

The Life Of Moses | Seth Nyarko

DAL PUBLICATIONS

THE LIFE OF MOSES

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DEDICATION

I dedicate this lesson to **Mr. Jean-Marie Koku Hulete**; his quest for deep biblical analysis on the subject persuaded me to embark on this godly project.

PREFACE

In the line of biblical exegesis and analysis, it is impossible to disregard the power of the Mosaical dispensation that preceded the Christian age. In search for any mystery behind the history of Israel and how the Jews became God's chosen community, one key name cannot be exempted; **Moses**.

THE LIFE OF MOSES defines the fate of the Israelites since their return from the Egyptian captivity. However, some protestants unknowingly fail to understand Moses and his mediation through which the laws of Israel were given: Moses' ministry confuses many in Christianity, making the story very difficult to narrate.

In this study, the teacher has carefully discussed Moses' life pertaining to his birth, marriage, leadership, mediation, and his end, as well as some other important biblical facts relating to the subject.

With such a comprehensive study, I have the conviction that all readers of this material will benefit from the content in all facets of biblical analysis and exegesis regarding the life of Moses.

God richly bless us all.

Seth Nyarko.

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LESSON OBJECTIVES

By the end of this study, you should be able to:

1. briefly understand the meaning of the name “Moses”;
2. briefly narrate the story of Moses from his birth to death;
3. outline the achievements of Moses;
4. identify and categorize all the Mosaic laws;
5. know and understand how the existing Church benefits from the life of Moses.

THE LIFE OF MOSES

Outline

Chapter 1: The Birth Of Moses

Chapter 2: The Etymology Of The Name ‘Moses’

Chapter 3: The Life Of Moses In Pharaoh’s Palace And In Midian

Chapter 4: Moses As A Leader

Chapter 5: Moses As A Mediator

Chapter 6: The Sin And Death Of Moses

Overview

THE LIFE OF MOSES is one of the most important stories to cover from the biblical perspective. As the historical background of this study was highly regarded by the first and second Christian generations, so as the Christian community today aims to deeply discuss it biblically.

While many believers of the Christian faith consider the Mosaical dispensation as important for their learning (Rom 15:4; 1 Co 10:11), others perceive Moses and his era as the main origin of confusion and false doctrines upon which all false allegations are laid against Christianity. However, we cannot simply ignore the fact that Moses played a key role in the ante-christian era. Regardless of the challenges of the Mosaical dispensation, we still need to study to know more about “Moses” to understand his dispensation better.

In this vein, this lesson will tackle most of (if not all) the important moments covered in Moses’ life, biblically. The content of the study will help facilitate teaching and learning in the Christian fraternity with respect to the key moments of Moses recorded in the Pentateuch and some other areas of the Bible.

It's my aim that this important study finds its way into the stream of faith to inculcate sound doctrine in the hearts of many.

SUMMARY OF THE LIFE OF MOSES

(40 — 80 — 120)

Moses at 1–40: He lives a life worth a prince in the palace of Pharaoh (Acts 7:23).

Moses at 40–80: He flees to Midian to marry and start a new family (Exo 2:15-22; Acts 7:29). God calls him to deliver Israel from the Egyptian captivity (Exo 3; Acts 7:30; see Exo 7:7).

Moses at 80–120: He leads Israel in the wilderness for 40 years (Acts 7:36; see Deut 34:7).

CHAPTER 1: THE BIRTH OF MOSES

In all the three(3) major dispensations of the Bible, three(3) great personalities are highly revered; (1) Abraham (in the Patriarchal age), (2) Moses (in the Mosaical age), and (3) Jesus Christ (in the Christian age). Regardless of the fact that Jesus Christ reigns in all things as the Supreme Being (Matt 28:18; Rom 9:5; Phil 2:10-11; 2 Pet 1:1; 1 Jn 5:20; Titus 2:13; Rev 1:8; 21:6; 22:13), one could not simply afford to reject the biblical history surrounding the ministry of Moses, the leader, mediator, judge, and prophet of the Mosaical dispensation (see Jn 5:45-47).

Moses was the man endowed with prophetic gifts to unveil every [important] event that marked his birth and entire life, through the Holy Spirit: The account of the birth of Moses was recorded by Moses himself in the 1400s when he was in his 80s (see Acts 7:23, 30), according to the book of Exodus.

The book of “Exodus” (which means “to go out”) written by Moses himself (Exo 17:14) sometime between 1,445 and 1,400 BC vividly explains the events surrounding the birth of Moses. Exodus, with the Hebrew word ***Shemoth*** which means “names” officially portrayed the idea of “deliverance” (see Exo 3:7-8) on the side of the Jews. The book was not written by someone who assumably witnessed what transpired at the time of Moses’ birth through to his 80s. Neither was it written by Moses while he was just a little boy. The book was written as a revelation for Israel concerning how their “deliverer” was born and the sufferings he experienced, which events subject to the 400/430 years captivity in Egypt (Gen 15:13-14; Acts 7:6; Exo 12:40-41). In the books of Moses (Gen–Deut), including Psalm 90, the Holy Spirit often spoke through Moses in “third person” language be it *omniscient*, *limited omniscient*, or *objective point of view*.

1.1 THE PREHISTORICAL EVENTS BEHIND MOSES' BIRTH

The historical events before the birth of Moses should not be ignored, if one truly wants to study to know and understand the ministry of Moses and grasp the exact context of Exodus 1–2.

The prehistorical events target **Genesis chapter 1** through to **chapter 50**; the exact story is traced from the life of Joseph the son of Jacob (Gen 35:23, 24), according to **Gen 37–50**. All the events center on when and how the Israelites were enslaved by the new king Pharaoh “*who did not know Joseph*” (Exo 1:8; Acts 7:17-18), which many scholars believe it was Ramses II (1290 - 1224 BCE).

The Holy Spirit through Stephen, summarizes the real events that took place before Moses' birth in the book of Acts (cf. 7:1-20) recorded by Luke the physician between AD 61 and 63, after 1,500 years (i.e. $1,440 + 60 = 1,500$) in the history of Israel and the New Testament Church.

Biblically, all the prehistorical events behind Moses' birth fall within Gen 37–Exo 1; **in Exodus 2 Moses was born.**

1.1.1 Why King Pharaoh Was Convinced To Stop Israel From Multiplying.

[Considering the context of Exo 1:9-10];

1. The new king Pharaoh saw Israel as a threat to the Egyptians.
2. He then considered that Israel might fight against them to escape from the Egyptian captivity.

1.1.2 The Strategies Used By The King To Reduce The Hebrew Giants Or Destroy The Generations Of Israel In The Egyptian Captivity.

[Considering the context of Exo 1:11-16, 22]

1. The Egyptians put slave-drivers over Israel to crush their spirits with hard labour.

2. The new king Pharaoh instructed the Hebrew midwives, Shiphrah and Puah, to kill every baby boy delivered.
3. Pharaoh finally commanded that every new born Hebrew boy should be thrown into River Nile.

1.1.3 Why The Midwives Disobeyed The King's Order

*[Considering the context of **Exo 1:17-21**]*

1. The midwives feared God.
2. They realized the need to keep the sons of the Hebrew women alive, for God's sake.

1.2 THE BIRTH OF MOSES

Moses was born in Egypt when Israel was enslaved for 400 [and 30] years (Gen 15:13-14; Acts 7:6; Exo 12:40). Actually, the birth of Moses occurred at the latter part of the Egyptian captivity where Israel had already been enslaved for about 320 years (i.e. **400** [the actual years of full scale slavery] *minus* **80** [the age of Moses as Israel's deliverer, Exo 7:7] gives **320 years**).

His parents were Levites; **Amram** was his father and **Jochebed** was his mother (1 Chron 6:3; Heb 11:23): They had three(3) children, and among them was **Moses**, the second born; **Aaron** was the first born and **Miriam** was the third (Num 26:59).

Before the birth of Moses, the [Egyptian] midwives who were helping the Hebrew women in their delivery were convinced by the Pharaoh who knew not the families of Joseph (Exo 1:8; Acts 7:17-18) to kill every baby boy delivered (Exo 1:15-16). But these two midwives, Shiphrah and Puah, rejected the negative proposal of the king and saved the baby boys.

When Moses was born, the parents hid him for three months (Exo 2:1-2) due to the great law ushered by the king. Jochebed put the baby boy in a basket made of reeds and covered with tar (to make it watertight) and placed it on the tall grass at the edge of River Nile: That happened when the mother could not hide him any longer (Exo 2:3) ... *[Read the remaining verses from the Bible, according to Exodus 2]*.

Two Great Similar Events Surrounding The Birth Of MOSES And JESUS

1. Both were born when Israel was under captivity: Moses was born during the Egyptian captivity while Jesus was born during the Roman captivity: Moses was born in Egypt (Exo 2:1-2, 10), but Jesus was born in Bethlehem (conquered by the Roman empire)... (see Micah 5:2; Matt 2:1-2; Luke 2:4-7).

However, what makes Christ special in this comparison is that He was though born in the Roman kingdom (see Dan 2:44), He was also a sojourner in Egypt (Matt 2:13-15) as prophesied in the Scripture with respect to *prophetic telescoping* (see Hosea 11:1). But, Moses experienced only the wave of the Egyptian captivity and could not live to witness the birth and/or reign of the Roman kingdom.

2. Babies were slaughtered at the time of their birth: The persecution of each of these great personalities was initiated by the kings of their era.

Moses was persecuted by king Pharaoh [believed to be Ramses II] (see Exo 2-7). And, Jesus born during the reign of Caesar Augustus (27 BC - 14 AD), was persecuted at the time of His birth by Herod [the Great] the regional king of Judea (covering Bethlehem and Jerusalem)...(see Matt 2:1-8, 12-15).

Babies were slaughtered at the time of Moses' birth (Exo 1:15-16, 22; 2:1-3): Similarly, babies were slaughtered at the time of Jesus' birth (Matt 2:16-18) as prophesied in the Scripture (Jer 31:15).

1.3 MOSES' DEFICITS

With the exception of what was revealed by Moses himself in the Scripture, we know nothing about him concerning his deficits in birth. We would believe that Moses was strong comparing his physique to the other Hebrew males described in **Exo 1:7, 20**, which helped the daughter of Pharaoh identify his lineage (see Exo 2:6). But, there is something Moses said about himself.

Moses' problem was a speech defect. In **Exodus 4:10**, Moses said to God about his deficit; “... *No, LORD, don't send me. **I have never been a good speaker, and I haven't become one since you began to speak to me. I am a poor speaker, slow and hesitant***” (Exodus 4:10, GNB). The phrase “slow and hesitant” should not be interpreted as “stammering”. Moses was so humble (Exo 3:11; Num 12:3) and we could sense his reluctance to speak to the rock (Num 20:8-11). However, the Hebrew phrase *kuad peh* (‘heavy of mouth’) could sound like *kuad lashon* (‘heavy of tongue’) as used by some English versions and the Twi version of the Bible according to Exo 4:10. But, Moses was not a stammer (word used in Hebrew as *ileg*, as in Isaiah 32:4) because of a tongue deficit; he was slow in speech because he was “heavy of mouth”.

Moses complained of his eloquence in **Exodus 6:12, 30** due to the fact that his tongue was slow to speak and his mouth was slow/heavy to utter his words; and that was all about his speech defect: He actually did not complain to God about stammering or a certain physical deformity he had with his tongue. It is written; “**12** *And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who **am of uncircumcised lips**?* **30** *And Moses said before the LORD, Behold, **I am of uncircumcised lips**, and how shall Pharaoh hearken unto me?*” (Exodus 6:12, 30, KJV). The “uncircumcised lips” was not a physical deformity of his tongue, as a physical malformation. In fact, Moses spoke in most of his actions in Pharaoh’s palace and in Egypt in the course of delivering the Israelites including the time of his leadership and/or mediation. However, God positioned Aaron his brother to assist him to speak because he was slow to speak (see Exo 7:1-7).

The Holy Spirit through Stephen revealed that Moses' tongue was not [physically] deformed: He was strong in words, but slow to speak. It reads; "*He was taught all the wisdom of the Egyptians and **became a great man in words and deeds***" (Acts 7:22, GNB). So, it is clear that Moses had a speech defect from his birth, and that was about his [physical] mouth and not a deformed tongue. Moses never had a tongue that "cleaves to the roof of his mouth" as in Psalm 137:6, but with a heavy mouth (*kuad per*)...(compare Eccl 5:2).

CHAPTER 2: THE ETYMOLOGY OF THE NAME ‘MOSES’

The term ‘etymology’, here, means “the study of the origin and meaning of the name ‘Moses’”.

The word “Moses” is an English translation of the Hebrew name transliterated as *Mosheh*: The name basically means “from water”. However, the Old and New Testament Churches (Israel, the Church of Christ) honor the name and the title it holds in Judaism, with respect to the Scripture.

2.1 THE NAME ‘MOSES’ SOUNDING IN THE OLD TESTAMENT

Though people suggest Moses could be named by his parents before his adoption, the name Moses was given by Pharaoh’s daughter according to the Scripture; **Moses** means “being pulled out of water” (Exo 2:10).

‘Moses’ is among the most popular names found in the Bible, in both the Old and New Testaments Canon of Scripture.

From the Old Testament perspective, Moses is regarded as;

1. A Levite (Exo 2:1-2; 6:16-20) and a Priest (Psalm 99:6).
2. A deliverer (Acts 7:24-25; Exo 3:7-12).
3. A renowned prophet of God in Israel (Num 12:1-9; Deut 34:10-12).
4. The mediator of the old covenant and law (Deut 5:1-5; Jn 7:19; Acts 7:53; Gal 3:19).
5. A faithful servant over God's house (Heb 3:5).
6. The most trusted leader and judge of Israel (Acts 7:27, 35; John 5:45-47).

Moses was highly respected by Israel and Judah and all nations around the community of God, in the Old Testament Canon of Scripture.

2.2 HOW MOSES' NAME IS KNOWN BY THE CHURCH TODAY

The meaning of the name “Moses” has not changed in the Church today, but the believers of the Christian faith have different view of it concerning its power in the reign of the Jewish religion.

The New Testament Church believes in all the roles of Moses outlined in the Bible, as summarized in **chapter 2.1** of the study. However, Christians believe that Moses' era ended with the rise of the Christian faith in Acts 2.

The life of Moses is known by the Church today thanks to the Torah or Pentateuch; everything written of Moses has not been changed by the Church. However, the *red line* is drawn between Israel and the Church when it comes to the biblical concept of “kingdom reign”, today.

CHAPTER 3: THE LIFE OF MOSES IN PHARAOH'S PALACE AND IN MIDIAN

Considering the etymology of the name Moses, this chapter continues to discuss the life of Moses from Pharaoh's palace to Midian where he was called by God to deliver Israel (see Exo 2–3).

3.1 MOSES IN PHARAOH'S PALACE

According to the context of Exodus 2:1-10, it is known that Moses was put out of his home, and was taken to Pharaoh's palace by the only daughter (Acts 7:20-21). After that, he was taught all the wisdom of the Egyptians and became a great man in words and in deeds (Acts 7:22).

The daughter of Pharaoh was believed to be Bithiah/Bitya: It is written, “*And his wife Jehudijah bare Jered the father of Gedor , and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of **Bithiah the daughter of Pharaoh**, which Mered took*” (1 Chronicles 4:18, KJV).

Depending on the context of **1 Chron 2–4** concerning the descendants of Jacob and the bloodline of David which could rarely trace the lineage from the 1500s or 1400s, some argue the daughter of Pharaoh could be either *Hatshepsut* (believed to be the only surviving child of Pharaoh Thutmose I around 1526 B.C.) or *Thermouthis* also called *Renenutet* (mentioned in the Book of Jubilees, which name was believed to be accepted by Josephus). However, some Jewish traditions accept the name **bat-yah** or **Bitya** as the daughter of Pharaoh who adopted Moses, spoken of in **1 Chron 4:17-18**. The fact is that, her name was not given in the Torah following the accounts on the life of Moses. Though the name could be dicey, the historical context of 1 Chron 4:17-18 is not far from the truth to accept the name “Bithiah/Bitya”. We would believe that this woman took care of Moses till he departed to Midian (see Exo 2:10-15).

According to the Exodus account, Moses later threw himself out of the king's palace when he was forty years (Acts 7:23), after he had killed the Egyptians (Acts

7:24): He faced rejection from his own people as they failed to understand him (Acts 7:25). Therefore, he made his way out to Midian (Exo 2:15).

3.2 MOSES IN MIDIAN

Moses left Pharaoh's palace to **Midian** at **age 40**; “*Now when he was **forty years old**, it came into his heart to visit his brethren, the children of Israel*” (**Acts 7:23**, NKJV). The story behind his migration is given in Exodus 2:11-22, as narrated by Stephen in Acts 7:23-29: The following summarizes the account of Moses according to **Exo 2:11-22**;

Vs 11–12: Moses was grown. The context of his growth would be more than chronological and physical; he grew in God's wisdom, knowledge, understanding and insight (see Acts 7:22).

In his conscience and sense of belonging, Moses went out of the palace to his Hebrew brethren in Pharaoh's captivity, encaved in **Goshen** located in the eastern Nile Delta of Egypt (Gen 45:9-10; 46:28-29; 47:6, 11; see Exo 8:20-23; 9:25-26; 10:23).

Moses sympathized his brethren in captivity and thought it fit to avenge the Egyptians. He was furious about the bad treatment of his brothers and killed the Egyptian fighting a Hebrew and buried him in the sand. This happened on the first day of his visit to Goshen (Acts 7:24).

Vs 13–14: On the second day of his visit, he saw two Hebrew men fighting; this probably happened in the land of Goshen. Moses tried to reconcile the two brothers, but they failed to know and understand that God was about to use him to rule and judge them.

The one striking his brother failed to answer Moses or accept his wrong doing but rebuked Moses and accused him falsely of trying to kill him just like the Egyptian in vs 11-12; this could clearly show that man was the aggressor. Moses planned to

flee for realizing how his sin kept spreading in Goshen and some other places in Egypt.

Vs 15–22: This explains how Moses fled to Midian to spend 40 more years there before he was commissioned to deliver Israel from the Egyptian captivity (see Exo 7:7; Acts 8:30).

When Moses realized that his sin kept spreading through his own people, he fled to Midian, and begat **two sons** (Acts 7:29) with **Zipporah** i.e. the daughter of **Jethro/Reuel** (Exo 2:18) the priest (Exo 2:21). The two sons of Moses were; **(1) Gershom**, meaning ‘Foreigner’ (Exo 2:22; 18:3) and **(2) Eliezer**, meaning ‘God helps me’ (Exo 18:4).

- Eliezer was the second son of Moses.
- Eleazar was the third son of Aaron (Num 26:60; 1 Chron 6:3).

3.3 MOSES’ MARRIAGE

In **Exodus 2:15-22** and **Exodus 18:2-5**, it is confirmed that **Moses married Zipporah**, one of the seven daughters of Jethro/Reuel the priest of Midian.

However, many are uncertain about the number of wives Moses could have considering Numbers 12:1; a *Cushite* woman is mentioned. It is written, “*And Miriam and Aaron spake against Moses because of the **Cushite woman** whom he had married; for **he had married a Cushite woman**” (Numbers 12:1, ASV).*

Versions like The New International Version, English Standard Version, New Living Translation, Bible in Basic English, Noah Webster Bible, World English Bible, Young's Literal Translation, etc. also use the word Cushite (*Kusni* in the Akuapem Twi Bible”. But the KJV, NKJV, etc. use Ethiopian instead of “Cushite”. On the other hand, the Darby's English Translation uses both *Ethiopian* and *Cushite* interchangeably; it reads, “*And Miriam and Aaron spoke against Moses because of*

the Ethiopian woman whom he had taken; for he had taken a Cushite as wife” (Numbers 12:1, DET). However, these do not contradict.

Another word for Cushite is Ethiopian; the Latin Vulgate uses the word “aethiopissam” in Numbers 12:1 for the wife of Moses spoken of in the text, which means “Ethiopian” in English: The term “Cush” is biblically used to refer to a large area that corresponds to Ethiopia during the classical period. In this sense, the reference is to the same person, Zipporah of Midian.

Facts about Moses’ marriage and the nationality of his wife

1. Moses’ Ethiopian or Cushite wife was Zipporah the Midianite: The exact context of Num 12:1 does not inform us any new wife of Moses other than Zipporah. The Ethiopian or Cushite woman was the same Midianite Moses married; and this was why God rebuked Aaron and Miriam and did not speak against the matter in Numbers 12. At the time, most of the Ethiopians were regarded as Midianites due to their tribes they had in common.

2. Moses’ wife was a foreigner/gentile: The nationality of Moses’ wife depends on the nationality of Jethro his father-in-law. Study has revealed that **Jethro** was neither a Midianite, Ethiopian, Cushite nor Egyptian; he was a *Kenite/Qenite*. He migrated to Midian and became a shepherd and priest there. The Kenites were near Mount Sinai during the time of Jethro, Moses' father-in-law.

It could be traced based on the context that Jethro as a Kenite migrated to Midian and then to Ethiopia, from where he took the family of Moses to the camp of Israel according to Exodus 18:1-12. Judges 1:16 records; “*Now the children of **the Kenite, Moses’ father-in-law**, went up from the City of Palms with the children of Judah into the Wilderness of Judah, which lies in the South near Arad; and they went and dwelt among the people” (Judges 1:16, NKJV).* The text proves that Jethro was a Kenite; his migration could change his name or culture. “In Exodus 2:18, Jethro is also referred to as Reuel, and in the Book of Judges (Judges 4:11) as Hobab. Hobab is also the name of Jethro's son in Numbers 10:29” (Zipporah, Wikipedia).

The Bible does not record where exactly all the seven daughters of Jethro (Exo 2:16) were born; they could either be born in the hometown of their father or in any of the

towns/cities/countries Jethro visited. However, we would believe that Zipporah was called a Midianite in Exo 2 and a Cushite or Ethiopian in Num 12:1 because of her location with respect to the context of each text. Similarly, Moses was called an Egyptian by the seven daughters of Jethro (see Exo 2:19).

3. *Moses only had one wife:* The only wife of Moses the Bible talks about is Zipporah of Midian and Ethiopia or Cush.

Acts 7:29-30 confirms that Moses begat all his two sons before he was called to deliver Israel in Exodus 3; meaning that, Moses had no second wife to satisfy his demands at the moment.

Again, from the biblical point of view, the distance covered by Israel and the timeframe between the crossing of the Red Sea (Exo 14) and when they reached Hazeroth (Num 11:35 ... where Miriam and Aaron accused Moses in Num 12:1) is likely only a few months, which shortly occurred after the exodus. Moses received Zipporah his wife and his two sons together with Jethro shortly before Moses was criticized in Numbers 12. How could he marry a second wife or another wife within such a short moment, even if he wanted to?

Better still, only the generation of Zipporah was mentioned and/or authorized in the Scripture: In the Book of Chronicles, two of her grandsons are mentioned: Shebuel, son of Gershom; and Rehabiah, son of Eliezer (**1 Chronicles 23:16-17**). The Bible does not record any second wife of Moses.

In this sense, Moses had only one wife and that was Zipporah, and that was the same person Miriam and Aaron criticized Moses about, in Num 12:1, because she was a foreigner.

Any theory or analysis that claims a second wife for Moses is biblically and historically false.

CHAPTER 4: MOSES AS A LEADER

God chose Moses to lead Israel, from Midian [according to Exodus chapters 3, 4, 5, and 6]; his initial work as a shepherd in Midian could be one of the ways God used to test his leadership ability. According to the Bible, God chose Moses from birth as a ruler and judge for Israel (see Exo 2:14; Acts 7:27, 35-37) and he remained in the office till his last breath in Deut 34.

However, this chapter briefly discusses Moses' encounter with God through the angel according to Exodus 3 and the miracles and wonders performed during his era.

4.1 MOSES' ENCOUNTER WITH GOD

God Himself did not personally appear to Moses in the burning bush; He used his angel to speak and/or act like Him (Acts 7:38, 53; see Exo 32:33-34):

- ❖ *“2 And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. 3 Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’ 4 So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am’” (Exodus 3:2-4, NKJV).* This confirms that the personality in the burning bush was God's angel sent to Moses from above; God spoke through him to Moses.
- ❖ *“30 And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. 31 When Moses saw it, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him, 32 saying, ‘I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses trembled and dared not look” (Acts 7:30-32, NKJV).* This is like the voice of God the Father confirming the divinity of Jesus at the time of His baptism in river Jordan (see Matt 3:16-17) and on the mountain (Matt 17:5-6; 2 Pet 1:16-18).

Since God Himself could not be seen (Exo 33:18-23; John 1:18; 6:46; 1 Jn 4:12), He used the angel to symbolize His presence. This method of God used in the case of the angel in the burning bush was applicable to Moses' task as a deliverer; God made him as God to Pharaoh; "*So the Lord said to Moses: 'See, **I have made you as God to Pharaoh**, and Aaron your brother shall be your prophet'*" (**Exodus 7:1**, NKJV). Similar prophetic tactic was applied by many prophets of God in the Bible as well; they spoke prophetically like God Himself (see Isaiah 55:8-11).

God's Message To Moses Through The Angel

1. God commanded Moses to take off his sandals.

Reasons:

- a. Because he was standing on holy ground (Exo 3:5; 2 Sam 15:30-31).
- b. To show his submission to God's order (Joshua 5:13-15).
- c. It ought to be a custom to settle the matter between a seller and a buyer (Ruth 4:7-10).

2. He was given the miraculous power to free Israel from bondage, and to lead them to Canaan the only hope of peace for Israel (Gen 12:7; Acts 7:5; Josh 21:43-45; 23:14).

Reasons:

- a. God heard the cry of the Israelites (Exo 2:23).
- b. God had sympathy for them when they were oppressed by the Egyptians (Exo 2:24, 25).
- c. God remembered to fulfill His promise about Israel according to the covenant He had with Abraham, Isaac and Jacob (Exo 2:24).
- d. God aimed to bring Israel out of Egypt to a spacious land, one which was rich and fertile —where the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites lived (Gen 15:18-21).

4.2 THE MIRACLES OF MOSES

The Lord through Moses performed many miracles, wonders and signs. The miracles of Moses performed *before the crossing of the Red Sea in Exo 14* have been outlined below;

4.2.1 Miracles Performed Only To The Israelites (Exodus 4:29-31).

Three(3) main miracles were performed to the people of Israel, namely;

1. Moses' rod turned into a serpent (Exo 4:2-5).
2. Moses' hand was diseased, covered with white spots like snow inside his robe, and turned healthy again (Exo 4:6-8).
3. He took some water from the Nile and poured it on the ground; it turned into blood (Exo 4:9).

4.2.2 Miracles Performed Before Pharaoh And His People (Exodus Chapters 7, 8, 9, 10, 11, and 12).

According to the Bible, eleven major miracles were performed by God through Moses and Aaron to rescue Israel from the Egyptian captivity. But, the first one performed could not be considered as a plague (see Exo 7:8-13). However, the **ten plagues** could be counted from the *second miracle* to the *eleventh miracle*.

The miracles include;

(1) Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. [It was a serpent and not a crocodile, as some people claim].

The effect (Exo 7:8-13): Aaron's rod swallowed up their rods.

(2) Aaron raised his rod and struck the surface of the rivers, canals, and pools in Egypt, and they turned into **blood**. *[Plague 1]*

The effects (Exo 7:14-25):

- a. The fish in the rivers died.
- b. The rivers (especially Nile), canals and pools stank, and the Egyptians could not drink from them.

(3) Aaron held his rod over all the water, and **frogs** came out and covered the land of Egypt. *[Plague 2]*

The effects (Exo 8:1-15):

- a. The frogs occupied the houses, the courtyards, and the fields of the Egyptians.
- b. The dead frogs were piled up in great heaps, and that made the land stank with them.

(4) Aaron struck the ground with his rod, and all the dust in Egypt turned into **gnats**. *[Plague 3]*

The effects (Exo 8:16-19):

- a. The gnats covered the Egyptians and their animals.
- b. The sign influenced the magicians to believe in God.

(5) The LORD sent great swarms of **flies** into Pharaoh's palace, and the houses of the officials. *[Plague 4]*

The effects (Exo 8:20-32):

- a. The whole land of Egypt was brought to ruin by the flies.
- b. It influenced the king to offer Moses and Israel a place of sacrifice in Egypt, which they rejected.

(6) Sudden **death of the Egyptians' livestock**. *[Plague 5]*

The effect (Exo 9:1-7):

- a. All the livestock of Egypt died.

(7) The ashes from a furnace produced **boils**. *[Plague 6]*

The effect (Exo 9:8-12):

- a. The boils broke out in sores on man and beast.

(8) Moses raised his rod towards the sky, and the LORD sent a heavy **hailstorm**, with lightning flashing to and fro. *[Plague 7]*

The effects (Exo 9:13-35):

- a. It forced the king to believe that he had sinned against God Almighty.
- b. The hail stuck down the Egyptians and their slaves in the open, together with their animals.
- c. Plants in the field were destroyed and all the trees broke down, but the region of Goshen (where Israel lived) was spared.

(9) Moses raised his rod, and the LORD brought to the land of Egypt great swarms of **locusts**. *[Plague 8]*

The effects (Exo 10:1-20):

- a. The locusts filled the king's palace, the houses of the officials and the Egyptians.
- b. The locusts ate everything that the hail had left, including all the fruits on the trees.
- c. What the king saw made him ask for forgiveness of his sins against the LORD.

(10) Moses raised his hand towards the sky, and there was total **darkness** throughout Egypt for three consecutive days. *[Plague 9]*

The effects (Exo 10:21-29):

- a. The darkness was thick enough to be felt and covered the land of Egypt, but Goshen had light.
- b. The Egyptians could not see each other.
- c. No Egyptian left his house during that time.
- d. Moses was warned by the king not to come to the palace again.

(11) The firstborn of Egypt died. *[Plague 10]*

The effects (Exo 11; 12:29-36):

- a. Pharaoh's son and all the firstborn in the land of Egypt died.
- b. There was a great cry throughout all the land of Egypt.
- c. The Passover was initiated in Exodus 12.
- d. Israel had articles of silver and gold, and clothing from the Egyptians.
- e. Israel finally had the freedom to move out of Egypt (Exo 12–14).

The summary of the miracles performed

- 1. Aaron's rod turned into a snake (Exo 7:8-13).
- 2. Water in Egypt turned into blood (Exo 7:14-25).
- 3. Frogs covered the land of Egypt (Exo 8:1-15).
- 4. Dust in Egypt turned into gnats (Exo 8:16-19).
- 5. Great swarms of flies covered the Egyptians (Exo 8:20-32).
- 6. Sudden death the Egyptians' livestock (Exo 9:1-7)
- 7. Boils (Exo 9:8-12).
- 8. Hailstorm with lightning flashing to and fro (Exo 9:13-35).
- 9. Great swarms of locusts covered Egypt (Exo 10:1-20).
- 10. Very thick total darkness covered Egypt for 3 days (Exo 10: 21-29).

11. All the firstborn in Egypt died (Exo 11–12).

[2—11 are the ten plagues]

Why Moses/Aaron performed the miracles

1. For Israel to acknowledge Moses as the true leader chosen by God.
2. To restore glory and honor for the people of Israel.
3. To strengthen the faith of Israel in God and Moses.
4. To bring the Israelites out of Egypt to the promised land.
5. To promote God's glory all over the world.

4.3 WILDERNESS WONDERS RECORDED IN THE LIFE OF MOSES

Israel in the wilderness for forty years experienced many wonders in addition to the miracles performed by God through the hand of Moses.

Stephen said;

*“35 This Moses whom they rejected, saying, ‘Who made you a ruler and a judge?’ is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush. 36 He brought them out, after he had shown **wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.** Israel Rebels Against God. 37 This is that Moses who said to the children of Israel, ‘The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear’” (Acts 7:35-37, NKJV).*

The following are regarded as wilderness wonders:

- An angel of God and a pillar of cloud and fire guarded the multitude (Exodus 13:21-22; 14:19).
- A strong wind made a path for the Israelites through the sea (Exodus 14:21-29).
- The Egyptian's chariot wheels were made to swerve; the army was drowned in the sea (Exodus 14:25-31).
- Bitter waters were made sweet and drinkable (Exodus 15:22-25).
- Manna rains from heaven for bread. Quail are sent to provide meat (Exodus 16:4,13-18).
- Water comes from a rock (Exodus 17:2-6).
- Moses's raised hand allows the Israelites to prevail over Amalek (Exodus 17:9-13).
- God speaks from the mountain at Sinai (Exodus 19:2-6; 16-21).
- The wind brings the quail (Numbers 11:31).
- Miriam's rebellion and leprosy (Numbers 12:5-10).
- The ground opens and swallows Korah (Numbers 16:19-35).
- The budding of Aaron's staff (Numbers 17:1-11).
- Water from the rock and Moses's sin (Numbers 20:2-13).
- The bronze snake on a pole (Numbers 21:4-9)

[List of wonders retrieved from <https://www.simplybible.com/f40c-bilis-miracles-in-the-wilderness.htm> on February 21, 2025]

CHAPTER 5: MOSES AS A MEDIATOR

A mediator performs any of the following functions:

- I. receives information or direction from someone in a higher authority to a certain group of people because they may or might not get access to the person;
- II. discusses an idea between two different parties;
- III. tries to end a quarrel between two people, groups, or countries, etc. by talking to exchange ideas;
- IV. stands between two parties as the speaker and leads one party to the other in agreement.

Moses was the mediator of the Old Testament, as far as the kingdom of Israel is concerned. One of the most popular references about the mediation of Moses is where he spoke of his key mission as a mediator in **Deuteronomy 5:1-5**.

The differences between the two mediators of God, Moses and Jesus Christ

Moses	Jesus Christ
1. He was son of a mortal man (Exo 2:1-2; 6:20; 1 Chron 6:2-3).	Jesus Christ was God (Jn 20:28; Rom 9:5; 2 Pet 1:1; 1 Jn 5:20; Titus 2:13) who came in the flesh as a full man and a full God (Jn 1:1-5, 14; 1 Tim 3:16).
2. He was the mediator for only the Israelites, and not for the whole world (Deut 5:1-5; Jn 7:19; Acts 7:53; Gal 3:19).	He is the mediator for Christians, and for the whole world (Heb 12:24; 1 Tim 2:5; Gal 4:1-7; Jn 1:13; Eph 1:10; 2:7; 3:14-19; Col 2:16-19; Heb 9:15).
3. The Mosaical laws were given through him (Jn 1:17).	The laws in Christianity were given through Him (1 Co 9:21; Rom 8:1-2;

	James 1:25).
4. Moses could not take Israel to Canaan, the promised land (Deut 32:48-49; 34:4; 31:1-3).	Christ alone has the power to take [faithful] Christians to Heaven, the promised land (Jn 14:6; 2 Co 5:1-10; 2 Pet 1:12-15; 1 Co 15:53; Heb 13:14; Heb 11:10; 12:22; Matt 6:19-20; Col 3:1-4; Heb 4:6-10).
5. He sinned against God (Deut 20:23-29; 32:51).	Christ did not sin (Acts 8:32; Isaiah 53:7-9; 1 Pet 2:22; 1 Jn 3:5; Jn 8:46; 2 Co 5:21; Heb 4:15).
6. He died and never resurrected (Deut 32:50; 34:5-6).	He died and resurrected on the third day (Matt 12:40; 16:21; 28:6-7; Acts 2:36).
7. He could not save the Israelites (Rom 5:12-14; Gal 3:1-5; Heb 12:18-21).	He shed His blood to save mankind (Eph 1:7-9; Rom 5:9, 15-21; 3:25; Heb 10:14; Eph 3:8; Col 1:14; Acts 5:31).

5.1 THE MEDIATION OF MOSES

Moses mediated between God and the Israelites.

- *“1 And **Moses** called all Israel, and said to them: ‘Hear, O **Israel**, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them. 2 The Lord our God made a covenant with us in Horeb. 3 The Lord did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive. 4 The Lord talked with you face to face on the mountain from the midst of the fire. 5 I stood between the Lord and you at that time, to declare to you the word of*

the Lord; for you were afraid because of the fire, and you did not go up the mountain' ...” (Deuteronomy 5:1-5, NKJV).

- *“19 What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels **by the hand of a mediator**. 20 Now a mediator does not mediate for one only, but God is one” (Galatians 3:19-20, NKJV).*

Through the mediation of Moses, the following great things were achieved;

1. He was able to lead the Israelites from bondage in Egypt, to the plains of Moab and Mount Nebo (Deut 34:1).
2. He received the ten commandments from God Almighty on Mount Sinai to the Israelites (Exo 20; Deut 5; Gal 3:7).
3. All the other 603 laws of the Old Testament were given by God through Moses (Jn 1:17).
4. He taught Israel to live according to the will of God (Deut 1:1-8; 4:1-14).
5. He helped ordain elders to assist in his ministry (Deut 1:9-18; Exo 18:13-17).

5.2 HOW SPECIAL WAS MOSES IN HIS MEDIATION?

1. God testified of Moses that there was no prophet like him (Numbers 12:1-9).
2. Joshua concluded the message of Moses with the greatest remarks that informed Israel how special his was (Deut 34:9-12).

All these great evidences show that Moses was special in his service to God and Israel.

Moses' Uniqueness Unveiled In His Writings

Moses was special in his writings as well; his style of writing was unique. He wrote the first five books of the Hebrew Bible, as the first five books of the entire 66 canonical scriptures. He is also the author of Psalm 90.

The five books of Moses are collectively known as the *Torah*, *Pentateuch*, or the *Chameesha Choomshey Torah*.

The following are the biblical descriptions of the five books of Moses;

- “the law” (Neh 8:2; Matt 5:17; Jn 1:45; Rom 2:27; 1 Co 14:21).
- “the law of Moses” (Neh 8:1; Lk 24:44; Acts 13:39; 2 Co 3:15).
- “the book of Moses” (2 Chron 25:4; Ezra 6:18; Neh 13:1; Mark 12:26).
- “Moses’ writings” (Jn 5:45-47; see Deut 31:24).
- “the book of the covenant” (Exo 24:7).
- “the book of the law” (Deut 29:20-21, 27; 30:10; 31:24-26; Josh 1:8; 8:34; 2 Kings 22:8; Gal 3:10) sometimes referred to as “the scroll/volume of the book” (Psalm 40:7).
- “the book of the law of Moses” (Josh 8:1, 30-31; 23:6; 2 Kings 14:6).
- “the book of the law of God” (Josh 24:26).
- “the book of the law of the Lord” (2 Chron 17:9; Neh 9:3).

Considering the nine major descriptions given above, one could figure out the exact meaning of **Matt 5:17-18** concerning “the law and the prophets” ... Christ was speaking of the prophecies written of Him (the messianic prophecies) in the five books of Moses and in the prophetic books. He came to fulfill every single prophecy written of Him in all those [Jewish] writings (see Luke 24:44-48). It can clearly be seen in John 1:45 concerning Matt 5:17 that Jesus was not aiming at establishing the Sabbath or any other law of the Mosaic dispensation; He did not observe the Sabbath (see John 9:16).

In this sense, Jesus was not addressing the *Halakhah* (the totality of the Jewish law), but was rather addressing the very prophecies about Him written in the five books of Moses and the prophets which all needed to be fulfilled (see Acts 3:17-26). Law

is literally not fulfilled; it is obeyed and its statutes are observed. Christ meant *fulfillment* which word is used biblically for prophecy establishment and not laws.

5.2.1 The Achievements Of Moses

(i) He led Israel from bondage in Egypt to the plains of Moab and Mount Nebo (Deut 34:1).

(ii) All the 613 laws of the Old Testament were given through him (Jn 1:17).

(iii) Moses wrote the first five books of the Bible (Gen— Deut) including Psalm 90. Though others believe Moses might be the author of the book of Job, there is no scriptural or historical evidence that concretely supports such claim; Job might be written by Job himself (not confusing yourself with how the message of the book was conveyed) or any of his three friends (Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite...Job 2:11).

(iv) He helped defeat many kings to claim their cities for Israel (Joshua 12:1-6).

(v) He appointed judges to rule Israel (Exo 18:13-17).

(vi) Moses helped appoint some cities of refuge for the Levites and Israel; The Levites had 6 cities of refuge, together with other 48 cities from Canaan (Num 35:1-8; Josh 21:1-42). The citizens of Israel were given the same 6 cities of refuge (Num 35:9-34; Deut19:1-13; Josh 20:1-9). Three cities were chosen from the East of the Jordan and three in the land of Canaan. They include the following;

- **Kedesh** in Galilee (in the hill country of Naphtali).
- **Sechem** (in the hill country of Ephraim).
- **Kiriath-arba** i.e. Hebron (in the hill country of Judah).
- **Bezer** in East of the Jordan and the East of Jericho (in the territory of Reuben).
- **Ramoth** in Gilead (in the territory of Gad).
- **Golan** in Bashan (in the territory of Manasseh).

5.3 THE CATEGORIES OF THE MOSAICAL LAWS

There are *613 laws* of the Mosaical dispensation, written in the *Torah* and taught by the *Talmud*, briefed in the *Halakhah* and discussed in the *Agada*.

The **Torah** is the first five books of the (Jewish) Bible or the principles and laws of the Jewish religion.

The **Talmud** is the central text of Rabbinic Judaism and the primary source of Jewish religious law (halakhah) and Jewish theology. Talmud is simply “a collection of Jewish religious writings;” comprises of the Torah, Rabbinic law, Rabbinic literature, as well as some biblical and general Apocrypha

Halakhah refers to the totality of laws and ordinances that have evolved since biblical times to regulate religious observances and the daily life and conduct of the Jewish people. In this context of the study, the Halakhah/Halacha simply refers to the totality of the Jewish laws given by God through Moses; which idea points out to the 613 laws of the Mosaical age.

The Hebrew term **Agada** (plural Agadoth) literally means “narration.” Agada is the type of rabbinical interpretation and expositions of Scripture which aims at edification (as opposed to Halacha, which aims at defining or supporting legal usage). The Jewish spirit is edified according to the narration of the laws, according to the Mosaical dispensation.

- These highlight the value of the Jewish laws according to their categories.

All the 613 laws of the Old Dispensation have twenty-five (25) major categories. Discussing each of them briefly, the laws have been numbered from “A” to “Y” below;

(A) The [first] ten commandments of Sinai/Horeb (Exo 20:1-17; Deut 5:6-21).

The ten commandments	Meaning of the laws appearing in the Christian dispensation
1. Worship no God but ME (Exo 20:1-3).	Worship one God (Matt 4:10; Acts 14:15;

	17:23-28; 1 Co 8:5-6; Rev 22:9).
2. Do not make images of anything, and do not worship them (Exo 20:4-5).	Do not worship Idols (Acts 14:15; Acts 15:20; 17:29; Rom 1:20-25; 1 Co 8:4-6; 10:7; 1 Jn 5:21).
3. Do not use my name for evil purposes (Exo 20:7).	Do not swear (Jn 10:33; 5:18; Matt 5:34; 12:36; Eph 4:29; Col 3:8; James 5:12).
4. Observe the sabbath and keep it holy (Exo 20:8; Ezek 20:12-13).	Keep the Sabbath ? ? ? (It is not seen anywhere that Christians should observe it (Col 2:16-17); Christ is the end of the law (Rom 10:4).
5. Respect your father and mother (Exo 20:12).	Obey parents (Eph 6:1-3; Col 3:20; 1 Tim 5:8).
6. Do not commit murder (Exo 20:13).	Do not hate/kill (James 2:11; Matt 5:21-22, 38-39; Rom 13:9; 1 Pet 4:15; 1 Jn 3:15; 4:8).
7. Do not commit adultery (Exo 20:14; Lev 20:10).	Do not lust (Jn 8:5-11; see Matt 5:27-28; 19:8-9; 1 Co 6:9; Gal 5:19).
8. Do not steal (Exo 20:15).	Do not steal (1 Co 6:10; Eph 4:28; 2 Thes 3:10-12; 1 Pet 4:15).
9. Do not accuse anyone falsely (Exo 20:16).	Do not lie (Eph 4:25; Col 3:9; Rev 21:8; Rv 22:15).
10. Do not desire another man's house; do not desire his wife, his slaves, his cattle, his donkeys, or anything else that he owns (Exo 20:17).	Do not covet (Lk 12:15; 1 Co 5:11; Eph 5:3; Col 3:5).

The New Testament Response To The ten commandments

1. The ten commandments hold two major thoughts;
 - ‘Love the Lord your God’ (Matt 22:37-38).
 - ‘Love your neighbour as yourself’ (Matt 22:39-40; Gal 5:14).
2. Jesus Christ has redeemed His followers from the Sabbaths and the law (Rom 6:14; 7:6; Acts 15:10-11; Gal 5:1-4; Eph 2:14-16; Rom 8:1-2; 2 Co 3:6, 12-17).
3. Christians have NEW covenant relationship with Christ (Jer 31:31-34, Heb 8:7-13).
4. Christ has given us a NEW law (Rom 8:1-2; 1 Co 9:21; 1 Jn 5:3; Jn 14:15; Rom 13:8-10).
5. Christians have no biblical right to observe the Sabbaths (Col 2:16-22; Heb 10:1-10; 7:12, 18-19; Col 2:14; Gal 3:10-11; Rom 10:4).

(B) Laws about Altars (Exo 20:22-26; 27:1-8);

- i. On the Altars they presented their fellowship offerings (Josh 8:30-32).
- ii. The Altars were made for burning incense (Exo 37:25-28).
- iii. They were also made for burning offerings (Exo 38:1-7).

(C) Laws about the Jewish festivals;

- i. Passover (Exo 12:1-28).
- ii. The Purim festival (Esther 9:20-32).
- iii. The day of Atonement (Lev 16:1-19, 29-34; 23:26-32; Num 29:7-11).
- iv. The Unleavened bread (Lev 23:9-14; Exo 23:14-15, 18).
- v. The Seventh day festival i.e. the Sabbath (Lev 23:1-3).
- vi. The harvest festival (Lev 23:15-22; Exo 23:16, 19) i.e. almost the same as the day of Pentecost (Acts 2:1).
- vii. The New Year festival (Lev 23:23-24).
- viii. The Seventh Year (Lev 25:1-7; Deut 15:1-11).

- ix. The Year of Restoration (Lev 25:8-17).
- x. The festival of Shelters i.e. in gathering (Lev 23:33-44; Num 29:12-40; Exo 23:16-17), etc.

(D) Laws about the Treatment of Slaves (Exo 21:1-11).

(E) Laws about Violent Acts (Exo 21:12-27).

(F) Laws about the responsibility of bull and donkey owners (Exo 21:28-36).

(G) Laws about Repayment (Exo 22:1-14).

(H) Moral and Religious laws;

- i. About bride price for a Virgin (Exo 22:16-17; Lev 19:20-22; Deut 22:28-29).
- ii. About Magicians (Exo 22:18; Lev 20:6; Deut 18:10).
- iii. About having sexual relations with an animal (Exo 22:19; Lev 18:23; Deut 27:21).
- iv. About making sacrifices to foreign gods (Exo 22:20; Deut 13:6-18).
- v. About foreigners' oppressor (Exo 22:21; 23:9).
- vi. About ill-treating widows or orphans (Exo 22:22-24; Isaiah 1:17; Deut 24:17-22).
- vii. About money lending (Exo 22:25-27).
- viii. About evil words (Exo 22:28).
- ix. About offerings (Exo 22:29-30).
- x. About self-purification (Exo 22:31).

(I) Laws of holiness, justice, and fairness (Exo 23:1-9; Lev 19:1-35).

(J) The Sacrificial laws (Lev 6:1-13); these are laws given to Israel about sacrifices or offerings:

- i. Grains offerings (Lev 2:1-16; 6:14-23).
- ii. Fellowship offerings (Lev 3:1-16; 7:11-38).
- iii. Offerings for unintentional sins (Lev 4:1-35; 5:1-13; 6:24-30).
- iv. Repayment offerings (Lev 5:14-19; 7:1-10).
- v. Religious/burnt offerings (Num 15:1-31).

vi. And some other great offerings (Num 28:1-30; 29:1-40).

(K) The Priesthood laws i.e. the Ceremonial laws; these are laws concerning the priesthood of Israel or about the formal actions in the camp of God's community:

- i. The teaching and direction principles (Lev 10:8-11).
- ii. Performing the sacrificial laws (Lev 10:12-20).
- iii. The funeral laws (Num 19:11-22; Lev 21:10-12).
- iv. The dressing laws (Exo 28:1-43).
- v. Taking the Levites as servants to the Priests (Num 3:5-13).
- vi. The blessing laws (Num 6:22-27; Josh 8:34).
- vii. Laws about the tent and the altar (Num 18:1-7).
- viii. Laws about the wages of the Levites i.e. the Tithes (Num 18:25-32).

(L) Laws of purification;

- i. The purification of women after childbirth (Lev 12:1-8; compare Luke 2:22-24).
- ii. The skin diseases (Lev 13:1-46; 14:1-32).
- iii. The mildew (Lev 13:47-59; 14:33-54).
- iv. The unclean bodily discharges (Lev 15:1-32).
- v. The cleansing of the Levites (Num 8:5-26; Lev 19:11-22; Haggai 2:10-14).
- vi. The scapegoat (Lev 16:20-28).

(M) The law of gifts (Lev 27:1-34).

(N) The kingship laws (Deut 17:14-20).

(O) Laws of Witness (Deut 19:15-21).

(P) Laws of war (Deut 20:1-20).

(Q) Laws concerning Unsolved murders (Deut 21:1-9).

(R) Laws concerning women prisoners of war (Deut 21:10-14).

(S) Laws concerning the first son's inheritance (Deut 21:15-17).

(T) Laws concerning a disobedient son (Deut 21:18-23).

(U) Laws concerning sexual purity (Deut 22:13-30).

(V) Laws of divorce and remarriage (Deut 24:1-22).

(W) Laws to keep the military camp clean (Deut 23:9-25).

(X) Law as a duty to a dead brother (Deut 25:5-16).

(Y) Laws concerning the reading of the ten commandments in the Covenant Box (Deut 31:9-13; Josh 8:33-35).

CHAPTER 6: THE SIN AND DEATH OF MOSES

The Torah records the sin and death of Moses. Moses' final moments recorded in Deuteronomy 34 share unforgettable moments in the history of Israel: He was living his last few hours on earth [according to Deut 34] and he knew it. His ministry began and ended in the presence of God Almighty.

This chapter briefly discusses Moses' sin and death to conclude his life as God's servant on earth and the aftermath events.

6.1 THE SIN OF MOSES

The *first sin* of Moses recorded in the Bible was when he killed the Egyptian on the first day he visited his people in Goshen (Exo 2:11-12; Acts 7:23-24). The sin he committed was although against natural principle of good, God's law was not in force to judge him for his wrong doing. Since the king was not pleased with his action (Exo 2:15), it could be accepted that Egypt already had a constitution set against murder.

The *second sin* Moses committed, recorded in the Bible, was when he stroke the "Rock" in Numbers 20 with his rod to provide water to the Israelites, at the camp of Kadesh in the wilderness of Zin: Jesus could be the ROCK (see 1 Co 10:4).

- According to the first instruction, Moses was to strike the ROCK with his stick; he did exactly as God commanded, and the water of Meribah was provided to Israel through the ROCK (Exo 17:1-7).
- In the second test, God instructed Moses and Aaron to take along with them the [same] rod and speak to the ROCK so that water might gush out to feed Israel. This time, they struck the [same] ROCK with the rod twice (Num 20:1-13). What happened there was considered a serious sin against God.

Reasons Why God Punished Moses

- (1) Moses' action could be seen as an act of rebellion (Num 27:14).
- (2) Moses failed to believe God (Num 20:10, 12)
- (3) He did not honor God in the camp of Israel in such act (Num 20:12-13).

6.2 THE DEATH OF MOSES

Death is the separation of the soul and spirit from the body. Mankind is made up of soul, spirit and body (1 Thess 5:23). Death separates these three entities and each of them has a different place to go or return (Seth Nyarko, *The Great Revelation*, Vol. 1, p. 67).

The death of Moses is recorded in his fifth book of the Pentateuch, according to Deut 34:1-12, and by Jude the brother of Jesus (Matt 13:55) in his short epistle (Jude 9).

Moses died in the land of Moab when he was 120 years, and his grave was hidden by the LORD [probably] in a valley in Moab, opposite the town of Beth-peor. Till now, no one knows the exact place of Moses' burial, because God had sent the Chief Angel Michael to claim his body (Jude 9). And, Israel mourned for him 30 days in the plains of Moab (Deut 34:7-8).

Moses ministered for 80 years in God's presence. After his death, Joshua the son of Nun took over the position of Moses to lead the Israelites to Canaan the promised (Deut 34:9).

God's Instructions To Moses Before His Death

- (1) God instructed Moses to choose Joshua the son of Nun, a capable man, as his successor (Num 27:15-23).

(2) God then instructed Moses to compose a song for the Israelites as evidence against their evil works (Deut 31:14-29).

(3) God finally sent Moses to mount Nebo to examine the land of Canaan which was about to be claimed through Joshua (Deut 32:48-52).

6.3 THE UNSEEN BATTLE THAT TOOK PLACE AFTER MOSES' DEATH

Moses died as a faithful servant of God (Num 12:5-7; see Heb 3:5). His death was physical, as a mortal man (Rom 5:14; 6:23).

The Scripture teaches that when one dies, “The spirit returns to God (Lk 23:46; Eccl 12:7), the Father of spirits (Heb 12:9); the soul is transported to either Paradise (Lk 16:22) or Tartarus (Lk 16:23); and the body returns to the dust (Gen 3:19)” (Seth Nyarko 2023a: 67). However, an unseen battle took place after Moses' death over his body.

The Holy Spirit unveiled to Jude the brother of Jesus the unseen event after the death of Moses. It is written, “*Yet **Michael the archangel**, in contending with **the devil**, when he disputed about **the body of Moses**, dared not bring against him a reviling accusation, but said, ‘The Lord rebuke you!’ (Jude 9, NKJV).*”

The Chief Angel Michael has in all dispensations of time symbolized God's force of resistance on the side of God's people; in the era of Israel, he stood to defend God's community (see Dan 12:1) and in Christianity, he defends the Church against evil (see Rev 12:7-12).

According to the context of **Jude 9**, the archangel Michael fought Satan with the word of God over the body of Moses. It could probably be understood that Michael the archangel won the battle against the devil, and could probably take Moses' body with him or hide from the sight of men. The reason behind such face-to-face show between the archangel Michael and Satan still remains a mystery; any assertion

ends as a suggestion because the story was briefly narrated by Jude in the context of describing the evil attitude of false teachers and wicked servants of the devil who follow the deceit of Satan (see Jude 5–13).

In Jude 9, the archangel Michael was contending and disputing with the devil about the body of Moses, which God probably won. But was that referring to Moses' physical body or spiritual body, and what did the angel do with it after winning the battle against the devil?

Deuteronomy 34 has something to say about a mysterious event that happened after the death of Moses: It is written, “**5** *So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. 6 And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day*” (**Deuteronomy 34:5-6, NKJV**). This attests that Moses' body was buried by God Himself; the location was given but his grave [where the physical body was buried] was mysteriously hidden from the sight of men. Jude's revelation in **Jude 9** could connect to the fact that the body was taken by archangel Michael and his grave was hidden from the sight of men even till now.

Now, the context of Deut 34:5-6 and Jude 9 proves that the discussion was of Moses' physical body. However, that does not rule out the fact that the soul of man is taken away to the hades world by God's messengers assigned for such tasks or events after death, as in the case of Lazarus and the rich man (Luke 16:19-31); “*So it was that **the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried***” (**Luke 16:22, NKJV**). Of course, nobody knows the way to the hades world even if the soul departs after death (Psalm 90:10); one needs to be transported to his destination after death.

In spite of this, the unseen battle after Moses' death was between the archangel Michael and Satan over his physical body.

6.4 MOSES' ROLE IN JESUS' MINISTRY

Moses could not live to see Christ; he had 120 years (Deut 34:7) but based on his prophecy in Deut 18:15-19 confirmed in Acts 3:17-26; 7:37, Jesus would be manifested in the flesh about 1,400 years after the prophecy. Literally, Jesus did not see him on earth in his first advent according to the gospel books.

Moses is viewed by many as the mediator of the old covenant and law, and not only for Israel (Deut 5:1-15; Gal 3:19). The Old Testament ("Old Covenant") becomes effective from the period of Adam (Gen 1) through to the death of Christ on the cross (see Matt 27:51; Col 2:14); that is, from the book of Genesis through to the book of John. This means that Christ incarnated in the era of the Old Testament, the Old Covenant (see Gal 4:4-7) (Seth Nyarko, *The Bible And Prophetic Telescoping*, p. 13).

The Gospel books (Matthew, Mark, Luke and John) mediate between the Mosaical age and the Christian age. Jesus Christ, as the mediator of the Christian age (Heb 12:24), demonstrated many things which sought to link the Old Testament to the New Testament and vice versa. The mission of Christ on earth in His first advent [successfully] helped lead the minds of the Old Testament worshippers to the New one in many aspects (see Matt 5-7). The New Testament [Canon of Scripture] which speaks of this period contains 260 chapters and about 7,959 verses (Seth Nyarko, *The Bible And Prophetic Telescoping*, p. 14).

Inasmuch as the old covenant and law, the prophecies of Moses concerning the mission of Christ, and the legacies of Moses reigned in the Old Testament, he indirectly played a key role in Jesus' ministry on earth.

The role of Moses in Jesus' ministry was a shadow of good things to be revealed in Christ (Heb 10:1; Col 2:16-17). Jesus came to fulfill the prophecies spoken of him by Moses in the book of law (Matt 5:17-18; John 1:45; Luke 24:44-48), but the Jews and the Pharisees who sought to protect their glory in the face of securing the old law influenced the death of the Messiah under the law (Jn 7:19-23).

6.5 HOW THE CHURCH CAN BENEFIT FROM THE MINISTRY OF MOSES

Though Moses sinned against God (Num 20) like any other man on earth (Eccl 7:20; 1 Jn 1:8-10), the present Church has a lot to learn from his life and ministry. As we imitate God and faithful servants of Christ as Christians (Eph 5:1; 1 Co 11:1), it is important that we learn from the life of Moses and many others who lived righteously in the presence of God (James 5:10-11; compare Rom 15:4; 1 Co 10:11; Heb 9:9).

Lessons from the life of Moses

1. Moses was humble (Num 12:3); people rebelled against him but he did not fight them personally (Numbers 11:1, 4; 12:1; 14:1-2; 16:1-3, 41; 20:3; 21:5).
2. Moses was an intercessor (Exo 32:9-14, 32-35; Deut 9:18-29).
3. Moses sought God's glory (Exo 33:11-17, 18-23)
4. He was faithful in his ministry as a mediator, prophet, leader and ruler (Num 12:7; Heb 3:5).
5. He listened to positive advice (Exo 18:24).
6. He sought to train others to be like him (Exo 18:13-26).
7. He was obedient to God's law and command (Exo 25:9, 40; 39:43; see Exo 40:16; Num 17:11; Deut 4:2).
8. He chose a successor and was not jealous of him (Exo 33:11; Deut 34:9; Joshua 1:1-7).
9. He was steadfast to write God's word for generations (Exo 17:14; 24:4; Deut 31:24-30).
10. He was prayerful and always sought God's answer before making judgments (Exo 15:25; 17:4-7; Num 15:32-36); etc.

CONCLUSION:

The study highlighted the true biblical history regarding the life of Moses and how best the Church can benefit from his ministry.

The **chapter 1** of this lesson introduces the study on the historical events surrounding the birth of Moses, and the key subjects are compared to that of Jesus. Moses' deficits are briefly discussed.

The **chapter 2** of this study furthers to unveil the etymology of Moses' name and how he is known by the New Testament Church today.

The **chapter 3** carefully discusses the first two parts of Moses' life, in Pharaoh's palace and in Midian. Many biblical facts were displayed to unveil the truth behind the life of Moses from his childhood till his 80s.

The **chapter 4** examines the leadership of Moses, following his calling, as part of the 40 years wandering in the desert.

The **chapter 5** deeply discusses the mediation of Moses through which the laws were given. The statutes of God through Moses were examined and compared to the Christian faith.

The **chapter 6**, the last chapter of this study, tackles the sin and death of Moses which ideally concludes the study on *the life of Moses*. The Church is encouraged to imitate the positive attitude of Moses, as certain related subjects are discussed.

According to the content of this study, the Church is motivated to study the life of Moses, even to understand how God made His ways known unto him (Psalm 103:7) regardless of his background and deficits.

The era of Moses has ended with Christ (Rom 10:4), but we can morally learn from him in many aspects of life, anytime.

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