

Into Egypt & Bondage Period (1800 -- 1450 B.C.)

From Honored Guests to Slaves

Israel and his family moved to Egypt during Joseph's Rule; 70+ people (Genesis 46:8-27)

The Israelites Multiplied Incredibly, and the new Pharaoh enslaved them with harsh and brutal labor, and then for fear of them, tried to kill all their male children (Exodus 1:6-11, 22).

- **TYPE:** The attempt to kill Jesus (the deliverer) by killing all the male children under two years old (Matthew 2:1-18).
- **Prophecy to Abraham Fulfilled**
Genesis 15:13-14
13 God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. **14** But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

Exodus & Conquest Period (1450 – 1350 B.C)

Revealing "I AM" is God, King, and Deliverer of His People

1. Moses

Moses is protected (Exodus 2:1-10)

God, in great irony, uses pharaoh to raise and educate the leader who would deliver Israel and plunder Egypt.

Acts 7:20-22

20 It was at this time that Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home.

21 And after he had been set outside, Pharaoh's daughter took him away and nurtured him as her own son.

22 Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.



- **TYPE:** Moses as prophet, ruler and deliverer points to Jesus as prophet, ruler and deliverer.

Acts 7:35-37

35 “This Moses whom they disowned, saying, ‘Who made you a ruler and a judge?’ is the one whom God sent *to be* both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush. **36** This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years. **37** This is the Moses who said to the sons of Israel, ‘God will raise up for you a prophet like me from your brethren.’”

The Promise to Abraham Remembered

Exodus 3:14-17

14 God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’” **15** God, furthermore, said to Moses, “Thus you shall say to the sons of Israel, ‘The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is My name forever, and this is My memorial-name to all generations. **16** Go and gather the elders of Israel together and say to them, ‘The Lord, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, “I am indeed concerned about you and what has been done to you in Egypt. **17** So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey.’”

2. The Ten Plagues

All the Plagues Were a Direct Insult to the Egyptian Pantheon and a Demonstration of “I Am’s” Superiority in Every Way

Exodus 12:12

12 For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord.

“The Egyptians considered sacred the lion, the ox, the ram, the wolf, the dog, the cat, the ibis, the vulture, the falcon, the hippopotamus, the crocodile, the cobra, the dolphin, different varieties of fish, trees, and small animals including the frog, scarab, locust and other insects. In addition to these there were anthropomorphic gods; that is, men in the prime of life such as Amun, Atum, or Osiris.” (John Davis, Moses and the Gods of Egypt, p. 95).

“Even Pharaoh was a god, always the son of Amon-Ra, ruling not merely by divine right but by divine birth, as a deity transiently tolerating the earth as his home. On his head was the falcon, symbol of Horus and totem of the tribe; from his forehead rose the uraeus or serpent, symbol of wisdom and life, and communicating magic virtues to the crown. The king was chief-priest of the faith, and led the great processions and ceremonies that celebrated the festivals of the gods. It was through this assumption of divine lineage and powers that he was able to rule so long with so little force.” (Will Durant, The Story of Civilization: Our Oriental Heritage, Volume 1, p. 201).

Much of the following information was taken directly from David Padfield’s article on “Against All the God’s of Egypt”.

1. Nile Turned to Blood (Exodus 7:14-25)

"It was appropriate that the first of the plagues should be directed against the Nile River itself, the very lifeline of Egypt and the center of many of its religious ideas. The Egyptians considered the Nile sacred. Many of their gods were associated either directly or indirectly with this river and its productivity. For example, the great **Khnum** was considered the guardian of the Nile sources. **Hapi** was believed to be the 'spirit of the Nile' and its 'dynamic essence.' One of the greatest gods revered in Egypt was the god **Osiris** who was the god of the underworld. The Egyptians believed that the river Nile was his bloodstream. In the light of this latter expression, it is appropriate indeed that the Lord should turn the Nile to blood! (Davis, 102).

2. Frogs (Exodus 8:1-15)



The frog was considered the theophany of the goddess **Heqt**, the wife of the creator of the world and the goddess of birth. Heqt was always shown with the head and body of a frog. Amulets and scarabs worn by Egyptian women to protect them during childbirth would often bear the image of Heqt for protection. Heqt was believed to assist women in childbirth -- consider the irony in the statement that the frogs invaded pharaoh's bedroom and even jumped on his bed ([Exodus 8:3](#)). Frogs were so sacred in Egypt that even the involuntary slaughter of one was often punished with death. Imagine the people of the land as they went out to gather the decaying bodies of the frogs, and put them into heaps. The fact the Pharaoh entreated Moses to intercede with Jehovah to take away the frogs was a sign the he recognized the God of Israel as being the author of the plague -- Pharaoh realized this was not a natural occurrence.

3. Lice (Exodus 8:16-19)

This plague would have been an embarrassment to **Geb**, the great god of the earth. Egyptians gave offerings to Geb for the bounty of the soil -- yet it was from "the dust of the soil" that this plague originated. This plague would have been especially dreadful to the priests of Egypt, for they were required to shave their hair off every day, and wear a single tunic, that no lice would be permitted on their bodies. The daily rituals of the priests were not possible because of physical impurity.

The Greek historian Herodotus traveled to Egypt and was impressed by the rituals of Egyptian priests. "The priests shave their bodies all over every other day to guard against the presence of lice, or anything else equally unpleasant, while they are about their religious duties; the priests, too, wear linen only, and shoes made from the papyrus plant -- these materials, for dress and shoes, being the only ones allowed them. They bathe in cold water twice a day and twice every night -- and observe innumerable other ceremonies besides." (Herodotus, *The Histories*, p. 99). **So notice what happened during this plague: the land was infected with "lice," yet the priests of Egypt could not even enter their temples to beseech their gods due to their own impurity of the flesh!**

4. **Swarms** (Exodus 8:20-32)

It is important to note that Moses did not use the phrase "of flies" in this passage -- he simply used the word "swarms" -- the phrase "of flies" was added by the translators, and it is very possible the translators did not help with our understanding of this passage.

It is very likely that the "swarms" in this passage were swarms of the scarab beetle. The scarab was actually a dung beetle -- an insect that feeds on the dung in the fields. The plague of swarms of scarabs, with mandibles that could saw through wood, was destructive and worse than termites! Deification of the scarab beetle is still seen in Egypt today. **Amon-Ra**, the creator and king of the gods, had the head of a beetle. "**Ra**, the Sole Creator was visible to the people of Egypt as the disc of the sun, but they knew him in many other forms. He could appear as a crowned man, a falcon or a man with a falcon's head and, as the scarab beetle pushes a round ball of dung in front of it, the Egyptians pictured Ra as a scarab pushing the sun across the sky." (Geraldine Harris, *Gods & Pharaohs from Egyptian Mythology*, p. 24).

This is the first plague in which God made a distinction between His people and the Egyptians -- the swarms stayed away from Goshen, where His people lived, for He made "a difference between My people and your people" (Exodus 8:22-23).

5. **Livestock Disease** (Exodus 9:1-7)

The Egyptians worshiped many animals, and many animal-headed deities. The god **Apis** was represented as a bull, and had been worshipped in Egypt since around 3,000 B.C. The funerary cult devoted to him left many important remains. The Apis bull was the living image of the god Ptah. He was also associated with Re, from whom he borrowed the disk he wore between his horns.

The fifth plague was directed against the domestic animals in the land of Egypt. Horses and cattle were not only highly valued in the land of Egypt, but they were also sacred. "All Egyptians use bulls and bull-calves for sacrifice, if they have passed the test for 'cleanness'; but they are forbidden to sacrifice heifers, on the ground that they are sacred to Isis." (Herodotus, *The Histories*, p. 101).

The goddess **Hathor** was the symbolic mother of Pharaoh, and the king of Egypt was referred to as "the son of Hathor." Hathor was the cow-headed goddess of the desert. "The cow was the living symbol of Isis-Hathor, represented sometimes as a cow, at others as a woman with a cow's head, at others as a horned woman." (How and Wells, *Commentary on Herodotus*, p. 185).

6. **Boils** (Exodus 9:8-12)

In the sixth plague Moses and Aaron were commanded to "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt" (Exodus 9:8-9).

This plague was probably skin anthrax, a black abscess that develops into a pustule. This plague was accompanied by painful boils that affected the knees, legs, and soles of the feet (Deut. 28:35). This explains why Pharaoh's "magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians" (Exodus 9:11).

This medical malady was also an affront to **Imhotep**, the god of medicine -- this alone must have led to great despair in the land. "The first real person in known history is not a conqueror or a king but an artist and a scientist -- Imhotep, physician, architect and chief adviser of King Zoser (ca. 3150 B.C.). He did so much for Egyptian medicine that later generations worshiped him as a god of knowledge, author of their sciences and their arts; and at the same time he appears to have founded the school of architecture which provided the next dynasty with the first great builders in history." (Will Durant, *The Story of Civilization*, Volume One, p. 147).

This plague would have also been an affront to **Serapis**, the deity in charge of healing, and to **Thoth**, the ibis-headed god of intelligence and medical learning.

7. **Hail** (Exodus 9:13-35)

The seventh plague was directed at the "very heart" of Egypt so the Egyptians would "know that there is none like Me in all the earth" (Exodus 9:14). Jehovah was going to cause "very heavy hail to rain down, such as has not been in Egypt since its founding until now" (Exodus 9:16). This would have been a very unusual occurrence, for the region around Cairo normally receives only two inches of rain per year.

In this plague the flax and barley crops were destroyed (Exodus 9:31), which means this must have taken place in January.

Since this plague originated from the sky, it would have been an insult to **Nut**, the sky goddess. "Her most general appearance, however, is that of a woman resting on hands and feet, her body forming an arch, thus representing the sky. Her limbs typified the four pillars on which the sky was supposed to rest. She was supposed originally to be reclining on Geb, the earth, when Shu raised her from this position." (Lewis Spence, *Ancient Egyptian Myths and Legends*, p. 173). Nut was also considered by the Egyptians to be the mother of five other gods: Osiris, Hathor, Set, Isis, and Nephthys.

During this plague, you have to wonder: Where was **Shu**, the wind god? Where was **Horus**, the hawk-headed sky god of Upper Egypt? **Isis** and **Seth** supposedly protected the crops, but the burned fields testified of their impotence.

8. **Locusts** (Exodus 10:1-20)



"No one who has ever seen the locust at work accuses the Bible account of hyperbole. In 1926 and 1927, small swarms of the African migratory locusts were spotted in an area 50 by 120 miles on the plains of the river Niger near Timbuktu. The next year swarms invaded Senegal and Sierra Leone. By 1930 the whole of West Africa was flailing away at the pests with everything moveable. But the locusts didn't seem to notice; swarms reached Khartoum, more than 2,000 miles to the east of Timbuktu, then turned south,

spreading across Ethiopia, Kenya, the Belgian Congo, and in 1932, striking into the lush farm land of

Angola and Rhodesia. Before the plague finally sputtered out fourteen years after it began, it affected five-million miles of Africa, an area nearly double the size of the United States." (John Davis, *Moses and the Gods of Egypt*, pp. 128, 129).

Again, as with the preceding plagues, the gods of Egypt were silent. You have to wonder what their worshippers thought as they saw the devastation. Where was **Nepri**, the god of grain? **Isis** is silent once again. **Thermuthis**, the goddess of fertility and the harvest was speechless. **Seth**, another god of crops, was also mute.

9. **Darkness** (Exodus 10:21-29)

The ninth plague consisted of a "thick darkness in all the land of Egypt" for three days. The darkness was so severe that "they did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings" (Exodus 10:23).

This plague of darkness was an insult to Egypt's religion and entire culture. The sun god Amon-Ra was considered one of the greatest blessings in all of the land of Egypt.

Once again, the gods of Egypt were silent. Where was **Ptah**, the chief god of Memphis, and the one who created the moon, the sun and the earth? Where are **Atum**, the sun god and creator who was worshiped at Heliopolis, the major center of sun worship? Where was **Tem**, the god of the sunset? Where was **Shu**, the god of sunlight and air?

10. **Death of Firstborn** (Exodus 11:1-12:30)

This tenth plague was potentially more devastating than all of the other plagues put together. This plague was also very selective -- it destroyed only the Egyptians' firstborn males, whether human or animal. God told Moses that, "About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the maidservant who is behind the handmill, and all the firstborn of the beasts" (Exodus 11:4-5). **The Israelites and the entire male population of the nation were to be exempt from this plague.** This plague was too selective to merely be a childhood epidemic.



The firstborn was not only an heir of a double portion of his father's inheritance, but represented special qualities of life (cf. Gen. 49:3). The law of primogeniture decreed that the major portion of a family estate would be inherited by the firstborn son when the father died (Deut. 21:17). The death of the firstborn son would cripple a family legally and emotionally.

This plague was directed against "all of the gods of Egypt" (Exodus 12:12) and would show the total inability of the gods of Egypt to protect their subjects. In the face of unparalleled tragedy, "all of the gods of Egypt" were silent. Where was **Meskenet**, the goddess who presided at the birth of children? Where was **Hathor**, one of the seven deities who attended the birth of children? Where was

Min, the god of procreation? Where was **Isis**, the goddess of fertility? Where was **Selket**, the guardian of life? Where was **Renenetet**, the cobra-goddess and guardian of Pharaoh?

The Passover Meal (Exodus 12:1-14)

- **TYPE:** The Passover meal points to Jesus and the Lord's Supper. That meal commemorates the death of the Messiah, through whom all that the Passover anticipated is brought to fruition.

3. Miraculous Deliverance, Judgment and Plunder of the Enemies

Exodus 12:35-36 (also see Genesis 15:14; Exodus 3:21-22)

35 Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing; **36** and the Lord had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians.

- 600,000 men plus wives, children, others – 2.5 Million (Exodus 12:37-38)
- **TYPE:** The miraculous Exodus and deliverance of the Israelites from slavery and death points to the symbol of baptism that frees and brings back to life those who are baptized into Christ. **1 Cor. 10:1-2**

For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; **2** and all were baptized into Moses in the cloud and in the sea; **More than that, the Exodus becomes a major symbol and metaphor in God's Redemptive Plan.**

The Utter Destruction of the Enemy (Exodus 14:14-31)

14:17-18 I will be honored through Pharaoh and all his army, through his chariots and his horsemen. **18** Then the Egyptians will know that I am the Lord, when I am honored through Pharaoh, through his chariots and his horsemen.”

14:30-31 Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. **31** When Israel saw the great power which the Lord had used against the Egyptians, the people feared the Lord, and they believed in the Lord and in His servant Moses.

Covenant with Moses at Mount Sinai



1. The Law (Exodus 19-24)

The Law is Given in the Context of the Covenant with Abraham

The law as found in Exodus 20-24 is not the basis of the divine-human relationship even during the Old Testament, but rather it is the guide for its maintenance. It is not the key to the establishment of the relationship with God, but rather to its continuance and well being. In fact the giving of the law is historically and canonically surrounded by God's gracious acts as it looks back to the exodus (which took place on the basis of the Abrahamic covenant) and it looks forward to the conquest and settlement of the Promised Land.

-- Tremper Longman III & Raymond Dillard, *An Introduction to the Old Testament*

- **The Law Can Be Divided into Two Parts:**

- 1. **The Ten Commandments (Exodus 20:3-17)**

- The foundational elements of relationship within the covenant
 - God-Human Relationship (Commandments 1-4)
 - Human-Human Relationship (Commandments 5-10)

- 2. **The Book of the Covenant (Exodus 19-24)**

- Further elaborations on the principles set forth in the Ten Commandments

- **In the Abrahamic Covenant God Makes the Oath Through Irrevocable Promises; Now in the Mosaic Covenant, He is Requiring that Israel Takes the Oath Through Obedience to the Covenant Stipulations.**

- This whole scene follows very closely the ancient Near East structure of making a covenant between an overlord and his subjects.
 - **The People are summoned to be (Exodus 19:5-6)**
 - "My own possession among all peoples..."
 - "a kingdom of priests"
 - "a holy nation"

- **Final Affirmation of the Agreement**

Exodus 24:3-10

3 Then Moses came and recounted to the people all the words of the Lord and all the ordinances; and all the people answered with one voice and said, "All the words which the Lord has spoken we will do!" **4** Moses wrote down all the words of the Lord. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. **5** He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the Lord. **6** Moses took half of the blood and put *it* in basins, and the *other* half of the blood he sprinkled on the altar. **7** Then he took the book of the covenant and read *it* in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient!" **8** So Moses took the blood and sprinkled *it* on the people, and said, "Behold the blood of the covenant, which the Lord has made with you in accordance with all these words." **9** Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, **10** and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. **11** Yet He did not stretch out His hand against nobles of the sons of Israel; they saw God, and they ate and drank.

2. The Tabernacle and Sacrificial System of Worship

God Reveals to Moses the Plan, Materials, and Designs for Making the Tabernacle (Exodus 25-31).

Moses Carries Out God's Commands to the Minutest Detail (Exodus 35-40)

The Significance of the Tabernacle Was That God Would Live Among His People AGAIN

The tabernacle with its imagery and sacrificial system was the means by which the holy, transcendent, infinite God could yet be present with His people – “tabernacling” or “tenting” among them. And it was the means by which sinful people could maintain fellowship with their holy Lord. As the symbol of God's presence, it looks forward to the time when God in the person of His Son would be visibly present with His people: “the Word became flesh and ‘tabernacled’ among us, full of grace and truth” (John 1:14).

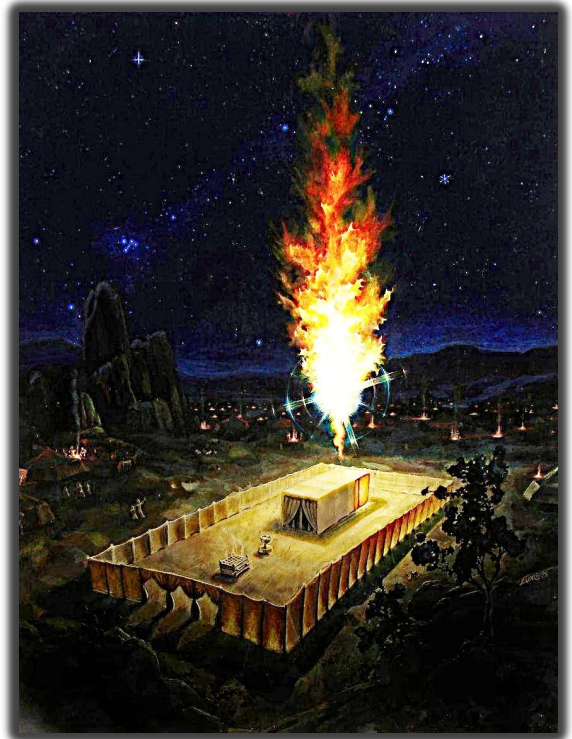
-- Lasor, Hubbard, Bush, *The Message, Form, and Background of the Old Testament*

Leviticus Describes the Details of Worship and Sacrifice That Would Take Place in the Tabernacle...

- The Holiness of God
- Required Purification to Approach God and Maintain Relationship Despite Sin
- The Priesthood
- The Necessity of Sacrifices
 - Blood and More Blood

Leviticus 17:11

11 for the life of the body is in its blood. I have given you the blood on the altar to purify you, making you right with the Lord. It is the blood, given in exchange for a life, that makes purification possible.



TYPE: The Sacrifices of the Covenant explained in Leviticus were a type that pointed to the ultimate sacrifice in Jesus. Hebrews 9 Explains...

Hebrews 9:1-27

1 That first covenant between God and Israel had regulations for worship and a place of worship here on earth.

2 There were two rooms in that Tabernacle. In the first room were a lampstand, a table, and sacred loaves of bread on the table. This room was called the Holy Place. **3** Then there was a curtain, and behind the curtain

was the second room called the Most Holy Place. **4** In that room were a gold incense altar and a wooden chest called the Ark of the Covenant, which was covered with gold on all sides. Inside the Ark were a gold jar

containing manna, Aaron's staff that sprouted leaves, and the stone tablets of the covenant. **5** Above the Ark were the cherubim of divine glory, whose wings stretched out over the Ark's cover, the place of atonement. But

we cannot explain these things in detail now. **6** When these things were all in place, the priests regularly entered the first room as they performed their religious duties. **7** But only the high priest ever entered the Most

Holy Place, and only once a year. And he always offered blood for his own sins and for the sins the people had committed in ignorance. **8** By these regulations the Holy Spirit revealed that the entrance to the Most Holy Place was not freely open as long as the Tabernacle and the system it represented were still in use.

9 This is an illustration pointing to the present time. For the gifts and sacrifices that the priests offer are not able to cleanse the consciences of the people who bring them. **10** For that old system deals only with food and drink and various cleansing ceremonies—physical regulations that were in effect only until a better system could be established.

11 So Christ has now become the High Priest over all the good things that have come. He has entered that greater, more perfect Tabernacle in heaven, which was not made by human hands and is not part of this

created world. **12** With his own blood—not the blood of goats and calves—he entered the Most Holy Place once for all time and secured our redemption forever. **13** Under the old system, the blood of goats and bulls

and the ashes of a heifer could cleanse people's bodies from ceremonial impurity. **14** Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God.

For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins. **15** That is why he is the one who mediates a new covenant between God and people, so that all who are called can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.

16 Now when someone leaves a will, it is necessary to prove that the person who made it is dead. **17** The will goes into effect only after the person's death. While the person who made it is still alive, the will cannot be put into effect.

18 That is why even the first covenant was put into effect with the blood of an animal. **19** For after Moses had read each of God's commandments to all the people, he took the blood of calves and goats, along with water,

and sprinkled both the book of God's law and all the people, using hyssop branches and scarlet wool. **20** Then he said, "This blood confirms the covenant God has made with you." **21** And in the same way, he sprinkled

blood on the Tabernacle and on everything used for worship. **22** In fact, according to the law of Moses, nearly everything was purified with blood. For without the shedding of blood, there is no forgiveness. **23** That is why

the Tabernacle and everything in it, which were copies of things in heaven, had to be purified by the blood of animals. But the real things in heaven had to be purified with far better sacrifices than the blood of animals.

24 For Christ did not enter into a holy place made with human hands, which was only a copy of the true one in heaven. He entered into heaven itself to appear now before God on our behalf. **25** And he did not enter heaven

to offer himself again and again, like the high priest here on earth who enters the Most Holy Place year after year with the blood of an animal. **26** If that had been necessary, Christ would have had to die again and again,

ever since the world began. But now, once for all time, he has appeared at the end of the age to remove sin by his own death as a sacrifice. **27** And just as each person is destined to die once and after that comes judgment,

28 so also Christ was offered once for all time as a sacrifice to take away the sins of many people. He will come again, not to deal with our sins, but to bring salvation to all who are eagerly waiting for him.

The Wilderness Wanderings

The history recorded in the book of Numbers begins 12 to 13 months after the exodus from Egypt (**Numbers 1:1; 9:1; Exodus 40:2**). The Israelites had spent most of the year in the region of Mount Sinai, where they received the Law. Numbers records the history of Israel during the next 39 years (**Numbers 33:38**), prior to their entrance into the "promised land."



Complaining, Grumbling, Blame, Disrespecting God's Leaders & Authority

Numbers 11:1

Now the people complained about their hardships in the hearing of the Lord, and when he heard them his anger was aroused.

Complaint	Sin	Result
Numbers 11:1 About Their Hardships	Complained about their problems	Plague of Fire; Thousands Destroyed
Numbers 11:4, 31-34 Lack of Meat	Greediness	Severe Plague that Killed Many
Numbers 12:1-15 Miriam and Aaron Grumble About	Rebelled Against God's Leaders and Doubted God's Promises	Miriam Struck with Leprosy
Numbers 14:1-4 About Be Stuck in the Desert, Facing Giants, and Wanting to Return to Egypt	Rebelled Against God's Leaders and Doubted God's Promises	Not Allowed to Enter the Promised Land, Doomed to Wander Until Their Death

Numbers 16:1-35 Complained About the Authority and Leadership of Moses & Aaron	Blame, Jealousy, and Greed for Power	The Families, Friends, and Possessions of Korah, Dathan, and Abriam Swallowed by the Earth; and 250 Men Burned Up
Numbers 16:41-50 Complained About God's Judgment	Blame	Plague That Destroyed 14,700, and Would Have Destroyed All Israel Except for Moses and Aaron's Making Atonement
Numbers 20:2-13 No Water, and No Comforts in the Desert	Blame, Doubt, and Accusation	Moses Sinned Along with the People and was Barred From Entering the Promised Land
Numbers 21:4-9 Impatient on the Journey and Tired of Same Food	Blame and Grumbling	God Sent Poisonous Snakes that Killed or Seriously Injured Many

Themes

1. Attitude

Why was God so Harsh?

1 Cor. 10:1-6, 10-12

For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; **2** and all were baptized into Moses in the cloud and in the sea; **3** and all ate the same spiritual food; **4** and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. **5** Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

6 Now these things happened as examples for us, so that we would not crave evil things as they also craved. ***And do not grumble, as some of them did—and were killed by the destroying angel. These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.*** **12** Therefore let him who thinks he stands take heed that he does not fall.

To **COMPLAIN** or **GRUMBLE** means:

1. To express feelings of **pain, dissatisfaction, or resentment.**
2. To make a formal **ACCUSATION** or bring a **FORMAL CHARGE AGAINST GOD!!!**

Acts 17:26 From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.

Philippians 2:13 For it is God who works in you to will and to act according to his good purpose.

- The events, circumstances, and people in our lives – good and bad, have been sent or allowed into our lives by God for His purposes/plans. (Job)
- When You Complain – You are **ACCUSING** God of being:
UNFAIR, UNLOVING, IRRESPONSIBLE, INCAPABLE, INDIFFERENT
- You Are Calling **HIM** Into **JUDGMENT** Before All Creation To **CONDEMN** Him

*Our Society is saturated with it –habitually addicted–infected with **REBELLION**. In a country that is historically the most indulged we complain the most*

2. Faith

Hebrews 3:16-19; 4:1-11

16 For who provoked *Him* when they had heard? Indeed, did not all those who came out of Egypt *led* by Moses? **17** And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? **18** And to whom did He swear that they would not enter His rest, but to those who were disobedient? **19** **So we see that they were not able to enter because of unbelief....**

3. Rest

Hebrews 4:1-11

Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. **2** For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. **3** For we who have believed enter that rest, just as He has said, “As I swore in My wrath, They shall not enter My rest,” although His works were finished from the foundation of the world. **4** For He has said somewhere concerning the seventh *day*: “And God rested on the seventh day from all His works”; **5** and again in this *passage*, “They shall not enter My rest.” **6** Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, **7** He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “Today if you hear His voice, Do not harden your hearts.” **8** For if Joshua had given them rest, He would not have spoken of another day after that. **9** So there remains a Sabbath rest for the people of God. **10** For the one who has entered His rest has himself also rested from his works, as God did from His. **11** Therefore let us be diligent to enter that rest, so that no one will fall, through *following* the same example of disobedience.

Typology

1. Egypt – Slavery -- Canaan (Promised Land) – Rest – Jesus

Matthew 11:29

Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

2. “Back to Egypt” – Slavery to Sin

3. Manna – Jesus, the Bread of Life

- See Deuteronomy 8:3

John 6:30-35

30 So they asked him, “What sign then will you give that we may see it and believe you? What will you do? **31** Our ancestors ate the manna in the wilderness; as it is written: ‘He gave them bread from heaven to eat.’” **32** Jesus said to them, “Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. **33** For the bread of God is the bread that comes down from heaven and gives life to the world.” **34** “Sir,” they said, “always give us this bread.” **35** Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry...”

4. Bronze Serpent -- Jesus on the Cross

- See Numbers 11:8-9

John 3:14-15

14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, **15** that everyone who believes may have eternal life in him.”

5. The Jordan River – Death

- See Deuteronomy 11:31

Matthew 3:13 Then Jesus came from Galilee to the Jordan to be baptized by John.

Romans 6:4

We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Conquest of Canaan

Joshua 1-5

Israel Enters Canaan

Joshua 6-12

Holy War

Joshua 13-24

Establishes and Settles in Tribal Territories

War Campaigns

- Jericho
- Ai
- Southern Campaign

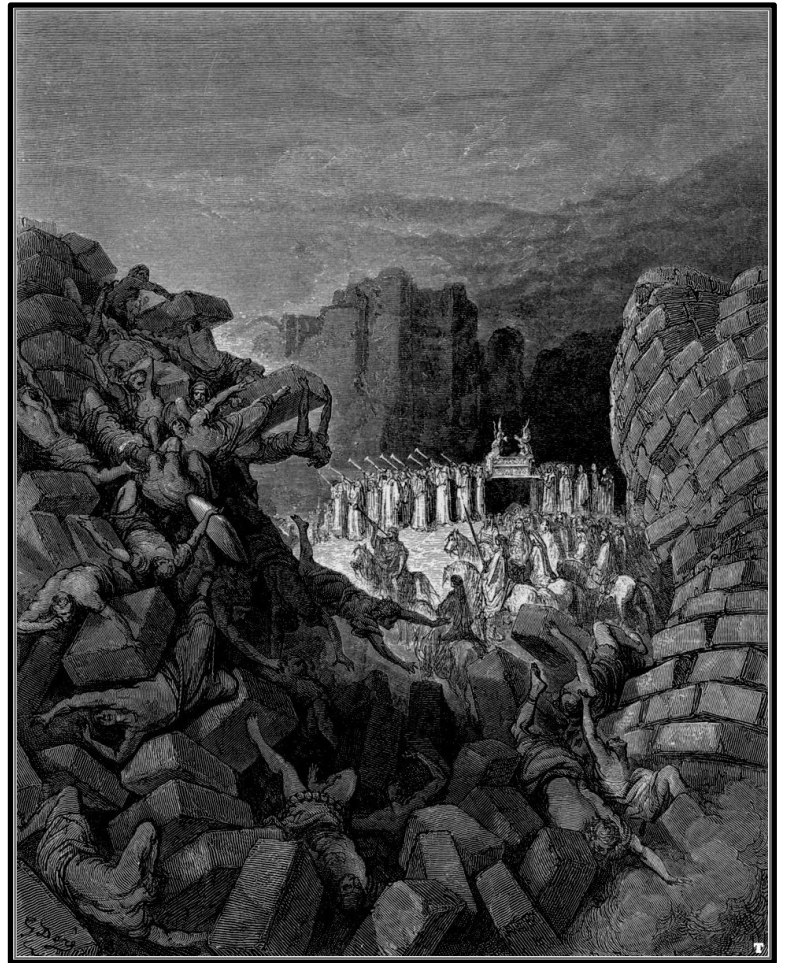
Amorite League

- Jerusalem
- Hebron
- Jarmuth
- Lachish
- Eglon

- Northern Campaign

Northern Alliance

- Hazor
- Madon & Shimron
- Cities of Arabah
- Dor
- Various Canaanite Tribes



Long-Term Mistake

Deuteronomy 20:16-18

16 However, in the cities of the nations the Lord your God is giving you as an inheritance, do not leave alive anything that breathes. **17** Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the Lord your God has commanded you. **18** Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the Lord your God.

- When Joshua failed to drive out the peoples of Canaan, religious contamination would have a terrible long term effect on Israel. The basis of the Canaanite religion was the fertility cult. This involved sacred prostitution, child sacrifice, bestiality, homosexuality and snake worship.
- The Lord had told Abraham 600 years earlier that the iniquity of the Amorites was not full in that day (**Genesis 15:16**). He gave the Canaanites a 600-year opportunity to repent. Now, in Joshua's day, the time of judgment upon the Canaanites was at hand. Joshua's war against them was the Lord's judgment for their sinfulness.
- The Canaanite contamination eventually leads to the downfall of all of Israel.
- We as individuals and as nations and cultures face that same danger when we allow some root of sin be ignored remain.