is none other besides Him.

B. In the spiritual realm, it speaks of the ______________ experience of the believer.
Appendix, Lesson 11, From Egypt to Canaan

1. **Rameses** Israel was thrust out of Egypt (Ex. 12; Num. 33:5).
2. **Succoth** After the Hebrews left this first campsite, the Lord attended them in a cloud by day and in a pillar of fire by night (Ex. 13:20-22).
3. **Pi-hahiroth** Israel passed through the Red Sea (Ex. 14; Num. 33:8).
4. **Marah** The Lord healed the waters of Marah (Ex. 15:23-26).
5. **Elim** Israel camped by 12 springs (Ex. 15:27).
6. **Wilderness of Sin** The Lord sent manna and quail to feed Israel (Ex. 16).
7. **Rephidim** Israel fought with Amalek (Ex. 17:8-16).
8. **Mount Sinai** (Mount Horeb or Jebel Musa) The Lord revealed the Ten Commandments (Ex. 19-20).
9. **Sinai Wilderness** Israel constructed the tabernacle (Ex. 25-30).
10. **Wilderness Camps** Seventy elders were called to help Moses govern the people (Num. 11:16-17).
11. **Ezion-geber** Israel passed through the lands of Esau and Ammon in peace (Deut. 2).
12. **Kadesh-barnea** Moses sent spies into the promised land; Israel rebelled and failed to enter the land; Kadesh served as the main camp of Israel for many years (Num. 13:1-3, 17-33; 14; 32:8; Deut. 2:14).
14. **Arnon River** Israel destroyed the Canaanites who fought against them (Deut. 24:37).
15. **Mount Nebo** Moses viewed the promised land (Deut. 34:1-4). Moses delivered his last three sermons (Deut. 1-32).
16. **Plains of Moab** The Lord told Israel to divide the land and dispossess the inhabitants (Num. 33:50-56).
17. **Jordan River** Israel crossed the Jordan River on dry ground. Near Gilgal, stones from the bottom of the Jordan River were placed as a monument of Jordan’s waters being divided (Josh. 3-5).
18. **Jericho** The children of Israel possessed and destroyed...
Lesson 12-13
Moses and God’s Miracle Provision

I. What are some of the ways that Israel would be tested in the wilderness?

Before God could take them into the land He planned a one to two year detour to get the people ready. Part of this involved ______________ to find out what they were made of (Deut. 8:1-20, NLT).

A. Israel would be tested for a specific reason (Deut. 8:2)

1. To __________ them.
2. To prove their _________________.
3. To test their ________________ (Ps. 144:1).
4. To do them __________ in the end (Deut. 8:16).

What God does in relation to His children is always for their good. Now that God had claimed Israel as His firstborn, He would deal with them as ________ ____________ (Pro. 3:11-12; Heb. 12:5-11).

B. Israel would be tested ______________ in the wilderness (Num. 14:22).

1. The number ten is the number of trial and testing.
   a. The Egyptians experienced ten plagues as God tested them (Ex. 7-12).
   b. The 10 commandments were given to the Israelites to test their obedience (Deut. 8:1-2).
   c. The giving of the tithe or ten percent back to God is meant to test the heart of man regarding money (Mal. 3:10).
   d. Job was reproached ten times by his friends (Job 19:3).
   e. Daniel went through ten days of testing concerning his diet in Babylon (Dan. 1:12-16).
   f. The apostles in the upper room were tested ten days while waiting for the promise of the Holy Spirit (Acts 1-2).
   g. Paul was tested in ten different ways (II Cor. 6:4-5).
   h. The Church at Smyrna was tested ten days (Rev. 2:10).
   i. The believer may face ten challenges in accepting God’s unconditional love (Rom. 8:38-39).
For I am persuaded that neither (1) death nor (2) life, nor (3) angels nor (4) principalities nor (5) powers, nor (6) things present nor (7) things to come, nor (8) height nor (9) depth, nor (10) any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

2. The ten tests in the wilderness included the following:
   a. The test of the Red Sea barrier (Ex. 14:11).
   b. The test of bitter water at Marah (Ex. 14:23).
   c. The test of no bread (Ex. 16:3).
   d. The test of no water (Ex. 17:1-3).
   e. The test of delay—idolatry (Ex. 32:1).
   f. The test of discontentment—ingratitude (Num. 11:1).
   g. The test of no meat and despising the manna (Num. 11:4-6).
   h. The test of battle against Amorites (Deut. 1:27).
   i. The test of submission to God appointed authority (Num. 1-2).
   j. The test of faith in the face of an evil report (Num. 14:2-4).

II. What happened immediately after the Israelites departed from the Red Sea?

A. The first stop—Marah (Ex. 15:22-26; Num. 33:8).

   The Israelites traveled into the wilderness three days and came to a place called Marah, which literally means “bitter.” The place was named “Marah” because of the __________________ that were characteristic of it.

   Their immediate response was to murmur or ______________ (Ex. 15:24).

   Complaining or murmuring for the Children of Israel would become a __________. Thirteen times in their wilderness wanderings their murmuring is mentioned, five times in Exodus and eight times in Numbers.

   For them murmuring was a sign of ______________, rebellion, ingratitude, lack of respect for God ordained authority, lack of responsiveness to God and hardening of their hearts against the dealings of God.

1. God ______________ Moses’ eyes to see the solution (Ps. 34:6).
   a. God did the same thing for Abraham when He provided a ram (Gen. 22:13).
   b. God did the same thing for Hagar when He opened her eyes to see a well (Gen. 21:19).
   c. God open the eyes of Elisha’s servant to see the armies of God surrounding them (II Kgs. 6:17).
2. God made the bitter waters sweet when _______________ was cast into them (Is. 53:5; Gal. 3:13; I Pet. 2:24).

3. God established a covenant of ____________ with Israel (Ex. 15:26; Compare Rev. 22:1-2).

   a. Note that this covenant that God made with them was ______________ (Compare: Deut. 28:15b, 27).
      
      It was a covenant of healing based on their obedience to the Lord. To presume upon God’s protection over a life lived in disobedience is ______________.

   b. Note that it is conjunction with this covenant of healing that God reveals his covenant name—_______________. I am the Lord your Doctor.

B. The second stop—Elim (Ex. 15:27; Num. 33:9-10).

At Elim there were 12 wells of water and 70 palm trees. At Elim we are confronted with the numbers 12 and 70 used in proximity. There is something about these numbers along with a couple of others that may be reflective of God’s order in the heavenlies.

1. Notice that the history of humanity from Noah consisted of…

   • 1 – Noah
   • 3 – Sons of Noah (Shem, Ham, Japheth)
   • 70 – Nations (Gen. 10:32)
   • Multitudes

2. Notice that Israel patriarchal history consisted of…

   • 1 – God
   • 3 – Patriarchs (Abraham, Isaac, Jacob)
   • 12 – Sons of Jacob
   • 70 – Souls travel to Egypt (Gen. 46:27; Ex. 1:5)
   • Multitudes

3. Notice that the leadership in Israel will consisted of…

   • 1 – God
   • 3 – Key Leaders (Moses, Aaron and Mirium)
   • 12 – Tribes
   • 70 – Elders (Ex. 24:1; Num. 11:16)
   • Multitudes

4. Notice that Jesus relationship to His followers consisted of…

   • 1 – Jesus
• 3 – Key Disciples (Peter, James and John).
• 12 – Apostles
• 70 – Sent Ones (Luke 10:1, 17)
• Multitudes

C. The third stop—the Wilderness of Sin (Ex. 16:1-3; Num. 33:11).

1. The Israelites perspective is already warped by their present circumstances.
   a. In this passage they remembered only that their bellies were __________.
   b. Later on they remembered the____________________ of Egypt (Num. 11:5).
   c. An eventually they refer to Egypt as a land ______________ with milk and honey (Num. 16:13).

2. The Israelites blame their problems on __________.

3. The Israelites questioned the _________________ of Moses and Aaron.

4. In response to their need God would provide for them daily and miraculously for ________________ their journey.

D. The fourth stop—Rephidim (Ex. 17:1-3).

Eventually the Israelites come to a place called Rephidim which is a plural name meaning “__________________.” Here they also find no water. They are meeting difficulty every step of the way. However, each new difficulty is an opportunity to experience the ______________ in a fresh way.

At Rephidim…

1. The Israelites ______________ against God and Moses for a lack of water.

2. Moses cried out to the Lord for __________ (Ex. 17:4).

3. God provided miracle water from a ___________ (Ex. 17:5-7).

4. Israel was ______________ by Amalek (Ex. 17:8-13).

Amalek is the people group that was a direct descendent of the grandson of ____________ (Gen. 36:12).

This place is called Massah meaning “tempted” in reference to Israel tempting God. It may have been called Meribah meaning “contention” because of the jealousy it provoked among the Amalekites. Water was often the source of contention in this time (Gen. 21:25; 26:19-20; Ex. 2:17; Num. 20:19; Judg. 5:11).
It is important to notice that Amalek like Satan attacked Israel right after a high and miraculous ______________ in God and at their most vulnerable point—the weak, the tired and those who were following from a distance (Deut. 25:17-18).

a. Here Joshua’s ______________ came to the forefront (Ex. 17:9; Ex. 24:13; 32:17; 33:11; Josh. 1:1).

b. Here God gave a supernatural ______________.

As the commander-in-chief God always has a plan for the defeat of every enemy that we will face. The key to every victory was to tune into the instructions coming from the Lord and walk in ______________.

Here are a few other strange battle strategies:

- Shouting and blowing trumpets against the walls of Jericho (Josh. 6:6-20)
- Torches, trumpets and earthen pitchers under Gideon (Judg. 7:15-20)
- Singing God’s praises under Jehoshaphat (II Chr. 20:21)

c. Here God worked a miraculous ______________ for His people (Ex. 17:11-13; Compare: Ps. 28:2; 1412:2; I Tim. 2:8).

d. Here God instructed Moses to begin to ______________ a record of victories to be rehearsed to future generations (Ex. 17:14).

e. Here God revealed Himself to Israel as ______________—the Lord our Banner or the Lord our Victory (Ex. 17:14-16).

When God revealed this name He was saying to His people, “You do not need to enter into battle alone. The battle is not yours it is Mine and I will lead you and strengthen you as you follow me” (See: Ps. 3:6-8; Is. 11:10).

5. Moses appointed additional ______________ over the people (Ex. 18).

This section may be out of chronological order or else it may be a summary encompassing a couple of years (Compare Num. 10:11-12; 11:11-17; Deut. 1:6, 9, 13).

a. We have what is sometimes called “the Jethro principle” of leadership—divide and conquer through ______________ (Ex. 18:21-22).

b. We have the five-fold purpose for leadership (Ex. 18:19-20).

- To take matters to God
- To teach people the principles for living
- To show them the way to walk
- To show them the work to do
- To raise up others to share in your work
c. We have the qualifications for leadership (Ex. 18:21).

- Men who are able
- Men who fear God
- Men who stand for the truth, honesty and integrity
- Men without covetousness

d. We have the results of this method of leadership (Ex. 18:23).

- It will release others into leadership.
- It will keep the leaders healthy and sane.
- It will cause the people to find rest and peace.
- It will release people into their place of function.

III. How did God provide supernaturally for the Israelites in the wilderness journey?

There are many things that God did for His people to make their time in the wilderness successful (Deut. 8:4; 29:5; Neh. 9:19-21).

All of these things were going to teach them humility and absolute __________ on God. These lessons would serve them well when it came time for them to possess their land of abundance (Deut. 8:7-17).

A. God provided __________.

God provided a strange new creation which they ended up calling “manna” which simply means, “What is it?” (Ex. 16:15).

Jesus indicated that He was the equivalent of “manna” or “bread from heaven” to us in the New Covenant (John 6:31-40, 47-51).

<table>
<thead>
<tr>
<th>Manna</th>
<th>Reference</th>
<th>Christ</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread from heaven</td>
<td>John 6:31</td>
<td>Lord from heaven</td>
<td>I Cor. 15:47</td>
</tr>
<tr>
<td>The gift of God</td>
<td>Ex. 16:15</td>
<td>The gift of God</td>
<td>Rom. 6:23</td>
</tr>
<tr>
<td>Miracle bread, a new thing</td>
<td>Ex. 16:15</td>
<td>Miracle birth, a new thing</td>
<td>Is. 7:14</td>
</tr>
<tr>
<td>Came to where they were</td>
<td>Ex. 16:13</td>
<td>Came to where we were</td>
<td>Phil. 2:8</td>
</tr>
<tr>
<td>It was white—pure</td>
<td>Ex. 16:31</td>
<td>He was pure—sinless</td>
<td>I Pet. 2:22</td>
</tr>
<tr>
<td>It was to be fed upon</td>
<td>Ex. 16:8</td>
<td>He is to be fed upon</td>
<td>John 6:53</td>
</tr>
<tr>
<td>To be experienced daily</td>
<td>Ex. 16:4</td>
<td>To be experienced daily</td>
<td>Luke 11:3</td>
</tr>
<tr>
<td>Gathered in the morning</td>
<td>Ex. 16:13</td>
<td>Met with every morning</td>
<td>Ps. 5:3</td>
</tr>
<tr>
<td>Had the taste of oil</td>
<td>Num. 11:8</td>
<td>Holy Spirit upon Him</td>
<td>Acts 10:38</td>
</tr>
<tr>
<td>There was enough for all</td>
<td>Ex. 16:35</td>
<td>He is enough for all</td>
<td>I John 2:2</td>
</tr>
<tr>
<td>Provided health</td>
<td>Ps. 105:37</td>
<td>He provided for sickness</td>
<td>Mt. 8:17</td>
</tr>
<tr>
<td>Despised by some</td>
<td>Num. 11:4-6</td>
<td>Despised by some</td>
<td>Is. 53:3</td>
</tr>
<tr>
<td>It was ground and beaten</td>
<td>Num. 11:8</td>
<td>He was beaten and torn</td>
<td>Is. 53:5</td>
</tr>
<tr>
<td>It was the glory of the Lord</td>
<td>Ex. 16:7</td>
<td>He was the glory of the Lord</td>
<td>II Cor. 4:6</td>
</tr>
</tbody>
</table>
Further comparisons can be made between manna and the word of God (Deut. 8:3; Mt. 4:4; Jer. 15:16).

B. God provided ____________ (Ex. 16:13; Ps. 78:27-31; Num. 11:4-6, 18-20; 31-35).

The children of Israel did have some animals with them but they evidently did not consider it wise to kill them for food otherwise they would not have the animals for other purposes including breeding, milk and sacrifices (Ex. 24:5; Lev. 8:2).

In addition the Israelites seem to have bought or bartered for food and water from other peoples, such as the Edomites (Deut. 2:6-7).

C. God provided ____________ from a rock (Ex. 17:3-7; I Cor. 10:1-4).

The smitten rock is also a type of Christ. Note the following:

1. A rock is not a thing of natural beauty from which you would ____________ water (Is. 53:2).

2. This rock provided ____________ water for the entire camp (John 4:14).

3. This rock was the ____________ true source of life to them (John 8:24).

4. This rock was ____________ before it yielded water (John 19:34).

5. This rock was smitten for a rebellious people who murmured against God and who deserved ________________ or grace from God (Rom. 5:8; Eph. 2:1-8).

6. This water was provided based on God’s ____________ with Abraham (Ps. 105:41-42).

7. This rock was only to be smitten ____________ (Num. 20:7-11; Rom. 6:9-10; Heb. 9:23-28).
Lesson 14
Moses and the Law of God

I. What happened after the Children of Israel left Rephidim?

A. They journeyed to the wilderness of Sinai (Ex. 19:1; Num. 33:15).

B. They camped before Mount Sinai (Ex. 19:2).

This mountain is sometimes called _____________.

“Horeb and Sinai were but one and the same mountain, which had two tops. Horeb was on the western side, near to which lay the plain of Rephidim; and Sinai was on the eastern side, on which the wilderness of that name bordered: so that the children of Israel, when they came from Rephidim, came from the western side, and took a circuit about and came to the eastern; which, according to a fore mentioned writer, was eight miles.” –John Gill’s Exposition of the Entire Bible

This is the same mountain on which Moses had ________________ from God (Ex. 3:1).

C. Moses ____________ to God upon the mountain (Ex. 19:3).

D. God ______________ to Moses from the mountain (Ex. 19:3).

II. What is the significance of the time frame for Moses ascension up the mountain?

The time frame for this event is in harmony with the feast of ____________ and parallels the outpouring of the Holy Spirit in the Book of Acts.

A. Moses’ first encounter with God at Sinai was ____________ after Passover.

The days are accounted as follows:

The children of Israel left Egypt on the 15th day of the first month. There were 15 days left in the month. When you add another 30 days for the second month the total comes to 45 days from Passover. They arrived at Sinai on the first day of the third month making the total 46 days (Ex. 19:1). Moses waited for three days for the people to be sanctified bringing the total to 49 days (Ex. 19:10-11). On the 50th day, God began to speak the words of the covenant to the congregation (Ex. 20:1).

B. The disciples of Jesus experienced the outpouring of the Holy Spirit ____________ after Jesus death and resurrection.

Jesus showed Himself alive for 40 days (Acts 1:3). He ascended into heaven on the fortieth day (Acts 1:9-10). The disciples waited for 10 days until the Day of Pentecost had fully come (Acts 2:1-2) for a total of 50 days.
C. There is an interesting correlation between what happened on Mount Sinai and what took place in the New Testament.

<table>
<thead>
<tr>
<th>OT Pentecost</th>
<th>Reference</th>
<th>NT Pentecost</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Church in the Wilderness</td>
<td>Acts 7:38</td>
<td>The New Testament Church</td>
<td></td>
</tr>
<tr>
<td>Quaking, Fire, Voice</td>
<td>Ex. 19:16-19</td>
<td>Wind, Fire, Tongues</td>
<td>Acts 2:2-4</td>
</tr>
<tr>
<td>Law written on tables of stone</td>
<td>Ex. 31:18</td>
<td>Law written on tables of heart</td>
<td>II Cor. 3:2-3</td>
</tr>
<tr>
<td>Law written by finger of God</td>
<td>Ex. 31:18</td>
<td>Law written by Spirit of God</td>
<td>Mt. 12:28</td>
</tr>
<tr>
<td>Aaronic Priesthood instituted</td>
<td>Ex. 28:1</td>
<td>Melchizedek Priesthood</td>
<td>Heb. 5:10</td>
</tr>
<tr>
<td>Ministration of death—3000</td>
<td>Ex. 32:28</td>
<td>Ministration of life—3000</td>
<td>Acts 2:41</td>
</tr>
</tbody>
</table>

III. In the first giving of the law, how many times did Moses come up to the mountain?

The answer is a staggering ____________ times.

A. The first time God revealed His___________ to establish a covenant with Israel and make them a kingdom of priests (Ex. 19:4-6).

Moses delivered God’s message from the people and the people made a commitment of ________________ to God (Ex. 19:7-8).

B. The second time God communicated to Moses how he would speak to him so that the people would be able to know that he was indeed ________________ (Ex. 19:9).

Moses came back to the people and told them what God had said (Ex. 19:9).

C. The third time God gave instruction to Moses regarding the ________________ of the people for the receiving of the words of the covenant (Ex. 19:10-13).

1. God gave Moses instructions for the people to prepare themselves.
   a. The people were to consecrate or sanctify themselves to the Lord.
   b. The people were to wash their clothing.
   c. The people were to wait for three days.
   d. The people were to maintain a boundary around the base of the mountain.
   e. The people were not to touch the mountain.
   f. The people were to respond to the call of the trumpet to approach the mountain as one.

2. Moses went down the mountain and communicated this to the people (Ex. 19:14-15).
3. Moses also seemed to add another item to God’s list which included the people abstaining from ___________________ (Ex. 19:15; See also: I Cor. 7:5).

4. After the preparation and the passing of ________ days things started to happen (Ex. 19:16-19). This included:
   a. Thunder and lightning
   b. A thick cloud of smoke
   c. A loud and long trumpet blast
   d. Trembling of the people
   e. The Lord descending as fire in the midst of the smoke
   f. Great quaking of mountain
   g. God speaking to Moses

D. The fourth time God called Moses back to the mountain to receive __________ of the covenant (Ex.19:20).

1. God asked Moses to go down to __________ the people (Ex. 19:21-22).
   a. They were not to __________ through the barrier around the mountain.
   b. They were not to try to __________ through the smoke to get a better look at God.

   But do not let the priests and the people break through to come up to the LORD, lest He break out against them.  Exodus 19:24b

   c. The priests were to be sure that they were consecrated so that the Lord would not __________ out against them.

   a. Moses still believed that the people would be restrained because they had been ______________.
   b. Moses still believed that the people would __________ the barrier restrictions that had been placed before them.

   a. Moses demonstrated his leadership naiveté.
   b. God demonstrated His knowledge of the __________ of mankind.
   c. God virtually __________ Moses for not going quickly (Ex. 19:24).

4. God instructed Moses to bring __________ with him when he returned (Ex. 19:24).
5. Moses responded by going _______________ the mountain and speaking to the people (Ex. 19:25).

6. After Moses’ warning, God came down and audibly spoke to the whole nation giving them the __________________ (Ex. 20:1-17).

   a. The people witnessed the supernatural display and were ____________ (Ex. 20:18; Compare Ps. 77:18; Rev. 4:5; 8:5; 11:18).
      • They were afraid of the thundering.
      • They were afraid of the lightning flashes.
      • They were afraid of the sound of the trumpet.
      • They were afraid of the smoking mountain.
      • They were afraid of the voice of God.

   b. The people asked not to be included in further revelation ____________ from God (Ex. 20:19; Heb. 12:18-21).

       For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded: “And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.” 21 And so terrifying was the sight that Moses said, “I am exceedingly afraid and trembling.”)

       Hebrews 12:18-21

       The New Testament refers to Moses as the _______________ of the Old Covenant. He was a mediator because the people could not receive directly from God (Acts 7:38; Gal. 3:19-20).

   c. Moses encouraged the people _________ to be afraid (Ex. 20:20).

   d. Moses tried to explain why God made such an impressive __________ for them (Ex. 20:20).

   e. The pressure was alleviated when the people agreed to stand ___________ and Moses would go into the place where God was (Ex. 20:21).

E. The fifth time Moses ascended the mountain he received __________________ from God (Ex. 20-23).

   1. This giving of the law included instruction concerning some of the following:
      a. Building of an altar to sacrifice to God (Ex. 20:22-26).
      b. Master and servant relations (Ex. 21:1-11).
      c. Dealing with intentional or accidental injuries inflicted to men or animals (Ex. 21:12-36).

e. General moral and social guidelines dealing with (Ex. 22:16-23:33):
   - Sexual relations outside of marriage (Ex. 22:16-17)
   - Sorcerers (Ex. 22:18)
   - Bestiality (Ex. 22:19)
   - Idolatry (Ex. 22:20)
   - Mistreating strangers (Ex. 22:21)
   - Treatment of widows and fatherless (Ex. 22:22-24)
   - Lending and borrowing money and possessions (Ex. 22:25-27)
   - Reviling God or cursing leaders (Ex. 22:28)
   - Giving of firstfruits and firstborns (Ex. 22:29-30)
   - Eating damaged meat (Ex. 22:31)
   - Matters of justice and ethical treatment of others (Ex. 23:1-9)

f. Observance of the Sabbath (Ex. 22:10-13)

g. The Three Feasts (Ex. 22:14-19)

h. Rehearsal of Land Promises (Ex. 22:20-33).

2. After this revelation, Moses came down the mountain.

   a. He told the people what God had said (Ex. 24:3).

   b. The people committed themselves to obedience—twice (Ex. 24:3, 7).

   c. He wrote the words of the Lord in a book that would be called the Book of the Covenant (Ex. 24:4, 7).

   d. He built an altar to the Lord at the base of the mountain (Ex. 24:4).

   e. He set up twelve pillars according to the twelve tribes (Ex. 24:4).

   f. He sent young men to offer burnt offerings and peace offerings (Ex. 24:5).

   g. He consecrated the altar with the sprinkling of blood (Ex. 24:6).

F. The sixth time Moses went up the mountain he went with Aaron, his sons, the 70 elders (Ex. 24:9-10).

   1. It was at this time that they had a ______________ revelation of the God of Israel, and under His feet was paving of sapphire stone that was almost translucent.

   2. It was at this time that God shared a ______________ with the leaders of Israel (Ex. 24:11, NLT).
G. The seventh time Moses went up the mountain, God gave him the Ten Commandment in _______________ and further instruction (Ex. 24:12).

1. He asked the elders ____________ at that point for him to return (Ex. 24:14; compare Ex. 32:1).

2. He left Aaron and Hur in ____________ of the camp (Ex. 24:14).

3. He took Joshua with him much of the way (Ex. 24:13).

4. Moses saw the ___________ cloud and waited six more days outside of the cloud (Ex. 24:15).

5. On the seventh day God called to him to come ____________ into the midst of the cloud (Ex. 24:16-18).

6. He remained up there for ___________ days and ___________ nights (Ex. 24:18).

7. Joshua remained outside of the glory only to rejoin Moses when he came back (Ex. 32:17).

IV. What did God do on this seventh trip of Moses to the mountain?

A. God commanded Moses to build Him a _______________ (Ex. 25:8).

1. He was to take an _____________ from the people for the materials needed to make it (Ex. 25:1-7).

This offering would include such things as:

- Metals of gold, silver and bronze
- Fabric of blue, purple, scarlet, fine linen
- Skins of goats’ hair, ram skins dyed red, badger skins
- Acacia wood
- Oil, spices
- Gemstones especially onyx

2. He was to make all of the furnishings ____________ God described (Ex. 25:9, 40).

These furnishings included such things as:

- An ark of the covenant (Ex. 25:10-22)
- A table of showbread (Ex. 25:23-30)
- A lampstand with seven lamps (Ex. 25:31-40)
- Linen curtains, goats’ hair curtains, rams’ skin coverings (Ex. 26:1-14)
• Boards with their sockets (Ex. 26:15:25,29)  
• Bars for support (Ex. 26:26-28)  
• An inner and an outer veil (Ex. 26:31-37)  
• A bronze altar (Ex. 27:1-8).  
• An outer court of pillars, curtains, pegs for the curtains (Ex. 27:9-19)  
• Oil for light (Ex. 27:20-21, Lev. 24:1-4)  
• The golden altar of incense (Ex. 30:1-1-10)  
• The bronze laver (Ex. 30:17-21)  
• Garments for the priest including the breastplate (Ex. 28:1-43).  
• Holy anointing oil (Ex. 30:22-33)  
• Incense for the golden altar (Ex. 30:34-38)

3. He was to enlist skillful, _____________ workers to help construct these items (Ex. 31:11).

   See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.

   Exodus 31:2-5

4. He was to _______________ the priests for service to the tabernacle (Ex. 29:1-44)

5. He was to set it up _____________ God showed him (Ex. 26:30).

B. God gave Moses instructions regarding the _______________ (Ex. 31:12-17).

C. God gave Moses _________ tablets of stone (Ex. 31:18).
Lesson 15-17
Moses and the Ten Commandments

I. What was God’s purpose in giving the law to His people in the Old Testament?

A. The laws of God were to give insight into the ______________ and nature of God.

“The Bible Ten Commandments were not an afterthought by God, given to the Jews to keep them in line. The essence of the Ten Commandments has always been in existence, because they reflect the very nature and character of God. There are many references in the Bible that describe the Ten Commandment Law and that describe the character of God using the same words.”

--bibletencommandment.org

It also gives us this comparison:

- God is Eternal (Rom. 16:26)  •  The Law is Eternal (Ps. 111:7-8)
- God is Holy (Is 5:16)  •  The Law is Holy (Rom. 7:12)
- God is Love (I John 4:8)  •  The Law is Love (Rom. 13:10)
- God is Righteous (Ps. 145:17)  •  The Law is Righteous (Ps. 119:172)
- God is Truth (Deut. 32:4)  •  The Law is Truth (Ps. 119:142)
- God is Good (Luke 18:19)  •  The Law is Good (Rom. 7:12)
- God is Light (I John 1:5)  •  The Law is Light (Pro. 6:23)
- God is Pure (I John 3:3)  •  The Law is Pure (Ps. 19:8)
- God is Great (Ps. 48:1)  •  The Law is Great (Hosea 8:12)
- God is Spiritual (John 4:24)  •  The Law is Spiritual (Rom. 7:14)
- God is Perfect (Mt. 5:48)  •  The Law is Perfect (Ps. 19:7)
- God is Just (Deut. 32:4)  •  The Law is Just (Rom. 7:12)

Since the law reflects God’s nature and character, it also reflects God’s righteous standard ______________ of mankind.

B. The laws of God were given to assist the Children of Israel in fulfilling and realizing the ______________ of the Abrahamic Covenant of grace (Gal. 3:15-18).

1. The law or the Mosaic Covenant does not ______________ or change the promises of the Abrahamic Covenant.

2. The Mosaic Covenant was added ______________ of the Abrahamic Covenant in order that the seed promised in the Abrahamic Covenant would be insured.

Note the following chart:
C. The laws of God were to reveal something of the nature and character of
________________ (Gal. 3:19-22).

1. Man is a ______________ of sin (Gal. 3:22).

2. Man is not __________ of keeping God’s requirements without assistance.

D. The laws of God were to be a ____________ for the people to lead them to Christ
(Ga. 3:23-25).

1. This passage in Galatians indicates that the law was to ______________ or to
keep us in protective custody (Gal. 3:23).

   The word for “kept” in this passage means “to guard, protect by a military
guard, either to prevent hostile invasion, or to keep the inhabitants of a
besieged city from flight.” –Thayer’s

2. This passage indicates that the law was to be a __________ (Gal. 3:24).

   The meaning of this word in the Greek is literally “______________.” It
referred to a “guardian and guide of boys. Among the Greeks and the Romans
the name was applied to trustworthy slaves who were charged with the duty of
supervising the life and morals of boys belonging to the better class. The boys
were not allowed so much as to step out of the house without them before
arriving at the age of manhood.” –Thayer’s

3. This passage indicates that the goal was to prepare us or lead us to
______________.

   a. The law does this by ______________ us and keeping us on a moral path.

   b. The law does this by introducing us to Christ in types and _____________
(Heb. 8:1-8).

   c. The law does this by showing us _______________ for Christ.

E. The laws of God provided restraints on people who had ________ restraints.

1. The law was given because of ________________ (I Tim. 1:8-11).

2. There were a few people in history who understood what God was really after
(Ps. 51:16-17; 1 Sam.15:22-23; Is. 1:13-15; Jer. 9:26).
II. What are the Ten Commandments and how are they divided?

All of the commandments have to do with _______________. The commandments are divided into two sections or categories. The first commandments deal with man’s relationship ___________. The remaining commandments deal with man’s relationship to his ___________.

We could say that the primary purpose of the law is to ___________ relationships. It helps us to see how a sinful man can stand before a holy God and how sinful human beings can relate effectively one to one another.

Historically the commandments have been divided differently by different people.

<table>
<thead>
<tr>
<th>#</th>
<th>Option 1</th>
<th>Option 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>You shall have no other gods before Me.</td>
<td>You shall have no other gods before Me.</td>
</tr>
<tr>
<td>2</td>
<td>You shall not take the name of the LORD your God in vain.</td>
<td>You shall not make for yourself a carved image</td>
</tr>
<tr>
<td>3</td>
<td>Remember the Sabbath day, to keep it holy.</td>
<td>You shall not take the name of the LORD your God in vain.</td>
</tr>
<tr>
<td>4</td>
<td>Honor your father and your mother.</td>
<td>Remember the Sabbath day, to keep it holy.</td>
</tr>
<tr>
<td>5</td>
<td>You shall not murder.</td>
<td>Honor your father and your mother.</td>
</tr>
<tr>
<td>6</td>
<td>You shall not commit adultery.</td>
<td>You shall not murder.</td>
</tr>
<tr>
<td>7</td>
<td>You shall not steal.</td>
<td>You shall not commit adultery.</td>
</tr>
<tr>
<td>8</td>
<td>You shall not bear false witness.</td>
<td>You shall not steal.</td>
</tr>
<tr>
<td>9</td>
<td>You shall not covet your neighbor’s wife</td>
<td>You shall not bear false witness.</td>
</tr>
<tr>
<td>10</td>
<td>You shall not covet your neighbor’s possessions.</td>
<td>You shall not covet anything that is your neighbors.</td>
</tr>
</tbody>
</table>

A. The first commandment: You shall have no other gods before Me (Ex. 20:3-6; Deut. 5:7-10).

Theme: Respect for Jehovah as the _______________ God

Jesus indicated that this first commandment was both the first commandment and the greatest commandment (Mt. 22:35-38; Mark 12:28-31).

Faith in the one true God and loving God with all of heart means that we have _______________ left to worship other gods.

The “other gods” to which God is referring are not just the gods made with wood and stone, but it also refers to the gods of self, money, possessions, power, popularity, sex, relationships or anything that takes the place of God in our lives. God is a jealous God and He wants to be _______________ in our lives (Is. 42:8).
Some of the gods that God would be referencing here have a modern day counterpart. Note the following chart:

<table>
<thead>
<tr>
<th>Pagan God</th>
<th>Reference</th>
<th>Definition</th>
<th>Modern Counterpart</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teraphim</td>
<td>Gen. 31:19, 30; Col. 2:18</td>
<td>Various angel-like figures used for consultation</td>
<td>Interaction with and worship of angels</td>
</tr>
<tr>
<td>Leb</td>
<td>Ex. 8:16-19</td>
<td>Egyptian earth god</td>
<td>Worship of nature</td>
</tr>
<tr>
<td>Apis</td>
<td>Rom. 1:25</td>
<td>Egyptian cattle god</td>
<td>Worship of creatures</td>
</tr>
<tr>
<td>Molech</td>
<td>Lev. 18:21; 20:5; I Kgs. 11:7, 33</td>
<td>Gods to which parents would offer their children in sacrifice.</td>
<td>Abortion, infanticide</td>
</tr>
<tr>
<td>Chemosh</td>
<td>I Kgs. 11:5; 11:33; Acts 19:35</td>
<td>Mother of earth and goddess of fertility usually depicted with exaggerated breasts. Prostitution was practiced in the worship of this goddess</td>
<td>Prostitution, sex clubs, pornography, augmentation and hyperawareness of sexual anatomy</td>
</tr>
<tr>
<td>Ishtar</td>
<td>I Kgs. 11:5; 11:33; Acts 19:35</td>
<td>Male counterpart of Ishtar with male prostitutes in worship. Sex toys used in worship (as above also).</td>
<td>Sex and sex toy industry, infatuation with sex.</td>
</tr>
<tr>
<td>Astarte</td>
<td>Not specifically mentioned in the Bible</td>
<td>A warrior goddess who often acted more like a male than a female.</td>
<td>Gender confusion, sex change, transgender styles.</td>
</tr>
<tr>
<td>Venus</td>
<td>Not specifically mentioned in the Bible</td>
<td>A warrior goddess who often acted more like a male than a female.</td>
<td>Gender confusion, sex change, transgender styles.</td>
</tr>
<tr>
<td>Ashtoreth</td>
<td>Not specifically mentioned in the Bible</td>
<td>A warrior goddess who often acted more like a male than a female.</td>
<td>Gender confusion, sex change, transgender styles.</td>
</tr>
<tr>
<td>Isis</td>
<td>Not specifically mentioned in the Bible</td>
<td>A warrior goddess who often acted more like a male than a female.</td>
<td>Gender confusion, sex change, transgender styles.</td>
</tr>
<tr>
<td>Tamuz</td>
<td>Judg. 6:25-32; I Kgs. 16:32</td>
<td>Male companion of Ishtar.</td>
<td>Love of sex, sex industry, infatuation with sex.</td>
</tr>
<tr>
<td>Baal</td>
<td>Not specifically mentioned in the Bible</td>
<td>A warrior goddess who often acted more like a male than a female.</td>
<td>Gender confusion, sex change, transgender styles.</td>
</tr>
<tr>
<td>Anat</td>
<td>Not specifically mentioned in the Bible</td>
<td>A warrior goddess who often acted more like a male than a female.</td>
<td>Gender confusion, sex change, transgender styles.</td>
</tr>
<tr>
<td>Queen of heaven</td>
<td>Jer. 7:18; 44:17-19</td>
<td>The heavens including the sun, moon and stars were worshipped</td>
<td>Astrology, Horoscopes</td>
</tr>
<tr>
<td>Bacchus</td>
<td>Is. 5:22</td>
<td>Roman god of wine worshipped for its intoxicating and medicinal properties</td>
<td>Abuse of alcohol, drugs and other intoxicants.</td>
</tr>
<tr>
<td>Dionysus</td>
<td>Not specifically mentioned in the Bible</td>
<td>A warrior goddess who often acted more like a male than a female.</td>
<td>Gender confusion, sex change, transgender styles.</td>
</tr>
<tr>
<td>Epicureans</td>
<td>II Tim. 3:4; Acts 17:18</td>
<td>Love of pleasure, living for pleasure and pleasure alone</td>
<td>Hedonism, party life, gluttony, sensuality</td>
</tr>
<tr>
<td>Mammon</td>
<td>II Tim. 3:2</td>
<td>Love of money and possessions</td>
<td>Materialism</td>
</tr>
</tbody>
</table>

1. God was so strong relative to this commandment that when it came to other gods, His people were ____________

   • Mention the name of other gods (Ex. 23:13; Josh. 23:7).
   • Enquire after their gods (Deut. 12:30).
   • Prostitute themselves to other gods (Ex. 34:15).
   • Bow down to other gods (Ex. 23:24).
   • Sacrifice to or worship other gods (Ex. 34:14-16).
   • Burn incense to other gods (Jer. 19:4; II Kgs. 22:7).
   • Make any gods or representations of a god (Ex. 20:4; Lev. 19:4).
   • Fear other gods (II Kgs. 17:37-38).

2. On other hand they ____________

   • Destroy the altars and high places used for worshipping other gods (Ex. 34:13; Num. 33:52; Deut. 12:1-4).
   • Burn other idols in the fire (Ex. 34:10-17; Deut. 7:25; 11:16).
God explained the reason for this when He called His own name “____________” (Ex. 34:14).

God also points out the stupidity of serving gods made with ___________ (Ps. 115:1-9; 135:15-18; Is. 44:7-20; 46:5-7).

B. The second commandment: You shall not take the name of the LORD your God in vain (Ex. 20:7; Deut. 5:11).

In Israel this command was enforced rather severely (Lev. 24:10-16, Compare: Rev. 13:5-6 and Rev. 16:21).

Theme: Respect God’s _____________ and the things that pertain to God

1. We honor the name of God by not using His name in a _____________ or frivolous way.

   A person’s name represents his nature and character. Proverbs teaches that having a good name is more precious than riches (Pro. 22:1). God wants His name to be exalted in the earth not denigrated (Ps. 148:13; Is. 12:4; Phil. 2:9).

2. We honor the name of God by honoring the things that are _____________ to His name.

   There are things that are precious to God that He wants us to see as deserving of respect in our attitude and conversation. Some of these things might include prayer, worship, the church, the word of God and the spiritual side of life in general.

3. We honor the name of God by living in a manner that is _____________ of His name (Is. 48:1; Eph. 4:1; Col. 1:10; I Th. 2:12; I Tim. 6:1; Luke 6:46; John 14:15).

4. We honor the name of God by genuinely representing Him when we presume _____________ in His name (Deut. 18:20; Ezek. 13:1-8).

C. The third commandment: Remember the Sabbath day, to keep it holy (Ex. 20:8-11; 31:12-18; 35:2-3; Lev. 23:3; Deut. 5:12-15).

God took this commandment very seriously and those who violated it could be put to death (Ex. 31:14).

Theme: Respect for God’s _____________ system

God’s justification for giving this commandment is the fact that when God created the world, He worked six days and _____________ on the seventh.

The Sabbath day is not about giving God our ___________. If it were it would likely have been consistent with the first fruits biblical principle and would have been instituted on the _____________ of the week (Sunday) rather than the last.
In their celebration of the Sabbath the people of God were not to ___________ and conduct their normal business affairs (Neh. 13:15-22) or bear heavy burdens (Jer. 17:19-27).

Jesus indicated that the Sabbath was ________________ not man for the Sabbath (Mark 2:27).

As such:

1. It was meant to be a day to celebrate God’s act of __________ (Ex. 20:11).
2. It was meant to be a day of ___________ from labor (Lev. 23:3; Deut. 5:14).
3. It was meant to be a time _____________ on their deliverance from bondage (Deut. 5:15).
4. It was meant to be a _____________ of how God had separated them from the other nations (Ex. 31:13).
5. It was meant to prepare them for __________—the Lord of the Sabbath (Mt. 12:8).

This commandment is ____________ once repeated in the New Testament by Jesus or the Apostles. They did not preach the command, but the truth contained in the command (See: Rom. 14:5-6; Col. 2:14). They preached Jesus, the Lord of the Sabbath.

   a. Jesus is the Lord of the Sabbath because He existed ___________ the Sabbath existed (Col. 1:15-17).
   b. Jesus is the Lord of the Sabbath because He made ________ of the days including the Sabbath (John 1:3).
   c. Jesus is the Lord of the Sabbath because He was the instrument of God to give the Sabbath ________________ to Moses in the first place (Acts 7:38).
   d. Jesus is the Lord of the Sabbath because He came to bring to fulfillment the _____________ of the Sabbath (Mt. 11:28-30; Heb. 4:3-11; Is. 28:12).

D. The fourth commandment: Honor your father and your mother (Ex. 20:12; Deut. 5:16; Eph. 6:1-3).

Theme: Respect for God-given ________________ in our lives

1. God has established authority for several reasons.
   a. Authority has been established by God to help us properly relate to __________.
b. Authority has been given by God to help us develop _____________. understanding, knowledge and character (Luke 2:49-52).

c. Authority has been given by God to help _____________ us from exploitation (Ps. 91:1-13).

According to this Psalm, we are protected because:

- We are dwelling in the secret place of the Most High (vs. 1).
- We are abiding under the shadow of the Almighty (vs. 1).
- We are talking refuge under His wings (vs. 4).
- We have made the Lord our habitation (vs. 9).

d. Authority has been given by God to come along side of us to give _____________ and direction to the critical decisions of our life (Pro. 6:20-23).

e. Authority has been established by God to maintain order and to assist us in fulfilling ______________.

“Everyone is under certain God-ordained authorities, such as parents, government, and the church. The purpose of God-ordained authority is to provide protection, direction, instruction, and provision.” –Bill Gothard

2. God has established several authorities in our lives which we are to honor.

a. We are to have a respect for ________ (John 5:22-23).

b. We are to have a respect for ____________ (Ex. 20:12; Eph. 6:1-3; Mal. 1:6).

c. We are to have a respect for ____________ (Eph. 5:33; I Pet. 3:7).

d. We are to have a respect for ____________ authorities (Rom. 13:1-7; I Pet. 2:17).

e. We are to have a respect for _____________ or masters (I Tim. 6:1-2; Mal. 1:6).

f. We are to have a respect for ____________ leaders (I Th. 5:13; I Tim. 5:17).

3. God established this commandment with a _____________ (Deut. 5:16; Eph. 6:1-3).

- A long life
- A prosperous way

You could be killed if you dishonored your parents in any of the following ways:
• Striking them (Ex. 21:15)
• Reviling or cursing them (Ex. 21:17; Lev. 20:9; Pro. 20:20)
• Uncovering their nakedness (Lev. 18:7-8)
• Giving up your virginity before marriage (Deut. 22:13-21)
• Playing the fool (Pro. 10:1; 15:20; 23:24)
• Stealing from them (Pro. 28:24)
• Living an indulgent life of revelry and drunkenness (Pro. 28:7)
• Hanging out with evil companions (Pro. 28:7)
• Not listening to instruction (Pro. 6:8-9, 20-23)
• Despising them when they are old (Pro. 23:22)

E. The fifth commandment: You shall not murder (Ex. 20:13; Deut. 5:17).

Theme: Respect for ____________ life

God is concerned about all of life and all forms of life, but the highest form of life on earth is human life. God allowed man to exploit the bounty of the earth and the animal life for the purpose of providing food after the flood (Gen. 9:2-4). They were also to use animals for prescribed sacrifices in their worship to God. At the same time God made it clear that He would avenge both the man and the beast who took the life of another human being (Gen. 9:5-6).

F. The sixth commandment: You shall not commit adultery (Ex. 30:14; Deut. 5:18).

Theme: Respect for marriage and family

This commandment is designed to protect the institution of the family (Heb. 13:4). In the New Covenant Jesus indicated that we violate this commandment with we have a heart of lust for a woman who is off limits to us (Mt. 5:27-28). In a sense _________________ is covered by this admonition.

Under the Mosaic Law many sexual sins were punished severely. Note the following:

<table>
<thead>
<tr>
<th>Moral Violation</th>
<th>Description of Violation</th>
<th>Biblical References</th>
<th>Imposed Penalty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Incest</td>
<td>Immoral behavior within the family and extended family.</td>
<td>Lev. 18:6-18; 20:11-12, 17-18; Deut. 27:20</td>
<td>Death or Barrenness</td>
</tr>
<tr>
<td>Sodomy</td>
<td>Sexual behavior with same sex (especially male to male)</td>
<td>Lev. 18:22; 20:13; 1 Cor. 6:9</td>
<td>Death</td>
</tr>
<tr>
<td>Bestiality</td>
<td>Sexual relations with an animal</td>
<td>Lev. 18:23; 20:15-16</td>
<td>Death to both the animal and man</td>
</tr>
<tr>
<td>Adultery</td>
<td>Sexual relations with other than one’s spouse</td>
<td>Lev. 20:10; Deut. 22:25-27</td>
<td>Death</td>
</tr>
<tr>
<td>Prostitution</td>
<td>The exchange of sexual relation for money or favors</td>
<td>Lev. 19:29; 21:9; Deut. 23:17</td>
<td>Death</td>
</tr>
<tr>
<td>Premarital</td>
<td>Sexual relations between two</td>
<td>Deut. 22:28-29</td>
<td>Payment to father</td>
</tr>
</tbody>
</table>
The New Testament adds the term “fornication” to his list which includes any sexual activity outside of the marriage covenant (I Cor. 5:18; Eph. 5:3-5; Col. 3:5-6; I Th. 4:3-8). The sexual experience was intended by God to function within the confines of marriage ____________.

G. The seventh commandment: You shall not steal (Ex. 20:15; Deut. 5:19).

Theme: Respect for the rights and possessions of others

This commandment encourages us to live a life of contentment with such things as we have and to maintain a commitment not to take something that belongs to another (Heb. 13:5).

God established laws of restitution for those who had confessed or had been found out in relation to this violation (Ex. 22:1-13). The only exception to this was if you stole or kidnapped a person. In that case you would be put to death (Ex. 21:16; Deut. 24:7).

Often we steal in very subtle ways. Here are some things worth thinking about:

1. Stealing is taking something that belongs to your parents without their permission.
2. Stealing is taking a woman’s virginity.
3. Stealing is accepting wages for time that you did not work.
4. Stealing is charging a customer for more than you actually did.
5. Stealing is eating produce from a grocery without paying for it at the till.
6. Stealing is borrowing something and either not returning it or returning it in a damaged state.
7. Stealing is taking a loan from a friend or relative and not paying it back.
8. Stealing is not giving your tithe to the house of God (Mal. 3:8-12).
9. Stealing is cheating on your taxes by not giving the government their due.
10. Stealing is smuggling things across borders to avoid customs charges.
11. Stealing is taking things home from your workplace that belong to your employer.
12. Stealing is refusing to repay a legitimate debt.
13. Stealing is buying or acquiring pirated material (movies, CD’s, etc.).
14. Stealing is taking towels from the hotel when you leave.

The cure for stealing is honest labor and ____________ to others (Eph. 4:28).

H. The eighth commandment: You shall not bear false witness (Ex. 20:16; Deut. 5:20).

Theme: Respect for truth, justice and the reputation of others

The primary intent of this commandment dealt specifically with a person’s actual witness or testimony that is given in a ____________. However, this commandment also extends to all that we say or speak in relation to other people.
The ninth commandment emphasizes the value of our neighbor’s __________ __________ and our personal commitment to honesty and integrity in all of our relationships with others. It forbids lying to or about others, giving false testimony or accusations, slander, gossip, or any other form of conversation or action that would seek to deface or destroy the reputation of another.

According to the law, a false witness could be in serious trouble themselves if they were discovered to be lying (Ex. 23:1; Deut. 19:15-21).

In the New Testament there are many sins of the tongue that the believer is to guard against. All of these could be seen to be violations of this commandment. They include:

1. Tale-bearing or telling others those things that were told to him in trust and confidence (Lev. 19:16; Pro. 18:8; 20:19; 26:20, 22; 16:28).

2. Backbiting or speaking evil of a person in their absence (Pro. 25:23; II Cor. 12:20; Rom. 1:30).

3. Gossip or speaking idly or with evil intent of the affairs of others (Rom. 1:29; II Cor. 2:20; I Tim. 5:13).

4. Whispering or speaking secretly of others to one individual at a time in a plotting manner (Pro. 16:28; Rom. 1:29; II Cor. 2:20).

5. Bitterness or speaking to others about someone else in a manner which denotes inward feelings of anger, hurt, indignation or repulsion (Eph. 4:31).

6. Slander or speaking falsehoods or misrepresentations which have the effect of damaging another person’s reputation (Ps. 101:5; Col. 3:8; I Pet. 2:1).

I. The ninth commandment: You shall not covet your neighbor’s wife (Ex. 20:17; Deut. 5:21).

Theme: Contentment in Marriage

It is interesting that these last two commandments deal with something internal rather than external. Covetousness deals with the __________ of sin while most of the commandments deal only with the __________ of sin.

J. The tenth commandment: You shall not covet your neighbor’s possessions (Ex. 20:17; Deut. 5:21).

Theme: Contentment in Possessions

The key to victory in this area is cultivating a heart of ______________ based on a trust in the Lord that He has given me everything that I need for my present happiness (Phil. 4:10-13; I Tim. 6:6-10.

- Contentment is the opposite of envy, covetousness, worry, ambition and striving.
• Contentment is a rest of mind, satisfaction, freedom from worry and being at ease in one’s situation.

• Contentment implies appeasement to the point where one is not disquieted or disturbed by a desire for what one does not have, even though every wish is not fully gratified.

• Contentment is limiting one’s desires to what one has.

• Contentment is maintaining a spirit of peace and a quiet confidence in all circumstances.

• Contentment is accepting God’s plan for one’s life.

III. What was Jesus’ relationship to the Ten Commandments and the Mosaic Law?

As Moses was the lawgiver of the Old Covenant, Jesus became the lawgiver of the New Covenant. In the New Covenant, however, Jesus is seen as the ____________ _____________ Moses (Heb. 3:1-6).

Moses prophesied that one would come who was greater than he (Deut. 18:15, 18; Acts 3:22-23; 7:37). This prophecy was fulfilled in Jesus (John 1:45; 7:40).

A. He was greater than Moses because Moses represented the shadow or the type and Jesus brought in the ________________ (Col. 2:16-17; Heb. 10:1).

B. He was greater than Moses because He made the law _________________(Is. 42:21).

C. He was greater than Moses because He ________________ the law (Mt. 5:20).

D. He was greater than Moses because he summarized the Ten Commandments into _____________ commandments (Mt. 22: 35-40; Luke 10:27).

E. He was greater than Moses because in Christ the Mosaic Law is _____________ and superseded (Mt. 5:17-18; Gal. 3:22-25; Rom. 8:1-4).

<table>
<thead>
<tr>
<th>Law Topic</th>
<th>Moses Said</th>
<th>Jesus Said</th>
</tr>
</thead>
<tbody>
<tr>
<td>Murder</td>
<td>Do not kill (Deut. 4:2)</td>
<td>Do not hate (Mt. 5:21-26)</td>
</tr>
<tr>
<td>Adultery</td>
<td>Do not commit adultery (Dt. 5:18)</td>
<td>Do not lust (Mt. 5:27-)</td>
</tr>
<tr>
<td>Divorce</td>
<td>Permitted for any cause (Dt. 24:1-5)</td>
<td>Greatly restricted (Mt. 5:31-32; 19:4-9)</td>
</tr>
<tr>
<td>Oaths</td>
<td>Swear to the truth (Num. 30:2)</td>
<td>Your word is truth (Mt. 5:33-37)</td>
</tr>
<tr>
<td>Retaliation</td>
<td>An eye for an eye (Lev. 24:19-20)</td>
<td>Turn the other cheek (Mt. 5:38-42)</td>
</tr>
<tr>
<td>Enemies</td>
<td>Hate (Ex. 17:14-16; Dt. 7:1-2)</td>
<td>Love, bless, pray for (Mt. 5:44-47)</td>
</tr>
</tbody>
</table>

The Life of Moses © Bill Scheidler, 2010
Student Manual
Lesson 18
Moses and the Golden Calf

I. What happened in the valley while Moses was up on the mountain?

A. Moses delayed for forty days on the mountain (Ex. 24:18).

1. This forty day period would be for the testing of the ____________ of the Israelites.

   Israel had served ______________ when they were in Egypt (Josh. 24:13-14) and the flesh nature in them still craved those gods.

2. The Israelites grew impatient ____________ for Moses (Ex. 32:1).

3. The delay of Moses was only the occasion that exposed what was in the hearts of the people ____________ (Acts. 7:38-41).

   The fact that later God states that they “turned aside ____________” to other gods indicates that they did not wait long (Ex. 32:8).

B. The Israelites put pressure on ________________ to make another god (Ex. 32:1; I Cor. 10:6-7).

C. Aaron _____________ to the pressure of an impatient people.

   True leadership is not giving people what they ____________ or what they ____________ they need. It is guiding people to God’s ____________ for their lives even if the path is difficult or unpopular.

D. Aaron responded by fashioning a golden ____________ (Ex. 32:2-5).

   1. He ordered them to ____________ the materials to make a golden calf.

   2. He ____________ the construction of the calf.

   3. He ____________ the completed calf to the people.

   4. He built an ____________ to the calf for their worship (Compare: Ex. 20:22-26).

   5. He called a special ____________ day to inaugurate calf worship.

E. The people ________________ the calf (Ex. 32:6).

   1. They worshipped the calf by ________________.

   2. They worshipped the calf with burnt ____________ and peace offerings.

   3. They worshipped the calf with over-indulgent, ____________ revelry.
The word that is rendered “unrestrained” literally means “to ____________.”

Notice the various translations of this verse…

…the people were naked… --KJV
…the people were out of control… --CEV
…the people …were stripped… --Darby
…the people had been committing adultery… --LB
…the people were simply running wild… --Msg

II. What was God’s reaction to the sin of Israel?

A. God _________ what Israel was doing in the valley (Deut. 9:11-12).

B. God told Moses to get down the mountain and confront the people that he (___________) had led out of Egypt (Ex. 32:7).

C. God wanted to ____________ them based on their breaking of the covenant (Ex. 32:7).

D. God expressed His desire to ______________ the people for their disloyalty (Ex. 32:9-10).

E. God told Moses that He would start again from _________ and his offspring (Ex. 32:10).

F. God told Moses to step ____________________ and let God go to work (Ex. 32:10).

III. What was Moses’ response to God’s reaction?

Moses _______________ on behalf of the people (Ex. 32:11; Deut. 9:19).

A. In doing so he once again demonstrated how he was the _____________or the “go-between” in relation to the Old Covenant.

B. In doing so he reminded God of three things.

1. Moses reminded God that the Israelites were ________ people not Moses’ people (Ex. 32:11, NLT).

2. Moses reminded God that His reputation and His ___________ were at stake (Ex. 32:12).

3. Moses reminded God of the ________________ that he had given to Abraham, Isaac and Israel (Ex. 32:13; See also: Ex. 6:8).
C. In doing so he persuaded God to ___________ His mind (Ex.32:14; Deut. 9:19; Compare: Num. 23:19; Tit. 1:2).

“This is spoken merely after the manner of men who, having formed a purpose, permit themselves to be diverted from it by strong and forcible reasons, and so change their minds relative to their former intentions.” –Adam Clarke

Moses prayed just as God wanted him to. He prayed as if heaven and earth, salvation or destruction, depended on his prayer. This is how God waits for us to pray.

God was looking for someone who would ______________ for the sins of the people and He found such a man in Moses (Ezek. 22:30-31).

IV. What did Moses do when he came down from the mountain?

A. Moses rejoined ____________ at the base of the mountain (Ex. 32:15-18).

B. Moses threw down the tablets of stone in _____________ (Ex. 32:19).

1. This anger was not anger that was _______________.

Moses had acted at times in anger in the wrong way.

a. In anger he had killed the Egyptian (Ex. 2:11-12).

b. In anger he struck the rock to get water (Num. 20:10-11).

2. This anger was the type of anger that _______________ (Ps. 4:4; Eph. 4:26).

C. Moses ground the golden calf into _____________ and made the people drink it (Ex. 32:20; Deut. 9:21).

1. This would demonstrate that their god had ______________.

2. This would remove any possibility of the idol being ______________.

3. This would provide an immediate ______________ for their sin.

“Gold is insoluble in water, being nineteen times heavier with a specific gravity of 19.5. In fine powder it assumes a colloidal condition, and added to water results in a coloration that appears to be a solution. As the particles are made finer, the bulk is greatly increased and acquires an ‘apparent’ specific gravity permitting its suspension in water, giving the liquid a deep red color. Scientific records state that “colloidal” gold in water is a rose-red color when the particles are of 10 micron size in a dilution of 1 to 100,000 (10 microns equal .0003937 or 0.0004 inches). From this you will see that gold in “dust” size will color water as “blood”, which means this calf of gold need not have been very large to color sufficient water blood-red to furnish drinks to at least two or more million people.
“Colloidal gold can be made in many ways but the method of Moses is the best under the circumstances in the wilderness. The burning removed the impurities; the stamping (beating) reduced it to thin sheets because of the ductability of gold. Gold leaf can be made so thin that it requires 280,000 to make one inch. Sheets as thin as 0.000004 have been made. Then the grinding became easy, and further information proves that Moses ground it very fine, as fine as dust, reducing it to the size of colloidal gold; this cast into the brook would make the water blood-red. It was non-toxic (impurities having been burned out) and was inhibitory to germ life. The resultant waters would be blood-red and possess purifying qualities. All of this was a fitting type of the blood of the Lord Jesus Christ.”

D. Moses rebuked Aaron for his ____________, unprincipled leadership (Ex. 32:21-24).

1. Aaron tried to ________________ the situation (Ex. 32:22a).

2. Aaron shifted _____________ to the people (Ex. 32:22b-23).

3. Aaron __________ and underplayed his role (Ex. 32:24).

Actually, Aaron might have taken more responsibility had he known that it was only through Moses’ prior intercession that God did not ________________ (Deut. 9:20).

E. Moses was concerned how this sinful act might play into the hands of their ________________ (Ex. 32:25; See: II Sam. 12:14).

F. Moses challenged the people to ________________ (Ex. 32:26; Compare: I Kgs. 18:21).

1. Only the Levites responded (Ex. 32:29).

2. On the basis of this response, God would eventually ____________ the Levites with the priesthood (Num. 3:12; 8:14-18; 18:6).

G. Moses ordered the Levites to take ________________ on God’s behalf (Ex. 32:27-29).

1. The Levites were challenged to go through the camp and __________ the idolaters (Ex. 32:27).

2. The Levites received a blessing from Moses for their _____________ to the Lord and their willingness to do the difficult thing (Ex. 32:29).

H. Moses interceded once again for the people (Ex. 32:30-34).

1. Moses rebuked the people and told them he would try to ____________ an atonement for their sin (Ex. 32:30)
2. Moses returned up the mountain to intercede again in behalf of the people (Ex. 32:31-32).
   a. Moses did not ______________ what Israel had done but called it a “great sin” (Ex. 32:31).
   b. Moses asked God to ______________ them.
   c. Moses asked God to blot ______________ out if He needed someone to punish (Compare: Rom. 9:3-4).

3. The Lord indicated that He would bring judgment upon those who had ______________ (Ex. 32:33-34).
   a. Moses found out that a sinful man cannot provide atonement for another ______________ man. The one who sinned must bear his own ______________ (Ezek. 18:20).

G. God brought a further judgment upon the __________________ (Ex. 32:35).
Lesson 19
Moses and the Presence of God

I. What was God’s instruction to Moses after the golden calf incident was over?

A. God commanded Moses to go ______________ on their journey (Ex. 33:1).

B. God reaffirmed His purpose to take them ____________________ (Ex. 33:1-3).

C. God indicated that He would send _____________ to lead them instead of leading
them personally (Ex. 33:2-3, Compare: Ex. 3:2; 14:19; 23:20; Is. 63:9; Deut.
4:37).

II. What was the response of the people to this news from God?

A. The people ______________ (Ex. 33:4-6; Compare: Gen. 27:38; Mt. 26:75).

The Israelites may have wondered exactly what being led by “an angel” instead of
“The Angel” would mean for them.

1. Would the pillar of cloud or fire no longer be there?
2. Would God still help them in battle?
3. Would the manna be taken away (Ex. 16:7)?

B. Moses sprang into action.

Rather than running ______________ the Presence of the Lord as Adam had (Gen.
3:8), he ___________ the Presence of God.

1. Moses set up the __________ of meeting (Ex. 33:7-11).
   a. This tent was removed from among the people.
   b. This tent became Moses’ special place of communion with the Lord.
   c. This tent was a set place where God would speak to Moses face to face
      (Ex. 33:11; See also: Num. 12:8; Deut. 34:10).

We know that these face to face encounters were still somewhat veiled
with a cloud, because the Bible declares that no one has ever seen God in
His full majesty (John 1:18).

- Jacob had encountered God face to face (Gen. 32:30).
- Gideon had an encounter with God face to face (Judg. 6:22).
- One day we will all see God face to face (I Cor. 13:12).
d. This tent of the meeting would remain in place until the new tabernacle commanded by God had been erected (Ex. 39:40; 40:29).

2. Moses met with God and attempted to ____________ His mind and not write the Israelites off as His People (Ex. 33:12-13).

C. Moses found ____________ or grace in the sight of the Lord (Ex. 33:14-17).

1. He indicated that if God did not go with them that he was ______________ either (Ex. 33:15).

2. He argued that he would have ________________ with the people without God’s presence in the midst (Ex. 33:16).

3. He indicated that it would be hard to convince people that he was truly walking in the favor of the Lord if God did not confirm that fact with an obvious ________________ of His presence among them.

Moses seemed to have a clear idea of what it was to have the grace and favor of God on one’s life. If God’s favor or grace is upon you…

• It should be ____________ to all.
• It should be seen by God’s clear ______________ into His purposes.
• It should be confirmed by God’s abiding ______________ (Ex. 34:9).

III. What was Moses’ attitude about the presence of God?

A. Moses first encountered the presence of God at the burning ________ (Ex. 3:5; Acts 7:33).

B. Moses was engulfed in the presence of God on Mount ____________ (Ex. 24:16).

C. Moses longed for an inside look at ________________ of the Lord (Ex. 33:18; Compare: Ps. 27:4).

D. Moses was ________________ for his godly desire (Ex. 33:19-23; 34:5-7).

E. Moses knew that the worst judgment of all is to dwell ________________ the presence of the Lord (Lev. 23:3; Ps. 51:11).

1. Cain went out from the presence of the Lord when he refused to repent (Gen. 4:16).

2. Uzziah was banned from the presence of the Lord after his sin of presumption (I Chr. 26:16).

IV. How did God manifest His presence in the wilderness?

The Life of Moses © Bill Scheidler, 2010
Student Manual
A. God manifested His presence in very _____________ experiences.

1. God manifested His presence in the pillar of cloud (Ex. 16:10).
2. God manifested His presence in the pillar of fire (Deut. 5:24).
3. God manifested His presence in the manna (Ex. 16:7).
4. God manifested His presence in the supernatural displays on the mountain (Ex. 20:18).
5. God manifested His presence at the tent of the meeting (Ex. 33:9).
6. God manifested His presence at the inauguration of the tabernacle (Ex. 40:34-38).

B. God manifested His presence in some _____________ experiences.

1. God manifested His presence to Miriam and Aaron in rebuke (Num. 12:5).
2. God appeared to bring judgment upon Korah and his company (Num. 16:19).
3. God appeared when the congregation murmured against Moses and Aaron’s leadership (Num. 16:41-42).

V. Why did God instruct Moses to build a Tabernacle?

God asked Moses to build Him a sanctuary so that He could _____________ or in the midst of His people (Ex. 25:8).

A. God’s heart has always been to be in and with His _____________ (Num. 35:34; 1 Kg. 6:11-14; Ps. 132:13-14; John 14:17).

B. God has always made ________________ for His dwelling among His people.

1. The Garden of Eden (Gen. 3:8).
2. The Gate of Eden (Gen. 3:24).
3. The Altar of Stone (Gen. 8:20; Ex. 20:24-25).
4. The Tabernacle of Moses (Ex. 25:8).
5. The Tabernacle of David (I Chr. 15:1; 16:1).
6. The Temple of Solomon (1 Kg. 8:1-13).
8. The New Jerusalem (Rev. 21:1-3).

C. God’s dwelling with man has always been on ________________ and according to His pattern (Ex. 25:9).

VI. What does the Tabernacle of Moses teach us about approaching God’s presence?
God has a proper way and an improper ______________. If we are to experience His presence in full measure we must approach God the way He wants to be approached. He is the one that sets the terms for our relationship with Him.

A. God is a God of order and has a plan and a pattern for ______________ that He does.
   1. There was order in creation (Gen. 1-2).
   2. There was a pattern for the first man (Gen. 1:26; 5:1).
   3. There was a pattern or divine order for acceptable worship (Leviticus).
   4. There was an order for conquest in the taking of the land (Joshua).
   5. There was an order in the singers and ministry in the Tabernacle of David (I Chr. 6:32).
   6. The New Testament church is to be a place of order (Col. 2:5).

B. God is very ______________ and exact about how he wants things done (I Chr. 15:13).

C. God provided the pattern for every ______________ that He ever commanded to be built.
   1. The Ark of Noah (Gen. 6:14-16)
   2. The Tabernacle of Moses (Ex. 25:9,40)
   3. The Temple of Solomon (I Chr. 28:11-12, 19)
   4. Ezekiel’s Temple (Ezek. 43:10-12)
   5. The New Testament Church (I Cor. 3:10)
   6. The City of God (Rev. 21:15-7)

D. The ______________ can only fill that which is according to the pattern.
   1. The Ark of Noah (Gen. 6:22; 7:1)
   2. The Temple of Solomon (II Chr. 5:1-14)
   3. Ezekiel’s Temple (Ezek. 43:4-5)
   4. The New Testament Church (Eph. 3:17-21; Col 1:27)
   5. The City of God (Rev. 21:10-11)

E. The pattern of God cannot be violated if we are to experience the __________ blessing of God.
   1. The Example of Cain (Gen. 4:1-16; Heb. 11:4)
   2. The Example of Nadab and Abihu (Lev. 10:1-2)
   3. The Example of Hophni and Phineas (I Sam. 4)
   4. The Example of Uzziah (I Chr. 26:16)

<table>
<thead>
<tr>
<th>VIOLATOR</th>
<th>VIOLATION</th>
<th>JUDGMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cain</td>
<td>His own form of worship</td>
<td>Banishment from the presence of God at the gate of Eden</td>
</tr>
<tr>
<td></td>
<td>And a bloodless offering</td>
<td></td>
</tr>
<tr>
<td>Nadab and</td>
<td>Offering strange fire that was not kindled by</td>
<td>Death</td>
</tr>
<tr>
<td>Abihu</td>
<td>God</td>
<td></td>
</tr>
</tbody>
</table>
VII. **How did God put His stamp of blessing on the Tabernacle?**

A. Moses was careful to do everything according to God’s ____________.

The key phrase in Exodus 39-40 is “as the Lord commanded Moses.” It is used at least 15 times in two chapters (See: Ex. 39:1, 4, 7, 21, 26, 29, 31, 42-43; 40: 16, 19, 21, 23, 24, 27, 32-33).

Note these special verses:

*Thus all the work of the tabernacle of the tent of meeting was finished. And the children of Israel did according to all that the LORD had commanded Moses; so they did.*  
Exodus 39:32

*According to all that the LORD had commanded Moses, so the children of Israel did all the work. Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them.*  
Exodus 39:42-43

*Thus Moses did; according to all that the LORD had commanded him, so he did.*  
Exodus 40:16

*And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work.*  
Exodus 40:33

B. God rewarded Moses for his carefulness by ________________ in a glorious manifestation of His presence (Ex. 40:34-38).

*Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle. 35 And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle. 36 Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys. 37 But if the cloud was not taken up, then they did not journey till the day that it was taken up. 38 For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.*
Lesson 20
Moses and the Ceremonial Law

I. What is the purpose for the ceremonial law?

When we use the term “ceremonial law” we are referring to that aspect of the law that God gave in addition to the civil and moral laws as reflected in the Ten Commandments and supporting laws. The ceremonial laws had more to do with worship and how a ______________ could stay in right relationship to a ____________________.

A. The ceremonial law was given to provide a _______________ remedy for sin (Heb. 10:11-14).

The blood of animals did not ____________ sin, it only _______________ sin until The Lamb who would take away and bear the sins of the world (Ps. 32:1; 85:2; John 1:29; I John 1:7; Heb. 9:9-15; 10:1-4).

B. The ceremonial law was given to teach Israel that there were ______________ for God’s dwelling among His people (Hebrews 9:11-15).

Through the teaching of the tabernacle, priesthood and sacrifices God demonstrated that His glory and presence could only dwell among His people on the basis of the _________________. God dwelt with His people based on the work of the high priest who offered the proper sacrifice and his sprinkling of the mercy seat on the Ark of the Covenant with the shed blood of the slain animal or sacrifice.

C. The ceremonial law was given to show Israel that the only acceptable way to approach, worship or serve God is through the passion __________________ on the altar of repentance and sacrifice (See: Lev. 9:23-24; 10:1-3; 16:1; Num. 3:4; 26:61).

This passage indicates that the two sons of Aaron who served with Aaron in the priestly office offered “profane fire” before the Lord. Some other translations call this fire other things including…

- Strange fire (KJV)
- Strange and unholy fire (Amp)
- Illicit fire (NEB)
- Unlawful fire (Jerus)
- Unauthorized fire (NIV)
- Different kind of fire (NLT)

“…this [strange] fire was not that which came down from heaven, and consumed the sacrifice, as related at the end of the preceding chapter, but common fire, and therefore called strange; it was not taken off of the altar of burnt offering, as it ought to have been, but, as the Targum of Jonathan, from under the trivets,
skillets, or pots, such as the flesh of peace offerings were boiled in, in the tabernacle.” —John Gill’s Exposition of the Entire Bible

D. The ceremonial law was given to illustrate to God’s ________ primary ways of dealing with mankind (John 1:17; Ps. 85:10).

God is a ________ and righteous God, but He is also a God who is plenteous in redemption and ____________ (Ex. 20:6; 34:6-7; Deut. 5:10).

1. God declared His righteousness and holiness through the ________ (Rom. 7:12).

Unfortunately the law shows us that we cannot please God by keeping the law, because we do not have ______________ (Rom. 7:13-25). The law shows us our need for grace and redemption.

2. God declared His mercy and forgiveness through His provisions of ____________.

   a. In the Old Testament this grace was dispensed by the __________ based on the proper sacrifices and offerings for sin (Num. 6:23-27).

   b. In the New Testament this grace came through ____________ and His once and for all sacrifice for sin.

E. The ceremonial law was given to teach man symbolically and prophetically about God’s plan of ____________ through Christ.

F. The ceremonial law was given to lead all to ____________ (Gal. 3:22-25, Luke 24:25-27, 44-45).

The only way we can understand the Bible is by seeing how it reveals Christ to us. The entire Bible, both Old and New Testaments, could be labeled the Book of the ____________ of Jesus Christ.

1. Notice the testimony of ____________ (John 1:45).


3. Notice the testimony of ____________ (Mt. 5:17-18; John 5:39, 45-47; Heb. 10:5-7).

II. How is Christ seen in the various aspects of the ceremonial law?

The revelation of Christ was hidden in the symbols and types of the Old Testament. A type is a natural object or function that is a figure or representation of something to come.
“A type is a person or thing in the Bible which in the foreknowledge of God was
designed to represent or prefigure some person, thing, or event that should appear in
the future.” –Carl Harwood, *Handbook of Bible Types and Symbols*, pg. 7

Types are possible because of the omniscience and foreknowledge of God.

“A type is a real, exalted happening in history which was divinely ordained by the
omniscient God to be a prophetic picture of the good things which He purposed to
bring to fruition in Christ Jesus.” –Wayne Jackson

A. Christ is seen in the Tabernacle with its furniture.

1. The Tabernacle
2. The Brazen Altar
3. The Brazen Laver
4. The Lampstand
5. The Table of Shewbread
6. The Altar of Incense
7. The Ark of the Covenant
8. The Mercy Seat
9. The Veil

   The veil of the temple is a type of Christ’s flesh both of which were torn at
   the death of Christ (Mt. 27:51; Heb. 10:19-20).

For those who want to dig deeper into this area I refer you to the following books:

*The Tabernacle of Moses*, Kevin Conner
*The Tabernacle*, M.R. DeHaan
*The Tabernacle*, Henry Soltau
*The Tabernacle, Priesthood and Offerings*, I.M. Haldeman
*The Law of the Offerings*, Andrew Jukes
*The Feasts of Israel*, Kevin Conner
*Preaching from the Types and Metaphors of the Bible*, Benjamin Keach

B. Christ is seen in the Priesthood.

High priestly functions of the Old Testament can be seen as prophetic of
Christ’s function as our Great High Priest (Heb. 9:6-12).

<table>
<thead>
<tr>
<th>Old Covenant</th>
<th>New Covenant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Natural</td>
<td>Spiritual</td>
</tr>
<tr>
<td>Flesh</td>
<td>Spirit</td>
</tr>
<tr>
<td>Shadow</td>
<td>Image</td>
</tr>
<tr>
<td>Figures</td>
<td>True</td>
</tr>
<tr>
<td>Visible (Seen)</td>
<td>Invisible (Unseen)</td>
</tr>
<tr>
<td>Made with Hands</td>
<td>Not Made with Hands</td>
</tr>
<tr>
<td>Patterns</td>
<td>Heavenly Things</td>
</tr>
<tr>
<td>Observed by Sight</td>
<td>Observed by Faith</td>
</tr>
<tr>
<td>Temporal</td>
<td>Eternal</td>
</tr>
</tbody>
</table>
This chart illustrates the relationship of the Old to the New. They are not separate entities or separate purposes. The Old Covenant gives place to the New Covenant. The New Covenant is an extension and fulfillment of the Old Covenant.

<table>
<thead>
<tr>
<th>Aaron’s Priesthood--Leviticus</th>
<th>Christ’s Priesthood--Hebrews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under Aaron God spoke through sacrifices, garments, symbols and types.</td>
<td>God has spoken to us by His Son (Heb. 1:1-2).</td>
</tr>
<tr>
<td>Aaron was a high priest who never completed his work.</td>
<td>Christ, our High Priest, sat down after His completed sacrifice (Heb. 4:14).</td>
</tr>
<tr>
<td>Aaron was a high priest who was subject to death.</td>
<td>Christ, our High Priest, conquered death and reigns forever (Heb. 5:6; 7:17).</td>
</tr>
<tr>
<td>Aaron was a high priest who was sinful and needed to sacrifice for his own sin.</td>
<td>Christ, our High Priest, is the sinless sacrifice and author of salvation (Heb. 5:9).</td>
</tr>
<tr>
<td>Aaron was a high priest who repeated ordinances year after year.</td>
<td>Christ, our High Priest, offered one sacrifice that finished the work (Heb. 8:8).</td>
</tr>
<tr>
<td>Aaron was a high priest who functioned in an imperfect sanctuary made with hands.</td>
<td>Christ, our High Priest, functions in the true heavenly sanctuary (Heb. 9:11).</td>
</tr>
</tbody>
</table>

1. The Priestly Anointing
2. The Priestly Service
3. The Priestly Garments

C. Christ is seen in the Five Offerings.

The sacrifices and offerings of the Old Testament can be seen as prophetic of Christ’s once and for all sacrifice on Calvary (Heb. 10:11-14).

1. The Burnt Offering
2. The Sin Offering
3. The Trespass Offering
4. The Peace Offering
5. The Meal Offering

D. Christ is seen in the Three Feasts.

The feast days and holy days can be seen to be prophetic of the experience of Christ and the Church. There were three primary feasting seasons in Israel, the Feast of Passover, the Feast of Pentecost and the Feast of Tabernacles (I Cor. 5:7-8).

1. The Feast of Passover
2. The Feast of Pentecost
3. The Feast of Tabernacles
III. How are we to relate to the ceremonial laws of the Old Testament?

It should be noted that the cross is the great dividing line between the natural and the spiritual, the shadow and the reality. When Jesus came He came as the transition point in history. This transition point has more significance than a mere change in the human calendar. This transition marks the entry into the age of fulfillment (See Chart).

A. Jesus came to fulfill the letter of the law and introduce the spiritual _______________ that operated behind the law.

B. Jesus introduced us to _______________ in the new covenant.

Once Jesus brought in the true or the realities, there was no more need for the shadow. In fact, to go back to the shadow after the true has been manifest is to _______________ and to devalue what God has provided in Christ.

Notice the “Better Things” that the writer to the Hebrews highlights for us:

1. Better Revelation (Heb. 1:1-4)
2. Better Hope (Heb. 7:19)
3. Better Priesthood (Heb. 7:20-28)
4. Better Covenant (Heb. 8:6)
5. Better Promises (Heb. 8:6)
6. Better Tabernacle or Temple (Heb. 9:11)
8. Better Sacrifices (Heb. 9:23)
9. Better Possessions (Heb.10:34)
10. Better Country (Heb. 11:16)

This same principle can be applied to all other aspects of the New Covenant. In the new covenant we have a better temple. It is not a temple made with hands like the Temple of Solomon, but it is a far superior temple composed of living stones (people) who have been fitly joined together for a habitation of God by the Spirit (Eph. 2:21-22).
Lesson 21
Moses and the Spies

I. What happened with Moses and the Children of Israel before they left Mount Sinai?

A. Moses ascended the mountain for the ___________ giving of the law.

1. This time Moses was to ________________ for the tablets (Ex. 34:1-4).

2. This time God revealed himself to Moses in a more _______________ way (Ex. 34:5-8).

3. This time Moses pleaded with God to travel among them even though they did not ________________ (Ex. 34:8).

4. This time God made a covenant with Moses to _______________ the land and drive out the Canaanites before them with miraculous displays of His power (Ex. 34:9-10).

5. This time God warned about making any ________________ with the people of the land (Ex. 34:11-12).

6. This time God commanded that they stay clear of _______________ and fully destroy all traces of pagan worship (Ex. 34:13-17).

7. This time God reminded them to keep the ___________ of Unleavened Bread (Ex. 34:18-20).

8. This time Moses remained in the presence of the Lord another ___________ days and forty nights (Ex. 34:27-28).

B. Moses _______________ from the mountain with the tablets of stone (Ex. 34:29).

1. Moses came down with his ________________ with a supernatural glow (Ex. 34:29-30; Compare: Mt. 17:2; See: II Cor. 3:7, 13).

2. Moses _______________ the commands to the people (Ex. 34:31-32).

3. Moses put a ___________ on his face except when he was in the presence of God (Ex. 34:33-35).

C. Moses led the workers in _____________ the tabernacle and its furnishings, taking an offering and erecting the tabernacle (Ex. 35:10-Ex. 40:33; See also: Num. 7:1-8:22; 9:15-23).

D. Moses did an official ___________ of the people (Num. 1:1-46).
The total census of men twenty years old and above came to 603,550 without the Levites (Num. 1:46). The total of the Levites added another 22,000, however, these included all the males of all ages (Num. 3:39).

E. The Levites were ______________ from the initial census and appointed over the service of the tabernacle (Num. 1:47-50; 2:33).

F. God gave Moses instructions about how they were to __________ and how they were to __________ (Num. 1:51-2:31).

1. They traveled and camped under their tribal ____________.

2. There was an __________ for their travel (Num. 10:14, 17, 33; Jos. 3:3).

3. There was an __________ in the camp.

   a. They camped with God in the ____________ (Num. 2:17).

   b. The camped viewed from heaven formed a __________ (See Appendix 1).

G. The Levites and Aaron’s family were appointed to the various functions relative to the service of the ________________ (Num. 3:1-4:49).

H. God gave additional instructions to the people regarding several things.

   1. The redemption of the firstborn (Num. 3:44-51).
   2. The laws concerning leprosy (Num. 5:1-4).
   3. Additional laws concerning unfaithfulness in marriage (Num. 5:6-31).
   5. The silver trumpets (Num. 10:1-10).

I. Moses and the people kept the ____________ (Num. 9:1-14).

1. **What events transpired on their journey between Mount Sinai and Kadesh Barnea?**

   A. The Children of Israel embarked on a ____________ journey following the direction of the Lord through the Ark of the Covenant (Num. 10:33-36).

   B. The Children of Israel went forward ____________ all the way.

      1. They complained about a lack of ____________ (Num. 11:1-15).

      2. Moses complained about the burden being ____________ for him (Num. 11:11-15, 24-30).

         In this case God instructed Moses to gather ____________ men who would be able to lead with him (Num. 11:16-17, 24-30).
   a. God seemed to judge __________ more severely.
   b. Aaron once again demonstrated his __________ leadership.
   c. Moses interceded for them to minimize God’s ____________.

C. God instructed Moses to send __________ into the land (Num. 13:1-2).
   1. These spies were to be notable __________ from their tribe (Num. 12:3b).
   2. There were twelve spies each representing one of the twelve ___________ (See: Num. 13:4-15).

There is some debate as to whose idea the spies were. When you compare the passage in Deuteronomy it seems that spies were sent at the suggestion of the people and Moses approval (Deut. 1:22-23).

The only way to reconcile these two accounts is to put the incident in the following order:

- The people suggested that spies go in.
- Moses took the matter before the Lord.
- God agreed to give the people their request and commissioned Moses to send them out.

III. **What was the purpose of sending spies into the land of promise?**

A. Moses sent the spies in at the ____________ of the Lord (Num. 13:3).

B. Moses made it clear what their specific __________ would be (Num. 13:17-20).

   1. They were to go up to the mountains and see what the land was like.
   2. They were to see whether the people were strong or weak.
   3. They were to see whether the people were few or many.
   4. They were to see whether the land was good or bad.
   5. They were to see whether the cities were like camps or strongholds.
   6. They were to see whether the land was rich or poor.
   7. They were to see if there were forests or not.
   8. They were to bring back some of the fruit of the land.
IV. What happened when the spies came back from the land?

A. The spies _______________ as Moses instructed them (Num. 13:21).

B. The spies gathered figs and pomegranates and they cut down a cluster of grapes that was so large that it took ____________ to carry it (Num. 13:23-24).

C. The spies returned to give a report of their _____________ findings (Num. 13:25-26).

1. They reported the ___________ news first (Num. 13:26-27).
2. They reported the __________ news after that (Num. 13:28-29).

D. The spies shared their ________________ of the facts (Num. 13:30-33).

2. The vast majority of the spies gave quite ____________ interpretation (Num. 13:31-33; Josh. 2:9-11).

E. The people chose to ____________ to the negative interpretation (Num. 14:1-4).

1. The people wept (Num. 14:1).
2. The people complained against Moses (Num. 14:2).
3. The people questioned the Lord’s motive (Num. 14:3).
4. The people decided they needed a leadership change (Num. 14:4).
5. The people decided to go back to Egypt (Num. 14:4).

F. Moses and Aaron fell on their __________ in front of the people (Num. 14:5).

They tried to convince them not to be swayed by what they saw with their eyes but to focus on the God who had ________________ in the past.

G. Joshua and Caleb ________________ the congregation (Num. 14:6-9).

1. They tore their clothes (Num. 14:6).
3. They reminded people of the goodness and richness of the promise of God (Num. 14:7-8).
4. They cautioned the people about rebellion and fear (Num. 14:9).

H. The people indicated a desire to ___________ Joshua and Caleb (Num. 14:10a).

V. How did God react to the response of the people?
A. God _______________ in manifest presence (Num. 14:10b).

B. God indicated that He was ready to judge them _______________ (Num. 14:11-12).
   1. He was ready to strike them with pestilence (Num. 14:12).
   2. He was ready to disinherit them (Num. 14:12).
   3. He was ready to start again with Moses (Num. 14:12).


D. God indicated that He would ____________ them (Num. 14:20).

E. God indicated that there would be ______________ of their lack of faith and stubbornness (Num. 14:21-23, 26-29).
   1. God indicated that all of the people that were 20 years old and up would not enter the land but would ________________ (Num. 14: 32, 35).
      a. Their carcasses would fall in the wilderness (Num. 14:32).
      b. Their children would be shepherds in the wilderness (Num. 14:33).
      c. Their children would bear the brunt of their unfaithfulness (Num. 14:33).
      d. They would wander for forty years, one year for every day that they spied out the land (Num. 14:34).

      The New Testament refers to this incident as the “_____________” or the “day of trial” (Heb. 3:7-19).
   2. God indicated that Caleb and Joshua would enter in because of a spirit of ____________ (Num. 14:24, 30).

F. God brought a plague on the ten spies that gave the _______________ and they died (Num. 14:36-38; Compare: Josh. 2:1).

VI. What was the people’s response to God’s judgment?

A. They ____________ greatly (Num. 14:39).

B. They acknowledged their sin and now they ____________ their mind wanted to go in (Num. 14:40).

C. Moses warned them _______________ or they would be defeated by their enemies (Num. 14:41-43).

D. They presumed to go forward anyway and they were ______________ (Num. 14:44-45; Deut. 1:41-45; Ps. 19:13).
The sin of presumption here was the Israelites expecting God’s protection when they were walking in ______________ to God’s clear command.

1. They were defeated because now they were moving in disobedience.
2. They were defeated because they moved forward without their leader, Moses.
3. They were defeated because the Ark of God did not go with them.

VII. What happened in the end?

God directed them back into the _______________ (Num. 14:25).

“Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the Red Sea.”
Appendix I, Lesson 21, The Order of the Camp

The following is taken from *The Tabernacle of Moses* by Kevin Conner, page 12.

A VIEW FROM THE MOUNT OF THE CAMP OF ISRAEL
IN THE WILDERNESS

"I WILL GLORY
IN THE CROSS"

THE CROSS IN THE ARRANGEMENT OF THE CAMP

Diagram: Rev. Ray S. Jackson
Lesson 22
Moses and the Dying Generation

I. What was the agenda for the next nearly forty years?

The primary agenda for the next forty years was continued wandering and waiting for the _________________.

A. There were many ways that people had experienced death to this point.

1. The Levites who stood with Moses were instructed to kill __________ leaders of the rebellious leaders of the people after the golden calf incident (Ex. 32:27-28).

2. Others most likely died from the ___________ that followed the golden calf incident (Ex. 32:35).

3. Two of Aaron’s sons had been killed by holy fire when they offered “__________________” before the Lord (Lev. 10:1-7).

4. Some of the complainers on the ___________ of the camp angered God and were killed by fire (Num. 11:1-3).

5. Many people died from a plague that was brought on by the complaining and overindulgence of the people regarding the ___________ (Num. 11:33-34).

6. The ten spies who brought the evil report and stirred up the people against Moses, Aaron, Joshua and Caleb were killed by ________________ (Num. 14:36-38).

7. Presumably some also died when the Israelites tried to enter Canaan militarily ___________ God’s help (Num. 14:45; Deut. 1:44-45).

B. There were going to be so many others that would eventually fall in the wilderness.

1. Some of these individuals would simply die of old age and ____________ causes.

   a. Miriam (Num. 20:1)

      In the case of Miriam, very little is said about her death. She seems to have lost a lot of moral authority and stature among the people after her rebellion (Num. 12:1-16).

   b. Aaron (Num. 20:27-29)

      In many demonstrations of bad leadership, Aaron had lost his right to the land. During his tenure the most notable violations was when he yielded
to the people in building the golden calf and when he sided with his sister against Moses.

2. Some of these would no doubt die as a result of sins that they committed or laws that they ____________.

Here are only a few laws that they could have easily violated, all required the death penalty:

• Murder (Ex. 21:12; Lev. 24:17)
• Adultery (Lev. 19:20; 20:10-16)
• Striking a parent (Ex. 21:15)
• Cursing a parent (Ex. 21:17; Lev. 20:9)
• Profaning the Sabbath (Ex. 31:14)
• Blaspheming the name of the Lord (Lev. 24:10-16)
• Unauthorized people touching priestly functions (Num. 1:51; 3:10, 38; 18:7)

3. Still others would fall because they were ____________ toward God.

II. What are some of the creative ways that people perished in the wilderness?

The following are examples of some notable incidents that occurred as one generation waited for another generation ____________.

A. The death of a __________________ (Num. 15:32-36)

Verse 31 from the New Living Translation says…

Since they have treated the LORD’s word with contempt and deliberately disobeyed his commands, they must be completely cut off and suffer the consequences of their guilt.

B. The rebellion of ____________ and company (Num. 16:1-35)

1. Korah gathered 250 other men to ____________ Moses about his leadership (Num. 16:1-3).

2. Moses confronted these men with ____________ (Num. 16:4-5).

   a. In this confrontation Moses challenged them to come up and present themselves before the Lord with their censers (Num. 16:5-7).

   b. In this confrontation he encouraged them to allow the Lord choose between them (Num. 16:7).

   c. In this confrontation Moses reminded them of the privilege that was already theirs by functioning in priestly service (Num. 16:8-11)
3. Those who were with Korah stubbornly refused to come up (Num. 16:12-14).

5. Moses became angry and asked God to side with him (Num. 16:15).

6. Eventually Korah and his company presented themselves with their censers before the Lord (Num. 16:16-19).

7. When they were all assembled the Lord came down in a manifested way (Num. 16:19).

8. God threatened to consume the whole congregation in judgment (Num. 16:20-21).

9. Moses and Aaron interceded for the people (Num. 16:22).

10. Moses was told to announce to the congregation to separate themselves from the rebels, their families and all that they possessed (Num. 16:23-27).

11. Moses issued the ultimate challenge to the five principle leaders (Num. 16:28-30).

12. God judged the rebels by opening up the earth and swallowing them up (Num. 16:31-34).

13. God judged the remaining ________ who were offering incense by consuming them with fire (Num. 16:34).

14. God further judged the people who had reacted to and complained about God’s judgment on Korah and his company (Num. 16:46-50).

In this case some __________ died before the plague was turned back by the intercession of Moses and Aaron.

C. Another ____________ against Moses (Num. 21:4-9)

1. The Israelites complained about the ____________ in the wilderness.

2. God sent poisonous ____________ among the people and many died.

3. Moses once again ____________ for the people.

4. God provided a ____________ for the snake-bite—the bronze serpent lifted up on a pole.

5. This remedy for the snake bite speaks of God’s remedy for the snake-bite of sin—__________ lifted up on a cross (John 3:14-15).

Evidently they kept this bronze serpent and brought it into to Promised Land as a reminder of God’s deliverance. However, this bronze serpent eventually became a source of ____________ and had to be destroyed (II Kgs. 18:3-4).
D. The sin of ______________ and idolatry (Num. 25:1-13, NLT)

This is one of the last recorded instances of mass death in the wilderness journeys.
A total of ____________ died in this incident.

III. What was life like during those years in the wilderness?

Life was very ______________.

A. It was very difficult because the plan of God was ____________.

Without a vision people become discouraged (Pro. 29:18).

B. It was very difficult because it involved ___________________ (Num. 33).

According to Numbers 33 the children of Israel moved and camped about ______ times in those years. As soon as they got settled in one place they had to pick up at the whims of the Cloud and move to another camp ground.

C. It was very difficult because everyone was waiting for a generation to ____________.
Lesson 23
Moses and the New Generation

The book of Deuteronomy is sometimes called the Book of Transition. Note the following transitions in Deuteronomy:

- Transition to a new generation
- Transition to a new leader—Joshua
- Transition to a new possession
- Transition to a new lifestyle
- Transition to a new revelation of the love of God

I. What were some of the ways the new generation was prepared for conquest of the land?

A. There was a new ____________ of the people (Num. 26).

It is also worthy of note that this new numbering was conducted the same way that the previous numbering had been conducted in that it only included the males, twenty years old and upward.

In light of this it is significant that with the exception of three individuals no one that was numbered in the first census was a part of the second census (Num. 26:62-65).

Transition Principle:

Before we can transition into our future, we must take a ______________ and see where we actually stand.

B. There was a __________ of their history (Deut. 1:9-3:29).

Transition Principle:

Before we can transition into our future, we must have a true understanding of the past and ______________ this point.

C. There was a renewed challenge of _______________ (Deut. 4:1-40).

It is in the Book of Deuteronomy that we are first told of God’s love for man (Deut. 4:37; 7:8, 13; 10:15; 23:5). It is interesting that in the middle of the book, when God had every right to reject His people, He reassures His people and confirms His love.

Transition Principle:
Before we can transition into our future, we must renew our commitment to the Lord and realize that all success will be based on doing things ___________ and walking in His love.

D. There was a rehearsal of the Ten Commandments (Deut. 5:1-33).

The word “Deuteronomy” literally means “second law.”

**Transition Principle:**

Before we can transition into our future, we must establish our ___________ and determine to function within the confines of God’s law.

E. There was a challenge to pass these precepts on to the ______________ (Deut. 6:1-25).

**Transition Principle:**

Before we can transition into our future, we must develop a strategy that makes provision for our vision to ___________ and to incorporate the next generation into what we are doing in the present.

F. There were warnings about intermarrying and maintaining their ___________ from the other nations (Deut. 7:1-26).

God set them apart from the rest of the world in five main areas:

- In their geographical location
- In their worship
- In their diet
- In their dress
- In their marital laws

**Transition Principle:**

Before we can transition into our future, we must realize that our strength as believers is in our ___________ from anything that is unclean.

G. There was a challenge not to forget the ___________ that God had done for them (Deut. 8:1-20).

**Transition Principle:**

Before we can transition into our future, we must acknowledge that without God’s supernatural ___________ we cannot take the steps needed to possess our future.

H. There was a reminder as to why God was allowing them to ___________ another people and enter the Promised Land (Deut. 9:1-29).
Transition Principle:
Before we can transition into our future, we must make sure that we understand ______ God’s hand is upon us so that we do not presume to walk away from the Lord.

I. There was an admonition to ______ the Lord always from the heart (Deut. 10:12-11:1).

Transition Principle:
Before we can transition into our future, we must make sure that our ____________ are right, keeping God as first and foremost in all that we do.

J. There were promises given to those who served the Lord in the land (Deut. 11).

2. They would possess the land (Deut. 11:8).
3. They would prolong their days in the land (Deut. 11:9, 21).
4. They would experience the watchful care of the Lord (Deut. 11:12).
5. They would experience the rain in its seasons (Deut. 11:14).
6. They would have plenty of grass for their livestock (Deut. 11:15).
7. They would be able to have everything that they claimed (Deut. 11:24).
8. They would have total victory over their enemies (Deut. 11:22-23, 25).

Transition Principle:
Before we can transition into our future, we must _____________ the promises that God has given to us personally and prophetically.

K. There was the development of cities of _____________ (Num. 35:1-15; Deut. 4:41-43; 19:1-13).

Transition Principle:
Before we can transition into our future, we must understand that there is a place of refuge in God when we seem to be ________________.

L. There were instructions regarding ____________ (Deut. 20:1-20)

These instructions can be summarized in five main challenges:

1. Do not fight on the basis of what you see with your eyes (Deut. 20:1).
2. Do not allow yourself to be ruled by fear (Deut. 20:2-3).
3. Look to the Lord to fight for you (Deut. 20:4).
4. Stay focused on the goal and eliminate possible distractions (Deut. 20:5-9).
5. Seek a peaceful solution before resorting to violent takeover (Deut. 20:10-18).

**Transition Principle:**

Before we can transition into our future, we must realize that if we are walking in the will of God, God will _____________ and we can go forward with focus and boldness.

II. **What were the keys to their keeping God’s favor and their possession of the Promised Land?**

A. The keeping of their land inheritance had certain conditions (Deut. 28:9).

1. The Israelites could inherit blessings on every side and remain in the land through _____________ (Deut. 28:1-14).

These blessings included the following:

   a. They would be blessed in both the city and the country, wherever they chose to live.

   b. They would be blessed in all that they produced including offspring, crops and herds.

   c. They would be blessed with continual and abundant provision.

   d. They would be blessed in their travel and moving about.

   e. They would be blessed with victory over all those who would oppose them.

   f. They would be blessed in every business transaction and every endeavor.

   g. They would be blessed with weather patterns that brought life to the land.

   h. They would be blessed with surplus to become lenders and not borrowers.

   i. They would be blessed by being in a position above and not beneath.

   j. They would be both the envy and the dread of every other nation.

2. The Israelites could inherit curses on every side and be expelled from the land through _____________ (Deut. 28:15-68).

These curses included the following:

   a. The opposite of all of the above.

   They would be cursed in all of the areas where they had been blessed.
b. They would experience cursing, confusion and rebuke in all that they set their hands to do until they perished quickly (Deut. 28:20).

c. They would build houses but not live in them.

d. They would plant vineyards but not reap the produce.

e. Their animals will be stolen from them.

f. Their crops will be destroyed by mildew, locust and worms.

g. Their land would be turned to dust.

h. They would have extraordinary plagues and serious and prolonged sickness cling to them (fever, consumption, inflammation, tumors, boils, blindness, the scab and the itch).

i. They would experience mental and emotional problems (madness, confusion).

j. Their carcasses would be devoured by wild beasts.

k. They would experience domestic problems.

l. They would experience financial problems and become debtors to many.

m. They would experience closed heavens over their life.

n. They would be plundered and oppressed continually by other nations.

o. They would be put to flight by their enemies.

p. They would be dispossessed of the land and taken into captivity.

q. Their children will go into slavery to other nations.

r. They would become a sore spot for all of the nations of the earth.

s. They would experience hunger, thirst and nakedness.

t. They would be enslaved and killed by other nations.

u. They would be scattered among the other nations and lose their national identity.

v. They would find no peace or rest but would experience a trembling heart, anguish of soul, fear day and night and no assurance of life.
w. They would become an astonishment, a proverb, a byword, a sign and a wonder among the nations as a testimony of what it means to abandon the Lord (Deut. 28:37, 45-46).

B. The Israelites could be restored through ______________ and returning to the Lord (Deut. 30:1-10).
Lesson 24
Moses’ Last Words and Death

I. Why did Moses miss out on going into the Promised Land?

A. Moses _______________ the Lord at Meribah (Num. 20:11).

B. Moses demonstrated _______________ with the people (Num. 20:10; Ps. 106:32-33).

C. Moses took ____________ that belongs only to God (Num. 20:10).

D. Moses demonstrated a ________________ in front of the people (Num. 20:12).

II. Was this judgment too severe?

No! This judgment by God was not too severe. There are several reasons to say this.

A. Because God is a God of _______________.

B. Because Moses gave in to his ____________ (Eccl. 10:1).

C. Because Moses ________________ God in front of the people (Num. 20:12-13, NIV).

D. Because God had a ________________ for Moses.

E. Because Moses had ________________ his mission.

F. Because Moses had already ________________ than any of his generation.

G. Because Moses damaged one of God’s prophetic ____________ (I Cor. 10:1-3).

H. Because Moses’ life serves us as an ________________ from which to draw (I Cor. 10:11).

III. How did Moses prepare Joshua to be his successor?

A. Moses used Joshua _______________ the people into battle (Ex. 17:9-14).

B. Moses used Joshua as his ________________ (Ex. 24:13; Num. 11:28).

C. Moses took Joshua into places where others ________________ (Ex. 33:11).

D. Moses laid his hands on Joshua and put ________________ upon him (Num. 27:15-21).

E. Moses ________________ Joshua in front of the people (Num. 27:22-23).
F. Moses gave Joshua challenges of ___________ (Deut. 3:21, 28; 31:3-7).

1. Moses used their ________________ in the wilderness to build Joshua’s faith for future conquests (Deut. 3:21-22).

2. Moses ________________ Joshua and the people of God’s victorious power to go before them (Deut. 31:1-7).

G. Moses presented Joshua before the __________ (Deut. 31:14-15, 23).

As a result of Moses preparation of Joshua, the people responded to Joshua just as they had to Moses (Deut. 34:9).

IV. What were the last words of Moses to the people?

A. Moses prepared some ____________ for the Israelites to sing in his absence.

1. Moses wrote some of the Psalms (Ps. 90, 91).

2. Moses wrote a song after coming through the Red Sea (Ex. 15:1-18).

3. Moses prepared two special songs for his departure.

   a. His first song was to inspire faith in God and His power to bring them into their inheritance (Deut. 31:22, 30; 32:1-43).

   b. His second song was meant as his blessing on the people and an admonition to stay true to the Lord (Deut. 33:1-29).

4. Moses used songs for a reason.

   a. So that people could be continually _______________ of God’s deliverance (Ps. 32:7).

   b. So that people could continually teach, exhort and _______________ each other (Col. 3:16).

   c. So that God’s goodness could be ______________ to the generations to follow.

5. Moses’ songs will be sung in ______________ (Rev. 1 5:3-4).

B. Moses gave them some last words of challenge (Deut. 32:45-47).

   When Moses had finished reciting these words to Israel, he added: “Take to heart all the words I have given you today. Pass them on as a command to your children so they will obey every word of this law. These instructions are not mere words--
they are your life! By obeying them you will enjoy a long life in the land you are crossing the Jordan River to occupy.” –NLT

V. How did Moses die and where was he buried?

A. God called Moses up to a mountain ____________________ (Deut. 33:48-52).

B. Moses went up Mount __________ in obedience to God (Deut. 34:1).

C. God showed Moses ______________ from the top of the mountain (Deut. 34:1-4).

D. Moses __________ (Deut. 34:5).
   1. He died at the age of __________ (Deut. 34:7).
   2. He died in great ____________ (Deut. 34:7).

E. God buried him (Deut. 34:6).

VI. What surprise awaited Moses that was a great reward for his faithfulness?

A. Three times Moses had expressed his grief about not being able to go into the land (Deut. 1:37; 3:23-27; 4:21-24).

B. God had allowed him to see the land from afar (Deut. 3:27; 34:1-4).

C. God finally brought Moses into the land after nearly ___________ years (Mt. 17:1-4).
   In order to do this he had to __________ Moses from the dead (Jude 1:9).