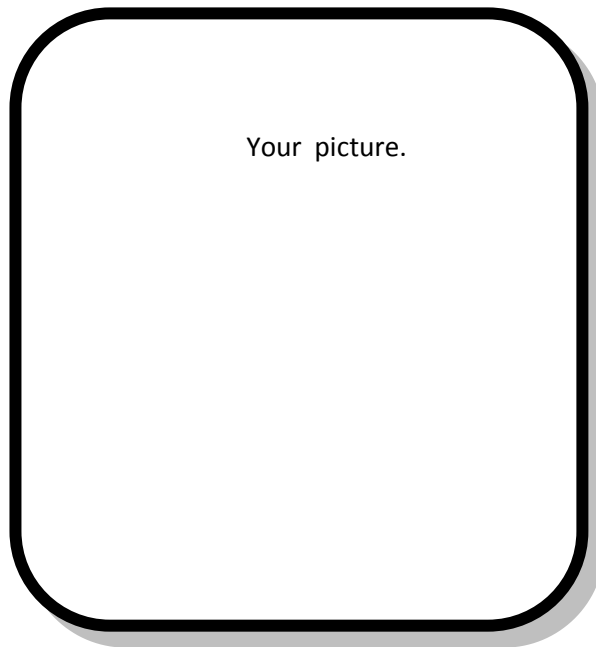


My

Holy Land Tour

Passport



This simulated tour begins in Ramses, in the land of Goshen, Egypt and ends in Canaan, the Promised Land. The tour and lessons take you through the eyes and life experiences of Moses and Joshua, Moses' Assistant.

References and stories are taken from 4 books of the Torah: Exodus, Leviticus, Numbers, Deuteronomy plus the book of Joshua.

Name

Date, Year

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Forward

Simulated “Holy Land Tour through the Eyes and Life Experiences of Moses and Joshua”

Three years ago, we studied the Holy Land through the experiences of Joshua. This study has added Moses, another fearless leader led by God to lead over 2 million people through the wilderness – a journey of 40 years. This study was initially developed for children ages 8 to 13 and is now revised to include junior and senior high students in Religious Studies programs or other programs. The lessons encompass the life of Moses and Joshua, Moses’ assistant. I pray blessings upon your life, the life of your students as you learn and possibly live some of the emotional experiences of the Old Covenant stories. This study is an enriching learning experience that is the foundation to many of the concepts in the New Covenant (Testament). Can we understand the New Covenant/Testament without understanding the Old Covenant/Testament? Not in its fullest sense since the testaments are a continuous story of God’s Love, Forgiveness, Compassion and Grace. Students of all ages will find this study interesting with many lessons to be learned.

I thank God for the insights He gave me as the author of this series of lessons about a journey the children of Israel made through the Wilderness and into Canaan; that is still spoken about today. There is still much to learn as I read, listen to, study, and meditate upon in Adonai’s Word.

For the original study in 2016, I extend a special thank you to Jan Goldberg for suggesting a study about Joshua for the summer Sabbath School children’s club at Beth Shechinah Messianic Congregation in Calgary, Alberta, Canada during the summer (www.bethshechinah.com). I thank God for the opportunity to work with our precious children in a hands-on-approach of a simulated “Holy Land Tour”. The approach was used to capture the interest of students when learning about Joshua, a courageous and faithful man of God in a meaningful way. Jan’s faithful work with special food for this wilderness journey completed the lesson, as well as suggestions made by teaching assistants was valued. I thank the teaching assistants for their work, attention, and Marion Washburn who taught the children some basic Hebrew dance moves. I thank Peter Wall, my husband, for helping me to understand various portions of scripture and sequencing some of the events into the lifeline.

Above all, I thank God for all we learned as we took up this challenge to study, to organize this simulated ‘Holy Land Tour through the Eyes and Life Experiences of Moses and Joshua’ with the children at Beth Shechinah. Last but definitely not least I thank the students for their very important role in listening, learning with us and also teaching us in this study. The students as the ‘The Children of Israel’ were amazing, curious and attentive as they plotted their wanderings on the map and glued the pictures into their ‘passport’. They did not murmur, complain nor ask ‘Are we there yet?’ As a result, we felt they really deserved to enter the ‘Promised Land’ in this simulated ‘Holy Land Tour through the eyes and life experiences of Moses and Joshua’. What a wonderful journey of learning it was for all.

We pray God’s abundant blessings upon you and your students as you pursue this study with your students in a school, synagogue, church or Vacation Bible School setting. We are sure you will find it a fun filled and wonderful time of learning and praising God for His mighty works, miracles, instructions about how to live, and for the things or mysteries we still wonder about and hope to know one day. We know that God provides abundant blessings! Blessings are extended to you as you plan for a successful and fun filled time of learning God’s Word in a fun way.

Blessings as you teach the scriptures of the Torah.

Helen M. Wall, PhD –
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Peter Wall, Director, Spiritual Fruit Ministries
Helen Co-Director, Spiritual Fruit Ministries
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Edited January 15, 2020

IMPORTANT NOTE TO TEACHERS:

Notes for the lesson are found in the Lesson book and additional notes are provided in the PowerPoint Notes Section.

We are not sure of the exact journey of the Children of Israel from Goshen through the Sinai Desert to Midian and into the land of Moab. God did not tell us. There are a number of theories and three research YouTube documentaries appear to confirm some details. These are referenced in the PowerPoint Presentations that accompany these lessons. However, what we do know is that the Bible says they did not go by the way of the Philistines.

Additionally, the Bible does not say that the children of Israel went along the coastline of Sinai to get to Midian, but through the desert.

It may be thought that the Sea of Reeds or the bitter lakes was what was crossed – so this leaves questions about how large the body of water was that they crossed.

Since God is a God of power and might and wanted to show his amazing power to the nations, we may want to assume that they travelled through the Red Sea – as we know it today.

Additionally, it took them 1 month to get across to the sea. The Bible says they travelled day and night. Another amazing miracle!

Jethro, Moses father-in-law lived in Midian, where Moses herded sheep for 40 years. Jethro came to visit Moses in Midian near what may be thought to be Mount Sinai.

There are many potential places for Mount Sinai. The Mount Sinai in the Sinai Peninsula was designated by Constantine's mother Helen who was sent to Israel and the Sinai to mark places of importance in the Bible.

For the purpose of this study we are using some of the archeological research and evidence noted in the **Endnotes of this document.**

The following website by Dr. Glen Fritz, as well as a podcast interview provides a very good description of a possible route of the Wilderness journey. This is the one used in this journey; although several websites are noted in the teacher's notes and EndNotes to gather and confirm information for the map. But God is the only one who knows the exact route taken. This is one of God's mysteries.

Ancient Exodus by Dr. Glen Fritz

<https://ancientexodus.com/>

<https://ancientexodus.com/podcast-interview-the-lost-sea/>

Finding the Mountain of Moses: in Saudi Arabia

<https://www.youtube.com/watch?v=YjrxHqNy5CQ&app=desktop>

The Route Of The Exodus Journeys – Excerpt from:

<http://www.wyattnewsletter.com/exodus/ex05.htm>

<http://wyattmuseum.com/>

Forbidden footage of actual location of Red Sea Crossing & Mt. Sinai

<https://www.youtube.com/watch?v=8y-uiccliSY>

Helen Wall PhD

God's Amazing work through "The Life of Moses and Joshua"

What Moses Joshua Saw – Said – Experienced – Learned, where he travelled and more...

Basic Learning Outcomes:

- ✧ Learning the stories of the Old Testament/Covenant in the Torah, the Bible, and why and what God wants us to learn from His instructions for living.
- ✧ Understanding the lessons God teaches us through the life of people in the Bible.
- ✧ What we can learn from the story that will guide us in our life?
- ✧ How can we apply the learning in our life?
- ✧ *Learning about God's amazing power, His love, miracles, His forgiveness as we wonder about the 'mysteries' that God does not tell us.*

Learning Activities

What will students be doing?

Participating in a simulated Holy Land Tour through the eyes and life experiences of Moses and his assistant Joshua as told in the Torah/Bible. Leaving Goshen, Egypt in the early morning of Passover in your tribe with Moses and Joshua; making an incredible crossing at the Red Sea; traveling to Mount Sinai; wandering in deserts, the wilderness of Edom and Moab for 40 years; arriving at Mt. Nebo and learning what happens to Moses and Joshua along the way; learning about what the spies discovered about Canaan; traveling through the flooded Jordan River in a miraculous way; arriving in the Promised Land and setting up camp in Gilead, just west of the Jordan river; learning about the walls of Jericho and the defeat at Ai; enjoying the wonderful variety of foods God provides in Canaan; learning about how, with God's marvelous power and miracles, Joshua and his army are victorious claiming the land God promised the children of Israel from East of the Jordan River, West of the Jordan to the Mediterranean, North to the Mountains of Lebanon, to the South through the Negev, Sinai and all the way to Goshen, Egypt.

Each day you will be keeping track of your simulated travels on a map and Joshua's life experiences on a lifeline. You will be learning to dance with joy while praising God and mourn with sadness when hearing about Joshua's life experiences with the children of Israel. You will be learning about the land, the culture and the people during your travels as well as learning Bible verses about faithfulness, courage, strength and thankfulness. You will be eating snacks simulating what the children of Israel may have eaten; being amazed at the many signs, wonders and miracles God performs during the many incredible details in the story as Joshua leads the Israelites and his armies claiming the Promised Land for God's Chosen People in the land of Israel.

Instructions for Teachers

Goals:

- ✧ Teaching, reading, telling, dramatizing a story of the wilderness journey of God's chosen people the Children of Israel.
- ✧ **Engaging** in a character study of Moses and Joshua by using a lifeline.
- ✧ **Reading** scripture texts for each lesson taken from the Old Covenant (The Torah) to ensure authenticity and accuracy. Most often the NIV and Complete Jewish Bible are used. T
- ✧ **Visualizing** the stories by paying attention to the use of nouns, adjectives and adverbs in the scripture that create amazing visual images. Use of Audio Scriptures from www.BibleGateway.com can assist in bringing life and character and urgency to some of the readings.
- ✧ **Creating a timeline or a lifeline** of the life of a Bible Character is a wonderful, interesting and memorable way of learning the Bible stories. It also causes one to think more deeply and realistically about what God is trying to teach us through the lives of people. Each story has a lesson to teach us.
 - It is important that students also **hear the story read from the Bible** as Moses tells it. The story is not chronological in the Torah. Pieces to the story are found throughout the various books. The language of

the Bible is rich in visual images, very descriptive adjectives for the reader to create an amazing mental picture (God and Moses in conversation, the Tabernacle, the manna). Using the nouns, adjectives, verbs and adverbs help students to put themselves into the 'shoes' of the children of Israel.

- Students **paste the appropriate pictures** into the lesson in their passport. This provides a quick visual reference for them to remember what they have learned. It is a tactile and visual activity.

Overview:

In the 5 books of Moses (The Torah), Moses tells the story of the wilderness journey in the book of Exodus. In Numbers and Deuteronomy Moses reflects upon what happened during the journey and provides more information. Joshua then writes about the exodus journey in the book of Joshua. The book of Leviticus tells us about the feasts of the Lord; God's Appointed times: including the Spring feasts, Passover, Shavuot (Pentecost) and the fall feasts – Festival of Trumpets, Yom Kippur (Day of Atonement) , Festival of Tabernacles (Exodus 23 and Leviticus 3) and other instructions for living. God gave Moses the commandments and the instructions for living at Mt. Sinai.

- ☆ **Role plays and dramatization by teams** make the story live. A student could read as others act out the portion the scripture.
- ☆ Focus on the **amazing power of God** and his many **miracles during the journey**.
- ☆ **NOTE:** When we are not sure about some details that are not provided in the Bible; for example: the exact way that the Israelites travelled; they can be referred to as '**a mystery of God**'.
 - There are a number of theories where Mt. Sinai is; however, only God knows for sure. For this study we used the way of the desert when travelling between Goshen and the Red Sea because the Bible does not speak about travelling by the coast in Sinai which is by the Gulf of Suez. The Bible tells us they travelled in the desert. We do not know the exact places of Sukkot (Succot), Mt. Sinai, Ethan etc.. On the map we use possible places suggested by researchers; however, they may not be accurate because time and history has erased a lot of information. The Mt. Sinai on the map we use is not the traditional Mt. Sinai in the Sinai Peninsula that was named by Constantine's mother, Helen, around 300AD. Constantine implemented Catholicism and so this place was promoted as Mt. Sinai, where a monastery was built to commemorate it. Many holy places in Israel were named by Constantine's mother, but they may not be accurate. In the lessons and research we followed the information from the 5 books of Moses and Joshua.
 - We have placed Mt. Sinai in Midian because Moses was in Midian with Jethro, his father-in-law, first, when he fled Egypt after killing a man. Now on this wilderness journey Jethro comes to visit Moses where he is with the Israelites. Jethro is a Midianite, his mother was Katorah (Abraham's wife after Sarah dies).
 - There are many other potential places for Mt. Sinai, but from our understanding of the Bible, research provided by others, we will use the Mt. Sinai in Midian, which is in the country of Saudi Arabia.
- ☆ **ENDNOTES has some research papers** with online web addresses are included in the to provide background information for further study.

God Bless you and the students abundantly as you:

- **search** out the truths in the Bible,
- **experience** God's love for His Chosen People, for you and for each other,
- **learn** about God's power, miracles, His love, forgiveness, through the lives of His chosen people. How painful it is for God to see the sin of people, yet again and again we learn about His amazing stories of forgiveness. God of the Bible is the Creator, the God of Abraham, Isaac and Jacob, and His chosen people who were promised the land of Canaan.

Learning Objectives and Activities

1. To **be challenged** to understand the awesome role and responsibilities of God's mighty leaders and how God worked in and through them.
2. To **see ourselves** as the children of Israel from the point of view of learning the lessons God is teaching us through our circumstances in life.
3. To **realize and count the** many miraculous ways in which God showed his power and might, his authority throughout all time and how he worked and taught people. The God who is worshipped is the God of creation (Colossians 1:15), the God of Abraham, Isaac and Jacob (Exodus 3:6). Colossians 1:15 ***NKV** He is the image of the invisible God, the firstborn over all creation. [NIV The Supremacy of the Son of God] The Son is the image of the invisible God, the firstborn over all creation.*

4. Lifeline

To engage in activities from the life experiences of Moses, Joshua and the children of Israel?

This **passport** is a **hands-on** opportunity to:

- **tell the story** of the travels and life experiences of **Moses and Joshua**,
- **understand the sequence of events** in the lives of the leaders,
- **to count** the miracles God preformed during the journey. God chose Moses to be the leader of the children of Israel through the wilderness and Joshua was chosen to lead them into the Promised Land, Canaan and claim it as their land. Joshua was chosen to be Moses' assistant. Moses was a strong, faithful leader who followed God's instructions. His assistant Joshua was a courageous warrior and became an amazing leader who also loved God and followed his instructions. Moses and Joshua were men of faith and courage and honoured God.

5. To study:

- a. The **background information** that brought the children of Israel to Egypt where they lived for over 400 years.
 - b. The **mighty power of God**, His amazing miracles, and the mysteries that have not been revealed in the Bible during the Wilderness Journey of God's chosen people in order to reach the Promised Land, Canaan.
 - c. The **life and character of leaders** such as Moses, Aaron, Joshua, Aaron's sons and many others.
 - d. **God's devoted love** for us as people who desperately need Him.
 - e. **The sin** that may be lurking in people.
6. **Maps** are used to give a realistic context of the journey of God's Chosen People. to help tell the story of the Holy Land from Ramses, Goshen in Egypt, through the wilderness of Sinai, into the land of Midian, through the land of Edom, Moab, to Mount Nebo and finally into Canaan the Promised Land.

7. A Lifeline to tell the 40 year journey as a continuous story:

To **use** the concept of a '**lifeline**' to **learn** about many of **Moses' and Joshua's life experiences** illustrating events as seen through their eyes and their lives. Their story is told in the Torah (the first 5 books of the Old Testament/Covenant) the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, plus the book of Joshua. We will answer the questions:

- a. Where Moses was born under unique circumstances and his life before he became God's chosen leader of the children of Israel.
- b. What happened as Moses led the children of Israel through the Wilderness for 40 years and to Mount Nebo where he died. You will learn about God's chosen leader after Moses died.
- c. Who were Moses and Joshua? Who was Moses assistant? Who were they faithful to?
- d. Why were Moses and Joshua chosen?
- e. What God chose Moses and Joshua to do?
- f. Where did Moses, Joshua and the children of Israel travel? (Map)

- g. When and where did the events take place?
- h. What were the miracles God performed during the 40 year journey to the Promised Land?
- i. Who helped Moses and Joshua? How were Moses and Joshua encouraged?
- j. What can we learn about obedience from the life and journey of Moses and the children of Israel?
- k. Why is it important to learn lessons from Moses and his life experiences?
- l. How can we apply what we have learned to our own lives?
- m. Would you like to have been Moses or Joshua? Why?
- n. Bible references for you and your parents to review the lessons.

8. Activities to learn about the leaders, Moses and Joshua, the Israelites through role play, dramatization, or as readers of the scripture during the simulated journey through the Holy Land:

- a. To study the **PowerPoint presentation** as a visual guide and learning tool to understand the journey better.
- b. **Reading the scripture** since it gives the best description with nouns, adjectives, adverbs describing emotions. Close your eyes and imagine you are in the wilderness with Moses and you see yourself involved as one of the children of Israel. There are also audio versions online that can be listened to in class.
- c. **Dancing to the Adonai/the LORD,**
 - i. To learn about miracles, the amazing might God we serve, the sad and fun times through:
 - 1. *dances of joy* (birth of Moses, Moses growing up in Pharaohs court, being preserved from the plagues in Egypt, leaving Egypt, crossing the Red Sea, manna from heaven, winning battle of the Amalekites, completion of the building of the tabernacle, sending of the quail, heading to Mt. Nebo and the Promised Land, other miracles); (See YouTube for examples of the dancing.)
 - 2. *dances of sorrow*, mourning (death of 3000 after the sin of the golden calf , death of others disobedient to God, death of Miriam, Aaron, Moses etc)
- d. **Teams** could be established to read, tell or dramatize certain scriptures throughout the lifeline story. Give all students a role or responsibility for each day so that they feel that they are a part of the 2 million people travelling. It will only work if everyone is faithful in attending class each day. It should be a fun and meaningful time.
 - i. A team tell or dramatizing the roles of Moses, Joshua and tell the story etc.
 - ii. A team to collect props such as clothing, a staff for Moses, seating plan for the tribes and designate the tribe students belong to.
 - iii. A team responsible to do the dances of joy, sorrow,
 - iv. A team responsible to describe and record the miracles in each story
 - v. A team for singing, praying, check that tasks are done; encouraging memorizing God's Word and applying the lessons that the students learned. Sing the song of Miriam, (<https://reformjudaism.org/learning/torah-study/bshalach/miriam%E2%80%99s-song> ; <https://www.youtube.com/watch?v=QZdSEsZ8bMo>

1. Other songs by Jewish artists: Barbara Streisland,
<https://www.youtube.com/watch?v=88pCBld3TVk>
 2. <https://www.youtube.com/watch?v=0YONAP39jVE>
 3. sing the song of Moses – Paul Wilbur -
<https://www.youtube.com/watch?v=0ed4-jYrxQ0>
 4. Possibly use when Joshua arrives in the land of Canaan – the National Anthem Of Israel with English subtitles
https://www.youtube.com/watch?v=c_9N1ldPtQ8;
 5. For your Name is Holy <https://www.youtube.com/watch?v=xcx2O9WXvn8>
 6. Some of the following songs are sung by Jews who believe in Yeshua (Jesus) the Messiah – they are called Messianic Jews.
 - a. Kadosh, Kadosh (Holy, Holy)
<https://www.youtube.com/watch?v=MslJfZoHLo>
 - b. How Great is our God in Hebrew -
<https://www.youtube.com/watch?v=sWSKtoURGAg>
 - c. The Lord is my Light and my Salvation
<https://www.youtube.com/watch?v=BGW62zTwfiw>
 - d. Come Holy Spirit - <https://www.youtube.com/watch?v=wk2xYOV4rnU>
 - e. The Lion of Judah - https://www.youtube.com/watch?v=z-j_1e13qlE
 - vi. Team – snack during wilderness journey symbolizing manna (rice crisps, Matzah (available around Passover) or other crisps symbolizing manna) that can remind students about the ‘journey’ from Goshen to Canaan
 - vii. Application of learning: i.e. not to be complainers but instead being thankful in all situations and solving problems with God’s help.
9. **Enrichment learning experience:** create your own lifeline describing some of your life experiences, the highs, the lows, lessons you have learned. This could also be done in art or language arts classes.

The Aaronic Blessing

is a blessing from the Old Testament/Covenant.

A New Testament blessing has been added. This blessing is special at the end of each lesson and represents Gods' desire for us to be blessed. Aaronic Blessing for Teachers and Students is the Priestly blessing in the Old Testament – Numbers 6:24 – 26 Blessing in New Testament – 1 Thessalonians 5:23 – 24

Numbers 6:24-26 New International Version (NIV)

²⁴ “““The LORD bless you
and keep you;

²⁵ the LORD make his face shine on you
and be gracious to you;

²⁶ the LORD turn his face toward you
and give you peace.””

²³ May God himself, the God of peace sanctify you through and through;
May your whole spirit, soul and body be kept blameless at the coming of the
Lord Jesus Christ.

²⁴ The one who has called you is faithful.
And He will do it.
Amen

Outline of Lessons

Holy Land Tour: Through the Eyes and Life of Moses and Joshua

Joshua's journey with the children of Israel to The Promised Land - supported with PowerPoint Presentations

Lesson #1 – Background to The Children of Israel being in Egypt

- Building a context: Why were the Israelites in Egypt (because of Joseph, famine and Jacob moving his family to Egypt)

Lesson #2 – Moses is born, raised in the courts of the Pharaoh

- The challenge of being a Hebrew in Egypt

Lesson #3 – The suffering in Egypt and the Plagues

- Slavery in Egypt - Moses - Plagues, The Passover Supper, Leaving Ramses, Goshen in Egypt

Lesson #4 – Leaving Egypt and Crossing the Red Sea

- Crossing of the Red Sea – Joshua is a young man and leaves Egypt with the children of Israel
- Hebrew Dance of Celebration - worshipping God for the safe crossing of the Red Sea (Learn Hebrew dances of worship.)
- Sing “The song of Moses” “The Song of Miriam” from scripture

Lesson #5 – From the Red Sea toward Sinai – Life in the Wilderness, God's Miracles

- Miracles between Ramses in Egypt to Sinai – list and discuss
- God guides with clouds & pillars
- Hebrew Dance of anger due to fear of lack of water & food

- Receiving Water and Manna, *Celebration Dance*

Lesson #6 – Water from a rock, battle of the Amalekites, Sinai and 10 Commandments

- Battle with the Amalekites – Exodus 17:13-16
- Mount Sinai and Moses & Joshua go up the mountain
- God writes the 10 commandments

Lesson #7 – The Golden Calf and the 10 Commandments

- The Story of the Golden Calf, death in the camp Exodus 32:1-35
- Moses returns up the Mountain and 10 commandments are written again - Exodus 34:1-35
- Instructions for the Tabernacle - Exodus 35 to chapter 40; Leviticus discusses the offerings, procedures and Instructions for Healthy Living.
- Hebrew Dance of Repentance

Lesson #8 – Moses sends Joshua & Caleb to check out Canaan

Numbers 13

- Twelve Spies including Joshua & Caleb going to Hebron,
- Returns with the news of Giants - Israelites now wander the wilderness for 40 years
- *Hebrew Dance of sorrow and disappointment* – not going to Canaan except for Joshua and Caleb **Lesson #6 Mount Nebo – Moses takes over as Leader**
- Moses designates land to 2 ½ tribes
- Joshua sends out spies to Jericho in Canaan
- Story of Rahab – Joshua 2:1-24
- Moses Dies – Hebrew Dance of Mourning (Deuteronomy 34:1-8 Numbers 27:16 – 23)

Lesson #9 – Crossing the Jordan River, Jericho,

Joshua 3:1-17, Joshua 4

- Settle in Gilead in Canaan - Joshua 5
- The walls of Jericho - Joshua 6
- Hebrew Dance of happiness and worshipping God

Lesson #10 – Life in Canaan – learning to obey God

- Achan's sin and how it affected the Israelites – Joshua 7
- Ai Destroyed – Joshua 8
- Defeating kings of the cities and settling in the land of Canaan
- Hebrew Dance of happiness and worshipping God

Lesson #11 – Preparing for a presentation about what was learned during school devotion time. Selecting key stories to share with the student body during special devotions.

Additional visual resources to support lessons.

Ancient Exodus by Dr. Glen Fritz

<https://ancientexodus.com/>

<https://ancientexodus.com/podcast-interview-the-lost-sea/>

Finding the Mountain of Moses: in Saudi Arabia

<https://www.youtube.com/watch?v=YjrxHqNy5CQ&app=desktop>

The Route Of The Exodus Journeys – Excerpt from:

<http://www.wyattnewsletters.com/exodus/ex05.htm>

<http://wyattmuseum.com/>

Memory Work

Joshua 1:9 Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.”

Deuteronomy 31:6 Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you.”

Joshua 24:15 ... choose for yourselves this day whom you will serve... But as for me and my household, we will serve the LORD.”

The Ten Commandments – God’s Boundary’s for Us for Living

THE TEN COMMANDMENTS

Exodus 20: 1- 17 And God spoke all these words:

1. You shall have no other gods before me.
2. Do not make a graven image.
3. Do not use the name of the LORD your God in vain.
4. Remember the Sabbath day and keep it holy.
5. Honor your father and your mother.
6. Do not murder.
7. Do not commit adultery.
8. Do not steal.
9. Do not lie.
10. Do not covet or be jealous.

Learning to understand **the meaning of the 10 commandments** as boundaries for living. **Why keep these Commandments ?**

The Commandments are like what we call ‘boundaries of behavior’ set up by God for us in order to keep us healthy, happy and in a good relationship with God, our parents, our neighbors, friends, our society and families.

God set up these boundaries and instructions for our own benefit and to guide us to live in a Godly relationship with Him. Most things we buy today come with an instruction manual. The Bible is the instruction manual God set up for us to follow.

Exodus 20: 1- 17 And God spoke all these words: 2 “I am the LORD your God, who brought you out of Egypt, out of the land of slavery. 3 **“You shall have no other gods before me.** 4 **“You shall not make for yourself an image** in the form of anything in heaven above or on the earth beneath or in the waters below. 5 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, 6 but showing love to a thousand generations of those who love me and keep my commandments. 7

“You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name. 8, 9, 10 **“Remember the Sabbath day by keeping it holy.** Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. 11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. 12

“Honor your father and your mother, so that you may live long in the land the LORD your God is giving you. 13 **“You shall not murder.** 14 **“You shall not commit adultery.** 15 **“You shall not steal.** 16

“You shall not give false testimony against your neighbor. 17 **“You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”**

NOTE: the New Covenant/Testament has over 1,000 commandments or instructions for living. The commandments in the Old Covenant are repeated and built upon in the New Covenant. These instructions are written to keep us safe, healthy (mentally, physically, spiritually) and happy – content in Adonai (the Lord).

Preparation for an adventure of learning - Simulated 'Holy Land Tour'

1. Each student constructs a passport for the **Simulated "Holy Land Tour through the Eyes and Life Experiences of Joshua"**.
2. **Select role play characters and parts of stories where possible:** The story of the journey is told by a narrator, Joshua & Moses. Find people who can take the role during each session.
3. **Supplies** that are required are minimal per child:
 - a. 1 cover page for the passport – cardstock or heavier paper
 - b. 1 map of Egypt/Sinai/Canaan
 - c. 3 lesson pages with the scriptures and timeline. Draw a curved continuous line for the lifeline, and where the Israelites are wandering for 30 years draw a circle to represent a lot of time spent in this region where they were wandering or were settled.
 - d. 2 pages for gluing Bible verses and the 10 commandments onto
 - e. 2 colouring book pictures that have been reduced/miniaturized and are used as stickers to paste under the correct lesson. This will also help older students quickly remember the stories and events.
 - f. Map of where the tribes surrounded the Tabernacle.
 - g. Supplies to be shared by students:
 - i. Coloured pen for students to trace on the map of Egypt/Sinai/Canaan showing the way the Israelites journeyed
 - ii. Transparent tape to tape pages together so that they are like an accordion folded book. This is what creates the lifeline as a continuous line.
 - iii. Scissors to cut out the reduced/miniaturized pictures for each lesson.
 - iv. Glue to paste down pictures for each lesson
4. In order **to create an atmosphere** of a simulated "Holy Land Tour" the following ideas can easily place the students into the feeling of being in another culture and on a tour or journey. Teachers and assistants dress in the clothing of the past. Food (to simulate manna and quail) can also inform students about the Israelites life in the wilderness and God's provisions. Vividly describing the situation, using maps, describing the geography, clothing, discussing the amazing miracles of God in the stories, the mysteries of God (what is not written in the Bible that we wonder about), and creating an environment through the use of PowerPoint images all assist in making this an interesting simulated tour and learning experience. Read the story directly from the Bible because the language is very descriptive. Stop to explain as you go along. Use questions to keep them focused. Questions like: Why did their sandals not wear out? (A miracle of God.) What would the children have played with? (sticks, stones, sand?) Did they have toys? (Whatever they could find in the desert unless they had brought some out of Egypt or made some from what was in the desert.) The desert is a very hot place, how did they stay cool? (God provided a pillar of cloud during the day). How did they stay warm at night because the desert is cold at night? (God provided a pillar of fire.) How did they know when to move on? (When the cloud moved, then the Israelites moved.) Things the Bible does not tell us are some of the mysteries of God.
5. A **timeline is person's life journey** which describes events, stories, learning opportunities, pictures which encourage personal growth. The dates (often Passover is mentioned) give a feeling of momentum and moving from one important event to another and one year after another. The ages of people at various points, for example: Joshua being 40 years old when he goes with the spies to check out Canaan and he was 80 years old when he takes over the leadership from Moses, and he dies at age 120. In the passport the timeline is described at the bottom of the page.
6. **Students dress up** (*this will remind students of the role they play and take them into the story*) ... as parents, children, youth of the children of Israel (they took their clothes with them from Egypt and many were given to them by the Egyptians) as they left. Students may also be designated as Leaders of

the various tribes. Divide students into tribal groups at a table and discuss the role and symbol of each of the tribes.

- a. Take attendance
 - b. For marks, keep track of students who have come prepared to class, worked as a cooperative team member, gone the extra mile, learned their **memory verse etc.**,
 - c. *Guide students to follow the correct way on the map for the journey the “children of Israel”.* Students must listen carefully to the story and then trace the line on the map where they travelled. The PowerPoint for each lesson will assist the students to know where to draw the path of the journey. They also draw the possible path where Caleb and Joshua and the other members of the 10 tribes went to explore Canaan. (Why did God send them? For example: to explore the land, to test the people to see if they were ready to go into Canaan? To test their faith in God?)
7. Students are assigned tables where they will **sit in a specific tribe/s**. Students can sit at tables as a family group according to tribes, the same tribe each week. A **symbol of each tribe**¹ is on the table. (See “NOTES” about what the Bible says about each tribe.) When the Hebrews left Egypt, they left as Tribes. They camped as Tribes. When they entered and settled the Land of Israel, they settled as Tribes. Information about each tribe is provided in the “**ENDNOTES**”
8. A **map of the journey** which is the first page in each student’s Passport.
- a. **Note:** where all of the places are that they encountered are not known. There are also 3 different ideas about the path the Israelites took from Ramses, Goshen to the Red Sea. The Bible tells us the names of the places, but the exact place on the map has been lost in history.
 - b. **The following is the website of Dr. Glen Fritz as well as a podcast interview by which is a very good description of a possible route of the Wilderness journey. This is the one that I have used as one of several websites noted in the teachers notes and EndNotes to gather and confirm information for the map.**
<https://ancientexodus.com/podcast-interview-the-lost-sea/>
Additional YouTube references to where Mount Sinai is:
<https://www.youtube.com/watch?v=YjrxHqNy5CQ&app=desktop>
9. **Lifeline** of Moses and Joshua (extends over 3 pages) ... **paste only relevant pictures for the story** into the lesson taught that day. If there is time, the students can colour the pictures on the lifeline. If students have missed a lesson, they can catch up by completing the map and the pictures in the lifeline
10. **Memory verse** ... add more verses to challenge the students.
11. **Quiz Master’s questions and discussion and questions** about what happened; a facts or trivia type of competition may be fun for students and be competitive amongst the tribes. Students can generate questions and answers for each lesson and place them in a box.
12. **Hebrew Dancing** – happy, sad and worshipful types – Music or dance Leader – see suggested songs and dance from YouTube.
13. **Recounting the Miracles** that happened on each part of the journey.
14. **Identifying the mysteries of God** – what we still wonder about and can read the Bible to search out the answers.
15. **Students learn to pray** – Small group prayer, opening, closing large group prayer.
16. **Sing** whenever possible
NOTE: The passport will remain with the teacher/supervisor each week until the end.

Instructions for Constructing the Passport

Steps for Constructing an accordion style Passport for:

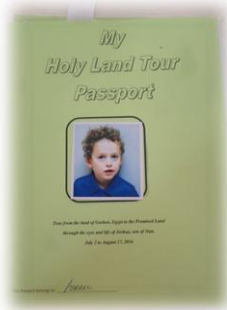
“The Holy Land Tour Through the Eyes and Life Experiences of Joshua”



Students can take on roles of characters and dress accordingly.

Students working in groups by Tribe. Note the triangular format of the logo and name of tribe in the foreground.

The Logos of three tribes can be made into a free standing tri- fold. The name of each tribe is added at the top of the tri-fold. This can be laminated for durability. The characteristics of each tribe are documented in the Bible and found in the ENDNOTES.



Passport cover with the student's picture

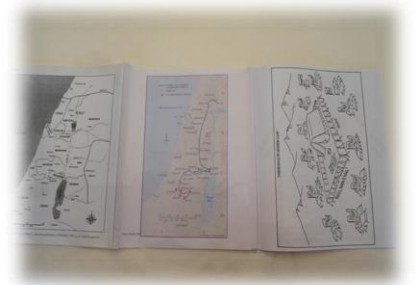
between these two pages until they are needed.

2. The page with lessons 1, 2 and 3 are taped to the left side of the map.

3. The back and front of the two pages are taped for folding and sturdiness. **Leave ¼” between the pages** when taping so that the pages can be folded into an accordion book.

7. Miniaturized colouring book pictures can be glued on to the appropriate lessons.

4. The page with the miracles can be glued on the right side of lesson 8 and 9.



8. Additional maps can be taped or glued to the back of the lesson pages.

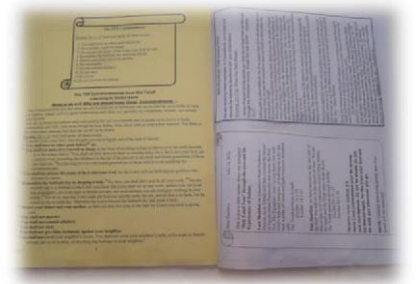
1. The map (Egypt, Sinai, The way of the Desert and the Promised Land) is taped to the back of the passport cover. Only the 2 sides and bottom of the Passport cover and map are taped with clear scotch or magic tape. The top is left open so that the pictures for the lessons can be stored

4. Pages for lessons 4, 5 and 6 are taped to the pages for 7,8 and 9.

5. The page with lessons 7 & 8 are taped to it. Again leave ¼” between the pages.

6. Draw a continuous line across the pages, representing the journey.

9. The sheet with the Ten Commandments can be taped or



glued to the back of the lesson pages.



10. Memory verses can be handwritten on the back of the lesson pages.

This process makes for not only a wonderful study, but becomes a treasure for future study.

Reproducible pages required for Construction the Passport:

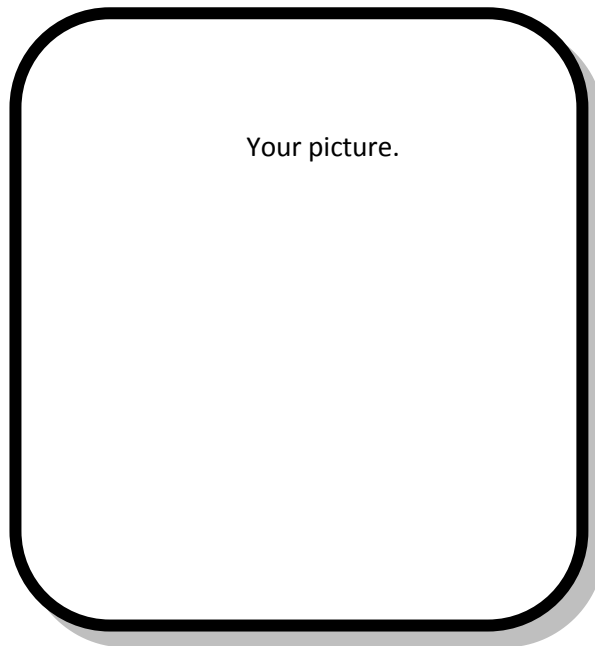
Tape the pages in the sequence provided.

1. Passport cover
2. Map for tracking the journey from Egypt to The Promised Land. Print in Black and white not colour.
3. Lesson 1,2,3 on one page
4. Lesson 4,5,6 on one page
5. Lesson 7,8,9 on one page
6. Lesson 10, 11, 12 on one page
7. Miracles glued next to lesson 12
8. Miniaturized colouring book pictures to glue to the lessons.
9. Ten Commandments page
10. Bible Verses to Memorize
11. Additional Maps if desired.

My

Holy Land Tour

Passport



Your picture.

This simulated tour begins in Ramses, in the land of Goshen, Egypt and ends in Canaan, the Promised Land. The tour and lessons occur through the eyes and life experiences of Moses, and Joshua, the son of Nun.

References and stories are taken from the Torah, the books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua.

Name

Date, Year

Lifeline of Moses and Joshua's 40 + Year Journey from Ramses, Goshen, Egypt to the Promised Land

Lesson #1 – Background to The Children of Israel being in Egypt for approximately 400 years.

Building a context: Why the Israelites were in Egypt (Joseph, famine and Jacob moving his family to Egypt) Genesis 43 – 50

Lesson #2 – Moses is born, raised and educated in the courts of the Pharaoh. The challenge of being a Hebrew in Egypt. The first 80 years of Moses life in Egypt and Midian. Exodus 2:1-10; Exodus 2:11-22, 18:1-4, 3:1-10.

Lesson #3 – the next 40 years of Moses life. (age 80 – 120) – Exodus 2:1-11 – 4:28
God chooses Moses to deliver his people – Exodus 2:1- 4:31.
Israelites are suffering slaves in Egypt. God sends the plagues.
The Passover Supper (Seder). Leaving Ramses, Goshen in Egypt to gather at Succot for the wilderness journey. – Exodus 5:1 – 12:29
Exodus 12:43-13:22 Crossing the Red Sea – Exodus 14:1-15:19

Abraham lived around 2000 BC

The Israelites had been in Egypt for about 400 hundred years and had grown in large numbers. Their life had been good until slavery exercised by the last pharaoh.

Preparing for Passover on the fourteenth day of the first month in the spring. Leaving Ramses, Goshen, Egypt (the land of Ramses).

Lesson #4– Leaving Goshen and through the Red Sea

Numbers 33:¹ set out from Rameses, [Goshen, Egypt] on the fifteenth day of the first month, the day after Pesach. The Israelites left Rameses and camped at Sukkoth. ⁶ Then ... camped at Etham, on the edge of the desert. ⁷ They left Etham, turned back to Pi Hahiroth, to the east of Baal Zephon, and camped near Migdol. ⁸.

They left Pi Hahiroth and passed through the [Red]sea into the desert, and when they had traveled for three days in the Desert of Etham ...

Exodus 14:5-31 Egyptians pursue Israel. Exodus 15:1-21 they sang the song of deliverance – The Song of Moses”, Exodus 15:21 Miriam sang a song.

Lesson #5- Red Sea to Sinai – Manna, Bitter Water, Sweet Water, Quail

Exodus 15:22-27 and Numbers 33:8-16 ... when they had traveled for three days in the Desert of Etham, they camped at Marah [bitter water] ⁹

Then went to Elim, where there were twelve springs and seventy palm trees, and camped there.

¹⁰ Then ... camped by the Red Sea. ^{[b] 11} ... in the Desert of Sin.

Numbers 11⁷ The *manna* ... was like coriander seed and white like gum resin. ⁱⁱ Exodus 16:8—13 & Numbers 11¹⁸ ⁱⁱⁱ and ADONAI sent out a wind which brought quails from across the sea. Exodus 16:¹ The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai

Lesson #6 Water from a Rock, Battle

Amalekites, Jethro advises Moses, Sinai, Commandments & Tabernacle Numbers 33:¹⁴

...camped at Rephidim, and no water for the people to drink. Exodus 17:1-7 Water from a rock. Exodus 17:8-16- Battle with the Amalekites.

Exodus 18:13-27 Jethro advises Moses Numbers 33: 15 camped in the Desert of Sinai. [Exodus](#)

[19:1](#) In the third month after the people of Israel had left the land of Egypt, the same day they came to the Sinai Desert. Exodus 19:1-25 Adonai reveals himself at Mt. Sinai. Exodus 20:1-21 Ten Commandments received.

Exodus 23:20-33 - Promise of God's. Exodus 24:1-18 Presence Israel accepts Adonai's Covenant. Exodus 25 – 31 The Tabernacle.

fifteenth day of the second month after Pesach when they had come out of Egypt.

on the fifteenth day of the second month after they had come out of Egypt.

third month after the people of Israel had left the land of Egypt, the same day they came to the Sinai Desert.

Lifeline of Moses and Joshua's 40 + Year Journey from Ramses, Goshen, Egypt to the Promised Land

Lesson #7 – Golden Calf, Commandments, Tabernacle, Sinai?

Exodus 32:1-35 – The golden calf. Ex.32:30-33:11 Moses intercedes for the people. . Ex 33:12-23 Moses sees Adonai's glory. Exodus 34:1-35 – The commandments are written again. God also gives instructions for living. Exodus 36;8-38 – ch.. 39 Building the Tabernacle Exodus 40 ¹⁷ On the first day of the first month of the second year, the tabernacle was set up. ^{iv} Numbers 9:1-14 two weeks after Tabernacle was completed they celebrated the second Passover. Numbers 9:22 Whether it was two days, a month or a year that the cloud remained over the tabernacle, ... the people of Israel remained in camp and did not travel; but as soon as it was taken up, they traveled. Numbers 10:11-36. On the twentieth day of the second month of the second year, the cloud was taken up from over the tabernacle of the testimony; ¹² and the people of Israel moved out in stages from the Sinai Desert. The cloud stopped in the Pa'ran Desert.

Lesson #8 - Joshua & Caleb check out Canaan

Numbers 10 ² (It takes eleven days to go from Horeb to Kadesh Barnea by the Mount Seir road.)^v *On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the covenant law.* ¹² Then the Israelites set out from the Desert of Sinai and traveled from place to place until the cloud came to rest in the Desert of Paran. Numbers 13:1-33 - Twelve Spies (Joshua & Caleb) from the Desert Paran.^{vi} Returned with news of Giants in the land. Israelites rebel and now wander the wilderness for 40 years. Numbers 11 ³⁵ From Kibroth Hattaavah the people traveled to Hazeroth and stayed there. Numbers 20:1-13 Miriam dies at Kadesh Barnea (Wilderness of Zin). Numbers 20:1-13 Moses strikes rock twice for water. Numbers 20:22-29, 33 ³⁸ Aaron the priest went up Mount Hor, where he died on *the first day of the fifth month of the fortieth year* after the Israelites came out of Egypt.³⁹ Aaron was a hundred and twenty three years old when he died. People mourned for 30 days and then left. Leaving Sinai. ^{vii} Numbers 21:1-3 God gave them victory over the Canaanites. Joshua was a spy at 40 years of age – Joshua 14:7

Lesson #9 - Mount Nebo

Numbers 21:10^{viii} They Journey to Moab, Arnon River. Numbers 22 – Balaam's Donkey speaks at Arnon River^{ix}

Numbers 33: 48 - They left the mountains of Abarim and camped on the plains of Moab by the Jordan across from Jericho. Moses designates land 2 ½ tribes.

Moses reviewed the commandments, laws and instructions again at Mt. Nebo.

[Moses reviews and summarizes what all happened on the journey when he speaks to leaders at Nebo.]^x

Moses Dies Deuteronomy 34:1-8, Joshua sends out spies to Canaan Numbers 27:16 – 23; Story of Rahab Joshua 2:1- 24

Numbers 27 – Joshua succeeds Moses. God speaks to Moses^{xi} Deuteronomy 1:3 On the first day of the eleventh month of the fortieth year, Moshe spoke to the people of Israel, reviewing everything ADONAI had ordered him to tell them.^{xii}

Exodus 40 ¹⁷ On the first day of the first month of the second year ...Numbers 10:11-36 On the twentieth day of the second month of the second year.

Numbers 10: ³ *On the twentieth day of the second month of the second year*, Numbers 20:22-29, 33 *the first day of the fifth month of the fortieth year* after the Israelites came out of Egypt.

Deuteronomy 1:3 On the first day of the eleventh month of the fortieth year

Lesson #10 - Crossing the Jordan River

Crossing the Jordan River Joshua 3:1-17;4

Settle in Gilead in Canaan - Joshua 5

The walls of Jericho - Joshua 6

Exodus 13: ⁴Today, in the month of Aviv, you are leaving [Egypt]. ⁵When the LORD brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites—the land he swore to your ancestors to give you, a land flowing with milk and honey—you are to observe this [Pesach] ceremony in this month

[Joshua 4:19](#) The people came up out of the Jordan on the tenth day of the first month and camped at Gilgal, by the eastern boundary of Jericho.

[Joshua 5:10](#) The people of Israel camped at Gilgal, and they observed *Pesach* on the fourteenth day of the month, there on the plains of Jericho.

Lesson #11 - Life in Canaan – learning to obey God ...

Achan's sin – Joshua 7

AI Destroyed – Joshua 8

[Joshua 10:12](#) On the day the LORD gave the Amorites over to Israel, Joshua said to the LORD in the presence of Israel: Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon.”; Defeating kings of the cities and settling in the land of Canaan

Numbers 33:1-56 Remembering Israel's Journey.

Numbers 34:1-15 & Deuteronomy 1:7-8.

Boundaries of the Land for the descendants of Abraham, Isaac and Jacob

Miracles during the journey from Egypt to the Promised Land

NOTE: glue the list of miracles here:

Observed *Pesach* on the fourteenth day of the month on plains of Jericho.

Memory Verses

[Joshua 1:9](#) Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.”

[Joshua 24:15](#) ... choose for yourselves this day whom you will serve ... But as for me and my household, we will serve the LORD.”

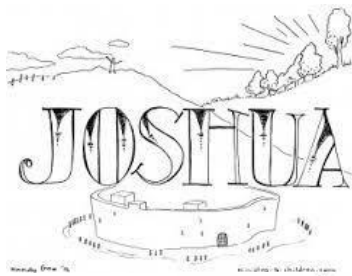
Miracles during the journey from Egypt to the Promised Land

1. Leaving Egypt in full sight of the Egyptians
2. God softened the hearts of the Egyptians and they gave them clothing, gold and silver.
3. God's protection was with them – a pillar of cloud by day and pillar of fire by night. Whenever the cloud lifted, they set out.
4. Crossing the Red Sea on dry ground
5. Sweet water
6. Manna each morning, quail in the evening
7. God protected the children of Israel from the Amalekites
8. Moses was there (on the mountain) with the LORD forty days and forty nights without eating bread or drinking water. God gave him the Ten Commandments.
9. The inhabitants of this land knew about the miracles and that the LORD and was with them and that the, LORD, had been seen face to face. Numbers 14:14
10. Moses prayed before the LORD those forty days and forty nights because the LORD had said he would destroy you. Deuteronomy 9:25
11. Now I had stayed on the mountain forty days and forty nights, as I did the first time, and the LORD listened to me at this time also. It was not his will to destroy you. Deuteronomy 10:10
12. **Numbers 14:14** And they will tell the inhabitants of this land about it. They have already heard that you, LORD, are with these people **and** that you, LORD, have been seen face to face, that your cloud stays over them, **and** that you go before them in a pillar of cloud by **day and** a pillar of fire by **night**.
13. **Deuteronomy 1:33** [the Lord] went ahead of you on your journey, in fire by **night** and in a cloud by **day**, to search out places for you to camp **and** to show you the way you should go.
14. **Deuteronomy 9:11** At the end of the forty **days and** forty **nights**, the LORD gave me the two stone tablets, the tablets of the covenant. (God wrote on the tablets with His finger)
15. **Deuteronomy 9:18, 25** Then once again I fell prostrate before the LORD for the LORD for forty **days and** forty **nights**; I ate no bread **and** drank no water, because of all the sin you had committed, doing what was evil in the LORD's sight **and** so arousing his anger... Moses pleaded with the Lord not to destroy the Israelites.
16. When the Israelites crossed the Jordan, the water piled up on the one side, and ran toward the Dead Sea on the other.
17. The Ark of the Covenant travelling ahead of the Israelites – God's power is with them.
18. The walls of Jericho falling
19. The Sun and Moon stood still until the battle was over. Joshua 10: 1- 15
20. Under Joshua's leadership the mighty fortress of Jericho was reduced to rubble. After his conquests for the Lord, the entire nation of Israel was at rest from their enemies.
21. Many more miracles were recorded. Add some....

Joshua was gifted with the spirit of leadership to take the Israelites to the Promised Land. God confirmed his position with the miraculous crossing of the Jordan River. At the end of his life, Joshua encouraged the people to choose God over all else. He did everything that God commanded Moses to get done. Under Joshua's leadership

"Not one of all the Lord's good promises to Israel failed; everyone was fulfilled" (Joshua 21:45)

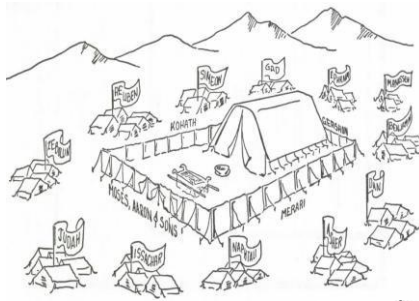
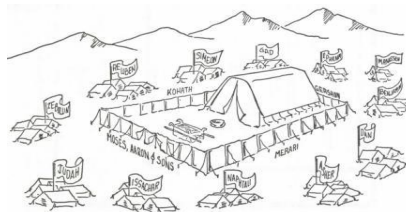
Wouldn't it be great to see every one of God's promises fulfilled in your life as it was with Joshua and the Israelites? God hasn't called His people to live sorrowful, defeated lives, but rather for us to rise up and conquer our enemies. We need to be in the same zone of spiritual warfare as was Joshua



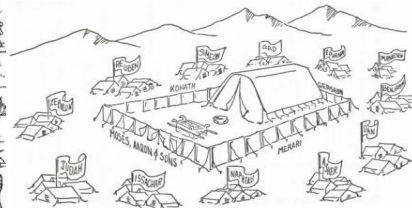
God called Moses to the top of Mt. Sinai and gave him the ten commandments.



After the death of Moses, Joshua led the Hebrews in their battles for the Promised Land.



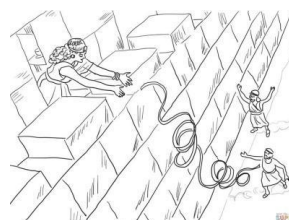
For the LORD your God dried up the Jordan before you until you had crossed over. The LORD your God did to the Jordan what he had done to the Red Sea when he dried it up before us until we had crossed over. He did this so that all the peoples of the earth might know that the hand of the LORD is powerful and so that you might always fear the LORD your God." Joshua 4:23-24 NIV



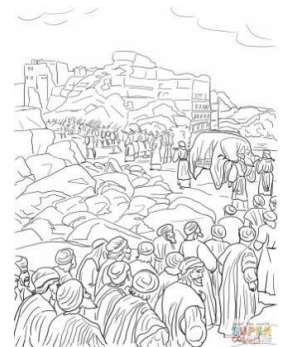
Be
STRONG
and have
COURAGE;
Do NOT be
AFRAID.
Joshua 1:9a



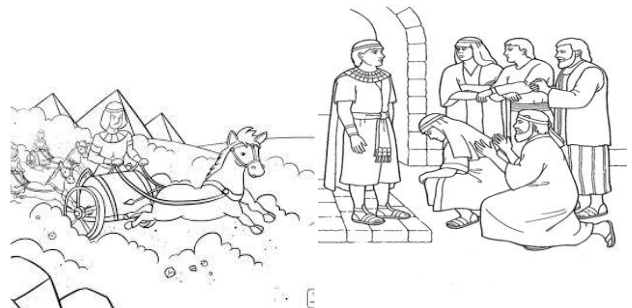
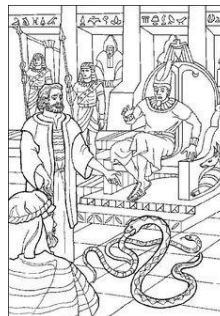
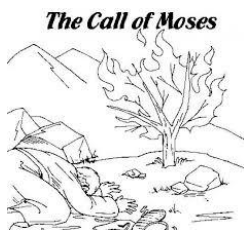
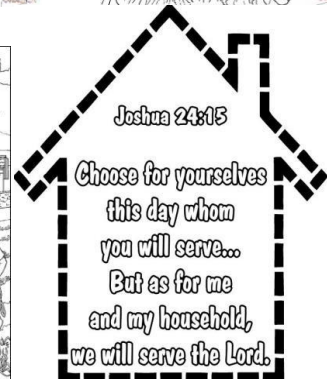
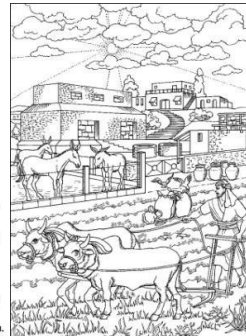
A woman named Rahab hid the two spies in her house. At night, she helped them escape through a window.



After the death of Moses, Joshua led the Hebrews in their battles for the Promised Land.



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<http://www.supercoloring.com/coloring-pages/josephs-dreams>
More pictures are available than are needed.

THE TEN COMMANDMENTS

Exodus 20: 1- 17 And God spoke all these words:

1. You shall have no other gods before me.
2. Do not make a graven image.
3. Do not use the name of the LORD your God in vain.
4. Remember the Sabbath day and keep it holy.
5. Honor your father and your mother
6. Do not murder.
7. Do not commit adultery.
8. Do not steal.
9. Do not lie.
10. Do not covet or be jealous.

The TEN Commandments from the Torah Learning to Understand

What to do and Why we should keep these Commandments ...

The Commandments are like what we call boundaries of behaviour set up by God for us in order to keep us healthy, happy and in a good relationship with God, our parents, our neighbors, friends, our society and families.

God set up these boundaries and instructions for our own benefit and to guide us to live in a Godly relationship with Him. Like most things we buy today, they come with an instruction manual. The Bible is the instruction manual that God set up for us to follow. **Exodus 20: 1- 17** And God spoke all these words: ²

³“I am the LORD your God, who brought you out of Egypt, out of the land of slavery. ³**You shall have no other gods before me.** ⁴**“You shall not make for yourself an image** in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶but showing love to a thousand generations of those who love me and keep my commandments. ⁷

“You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name. ⁸ ⁹ ¹⁰**“Remember the Sabbath day by keeping it holy.** Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. ¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. ¹²

“Honor your father and your mother, so that you may live long in the land the LORD your God is giving you. ¹³

“You shall not murder. ¹⁴

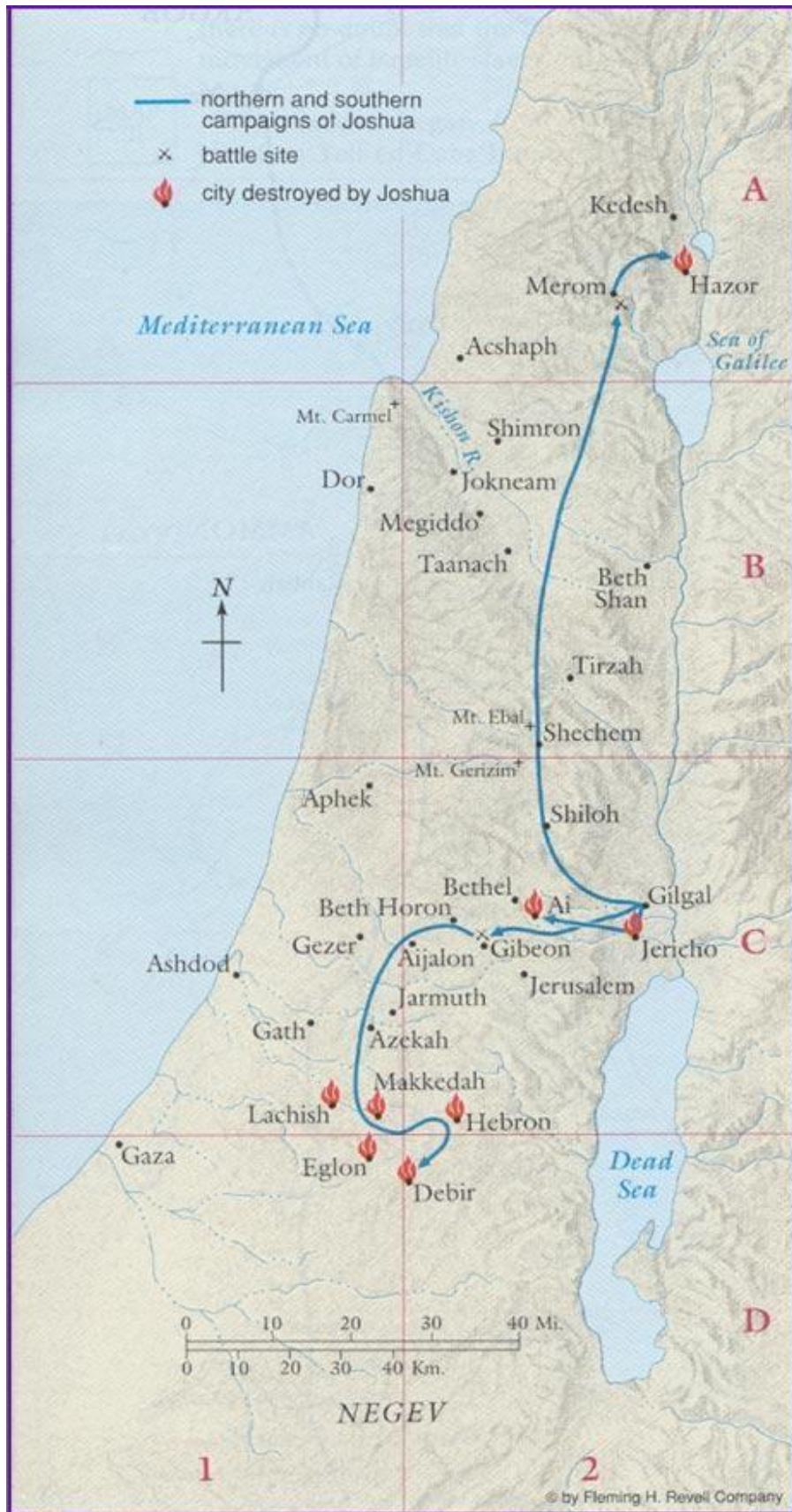
“You shall not commit adultery. ¹⁵

“You shall not steal. ¹⁶

“You shall not give false testimony against your neighbor. ¹⁷

“You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”





<http://www.biblewise.com/kids/fun/egypt-sinai.php>

Sample Lesson Ideas/Activities

Journeying from Ramses Goshen to the Red Sea... **Preparation of the setting:**

- Place Passports and necessary equipment at each table.
 - The names of the tribes are set on each table.
 - Food and supplies are set on the table.
 - While students are waiting they can colour: for example the Mediterranean Sea, the Red Sea including the 2 arms of the Red Sea or colour the pictures glued in during the last lesson.
1. *Sing Song: Father Abraham Had Many Sons.*
 2. Opening Prayer
 3. Review the previous lesson/s to make sure everyone understands the flow of the story where they have been and where they are going next.
 4. **Telling the story ...**
 - a. the Narrator/leader builds the context of the lesson for the students
 - b. through **interviews** between narrator/leader or Moses or Joshua.
 - c. Select one person to **role play** Joshua and one to be Moses to tell the story of his life. Joshua, Moses – both are dressed to represent the character and each has a staff. One character can interview the other to tell the story, or each can read their particular part in the scripture as a skit.
 - i. For example: use an **interview style**, or Moses telling his assistant Joshua, or Moses and Joshua **having a discussion** about a particular topic. The purpose is to get a basic understanding of the context and content of the story. For example Moses interviews Joshua; or Joshua interviews Moses to build a context for who Joshua was, where he was born, why he left Egypt etc.. Begin with discussing Ramses, which is in Goshen, Egypt, and the children lived through the plagues. Explain the Seder celebration of the Passover/Pesach - eating the Passover lamb... leaving Egypt with the children of Israel, becoming Moses assistant etc.
 - ii. Other potential role plays: the battle of the Amalekites with two children; one as Hur and another as Aaron holding up Moses Arms; the spies going to explore the land of Canaan; Kora challenging Moses; Joshua and Moses going up Mt. Sinai; Moses anger as he comes down the mountain to see the Golden Calf; crossing the Jordan; going to spy on Jericho; Akins sin; and others as time permits.
 - d. **Begin the journey in the land of Ramses, in the land of Goshen, Egypt.** **NOTE:** There are different ideas about where these places are. There are only a few places that are definitely known: Ramses, Goshen in Egypt, Eben Gezer (modern day Elat) and Mt. Nebo in Jordan, Jericho, Hebron, Negev Desert. The places along the way where they passed through or camped have been lost - Sukkot, Pithom. Camped at Etham across from Baal Zephon?
 5. **PowerPoint** to help guide when drawing a line from Ramses in Goshen to Sukkoth, Pithom, then to Etham?, Baal Zephon?, (**NOTE:** Researchers and scholars are not sure where many of the cities are. A map on PowerPoint guides you for the journey and will assist the children to draw the 'way/path'. Some lines are already drawn, but must be made darker as the tour continues. Where Sinai has traditionally been placed in the Sinai Peninsula is not correct (it was Constantine's mother who selected this spot.) The Israelites went by "the way of the wilderness", therefore the coastal route proposed would not be correct.
 6. **Students draw or glue pictures** in their passport for the correct lesson – i.e. a cloud and Pillar of smoke God used to guide them...
 7. **Memory verse ...** Hiding God's Word in our heart.
 8. **Discussion and questions.** Asking "What can we learn from the story?"

9. **Recounting** the Miracles that happened on each part of the journey.
10. **Quiz Master's questions.**
11. **Dancing** – happy, sad and worshipping types – Jewish style dancing to the Lord
12. **Students learn to pray** - Small group prayer.
Students learn to pray - Small group prayer.
13. **Closing Prayer**- adult or students
Singing an opening and closing song.

Additional Visual resources that can be used in appropriate places in the lessons.

Ancient Exodus by Dr. Glen Fritz

<https://ancientexodus.com/>

<https://ancientexodus.com/podcast-interview-the-lost-sea/>

Finding the Mountain of Moses: in Saudi Arabia

<https://www.youtube.com/watch?v=YjrxHqNy5CQ&app=desktop>

The Route Of The Exodus Journeys – Excerpt from:

<http://www.wyattnewsletters.com/exodus/ex05.htm>

<http://wyattmuseum.com/>

Forbidden footage of actual location of Red Sea Crossing & Mt. Sinai

<https://www.youtube.com/watch?v=8y-uiccliSY>

Supplies and things to do each week: ○ Tribe identifiers (names and symbols of each tribe on each table.

- Passport, map, lifeline page ○ Attendance & record whether the verse was memorized.
- Memory Verse to learn ○ Food – relevant to where they were travelling – manna – like matza, crisp simple cookies/wafers that taste like 'pastry'. "Manna looked like coriander and tasted like pastry."
- Clean-up crew – students and teachers clean-up their table and move tables back.
- **Teachers:** at the very end:
- Collect students' Passports etc.

Lesson #1, #2 and #3: From Egypt to Crossing of the Red Sea

Moses' journey with the children of Israel into the Wilderness and the Promised Land

Note to Teachers: Much of this information in the lessons is for our knowledge and the basic points will be discussed with the students.

1. Opening Prayer

- 2. Introduction:** Leader/Narrator **builds a context for this series of lessons for the “Simulated Holy Land Tour” by asking questions**, to learn what the students know about.... The Plagues of Egypt. The Passover, The Exodus travelling through to the Red Sea.

Show a sample of a sample of a completed passport to show the lifeline that will be built in your passport and what we will learn about Moses....

- What is his family line (Abraham, Isaac and Jacob, Families were in Egypt over 400 years)
- Where was he from? (Ramses, the land of Goshen in Egypt)
- Who was Moses?
- What did he do? What was the assignment that God gave him to do?
- Where did Moses go, events that happened? Use the map?
- When?
- Why Moses? (why did he do it, why was Moses chosen?)
- How did he do it?
- What can we learn from the life of Joshua?
- Why do we need to learn this?

Key Context Points in the Story: (Divide into 3 sequential lessons)

- Why the Israelites were in Egypt (The story of Joseph, Jacob and the family moving to Egypt from Canaan because of the famine in Canaan – Genesis 43 – 50.)
- Being born to a Hebrew family. The Pharaoh demanded that sons of the Hebrews to be killed. Pharaoh was threatened by the large number of Hebrews. – Exodus 1:1-22 children of Israel were growing in such big numbers that people were afraid, so Pharaoh demanded that all the Hebrews sons be killed. Moses was saved by his sister Miriam and was raised by the Pharaoh's daughter in the king's courts.
<http://www.bible.ca/archeology/bible-archeology-exodus-route-goshen.htm>
- Slavery and poor treatment of Hebrews: God raised up Moses
- God chooses Moses to deliver his people – Exodus 2:1- 4:31
- God sends the plagues – Exodus 5:1 – 12:29
- Pharaoh relents and lets the Israelites go – Exodus 12:30-42
- The Passover Meal – Exodus 12:43-13:22
- Leaving the land of Ramses, the land of Goshen, Egypt to Crossing the Red Sea – Exodus 14:1-15:19
- Preparing for Passover on the fourteenth day of the first month in the spring. Leaving Ramses, Goshen, Egypt (the land of Ramses).^{xiii} (see endnotes)
- God took care of the children of Israel. He led them by a pillar of cloud during the day (the cloud could also protect them from the heat of the day) and pillar of fire by night (also the pillar of fire could keep them warm because a desert is cold at night)

- Crossing of the Red Sea – Moses has the responsibility to God, Aaron is his assistant, Joshua is a youth and leaves Egypt with the children of Israel
- Celebration Dance of crossing the Red Sea

7. The Story: Select the teaching methodology and type of content that you feel is appropriate for your group. ○
Now that you know how much the students know, proceed with the story.

- Leader/Narrator: Introduces Moses as the leader in this journey. Joshua is Moses assistant. Moses as the Leader instructs Joshua until he dies, then Joshua becomes the leader of the Israelites. We will travel and experience things that Moses teaches Joshua and the children of Israel.

Overview – Learning about Moses? Moses will tell us about the events. Aaron, Moses brother or Joshua, Moses Assistant will interview Moses with the following questions: doing a role play, reading from scripture, interviewing or a discussion creates the lesson.

Answer the questions at this time: What do you know about the life of Moses?

Key Points in the Life of Moses:

The first 40 years of Moses life.

- ☆ Who was Moses? He was born into the tribe of Levi^{xiv}. – Exodus 2:1-10
- ☆ When? (about 400 years after Jacob and 12 sons and their families came to Egypt.)
- ☆ Where was he born, what is the story surrounding his birth? Raised in the courts of Pharaoh
 - What happened that Moses fled Egypt? (He killed an Egyptian.) Where did Moses go, (Midian – he married had 2 sons and stayed for 40 years)

The second 40 years of Moses life.(age 40 to 80) – Exodus 2:1-11 – 4:28

- ☆ Moses is in Midian, marries, is a sheppard, has 2 sons.
- ☆ God called Moses...
 - How did he do it? God called him through the burning bush ... Use the map to show where Midian is (Jethro, Moses father-in-law was a Midianite priest in Midian. Jethro was a descendant to Abraham, through his second wife – Kotorah).
- ☆ What can we learn from this part of Moses life?
 - Why do we need to learn this?
- ☆ Leaves to return to Ramses, in the land of Goshen, Egypt
 - Approaches Pharaoh for the Israelites to leave Egypt – Exodus 4:29 – 13:31
 - The Ten Plagues - He lived in Goshen and saw the Egyptians experiencing the plagues – Exodus 5 - 12:30. List the Plagues or see how many students can answer.
- ☆ The first Passover Meal (He experienced the Seder - killing a lamb, covering the door posts of the house so the angel of death would Passover his house.
- ☆ Fleeing Egypt after the first born son of the Egyptians was killed. When they left the Egyptians were burying the first born).
 - Crossing the Red Sea – Exodus 12:31 – 14:31
- ☆ Who was Moses faithful to? (The God of creation, the God of Abraham, Isaac and Jacob, his forefathers.)

The third 40 years of Moses life (from age 80 to 120).

From the Red Sea to Mt. Sinai to Mt. Nebo

- From the Red Sea to Mt. Sinai – Exodus 15:1 - 21
- Moses has led the Israelites for 40 years in the wilderness.
- At Mt. Sinai God gives Moses the Ten Commandments, the moral law and instructions for living – Exodus 12:31 – 20: 1-17
- Constructed the Tabernacle with the tribe of Levi. – Exodus 25-31; 35-40
- Wanders the wilderness for 40 years with over 2 million people learning to obey God, be an obedient leader and a teacher to the leaders of the tribes and the people.
- Institutes the Priesthood – Exodus 28 – 29
- Observance of the Sabbath – Exodus 31: 12-17
- First instance of idolatry – Exodus 32 – 34
- Contributions of the People - – Exodus 35 – 40
- He dies at Mt. Nebo at the age of 120.
- After Moses died, Joshua, Jehoshua (Hebrew name), became the Leader, Ex 17 9; 24:13 32:1,7; 33:11; Nu | 1: 28; 13: 16; 14 :6, 30; 27: 18:3 2:12;3 4:17; Dt I :38; 3:21, ;3 17; 349; Jdg 2:8; 1Ki 16:34.

Exodus presents the base story and is elaborated on in the book of Leviticus

Character Traits of Moses...

- Moses ability as a leader - Exodus 2: 11-22:
- Moses' humility is apparent in the following passages: Exodus 3, 4; 33:12-17; 34:6-9; Numbers 11:23-29; 12:3;16:15
- How does Moses see his role as leader in daily life, and how well does he perform in this role?
Exodus: 5:20-23;16; 18; 32:30-32; Numbers 11:1-3; 11:11-15; 14:1-5; 17:1-15; 20:1-11; 21:4-9
Jeremiah 15:1 Psalms 106:23
- Moses' tremendous efforts on behalf of the people mainly in the following passages:
 - Exodus 16:6-10 Providing food for the people 17:4-7
 - Providing water for the people 18: 23-14
- Judging the people (Jethro's advice)
- The difficulty of Moses' dual role as G-d's representative to the people and the people's representative to G-d: Exodus 32:11-14 (the golden calf -- Moses comes to the people's defense)
Numbers 11:1-3; (Taverah) 14:1-3; 11-19 (the spies) 17:1-15 (Korah) 20:1-11; 21:4-9 (the plague of snakes); Jeremiah15:1 (Moses as advocate for the people) Psalms 106:23 (Moses holding off God's anger)
- Focus on one or two and to try and to discover how Moses deals with those who sin, and how he comes to the people's defense.)
- Sources and Personality: The following passages reveal Moses' human reactions -
- moments of weakness and despair of a leader, who, after all, was only human:
Exodus 5:23-20 (despair over the people's complaints); Numbers 11:11-15 (Moses' responsibilities are too much to bear alone) 14:1-5 (disappointment with the people over the spy incident) 20:1-11

Character Traits of Joshua (N. M.). The Bible tells us he was a man of:

Faith. Nu 14:6-8.

Entire consecration, Nu 32: 12.

Spiritual mindedness, Jos 3:5; 8:30.

Godly reverence, Jos 5:14.

Courage, Jos 10:25.

Obedience, Joshua 1 1:15.

Decision, Joshua 24:15. [making wise decisions with God's help]

Or like Yeshua (Jesus), a high priest - a prophet – he listened well

NOTE: Idea for Lesson Activity: second 40 years of Moses Life (Moses is now 80 years old, leading over 2 million people.)

Role Play using Narration: Joshua Interviewing Moses

Leader/Narrator interviews Moses with the questions:

- ☆ How do you think that Moses could do all of this? [with God's help]
- ☆ What do you think the students can learn from the life of Moses? (This is what we will learn about in the lesson today...)
- ☆ Why do you think we need to learn this? (He was an amazing servant of God)
- ☆ Instruct students in the class that they are **Joshua, learning from your leader Moses.**

Joshua introduces Moses and Moses will tell you about things we need to know about him:

(Joshua faces the students and says to the students) Do you remember Moses as a baby? Moses life was threatened by Pharaoh. The midwives who were delivering the Hebrew babies were to kill all of the Hebrew baby boys. The population was growing so quickly that the Egyptians felt the Hebrews would out-number the Egyptians. Moses sister took care of him at the river and then Pharaoh's daughter found him and she raised him in the Egyptian palace's school program.

Moses was respected and given responsibilities in Pharaoh's government in Egypt. He was about 40 years old when he saw an Egyptian beating a Hebrew slave. He lost his cool and killed the Egyptian. He was afraid and fled, he ran out of the land Egypt. He would have journeyed from Goshen through the wilderness in Sinai, possibly along the coast of Sinai, or along or through some of the mountains but we don't know. What we do know is that he ended up in Midian on the East side of the Red Sea where he met and married his wife. He was in Midian for 40 years. Then God met him at the burning bush and he returned to Egypt. Let's look at the map and see how he might have gone to Midian. He did get to know the countryside and since Egypt controlled this area he had to be careful that he did not get caught at a Migdol (Egyptian outpost or watchtower). We do not know how long Moses journeyed to get to Midian.

Do you remember the burning bush? Moses first met God in the burning bush when he was in the land of Midian. Moses was a sheppard there. He was tending sheep for his-father-in-law Jethro. We will learn more about him in another lesson.

God then tells Moses to go back to Egypt. Moses returns to Egypt and with God's help delivered the children of Israel from slavery imposed by Pharaoh in Egypt. This is what we will learn about this summer. It will be quite an adventure to learn about the journey with over 1.5 million people. Would you like to be on a 40 year journey with 1.5 million people?

Do you remember the plagues that God put upon Egyptians so that the Pharaoh would let them leave? We all know about the 10 plagues Let's list a few? ... which ones do you remember?

Then God appointed Moses as the Leader of the children of Israel. Let's get on our way with the journey....

Numbers 12:1 Miryam and Aharon began criticizing Moshe on account of the Ethiopian woman he had married, for he had in fact married an Ethiopian woman. 2 They said, "Is it true that Adonai has spoken only with Moshe? Hasn't he spoken with us too?" Adonai heard them. 3 Now this man Moshe was very humble, more so than anyone on earth. 4 Suddenly Adonai told Moshe, Aharon and Miryam, "Come out, you three, to the tent of meeting." The three of them went out. 5 Adonai came down in a column of cloud and stood at the entrance to the tent. He summoned Aharon and Miryam, and they both went forward. 6 He said, "Listen to what I say: when there is a prophet among you, I, Adonai, make myself known to him in a vision, I speak with him in a dream. 7 But it isn't that

way with my servant Moshe. He is the only one who is faithful in my entire household. 8 With him I speak face to face and clearly, not in riddles; he sees the image of Adonai. So why weren't you afraid to criticize my servant Moshe?" 9 The anger of Adonai flared up against them, and he left.

9. Bible Story - Lesson Content Scripture References: Exodus 14: 17 – 31

The Israelites leave Egypt the same day. This clearly implies that they were in their homes when this event occurred. Then, He goes on to tell them to eat unleaven bread for 7 days: EXODUS 12:17 And you shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall you observe this day in your generations by an ordinance forever. God tells Moses in this verse that on that very day while they are still in their homes, He will have brought them out of Egypt. This tells us that they left Egypt before sundown the day after the angel of death visited Egypt.

Note that a "day" to the Israelites was not as we think of a day- from midnight to midnight. Instead, it was from evening to evening. LEV 23:32 ..., from evening unto evening, shall ye celebrate your Sabbath.

EX. 12:37 And the **children of Israel journeyed from Ramses to Succoth where they gathered together**, about six hundred thousand on foot that were men, beside children. In summary, when word came to the people that they were allowed to leave, just after the "angel of death" visited Egypt, they all left their homes in Ramses, or Goshen, and proceeded to leave Egypt "proper." How was this possible-- that they were able to be out of Egypt so quickly? On the attached map, you can see that Egypt is extremely long, but its east/west boundaries are very narrow. They left Ramses and assembled in Succoth, which was very near, but at the same time, outside of the boundary of Egypt "proper:"

- How did you get to know Joshua? We were a community of people who knew each other.
- What did Joshua do? – fled with the children of Israel and became Moses' assistant.
- Joshua learned to obey Moses. Moses was following the instructions that God gave to him.
- What did he do for you? Joshua became my assistant. He was a youth when I first knew him. We do not hear about him until the battle with the Amelikitites.
- What did he do? [This is what you will learn over the next 8 weeks – July and August at Shabbat School]
- Where did he go with you? You will learn this by drawing it on the map each week and paste pictures to show what happened at that time?
- When did this happen? About 430 years after Jacob had come to Egypt with his 12 sons and their families?
- Why was Joshua chosen as your assistant? (God appointed him to help me. he was young, he listened, he was willing to learn)

Look for God's miracles in the story -- Numbers 33:1 – 56 ¹Here are the stages in the journey of the Israelites when they came out of Egypt by divisions under the Leadership of Moses and Aaron. ²At the LORD's command Moses recorded the stages in their journey. This is their journey by stages: See the lifeline. This is where you will be gluing some pictures after we tell you the story....

³The Israelites **set out from the land of Rameses** on the fifteenth day of the first month, the day after the **Passover**. They marched out defiantly in full view of all the Egyptians, ⁴who were burying all their firstborn, whom the LORD had struck down among them; for the LORD had brought judgment on their gods. ⁵The Israelites left Rameses and **camped at Sukkoth**. ⁶They **left Sukkoth and camped at Etham**, on the **edge of the desert**. ⁷They left **Etham, turned back to Pi Hahiroth**, to the **east of Baal Zephon**, and **camped near Migdol** (a military post where the Egyptians could see what was happening and protect the country).

⁸They left **Pi Hahiroth** and **passed through the sea [??Red Sea??] into the desert**, and when they

Explanation – look on your map ... Exodus 14: 17 When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, "If they face war, they might change

their minds and return to Egypt.” ¹⁸ So God led the people around by the desert road toward the Red Sea. ^[a] The Israelites went up out of Egypt ready for battle. ²⁰ ²¹

After **leaving Succoth they camped at Etham** on the edge of the desert. By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. ²² Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

Leader/Narrator reads from the Bible: Exodus 14:5-31 s

When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, “What have we done? We have let the Israelites go and have lost their services!” ⁶ So he had his chariot made ready and took his army with him. ⁷ He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them. ⁸ The LORD hardened the heart of Pharaoh king of Egypt, so that he pursued the Israelites, who were marching out boldly. ⁹ The Egyptians—all Pharaoh’s horses and chariots, horsemen ^[a] and troops—pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon. ¹⁰

As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD. ¹¹ They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? ¹² Didn’t we say to you in Egypt, ‘Leave us alone; let us serve the Egyptians’? It would have been better for us to serve the Egyptians than to die in the desert!” ¹³

Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. ¹⁴ The LORD will fight for you; you need only to be still.” ¹⁵ ¹⁶

Then the LORD said to Moses, “Why are you crying out to me? Tell the Israelites to move on. Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground. ¹⁷ I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. ¹⁸ The Egyptians will know that I am the LORD when I gain glory through Pharaoh, his chariots and his horsemen.” ¹⁹

Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, ²⁰ coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

JOSHUA reads as though he is remembering this and MOSES does the actions –

Joshua says “now I remember”: (Moses stretches out his hands and does the motions as Joshua reads) ²¹ Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, ²² and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ²³

The Egyptians pursued them, and all Pharaoh’s horses and chariots and horsemen followed them into the sea. ²⁴ During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and

threw it into confusion. ²⁵ He jammed ^[b] the wheels of their chariots so that they had difficulty driving. And the Egyptians said, “Let’s get away from the Israelites! The LORD is fighting for them against Egypt.”^{xv} (Moses puts down his arms) ²⁶

Then the LORD said to Moses, “Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen.” ²⁷ Moses stretched out his hand over the sea, and **at daybreak the sea went back to its place**. The Egyptians were fleeing toward ^[c] it, and the LORD swept them into the sea. ²⁸ The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived. ²⁹

But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ³⁰ That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. ³¹ And when the Israelites saw the mighty hand of the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.

10. Map & Lifeline Activity during the Story - Use the PowerPoint to assist in drawing the map, as slides as an explanation or as review in the lesson.

Using you’re a coloured pen, mark the possible path to the Red Sea. Let’s take a couple of minutes and colour in where the water is on the map we will be using. Colour in the Mediterranean Sea, the Red Sea and both arms. Colour in the Nile River and the rivers in the Delta of the Nile where the children of Israel lived.

As students colour this in the Leader reviews the following with the students (We will now use a coloured pen (not a blue one) and track the journey of the children of Israel. Look at the coloured lines place on the PowerPoint map. Children draw the line on their map with a coloured pencil or marker. Guide children drawing the line while reviewing the following:

- Where were Moses and Joshua from? (Egypt – the land of Goshen) land of Rameses to be specific – in the delta of the Nile River.
- Why were they in Egypt? (Joseph was there because his brothers sold him and a camel caravan took him to Egypt, where he became a ruler. His Father Jacob came from Canaan where there was a famine. He and his sons found food in Egypt because Joseph had built up storehouses of food.)
- Then Pharaoh was demanding that the babies of the children of Israel were being drowned, but Moses was rescued by Pharaoh’s daughter.
- What were you doing in Egypt? (We were slaves in Egypt building large structures for the Pharaoh where the children of Israelite had lived for 400 – 500 years.)
- Who: (was Joshua? Who was his Leader? Who was he faithful to? (God).
- Why is this important to know? (we can learn a lot from Leaders, and especially Godly Leaders) ○ We will learn what happened at:
- Succoth, (when they left the land of Ramses, they gathered at Succoth) Pithom? (we only passed through but did not stay.) The children travelled during the day and at night. ○ Etham? (Camped here – there are a number of places where this might be.) ○ Baal Zephon? (camped by the sea, near Pi Hahiroth opposite Baal Zephon) ○ Red Sea
- Look for the short cut they could have taken (the dotted line at the top of Egypt). Why did they not take the short cut and travel through the land of the Philistines? (God did not want them to go to war right away .. it might frighten them...)

- 11. Map Activity – Paste the pictures onto the timeline, review the map** ○ **Leader introduces - Bible Memory**
Verse: Joshua 1:9 - Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.”
- 12. Dance of Celebration ... crossing the Red Sea**
- 13. Review - Miracles that Happened** during this part of the Journey – lets list them and write them down. ☆
 travelling during day and night, moving 1.5 million people, pillar of cloud during day, fire at night,
 ☆ crossing the Red Sea on dry land
 ☆ God giving us strength to travel this far
 ☆ God puts the cloud between the children of Israel and the Egyptians so that they cannot see each other, ☆
 Wheels of chariots fall off, destroying the chariots...
- 14. Questions from children of Israel:** Points given for interesting questions students or teachers ask.
- 15. Quiz Master** – If there is time — 5 questions: - if we have time...
- What does the Passover celebration remind us of? (Passover Seder) ○ How did Moses encourage the people when they were afraid? Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go.”
 - Why did the children of Israel not take the short cut to the land of Canaan? (God did not want them to be at war with the Philistines and want to return to Egypt. Exodus 7:14)
 - How did God accompany/lead the children of Israel? (a cloud of fire at night and a pillar of smoke during the day.)
 - How many children of Israel escaped Egypt? (600,000 men, and women and children and Egyptians over estimated over 1,500,000)
- 16. Lessons We Can Learn** from Moses that he taught Joshua as his assistant who would become a Leader? ☆ Be patient and obey God, read God’s Word to find answers.
- ☆ Listen to what your Leaders ask you to do.
 - ☆ Listen to your parents to be safe and stick together when you need to be together as a family.
 - ☆ Obey God’s word or those who are helping you to understand God’s word.
 - ☆ Trust God, he has your best interests in mind.
 - ☆ Trust in God!!! – He has brought us this far, He will see us through.
- 17. Closing Prayer – Aaronic Blessing**

Lesson #4: Life in the Wilderness, From the Red Sea toward Sinai

Manna, Bitter Water, Sweet Water, Quail: God's Miracles as He takes care of the children of Israel's needs.

1. Opening Prayer

2. Introduction & Review from last week -

- a) Using the PowerPoint for lesson #1 Review the journey: "Holy Land tour with Joshua, as Moses assistant. Moses is our leader and Guide until he dies, then Joshua is our leader. From the last lesson – Egypt through the Red Sea...Discuss why the journey begins in Egypt.
- b) Miracles: Let's remember and list the many miracles from last week and listen for the many different miracles God performed during this part of the journey after we have crossed the Red Sea and head toward Sinai. We camp in a number of places. Remember there are 1.5 – 2 million or more people along with animals, donkeys, camels, cattle and all of their belongings.
- c) Let's review the dramatic crossing of the Red Sea:
- d) **Optional – Joshua reads the crossing from Exodus 14:13 to the end of the chapter.**

3. Review basic moves of the Hebrew Dance of Celebration that we learned last week after Crossing the Red Sea (Song of Moses? Song of Miriam - Exodus 15)

4. Recite the Memory verse - TEACHERS ask students in your group to recite the verse from last week: Joshua 1:9 "Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go."

☆ VERSE FOR THIS WEEK:

- ☆ Deuteronomy 31:6 Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you."
- ☆ Supporting verses: [Matthew 11:28, 29](#) We may find rest and peace in God, casting all our care upon Him; for He cares for you.
- ☆ [1 Peter 5:7](#). Throw all your anxieties upon him, because he cares about you. [1 Peter 5:7](#). [CJB]
- ☆ Psalm 103:1, 2 Bless Adonai, my soul! Everything in me, bless his holy name! Bless Adonai, my soul, and forget none of his benefits. [CJB]

5. Key Points to today's Lesson: God's miracles on the journey...

- God guides them with cloud during the day and a pillar of fire at night
- Fear of lack of water & food --- Dance or anger due to fear of
- Receiving water, Manna (for 40 years) and Quail (for 1 month)
- And more miracles... as we go along ...
- Remembering the Celebration Dance after crossing the Red Sea
- Children learn to celebrate and learn to dance before the Lord for bringing them across the Red Sea

6. Leader/Narrator: Build Context for the Lesson – On the Way to Sinai.

The children of Israel had not as yet suffered from hunger; their present wants were supplied, but they feared for the future. They could not understand how these vast multitudes were to subsist in their travels through the wilderness, and in imagination they saw their children famishing. The Lord permitted difficulties to surround them, and their supply of food to be cut short, that their hearts might turn to Him who had hitherto been their Deliverer. If in their want they would call upon Him, He would still grant them manifest tokens of His love and care. **He had promised that if they would obey His commandments, no disease should come upon them, and it was sinful unbelief on their part to anticipate that they or their children might die for hunger.**

God had promised to be their God, to take them to Himself as a people, and to lead them to a large and good land; but they were ready to faint at every obstacle encountered in the way to that land. In a marvelous manner He had brought them out from their bondage in Egypt in order that He might elevate and ennoble them and make them a blessing on the earth. **But it was necessary for them to encounter difficulties and to endure privations.** God was bringing them from a state of degradation and fitting them to occupy an honorable place among the nations and to receive important and sacred trusts. Had they possessed faith in Him, in view of all that He had wrought for them, they would cheerfully have borne inconvenience, privation, and even real suffering; but they were unwilling to trust the Lord any further than they could witness the continual evidences of His power.

They forgot their bitter service in Egypt. They forgot the goodness and power of God displayed on their behalf in their deliverance from bondage. They forgot how their children had been spared when the angel of death slew all the first-born of Egypt. They forgot the grand exhibition of divine power at the Red Sea. They forgot that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, had been overwhelmed by the waters of the sea.

They saw and felt only their present inconveniences and trials; and instead of saying, "God has done great things for us; whereas we were slaves, He is making of us a great nation," they talked of the hardness of the way, and wondered when their weary pilgrimage would end.

Do we worry sometimes too much rather than trust that God will help us? Is it about faith?

7. Map and Lifeline Activity during the story ☆ NOTE to TEACHERS:

- Teachers help students draw the path on the map as the story is read.
- Once the story is read by Joshua and Moses, then students paste the correct pictures on Joshua's lifeline.

Moses reads from Numbers 33

The times and places are highlighted if the Leader wants to focus on the PowerPoint map or the timeline in the lesson, etc.

- ☆ ⁸They left Pi Hahiroth^(a) and passed through the sea into the desert, and when they had traveled for three days in the Desert of Etham, they camped at Marah.
- ☆ ⁹They left Marah and went to Elim, where there were twelve springs and seventy palm trees, and they camped there.
- ☆ ¹⁰They left Elim and camped by the Red Sea.^(b)
- ☆ ¹¹They left the Red Sea and camped in the Desert of Zin.
- ☆ ¹²They left the Desert of Zin and camped at Dophkah.
- ☆ ¹³They left Dophkah and camped at Alush.

8. Bible Story: Questions to refocus students

- ☆ We will learn about more Miracles in the wilderness^{xvi}
- ☆ Ask students the ones they remember and add some from E and G in the Endnotes of this lesson.
- ☆ Travelling with a cloud and a pillar of fire – what could it have been like?
- ☆ Crossing the Red Sea
- ☆ Enough food for the first month. It was on the
- ☆ Food – manna & quail
- ☆ Water – Marrah
 - Elim - where there were twelve springs and seventy palm trees, and they camped there.
 - Shoes not wearing out...

9. Scripture Reference: Exodus 15, 16 - The Waters of Marah and Elim

JOSHUA remembers what happened and reads: (Moses does the actions as Joshua reads) ²²

Then *Moses led* Israel from the Red Sea and they went into the **Desert of Shur**. For three days they traveled in the desert without finding water. ²³ When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah. ^[1]) ²⁴ So the *people grumbled against Moses, saying*, “What are we to drink?” ²⁵ Then *Moses cried out to the LORD*, and the LORD *showed him a piece of wood. He threw it into the water*, and the water became fit to drink. There the LORD issued a ruling and instruction for them and put them to the test. ²⁶ He said, “If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you.” ²⁷ **Then they came to Elim**, where there were twelve springs and seventy palm trees, and they camped there near the water.



Then Joshua says to Moses:

MOSES you will remember these miracles well, could you tell us about the Manna and Quail from Exodus 16? --

Exodus 16 **The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt.** ² *In the desert the whole community grumbled against Moses and Aaron.* ³ The Israelites said to them, “If only we had died by the LORD’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.”

⁴ Then the LORD said to Moses, “I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions.” ⁵ On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days.”

⁶ So Moses and Aaron said to all the Israelites, “In the evening you will know that it was the LORD who brought you out of Egypt, ⁷ and in the morning you will see the glory of the LORD, because he has heard your grumbling against him. Who are we, that you should grumble against us?” ⁸ Moses also said, “You will know that it was the LORD when he gives you meat to eat in the evening and all the bread you want in the morning, because *he has heard your grumbling against him.* Who are we? You are not grumbling against us, but against the LORD.”

⁹ Then Moses told Aaron, “Say to the entire Israelite community, ‘Come before the LORD, for he has heard your grumbling.’” ¹⁰ While Aaron was speaking to the whole Israelite community, *they looked toward the desert*, and there was the glory of the LORD appearing in the cloud.

¹² The LORD said to Moses, “I have heard the grumbling of the Israelites. Tell them, ‘At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the LORD your God.’”

¹³ That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. ¹⁴ When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. ¹⁵ When the Israelites saw it, they said to each other, “What is it?” For they did not know what it was.

Moses said to them, “It is the bread the LORD has given you to eat.” ¹⁶ This is what the LORD has commanded: ‘Everyone is to gather as much as they need. Take an omer ^[a] for each person you have in your tent.’” **[an omer is 1/10 of a bushel or 2 quarts dry measure. The approximate amount of a 2 litre milk container – show one]** ¹⁷

¹⁸ The Israelites did as they were told; some gathered much, some little. And when they measured it by the omer, the one who gathered much did not have too much, and the one who gathered little did not have too little. Everyone had gathered just as much as they needed. ¹⁹ Then Moses said to them, “No one is to keep any of it until morning.” ²⁰

However, **some of them paid no attention to Moses**; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them. **[Question to ask students ...Obedience is a problem for the children of Israel. Is it a problem for us as well?]**

²² Each morning everyone gathered as much as they needed, and when the sun grew hot, it melted away. On the sixth day, they gathered twice as much—two omers^[b] for each person—and the leaders of the community came and reported this to Moses. ²³ He said to them, “This is what the LORD commanded: ‘Tomorrow is to be a day of Sabbath rest, a holy Sabbath to the LORD. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.’”

²⁴ So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. ²⁵ “Eat it today,” Moses said, “because today is a Sabbath to the LORD. You will not find any of it on the ground today.” ²⁶ Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any.” ²⁷ ²⁸

Nevertheless, some of the people went out on the seventh day to gather it, but they found none. Then the LORD said to Moses, “How long will you^[c] refuse to keep my commands and my instructions?” ²⁹ Bear in mind that the LORD has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where they are on the seventh day; no one is to go out.” ³⁰ So the people rested on the seventh day. ³¹ The people of Israel called the bread manna.^[d] It was white like coriander seed and tasted like wafers made with honey. ³² Moses said, “This is what the LORD has commanded: ‘Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the wilderness when I brought you out of Egypt.’” ³³ So Moses said to Aaron, “Take a jar and put an omer of manna in it. Then place it before the LORD to be kept for the generations to come.” ³⁴ As the LORD commanded Moses, Aaron put the manna with the tablets of the covenant law, so that it might be preserved. ³⁵ The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.



Exodus 17 Water From the Rock

JOSHUA reads as he remembers the next part: Listen carefully and mark these places on your map... Moses reads when he says things: and Moses does the actions as Peter reads.

Exodus 17 **The whole Israelite community set out from the Desert of Zin**, traveling from place to place as the LORD commanded. They **camped at Rephidim**, but there was no water for the people to drink. ² So they quarreled with Moses and said, “Give us water to drink.” Moses replied, “**Why do you quarrel with me? Why do you put the LORD to the test?**” ³ But the people were thirsty for water there, and they grumbled against Moses. They said, “Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?” ⁴ Then Moses cried out to the LORD, “**What am I to do with these people? They are almost ready to stone me.**” ⁵ The LORD answered Moses, “Go out in front of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. ⁶ I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink.” So Moses did this in the sight of the elders of Israel. ⁷ And he called the place Massah^[a] and Meribah^[b] because the Israelites quarreled and because they tested the LORD saying, “Is the LORD among us or not?”

Summary:

It is not the will of God that His people should be weighed down with care. But our Lord does not tell us that there are no dangers in our path. He does not propose to take His people out of the world of sin and evil, but He points us to a never-failing refuge. He invites the weary and care-laden, “Come unto Me, all you that labor and are heavy-laden, and I will give you rest.” Lay off the yoke of anxiety and worldly care that you have placed on your own neck, and “take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls.” Matthew 11:28, 29. **We may find rest and peace in God, casting all our care upon Him; for He careth for us. See 1 Peter 5:7.**

The apostle Paul says: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." [Hebrews 3:12](#). In view of all that God has wrought for us, our faith should be strong, active, and enduring. Instead of murmuring and complaining, the language of our hearts should be, "**Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.**" [Psalm 103:1, 2](#).

God was not unmindful of the wants of Israel. He said to their leader, "I will rain bread from heaven for you." And directions were given that the people gather a daily supply, with a double amount on the sixth day, that the sacred observance of the Sabbath might be maintained.

10. Bible Memory Verse: Deuteronomy 31:6 Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you."

11. Verses to challenge some students to learn:

[Matthew 11:28, 29](#). We may find rest and peace in God, casting all our care upon Him; for He careth for us. See [1 Peter 5:7](#) "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." [Psalm 103:1, 2](#).

TEACHERS: assist students to select the correct pictures and glue them onto Joshua's Lifeline.

12. Quiz Master—questions: Questions from children of Israel: Points given for interesting questions students or teachers ASK.... ○ Let's list the number of miracles we heard about during this time. Let's see which tribe can list the most miracles.

- Why did the children of Israel not take the short cut to the land of Canaan? ○ (God did not want them to be at war with the Philistines and want to return to Egypt. Exodus 7:14) ○ How did God accompany/lead the children of Israel? a cloud of fire at night and a pillar of smoke during the day
- How many children of Israel escaped Egypt? . 600,000 men, and women and children and Egyptians around 2,000,000
- What did the children of Israel cry for in the story today? Water and food and God supplied, sweet water, manna and quail.

13. Lessons We Can Learn

Lessons we can learn that Moses taught Joshua to be his assistant and a leader?

- Be patient and obey God, read his word to find answers.
- Listen to what your leaders ask you to do. ○ Listen to your parents to be safe and stick together when you need to be together as a family. ○ Obey God's word or those who are helping you to understand God's word.
- Trust God, he has your best interests in mind.

14. Prayer: Students pray in small groups.

15. Closing Prayer & Aaronic Blessing

Lesson #5: Water from a Rock, Battle with the Amalekites and at Mt. Sinai

Jethro advises Moses, God gives Moses 10 Commandments, Instructions for the Tabernacle.

1. **Opening Prayer** - Joshua
2. **Teacher Assistants:** take attendance, ○ Check who has learned their memory verse **Joshua 1:9** “Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go. “
 - Check to see if there are students who have learned the supporting verses. Give students their passport and assist them with their travels on the maps and pasting the correct pictures into the lesson. Children will be given instructions about eating snacks
3. Introduction / Welcome—Leader/Narrator
4. **Review:** The PowerPoint for lesson 3 can be used.

As a group recite the Memory Verse: **Joshua 1:9** Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.”
5. **Review journey on the map & Joshua’s lifeline to date.** Review what we are doing: “Holy Land tour “with Joshua and as Moses assistant.
 - ☆ Review journey and life line with questions Moses is our leader and Guide until he dies, then Joshua is our leader. From last Shabbat – Egypt through the Red Sea.
 - ☆ Miracles: the battle of the Amalekites and helping Joshua in the battle. Moses, Aaron and Hur... ☆
Water: You heard the many different miracles God performed during this part of the journey. ○ Bitter water at **Marah** which became sweet. ○ Water at **Elim** where there were 12 springs and 70 palms.
 - Water at **Massah** and **Meribah** because the Israelites quarreled and because they tested the LORD saying, “Is the LORD among us or not?”
 - ☆ Israelites wanted food – manna provided by God, Israelites grumbled and missed their food in Egypt and meat was provided - God sent ... quail,
 - ☆ Now let’s see what we will learn today - listen for more miracles... as we go along...
6. **Key Points in the Lesson** - Battle of the Amalekites, Sinai and 10 Commandments – Exodus 17
 - ☆ Joshua leads the battle with the Amalekites – Exodus 17:13-16 ☆ The importance of listening to God, faith in God.... and trust in God!
 - ☆ Joshua is Moses Assistant – First set of 40 days at Mount Sinai - Moses & Joshua go up the mountain ☆
God writes the 10 commandments with His finger.
 - ☆ Why were the commandments given? God was teaching people how to live for Him, how to work with and respond to people (parents, family members, neighbor and the community in order to have a meaningful life that has purpose)
 - ☆ Why were instructions also given to the Israelites? What were some of the instructions? (How to build the tabernacle, provide offerings to God, instructions for health and well-being, how to treat people, animals etc. We will learn about)
 - ☆ Name the Commandments given to Israel
7. **Story – 5 Parts to the story with Scripture readings** from the Bible. : Narrator/Leader and Joshua read portions from the Bible. Moses reads the 10 Commandments and explains them.

Part 1: Leadership

- ☆ Moses was a good leader and was “the humblest man on the face of the earth” and took instructions from Jethro, his wife’s father. Exodus 18:13-27

Part 2: Trusting God for Instructions

- ☆ Exodus 17: 8-13 – Joshua reads the passages and students role play the part of Moses, Aaron and Hur.
- ☆ Moses gives Joshua instructions for the battle with the Amalekites. This is the first time we read about Joshua and both he and Moses depend on God to help them during the battle with the Amalekites. Moses is there to assist but God gives him instructions about what to do.

Part 3: Dance of Celebration of Winning the Battle

Part 4: Exodus 19: 1 - 25 – Up to Mount Sinai

Leader/Narrator reads and Moses and Joshua enact the climb up the mountain with Moses coming down many times to check on the Israelites.

- ☆ Moses and Joshua and 70 others go up Mt. Sinai, the 70 stay lower on the mountain and Joshua goes up further with Moses, and Moses goes up to the top of the mountain- how many times? Count and see as you read. God speaks to Moses and God gives him the 10 commandments and instructions for the people.

Part 5: Exodus 20: 1-22 God gives Moses the Ten Commandments (Use PowerPoint for this section)

- ☆ Exodus 20:1-22 - Moses reads them as students read them on a sheet given to them or from the PowerPoint.
- ☆ Leader/Narrator - Exodus chapters 21 to the end of chapter 24 –briefly discusses the instructions about how to live and about how to build the tabernacle Exodus - chapters 25 to the end of chapter 40

8. Today's Memory Verses:

- ☆ Deuteronomy 31:6 Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you.”
- ☆ Challenge students to memorize the 10 commandments. Make a copy and give it to them to memorize and hang up in their room.

TEN Commandments for Memorizing

Exodus 20: 1- 17 And God spoke all these words:

1. You shall have no other gods before me.
2. You shall not make for yourself an image
3. You shall not misuse the name of the LORD your God
4. Remember the Sabbath day by keeping it holy. 5. Honor your father and your mother
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not give false testimony against your neighbor.
10. You shall not covet

TEN Commandments for Understanding: What to do and why we should keep them...

Exodus 20: 1- 17 And God spoke all these words: ²

“I am the LORD your God, who brought you out of Egypt, out of the land of slavery. ³

“**You shall have no other gods before me.** ⁴

“**You shall not make for yourself an image** in the form of anything in heaven above or on the earth beneath or in the waters below ⁵

You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶ but showing love to a thousand generations of those who love me and keep my commandments. ⁷

“**You shall not misuse the name of the LORD your God**, for the LORD will not hold anyone guiltless who misuses his name. ⁸ ⁹ ¹⁰

“**Remember the Sabbath day by keeping it holy.** Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your

towns. ¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. ¹²

"Honor your father and your mother, so that you may live long in the land the LORD your God is giving

you. ¹³

"You shall not murder. ¹⁴

"You shall not commit adultery. ¹⁵

"You shall not steal. ¹⁶

"You shall not give false testimony against your neighbor. ¹⁷

"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor."

9. Map & Lifeline Activity during the story

- ✧ Travel to Mt. Sinai – in Midian --- Draw Line
- ✧ Battle with the Amalekites at Rephidim – Exodus 17:13-16 ✧ Meet Jethro who gives Moses advice on leadership in the camp.
- ✧ Joshua and Moses go up Mount Sinai and Moses & Joshua go up the mountain
- ✧ Glue the correct pictures into the correct lesson

10. Lessons we can learn from what Moses taught Joshua

- ✧ What do good leaders do? What does every successful leader do? focus on what needs to be accomplished and get it done with thoughtful precision. Joshua's life and decisions serve as a model for all believers engaged in [spiritual warfare](#).
- ✧ Trust in God!!! – he has brought us this far, he will see us through.
- ✧ As Aaron and Hur supported the hands of Moses, they showed the people their duty to sustain him in his arduous work while he received the word from God to speak to them.
- ✧ Moses pleaded with God on behalf of the Israelites. God held their future in His hands and they needed to trust Him. He would fight for them and subdue their enemies. When the Israelites let go their trust in God and trusted in their own power, they would be even weaker than those who did not know God. Israelites enemies would then take them over and continue to be their enemies.
- ✧ Allow others to advise you. Jethro, Moses' wife's father advised Moses about how to set up leadership teams to help people make decisions.
- ✧ LEARN and OBEY the 10 Commandments because God meant for them to guide us in life. Can you memorize them? – Hand out the sheet of the commandments.

11. Quiz Master – Narrator/Leader and Joshua - Questions to see how well you were listening.

- a) What types of things did Moses do for the children of Israel? Let's see who has the most correct answers.
Spoke with God and conveyed the messages to the children of Israel. He prayed to God for wisdom and answers to prayers (food and water) and other questions of the people. He listened to the complaints of a lot of people. He judged them. He taught the people. He went up Mount Sinai. He organized them into leadership groups and taught people to judge right from wrong. He trained Joshua as a leader. He held up his arms so that Joshua would win the battle. He was the Leader of all the children of Israel for 40 years in the desert until Joshua took over. Divided Israelites of Israel into Tribes.
- b) **Who were the people who helped Moses?**
Aaron, Miriam, and Joshua, the priests, leaders once leadership groups had been formed.
- c) Name 3 things that caused the children of Israel to grumble (1. Fear of running out of food, 2. bitter water, 3. no food in the desert - manna and quails).

- d) Describe what amazing thing happened during the battle with the Ammelikites? (When Moses Arms were up the Israelites were winning the battle).
- e) How did Jethro help Moses? (he taught Moses some things about leading people and helping them make decisions about judging and making decisions.) Exodus 18:13-27

10. Students pray a sentence prayer in small groups to thanks God for 1 thing that they learned today that they would like to practice this week.

11. Closing Prayer & Blessing – Joshua

Lesson #6: What Happened at Mount Sinai?

Golden Calf – Commandments – Instructions given by god for living and for the Temple, Offerings and laws for making decisions and living.

1. Opening Prayer – JOSHUA

2. Teachers Assistants – take attendance

- Check who has learned their memory verse Joshua 1:9 Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go.

- Did anyone memorize the 10 commandments?
- ***Give students their passport and assist them with their travels on the maps and pasting the correct pictures into the lesson – see sample and PowerPoint...***
- ***Students are given instructions about eating snacks***

3. Introduction and review. Review the Memory Verse:

- Deuteronomy 31:6 - “Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you.”

4. Review the Story:

- Miracles in this story – Remember to listen for the many different miracles God performed during this part of the journey. What were the miracles in this story? There will be more as we go along... How God gave instructions to Moses about Joshua fighting the battle of Amalekites.
- How God helped Joshua fight against the Amalekites at Rephidim with Joshua winning the battle. The Amalekites had started this battle. God helps Joshua and Moses by giving instructions and they obey God. Do we obey God and his word?
- How God gave Moses the strength to go up and down Mount Sinai so many times: Up the mountain the first time when God called Moses to meet Him there. God talked to him from the mountain (Exodus 19:4.) then down the mountain to ask Israelites if they would obey Him (Exodus 19:4.. Then to check on the Israelites about how close they were to the mountain, then to check on them if they were obeying, then... (list all of the times and count them up. Why did God tell Moses to go up and down so many times? (to test them? to see if they were obeying? Did God trust the Israelites? Remember that there were many Egyptians who had come along with the Israelites and they had worshipped heathen gods in Egypt.)
- ***Jethro comes to meet Moses. Moses sons and wife come along. Jethro gives Moses advice about allowing the people to judge things done to relieve him of so much work.***

5. Key Points in this Lesson

- We are still at Mount Sinai - The Golden Calf and the 10 Commandments - Still at Mt. Sinai – Israelites build the golden calf – Moses comes down from mountain, sees calf, they must drink the water with the ground golden calf in it. The Story of the Golden Calf, death in the camp Exodus 32:1-35

- Moses returns up the Mountain and 10 commandments are written again Exodus 34:1-35 Moses brings up the tablet that he made, and God writes the commandments on the tablets and reviews the commandments with him. God continues with his instruction about living and worshipping God.
- Dance of Repentance – many die because of worshipping the calf. Many Egyptians, who worshipped other gods were with them.
- Instructions for the Tabernacle: Exodus 35 to chapter 40 – includes all of the details Leviticus discusses the offerings and procedures. Only briefly mention this and show the images in the PowerPoint for this lesson.

Review: Mt Sinai on YouTube videos:

<https://www.youtube.com/watch?v=YjrxHqNy5CQ&app=desktop>

6. **MAP & Lifeline Activity** during the Story – still at Mt. Sinai – glue in pictures of the golden calf – see PowerPoint for further instructions... *and will* be here for approximately a year or week in our journey.

7. **Bible Story** - Ask students to read sections.

- Part I - Moses comes down from Mt. Sinai and see ***The Golden Calf and smashes the tablets with the commandments when God warns him about what the Israelites are doing at the bottom of Mt. Sinai.*** ○ **Exodus 32:1- 35** The Golden Calf and Deuteronomy 9:7 – 29 (Read both scriptures to explain that in Exodus Moses tells the story and in Deuteronomy, he reflects upon it and explains other things at the same time.
- Dance: Students learn a dance of repentance and worshipping God after the tragedy of the Golden Calf –
- Part II – Exodus 32 & 33 Mt. Sinai & Ten Commandments after the tablets are broken. ○ **Deuteronomy 10:1-22 - Tablets** after the tablets are broken ○ **Fear the LORD – DEUTERONOMY 10:12 And now, Israel, what does the LORD your God ask of you but to fear ○ the LORD your God, to walk in obedience to him, to love him, to serve the LORD your God with all your heart and with all your soul,¹³ and to observe the LORD's commands and decrees that I am giving you today for your own good?**

Story Part I – Making the Golden Calf and Dancing ... Complete Jewish Bible:

Exodus 32:1- 35 When the people saw that Moshe was taking a long time to come down from the mountain, they gathered around Aharon and said to him, "Get busy; and make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt — we don't know what has become of him."² Aharon said to them, "Have your wives, sons and daughters strip off their gold earrings; and bring them to me."³ The people stripped off their gold earrings and brought them to Aharon.⁴ He received what they gave him, melted it down, and made it into the shape of a calf. They said, "Isra'el! Here is your god, who brought you up from the land of Egypt!"⁵ On seeing this, Aharon built an altar in front of it and proclaimed, "Tomorrow is to be a feast for ADONAI."⁶ Early the next morning they got up and offered burnt offerings and presented peace offerings. Afterwards, the people sat down to eat and drink; then they got up to indulge in revelry.⁷

ADONAI said to Moshe, "Go down! Hurry! Your people, whom you brought up from the land of Egypt, have become corrupt!⁸ So quickly they have turned aside from the way I ordered them to follow! They have cast a metal statue of a calf, worshipped it, sacrificed to it and said, 'Isra'el! Here is your god, who brought you up from the land of Egypt!'"⁹ ADONAI continued speaking to Moshe: "I have been watching these people; and you can see how stiff necked they are.¹⁰ Now leave me alone, so that my anger can blaze against them, and I can put an end to them! I will make a great nation out of you instead."¹¹

Moshe pleaded with ADONAI his God. He said, "ADONAI, why must your anger blaze against your own people, whom you brought out of the land of Egypt with great power and a strong hand?¹² Why let the Egyptians say, 'It was with evil intentions that he led them out, to slaughter them in the hills and wipe them off the face of the earth'? Turn from your fierce anger! Relent! Don't bring such disaster on your people!¹³ Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.'"¹⁴ ADONAI then changed his mind about the disaster he had planned for his people.¹⁵

Moshe turned and went down from the mountain with the two tablets of the testimony in his hand, tablets inscribed on both sides, on the front and on the back.¹⁶ The tablets were the work of God; and the writing was the writing of God, engraved on the tablets.¹⁷ When Y'hoshua heard the noise of the people shouting he said to Moshe, "It sounds like war in the camp!"¹⁸ He answered, "That is neither the clamor of victory nor the wailings of defeat; what I hear is the sound of people singing."¹⁹

But the moment Moshe got near the camp, when he saw the calf and the dancing, his own anger blazed up. He threw down the tablets he had been holding and shattered them at the base of the mountain.²⁰ Seizing the calf they had made, he melted it in the fire and ground it to powder, which he scattered on the water. Then he made the people of Isra'el drink it.²¹

Moshe said to Aharon, “What did these people do to you to make you lead them into such a terrible sin?”²² Aharon replied, “My lord shouldn’t be so angry. You know what these people are like, that they are determined to do evil.”²³ So they said to me, ‘Make us gods to go ahead of us; because this Moshe, the man that brought us up from the land of Egypt — we don’t know what has become of him.’²⁴ I answered them, ‘Anyone with gold, strip it off!’ So they gave it to me. I threw it in the fire, and out came this calf!”

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When Moshe saw that the people had gotten out of control — because Aharon had allowed them to get out of control, to the derision of their enemies —²⁶ Moshe stood at the entrance to the camp and shouted, “Whoever is for ADONAI, come to me!” All the descendants of Levi rallied around him.²⁷ He told them, “Here is what ADONAI, the God of Isra’el, says: ‘Each of you, put his sword on his side; and go up and down the camp, from gate to gate; and every man is to kill his own kinsman, his own friend and his own neighbor!’”²⁸ The sons of Levi did what Moshe said, and that day three thousand of the people died.²⁹ Moshe said, “You have consecrated yourselves today to ADONAI, because every one of you has been against his own son and against his own kinsman, in order to bring a blessing on yourselves today.”³⁰

The next day Moshe said to the people, “You have committed a terrible sin. Now I will go up to ADONAI; maybe I will be able to atone for your sin.”³¹ Moshe went back to ADONAI and said, “Please! These people have committed a terrible sin: they have made themselves a god out of gold.³² Now, if you will just forgive their sin! But if you won’t, then, I beg you, blot me out of your book which you have written!”³³ ADONAI answered Moshe, “Those who have sinned against me are the ones I will blot out of my book.³⁴ Now go and lead the people to the place I told you about; my angel will go ahead of you. Nevertheless, the time for punishment will come; and then I will punish them for their sin.”³⁵ ADONAI struck the people with a plague because they had made the calf, the one Aharon made.

Deuteronomy 10:10-13¹⁰

Now I had stayed on the mountain forty days and forty nights, as I did the first time, and the LORD listened to me at this time also. It was not his will to destroy you.¹¹ “Go,” the LORD said to me, “and lead the people on their way, so that they may enter and possess the land I swore to their ancestors to give them.”

Fear the LORD¹²

And now, Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in obedience to him, to love him, to serve the LORD your God with all your heart and with all your soul,¹³ and to observe the LORD’s commands and decrees that I am giving you today for your own good?

Story Part II - Exodus 34 - The New Stone Tablets¹ The LORD said to Moses, “Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke.² Be ready in the morning, and then come up on Mount

Sinai. Present yourself to me there on top of the mountain.³ No one is to come with you or be seen anywhere on the mountain; not even the flocks and herds may graze in front of the mountain.”⁴

So Moses chiseled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the LORD had commanded him; and he carried the two stone tablets in his hands.⁵ Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD.⁶ And he passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”⁸

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Moses bowed to the ground at once and worshiped. “Lord,” he said, “if I have found favor in your eyes, then let the Lord go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance.”¹⁰

Then the LORD said: “I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you.¹¹ Obey what I command you today.

[In this next section God reviews with Moses the commandments and the regulations he has set up for the Israelites to live by. Exodus 34:13 - 27]

I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. ¹² **Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you.** ¹³ Break down their altars, smash their sacred stones and cut down their Asherah poles. ¹⁴ Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God. ¹⁵

“Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices. ¹⁶ And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same. ¹⁷ “Do not make any idols. ¹⁸ “Celebrate the Festival of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. **Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt.** ¹⁹ “The first offspring of every womb belongs to me, including all the firstborn males of your livestock, whether from herd or flock. ²⁰ Redeem the firstborn donkey with a lamb, but if you do not redeem it, break its neck. Redeem all your firstborn sons. “No one is to appear before me empty-handed. ²¹ “Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest. ²²

“Celebrate the Festival of Weeks with the first fruits of the wheat harvest, and the Festival of Ingathering at the turn of the year. ²³ Three times a year all your men are to appear before the Sovereign LORD, the God of Israel. ²⁴ I will drive out nations before you and enlarge your territory, and no one will covet your land when you go up three times each year to appear before the LORD your God. ²⁵ “Do not offer the blood of a sacrifice to me along with anything containing yeast, and do not let any of the sacrifice from the Passover Festival remain until morning. ²⁶

“Bring the best of the first fruits of your soil to the house of the LORD your God. “Do not cook a young goat in its mother’s milk.” ²⁷

Then the LORD said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.” ²⁸ Moses was there with the LORD forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten

The Radiant Face of Moses ²⁹

When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the LORD. ³⁰ When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. ³¹ But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. ³² Afterward all the Israelites came near him, and he gave them all the commands the LORD had given him on Mount Sinai. ³³ ³⁴

When Moses finished speaking to them, he put a veil over his face. But whenever he entered the LORD’s presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, ³⁵ they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the LORD.

Exodus 33 ¹ Then the LORD said to Moses, “Leave this place, you and the people you brought up out of Egypt, and go up to the land I promised on oath to Abraham, Isaac and Jacob, saying, ‘I will give it to your descendants.’ ² I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites. ³ Go up to the land flowing with milk and honey. But I will not go with you, because you are a stiff-necked people and I might destroy you on the way.” ⁴ ⁵

When the people heard these distressing words, they began to mourn and no one put on any ornaments. For the LORD had said to Moses, “Tell the Israelites, ‘You are a stiff-necked people. If I were to go with you even for a moment, I might destroy you. Now take off your ornaments and I will decide what to do with you.’” ⁶ So the Israelites stripped off their ornaments at Mount Horeb.

Deuteronomy reminds us of what happened at Mt. Sinai and talks about God’s anger with the people. ¹

Numbers 11 The Israelites Leave Sinai – (gives order in which tribes left Sinai – first time the Ark is on the road. Moses built it at Sinai for the Ten commandments). ¹¹

On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the covenant law.¹² Then the Israelites set out from the Desert of Sinai and traveled from place to place until the cloud came to rest in the Desert of Paran.¹³ They set out, this first time, at the LORD's command through Moses.¹⁴

The divisions of the camp of Judah went first, under their standard. Nahshon son of Amminadab was in command.¹⁵ Nethanel son of Zuar was over the division of the tribe of Issachar,¹⁶ and Eliab son of Helon was over the division of the tribe of Zebulun.¹⁷ Then the tabernacle was taken down, and the Gershonites and Merarites, who carried it, set out.¹⁸

The divisions of the camp of Reuben went next, under their standard. Elizur son of Shedeur was in command.¹⁹ Shelumiel son of Zurishaddai was over the division of the tribe of Simeon,²⁰ and Eliasaph son of Deuel was over the division of the tribe of Gad.²¹ Then the Kohathites set out, carrying the holy things. The tabernacle was to be set up before they arrived.

²² The divisions of the camp of Ephraim went next, under their standard. Elishama son of Ammihud was in command.²³ Gamaliel son of Pedahzur was over the division of the tribe of Manasseh,²⁴ and Abidan son of Gideoni was over the division of the tribe of Benjamin.²⁵

Finally, as the rear guard for all the units, the divisions of the camp of Dan set out under their standard. Ahiezer son of Ammishaddai was in command.²⁶ Pagiel son of Okran was over the division of the tribe of Asher,²⁷ and Ahira son of Enan was over the division of the tribe of Naphtali.²⁸ This was the order of march for the Israelite divisions as they set out.²⁹

Now Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place about which the LORD said, 'I will give it to you.' Come with us and we will treat you well, for the LORD has promised good things to Israel."³⁰

He answered, "No, I will not go; I am going back to my own land and my own people."³¹

But Moses said, "Please do not leave us. You know where we should camp in the wilderness, and you can be our eyes.³² If you come with us, we will share with you whatever good things the LORD gives us."³³

So they set out from the mountain of the LORD and traveled for three days. The ark of the covenant of the LORD went before them during those three days to find them a place to rest.³⁴ The cloud of the LORD was over them by day when they set out from the camp.³⁵ Whenever the ark set out, Moses said, "Rise up, LORD!

May your enemies be scattered; may your foes flee before you."³⁶ Whenever it came to rest, he said, "Return, LORD, to the countless thousands of Israel."

Fear the LORD – DEUTERONOMY 10:12¹²

And now, Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in obedience to him, to love him, to serve the LORD your God with all your heart and with all your soul,¹³ and to observe the LORD's commands and decrees that I am giving you today for your own good?

8. Memory Challenge – Memorizing the 10 commandments

9. Lessons We Can Learn – Ask students ... ○ Obedience to God ○ Live by the 10 commandments ○ Other suggestions

10. Daily Application of Learning: What can we learn from today's lesson? Why is this important? ○ Remember *the commandments were given to people as guidelines or boundaries* for living as well as a way to honour God. Remember that others will know us by the fruit we produce (love joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control – Galatians 5:22&23; as well as the virtues of character such as: thankfulness, forgiveness, repentance, good stewardship, caring, respect and others).

- Obedience to God (Why did the people build this calf?) Are old habits hard to break? Can God help us to break bad habits? If so how can we do it?
- Breaking the first 2 commandments of the 10.

11. Quiz Master – Do you have questions that you would like to ask? ○ What are commandments that we may find easy to break? (Honouring our parents? Not stealing? Lying? Having idols – TV, ipad, telephones, money, using

God's name in vain? Any others? Let's be honest before God because you know what happened to the people in this story.)

12. Students Pray in small groups thanking God for what they have learned today.

13. Closing Prayer and Aaronic Blessing - [JOSHUA](#)

Lesson #7: Moses Sends Joshua & Caleb to check out Canaan

Opening Prayer –

1. **Sing** – Father Abraham, Sing – the Song Calling all the Heroes

2. **Teacher Assistants** - Take attendance

- Check who has learned their memory verses:

- ○ Joshua 1:9 Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go. ○
- Deuteronomy 3:16 Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you.”

- Who memorized the 10 commandments?

- Give students their passport and assist them with their travels on the maps and pasting the correct pictures into the lesson – see sample and PowerPoint... The Passport remains at Beth Shechinah until the 8th lesson.

- Students are given instructions about eating snacks

4. **Introduction:** LEADER/NARRATOR

5. **Review Memory** all Verses:

- Joshua 1:9, Deuteronomy 31:6
- The 10 commandments from all previous lessons. – see attached sheet ○ *Story from last lesson – the Golden Calf... disobedience and what happens,*
- *What is the meaning of repentance?*
- *The 10 commandments set boundaries for us for living our day to day life*
- *Building the Tabernacle, the Arc of the Covenant and its purpose*

6. **Map and Passport** - Build Context for lesson –

7. **Review** where are we today and where are we going?

8. **Key Points in this Lesson**

- Israelites travel from Mt Sinai to Desert of Paran.
- Here Moses sent out the spies to check out the land of Canaan.
- Moses sends out Joshua & Caleb, the 12 spies check out Canaan Numbers 13 ○ Bad news from the 10 spies who return with only the news of Giants in the land
- Joshua and Caleb present a good report about Canaan
- The Israelites rebel and now they must wander the wilderness for about 38 years.
- Miriam dies at Kadesh
- They leave Kadesh
- Aaron dies at Mount Hor

9. **Dance** of sorrow and disappointment – other than those under 20 years of age and Joshua and Caleb, the others will not be going to Canaan.

- The Story and Scripture: Read by Leader/Narrator or Joshua – Scripture are found in the ENDNOTES ○ We will learn about the spies exploring Canaan from the Desert of Paran to the Negev in Canaan... ○ Numbers 13: 1 – 33; Numbers 14: 1 – **44**; Deuteronomy 1:1-8
- **Exploring Canaan** - Sending out the spies - Numbers 13: 1- 25
- **Report on the Exploration** - Numbers 13: 26 – 33
- **The People Rebel** - **Numbers 14: 1- 44**
- **Aaron dies** - Numbers 20:22 [The Death of Aaron] The whole Israelite community set out from Kadesh and came to Mount Hor.
- The Command to Leave Mt. Horeb /Mt. Sinai - Deuteronomy 1:1-8

- Remember to listen for the many different miracles God performed during this part of the journey. And more miracles... as we go along ...
- Why did God perform miracles?

10. MAP & Lifeline Activity during the Story ○ Draw on the map how the spies travelled from where they were in the desert, by way of the Negev desert and then into Hebron.

- Glue picture of Caleb and Joshua coming back from the Promised Land with grapes and pomegranates and other relevant pictures.

11. Dance Travelling on “The Way of the Wilderness” road. Happy to move on to Mt. Nebo

12. Lessons We Can Learn ○ Obey God’s word. Know that God wants the best for you. God will bless you if you honour him and are obedient and faithful to him and His commandments.

- God will help us if we have faith in him just like Joshua and Caleb believed that with God’s help they could be successful.
- If we do not obey God, we will run into a snare or into trouble and we will miss out on his blessings; and instead we will encounter trouble in our life.

13. Prayer – small group – students each say a one sentence prayer thanking God for what they have learned.

14. Closing Prayer and Aaronic Blessing

Lesson #8: To Mt. Nebo, Moses dies and Joshua becomes the leader of the Israelites

1. Introduction and Opening Prayer –

Is there a child who would like to open in prayer?

Sing – Father Abraham

Sing – The Song “Calling all the Heroes”

- 2. Teaching Assistants** ○ Take attendance ○ Check who has learned their memory verses: ○ *Joshua 1:9*, Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.
- *Deuteronomy 3:16* Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you.”
 - Who has memorized the 10 commandments?
 - Give students their passport and assist them with their travels on the maps and pasting the correct pictures into the lesson – see sample and PowerPoint...
 - Students will be given instructions about eating snacks ○ *Feel free to add ideas to the lesson as it is taught by*

3. Review Verses and Story – use the PowerPoint from the previous lesson to review it.

4. Build Context for today's lesson

- a. **Moses** was now 120 years old, for 40 years he was a prince in Egypt, for 40 years he was a Shepherd in the land of Midian, and for 40 years he led the Israelites through the wilderness. Although he was very old God kept him strong like a young man. The time had come for Moses to leave this world and to commission Joshua to conquer the Promised Land. Moses gave a speech and encourages the people, and then he sang a song of farewell. He walked up to the top of Mount Nebo and took one last look at the Promised Land, and then he died.
- b. **Moses is the only man who has seen the face of God. Moses had conversations with Him. God said that Moses was the humblest man on the face of the earth. What a reputation this is....**
- c. **Joshua.** Moses had given charge to his commanding officer Joshua. Joshua was a man of great courage, he fought the battle with the Amalekites, he was not afraid of the giants and the mighty walled nations that he saw when he was sent to spy out the land.

Miracles: Remember to listen for the many different miracles God performed during this part of the journey. And more miracles... as we go along...

- 5. Key Points in the Lesson** ○ God's power – Deut. 8:1-20- remember what I taught you in the wilderness ○ Miracles of God- in the wilderness, the battles I fought for you ○ Renewing the covenant – Deut. 29:1- 29. Deut. 30:1 – 10 – promise of blessings and prosperity if they followed God's commandments.

- **The Mystery of God** – He did not reveal everything to us.

- ☆ On the way to Mount Nebo – Moses: **Deuteronomy 1 – 4** Moses reviews their journey and then in 4 and later he tells the instructions given by God to the leaders.
- ☆ Moses designates land to 2 ½ tribes Moses designates 2 ½ tribes and then divides the land to the other tribes as Moses instructed him to do.
- ☆ Moses Dies – Dance of Mourning - **Deuteronomy 34:1-12 Numbers 27:16 - 23**
- ☆ Joshua reviews the 10 commandments as well as God's instructions to the people and God's expectations of them as they claim Canaan.
- ☆ **Joshua sends out spies– 2 Spies sent to Canaan to Rahab's house** to Jericho (Jericho is known for many things). Story of Rahab **Joshua 2:1-24**

☆ Getting ready to cross the Jordan River and then set up camp at Gilead - **Joshua 3:1-5**

6. We will learn about

☆ Joshua and how he worked with, taught and led the Israelites. They listened to him, followed his instructions and the leaders who lived after Joshua continued to follow what Joshua had taught them.

☆ Joshua listened to God's instructions and followed them.

7. Bible Memory Verses:

Joshua 1:16 - Then they answered Joshua, "Whatever you have commanded us we will do, and wherever you send us we will go.

Joshua 24:15 But if serving the LORD seems undesirable to you, then **choose for yourselves this day whom you will serve**, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. **But as for me and my household, we will serve the LORD."**

8. Bible Story - Scripture References – in the ENDNOTES

☆ *Deuteronomy 1 to chapter 4 Moses reviews their wanderings and journey.* ☆ Deuteronomy 33 - Moses speaks a blessing over the tribes of Israel.

☆ Deuteronomy 34:1-12 ; Numbers 27:16 – 23 - The Death of Moses

a. Joshua to Succeed Moses - Numbers 27:16 – 23 Joshua is commissioned by Moses to take over the leadership ○ **Deuteronomy 3:28** But commission Joshua, and encourage and strengthen him, for he will lead this people across and will cause them to inherit the land that you will see."

○ **Deuteronomy 31:3** The LORD your God himself will cross over ahead of you. He will destroy these nations before you, and you will take possession of their land. Joshua also will cross over ahead of you, as the LORD said.

○ **Deuteronomy 31:7** Then Moses summoned Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you must go with this people into the land that the LORD swore to their ancestors to give them, and you must divide it among them as their inheritance.

○ **Deuteronomy 1:38** But your assistant, **Joshua** son of Nun, will enter it. Encourage him, because he will lead Israel to inherit it.

Joshua 2: 1-24 – Joshua secretly sent out 2 spies to visit Rahab in Jericho to search it out.

Joshua 3:1-5 - Getting ready to cross the Jordan River and then set up camp at Gilead

9. **MAP & Lifeline Activity** during the Story

☆ Travel from Mt. Horeb 30 days after Aaron dies.

☆ Joshua becomes the appointed leader

☆ Joshua sends spies to Jericho in the Promised Land.

○ Jericho – Rahab on the wall – drops a cord

☆ Moses reads the commandments and instructions to the people, ○ Mount Nebo – Moses Dies

☆ Getting ready to cross the Jordan River and set up camp in Gilgal - Joshua 3:1-5

10. **Dance**

- Of sorrow for Moses death, but a celebration of his life.
- Celebration of Joshua as leader

11. **Review Bible Memory Verses:**

- ☆ Joshua 1:16 - Then they answered Joshua, “Whatever you have commanded us we will do, and wherever you send us we will go.
- ☆ Joshua 24:15 But if serving the LORD seems undesirable to you, then **choose for yourselves this day whom you will serve**, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. **But as for me and my household, we will serve the LORD.”**

12. Quiz Master – Questions:

1. Why did the Israelites listen to Joshua and obey what he said? (They recognized Joshua as God’s appointed leader for them. He was appointed by God to be the next leader because he served God wholeheartedly. Moses and the high priest Eleazer had blessed him. He instructed them and reminded Israelites of the commandments and regulations that God had given to Moses that they needed to live by.)
2. Why did the adults grumble so much and always challenge Moses? (Interesting, the parents were slaves in Egypt yet had accommodation and food and in the wilderness they were challenging Moses and grumbling. Yet their children had little in the wilderness and followed God’s instructions)
3. Why was Rahab chosen to help the spies? (God chose her. She knew the people in the town and who was coming and going, her home was in the city wall and so it was easy for the spies to escape.)
4. What did Rahab want as a reward for helping the spies? (That she and her family would be preserved.)
5. Why was Moses not allowed to enter the Promised Land? (He had disobeyed God when God said to speak to the rock to get water, but Moses was angry with the people hit the rock two times with a stick.)

13. Lessons We Can Learn

The primary lesson to draw from Joshua’s life is that God is faithful to His promises. God promised Abraham that his descendants would dwell in the land, and under Joshua, God brought the people into the land that He had promised to give to them. This act completed the mission of redemption that God started with Moses in bringing Israel out of Egypt. It is also a type which points to the ultimate redemption that Jesus brings to the community of faith. Like Moses, Jesus delivered us from bondage and slavery to sin, and like Joshua, Jesus will bring us into the eternal Promised Land and everlasting Sabbath rest (Hebrews 4:8-10). <http://www.gotquestions.org/lifeJoshua.html>

Trust in God!!! – He has brought us this far, he will see us through.

- ## 14. Prayer - Students say a sentence prayer in their group **Closing Prayer** – one of the teachers pray the Aaronic Blessing.

Lesson #9: Crossing the Jordan, Settling at Gilgal & Walls of Jericho

1. Opening Prayer – JOSHUA

2. Teaching Assistants

3. Take attendance ○ Check who has learned their memory verses and make a note on the attendance sheet if it has been learned.

- Joshua 1:9, Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.
- Deuteronomy 3:16 Be strong and courageous. Do not be afraid or terrified because ○ of them, for the Lord your God goes with you; he will never leave you nor forsake you.” ○ Exodus 20: 3 – 17 Did anyone memorize the 10 commandments?
- Give students their passport and assist them with their travels on the maps and pasting the correct pictures into the lesson – see sample and PowerPoint...
- Students will be given instructions about eating snacks

4. Introduction: LEADER/NARRATOR

5. Review Verses and review the story from the previous lesson (Journeying from Mt. Seir by the Red Sea to Nebo, Moses reads the commandments and instructions to all of those who are going to go into the land of Canaan.

Land is divided between 2 ½ tribes on the east side of the Jordan)

6. Build Context for today's lesson ○ Obeying God's instructions

- Miracles: Remember to listen for the many different miracles God performed during this part of the journey. And more miracles... as we go along...

7. Key Points in the Lesson – ○ Joshua and the Israelites obey God. ○ Miracles during this stage of the journey: Crossing the Jordan River - Joshua 3:1-17, Joshua ch. 4 ○ Settle and consecrate Gilgal in Canaan - Joshua 5 ○ Obedience to God and the miracle of 'The walls of Jericho' - Joshua 6

8. Bible Memory Verse:

Joshua 24:15 ***“Choose for yourselves this day whom you will serve...but as for me and my household, we will serve the Lord”.***

9. Review - We will/have learn/ed about

- Obeying God ○ Knowing the commandments and instructions God gave at Sinai and why they are important. ○ Why the “Arc of the Covenant” – as a symbol of God going before them whenever they moved ○ Learning more about the Arc of the Covenant... ○ What was its purpose? – Why did God institute this? What was He teaching the Israelites and now us?
- Where was it placed?
- When it moved? ○ Who was involved? ○ Where did it go? ○ Why it moved? ○ What can we learn from this?
- The miracle of crossing the Jordan River- Joshua 3:1-17, Joshua 4 ○ Obeying God
- In Gilgal - Building an altar, thanking God for his provisions, consecrating themselves and settling in Canaan - Joshua 5 ○ Joshua reviewing with the Israelites the commandments and the instructions for living that God gave at Mt. Sinai.
- Why did he do this? ○ What were the results of doing this? ○ What happened when people did not obey God? ○ Joshua? – not consulting God about dealing with the Gibeonites ... (they deceived Joshua) ○ Next week we will learn about Achan and what happened in Ai. ○ Joshua dividing the land in Canaan among the other tribes. ○ What were the Israelites to do?
- Obeying God...

- the miracle at the walls of Jericho - Joshua 6 ○ What happened – what orders did God give?

10. Dance of happiness and worshipping God

11. Map & Lifeline Activity during the Story ○ Crossing the Jordan – led by the arc of the covenant. ○ Camp at Gilgal in the Promised Land ○ The Walls of Jericho

12. Bible Story - Scripture References: ○ Crossing the Jordan River - Joshua 3:1-17, Joshua Chapters 4 & 5 ○ Settle in Gilgal in Canaan - Joshua 5: 1 - 12 ○ **Passover at Gilgal** - Joshua 5: 2 - 12

- **The Story at Jericho** - Joshua 5: 13 – 15; 6: 1 – 27
- **The fall and victory for the Israelites at Jericho 5:13 - 6:1 - 27** ○ The walls of Jericho - Joshua 6: 1- 27 ○ Rahab and her household are spared Joshua 6: 17 – 25 ○ Jericho will never be rebuilt – Joshua 6: 26 – 27 ○ Dance of Joy over Jericho ○ Learn Memory Verse: **“Choose for yourselves this day whom you will serve...but as for me and my household, we will serve the Lord”** (Joshua 24:15).

13. Quiz Master – 5 questions. Ask each group of students to generate questions.

14. Lessons We Can Learn:

- Let's list them... ○ Obedience to God – what happened to the Israelites when they were obedient to God in their life? ○ What happens when we are obedient to God in our life? ○ Miracles – what were some of the miracles the Israelites experienced in their life on this part of the journey? ○ Miracles – what are some of the miracles you have experienced in your life?
- What are some of your prayers where you want miracles in your life?

15. Prayer – Small group prayer of thankfulness...

16. Closing prayer – Joshua ... NOTE:

Joshua 4:19 On the tenth day of the first month the people went up from the Jordan and camped at Gilgal on the eastern border of **Jericho**.

Joshua 5:10 On the evening of the fourteenth day of the month, while camped at Gilgal on the plains of **Jericho**, the Israelites celebrated the Passover.

TEACHER'S NOTES: Bible Story - Scripture Reference:

☆ Crossing the Jordan River - Joshua 3:1-17, Joshua 4

Crossing the Jordan - Joshua 3:1-17

¹Early in the morning Joshua and all the Israelites set out from Shittim and went to the Jordan, where they camped before crossing over. ²After three days the officers went throughout the camp, ³giving orders to the people: “When you see the ark of the covenant of the LORD your God, and the Levitical priests carrying it, you are to move out from your positions and follow it. ⁴Then you will know which way to go, since you have never been this way before. But keep a distance of about two thousand cubits^[a] between you and the ark; do not go near it.”

⁵Joshua told the people, “Consecrate yourselves, for tomorrow the LORD will do amazing things among you.”

⁶Joshua said to the priests, “Take up the Ark of the Covenant and pass on ahead of the people.” So they took it up and went ahead of them.

⁷And the LORD said to Joshua, “Today I will begin to exalt you in the eyes of all Israel, so they may know that I am with you as I was with Moses.” ⁸Tell the priests who carry the ark of the covenant: ‘When you reach the edge of the Jordan’s waters, go and stand in the river.’”

¹ Joshua said to the Israelites, “Come here and listen to the words of the LORD your God. ² This is how you will know that the living God is among you and that he will certainly drive out before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites. ¹¹ See, the ark of the covenant of the Lord of all the earth will go into the Jordan ahead of you. ¹² Now then, choose twelve men from the tribes of Israel, one from each tribe. ³ And as soon as the priests who carry the ark of the LORD—the Lord of all the earth—set foot in the Jordan, its waters flowing downstream will be cut off and stand up in a heap.”

⁴ So when the people broke camp to cross the Jordan, the priests carrying the ark of the covenant went ahead of them. ⁵ Now the Jordan is at flood stage all during harvest. Yet as soon as the priests who carried the ark reached the Jordan and their feet touched the water’s edge, ¹⁶ the water from upstream stopped flowing. It piled up in a heap a great distance away, at a town called Adam in the vicinity of Zarethan, while the water flowing down to the Sea of the Arabah (that is, the Dead Sea) was completely cut off. So the people crossed over opposite Jericho. ¹⁷ The priests who carried the ark of the covenant of the LORD stopped in the middle of the Jordan and stood on dry ground, while all Israel passed by until the whole nation had completed the crossing on dry ground.

☆ **Settle in Gilgal in Canaan - Joshua 5**

¹ Now when all the Amorite kings west of the Jordan and all the Canaanite kings along the coast heard how the LORD had dried up the Jordan before the Israelites until they^[a] had crossed over, their hearts melted in fear and they no longer had the courage to face the Israelites. **Passover at Gilgal**

² At that time the LORD said to Joshua, “Make flint knives and circumcise the Israelites again.” ³ So Joshua made flint knives and circumcised the Israelites at Gibeath Haaraloth.

⁴ Now this is why he did so: All those who came out of Egypt—all the men of military age—died in the wilderness on the way after leaving Egypt. ⁵ All the people that came out had been circumcised, but all the people born in the wilderness during the journey from Egypt had not. ⁶ The Israelites had moved about in the wilderness forty years until all the men who were of military age when they left Egypt had died, since they had not obeyed the LORD. For the LORD had sworn to them that they would not see the land he had solemnly promised their ancestors to give us, a land flowing with milk and honey. ⁷ So he raised up their sons in their place, and these were the ones Joshua circumcised. They were still uncircumcised because they had not been circumcised on the way. ⁸ And after the whole nation had been circumcised, they remained where they were in camp until they were healed.

¹ Then the LORD said to Joshua, “Today I have rolled away the reproach of Egypt from you.” So the place has been called Gilgal^[e] to this day.

² On the evening of the fourteenth day of the month, while camped at Gilgal on the plains of Jericho, the Israelites celebrated the Passover. ¹¹ The day after the Passover, that very day, they ate some of the produce of the land: unleavened bread and roasted grain. ¹² The manna stopped the day after^[d] they ate this food from the land; there was no longer any manna for the Israelites, but that year they ate the produce of Canaan.

The Fall of Jericho

³ Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?”

⁴ “Neither,” he replied, “but as commander of the army of the LORD I have now come.” Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord^[e] have for his servant?”

⁵ The commander of the LORD’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so.

☆ **The walls of Jericho - Joshua 6**

¹ Now the gates of Jericho were securely barred because of the Israelites. No one went out and no one came in.

² Then the LORD said to Joshua, “See, I have delivered Jericho into your hands, along with its king and its fighting men. ³ March around the city once with all the armed men. Do this for six days. ⁴ Have seven priests carry trumpets of rams’ horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets. ⁵ When you hear them sound a long blast on the trumpets, have the whole army give a loud shout; then the wall of the city will collapse and the army will go up, everyone straight in.” ⁶ So Joshua son of Nun called the priests and said to them, “Take up the ark of the covenant of the LORD and have seven priests carry trumpets in front of it.” ⁷ And he ordered the army, “Advance! March around the city, with an armed guard going ahead of the ark of the LORD.”

⁸ When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the LORD went forward, blowing their trumpets, and the ark of the LORD’s covenant followed them. ⁹ The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding. ¹⁰ But Joshua had commanded the army, “Do not give a war cry, do not raise your voices, do not say a word until the day I tell you to shout. Then shout!” ¹¹ So he had the ark of the LORD carried around the city, circling it once. Then the army returned to camp and spent the night there.

¹² Joshua got up early the next morning and the priests took up the ark of the LORD. ¹³ The seven priests carrying the seven trumpets went forward, marching before the ark of the LORD and blowing the trumpets. The armed men went ahead of them and the rear guard followed the ark of the LORD, while the trumpets kept sounding. ¹⁴ So on the second day they marched around the city once and returned to the camp. They did this for six days.

¹⁵ On the seventh day, they got up at daybreak and marched around the city seven times in the same manner, except that on that day they circled the city seven times. ¹⁶ The seventh time around, when the priests sounded the trumpet blast, Joshua commanded the army, “Shout! For the LORD has given you the city!

Rahab and all who are with her in her house shall be spared

¹⁷ The city and all that is in it are to be devoted^[a] to the LORD. **Only Rahab** the prostitute and all who are with her in her house shall be spared, because she hid the spies we sent. ¹⁸ But keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring trouble on it. ¹⁹ All the silver and gold and the articles of bronze and iron are sacred to the LORD and must go into his treasury.”

²⁰ When the trumpets sounded, the army shouted, and at the sound of the trumpet, when the men gave a loud shout, the wall collapsed; so everyone charged straight in, and they took the city. ²¹ They devoted the city to the LORD and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.

²² Joshua said to the two men who had spied out the land, “Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.” ²³ So the young men who had done the spying went in and brought out Rahab, her father and mother, her brothers and sisters and all who belonged to her. They brought out her entire family and put them in a place outside the camp of Israel.

²⁴ Then they burned the whole city and everything in it, but they put the silver and gold and the articles of bronze and iron into the treasury of the LORD’s house. ²⁵ But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.

²⁶ At that time Joshua pronounced this solemn oath: “Cursed before the LORD is the one who undertakes to rebuild this city, Jericho:

“At the cost of his firstborn son he will lay its foundations; at the cost of his youngest; he will set up its gates.”
²⁷ So the LORD was with Joshua, and his fame spread throughout the land.

Lesson #10: Life in Canaan – Learning to Continue to Obey God

1. **Opening Prayer** - Joshua
2. **Teaching Assistants** ○ *Take attendance*
 - *Check who has learned their memory verses and make a note on the attendance sheet if it has been learned.*
 - Joshua 1:9, Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go.
 - Deuteronomy 3:16 Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you.” ▪ Exodus 20: 3 – 17 Did anyone memorize the 10 commandments?
 - Joshua 24:15 ***“Choose for yourselves this day whom you will serve...but as for me and my household, we will serve the Lord”***
 - Give students their passport and assist them with their travels on the maps and pasting the correct pictures into the lesson – see sample and PowerPoint...
 - Students will be given instructions about eating snacks
3. **Introduction:** LEADER/NARRATOR
4. **Review the story** from the previous lesson, verses

Joshua's Story

Joshua followed after Moses since his youth. As Moses' assistant, Joshua had the experience of being in close proximity to the Lord. After Moses would finish meeting with God, Joshua would remain the tent.

Joshua was among the 12 spies Moses sent out into the land of Canaan. Only Joshua and Caleb came back with a positive report admonishing the people to have faith in God. They were threatened with stoning because of their testimony. The other ten spies were killed by plague and everyone over the age of 20 except Joshua and Caleb would wander the desert until the last one died.

Joshua was a warrior for God. He was first mentioned in the Bible when Moses called upon him to lead the Israelites in a battle against the Amalekites. In this amazing struggle he was victorious as long as Moses' hands were lifted. His incredible faith was also revealed in the extraordinary miracle of the sun holding still so that he could finish the battle. Under Joshua's leadership the mighty fortress of [Jericho](#) was reduced to rubble. After his conquests for the Lord, the entire nation of Israel was at rest from their enemies.

Joshua was gifted with the spirit of leadership to take the Israelites to the Promised Land. God confirmed his position with the miraculous crossing of the Jordan River. At the end of his life, Joshua encouraged the people to choose God over all else. He did everything that God commanded Moses to get done. Under Joshua's leadership ***“Not one of all the Lord's good promises to Israel failed; everyone was fulfilled”*** (Joshua 21:45).

Wouldn't it be great to see every one of God's promises fulfilled in your life as it was with Joshua and the Israelites? God hasn't called His people to live sorrowful, defeated lives, but rather for us to rise up and conquer our enemies. We need to be in the same zone of spiritual warfare as was Joshua.

5. **Review key points of the Story**
6. **Build Context** for Today's Lesson

Miracles: Remember to listen for the many different miracles God performed during this part of the journey. And more miracles... as we go along...
7. **Key Points in Today's Lesson** ○ Life in Canaan – learning to obey God Achan's sin – Joshua 7 ○ Ai destroyed – Joshua 8
 - Defeating kings of the cities and settling in the land of Canaan
 - Gibeon's deception

- Sun & Moon stood still until the battle was over ○ Joshua – his legacy--- review Joshua’s life story ○ Unity of the tribes and loyalty to the Land of Canaan – Joshua 22 - 24

8. We will learn about

- Obedience to God ... ○ What happens if we do not listen or obey God? ○ Life in Canaan – learning to obey God Achan’s sin – Joshua 7, 8, 9 & 10 ○ Miracles
- Joshua – his legacy--- review Joshua’s life story ○ Joshua’s farewell – Joshua 23: 1- 16
- Unity of the tribes and loyalty to the Land of Canaan – Joshua 22 - 24

9. MAP & Lifeline Activity during the Story – Map of where the tribes were given land in Canaan

- 10. Bible Story ...** ○ Obedience to God ... ○ What happens if we do not listen or obey God? ○ Life in Canaan – learning to obey God - Achan’s sin – Joshua 7 ○ Ai destroyed – Joshua 8:1 - 29
- Defeating kings of the cities and settling in the land of Canaan - Joshua 8 ○ Gibeon’s deception Joshua 9: 1 - 27
 - Miracle: Sun & Moon stood still until the battle was over Joshua 10: 1- 15 ○ Joshua – his legacy--- review Joshua’s life story ○ Joshua’s farewell – Joshua 23: 1- 16
 - Unity of the tribes and loyalty to the Land of Canaan – Joshua 22 - 24

11. Dance of Joy

- Remaining loyal to God and the knowledge of the Promised Land to the Israelites.

12. Quiz Master – 5 questions:

- Students ask the teachers questions
- Lessons We Can Learn from the Journey of the Israelites from Egypt to the Promised Land.
- Students tell us what they have learned...

13. Prayer - Students Pray

14. Closing Prayer – Aaronic Blessing - Joshua

Scripture References:

Life in Canaan – learning to obey God Achan’s sin – Joshua 7:

Ai destroyed – Joshua 8

Joshua, with God’s help and his armies help they fought many battles in order to claim the cities in the Promised Land. With God’s help and his armies and the cooperation of all of them, each tribe was able to settle in the piece of land. God had instructed Moses to pass on the information to Joshua and each tribe. Joshua was a tireless leader, respected by the Israelites and a warrior. But there were challenges and examples of 2 follow. Lessons that we too can learn about obedience.

Achan’s Sin - Joshua 7 ¹ [a] [b]

But the Israelites were unfaithful in regard to the devoted things ;Achan son of Karmi, the son of Zimri, the son of Zerah, of the tribe of Judah, took some of them. So the LORD’s anger burned against Israel. ²

Now Joshua sent men from Jericho to Ai, which is near Beth Aven to the east of Bethel, and told them, “Go up and spy out the region.” So the men went up and spied out Ai. ³ When they returned to Joshua, they said, “Not all the army will have to go up against Ai. Send two or three thousand men to take it and do not weary the whole army, for only a few people live there.” ⁴ So about three thousand went up; but they were routed by the men of Ai, ⁵ who killed about thirty-six of them. They chased the Israelites from the city gate as far as the stone quarries and struck them down on the slopes. At this the hearts of the people melted in fear and became like water. ⁶

Then Joshua tore his clothes and fell facedown to the ground before the ark of the LORD, remaining there till evening. The elders of Israel did the same, and sprinkled dust on their heads. ⁷ And Joshua said, "Alas, Sovereign LORD, why did you ever bring this people across the Jordan to deliver us into the hands of the Amorites to destroy us? If only we had been content to stay on the other side of the Jordan!" ⁸ Pardon your servant, Lord. What can I say, now that Israel has been routed by its enemies? ⁹ The Canaanites and the other people of the country will hear about this and they will surround us and wipe out our name from the earth. What then will you do for your own great name?" ¹⁰ ¹¹

The LORD said to Joshua, "Stand up! What are you doing down on your face?"

Israel has sinned; they have violated my covenant, which I commanded them to keep. They have taken some of the devoted things; they have stolen, they have lied, they have put them with their own possessions. ¹² That is why the Israelites cannot stand against their enemies; they turn their backs and run because they have been made liable to destruction. I will not be with you anymore unless you destroy whatever among you is devoted to destruction. ¹³

"Go, consecrate the people. Tell them, 'Consecrate yourselves in preparation for tomorrow; for this is what the LORD, the God of Israel, says: There are devoted things among you, Israel. You cannot stand against your enemies until you remove them. ¹⁴

"In the morning, present yourselves tribe by tribe. The tribe the LORD chooses shall come forward clan by clan; the clan the LORD chooses shall come forward family by family; and the family the LORD chooses shall come forward man by man. ¹⁵ Whoever is caught with the devoted things shall be destroyed by fire, along with all that belongs to him. He has violated the covenant of the LORD and has done an outrageous thing in Israel!" ¹⁶ ¹⁷

Early the next morning Joshua had Israel come forward by tribes, and Judah was chosen. The clans of Judah came forward, and the Zerahites were chosen. He had the clan of the Zerahites come forward by families, and Zimri was chosen. ¹⁸ Joshua had his family come forward man by man, and Achan son of Karmi, the son of Zimri, the son of Zerah, of the tribe of Judah, was chosen. ¹⁹

Then Joshua said to Achan, "My son, give glory to the LORD, the God of Israel, and honor him. Tell me what you have done; do not hide it from me." ²⁰ ²¹

Achan replied, "It is true! I have sinned against the LORD, the God of Israel. This is what I have done: When I saw in the plunder a beautiful robe from Babylonia, ^[d] two hundred shekels ^[d] of silver and a bar of gold weighing fifty shekels, ^[e] I coveted them and took them. They are hidden in the ground inside my tent, with the silver underneath." ²²

So Joshua sent messengers, and they ran to the tent, and there it was, hidden in his tent, with the silver underneath. ²³ They took the things from the tent, brought them to Joshua and all the Israelites and spread them out before the LORD. ²⁴

Then Joshua, together with all Israel, took Achan son of Zerah, the silver, the robe, the gold bar, his sons and daughters, his cattle, donkeys and sheep, his tent and all that he had, to the Valley of Achor. ²⁵ Joshua said, "Why have you brought this trouble on us? The LORD will bring trouble on you today."

Then all Israel stoned him, and after they had stoned the rest, they burned them. ²⁶

Over Achan they heaped up a large pile of rocks, which remains to this day. Then the LORD turned from his fierce anger. Therefore that place has been called the Valley of Achor ever since.

References:

Joshua 7:1 The Hebrew term refers to the irrevocable giving over of things or persons to the LORD, often by totally destroying them; also in verses 11, 12, 13 and 15.

Joshua 7:1 See Septuagint and 1 Chron. 2:6; Hebrew *Zabdi*; also in verses 17 and 18. c.

Joshua 7:21 Hebrew *Shinar*

Joshua 7:21 That is, about 5 pounds or about 2.3 kilograms

Joshua 7:21 That is, about 1 1/4 pounds or about 575 grams

Joshua 7:26 *Achor* means *trouble*.

Defeating kings of the cities and settling in the land of Canaan - Joshua 8 Ai Destroyed

¹

Then the LORD said to Joshua, "Do not be afraid; do not be discouraged. Take the whole army with you, and go up and attack

Ai. For I have delivered into your hands the king of Ai, his people, his city and his land. ² You shall do to Ai and its king as you did to

Jericho and its king, except that you may carry off their plunder and livestock for yourselves. Set an ambush behind the city."

³

So Joshua and the whole army moved out to attack Ai. He chose thirty thousand of his best fighting men and sent them out at night ⁴ with these orders: "Listen carefully. You are to set an ambush behind the city. Don't go very far from it. All of you be on the alert. ⁵ I and all those with me will advance on the city, and when the men come out against us, as they did before, we will flee from them. ⁶ They will pursue us until we have lured them away from the city, for they will say, 'They are running away from us as they did before.' So when we flee from them, ⁷ you are to rise up from ambush and take the city. The LORD your God will give it into your hand. ⁸ When you have taken the city, set it on fire. Do what the LORD has commanded. See to it; you have my orders."

⁹

Then Joshua sent them off, and they went to the place of ambush and lay in wait between Bethel and Ai, to the west of Ai—but Joshua spent that night with the people.

10 11

Early the next morning Joshua mustered his army, and he and the leaders of Israel marched before them to Ai. The entire force that was with him marched up and approached the city and arrived in front of it. They set up camp north of Ai, with the valley between them and the city. ¹² Joshua had taken about five thousand men and set them in ambush between Bethel and Ai, to the west of the city. ¹³ So the soldiers took up their positions—with the main camp to the north of the city and the ambush to the west of it. That night Joshua went into the valley.

14

When the king of Ai saw this, he and all the men of the city hurried out early in the morning to meet Israel in battle at a certain place overlooking the Arabah. But he did not know that an ambush had been set against him behind the city. ¹⁵ Joshua and all Israel let themselves be driven back before them, and they fled toward the wilderness. ¹⁶ All the men of Ai were called to pursue them, and they pursued Joshua and were lured away from the city. ¹⁷ Not a man remained in Ai or Bethel who did not go after Israel. They left the city open and went in pursuit of Israel.

18

Then the LORD said to Joshua, "Hold out toward Ai the javelin that is in your hand, for into your hand I will deliver the city." So Joshua held out toward the city the javelin that was in his hand.

¹⁹ As soon as he did this, the men in the ambush rose quickly from their position and rushed forward. They entered the city and captured it and quickly set it on fire.

20

The men of Ai looked back and saw the smoke of the city rising up into the sky, but they had no chance to escape in any direction; the Israelites who had been fleeing toward the wilderness had turned back against their pursuers. ²¹ For when Joshua and all Israel saw that the ambush

had taken the city and that smoke was going up from it, they turned around and attacked the men of Ai. ²² Those in the ambush also came out of the city against them, so that they were caught in the middle, with Israelites on both sides. Israel cut them down, leaving them neither survivors nor fugitives. ²³ But they took the king of Ai alive and brought him to Joshua.

24

When Israel had finished killing all the men of Ai in the fields and in the wilderness where they had chased them, and when every one of them had been put to the sword, all the Israelites returned to Ai and killed those who were in it. ²⁵ Twelve thousand men and women fell that day—all the people of Ai. ²⁶ For Joshua did not draw back the hand that held out his javelin until he had destroyed all who lived in Ai. ²⁷ But Israel did carry off for themselves the livestock and plunder of this city, as the LORD had instructed Joshua.

28 29

So Joshua burned Ai and made it a permanent heap of ruins, a desolate place to this day. He impaled the body of the king of Ai on a pole and left it there until evening. At sunset, Joshua ordered them to take the body from the pole and throw it down at the entrance of the city gate. And they raised a large pile of rocks over it, which remains to this day. **The Covenant**

Renewed at Mount Ebal

³⁰ ³¹ Then Joshua built on Mount Ebal an altar to the LORD, the God of Israel, as Moses the servant of the LORD had commanded the Israelites. He built it according to what is written in the Book of the Law of Moses—an altar of uncut stones, on which no iron tool had been used. On it they offered to the LORD burnt offerings and sacrificed fellowship offerings. ³² There, in the presence of the Israelites, Joshua wrote on stones a copy of the law of Moses. ³³ All the Israelites, with their elders, officials and judges, were standing on both sides of the ark of the covenant of the LORD, facing the Levitical priests who carried it. Both the foreigners living among them and the native-born were there. Half of the people stood in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the LORD had formerly commanded when he gave instructions to bless the people of Israel.

³⁴

Afterward, Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law. ³⁵ There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.

References:

[Joshua 8:26](#) The Hebrew term refers to the irrevocable giving over of things or persons to the LORD, often by totally destroying them.

[Joshua 8:28](#) Ai means *the ruin*.

Gibeon's deception – mentioned many times in the Bible... Why?

[Joshua 9:1](#) [*The Gibeonite Deception*] Now when all the kings west of the Jordan heard about these things—the kings in the hill country, in the western foothills, and along the entire coast of the Mediterranean Sea as far as Lebanon (the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites)—

[Joshua 9:3](#) However, when the people of **Gibeon** heard what Joshua had done to Jericho and Ai,

[Joshua 9:16](#) Three days after they made the treaty with the **Gibeonites**, the Israelites heard that they were neighbors, living near them.

[Joshua 9:17](#) So the Israelites set out and on the third day came to their cities: **Gibeon**, Kephirah, Beeroth and Kiriath Jearim.

[Joshua 9:22](#) Then Joshua summoned the **Gibeonites** and said, “Why did you deceive us by saying, ‘We live a long way from you,’ while actually you live near us?”

Joshua 9:27 That day he made the **Gibeonites** woodcutters and water carriers for the assembly, to provide for the needs of the altar of the LORD at the place the LORD would choose. And that is what they are to this day.

Joshua 10:1 [*The Sun Stands Still*] Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of **Gibeon** had made a treaty of peace with Israel and had become their allies.

Joshua 10:2 He and his people were very much alarmed at this, because **Gibeon** was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters. [In Context](#) |

Joshua 10:4

“Come up and help me attack **Gibeon**,” he said, “because it has made peace with Joshua and the Israelites.”

Joshua 10:5 Then the five kings of the Amorites—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon—joined forces. They moved up with all their troops and took up positions against **Gibeon** and attacked it.

Joshua 10:6 The **Gibeonites** then sent word to Joshua in the camp at Gilgal: “Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us.”

Joshua 10:10 The LORD threw them into confusion before Israel, so Joshua and the Israelites defeated them completely at **Gibeon**. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.

Joshua 10:12 On the day the LORD gave the Amorites over to Israel, Joshua said to the LORD in the presence of Israel: “Sun, stand still over **Gibeon**, and you, moon, over the Valley of Aijalon.”

Joshua 10:41 Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to **Gibeon**.

Joshua 11:19 Except for the Hivites living in **Gibeon**, not one city made a treaty of peace with the Israelites, who took them all in battle.

Joshua 18:25 **Gibeon**, Ramah, Beeroth,

Joshua 21:17 And from the tribe of Benjamin they gave them **Gibeon**, Geba,

2 Samuel 2:12 Abner son of Ner, together with the men of Ish-Bosheth son of Saul, left Mahanaim and went to **Gibeon**.

2 Samuel 2:13 Joab son of Zeruiah and David’s men went out and met them at the pool of **Gibeon**. One group sat down on one side of the pool and one group on the other side.

2 Samuel 2:16 Then each man grabbed his opponent by the head and thrust his dagger into his opponent’s side, and they fell down together. So that place in **Gibeon** was called Helkath Hazzurim.

2 Samuel 2:24 But Joab and Abishai pursued Abner, and as the sun was setting, they came to the hill of Ammah, near Giah on the way to the wasteland of **Gibeon**.

2 Samuel 3:30 (Joab and his brother Abishai murdered Abner because he had killed their brother Asahel in the battle at **Gibeon**.)

2 Samuel 5:25 So David did as the LORD commanded him, and he struck down the Philistines all the way from **Gibeon** to Gezer.

2 Samuel 20:8 While they were at the great rock in **Gibeon**, Amasa came to meet them. Joab was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath.

2 Samuel 21:1 [*The Gibeonites Avenged*] During the reign of David, there was a famine for three successive years; so David sought the face of the LORD. The LORD said, “It is on account of Saul and his blood-stained house; it is because he put the **Gibeonites** to death.”

2 Samuel 21:2 The king summoned the **Gibeonites** and spoke to them. (Now the **Gibeonites** were not a part of Israel but were survivors of the Amorites; the Israelites had sworn to spare them, but Saul in his zeal for Israel and Judah had tried to annihilate them.)

2 Samuel 21:3 David asked the **Gibeonites**, “What shall I do for you? How shall I make atonement so that you will bless the LORD’s inheritance?”

2 Samuel 21:4 The **Gibeonites** answered him, “We have no right to demand silver or gold from Saul or his family, nor do we have the right to put anyone in Israel to death.” “What do you want me to do for you?” David asked.

2 Samuel 21:9 He handed them over to the **Gibeonites**, who killed them and exposed their bodies on a hill before the LORD. All seven of them fell together; they were put to death during the first days of the harvest, just as the barley harvest was beginning.

1 Kings 3:4 The king went to **Gibeon** to offer sacrifices, for that was the most important high place, and Solomon offered a thousand burnt offerings on that altar.

1 Kings 3:5 At **Gibeon** the LORD appeared to Solomon during the night in a dream, and God said, “Ask for whatever you want me to give you.”

1 Kings 9:2 the LORD appeared to him a second time, as he had appeared to him at **Gibeon**.

1 Chronicles 6:60 And from the tribe of Benjamin they were given **Gibeon**, Geba, Alemeth and Anathoth, together with their pasturelands. The total number of towns distributed among the Kohathite clans came to thirteen.

1 Chronicles 8:29 Jeiel the father of **Gibeon** lived in **Gibeon**. His wife’s name was Maakah,

1 Chronicles 9:35 [*The Genealogy of Saul*] Jeiel the father of **Gibeon** lived in **Gibeon**. His wife’s name was Maakah,

1 Chronicles 12:4 and Ishmaiah the **Gibeonite**, a mighty warrior among the Thirty, who was a leader of the Thirty; Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite,

1 Chronicles 14:16 So David did as God commanded him, and they struck down the Philistine army, all the way from **Gibeon** to Gezer.

1 Chronicles 16:39 David left Zadok the priest and his fellow priests before the tabernacle of the LORD at the high place in **Gibeon** [In Context](#) | [Full Chapter](#) | [Other Translations](#)

1 Chronicles 21:29 The tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering were at that time on the high place at **Gibeon**.

2 Chronicles 1:3 and Solomon and the whole assembly went to the high place at **Gibeon**, for God’s tent of meeting was there, which Moses the LORD’s servant had made in the wilderness.

2 Chronicles 1:5 But the bronze altar that Bezalel son of Uri, the son of Hur, had made was in **Gibeon** in front of the tabernacle of the LORD; so Solomon and the assembly inquired of him there.

2 Chronicles 1:13 Then Solomon went to Jerusalem from the high place at **Gibeon**, from before the tent of meeting. And he reigned over Israel.

Nehemiah 3:7 Next to them, repairs were made by men from **Gibeon** and Mizpah—Melatiah of **Gibeon** and Jadon of Meroth—places under the authority of the governor of Trans-Euphrates.

Nehemiah 7:25 of **Gibeon** 95

Isaiah 28:21 The LORD will rise up as he did at Mount Perazim, he will rouse himself as in the Valley of **Gibeon**— to do his work, his strange work, and perform his task, his alien task.

Jeremiah 28:1 [*The False Prophet Hananiah*] In the fifth month of that same year, the fourth year, early in the reign of Zedekiah king of Judah, the prophet Hananiah son of Azzur, who was from **Gibeon**, said to me in the house of the LORD in the presence of the priests and all the people:

Jeremiah 41:12 they took all their men and went to fight Ishmael son of Nethaniah. They caught up with him near the great pool in **Gibeon**.

Jeremiah 41:16 [*Flight to Egypt*] Then Johanan son of Kareah and all the army officers who were with him led away all the people of Mizpah who had survived, whom Johanan had recovered from Ishmael son of Nethaniah after Ishmael had assassinated Gedaliah son of Ahikam—the soldiers, women, children and court officials he had recovered from **Gibeon**.

Lesson #11: Presentation for school devotions

Students develop a leadership team who will work with the others class members to present what they have learned about the Wilderness journey of Moses and the children of Israel.

Endnotes - Supporting Readings with Research

-The following website by Dr. Glen Fritz, as well as a podcast interview provides a very good description of a possible route of the Wilderness journey. This is the one used in this journey; although several websites are noted in the teacher's notes and EndNotes to gather and confirm information for the map. But God is the only one who knows the exact route taken. This is one of God's mysteries.

Ancient Exodus by Dr. Glen Fritz

<https://ancientexodus.com/podcast-interview-the-lost-sea/>

Finding the Mountain of Moses: in Saudi Arabia

<https://www.youtube.com/watch?v=YjrxHqNy5CQ&app=desktop>

History for Lesson #1, #2, #3

i Each tribe was blessed by God. Following are some of the characteristics of the Tribe.... While you are waiting with the students for things to begin the teacher can explain to the students about the tribes they are in.

Each Tribe had its allotted portion of the Land. Each Tribe had its flag, its colors, its particular tasks, and even its unique personality traits.

In Genesis Jacob prophesies about his 12 sons and their tribes.

Zevulun was on the seashore, a haven for ships and engaged in commerce. Genesis 49:13

Yissachar concentrated on full-time Torah scholarship. Will bend his shoulder to the burden and submit to forced labor Genesis 49:14

Members of the Tribe of **Dan** will provide justice for the people were known to be quick to seek judgment in court. Genesis 49:16

Menashe and Ephraim – will receive a blessing, Ephraim will receive a bigger blessing and will become great. **had cattle** Genesis 48:19

Ephraim will be greater than Menasha and his descendants will become a group of nations. Genesis 48:19 **Asher** produced oil, his food will be rich, he will provide delicacies fit for a king Genesis 49:20.

The Tribe of **Yehuda** (Judah) brothers will praise you and will bow down to you, the scepter will not depart from Judah, nor the rulers Staff from between his feet. Genesis 49:10 (provided kingship and national leadership.)

Naphtali – as a doe set free that bears beautiful fawns Genesis 49:21

Reuben is first born and the first sign of my strength, excelling in honour and power. Genesis 49:3

Gad will be attacked, but will conquer the enemy at their heels. Genesis 49:21? **Simeon and Levi** – their swords are weapons of violence. Genesis 49:5

The Tribe of **Levi** was responsible for the Temple Service and spiritual instruction, the priestly line.

NOTE: Moses told the tribes of **Reuben, Gad and the ½ tribe of Manasseh** that they would help to fight in the land of Canaan. They would live on the east side of the Jordan.

ii 7 8

Numbers 11 The **manna**, by the way, was like coriander seed and white like gum resin. The people would go around gathering it and would grind it up in mills or pound it to paste with mortar and pestle. Then they would cook it in pots and make it into loaves that tasted like cakes baked with olive oil.⁹ When the dew settled on the camp during the night, the **manna** came with it. Numbers Numbers 11¹⁸ ⁱⁱ“Tell the people, ‘Consecrate yourselves for tomorrow, and you will eat meat; because you cried in the ears of ADONAI, “If only we had meat to eat! We had the good life in Egypt!” All right, ADONAI is going to give you meat, and you will eat it. ¹⁹You won’t eat it just one day, or two days, or five, or ten, or twenty days, ²⁰but a whole month! — until it comes out of your nose and you hate it! — because you have rejected ADONAI, who is here with you, and distressed him with your crying and asking, “Why did we ever leave Egypt?””

Numbers 11 “Tell the people, ‘Consecrate yourselves for tomorrow, and you will eat meat; because you cried in the ears of ADONAI, “If only we had meat to eat! We had the good life in Egypt!” All right, ADONAI is going to give you meat, and you will eat it. ¹⁹ You won’t eat it just one day, or two days, or five, or ten, or twenty days, ²⁰ but a whole month! — until it comes out of your nose and you hate it! — because you have rejected ADONAI, who is here with you, and distressed him with your crying and asking, “Why did we ever leave Egypt?””

... ³⁰ Moshe and the leaders of Isra’el went back into the camp; ³¹ **and ADONAI sent out a wind which brought quails from across the sea** and let them fall near the camp, about a day’s trip away on each side of the camp and all around it, covering the ground to a depth of three feet. ³² The people stayed up all that day, all night and all the next day gathering the quails — the person gathering the least collected ten heaps; then they spread them out for themselves all around the camp. ³³ But while the meat was still in their mouth, before they had chewed it up, the anger of ADONAI flared up against the people, and ADONAI struck the people with a terrible plague. ³⁴ Therefore that place was named

KivrotHaTa’avah [graves of greed], because there they buried the people who were so greedy. ³⁵

From Kivrot-HaTa’avah the people traveled to Hazerot, and they stayed at Hazerot.

The Tent of Meeting set up and God speaks to them and when they move on..

Numbers 1:1 ADONAI spoke to Moshe in the Sinai Desert, in the tent of meeting, on the first day of the second month of the second year after they had left the land of Egypt. [census of the clans]

Numbers 9 ¹ADONAI spoke to Moshe in the Sinai Desert in the first month of the second year after they had left the land of Egypt; he said, ²“Let the people of Isra’el observe *Pesach* at its designated time. ³On the fourteenth day of this month, at dusk, you are to observe it — at its designated time. You are to observe it according to all its regulations and rules.” ⁴ Moshe told the people of Isra’el to observe *Pesach*. ⁵ So they observed *Pesach* at dusk on the fourteenth day of the month in the Sinai Desert; the people of Isra’el acted in accordance with all that ADONAI had ordered Moshe.

Numbers 9:22 Whether it was two days, a month or a year that the cloud remained over the tabernacle, staying on it, the people of Isra’el remained in camp and did not travel; but as soon as it was taken up, they traveled.

Numbers 10:11 The Israelites Leave Sinai ¹¹

On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the covenant law. ¹² Then the Israelites set out from the Desert of Sinai and traveled from place to place until the cloud came to rest in the Desert of Paran. ¹³ They set out, this first time, at the LORD’s command through Moses. ¹⁴

The divisions of the camp of Judah went first, under their standard. Nahshon son of Amminadab was in command. ¹⁵ Nethanel son of Zuar was over the division of the tribe of Issachar, ¹⁶ and Eliab son of Helon was over the division of the tribe of Zebulun. ¹⁷ Then the tabernacle was taken down, and the Gershonites and Merarites, who carried it, set out. ¹⁸

The divisions of the camp of Reuben went next, under their standard. Elizur son of Shedeur was in command.¹⁹ Shelumiel son of Zurishaddai was over the division of the tribe of Simeon,²⁰ and Eliasaph son of Deuel was over the division of the tribe of Gad.²¹ Then the Kohathites set out, carrying the holy things. The tabernacle was to be set up before they arrived.²²

The divisions of the camp of Ephraim went next, under their standard. Elishama son of Ammihud was in command.²³ Gamaliel son of Pedahzur was over the division of the tribe of Manasseh,²⁴ and Abidan son of Gideon was over the division of the tribe of Benjamin.²⁵

Finally, as the rear guard for all the units, the divisions of the camp of Dan set out under their standard. Ahiezer son of Ammishaddai was in command.²⁶ Pagiel son of Okran was over the division of the tribe of Asher,²⁷ and Ahira son of Enan was over the division of the tribe of Naphtali.²⁸ This was the order of march for the Israelite divisions as they set out.²⁹

Now Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place about which the LORD said, 'I will give it to you.' Come with us and we will treat you well, for the LORD has promised good things to Israel."³⁰

He answered, "No, I will not go; I am going back to my own land and my own people."³¹

But Moses said, "Please do not leave us. You know where we should camp in the wilderness, and you can be our eyes."³² If you come with us, we will share with you whatever good things the LORD gives us."³³

So they set out from the mountain of the LORD and traveled for three days. The ark of the covenant of the LORD went before them during those three days to find them a place to rest.³⁴ The cloud of the LORD was over them by day when they set out from the camp.³⁵

Whenever the ark set out, Moses said,

"Rise up, LORD!

May your enemies be scattered;
may your foes flee before you."³⁶

Whenever it came to rest, he said,

"Return, LORD, to the countless
thousands of Israel."

v

Numbers 20 - Complete Jewish Bible (CJB)

1. Numbers 20 The people of Isra'el, the whole community, entered the Tzin Desert in the first month, and they stayed in Kadesh. There Miryam died, and there she was buried.
2. ² Because the community had no water, they assembled themselves against Moshe and Aharon. ³ The people quarreled with Moshe and said, "We wish we had died when our brothers died before ADONAI. ⁴ Why did you bring ADONAI's community into this desert? To die there, we and our livestock? ⁵ Why did you make us leave Egypt? To bring us to this terrible place without seed, figs, grapevines, pomegranates or even water to drink?" ⁶ Moshe and Aharon left the assembly, went to the entrance of the tent of meeting and fell on their faces; and the glory of ADONAI appeared to them.
3. **(RY: ii, LY: iii)** ⁷ ADONAI said to Moshe, ⁸ "Take the staff, assemble the community, you and Aharon your brother; and before their eyes, tell the rock to produce its water. You will bring them water out of the rock and thus enable the community and their livestock to drink." ⁹ Moshe took the staff from the presence of ADONAI, as he had ordered him. ¹⁰ But after Moshe and Aharon had assembled the community in front of the rock, he said to them, "Listen here, you rebels! Are we supposed to bring you water from this rock?" ¹¹ Then Moshe raised his hand and hit the rock twice with his staff. Water flowed out in abundance, and the community and their livestock drank.
4. ¹² But ADONAI said to Moshe and Aharon, "Because you did not trust in me, so as to cause me to be regarded as holy by the people of Isra'el, you will not bring this community into the land I have given them."¹³ This is M'rivah

Spring [Disputation Spring], where the people of Isra'el disputed with ADONAI, and he was caused to be regarded as holy by them.

5. **(LY: iv)** ¹⁴ Moshe sent messengers from Kadesh to the king of Edom: "This is what your brother Isra'el says: you know all the troubles we have gone through — ¹⁵ that our ancestors went down into Egypt, we lived in Egypt a long time, and the Egyptians treated us and our ancestors badly. ¹⁶ But when we cried out to ADONAI, he heard us, sent an angel and brought us out of Egypt. Now here we are in Kadesh, a city at the edge of your territory. ¹⁷ Please let us pass through your land. We will not go through fields or vineyards, and we won't drink any water from the wells. We will go along the King's Highway, not turning aside either to the right or to the left until we have left your territory."
6. ¹⁸ But Edom answered, "You are not to pass through my land; if you do, I will come out against you with the sword." ¹⁹ The people of Isra'el replied, "We will keep to the highway; if we do drink the water, either we or our livestock, we will pay for it. Just let us pass through on foot — it's nothing." ²⁰ But he said, "You are not to pass through"; and Edom came out against them with many people and much force. ²¹ Thus Edom refused to allow Isra'el passage through its territory, so Isra'el turned away.
7. **(RY: iii, LY: v)** ²² They traveled on from Kadesh; and the people of Isra'el, the whole community, arrived at Mount Hor. ²³ At Mount Hor, by the border of the land of Edom, ADONAI said to Moshe and Aharon, ²⁴ "Aharon is about to be gathered to his people, because he is not to enter the land I have given to the people of Isra'el, inasmuch as you rebelled against what I said at the M'rivah Spring. ²⁵ Take Aharon and El'azar his son, bring them up to Mount Hor, ²⁶ remove the garments from Aharon and put them on El'azar his son. Aharon will be gathered to his people — he will die there."
8. ²⁷ Moshe did as ADONAI had ordered. They went up onto Mount Hor before the eyes of the whole community. ²⁸ Moshe removed the garments from Aharon, and put them on El'azar his son, and Aharon died there on the top of the mountain. Then Moshe and El'azar came down the mountain. ²⁹ When the entire community saw that Aharon was dead, they mourned Aharon thirty days, the whole house of Isra'el.

vi

2

Numbers 13 (NIV) Exploring Canaan - 13 The LORD said to Moses, "Send some men to explore the land of Canaan, which I am giving to the Israelites. From each ancestral tribe send one of its leaders." ³ So at the LORD's command Moses sent them out from the Desert of Paran.

vii

Numbers 10

viii

Numbers 21 The Journey to Moab ¹⁰ ¹¹

The Israelites moved on and camped at Oboth. Then they set out from Oboth and camped in Iye Abarim, in the wilderness that faces Moab toward the sunrise. ¹² From there they moved on and camped in the Zered Valley. ¹³ They set out from there and camped alongside the Arnon, which is in the wilderness extending into Amorite territory. The Arnon is the border of Moab, between Moab and the Amorites. ¹⁴ That is why the Book of the Wars of the LORD says:

"... Zahab^[d] in Suphah and the ravines, the Arnon ¹⁵ and^[e] the slopes of the ravines that lead to the settlement of Ar and lie along the border of Moab." ¹⁶

From there they continued on to Beer, the well where the LORD said to Moses, "Gather the people together and I will give them water." ¹⁷ ¹⁸

Then Israel sang this song: "Spring up, O well! Sing about it, about the well that the princes dug, that the nobles of the people sank— the nobles with scepters and staffs." Then they went from the wilderness to Mattanah, ¹⁹ from Mattanah to Nahaliel, from Nahaliel to Bamoth, ²⁰ and from Bamoth to the valley in Moab where the top of Pisgah overlooks the wasteland.

Defeat of Sihon and Og ²¹ Israel sent messengers to say to Sihon king of the Amorites: ²² “Let us pass through your country. We will not turn aside into any field or vineyard, or drink water from any well. We will travel along the King’s Highway until we have passed through your territory.” ²³

But Sihon would not let Israel pass through his territory. He mustered his entire army and marched out into the wilderness against Israel. When he reached Jahaz, he fought with Israel. ²⁴ Israel, however, put him to the sword and took over his land from the Arnon to the Jabbok, but only as far as the Ammonites, because their border was fortified. ²⁵ Israel captured all the cities of the Amorites and occupied them, including Heshbon and all its surrounding settlements. ²⁶ Heshbon was the city of Sihon king of the Amorites, who had fought against the former king of Moab and had taken from him all his land as far as the Arnon. Numbers 22:1- 41 Baalams Donkey

viii Numbers 22 (NIV)

Balak Summons Balaam

22 Then the Israelites traveled to the plains of Moab and camped along the Jordan across from Jericho. ²

³

Now Balak son of Zippor saw all that Israel had done to the Amorites, and Moab was terrified because there were so many people. Indeed, Moab was filled with dread because of the Israelites. ⁴

The Moabites said to the elders of Midian, “This horde is going to lick up everything around us, as an ox licks up the grass of the field.”

So Balak son of Zippor, who was king of Moab at that time, ⁵ sent messengers to summon Balaam son of Beor, who was at Pethor, near the Euphrates River, in his native land. Balak said:

“A people has come out of Egypt; they cover the face of the land and have settled next to me. ⁶ Now come and put a curse on these people, because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the land. For I know that whoever you bless is blessed, and whoever you curse is cursed.”

⁷

The elders of Moab and Midian left, taking with them the fee for divination. When they came to Balaam, they told him what Balak had said. ⁸

“Spend the night here,” Balaam said to them, “and I will report back to you with the answer the LORD gives me.” So the Moabite officials stayed with him. ⁹

God came to Balaam and asked, “Who are these men with you?” ^{10 11}

Balaam said to God, “Balak son of Zippor, king of Moab, sent me this message: ‘A people that has come out of Egypt covers the face of the land. Now come and put a curse on them for me. Perhaps then I will be able to fight them and drive them away.’” ¹²

But God said to Balaam, “Do not go with them. You must not put a curse on those people, because they are blessed.” ¹³

The next morning Balaam got up and said to Balak’s officials, “Go back to your own country, for the LORD has refused to let me go with you.” ¹⁴

So the Moabite officials returned to Balak and said, “Balaam refused to come with us.” ¹⁵

¹⁶

Then Balak sent other officials, more numerous and more distinguished than the first. They came to Balaam and said:

“This is what Balak son of Zippor says: Do not let anything keep you from coming to me, ¹⁷ because I will reward you handsomely and do whatever you say. Come and put a curse on these people for me.” ¹⁸

But Balaam answered them, “Even if Balak gave me all the silver and gold in his palace, I could not do anything great or small to go beyond the command of the LORD my God. ¹⁹ Now spend the night here so that I can find out what else the LORD will tell me.” ²⁰

That night God came to Balaam and said, “Since these men have come to summon you, go with them, but do only what I tell you.”

Balaam’s Donkey ²¹ ²²

Balaam got up in the morning, saddled his donkey and went with the Moabite officials. But God was very angry when he went, and the angel of the LORD stood in the road to oppose him. Balaam was riding on his donkey, and his two servants were with him. ²³ When the donkey saw the angel of the LORD standing in the road with a drawn sword in his hand, it turned off the road into a field. Balaam beat it to get it back on the road. ²⁴ ²⁵

Then the angel of the LORD stood in a narrow path through the vineyards, with walls on both sides. When the donkey saw the angel of the LORD, it pressed close to the wall, crushing Balaam's foot against it. So he beat the donkey again. ²⁶

Then the angel of the LORD moved on ahead and stood in a narrow place where there was no room to turn, either to the right or to the left. ²⁷ When the donkey saw the angel of the LORD, it lay down under Balaam, and he was angry and beat it with his staff. ²⁸ Then the LORD opened the donkey's mouth, and it said to Balaam, "What have I done to you to make you beat me these three times?" ²⁹

Balaam answered the donkey, "You have made a fool of me! If only I had a sword in my hand, I would kill you right now." ³⁰

The donkey said to Balaam, "Am I not your own donkey, which you have always ridden, to this day? Have I been in the habit of doing this to you?" "No," he said. ³¹

Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the road with his sword drawn. So he bowed low and fell facedown. ³²

The angel of the LORD asked him, "Why have you beaten your donkey these three times? I have come here to oppose you because your path is a reckless one before me. ³³ The donkey saw me and turned away from me these three times. If it had not turned away, I would certainly have killed you by now, but I would have spared it." ³⁴

Balaam said to the angel of the LORD, "I have sinned. I did not realize you were standing in the road to oppose me. Now if you are displeased, I will go back." ³⁵

The angel of the LORD said to Balaam, "Go with the men, but speak only what I tell you." So Balaam went with Balak's officials. ³⁶

When Balak heard that Balaam was coming, he went out to meet him at the Moabite town on the Arnon border, at the edge of his territory. ³⁷ Balak said to Balaam, "Did I not send you an urgent summons? Why didn't you come to me? Am I really not able to reward you?"

³⁸ "Well, I have come to you now," Balaam replied. "But I can't say whatever I please. I must speak only what God puts in my mouth." ³⁹ ⁴⁰

Then Balaam went with Balak to Kiriath Huzoth. Balak sacrificed cattle and sheep, and gave some to Balaam and the officials who were with him. ⁴¹ The next morning Balak took Balaam up to Bamoth Baal, and from there he could see the outskirts of the Israelite camp.

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Deuteronomy 1 New International Version (NIV)

Moses reviews the key points of their journey

The Command to Leave Horeb

1 These are the words Moses spoke to all Israel in the wilderness east of the Jordan—that is, in the Arabah—opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab. ² (It takes eleven days to go from Horeb to Kadesh Barnea by the Mount Seir road.) ³

In the fortieth year, on the first day of the eleventh month, Moses proclaimed to the Israelites all that the LORD had commanded him concerning them. ⁴ This was after he had defeated Sihon king of the Amorites, who reigned in Heshbon, and at Edrei had defeated Og king of Bashan, who reigned in Ashtaroth. ⁵

East of the Jordan in the territory of Moab, Moses began to expound this law, saying: 6

7

The LORD our God said to us at Horeb, "You have stayed long enough at this mountain. Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates. 8 See, I have given you this land. Go in and take possession of the land the LORD swore he would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them." The Appointment of Leaders 9 10

At that time I said to you, "You are too heavy a burden for me to carry alone. The LORD your God has increased your numbers so that today you are as numerous as the stars in the sky. 11 May the LORD, the God of your ancestors, increase you a thousand times and bless you as he has promised! 12 But how can I bear your problems and your burdens and your disputes all by myself? 13 Choose some wise, understanding and respected men from each of your tribes, and I will set them over you." 14

You answered me, "What you propose to do is good." 15

So I took the leading men of your tribes, wise and respected men, and appointed them to have authority over you—as commanders of thousands, of hundreds, of fifties and of tens and as tribal officials. 16 And I charged your judges at that time, "Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you. 17 Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God. Bring me any case too hard for you, and I will hear it." 18 And at that time I told you everything you were to do. Spies Sent Out 19

Then, as the LORD our God commanded us, we set out from Horeb and went toward the hill country of the Amorites through all that vast and dreadful wilderness that you have seen, and so we reached Kadesh Barnea. 20 Then I said to you, "You have reached the hill country of the Amorites, which the LORD our God is giving us. 21 See, the LORD your God has given you the land. Go up and take possession of it as the LORD, the God of your ancestors, told you. Do not be afraid; do not be discouraged." 22

Then all of you came to me and said, "Let us send men ahead to spy out the land for us and bring back a report about the route we are to take and the towns we will come to." 23 24

The idea seemed good to me; so I selected twelve of you, one man from each tribe. They left and went up into the hill country, and came to the Valley of Eshkol and explored it. 25 Taking with them some of the fruit of the land, they brought it down to us and reported, "It is a good land that the LORD our God is giving us."

Rebellion Against the LORD 26 27

But you were unwilling to go up; you rebelled against the command of the LORD your God. You grumbled in your tents and said, “The LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us.”²⁸ Where can we go? Our brothers have made our hearts melt in fear. They say, ‘The people are stronger and taller than we are; the cities are large, with walls up to the sky. We even saw the Anakites there.’”²⁹ ³⁰

Then I said to you, “Do not be terrified; do not be afraid of them. The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes,”³¹ and in the wilderness. There you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place.”³² ³³

In spite of this, you did not trust in the LORD your God, who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go.”³⁴ ³⁵

When the LORD heard what you said, he was angry and solemnly swore: “No one from this evil generation shall see the good land I swore to give your ancestors,”³⁶ except Caleb son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the LORD wholeheartedly.”³⁷ ³⁸

Because of you the LORD became angry with me also and said, “You shall not enter it, either. But your assistant, Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to inherit it.”³⁹ And the little ones that you said would be taken captive, your children who do not yet know good from bad—they will enter the land. I will give it to them and they will take possession of it.”⁴⁰ But as for you, turn around and set out toward the desert along the route to the Red Sea.^[a]”⁴¹

Then you replied, “We have sinned against the LORD. We will go up and fight, as the LORD our God commanded us.” So every one of you put on his weapons, thinking it easy to go up into the hill country.”⁴²

But the LORD said to me, “Tell them, ‘Do not go up and fight, because I will not be with you. You will be defeated by your enemies.’”⁴³

So I told you, but you would not listen. You rebelled against the LORD’s command and in your arrogance you marched up into the hill country.”⁴⁴ The Amorites who lived in those hills came out against you; they chased you like a swarm of bees and beat you down from Seir all the way to Hormah.”⁴⁵ You came back and wept before the LORD, but he paid no attention to your weeping and turned a deaf ear to you.”⁴⁶ And so you stayed in Kadesh many days—all the time you spent there.

Deuteronomy 2 New International Version (NIV)

Wanderings in the Wilderness

2 Then we turned back and set out toward the wilderness along the route to the Red Sea,^[a] as the LORD had directed me. For a long time we made our way around the hill country of Seir. 2 3 4

Then the LORD said to me, “You have made your way around this hill country long enough; now turn north. Give the people these orders: ‘You are about to pass through the territory of your relatives the descendants of Esau, who live in Seir. They will be afraid of you, but be very careful. ⁵ Do not provoke them to war, for I will not give you any of their land, not even enough to put your foot on. I have given Esau the hill country of Seir as his own. ⁶ You are to pay them in silver for the food you eat and the water you drink.’” ⁷

The LORD your God has blessed you in all the work of your hands. He has watched over your journey through this vast wilderness. These forty years the LORD your God has been with you, and you have not lacked anything. ⁸

So we went on past our relatives the descendants of Esau, who live in Seir. We turned from the Arabah road, which comes up from Elath and Ezion Geber, and traveled along the desert road of Moab. ⁹

Then the LORD said to me, “Do not harass the Moabites or provoke them to war, for I will not give you any part of their land. I have given Ar to the descendants of Lot as a possession.” ^{10 11}

(The Emites used to live there—a people strong and numerous, and as tall as the Anakites. Like the Anakites, they too were considered Rephaites, but the Moabites called them Emites. ¹² Horites used to live in Seir, but the descendants of Esau drove them out. They destroyed the Horites from before them and settled in their place, just as Israel did in the land the LORD gave them as their possession.) ¹³

And the LORD said, “Now get up and cross the Zered Valley.” So we crossed the valley. ¹⁴

Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the LORD had sworn to them. ¹⁵ The LORD’s hand was against them until he had completely eliminated them from the camp. ^{16 17 18}

Now when the last of these fighting men among the people had died, the LORD said to me, “Today you are to pass by the region of Moab at Ar. ¹⁹ When you come to the Ammonites, do not harass them or provoke them to war, for I will not give you possession of any land belonging to the Ammonites. I have given it as a possession to the descendants of Lot.” ²⁰

(That too was considered a land of the Rephaites, who used to live there; but the Ammonites called them Zamzummites. ²¹ They were a people strong and numerous, and as tall as the Anakites. The LORD destroyed them from before the Ammonites, who drove them out and settled in their place. ²² The LORD had done the same for the descendants of Esau, who lived in Seir, when he destroyed the Horites from before them. They drove them out and have lived in their place to this day. ²³ And as for the Avvites who lived in villages as far as Gaza, the Caphtorites coming out from Capthor ^[b] destroyed them and settled in their place.) Defeat of Sihon King of Heshbon ²⁴

“Set out now and cross the Arnon Gorge. See, I have given into your hand Sihon the Amorite, king of Heshbon, and his country. Begin to take possession of it and engage him in battle. ²⁵ This very day I will begin to put the terror and fear of you on all the nations under heaven. They will hear reports of you and will tremble and be in anguish because of you.”

²⁶ From the Desert of Kedemoth I sent messengers to Sihon king of Heshbon offering peace and saying, ²⁷ “Let us pass through your country. We will stay on the main road; we will not turn aside to the right or to the left. ²⁸ Sell us food to eat and water to drink for their price in silver. Only let us pass through on foot— ²⁹ as the descendants of Esau, who live in Seir, and the Moabites, who live in Ar, did for us—until we cross the Jordan into the land the LORD our God is giving us.” ³⁰ But Sihon king of Heshbon refused to let us pass through. For the LORD your God had made his spirit stubborn and his heart obstinate in order to give him into your hands, as he has now done. ³¹

The LORD said to me, “See, I have begun to deliver Sihon and his country over to you. Now begin to conquer and possess his land.” ³² ³³

When Sihon and all his army came out to meet us in battle at Jahaz, ³⁴ the LORD our God delivered him over to us and we struck him down, together with his sons and his whole army. ³⁵ At that time we took all his towns and completely destroyed ^[a] them—men, women and children. We left no survivors. ³⁶ But the livestock and the plunder from the towns we had captured we carried off for ourselves. ³⁷ From Aroer on the rim of the Arnon Gorge, and from the town in the gorge, even as far as Gilead, not one town was too strong for us. The LORD our God gave us all of them. ³⁸ But in accordance with the command of the LORD our God, you did not encroach on any of the land of the Ammonites, neither the land along the course of the Jabbok nor that around the towns in the hills.

Deuteronomy 3 New International Version (NIV)

Defeat of Og King of Bashan

³ Next we turned and went up along the road toward Bashan, and Og king of Bashan with his whole army marched out to meet us in battle at Edrei. ² The LORD said to me, “Do not be afraid of him, for I have delivered him into your hands, along with his whole army and his land. Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon.” ³

So the LORD our God also gave into our hands Og king of Bashan and all his army. We struck them down, leaving no survivors. ⁴ At that time we took all his cities. There was not one of the sixty cities that we did not take from them—the whole region of Argob, Og’s kingdom in Bashan. ⁵ All these cities were fortified with high walls and with gates and bars, and there were also a great many unwallled villages. ⁶ We completely destroyed ^[a] them, as we had done with Sihon king of Heshbon, destroying ^[b] every city—men, women and children. ⁷ But all the livestock and the plunder from their cities we carried off for ourselves.

⁸ So at that time we took from these two kings of the Amorites the territory east of the Jordan, from the Arnon Gorge as far as Mount Hermon. ⁹ (Hermon is called Sirion by the Sidonians; the Amorites call it Senir.) ¹⁰ We took all the

towns on the plateau, and all Gilead, and all Bashan as far as Salekah and Edrei, towns of Og's kingdom in Bashan.¹¹ (Og king of Bashan was the last of the Rephaites. His bed was decorated with iron and was more than nine cubits long and four cubits wide.^[d] It is still in Rabbah of the Ammonites.) Division of the Land ¹²

Of the land that we took over at that time, I gave the Reubenites and the Gadites the territory north of Aroer by the Arnon Gorge, including half the hill country of Gilead, together with its towns. ¹³ The rest of Gilead and also all of Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh. (The whole region of Argob in Bashan used to be known as a land of the Rephaites. ¹⁴ Jair, a descendant of Manasseh, took the whole region of Argob as far as the border of the Geshurites and the Maakathites; it was named after him, so that to this day Bashan is called Havvoth Jair.^[d]) ¹⁵ And I gave Gilead to Makir. ¹⁶ But to the Reubenites and the Gadites I gave the territory extending from Gilead down to the Arnon Gorge (the middle of the gorge being the border) and out to the Jabbok River, which is the border of the Ammonites. ¹⁷ Its western border was the Jordan in the Arabah, from Kinnereth to the Sea of the Arabah (that is, the Dead Sea), below the slopes of Pisgah. ¹⁸

I commanded you at that time: "The LORD your God has given you this land to take possession of it. But all your able-bodied men, armed for battle, must cross over ahead of the other Israelites. ¹⁹ However, your wives, your children and your livestock (I know you have much livestock) may stay in the towns I have given you, ²⁰ until the LORD gives rest to your fellow Israelites as he has to you, and they too have taken over the land that the LORD your God is giving them across the Jordan. After that, each of you may go back to the possession I have given you." Moses Forbidden to Cross the Jordan ²¹

At that time I commanded Joshua: "You have seen with your own eyes all that the LORD your God has done to these two kings. The LORD will do the same to all the kingdoms over there where you are going. ²² Do not be afraid of them; the LORD your God himself will fight for you." ²³ ²⁴

At that time I pleaded with the LORD: "Sovereign LORD, you have begun to show to your servant your greatness and your strong hand. For what god is there in heaven or on earth who can do the deeds and mighty works you do? ²⁵ Let me go over and see the good land beyond the Jordan—that fine hill country and Lebanon." ²⁶

But because of you the LORD was angry with me and would not listen to me. "That is enough," the LORD said. "Do not speak to me anymore about this matter. ²⁷ Go up to the top of Pisgah and look west and north and south and east. Look at the land with your own eyes, since you are not going to cross this Jordan. ²⁸ But commission Joshua, and encourage and strengthen him, for he will lead this people across and will cause them to inherit the land that you will see." ²⁹ So we stayed in the valley near Beth Peor.

Deuteronomy 4 New International Version (NIV)

Obedience Commanded

4 Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land the LORD, the God of your ancestors, is giving you. ² Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you. ³

You saw with your own eyes what the LORD did at Baal Peor. The LORD your God destroyed from among you everyone who followed the Baal of Peor, ⁴ but all of you who held fast to the LORD your God are still alive today. ⁵

See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. ⁶ Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.” ⁷ What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him? ⁸ And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today? ⁹

Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them. ¹⁰ Remember the day you stood before the LORD your God at Horeb, when he said to me, “Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.” ¹¹ You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness. ¹² Then the LORD spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice. ¹³ He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets. ¹⁴ And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.

Moses then instructs the leaders and people how to behave and follow the instructions of the Lord. ^{xi}

Joshua to Succeed Moses

¹²

Then the LORD said to Moses, “Go up this mountain in the Abarim Range and see the land I have given the Israelites. ¹³ After you have seen it, you too will be gathered to your people, as your brother Aaron was, ¹⁴ for when the community rebelled at the waters in the Desert of Zin, both of you disobeyed my command to honor me as holy before their eyes.” (These were the waters of Meribah Kadesh, in the Desert of Zin.) ¹⁵ ¹⁶

Moses said to the LORD, “May the LORD, the God who gives breath to all living things, appoint someone over this community ¹⁷ to go out and come in before them, one who will lead them out and bring them in, so the LORD’s people will not be like sheep without a shepherd.” ¹⁸ [a]

So the LORD said to Moses, “Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. ¹⁹ Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. ²⁰ Give him some of your authority so the whole Israelite community will obey him. ²¹ He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the LORD. At his command he and the entire community of the Israelites will go out, and at his command they will come in.” ²²

Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. ²³ Then he laid his hands on him and commissioned him, as the LORD instructed through Moses.

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Deuteronomy 1 -**The Command to Leave Horeb** - Moses reviews with some of the leaders of the clans what has happened etc.

Deuteronomy 1 ¹ **These are the words Moses spoke to all Israel in the wilderness east of the Jordan**—that is, in the Arabah—opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab. ² (It takes eleven days to go from Horeb to Kadesh Barnea by the Mount Seir road.) ³

In the fortieth year, on the first day of the eleventh month, Moses proclaimed to the Israelites all that the LORD had commanded him concerning them. ⁴ This was after he had defeated Sihon king of the Amorites, who reigned in Heshbon, and at Edrei had defeated Og king of Bashan, who reigned in Ashtaroth. ⁵

East of the Jordan in the territory of Moab, Moses began to expound this law, saying: ⁶

⁷

The LORD our God said to us at Horeb, “You have stayed long enough at this mountain. Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates. ⁸ See, I have given you this land. Go in and take possession of the land the LORD swore he would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them.” The Appointment of Leaders ⁹ ¹⁰

At that time I said to you, “You are too heavy a burden for me to carry alone. The LORD your God has increased your numbers so that today you are as numerous as the stars in the sky. ¹¹ May the LORD, the God of your ancestors, increase you a thousand times and bless you as he has promised! ¹² But how can I bear your problems and your burdens and your disputes all by myself? ¹³ Choose some wise, understanding and respected men from each of your tribes, and I will set them over you.” ¹⁴

You answered me, “What you propose to do is good.” ¹⁵

So I took the leading men of your tribes, wise and respected men, and appointed them to have authority over you—as commanders of thousands, of hundreds, of fifties and of tens and as tribal officials. ¹⁶ And I charged your judges at that time, “Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you. ¹⁷ Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God. Bring me any case too hard for you, and I will hear it.” ¹⁸ And at that time I told you everything you were to do. **Spies Sent Out** ¹⁹

Then, as the LORD our God commanded us, we set out from Horeb and went toward the hill country of the Amorites through all that vast and dreadful wilderness that you have seen, and so we reached Kadesh Barnea. ²⁰ Then I said to you, “You have reached the hill country of the Amorites, which the LORD our God is giving us. ²¹ See, the LORD your God has given you the land. Go up and take possession of it as the LORD, the God of your ancestors, told you. Do not be afraid; do not be discouraged.” ²²

Then all of you came to me and said, “Let us send men ahead to spy out the land for us and bring back a report about the route we are to take and the towns we will come to.” ²³ ²⁴

The idea seemed good to me; so I selected twelve of you, one man from each tribe. They left and went up into the hill country, and came to the Valley of Eshkol and explored it. ²⁵ Taking with them some of the fruit of the land, they brought it down to us and reported, “It is a good land that the LORD our God is giving us.” Rebellion Against the LORD ²⁶ ²⁷

But you were unwilling to go up; you rebelled against the command of the LORD your God. You grumbled in your tents and said, “The LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us. ²⁸ Where can we go? Our brothers have made our hearts melt in fear. They say, ‘The people are stronger and taller than we are; the cities are large, with walls up to the sky. We even saw the Anakites there.’” ²⁹ ³⁰

Then I said to you, “Do not be terrified; do not be afraid of them. The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes, ³¹ and in the wilderness. There you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place.” ³² ³³

In spite of this, you did not trust in the LORD your God, who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go. ³⁴ ³⁵

When the LORD heard what you said, he was angry and solemnly swore: “No one from this evil generation shall see the good land I swore to give your ancestors, ³⁶ except Caleb son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the LORD wholeheartedly.” ³⁷ ³⁸

Because of you the LORD became angry with me also and said, “You shall not enter it, either. But your assistant, Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to inherit it. ³⁹ And the little ones that you said would be taken captive, your children who do not yet know good from bad—they will enter the land. I will give it to them and they will take possession of it. ⁴⁰ But as for you, turn around and set out toward the desert along the route to the Red Sea.” ⁴¹

Then you replied, “We have sinned against the LORD. We will go up and fight, as the LORD our God commanded us.” So every one of you put on his weapons, thinking it easy to go up into the hill country. ⁴²

But the LORD said to me, “Tell them, ‘Do not go up and fight, because I will not be with you. You will be defeated by your enemies.’” ⁴³

So I told you, but you would not listen. You rebelled against the LORD’s command and in your arrogance you marched up into the hill country. ⁴⁴ The Amorites who lived in those hills came out against you; they chased you like a swarm of bees and beat you down from Seir all the way to Hormah. ⁴⁵ You came back and wept before the LORD, but he paid no attention to your weeping and turned a deaf ear to you. ⁴⁶ And so you stayed in Kadesh many days—all the time you spent there.

The following website by Dr. Glen Fritz, as well as a podcast interview provides a very good description of a possible route of the Wilderness journey. This is the one used in this journey; although several websites are noted in the teacher’s notes and EndNotes to gather and confirm information for the map. But God is the only one who knows the exact route taken. This is one of God’s mysteries.

Ancient Exodus by Dr. Glen Fritz

<https://ancientexodus.com/>

<https://ancientexodus.com/podcast-interview-the-lost-sea/>

Finding the Mountain of Moses: in Saudi Arabia

<https://www.youtube.com/watch?v=YjrxHqNy5CQ&app=desktop>

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The Route Of The Exodus Journeys – Excerpt from:

<http://www.wyattnewsletters.com/exodus/ex05.htm>

<http://wyattmuseum.com/> by

Mary Nell Wyatt -(From newsletter # 2 first published January 1993)

NOTE: Although the article is lengthy, here is some very interesting research credited entirely to Mary Wyatt

The first indepth study we will present will be the events of the Exodus journey, beginning with the time the multitude leaves Egypt until they cross the Red Sea. A map is attached for reference. We will systematically take each step of their journey. We do not continue their journey once they cross the Red Sea and enter Midian, but we do show on the map the location of Mt. Sinai.

FIRST, LOCATE MIDIAN As I began to study the Biblical account, in Exodus 3, Moses encounters the burning bush while he is in Midian, tending the flock of Jethro, his father-in-law. There, God tells Moses that he is to bring forth the children of Israel out of Egypt. EXO 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Moses was told in this verse to bring them back to Midian, to the mountain where God spoke to him. In my studies of ancient Egyptian history, it became clear to me that Midian was not in the Sinai peninsula-- that it was in northwestern Saudi Arabia.

GAL 4:25 For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.

All through the Sinai peninsula there is tremendous evidence of the ancient Egyptians having control of this area. The inscriptions tell of their mining operations there. There are temples out there as well as fortresses. Had Moses led the people across the Gulf of Suez, they would have still been in Egyptian-controlled territory.

But in Saudi Arabia, there is no evidence of Egyptian occupation. In fact, when I showed the archaeologist from Riyadh University the petroglyphs of cows and bulls on the golden calf altar, he was very excited-- he said this ancient Egyptian style of petroglyph was found nowhere else in Saudi that he knew of. The horns of the cows and bulls were drawn in the Egyptian style which represented the gods, Hathor and Aphis.

With this established, that Mt. Sinai lies in NW Saudi Arabia, and the crossing took place across the Gulf of Aqaba, (see map) let's begin their entire route to the sea.

WHERE WAS RAMESES?

Unlike the commonly held thought, Rameses, was not a city-- it was the Delta region; the land given to Joseph's family to live in by the pharaoh. This was called "the land of Rameses" and "the land of Goshen." This was where the



great population of the Israelites lived:

GEN 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. GEN 47:27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

Rameses could not be referring to a city for the simple reason that there just wasn't a city in ancient Egypt large enough to hold the 2-3 million people Moses led from Egypt, much less all of their flocks and herds.

They were "in their homes" prior to leaving

Also, we know that just before the "angel of death" took the lives of all the first born of Egypt, and pharaoh told Moses to take the people and go, God tells Moses to have the Israelites cook a lamb and to place the blood of this lamb upon the doors of their houses, that the "angel of death" would pass over their house:

EXO 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.
They leave Egypt the same day

This clearly implies that they were in their homes when this event occurred. Then, He goes on to tell them to eat unleavened bread for 7 days:

EXO 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

God tells Moses in this verse that on that very day (selfsame day), while they are still in their homes, He will have brought them out of Egypt. This tells us that they left Egypt before sundown the day after the angel of death visited Egypt.

* Note that a "day" to the Israelites was not as we think of a day- from midnight to midnight. Instead, it was from evening to evening. *LEV 23:32 ..., from even unto even, shall ye celebrate your sabbath.*

EXO 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

In summary, when word came to the people that they were allowed to leave, just after the "angel of death" visited Egypt, they all left their homes in Rameses, or Goshen, and proceeded to leave Egypt "proper." How was this possible-- that they were able to be out of Egypt so quickly? On the attached map, you can see that Egypt is extremely long, but its east/west boundaries are very narrow. They left Rameses and assembled in Succoth, which was very near, but at the same time, outside of the boundary of Egypt "proper:" WHERE WAS SUCCOTH?

Succoth had to be a place large enough for this tremendous amount of people and flocks to assemble. Long before I ever began my overseas field work, I had studied ancient Egyptian history. I had read numerous accounts of inscriptions which spoke of a place called variably "Tharu", T'aru" and "Takut," which fit the description of Succoth perfectly. The following are quoted from "Life in Ancient Egypt" by Adolf Erman:

p. 28- "The isthmus of Suez was of the greatest consequence also from a military point of view- it was doubtless fortified in very early times. Probably here stood the great fortress of T'aru, often spoken of as the starting-point for the expeditions into Syria,..."

p.537- "The line of fortifications which was intended to keep back these Beduins of the Delta, is met with as early as the time of the Middle Empire, and is still standing. It consisted of a wall strengthened by small towers,...; this formed an obstruction which the slaves who tried to escape from Egypt, and the Beduins who wanted to pasture their cattle on the fields of the Delta, found difficult to pass. At this time we also meet with a defensive work of another kind, namely a broad canal, which presumably connected the lakes of the isthmus together. At the point where a bridge crossed this canal were strong fortresses on both sides;... The great fortress which defended this bridge was the fortress of T'aru', which is so often mentioned as the starting point of the military expeditions."

To sum up what he has said, in ancient Egypt, there was a line of guarded fortifications along the canal which connected the Gulf of Suez with the Mediterranean Sea. This canal is known to have existed anciently by satellite photos and infrared photos which still show its path. At the point where one would leave Egypt proper and go into the Sinai desert, there was a fortress and a bridge. Inscriptions tell us that this fortress was called Tharu (or one of the various spellings).

This is also located near the Delta, or "Rameses," where the Israelites were living. "Tharu" was where the Egyptian army assembled in preparation for their military expeditions to the north. Armies consisted of a great deal of men, horses and chariots; and they required a large area to assemble properly.

Moses well knew Tharu, called "Succoth" in the Biblical account-- and it was here that he organized the people for their journey. They had left Egypt proper once they crossed this line of fortification, just as the Lord had promised. **EXO 13:18 ;...and the children of Israel went up harnessed out of the land of Egypt.**

THEY LEFT "HARNESSED"

We know of a surety that "harnessed" doesn't mean "armed with weapons" because they had no weapons until God provided them by washing the bodies of the dead Egyptian army upon the shore after the waters of the Red Sea closed back up. The chariot soldiers had to strap their weapons to their bodies, and when they were washed upon the shore, the multitude simply collected their weaponry.

So what does it mean? The Hebrew word "chamushim," which is the Hebrew word translated "harnessed" in the above verse, is found only 4 times in the Hebrew text-- Exodus 13:18; Joshua 1:14; Joshua 4:12; and Judges 7:11. The word means "in ranks." Apply that definition to the above texts and see for yourself if it does not seem appropriate. Also of note, is the fact that in Numbers, Deuteronomy and Joshua, the Hebrew word "chalats" is used in denoting "armed soldiers."

If we really study the Biblical account, and use good, common sense-- we can learn much from what is implied, but not actually spelled out for us. Moses, as "the son of Pharaoh's daughter," was the heir to the throne of Egypt. As such, he was the "crown prince." If you study any Egyptian history, you learn that the person in line for the throne was given very exacting training-- the Pharaoh was considered the "earthly embodiment of the god", so the "pharaoh-in-training" spent a part of his training studying with the priesthood: **ACT 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.**

The next stage of a "crown prince's" training was military. Moses was thoroughly trained in all aspects of military leadership and would have known well how to assemble large numbers of peoples for travel.

While no specifics are given in the Bible as to Moses' life in Egypt, several ancient historians make reference to the fact that he was a general. And we admit that we do not accept all of what these people have to say as being totally accurate, but the fact that Moses was indeed a general in the Egyptian army seems to have been a well-known fact. Josephus writes about this in his "*Antiquities of the Jews, Book II, Chapter X*. As a military man, once again, Moses knew "Tharu", and it was here that he organized his largest "army" ever for travel. And from here, they travelled to Etham.

WHERE WAS ETHAM?

EXO 13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. Etham was in the "edge of the wilderness." What wilderness was this? The answer is in the Exodus account: EXO 13:18 But God led the people about, through the way of the wilderness of the Red Sea:...

It was the Wilderness of the Red Sea-- the mountainous land of the mid and southern Sinai Peninsula. This was along a route that was commonly taken in those days by both caravans and the army, and it was called "the southern route." This route was taken because it was safer than travelling along the coast, where the Philistines were.

Etham was not a singular location, like a town- it was a designation of the land that lay around the mid-northern edge of the Gulf of Aqaba. We know this because once they cross the sea, they are still in an area called Etham: **NUM 33:8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.**

It was while they were at Etham on the western side of the sea that God told Moses: EXO 14:2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. 3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

In order for them to be "entangled in the land," they would have to be travelling through an area of wadis (canyons) with high mountains all around, which would seem to hem them in. This takes place prior to crossing the sea, so I looked for an area such as this which would terminate on a beach or shore of the sea which was large enough to hold perhaps 2 or 3 million people, as well as their flocks. I found a beach of tremendous size on the Gulf of Aqaba at Nuweiba, and the only passage to it is through an 18 mile long wadi system. (See color photo of this beach enclosed.)

From "Etham in the edge of the wilderness", they changed their direction of travel from a northerly direction, (which would have soon taken them around the northern tip of the sea,) and went south, through a wadi system that must have appeared like an endless maze to them. Hemmed in to the left and right, they could only travel in one direction-- and the only path through that wadi leads to the tremendous sized beach.

The Site of the Crossing

As I mentioned, I found this tremendous beach on the Gulf of Aqaba which could easily have held the multitude, their flocks, and also pharaoh's army-- separating the 2 groups by several miles. But there's another interesting fact about this site...

Josephus gives an additional bit of information in his "Antiquities of the Jews," Book II, Chapter XV. Speaking of pharaoh's army pursuing the multitude, he states: "They also seized upon the passages by which they imagined the Hebrews might fly, shutting them up between the inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which was impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea;..."

When I first visited the site of Nuweiba in 1978, these mountains could be seen on the south end of the beach area which terminated at the sea-- no passage would have been possible to the south. (See color photo of this area, where the mountains meet the sea on the south end.) As I found the chariot parts when diving on the southern end of the beach, this implies that the multitude travelled to this section of the beach.

Pharaoh's army entered from the same wadi, which is the only entrance onto the beach. This wadi is located midway of the beach, and once the army entered the area, the multitude's only means of escape would have been to the south. But the mountains to the south extend all the way to the sea-- they had no way of escape, or so it seemed.

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The Exodus

Part II

by Mary Nell Wyatt <http://www.wyattnewsletters.com/exodus/ex05.htm>

<http://wyattmuseum.com/>

(first published in newsletter # 3 in 1993)

In our last newsletter, we examined the route taken by Moses and the great multitude as they fled Egypt. We will now examine the evidences which tell us exactly who were the Egyptian royalties involved and the approximate date the Exodus occurred. This is a subject that gets quite involved and we will only be able to present a bare frame of reference in this publication. Bear with us, as we will attempt to present a large amount of information in a short space.

THE CHARIOT WHEELS

We will begin with the chariot wheels that Ron and the boys found in the Gulf of Aqaba. In 1978, on their first dive at the site, they found these chariot remains. Like Noah's Ark, these were not in perfect condition and required careful examination to see exactly what they were. They were covered in coral, which made it difficult to see them clearly, but it appears that the coral was the agent the Lord used to preserve them.

They found numerous wheels- some were still on their axles, and some were off. They found chariot cabs without the wheels, also: ***EXO 14:24 ...in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drove them heavily:...***

So far, this coincided with the Biblical account. They found several 6-spoked wheels, as well as an 8-spoked wheel. And finally, in 1988, Ron found the 4-spoked gold chariot wheel, which looks almost perfect. The reason this one was so well preserved is that coral does not grow on gold. The wood inside the gold "veneer" was deteriorated, which made it very fragile and for that reason, he has not attempted to retrieve it from the water.

The significance of these wheels is of extreme importance to the dating of the Exodus and determining which dynasty was involved. Back in the late 70's, Ron actually retrieved a hub of a wheel which had the remains of 8 spokes radiating outward from it. He took this to Cairo, to the office of Nassif Mohammed Hassan, the director of Antiquities whom Ron had been working with. Mr. Hassan examined it and immediately pronounced it to be of the 18th Dynasty of ancient Egypt. When Ron asked him how he knew this so readily, Mr. Hassan explained that the 8spoked wheel was only used during the 18th Dynasty. This certainly narrowed the date. We began to thoroughly research the Egyptian chariot and soon discovered that the fact that Ron and the boys found 4, 6 and 8 spoked wheels places the Exodus in the 18th Dynasty according to numerous sources, such as the following: "Egyptian literary references to chariots occur as early as the reigns of Kamose, the 17th Dynasty king who took the first steps in freeing Egypt from the Hyksos, and Ahmose, the founder of the 18th Dynasty. Pictorial representations, however, do not appear until slightly later in the 18th Dynasty...." (From "Observations on the Evolving Chariot Wheel in the



18th Dynasty" by James K. Hoffmeier, JARCE #13, 1976)
beginning of the 18th Dynasty that the chariot comes into

Here, we learn that it was only at the

use in the Egyptian army. The Bible mentions that in the time of Joseph, chariots were in use, but apparently they weren't developed sturdily enough for use in war until much later.

The author goes on to explain how it was only during the 18th Dynasty that the 4, 6 and 8 spoked wheels are used- and that monuments can actually be dated by the number of spokes in the wheel: "Professor Yigael Yadin maintains that during the earlier part of the 18th Dynasty, the Egyptian chariot was 'exactly like the Canaanite chariot:' both were constructed of light flexible wood, with leather straps wrapped around the wood to strengthen it, and both utilized wheels with four spokes. In Yadin's eyes, the four-spoked wheel is diagnostic for dating purposes; it is restricted to the early part of the 18th Dynasty. It remained in vogue, he says, until the reign of Thutmose IV, when 'the Egyptian chariot begins to shake off its Canaanite influence and undergo considerable change.' Yadin believes that the eight-spoked wheel, which is seen on the body of Thutmose IV's chariot, was an experiment by the Egyptian wheelwrights, who, when it proved unsuccessful, settled thereafter for the six-spoked wheel. So widespread and meticulous is the delineation of the number of wheel spokes on chariots depicted on Egyptian monuments that they can be used as a criterion for determining whether the monument is earlier or later than 1400 BC." (Quoted from the same article as above.)

For more information on the chariots of the Egyptian army, let's go to the Biblical account, when Pharaoh and his army go after the multitude: ***EXO 14:6 And he made ready his chariot, and took his people with him: 7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.***

This verse makes it quite clear that the Pharaoh took every chariot in Egypt- his own, his generals (or "Captains") and a group called his "chosen" chariots, which seem to be in addition to his regular army ("all the chariots of Egypt"). Who might these "600 chosen chariots" have been? This group seems too small to have been a division of the army. We do not know the exact number in a "squadron", but we **do** have information that a pharaoh, one of his names being Rameses II, had an army of 20,000 troops, which was divided into 4 divisions. This would imply that each division consisted of 5,000 troops. But the army took more than just soldiers, many times. To get a little insight, we need to understand a bit about the Egyptian government and economy.

"The priests and military men held the highest position in the country after the family of the king, and from them were chosen his ministers and confidential advisers, 'the wise counsellors of Pharaoh,' and all the principal officers of state." (From "The Ancient Egyptians- Their Life and Customs" by Sir J. Gardner Wilkinson, 1854, vol.1, p.316.)

The priesthood and the military were closely associated- the Egyptian government was a combination "church and state", so to speak. Their system of "gods" was quite elaborate and we can't possibly present an accurate description of their religious system in this limited article. But for our purposes, we need to understand that there were many, many gods in ancient Egypt- but the ultimate "god" was the one represented as the "sun". This god was known throughout the various times as Amon, Aten and Re or Ra, among other names. And it was this "ultimate god" that the pharaoh was considered the "earthly embodiment" of.

The divisions of the army were named after the gods, ie. "the first army, that of Amon, the army of Re, the army of Ptah and the army of Sutech". When the army set out to war, elaborate ceremonies were performed at the various temples, asking the various gods to give them victory over their foes. Then, booty that was gained as a result of victories was dedicated to the priesthoods and temples of the deities. All military victories were directly attributed to the favor of the gods.

Sometimes, the priests would accompany the army to the battlefield in hopes that the "god(s)" would show special favor in their endeavors. And the evidence at hand shows that when Pharaoh and his army set out after Moses and the great multitude, he took with him the **all priesthood of all the gods of Egypt**. After all, he had seen the power of the true God, the great "I AM". If the Egyptian army ever needed supernatural intervention by the hands of their so-called "gods", it was at this time. We believe that every priest of every god was summoned to accompany the army as they

went after Moses and the multitude, as well as all the ministers of state.

All of this is leading up to a discussion of the gold-veneered, 4-spoked chariot wheel Ron found in 1988. Since he found it on the Egyptian side of the Gulf of Aqaba, that indicates that whoever was driving that particular chariot was at the rear of the army. It makes sense to us that a priest, who is not trained in battle, would be in this position at the rear of the army. Also, a gold chariot would not be practical for battle- these chariots were more "ceremonial" than those used by the chariotry.

We also know that the priesthood were given gold chariots, which were booty of various foreign defeats. There is an inscription of Thutmose III (18th Dynasty) which relates: "He went forth, none like him, slaying the barbarians, **smiting Retenu**, bringing their princes as living captives, **their chariots wrought with gold, bound to their horses.**"⁽¹⁾

In fact, we have many, many inscriptions of the kings of the 18th Dynasty receiving gold-plated foreign chariots, either as spoils of war or as tribute received from conquered peoples. There are, as well, inscriptions telling that these gilded chariots were many times dedicated to various temples and gods, which meant that the priests would receive these chariots.

We do know from inscriptions that the king did go to war in a "glittering chariot of electrum" as stated in one of Thutmose III's inscriptions- but, we doubt very seriously that he would have remained at the rear of the army. However, Dr. Bill Shea of the Biblical Research Institute, told us a few days ago, that he believed it was possible that the

pharaoh may have been at the rear of the arm. With all of this information, we feel we may conclude that the gold wheel most likely belonged to a member of the priestly caste who was accompanying the army, or possibly a high minister of state. If it had belonged to the pharaoh, it would have probably had his "cartouche" or name on it- and the one Ron found did not have this, at least not on the exposed side. Either way, we have evidence from ancient tombs that the Egyptians constructed wheels of this design, and also the Retenu (Syrian) chariot wheels were of this same design and size.

These drawings are from "The Ancient Egyptians" by Sir J. Gardiner Wilkinson, and are taken from 18th dynasty tombs and monuments. They show a depiction of a Retenu (Syrian) chariot and also Egyptians constructing chariots- both of these wheel designs are consistent with the 4-spoked, gold veneered wheel Ron found.

THE 18TH DYNASTY

by Mary Nell Wyatt <http://www.wyattnewsletters.com/exodus/ex05.htm>

<http://wyattmuseum.com/>

First published in newsletter # 3 in 1993) – See previous website address:

The data gained from the chariot wheels placed the Exodus at the time of the 18th Dynasty. Amazingly, this is the most well documented group of kings in all of ancient Egypt. A "dynasty", to give a definition, is basically a continuous family line of rulers.

"A more or less arbitrary and artificial but convenient subdivision of these epochs, beginning with the historic age, is furnished by the so-called dynasties of Manetho. This native historian of Egypt, a priest of Sebennytos, who flourished under Ptolemy I (305-285 B.C.), wrote a history of his country in the Greek language. The work has perished, and we only know it in an epitome by Julius Africanus and Eusebius, and extracts by Josephus. The value of the work was slight, as it was built up on folk tales and popular traditions of the early kings. Manetho divided the long succession of Pharaohs as known to him, into thirty royal houses or dynasties, and although we know that many of his divisions are arbitrary, and that there was many a dynastic change where he indicates none, yet his dynasties divide the kings into convenient

groups, which have so long been employed in modern study of Egyptian history, that it is now impossible to dispense with them."

This quote from "A History of Egypt" by James Henry Breasted (1905) p. 13-14, tells us from the pen of one of the leading authorities on ancient Egypt, that the basis on which the information of ancient Egyptian dynasties rests, is unreliable, yet it continues in use.

The "Hyksos"

This so-called 18th Dynasty consisted of a family who ruled in Thebes. At the time this family came to the throne, it was apparent that other dynastic families were ruling as pharaohs in other areas of Egypt. In the north, or the delta region, there lived at this time a people whom the Egyptians thought of as "foreign"- these included the descendants of Jacob, or the Israelites. It appears that other Asiatic peoples had moved into the region along with them- people who were ambitious and wanted to rule themselves as the Egyptians did. And they did not conform to the Egyptian religion.

We know that the Israelites, by decree of the pharaoh of Joseph's time, were allowed to live as "independents" and that their leaders were considered "royal"- when Jacob died, the description of his funeral was exactly the same as that of the pharaohs:

GEN 50:2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. 7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 9 And there went up with him both chariots and horsemen: and it was a very great company.

So, for many, many years the Israelites live peacefully among themselves, setting up their own rulers. And doesn't it seem reasonable to assume that relatives and friends of the Israelites would want to move down to the Delta region with them when they saw what a "garden of Eden" it was there? Well, whether it was friends and relatives, or not, someone moved in and lived along side of them. And these foreigners soon became a "thorn in the side" of the native Egyptians.

At the end of the 17th Dynasty, ancient records tell of the Egyptians in Thebes claiming to expel the "Hyksos" from the delta. Inscriptions document the presence of these "Shepherd Kings" in the delta region beginning with the 6th dynasty and terminating with the 17th.

When the native Egyptian Theban rulers "expelled" the Hyksos, what occurred was that they ran these other peoples who had settled along with the Israelites out of Egypt. And although no mention is made of the Israelites *by name*, we know that it was at this time, at the beginning of the 18th dynasty, that they were enslaved. With the troublemaking outsiders gone, the peaceful Israelites were at the mercy of the Theban rulers.

There is an interesting inscription by Hatshepsut of the 18th dynasty which refers to the restoration of Egypt after the "Hyksos" had been expelled from the delta region:

"I have restored that which was in ruins, I have raised up that which was unfinished. Since the Asiatics were in the midst of Avaris of the Northland [Delta], and the barbarians were in the midst of them [the people of the Northland], overthrowing that which had been made, while they ruled in ignorance of Re."

This wonderful passage tells us that whoever lived in the Delta (the Israelites and the "barbarians" from Asia) did not worship RE, the Egyptian sun god. And we know this was true of the Israelites. So they simply "kicked out" the trouble-makers, who had no right to be there in the first place. Then, the Israelites, who had been given the right to live there, had their special "status" canceled. The Egyptians had no reason to expel them- after all, they were peaceful, industrious and hardy people. Instead, they were enslaved.

THE KINGS OF THE 18TH DYNASTY

The kings of the 18th Dynasty are stated by historians as being named either Amenhotep and Thutmoses. But, there is a big problem with this fluctuation between names. The pharaoh was considered the earthly embodiment of the main god and his name reflected the supreme god of his royal family. Does it make sense to anyone that one king would consider Thoth (Thutmoses) the supreme god while the next considered Amen (Amenhotep) the supreme god, and continue to alternate gods through a succession of several kings? Of course not.

As we read earlier, the list of dynasties and kings that the Egyptologists base their information on is quite inaccurate. The inscriptions found in temples and tombs indicate that the "Thutmoses" name is indicative of one of the offices of the pharaoh, just as was the "Amenhotep" name- and that each pharaoh was both a "Thutmoses" as well as an "Amenhotep" as he advanced in the royal line from co-regent to emperor.

From our research, it appears that the crown prince received his "Thutmoses" title upon being appointed co-regent, and then became "Amenhotep" in addition to his earlier names, when he became emperor. Let me stress that it appears that this is the order he received each name; however, it may possibly have been reversed. But we have no doubts that each ruler possessed both names.

Each ruler left inscriptions relating to his reign in both names- sometimes he referred to himself as Thutmoses, while at other times Amenhotep. Each individual king left inscriptions in both names, dating his regnal years sometimes from the date of his co-regency and sometimes from the date of his emperorship. We don't fully understand the "rules" governing these practices yet.

Pharaoh "Rameses"

Yes, most people think of the pharaoh of the Exodus as "Rameses". And why not? The name "Rameses" is mentioned in the Bible as early as the story of Joseph. Was there a "Rameses" in the 18th dynasty? Yes... but that was more a title than a name- much like the title "pharaoh".

Not only was "Thutmoses" also to become "Amenhotep"- he, as main emperor of all Egypt, was also titled "Rameses". If you will recall, in the story of Joseph, the land of Goshen was also referred to as the land of "Rameses":

GEN 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in **the land of Rameses**, as Pharaoh had commanded.

Egyptian evidence shows that every native Egyptian king from the time of the so-called 5th dynasty was titled "Son of the Sun" or "Rameses" in addition to his other names. This has caused massive confusion among the Egyptian scholars, who have zeroed in on one particular pharaoh, "Rameses II", and proclaimed him the "greatest pharaoh of all Egypt". All one needs to do is go to the museum in Cairo and view the 4 statues of "Rameses II" in the main entrance hall- each one is clearly a different person. The inscriptions referring to "Rameses" refer to many different pharaohs.

Also, let's go back to the inscription of Hatshepsut in the section on the Hyksos- remember that she said these people lived "in ignorance of RE? This inscription makes it quite clear that whoever lived in the delta (Goshen/Rameses) region, did not worship the native Egyptian god, Re. "Re" is the "Ra" of "Rameses"- and this verifies the supremacy of "Re/Ra" during the time of the 18th dynasty,- and that "Rameses" would indeed be one of the titles of the pharaoh.

"Thutmoses" = "Amenhotep"

We are going to do a great deal of talking about the 18th dynasty kings. To make it easier for you to follow, we will state now that we believe Thutmoses 1 became Amenhotep 1 when he went from co-regent to emperor. Therefore, these 2 names are the same person.

This list will tell you who we believe were the names of each royal person we will be discussing. You can reference this list if you get confused.

Pharaoh at Moses' birth THUTMOSES 1/ AMENHOTEP 1
"Pharaoh's daughter" NEFURE /HATSHEPSUT
Moses SENMUT
(Moses- con't) HATSHEPSUT XNEM AMEN
THUTMOSES 2
Pharaoh when he fled THUTMOSES 3/ AMENHOTEP 2
Pharaoh of the Exodus THUTMOSES 4/ AMENHOTEP 3
1st-born son of Pharaoh TUTANKHAMEN

The Date of the Exodus

1KI 6:1 *And it came to pass in the* four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

If you go to your encyclopedia or most any reference book, you will be able to discover that the date of Solomon's rule is fairly well established and the date of the 4th year of his reign would be 967/966 BC. In our opinion, the most accurate and authoritative book on the subject of dating the Hebrew Kings is "The Mysterious Numbers of the Hebrew Kings" by Edwin R. Thiele. You can order this book from any book store if they do not have it in stock.

With this date established (967/966 BC) we need to go back 480 years, as the above scripture indicates. This would place the date of the Exodus at **1447/1446 BC**. I will state at this point that we do not consider any outside source above the scriptural reference, so we will look no further for more information as to the date.

We will, however, look for historical references and inscriptions which may verify this date. The following information is just such a verification, and is from the "Encyclopaedia Britannica" 1985 ed. vol. 4 pp. 575,6: ***"The next date is given by a medical papyrus, to which a calendar is added, possibly to insure a correct conversion of dates used in the receipts to the actual timetable. Here it is said that the 9th day of the 11th month of year 9 of King Amenhotep I was the day of the helical rising of Sothis- i.e., 1538 BC. This date, however, is only accurate provided the astronomical observations were taken at the old residence of Memphis; if observed at Thebes in Upper Egypt, the residence of the 18th dynasty, the date must be lowered by 20 years- i.e., 1518 BC."***

When we came across this information, we had already constructed our chronology of the 18th dynasty, which took about 3 years. We show year 9 of Amenhotep 1 to be 1519 BC- and this reference places his year 9 at 1518 BC, if the observance was noted at Thebes, which is where their royal headquarters were. This was a very exciting confirmation which is based on solid astronomical evidence. It, at the very least, placed the 18th dynasty at exactly the right place in the time scale. For it to have fit so extremely well was far more than we could have asked for!

For more information on Biblical chronology, see [our chronology](#) later in this volume with references, etc.

WHO WAS PHARAOH'S DAUGHTER?

The next question that must be addressed is whether there existed in the 18th dynasty, a pharaoh without a royal son to pass the throne to, and whether that pharaoh had a royal daughter of note. The answer is a most resounding "yes"! Not only did "Thutmoses I/Amenhotep I" not have a royal son who lived, he had a daughter who is the most wellknown and well-documented female personage of all ancient Egyptian history, next to Cleopatra. Her names were Nefure and Hatshepsut. She was referred to as "Nefure" when we first learn of her in the inscriptions. At that time, she is

a royal princess- her father was co-regent for the emperor, "pharaoh Ahmosis". She is referred to in the ancient records by this name, Nefure, until a point in time when she becomes known as the "royal queen"- we'll explain a little later.

Also, we want to explain that when Moses was born, the emperor of all Egypt was Ahmosis who lived in Thebes. In Memphis, Thutmoses 1 was co-regent, and also called "pharaoh". The word "pharaoh" comes from the Egyptian word "pero" which simply means "big house". This "pharaoh", whose daughter rescued baby Moses, didn't become emperor of all of Egypt until Moses was about 12 years old.

WHO WAS MOSES?

Let me interject here that Egyptian scholars have constructed a scenario whereas "Nefure" and "Hatshepsut" are 2 different people. However, again, we can with great confidence state that these 2 names belong to the same lady. It was young Nefure who rescued baby Moses from the Nile while she was living at the palace in Memphis- the royal residence of the co-regent. In the museums across the world are various statues, unlike any other ancient Egyptian statues, which are of a young girl holding a baby or small child- this child wears on his head the "royal side-lock" of a future prince. The names on these statues are "Nefure" and "Senmut"- Senmut being the baby's name. However, the scholars have designated the woman in these statues as being a man named "Senmut", who is the official nurse of princess "Nefure".

Moses = SENMUT

"Senmut" is the Egyptian name given to Moses when he first came to live at the palace. This name is of extreme importance for it means literally "mother's brother". To understand the significance, we must explain briefly a subject which normally would take several volumes- Egyptian religion and the pharaoh...

The ancient Egyptians believed that the first king of Egypt was Osiris. Osiris was married to Isis, his sister. Osiris' brother, Set, killed Osiris out of jealousy for the throne. To sum it up briefly, Isis brought Osiris back to life for one night by a magic spell- and during this one night she was impregnated by Osiris, who then returned to his death state. The child she bore was called Horus, and he was the reincarnation of Osiris. At the end of the story, the throne is returned to Horus, the rightful king.

Therefore, Isis' child was her son, her husband and her brother- all in one. All kings of Egypt were then said to be "Horus"- the reincarnation of Osiris. Confusing?- yes. But that's what they believed.

Do you see the significance of the name given to Moses? He was being "set up" in the Egyptian economy to possibly be the future king- the royal heir of his "grandfather-pharaoh". His "grandfather" (adopted, of course) had no royal male heirs- they had died. But he had one royal daughter, Nefure. The future king could only inherit the throne through the royal daughter.

She (Nefure) convinced her father, the pharaoh, to make her little adopted boy his future heir. Nefure, as the symbolic Isis, had her little "Osiris/Horus", who was named "Senmut"- his "mother's brother". If all of this seems a bit complicated and silly, just compare it with the rules and regulations of the royal family of England today. The right to the throne doesn't pass that easily to someone inside the family, much less outside of the family. But, in times when there is no heir, preparations and steps must be taken to procure the right for whoever is determined.

With this understanding, there is a Scripture which sheds a great deal more light on the situation of Moses as Nefure (Hatshepsut)'s son:

HEB 11:24 By faith Moses, when he was come to years, **refused to be called the son of Pharaoh's daughter**; Nefure

= Hatshepsut

Our studies show that Moses came to live at the palace at about age 12, about the same time his "grandfather" became main emperor over all Egypt. At this time, they moved from the palace at Memphis where the co-regent ruled, to Thebes where the main palace was. At about age 18, Moses was designated the future "heir apparent", with his mother, Nefure as his regent. She was now given the additional royal name of "Hatshepsut" and referred to as "queen" instead of princess. It gets very confusing from this point on because the Egyptologists have come up with a very elaborate scenario whereby they say that Hatshepsut proclaimed herself king. Now, a few words about this theory may help give a little understanding.

For one thing, the Egyptian line of royalty descent was based on very sacred beliefs- beliefs which would not in any way allow for a woman to become the "earthly embodiment" of the god. She could become the "royal wife", the "great queen", and in some cases possess the royal power to appoint a new pharaoh in instances whereby the throne may be empty at one point in time. But this fantastic scenario whereby the scholars say Hatshepsut proclaimed herself "king" is simply not possible.

In her temple at Deir El Bahri, there is a wall which depicts the birth of the future heir to the throne, which historians say is the birth of Hatshepsut. But there are a couple of problems with the scenario that these scholars have chosen to ignore. One, is that the baby is definitely a boy baby! And secondly, one scene shows the baby in the arms of Hatshepsut! One book we have explains this as "obviously a mistake on the part of the scribes who wrote the hieroglyphics- they must have gotten confused".

Moses = "Hatshepsut Xnem Amen"

The evidence on which they build the case for Hatshepsut declaring herself king are the inscriptions of "king Hatshepsut Xnem Amen / MaatKaRe". They assume that this is Hatshepsut with a few additions to her royal name. But let's examine this "king's" name: "Hatshepsut Xnem Amen" means "Hatshepsut united with Amen". "Amen" is the supreme god of the 18th dynasty, another name for "Re/Ra", the sun. This name means that the "king" of this name is the product of Hatshepsut being united with Amen, or the offspring, so to speak, of Hatshepsut by the god, Amen.

This "king", who was not really king, but was being designated as the future heir to the throne, was Moses, with Hatshepsut as his regent. One someone was designated as the future heir to the throne, his inscriptions refer to him as "king".

That Moses was always closely associated with his adopted mother is very apparent- after all, she was his only connection to the royal family. To justify his elevation to such royal position had to be carefully documented in a manner that would be acceptable to the system.

The evidence shows that he was elevated to this position, as "heir apparent" when he was about 24 years old.

Moses = Thutmoses II

Finally, when Moses was about 33 years old, he was designated as the crown prince and became "Thutmoses II". Let us state at this point that the numbers after the Egyptian kings' names are not actually a part of their name- they are simply designations given them by the Egyptologists to identify each succeeding person of the same name.

Josephus tells that Moses, as Thutmoses, was the general of the army and that he was very popular with the Egyptians. He attributes Moses as the general who pacified Nubia, which in turn served to increase the wealth of Egypt greatly by the gold paid as tribute by the Nubians.

Finally, when Moses was 40, we know what happened at that time- and that he fled Egypt.

ROYAL TOMBS CONSTRUCTED FOR MOSES

Tomb No. 71

Near ancient Thebes, there is a magnificent building called "Deir el Bahri", which is a temple Moses built (as architect) for his adopted mother, Nefure. Above it is a tomb for Moses which has an unfinished statue carved above the entrance, in the virgin rock of the mountain, of a woman holding a small child. We, of course, recognize this as Moses and his adoptive mother.

The records of the building of this tomb show that it was begun when Moses was about 18- the year he was designated as the royal son of pharaoh's daughter and placed in line as the possible future heir-apparent. The name "Senmut" and "Nefure" are the names mentioned in this tomb.

Just below this tomb, excavators found a small rock-cut chamber that held the mummies of Hatnofer and Ramose, the Egyptian names for Moses' parents. His mother was embalmed and given a royal funeral, which indicates that she was buried here at the time of her death. The body of her husband, Ramose, however, was clearly a secondary burial- his body had been removed from its original burial and transferred to this grave- and it was clearly a non-royal burial.

This tomb was never finished and no one was ever buried in it. One reason being that another more elaborate, royal tomb was begun for Moses when he was about age 33/34- the year he was designated as Thutmose II.

Tomb No. 353

This tomb is equally as fascinating as the first, for there was never a burial in it either. This was the second tomb built for Moses and this one would have been his royal tomb. It is very exciting to go down into that tomb and see how, at the time Moses fled and gave up his claim to the future throne, all work stopped on this tomb and it remains exactly as it was left to this day. It is finished down to the lower section of hieroglyphs and pictures- then, where the workmen stopped work, the pictures are drawn onto the wall in black ink.

Equally amazing is the fact that, unlike other Egyptian tombs where the deceased is pictured with a wife and family, Moses is shown with only his mother and father, Hatnofer and Ramose. After all, Moses was never married while he was in Egypt.

SIR MARSTON & JOSEPHUS KNEW HATSHEPSUT

At this point, I would like to state that those of you who decide to research this subject- and we definitely recommend that you do just that- will find that the facts we have presented will be totally different from those as presented by historians and scholars. But view the evidences in the light that we have presented them and see for yourself how the evidence fits.

It is amazing to us that the majority of scholars have missed this altogether. There have been a few, however, who have made the connection. One of these is Sir Charles Marston, who, in his book "New Bible Evidence", 1934, recognizes that the Exodus had to occur during the 18th dynasty and that Hatshepsut was indeed the "pharaoh's daughter". If he had had the information that the Thutmose and the Amenhoteps of this dynasty were in fact the same people- (they were Thutmose when they were co-regents in Memphis, and Amenhoteps when they arose to main emperor),- he would have figured it all out.

Marston brings out the fact that Josephus gives some vital information as to this pharaoh's daughter's identity on p. 162 of his above mentioned book: *"He does, however, mention the name of the princess who found Moses in the ark of bulrushes. He says it was 'Thermuthis,' in which we see an echo of the name Thotmes, or Tahutmes, which was borne by each of the three Pharaohs in whose reigns Hatshepsut played such a leading part."*

THE MAN "WHO TOOK MOSES' PLACE"

When Moses fled Egypt at age 40, the emperor, Amenhotep 1 was very elderly- he had been preparing Moses for the throne for the past 22 years. Now, there was a big problem. Who would now be the future king?

In Memphis, a young man was being groomed to be appointed co-regent for Moses when he became emperor. This young man was immediately elevated to the rank of co-regent and given the same name of Thutmose. The records show that he assumed the throne on his year 22. Now, this is a strange statement and tells much more than one might at first notice. A co-regent, or royal heir-apparent, begins counting his years when he is designated as the "heir-apparent". That becomes his year one. Here, we have a man assuming office in year 22 and he assumes it under that same name as Moses had.

Keep in mind, that as the royal heir assumes each stage of office, "heir-apparent", crown prince and co-regent, he also in some places counts his years from that particular appointment. This is why the years of "Thutmose III are given as 54 years, while the years of Amenhotep II are given as 26 to 32 years (depending on what author you are reading). The problem with Thutmose III, who took Moses' place, is that there are no records of his rise through the ranks. He just suddenly appears in year 22 as taking the throne.

Now, what happened here is that when Moses fled, in order to continue the reign of the earthly embodiment of "Thoth" in the "Thutmose" co-regent, this man simply assumed the years that Moses had held that position. In other cases, when a royal personage would die, the god is said to "fly to the heavens" and then redescend into the body of whoever becomes the next earthly embodiment of the god. In this case, there was no death- there had to be an immediate transfer, which is exactly what took place. Everything that had belonged to Moses was simply figuratively transferred to this "new" "Thutmose" and things went along without missing a step. This man is now referred to by scholars as Thutmose III. All of the statuary attributed to him are actually the statues that were made of Moses.

And it was to this Thutmose that scholars attribute 54 years of rule. However, 22 of those years belonged to the man he replaced, Moses. And the historic evidence proves this, too. If we subtract the 22 years from the 54 year total, we are left with 32 years. Now, instead of going through all the evidence, let's just read what one historian has to say about this Thutmose III:

"He passed away after a rule of thirty-two (some say fifty-four) years, having made Egyptian leadership in the Mediterranean world complete." This is from "The Story of Civilization" Vol. 1 by Will Durant, (1954) p. 155.

And it truly was 32 years later when the man who became emperor after taking Moses' place, died. Amenhotep II was perhaps the greatest ruler Egypt ever had. By the time of his death, Egypt was truly the world power and the wealthiest nation. Hatshepsut remained alive for many years after Moses fled, and is named as queen on monuments very late into this king's rule.

The Pharaoh of the Exodus

Upon Amenhotep II's death, his co-regent for 29 years, the 4th Thutmose, became Amenhotep III. Upon his becoming emperor, he appointed his young son, Tutankhamen, as "crown-prince" and for the next 8/9 years, this pharaoh ruled Egypt. He inherited the throne at a time when Egypt was well established as the world ruler. All he basically had to do was sit back and collect the foreign tribute as it arrived. Egypt had military troops stationed in all the vassal territories and maintained their empire peaceably. In his inscriptions, this emperor makes claims to be a triumphant warrior, but these references are to the time of his co-regency, when he accompanied Amenhotep II in his triumphant exploits.

But most interesting about this man is the fact that historical data shows that he actually had no claim to the throne. He was not the first-born of the pharaoh, which was the standard mode of becoming emperor. The well-known "sphinx stele", still present between the paws of the sphinx at Giza, tells the strange story of how Thutmose IV fell asleep one day in the shadow of the sphinx. He dreamed that the sun god came to him and told him that if he would clear away the

sand from around the sphinx, he would make him king. This elaborate story would not have been needed if he had been entitled to the throne as rightful heir.

But, it appears that Amenhotep II was also without a royal son. The inscriptions always call the new king the "son" of the previous king, but this is figurative- as referring to Osiris and Horus. But keep in mind that this new pharaoh was not the first born of the last pharaoh. This is important because this new king, Amenhotep III, was the pharaoh of the Exodus. Think about this- all the firstborn were killed by the Angel of Death; if the pharaoh had been a first born, he would have died that night! So it is very important that we establish that this pharaoh was not a firstborn.

After reigning as emperor for 8/9 years, we reach the 40th year after Moses had fled Egypt. Remember, the pharaoh who took Moses' place reigned 32 years. Then, this last pharaoh reigned 8/9 years. This equalled the 40 years Moses was in the wilderness of Midian.

At this time at the end of the 40 years, Moses returns to the court of pharaoh Amenhotep III as commanded by God. And soon, the plagues began to fall upon Egypt. When the plague of the death of the first born fell by the hand of the Angel of Death, the pharaoh was not stricken- but his son was:

EXO 11:5 And all the firstborn in the land of Egypt shall die, **from the firstborn of Pharaoh that sitteth upon his throne**, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

This son was the young crown prince known to us all as "King Tut". However, the name is misleading, for we know he was never pharaoh, just crown prince. And while the historians all argue over who his father was, in an inscription on a statue of a lion dedicated by Tutankhamen to the temple of Soleb, **he calls Amenhotep III his father**.

Remember, Amenhotep III was also named Thutmose IV.

THE ROYAL MUMMIES

Another confusing factor in the identification of the kings and queens is the overabundance of royal mummies. In other words, although Thutmose III and Amenhotep II are the same man, there have been found mummies for each name. Does this shoot down our theory? No, not in the least. First of all, it is necessary to have an understanding of the ancient Egyptian beliefs concerning death.

At death, they believed that a body was necessary for *the ba, the ka and the akh* to survive. These were, loosely translated, the various "spirit forms" which made up the psychic person and survived after death. However, in cases where the person was unavailable for burial, etc., any body would suffice as long as it was labeled with the name of the deceased. They believed that as long as a person's name was being spoken, or was on the walls of his tomb, his immortality was assured.

The **name** was the most important factor. The following is from "Mummies, Myth and Magic in Ancient Egypt" by Christine El Mahdy (1989) p. 13:

"The tomb, the mummy, the equipment, the paintings and reliefs were all designed to help preserve the name of the individual. the greatest horror was to have your name destroyed, cut out from a wall." (Emphasis ours)

If the mummy of the actual individual was so vital, why would they fear the desecration of their name? Because it was the key, in their belief, to their immortality. The mummy was important, as were the statues of the deceased. But the mummy could be supplied in a pinch- no problem.

Since it was considered a sacred duty of each king to protect the burials of his ancestor-kings, if a king couldn't find a mummy for a particular king, he would provide one as is written in numerous inscriptions.

Mummies have been found which the excavators claim to be the mummies of each of the Amenhoteps and each of the Thutmoses. However, a careful examination of all evidence leads one to conclude that the only mummies which are of the actual 18th Dynasty pharaohs in question are the mummy of Amenhotep I and Amenhotep II.

Amenhotep I (Thutmose I) was found in his own tomb, as was Amenhotep II (Thutmose II). Amenhotep I's mummy was never unwrapped but was x-rayed- and it revealed several genetic peculiarities which were shared by the mummies of several of his ancestors. The most obvious of these was the fact that he had the same type of malocclusion - a very prominent protrusion of the top front teeth- almost an overbite. This genetic feature was seen in all his female relatives- sister, mother, grandmother and daughter.

We believe the only authentic mummies of the 18th dynasty kings to be those of Amenhotep I and Amenhotep II. Of course, there wouldn't be a mummy for Amenhotep III as he drowned in the Red Sea. Nor would there be a mummy of Thutmose II since he was Moses. The others, which are said to be Thutmose I, III, IV and Amenhotep III we believe to be mummies supplied by later kings, as they were all found in other tombs, in other sarcophaguses, and as they were simply not royal burials.

Here are a couple of examples of the evidence which shows these mummies to be extremely doubtful. These concern the mummy said to be that of Thutmose 1, who is known to have ruled a minimum of 21 years by existing inscriptions: *"However, several eminent physical anthropologists who have seen these x-rays have been absolutely convinced that this mummy is that of a young man, perhaps 18 years of age, certainly not over twenty."* "X-Raying the Pharaohs" by James E. Harris and Kent R. Weeks, (1973) p.131-2. The fact that this mummy is far too young to be this king is evidence enough. But now, let's go back to when the mummy was actually identified as Thutmose I:

"Among the mummies discovered at Deir-el-Bahari was one, which on account of its having been found in a coffin bearing the name of Pinozen I of the XXIst Dynasty, was formerly supposed to be the mummy of that king. Maspero, however, formed the opinion that it was the mummy of Thutmose I on account of the facial resemblance which it bore to the Pharaohs Thutmose II and III""Egyptian Mummies" by G. Elliot Smith and Warren R. Dawson (1924) p. 91.

This mummy was identified as Thutmose 1 because he seemed to favor the other mummies. Not a strong basis for identification. Plus that fact that the mummy said to be Thutmose III was also determined to be far too young- plus the fact that he was just barely five feet tall. Then, there is the mummy of Thutmose IV, who was extremely emaciated and identified as just barely 30 years old. It doesn't even take careful study to realize that these mummies are "impostors".

THE "EGYPTIAN WATERGATE"

by Mary Nell Wyatt <http://www.wyattnewsletters.com/exodus/ex05.htm>

<http://wyattmuseum.com/>

(First published in newsletter # 3 in 1993)

The year is about 1446 BC. The Egyptian pharaoh, his army and all the members of all the priesthoods have left in great haste. They are enraged that their entire slave population has fled, even though less than a week earlier the pharaoh and his ministers had virtually begged them to leave. The Egyptians lavished the great multitude of slaves with objects of gold, silver and precious stones as supposed "payment" for all the work they had done as slaves.

EXO 12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

The Hebrew words in this text that are translated "borrow" and "lent" are the same word, "shaal". And this word simply means "ask", "demand" "request", "give", etc. Only 6 times in the entire Bible is it translated "borrow" and 2 times as "lend" or "lent". But 87 times it is translated "ask" and in excess of 60 times is it translated to read other words which mean simply "ask". The verses are telling us that they "asked" for these things, as God had told them to do so they

would not be a destitute nation. And the Egyptians were quite happy to comply with whatever they asked. The fear of God was in the Egyptians after the terrible plagues which had befallen them by the Hand of the Israelites' God.

Back home in Egypt, the entire country is trying to recover from the catastrophic destruction the country has suffered as a result of the plagues brought by the God of the slaves, "I AM". Every family is in mourning for the loss of their first born. Nothing of this magnitude has ever been experienced by these people.

The crown-prince, the young boy, Tutankhamen, is being mourned by the entire nation and preparations are being made for his burial. But mostly, all is at a standstill until the pharaoh, the ministers of state, the army and the priesthoods all return with the slaves. Throughout the land, the continuous sound of mourning can be heard from sun up to sun down, and even throughout the night.

The pharaoh, as soon he ascended the throne 8/9 years earlier as emperor, had taken as his "great wife and queen" a lady of foreign blood by the name of Tiye. When he had been co-regent in Memphis, he had been married to a royal daughter, as was tradition. It was this royal lady who had given birth to his firstborn, Tutankhamen. But it was the "common" foreign wife whom he elevated to "great king's wife and queen" as soon as he was "boss"- and this lady was to play a big part in later events of Egyptian history after the Exodus. But now, back to the story at hand.

Soon, word arrives at the palace in Memphis that is too fantastic to be believed- the entire Egyptian army, all of the priesthood and the pharaoh himself have all perished! All drowned in the Red Sea while in pursuit of the slaves! The confusion, grief, fear and agony of the entire country is impossible to imagine. But very quickly, it becomes utmost in the minds of those remaining that knowledge of what has happened must be kept secret.

The previous emperor had secured the position of Egypt as the world power. All nations feared as well as respected Egypt. They all, for the most part, brought their tribute regularly to the palaces, and Egypt had wanted absolutely nothing. She had no need to ever go to war for the nations feared her great army. If word of what happened here became known, Egypt could lose her control over her vassal territories and that would mean financial disaster.

There is a miraculously-preserved record of the last official correspondences of the pharaoh who drowned in the Red Sea, as well as correspondences with the later pharaoh, and even Tiye. These are contained in the group of tablets found in ancient Amarna, called the Tel-Amarna Letters. In these were found correspondences to this pharaoh of the Exodus, Amenhotep 3, from the Babylonian king, Kadashman-Enlil and the Mittanni king, Tushratta, which serve to verify other world events of this time.

The greatest contender for world power, after Egypt, at the time of the Exodus was the rapidly emerging Hittite Empire. And the greatest Hittite king, Suppiluliumas, had just taken the throne a few years earlier. The Egyptians were sitting ducks if word leaked out...

Time passed; the Egyptians tried to pick up the pieces and go on with their lives, but it was difficult. The only thing they had in their favor was the fact that they were so isolated from the rest of the world. No one could enter the country without being detected far before they arrived. Careful precautions were taken to see that the true situation was not discerned by others.

There was but one person in Egypt who had the royal right to seat a new pharaoh- this was the original great royal wife of Amenhotep 3- the mother of Tutankhamen. But, her situation was not an easy one. Remember, when her husband took the throne as emperor, he took a non-royal wife and she became his favorite.

"My Husband has died and I have no son!"

The true, royal wife of the royal bloodline took the only step she knew to take to secure strong leadership for the country and provide protection and security for Egypt. She wrote a letter to the Hittite king. We can learn about this in an inscription left behind by the Hittite king, Suppiluliumas' son:

"...When the people of Misra [Egypt] learned of the destruction of Amqa, they were afraid, for to make matters worse their **master, Bibhuria had just died and the widowed queen of Egypt** sent an ambassador to my father and wrote to him in these terms:

`My husband is dead and I have no son. People say that you have many sons. If you send me one of your sons he will become my husband for it is repugnant to me to take one of my servants to husband.'

When my father learned this, he called together the council of the great: `

Since the most ancient times such a thing has never happened before.'

He decided to send Hattu-Zittish, the chamberlain,

`Go, bring me information worthy of belief; they may try to deceive me; and as to the possibility that they may have a prince, bring me back information worthy of my belief.'

While Hattu-Zittish was absent on the soil of Egypt, my father vanquished the city of Karchemish...

The ambassador of Egypt, the lord Hanis, came to him. Because my father had instructed Hattu-Zittish when he went to the country of Egypt as follows: `

Perhaps they have a prince, they may be trying to deceive me and do not really want one of my sons to reign over them.'; the Egyptian queen answered my father in a letter in these words; `

Why do you say `they are trying to deceive me?' If I had a son, should I write to a foreign country in a manner humiliating to me and to my country? You do not believe me and you even say so to me! He who was my husband is dead and I have no son. Should I then perhaps take one of my servants and make of him my husband? I have written no other country, I have written to you..."

There is more, but for the sake of space, we will just tell you what happened. Suppiluliumas finally believed her and sent a son. However, that son never made it to Egypt. No one knows what happened to him exactly, but we do know what happened next.

However, before we leave this most important letter, we must point out that the most convincing evidence of all is the fact that the queen who wrote the Hittite king makes it quite clear that all who remain in Egypt are her "servants"! Is this not a perfect description of the situation that would have resulted after all the royal ministers, priests and army had drowned in the Red Sea?

The scholars assign the name of the dead pharaoh "Bibhuria" as being that of "Tutankhamen", for one of his names was "Neb-kheper-ru-re"; however, we believe it should be transliterated "Neb-maat-Re", which was one of the names of Amenhotep 3. Either way, the evidence is equally strong. Either the royal wife or the royal daughter (who was symbolically "married" to Tutankhamen) of the dead pharaoh would have retained the royal right to do this. So it really doesn't matter which wife wrote the letter as far as the evidence goes.

Rivalry for Power

Meanwhile, time passes in the devastated Egypt. Petty quarrels arise between the true royal wife and the favored foreign wife of the dead pharaoh. It becomes a power struggle- but one that must remain confidential in order that the outside world not realize the vulnerability of Egypt.

There is not clear evidence as to the exact events which next occurred, but there is enough evidence to generally know. The winner in the power struggle was the favored, foreign wife, Tiye. She took a man as her husband who was

named "Eye" or "Ay" - a man who left behind evidence that he assumed the role of pharaoh for about 3 to 4 years, but a man who is not later recognized as a true king of Egypt in inscriptions of later kings. It was this man who officiated at the burial of the crown-prince, Tutankhamen. The evidence clearly shows that Tutankhamen was buried very hastily and that most of the items of his burial were not originally his. The names had been changed from that of his father to his-remember, his father had drowned in the Red Sea and had no burial.

"Akhnaten"

Tiy was still the power behind the throne, even though Eye was "officially" the pharaoh. And within 3 or 4 years, she had elevated her son to the throne, as soon as he was old enough. He was known initially as "Amenhotep 4", but is best known today as "Akhnaten". He was a true son of the dead pharaoh, but as his mother was of foreign descent, he was not a legitimate contender for the throne. Only in a situation such as Egypt was in at that time could he have ever taken the throne.

And while history records Akhnaten as being the pharaoh, it is evident that it was really his mother who was directing from the background. Those of you who have done any research on Egypt are obviously aware of Akhnaten, and that Egyptologists credit him with shifting the religious system of ancient Egypt from one of many gods to a system of monotheistic worship. And to a degree, this is true. Let's return to ancient Egypt and the events there...

Tiy, who is now wed to Eye, or Ay as some spell it, finally places her son in the role of emperor. For a while, he is known as Amenhotep 4. He is obviously quite young- one letter found at Amarna from Tushratta, the Mitanni king, tells him to be sure and listen to his mother. The ancient inscriptions and statues depict him as a strange, pot-bellied man married to a beautiful wife named Nefertiti, with a large family of young girls. But in fact, the evidence seems to show that all of this was in fact a cover-up; a made-up story to lend credibility to the fantasy that Egypt had a strong pharaoh calling the shots. The chronology of the ancient records give this fact away by conflicting accounts of the ages of his children, as well as other chronological blunders.

With no priesthood left for the worship of the numerous gods of Egypt, Tiy institutes, through the so-called authority of her son, the pharaoh, a reorganization of the religious system. All prior gods are forgotten. After all, hadn't they all failed miserably when pitted against the God of Abraham, Isaac and Jacob? It is the god called "Aten" that is now worshipped- but, in fact, this "Aten" is just another form of the old sun-god, "Amen" and "Re". And apparently, "Aten" was the god of Tiy's native land. Since records show that Tiy was worshipped as a goddess in Nubia, and Aten was the Nubian god, we feel safe in assuming she was of Nubian descent. Also, the art-style of this period reflected the Nubian style.

The old capitals of Memphis and Thebes are forsaken by the new ruling house and a new capital is built at a site between the other 2 cities. It is called "Amarna". And it is here that Tiy, Eye (Ay), Akhnaton and his "family" all reside.

After a few years, the tomb of Tutankhamen is reopened and new furnishings are placed in the tomb- new items which contain the name of the new pharaoh in order to please the gods according to their beliefs. All of these sort of actions are taken for a dual purpose- to comply with their religious beliefs which require each emperor to care for the burial of their ancestors, and also to cover-up the true events which took place. The shame that Egypt suffered at the tremendous losses at the Hand of the Great, I AM, were to be carefully obliterated from any surviving Egyptian records.

Meanwhile, in Palestine, the Egyptian vassals are in trouble. The Tel-Amarna Letters show that these cities, which were under Egyptian control, were being threatened by the Amurru and the Hittites. They pleaded with the pharaoh to send troops, but as one letter stated, no help had been received for 20 years. The situation was deteriorating fast. The Egyptians still had no army to speak of. After all, every trained military man had been lost in the Red Sea, and with no military leaders, even an army of able soldiers would be virtually worthless without proper leadership and training.

In time, the Egyptians finally rebelled against the strange leadership which had sprung up under the guidance of the foreign queen, Tiy. Evidence shows that the entire Amarna family probably died as a result of a plague. Whatever really happened, the events which took place in ancient Egypt back then are a strong testimony to the Biblical record- no matter how hard the historians may try to interpret them otherwise.

"The Omen of the Sun"

The evidence we will deal with in this scenario is something which takes us into the time that the great multitude finally entered the promised land. Remember the Hittite king, Suppiluliumas who received the letter from the Egyptian queen? Murshilish, his son, left a record of an event which occurred in his 10th year- and it is important to establish about when this event would have occurred.

The reign of Suppiluliumas is known to be in excess of 30 years and that he came to the throne just before the Exodus. We know that after he died, another son took the throne for a very short period of time, but died of a plague. The records show that this first son held the throne less than a year. Therefore, if Suppiluliumas died about 30 years after the Exodus, his next son died within that same year, and the son writing of this event reigned 9 full years and was in his 10th when it occurred, this would place the time of the event at about 40 years after the Exodus. I know this is getting complicated, but its important to show when the 10th year of Murshilish would have been.

The event of which Murshilish wrote was "an omen of the sun" that was so sinister that the dowager queen, Tawanna, interpreted it as portending the eminent disaster of the entire royal house. What was this "omen of the sun"? Scholars want to assign it to being an eclipse, but many historians deny that possibility. The fact is that these ancient peoples were all well familiar with eclipses- they possessed the ability to calculate when they were to occur.

There is but one event which perfectly fits the description of an omen of the sun, sufficiently frightening enough to cause the queen to view it as an evil omen- an omen that occurred about 40 years after the Exodus-- and we can read of that event in the Bible:

JOS 10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, **Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.** 13 **And the sun stood still, and the moon stayed,** until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? **So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.**

The "long day" of Joshua, soon after they had entered the promised land after 40 years of wandering, is recorded in the records of the Hittite king, Murshilish!

"The Plagues of the Egyptians"

Murshilish provided another evidence for us, which verified another Biblical fact- let's go to the Scriptures, where Moses is speaking to the people after they had come out of Egypt:

DEU 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

Moses tells that the Lord will cast out the people who inhabit the promised land, and that the Hittites are among those who will be cast out. Now, let's go back to the same chapter in Deuteronomy where Moses tells them how the Lord will accomplish this:

DEU 7:15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

What exactly were these evil diseases of Egypt?

DEU 28:27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, **whereof thou canst not be healed**.

Whatever these diseases were, we know for sure that they were fatal. Now, let's read what Murshilish wrote in his "Plague Prayers", a prayer to the Hittite storm-god- and remember, Murshilish was Hittite king at the time Joshua led the people into the Promised Land:

"What is this that ye have done? a plague ye have let into the land. The Hatti land has been cruelly afflicted by the plague. For twenty years now men have been dying in my father's days, in my brother's days, and in mine own since I have become the priest of the gods....

My father sent foot soldiers and charioteers who attacked the country of Amqa, Egyptian territory. Again he sent troops, and again they attacked it....

The Hattian Storm-god, my lord, by his decision even then let my father prevail; he vanquished and smote the foot soldiers and charioteers of the country of Egypt. But when he brought back to the Hatti land the prisoners which they had taken, a plague broke out among the prisoners and they began to die.

When they moved the prisoners to the Hatti land, these prisoners carried the plague into the Hatti land. From that day on, people have been dying in the Hatti land."

The Hittites caught the plague from the Egyptian soldiers who were stationed in Amqa, Egyptian territory above Lebanon. And those who contracted the plague, died. Again, we can read a contemporary account of the events exactly as stated in the Bible!

Jericho

We will conclude our discussion of the Exodus with the evidence found at Jericho. In the past few years, atheistic archaeologists have tried to discount the original work done at Jericho which showed clearly that it was destroyed in precisely the manner described in the Bible by Joshua, and also the iron-clad evidence that proved who the kings of Egypt were at the time of the Exodus. Due to lack of space, we must recommend that you obtain the book "New Bible Evidence" by Sir Charles Marston (1934) to read about the tremendous amount of information which verifies the destruction of Jericho at about 1407 BC. We will however, give one quote as an example, from p. 135:

"So great was the importance of verifying the date of the destruction, that in 1930, Professor Garstang and his wife cleaned and examined no fewer than sixty thousand fragments from the strata of the burned city. At the expedition in the following year (1931) another forty thousand fragments were treated in a similar manner. They all attested to the same date, that of the middle of the late Bronze Age (1400 BC) before the infiltration of the Mykenean ware."

But equally exciting was the discovery of the cemetery of this city, as we read on p. 136:

"In due course a number of tombs were opened that proved to belong to the century 1500- 1400 BC. and included royal tombs of the period. **There were found a succession of eighty scarabs bearing the cartouches of the eighteenth dynasty Pharaohs.** In one was unearthed scarabs bearing the joint names of **Princess Hatshepsut and Thotmes III** (1501-1487 BC.) and in another two royal seals of Amenhetep III....

As the series of dated scarabs all come to an end with the two royal seals of Amenhetep III, there is evidence, quite independent of the pottery, that the city also ceased to exist during that period."

Amazing, isn't it, that all this fantastic evidence is hidden deep within old books collecting dust in libraries? But it **is** there! And we only have touched on the basics of this information- there is much more out there.

SUMMARY

We realize that it isn't necessary to salvation that we know all of these things about ancient history- but I personally can say this: no matter what, nothing can ever shake my faith in the Biblical account because I know it is completely and totally factual. And God has preserved all these evidences of His Truth that none of us should have any reason for doubt. There was a particular time when Ron was discouraged in this work. And at that time, he read a verse- a verse that kept him going all these years:

ISA 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

Even though Cyrus was being addressed in this verse, it is a promise to us all. He will not leave us in doubt.

RECOMMENDED REFERENCE READING

"Archaeology and the Bible" by George A. Barton

"New Bible Evidence" by Sir Charles Marston

"A History of Egypt" by James Henry Breasted

"Ancient Records of Egypt II" by "

"Life in Ancient Egypt" by Adolph Erman

"The Ancient Egyptians" by Sir J. Gardner Wilkinson

"The Monuments of Senenmut" by Assistant Leader F. Dorman

"X-Raying the Pharaohs" by Jas. E. Harris & Kent Weeks

"Egyptian Mummies" by G. Elliot Smith & Warren Dawson

"Mummies, Myth and Magic" by Christine El Mahdy

"The Ancient Near East, Vol.1", ed. by James B. Pritchard

"Ancient Egyptian Literature, vol. II" by Miriam Lichtheim

"Records of the Past, vols. 1-6" ed. by A. H. Sayce

"Tutankhamen" by Christine Desroches-Noblecourt

"The Scepter of Egypt, vol II" by William C. Hayes

"When Egypt Ruled the East" by Geo. Steindorff & Keith Seele

"History of Ancient Egypt, vol. 2" by George Rawlinson

"Akhenaten" by Cyril Aldred

"Akhenaton the Heretic King" by Donald B. Redford

xv

" But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt."

.....Exodus 13:18

This "wilderness" was the land between the two arms of the Red Sea. Now, we will go to a scripture concerning Solomon's navy:

"And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom."

.....1 Kings 9:26

This reference is definitively speaking of the Gulf of Aqaba, because we know where Eloth (Eilat) was. And this is the same Red Sea that Moses led the great multitude across. The Red Sea of Moses' day was the same Red Sea we know today – the main body of the lower Red Sea, the Gulf of Suez and the Gulf of Aqaba.

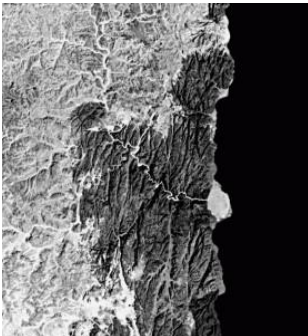
The Chariot Wheels

"...in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily..."

.....Exodus 14:24,25

Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea."

.....Exodus 14:2



When God gave Moses these instructions, it is evident that Moses knew where these places were – he was familiar with the land.

On the north end of the beach area, there are the remains of an ancient Egyptian fortress, which would have prevented their going north when they entered the area. This fortress was another evidence that Egyptian territory extended all the way through the Sinai peninsula.



As they were in between Migdol and the sea, Migdol could either be the mountains to the west, which make a perfect barrier, enclosing them on the beach – or it may have been a watch-tower which set on top of one of those mountains.



The Egyptians did have watch-posts all through the Sinai Peninsula, and most likely would have had one here, to keep an eye on ships coming up the Gulf of Aqaba.

It is historically documented that they flashed messages from watch-tower to watch-tower using reflected sunlight by day and fire by night. In fact, that may well be how pharaoh knew exactly where Moses and the people had gone.

On the opposite shore, in Saudi Arabia, exactly across from where they entered the sea, is another ancient structure. All alone on the beach, it may have been a Midianite fortress, dedicated to Baal; we believe this was Baalzephon. The phrase “over against” seems to mean “opposite of” in respect to being across a body of water

The question has been asked: “Isn’t this site for the crossing too far? Wouldn’t it have taken them a long time to get there?” Well, in 1967, Moshe Dyan marched his troops from Nuweiba (the crossing site) to Suez City (near ancient Tharu/Succoth) in six days. And they camped at night.

The Israelites were told to use only unleavened bread for seven days – indicating that they would be traveling quite briskly without time to camp for seven days.

” Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.”

.....Exodus 13: 6,8

The Israelites didn’t stop and encamp every night, as Moshe Dyan’s troops did – they traveled both day and night:

” And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:”

.....Exodus 13:21

With the Divine assistance of the Lord, this massive wave of people traveled in an orderly fashion both day and night, with great speed:

” Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.”

.....Exodus 19:4

In scripture the eagle is used to denote speed:



In 1978, when Ron first visited the beach area with his two sons, they found a Phoenician-style column lying on the southern end of the beach. Partially in the water, the inscriptions had been eroded away, or possibly they were purposefully chiseled away. He found this during the time that Israel was occupying the Sinai, and we pointed it out to the soldiers who were patrolling the beach. The next time he returned, he found they had moved it across the road and set it up in concrete.

Based on an inscription, later found on a matching column on the other side of the crossing, Ron believed that King Solomon had erected these columns in honor of Yahweh and dedicated them to the miracle of the crossing of the sea.

THE “EGYPTIAN WATERGATE”

(First published in newsletter # 3 in 1993)

The year is about 1446 BC. The Egyptian pharaoh, his army and all the members of all the priesthoods have left in great haste. They are enraged that their entire slave population has fled, even though less than a week earlier the pharaoh and his ministers had virtually begged them to leave. The Egyptians lavished the great multitude of slaves with objects of gold, silver and precious stones as supposed “payment” for all the work they had done as slaves.

EXO 12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

The Hebrew words in this text that are translated “borrow” and “lent” are the same word, “shaal”. And this word simply means “ask”, “demand” “request”, “give”, etc. Only 6 times in the entire Bible is it translated “borrow” and 2 times as “lend” or “lent”. But 87 times it is translated “ask” and in excess of 60 times is it translated to read other words which mean simply “ask”. The verses are telling us that they “asked” for these things, as God had told them to do so they would not be a destitute nation. And the Egyptians were quite happy to comply with whatever they asked. The fear of God was in the Egyptians after the terrible plagues which had befallen them by the Hand of the Israelites’ God.

Back home in Egypt, the entire country is trying to recover from the catastrophic destruction the country has suffered as a results of the plagues brought by the God of the slaves, “I AM”. Every family is in mourning for the loss of their first born. Nothing of this magnitude has ever been experienced by these people.

The crown-prince, the young boy, Tutankhamen, is being mourned by the entire nation and preparations are being made for his burial. But mostly, all is at a standstill until the pharaoh, the ministers of state, the army and the priesthoods all return with the slaves. Throughout the land, the continuous sound of mourning can be heard from sun up to sun down, and even throughout the night.

The pharaoh, as soon he ascended the throne 8/9 years earlier as emperor, had taken as his “great wife and queen” a lady of foreign blood by the name of Tiye. When he had been co-regent in Memphis, he had been married to a royal daughter, as was tradition. It was this royal lady who had given birth to his firstborn, Tutankhamen. But it was the “common” foreign wife whom he elevated to “great king’s wife and queen” as soon as he was “boss” - and this lady was to play a big part in later events of Egyptian history after the Exodus. But now, back to the story at hand.

Soon, word arrives at the palace in Memphis that is too fantastic to be believed- the entire Egyptian army, all of the priesthood and the pharaoh himself have all perished! All drowned in the Red Sea while in pursuit of the slaves! The confusion, grief, fear and agony of the entire country is impossible to imagine. But very quickly, it becomes utmost in the minds of those remaining that knowledge of what has happened must be kept secret.

The previous emperor had secured the position of Egypt as the world power. All nations feared as well as respected Egypt. They all, for the most part, brought their tribute regularly to the palaces, and Egypt had want of absolutely nothing. She had no need to ever go to war for the nations feared her great army. If word of what happened here became known, Egypt could lose her control over her vassal territories and that would mean financial disaster.

There is a miraculously-preserved record of the last official correspondences of the pharaoh who drowned in the Red Sea, as well as correspondences with the later pharaoh, and even Tiy. These are contained in the group of tablets found in ancient Amarna, called the Tel-Amarna Letters. In these were found correspondences to this pharaoh of the Exodus, Amenhotep 3, from the Babylonian king, Kadashman-Enlil and the Mittanni king, Tushratta, which serve to verify other world events of this time.

The greatest contender for world power, after Egypt, at the time of the Exodus was the rapidly emerging Hittite Empire. And the greatest Hittite king, Suppiluliumas, had just taken the throne a few years earlier. The Egyptians were sitting ducks if word leaked out...

Time passed; the Egyptians tried to pick up the pieces and go on with their lives, but it was difficult. The only thing they had in their favor was the fact that they were so isolated from the rest of the world. No one could enter the country without being detected far before they arrived. Careful precautions were taken to see that the true situation was not discerned by others.

There was but one person in Egypt who had the royal right to seat a new pharaoh- this was the original great royal wife of Amenhotep 3- the mother of Tutankhamen. But, her situation was not an easy one. Remember, when her husband took the throne as emperor, he took a non-royal wife and she became his favorite.

“My Husband has died and I have no son!”

The true, royal wife of the royal bloodline took the only step she knew to take to secure strong leadership for the country and provide protection and security for Egypt. She wrote a letter to the Hittite king. We can learn about this in an inscription left behind by the Hittite king, Suppiluliumas’ son:

“...When the people of Misra [Egypt] learned of the destruction of Amqa, they were afraid, for to make matters worse their master, Bibhuria had just died and the widowed queen of Egypt sent an ambassador to my father and wrote to him in these terms:

‘My husband is dead and I have no son. People say that you have many sons. If you send me one of your sons he will become my husband for it is repugnant to me to take one of my servants to husband.’

When my father learned this, he called together the council of the great: ‘

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‘Go, bring me information worthy of belief; they may try to deceive me; and as to the possibility that they may have a prince, bring me back information worthy of my belief.’

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However, before we leave this most important letter, we must point out that the most convincing evidence of all is the fact that the queen who wrote the Hittite king makes it quite clear that all who remain in Egypt are her “servants”! Is this not a perfect description of the situation that would have resulted after all the royal ministers, priests and army had drowned in the Red Sea?

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Rivalry for Power

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There is not clear evidence as to the exact events which next occurred, but there is enough evidence to generally know. The winner in the power struggle was the favored, foreign wife, Tiye. She took a man as her husband who was named “Eye” or “Ay” – a man who left behind evidence that he assumed the role of pharaoh for about 3 to 4 years, but a man who is not later recognized as a true king of Egypt in inscriptions of later kings. It was this man who officiated at the burial of the crown-prince, Tutankhamen. The evidence clearly shows that Tutankhamen was buried very hastily and that most of the items of his burial were not originally his. The names had been changed from that of his father to his-remember, his father had drowned in the Red Sea and had no burial.

“Akhnaten”

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And while history records Akhnaten as being the pharaoh, it is evident that it was really his mother who was directing from the background. Those of you who have done any research on Egypt are obviously aware of Akhnaten, and that Egyptologists credit him with shifting the religious system of ancient Egypt from one of many gods to a system of monotheistic worship. And to a degree, this is true. Let’s return to ancient Egypt and the events there...

Tiy, who is now wed to Eye, or Ay as some spell it, finally places her son in the role of emperor. For a while, he is known as Amenhotep 4. He is obviously quite young- one letter found at Amarna from Tushratta, the Mitanni king, tells him to be sure and listen to his mother. The ancient inscriptions and statues depict him as a strange, pot-bellied man married to a beautiful wife named Nefertiti, with a large family of young girls. But in fact, the evidence seems to show that all of this was in fact a cover-up; a made-up story to lend credibility to the fantasy that Egypt had a strong pharaoh calling the shots. The chronology of the ancient records give this fact away by conflicting accounts of the ages of his children, as well as other chronological blunders.

With no priesthood left for the worship of the numerous gods of Egypt, Tiy institutes, through the so-called authority of her son, the pharaoh, a reorganization of the religious system. All prior gods are forgotten. After all, hadn't they all failed miserably when pitted against the God of Abraham, Isaac and Jacob? It is the god called "Aten" that is now worshipped- but, in fact, this "Aten" is just another form of the old sun-god, "Amen" and "Re". And apparently, "Aten" was the god of Tiy's native land. Since records show that Tiy was worshipped as a goddess in Nubia, and Aten was the Nubian god, we feel safe in assuming she was of Nubian descent. Also, the art-style of this period reflected the Nubian style.

The old capitals of Memphis and Thebes are forsaken by the new ruling house and a new capital is built at a site between the other 2 cities. It is called "Amarna". And it is here that Tiy, Eye (Ay), Akhnaton and his "family" all reside.

After a few years, the tomb of Tutankhamen is reopened and new furnishings are placed in the tomb- new items which contain the name of the new pharaoh in order to please the gods according to their beliefs. All of these sort of actions are taken for a dual purpose- to comply with their religious beliefs which require each emperor to care for the burial of their ancestors, and also to cover-up the true events which took place. The shame that Egypt suffered at the tremendous losses at the Hand of the Great, I AM, were to be carefully obliterated from any surviving Egyptian records.

Meanwhile, in Palestine, the Egyptian vassals are in trouble. The Tel-Amarna Letters show that these cities, which were under Egyptian control, were being threatened by the Amurru and the Hittites. They pleaded with the pharaoh to send troops, but as one letter stated, no help had been received for 20 years. The situation was deteriorating fast. The Egyptians still had no army to speak of. After all, every trained military man had been lost in the Red Sea, and with no military leaders, even an army of able soldiers would be virtually worthless without proper leadership and training.

In time, the Egyptians finally rebelled against the strange leadership which had sprung up under the guidance of the foreign queen, Tiy. Evidence shows that the entire Amarna family probably died as a result of a plague. Whatever really happened, the events which took place in ancient Egypt back then are a strong testimony to the Biblical record- no matter how hard the historians may try to interpret them otherwise.

"The Omen of the Sun"

The evidence we will deal with in this scenario is something which takes us into the time that the great multitude finally entered the promised land. Remember the Hittite king, Suppiluliumas who received the letter from the Egyptian queen? Murshilish, his son, left a record of an event which occurred in his 10th year- and it is important to establish about when this event would have occurred.

The reign of Suppiluliumas is known to be in excess of 30 years and that he came to the throne just before the Exodus. We know that after he died, another son took the throne for a very short period of time, but died of a plague. The records show that this first son held the throne less than a year. Therefore, if Suppiluliumas died about 30 years after the Exodus, his next son died within that same year, and the son writing of this event reigned 9 full years and was in his 10th when it occurred, this would place the time of the event at about 40 years after the Exodus. I know this is getting complicated, but its important to show when the 10th year of Murshilish would have been.

The event of which Murshilish wrote was "an omen of the sun" that was so sinister that the dowager queen,

Tawanna, interpreted it as portending the eminent disaster of the entire royal house. What was this “omen of the sun”? Scholars want to assign it to being an eclipse, but many historians deny that possibility. The fact is that these ancient peoples were all well familiar with eclipses- they possessed the ability to calculate when they were to occur.

There is but one event which perfectly fits the description of an omen of the sun, sufficiently frightening enough to cause the queen to view it as an evil omen- an omen that occurred about 40 years after the Exodus– and we can read of that event in the Bible:

JOS 10:12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

The “long day” of Joshua, soon after they had entered the promised land after 40 years of wandering, is recorded in the records of the Hittite king, Murshilish!

“The Plagues of the Egyptians”

Murshilish provided another evidence for us, which verified another Biblical fact- let’s go to the Scriptures, where Moses is speaking to the people after they had come out of Egypt:

DEU 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

Moses tells that the Lord will cast out the people who inhabit the promised land, and that the Hittites are among those who will be cast out. Now, let’s go back to the same chapter in Deuteronomy where Moses tells them how the Lord will accomplish this:

DEU 7:15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

What exactly were these evil diseases of Egypt?

DEU 28:27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

Whatever these diseases were, we know for sure that they were fatal. Now, let’s read what Murshilish wrote in his “Plague Prayers”, a prayer to the Hittite storm-god- and remember, Murshilish was Hittite king at the time Joshua led the people into the Promised Land:

“What is this that ye have done? a plague ye have let into the land. The Hatti land has been cruelly afflicted by the plague. For twenty years now men have been dying in my father’s days, in my brother’s days, and in mine own since I have become the priest of the gods....

My father sent foot soldiers and charioteers who attacked the country of Amqa, Egyptian territory. Again he sent troops, and again they attacked it....

The Hattian Storm-god, my lord, by his decision even then let my father prevail; he vanquished and smote the foot soldiers and charioteers of the country of Egypt. But when he brought back to the Hatti land the prisoners which they had taken, a plague broke out among the prisoners and they began to die.

When they moved the prisoners to the Hatti land, these prisoners carried the plague into the Hatti land. From that day on, people have been dying in the Hatti land.”

The Hittites caught the plague from the Egyptian soldiers who were stationed in Amqa, Egyptian territory above Lebanon. And those who contracted the plague, died. Again, we can read a contemporary account of the events exactly as stated in the Bible!

Jericho

We will conclude our discussion of the Exodus with the evidence found at Jericho. In the past few years, atheistic archaeologists have tried to discount the original work done at Jericho which showed clearly that it was destroyed in precisely the manner described in the Bible by Joshua, and also the iron-clad evidence that proved who the kings of Egypt were at the time of the Exodus. Due to lack of space, we must recommend that you obtain the book “New Bible Evidence” by Sir Charles Marston (1934) to read about the tremendous amount of information which verifies the destruction of Jericho at about 1407 BC. We will however, give one quote as an example, from p. 135:

“So great was the importance of verifying the date of the destruction, that in 1930, Professor Garstang and his wife cleaned and examined no fewer than sixty thousand fragments from the strata of the burned city. At the expedition in the following year (1931) another forty thousand fragments were treated in a similar manner. They all attested to the same date, that of the middle of the late Bronze Age (1400 BC) before the infiltration of the Mykenean ware.”

But equally exciting was the discovery of the cemetery of this city, as we read on p. 136:

“In due course a number of tombs were opened that proved to belong to the century 1500- 1400 BC. and included royal tombs of the period. There were found a succession of eighty scarabs bearing the cartouches of the eighteenth dynasty Pharaohs. In one was unearthed scarabs bearing the joint names of Princess Hatshepsut and Thotmes III (1501-1487 BC.) and in another two royal seals of Amenhetep III....

As the series of dated scarabs all come to an end with the two royal seals of Amenhetep III, there is evidence, quite independent of the pottery, that the city also ceased to exist during that period.”

Amazing, isn't it, that all this fantastic evidence is hidden deep within old books collecting dust in libraries? But it is there! And we only have touched on the basics of this information- there is much more out there.

SUMMARY

We realize that it isn't necessary to salvation that we know all of these things about ancient history- but I personally can say this: no matter what, nothing can ever shake my faith in the Biblical account because I know it is completely and totally factual. And God has preserved all these evidences of His Truth that none of us should have any reason for doubt. There was a particular time when Ron was discouraged in this work. And at that time, he read a verse- a verse that kept him going all these years:

ISA 45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

Even though Cyrus was being addressed in this verse, it is a promise to us all. He will not leave us in doubt.

RECOMMENDED REFERENCE READING

“Archaeology and the Bible” by George A. Barton

"New Bible Evidence" by Sir Charles Marston
 "A History of Egypt" by James Henry Breasted
 "Ancient Records of Egypt II" by "
 "Life in Ancient Egypt" by Adolph Erman
 "The Ancient Egyptians" by Sir J. Gardner Wilkinson
 "The Monuments of Senenmut" by Assistant Leader F. Dorman
 "X-Raying the Pharaohs" by Jas. E. Harris & Kent Weeks
 "Egyptian Mummies" by G. Elliot Smith & Warren Dawson
 "Mummies, Myth and Magic" by Christine El Mahdy
 "The Ancient Near East, Vol.1", ed. by James B. Pritchard
 "Ancient Egyptian Literature, vol. II" by Miriam Lichtheim
 "Records of the Past, vols. 1-6" ed. by A. H. Sayce
 "Tutankhamen" by Christine Desroches-Noblecourt
 "The Scepter of Egypt, vol II" by William C. Hayes
 "When Egypt Ruled the East" by Geo. Steindorff & Keith Seele
 "History of Ancient Egypt, vol. 2" by George Rawlinson
 "Akhenaten" by Cyril Aldred
 "Akhenaton the Heretic King" by Donald B. Redford

Lesson #4 Supporting Research –with pictures on PowerPoint

<http://www.bibletimelines.net/article/150/books-to-help-add-depth-to-your-bible-study/patriarchs-and-prophets/from-the-red-sea-to-sinai>

- 1. The children of Israel had not as yet suffered from hunger; their present wants were supplied, but they feared for the future.** They could not understand how these vast multitudes were to subsist in their travels through the wilderness, and in imagination they saw their children famishing. The Lord permitted difficulties to surround them, and their supply of food to be cut short, that their hearts might turn to Him who had been their Deliverer. If in their want they would call upon Him, He would still grant them manifest tokens of His love and care. **He had promised that if they would obey His commandments, no disease should come upon them, and it was sinful unbelief on their part to anticipate that they or their children might die for hunger.**
- 2. God had promised to be their God, to take them to Himself as a people, and to lead them to a large and good land; but they were ready to faint at every obstacle encountered in the way to that land.** In a marvelous manner He had brought them out from their bondage in Egypt, that He might elevate and ennoble them and make them a blessing on the earth. **But it was necessary for them to encounter difficulties and to endure privations.** God was bringing them from a state of degradation and fitting them to occupy an honorable place among the nations and to receive important and sacred trusts. Had they possessed faith in Him, in view of all that He had wrought for them, they would cheerfully have borne inconvenience, privation, and even real suffering; but they were unwilling to trust the Lord any further than they could witness the continual evidences of His power.
- 3. They forgot their bitter service in Egypt.** They forgot the goodness and power of God displayed on their behalf in their deliverance from bondage. They forgot how their children had been spared when the angel of death slew all the first-born of Egypt. They forgot the grand exhibition of divine power at the Red Sea. They forgot that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, had been overwhelmed by the waters of the sea.
- 4. They saw and felt only their present inconveniences and trials; and instead of saying, "God has done great things for us; whereas we were slaves, He is making of us a great nation," they talked of the hardness of the way, and wondered when their weary pilgrimage would end.**

The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marching to and fro, in their **exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages.** The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan. (the journey of the children of Israel in the desert/on earth is a foreshadowing and preparing us for heavenly Canaan)

Many look back to the Israelites, and marvel at their unbelief and murmuring, feeling that they themselves would not have been so ungrateful; but when their faith is tested, even by little trials, they manifest no more faith or patience than did ancient Israel. **When brought into strait places, they murmur at the process by which God has chosen to purify them. Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil or magnifying the difficulties that really exist, so that their you are blinded to the many blessings which demand their gratitude. The obstacles they encounter, instead of leading them to seek help from God, the only Source of strength, separate them from Him, because they awaken unrest and repining.**

Are we this unbelieving?

Why should we be ungrateful and distrustful? Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. **It is not the will of God that His people should be weighed down with care.** But our Lord does not tell us that there are no dangers in our path. He does not propose to take His people out of the world of sin and evil, but He points us to a never-failing refuge. He invites the weary and care-laden, "Come unto Me, all you that labor and are heavyladen, and I will give you rest." Lay off the yoke of anxiety and worldly care that you have placed on your own neck, and "take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls." [Matthew 11:28, 29.](#) **We may find rest and peace in God, casting all our care upon Him; for He careth for us. See [1 Peter 5:7.](#)**

The apostle Paul says: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." [Hebrews 3:12.](#) In view of all that God has wrought for us, our faith should be strong, active, and enduring. Instead of murmuring and complaining, the language of our hearts should be, **"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."** [Psalms 103:1, 2.](#)

God was not unmindful of the wants of Israel. He said to their leader, "I will rain bread from heaven for you." And directions were given that the people gather a daily supply, with a double amount on the sixth day, that the sacred observance of the Sabbath might be maintained.

Moses assured the congregation that their wants were to be supplied: "The Lord shall give you in the evening flesh to eat, and in the morning bread to the full." And he added, "What are we? your murmurings are not against us, but against the Lord." He further bade Aaron say to them, "Come near before the Lord: for He hath heard your murmurings." **While Aaron was speaking, "they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." A splendor such as they had never witnessed symbolized the divine Presence. Through manifestations addressed to their senses, they were to obtain a knowledge of God. They must be taught that the Most High, and not merely the man Moses, was their leader, that they might fear His name and obey His voice.**

9. Exodus - On the Way to Mt. Sinai from the NIV – Bible Gateway

From the Red Sea the hosts of Israel again set forth on their journey, under the guidance of the pillar of cloud. The scene around them was most dreary--bare, desolate-looking mountains, barren plains, and the sea stretching far away, its shores strewn with the bodies of their enemies; yet they were full of joy in the consciousness of freedom, and every thought of discontent was hushed.

But for three days, as they journeyed, they could find no water. The supply which they had taken with them was exhausted. There was nothing to quench their burning thirst as they dragged wearily over the sun-burnt plains. Moses, who was familiar with this region, knew what the others did not, that at Marah, the nearest station where springs were to be found, the water was unfit for use. With intense anxiety he watched the guiding cloud. With a sinking heart he heard the glad shout. "Water! water!" echoed along the line. Men, women, and children in joyous haste crowded to the fountain, when, lo, a cry of anguish burst forth from the host--the water was bitter.



In their horror and despair they reproached Moses for having led them in such a way, not remembering that the divine presence in that mysterious cloud had been leading him as well as them. In his grief at their distress Moses did what they had forgotten to do; he cried earnestly to God for help. "And the Lord showed him a tree, which when he cast into the waters, the waters were made sweet." Here the promise was given to Israel through Moses,

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord who heals you."

From Marah the people journey to Elim, where they found "twelve wells of water, and threescore and ten palm trees." Here they remained several days before entering the **wilderness of Zin**. When they had been a **month** absent from Egypt, they made their first encampment in the wilderness. Their store of provisions had now begun to fail. There was scanty herbage in the wilderness, and their flocks were diminishing.

For another reference point, here is what just 1 million gallons of water per hour looks like, and they received at least 1.5 million gallons per hour.

Explanation and deeper insights with Applications:



At nightfall the camp was surrounded by vast flocks of quails, enough to supply the entire company.

In the

morning there lay upon the surface of the ground "a small round thing, as small as the hoarfrost." "It was like coriander seed, white." ***The people called it "manna."*** Moses said, "This is the bread which the Lord hath given you to eat." The people gathered the manna, and found that there was an abundant supply for all.

They "ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it." ***Numbers 11:8.*** "And the taste of it was like wafers made with honey." They were directed to gather daily an omer for every person; and they were not to leave of it until the morning. Some attempted to keep a supply until the next day, but it was then found to be unfit for food. The provision for the day must be gathered in the morning; for all that remained upon the ground was melted by the sun.

In the gathering of the manna it was found that some obtained more and some less than the stipulated amount; but "when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." An explanation of this scripture, as well as a practical lesson from it, is given by the apostle Paul in his second epistle to the Corinthians. He says, "I mean not that other men be eased, and you burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." ***2 Corinthians 8:13-15.***

On the sixth day the people gathered two omers for every person. The rulers hastened to acquaint Moses with what had been done. His answer was, "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which you will bake today, and seethe that you will seethe; and that which remaineth over lay up for you to be kept until the morning." They did so, and found that it remained unchanged. "And Moses said, Eat that today; for today is a Sabbath unto the Lord: today you shall not find it in the field. Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians from Jehovah to them. The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own business be allowed to encroach upon holy time. God has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. Work that is neglected until the beginning of the Sabbath should remain undone until it is past. This course might help the memory of these thoughtless ones, and make them careful to do their own work on the six working days.

Every week during their long sojourn in the wilderness the Israelites witnessed a threefold miracle, designed to impress their minds with the sacredness of the Sabbath: a double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use.

In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse you to keep My commandments and My laws?"



"The children of Israel did eat manna forty years, until they came to a land inhabited (Gilgal after they had celebrate the Passover): they did eat manna, until they came unto the borders of the land of Canaan." For forty years they were daily reminded by this miraculous provision, of God's unfailing care and tender love. In the words of the psalmist, God gave them "of the corn of heaven. Man did eat angels' food" ([Psalm 78:24, 25](#))--that is, food provided for them by the angels. Sustained by "the corn of heaven," they were daily taught that, having God's promise, they were as secure from want as if surrounded by fields of waving grain on the fertile plains of Canaan.

The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world. Said Jesus, "I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven. . . . If any man eats of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." [John 6:48-51](#). And among the promises of blessing to God's people in the future life it is written, "To him that overcometh will I give to eat of the hidden manna." [Revelation 2:17](#).

(If there is time: [Interesting facts about this food and water story.](#))

Food from the Sky, and Water from a Rock

Shortly after the Israelites crossed the Red Sea they got worried because there were so many people and very little food and water left. Even though they had not physically gotten hungry or thirsty yet they saw that they were getting low. They started complaining and Moses took those complaints to God.

We all know that God gave those people water from a rock and food from the sky, but have you ever given much thought as to the quantity of food and water that would have been? Let's take a look.

[Exodus 12:37 & 38](#) says, "Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. A mixed multitude went up with them also, and flocks and herds—a great deal of livestock."

It is easy to see from verse 37 that if there were 600,000 men (& women?), plus children this could easily become 2,000,000 people. Verse 38 says that there was also a "mixed multitude" that went up with them. **Let's assume that there were a total of 2,500,000 people**. Let's also assume that the "great deal of livestock" was only 2 animals for each person, or **5,000,000 animals**. Let's pretend that all of this food and water had to be delivered by freight train,.^{xvi}

Then there was a time when the people complained that they did not have "flesh" to eat, and so God sent them quail. The Bible tells us that each person gathered at least 10 "[homers](#)" ([Numbers 11:32](#)), which is equivalent to about 60-80 bushels of quail. Let's see what length of train (filled up with quail) we would end up with if we used 70 bushels as the dry weight:

Food		
	2,500,000	people
	x 8.03	lbs of food per person per day
	20,065,500	total lbs of food per day
	divided by	lbs in a ton
	2000	
	10,033	tons of food
	divided by	tons in the typical boxcar
	50	
	200.655	boxcars
	50	feet (average boxcar length)

	1.9	miles of boxcars
Water	2,500,000	people
	5,000,000	animals
	7,500,000	total conservatively needing water
	5	gallons per unit per day
	37,500,000	total gallons of water needed
		(1.5 million gallons/hour)
	20,000	gallons (most tankers seen in the USA are 10-30,000 gallons)
	1875	railroad tankers
	75	feet long (each tanker's length)
	140,625	feet in total length (of train)
	5,280	feet in a mile
	26.63	miles of water-filled tankers
	1.9	miles of manna-filled boxcars
	28.53	miles of train to deliver food and water

This could only happen with God's power of miracles. It helps us see God's power and grace better. What length of train are you thinking?

As you can see above, this train would be over 28 miles long every day. Remember too that the Israelites were in the wilderness for 40 years (365 days x 40 years=14,600 days x 28.53 miles of train=416,538 miles of food and water). That's almost half a million miles of train.

Then there was a time when the people complained that they did not have "flesh" to eat, and so God sent them quail. The Bible tells us that each person gathered at least 10 "[homers](#)" ([Numbers 11:32](#)), which is equivalent to about 60-80 bushels of quail. Let's see what length of train (filled up with quail) we would end up with if we used 70 bushels as the dry weight:

Lesson #4: Scripture references are provided in the lesson. Read directly from the Bible.

Lesson #5 – Additional Research and Insights:



Forty days and nights Moses remained in the mount; and during all this time, as at the first, he was miraculously sustained. No man had been permitted to go up with him, nor during the time of his absence were any to approach the mount. At God's command he had prepared two tables of stone, and had taken them with him to the summit; and again the Lord "wrote upon the tables the words of the covenant, the Ten Commandments."

During that long time spent in communion with God, the face of Moses had reflected the glory of the divine Presence; unknown to himself his face shown with a dazzling light when he descended from the mountain. Such a light illumined the countenance of Stephen when brought before his judges; "and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." [Acts 6:15](#). Aaron as well as the people shrank away from Moses, and "they were afraid to come nigh him." Seeing their confusion and terror, but ignorant of the cause, he urged them to come near. He held out to them the pledge of God's reconciliation, and assured them of His restored favor. They perceived in his voice nothing but love and entreaty, and at last one ventured to approach him. Too awed to

speak, he silently pointed to the countenance of Moses, and then toward heaven. The great leader understood his meaning. In their conscious guilt, feeling themselves still under the divine displeasure, they could not endure the heavenly light, which, had they been obedient to God, would have filled them with joy. There is fear in guilt. The soul that is free from sin will not wish to hide from the light of heaven.

Moses had much to communicate to them; and compassionating their fear, he put a veil upon his face, and continued to do so thereafter whenever he returned to the camp from communion with God.



By this brightness God designed to impress upon Israel the sacred, exalted character of His law, and the glory of the gospel revealed through Christ. While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was pre-figured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator, a representative of the one true Intercessor.

The glory reflected in the countenance of Moses illustrates the blessings to be received by God's commandmentkeeping people through the mediation of Christ. It testifies that the closer our communion with God, and the clearer our knowledge of His requirements, the more fully shall we be conformed to the divine image, and the more readily do we become partakers of the divine nature.

Moses was a type of Christ. As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, he could not have found access to men in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made "in the likeness of sinful flesh ([Romans 8:3](#)), that He might reach the fallen race, and lift them up.

The Law Given to Israel

Patriarchs and Prophets, pages 303-314

Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. Israel was now to be taken into a close and peculiar relation to the Most High--to be incorporated as a church and a nation under the government of God. The message to Moses for the people was:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."

Moses returned to the camp, and having summoned the elders of Israel, he repeated to them the divine message. Their answer was, "All that the Lord hath spoken we will do." Thus they entered into a solemn covenant with God, pledging themselves to accept Him as their ruler, by which they became, in a special sense, the subjects of His authority.



Again their leader ascended the mountain, and the Lord said unto him, "Lo, I come unto thee in a thick cloud,

that the people may hear when I speak with thee, and believe thee forever." When they met with difficulties in the way, they were disposed to murmur against Moses and Aaron, and accuse them of leading the hosts of Israel from Egypt to destroy them. The Lord would honor Moses before them, that they might be led to confide in his instructions.

God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai." During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity.

The preparations were made, according to the command; and in obedience to a further injunction, Moses directed that a barrier be placed about the mount, that neither man nor beast might intrude upon the sacred precinct. If any ventured so much as to touch it, the penalty was instant death.

On the morning of the third day, as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightnings, while peals of thunder echoed and re-echoed among the surrounding heights. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "The glory of the Lord was like devouring fire on the top of the mount" in the sight of the assembled multitude. And "the voice of the trumpet sounded long, and waxed louder and louder." So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, "I exceedingly fear and quake." [Hebrews 12:21](#).

And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law. Moses, describing the scene, says: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words." [Deuteronomy 33:2, 3](#).

Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt--He it was who now spoke His law.

The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:27](#). See also [Deuteronomy 6:4, 5](#); [Leviticus 19:18](#).

In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.

["Thou shalt have no other gods before Me."](#)

Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service.

Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

"I the Lord thy God am a jealous God." The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.

"Showing mercy unto thousands of them that love Me, and keep My commandments." In prohibiting the worship of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to thousands of generations.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. "Holy and reverend is His name." [Psalm 111:9](#). All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own

ways, nor finding thine own pleasure." [Isaiah 58:13](#). Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.

This, says the apostle, "is the first commandment with promise." [Ephesians 6:2](#). To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin.

"Thou shalt not kill."

All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for "whosoever hateth his brother is a murderer"); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health--all these are, to a greater or less degree, violations of the sixth commandment.

"Thou shalt not commit adultery."

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.

"Thou shalt not steal."

Both public and private sins are included in this prohibition. The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.

"Thou shalt not bear false witness against thy neighbor."

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is

falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another will not be guilty of an act of wrong toward his fellow creatures.



Such were the sacred precepts of the Decalogue, spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of His law with exhibitions of His power and glory, that His people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of His law.

The people of Israel were overwhelmed with terror. The awful power of God's utterances seemed more than their trembling hearts could bear. For as God's great rule of right was presented before them, they realized as never before the offensive character of sin, and their own guilt in the sight of a holy God. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." The leader answered, "Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not." The people, however, remained at a distance, gazing in terror upon the scene, while Moses "drew near unto the thick darkness where God was."

The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity and because the magistrates were to give judgment according to them. Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.

The first of these laws related to servants. In ancient times criminals were sometimes sold into slavery by the judges; in some cases, debtors were sold by their creditors; and poverty even led persons to sell themselves or their children. But a Hebrew could not be sold as a slave for life. His term of service was limited to six years; on the seventh he was to be set at liberty. Man stealing, deliberate murder, and rebellion against parental authority were to be punished with death. The holding of slaves not of Israelite birth was permitted, but their life and person were strictly guarded. The murderer of a slave was to be punished; an injury inflicted upon one by his master, though no more than the loss of a tooth, entitled him to his freedom.

The Israelites had lately been servants themselves, and now that they were to have servants under them, they were to beware of indulging the spirit of cruelty and exaction from which they had suffered under their Egyptian taskmasters. The memory of their own bitter servitude should enable them to put themselves in the servant's place, leading them to be kind and compassionate, to deal with others as they would wish to be dealt with.

The rights of widows and orphans were especially guarded, and a tender regard for their helpless condition was enjoined. "If thou afflict them in any wise," the Lord declared, "and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children

fatherless." Aliens who united themselves with Israel were to be protected from wrong or oppression. "Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

The taking of usury from the poor was forbidden. A poor man's raiment or blanket taken as a pledge, must be restored to him at nightfall. He who was guilty of theft was required to restore double. Respect for magistrates and rulers was enjoined, and judges were warned against perverting judgment, aiding a false cause, or receiving bribes. Calumny and slander were prohibited, and acts of kindness enjoined, even toward personal enemies.

Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, "Ye shall be holy men unto Me"--worthy to be acknowledged by a holy God.

These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of the fulfillment of God's promises to Israel.

The message was now given them from Jehovah: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him. But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." During all the wanderings of Israel, Christ, in the pillar of cloud and of fire, was their Leader. While there were types pointing to a Savior to come, there was also a present Savior, who gave commands to Moses for the people, and who was set forth before them as the only channel of blessing.

Upon descending from the mountain, "Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do." This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book.

Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it twelve pillars were set up, "according to the twelve tribes of Israel," as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service.

Having sprinkled the altar with the blood of the offerings, Moses "took the book of the covenant, and read in the audience of the people." Thus the conditions of the covenant were solemnly repeated, and all were at liberty to choose whether or not they would comply with them. They had at the first promised to obey the voice of God; but they had since heard His law proclaimed; and its principles had been particularized, that they might know how much this covenant involved. Again the people answered with one accord, "All that the Lord hath said will we do, and be obedient." "When Moses had spoken every precept to all the people according to the law, he took the blood, . . . and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." [Hebrews 9:19, 20](#).

Arrangements were now to be made for the full establishment of the chosen nation under Jehovah as their king. Moses had received the command, "Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord." While the people worshiped at its foot, these chosen men were called up into the mount. The seventy elders were to assist Moses in the government of Israel, and God put upon them His Spirit, and honored them with a view of His power and greatness. "And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." They did not behold the Deity, but they saw the glory of His presence. Before this they could

not have endured such a scene; but the exhibition of God's power had awed them to repentance; they had been contemplating His glory, purity, and mercy, until they could approach nearer to Him who was the subject of their meditations.

Moses and "his minister Joshua" were now summoned to meet with God. And as they were to be some time absent, the leader appointed Aaron and Hur, assisted by the elders, to act in his stead. "And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai." For six days the cloud covered the mountain as a token of God's special presence; yet there was no revelation of Himself or communication of His will. During this time Moses remained in waiting for a summons to the presence chamber of the Most High. He had been directed, "Come up to Me into the mount, and be there," and though his patience and obedience were tested, he did not grow weary of watching, or forsake his post. This period of waiting was to him a time of preparation, of close selfexamination. Even this favored servant of God could not at once approach into His presence and endure the exhibitions of His glory. Six days must be employed in devoting himself to God by searching of heart, meditation, and prayer before he could be prepared for direct communication with his Maker.

Upon the seventh day, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. "And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." The forty days' tarry in the mount did not include the six days of preparation. During the six days Joshua was with Moses, and together they ate of the manna and drank of "the brook that descended out of the mount." But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.



During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. "Let them make Me a sanctuary; that I may dwell among them" ([Exodus 25:8](#)), was the command of God. For the third time the observance of the Sabbath was enjoined. "It is a sign between Me and the children of Israel forever," the Lord declared, "that ye may know that I am Jehovah that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. . . . Whosoever doeth any work therein, that soul shall be cut off from among his people." [Exodus 31:17, 13, 14](#). Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given. Even the sacredness and urgency of that special work for God must not lead them to infringe upon His holy rest day.

Henceforth the people were to be honored with the abiding presence of their King. "I will dwell among the children of Israel, and will be their God," "and the tabernacle shall be sanctified by My glory" ([Exodus 29:45,43](#)), was the assurance given to Moses. As the symbol of God's authority and the embodiment of His will, there was delivered to Moses a copy of the Decalogue engraved by the finger of God Himself upon two tables of stone ([Deuteronomy 9:10; Exodus 32:15, 16](#)), to be sacredly enshrined in the sanctuary, which, when made, was to be the visible center of the nation's worship.



From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself.

Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry.

Lesson #6

Story: Twelve Spies exploring Canaan from the Desert of Paran to the Negev in Canaan...

Numbers 13: 1 – 31; (NIV) Exploring Canaan Numbers 14: 1 - 44 moving on to Horeb etc.

13 The LORD said to Moses, ² “Send some men to explore the land of Canaan, which I am giving to the Israelites. From each ancestral tribe send one of its leaders.” ³

So at the LORD’s command Moses sent them out from the Desert of Paran. All of them were leaders of the Israelites. ⁴ These are their names: from the tribe of Reuben, Shammua son of Zakkur; ⁵ from the tribe of Simeon, Shaphat son of Hori; ⁶ from the tribe of Judah, Caleb son of Jephunneh; ⁷ from the tribe of Issachar, Igal son of Joseph; ⁸ ⁹ ¹⁰ from the tribe of Ephraim, Hoshea son of Nun; from the tribe of Benjamin, Palti son of Raphu; from the tribe of Zebulun, Gaddiel son of Sodi; ¹¹ from the tribe of Manasseh (a tribe of Joseph), Gaddi son of Susi; ¹² from the tribe of Dan, Ammiel son of Gemalli; ¹³ from the tribe of Asher, Sethur son of Michael; ¹⁴ from the tribe of Naphtali, Nahbi son of Vophsi; ¹⁵ from the tribe of Gad, Geuel son of Maki. ¹⁶

These are the names of the men Moses sent to explore the land. (Moses gave Hoshea son of Nun the name Joshua.)

¹⁷ When Moses sent them to explore Canaan, he said, “Go up through the Negev and on into the hill country. ¹⁸ See what the land is like and whether the people who live there are strong or weak, few or many. ¹⁹ What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? ²⁰ How is the soil? Is it fertile or poor? Are there trees in it or not? Do your best to bring back some of the fruit of the land.” (It was the season for the first ripe grapes.) ²¹ ²²

So they went up and explored the land from the Desert of Zin as far as Rehob, toward Lebo Hamath. ²³ They went up through the Negev and came to Hebron, where Ahiman, Sheshai and Talmi, the descendants of Anak, lived. (Hebron had been built seven years before Zoan in Egypt.) ²⁴ When they reached the Valley of Eshkol, ²⁵ they cut off a branch bearing a single cluster of grapes. Two of them carried it on a pole between them, along with some pomegranates and figs. ²⁶ That place was called the Valley of Eshkol because of the cluster of grapes the Israelites cut off there. ²⁷ At the end of forty days they returned from exploring the land.

Report on the Exploration ²⁸

They came back to Moses and Aaron and the whole Israelite community at Kadesh in the Desert of Paran. There they reported to them and to the whole assembly and showed them the fruit of the land. ²⁹ They gave Moses this account: “We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. ³⁰ But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of Anak there. ³¹ The Amalekites live in the Negev; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live near the sea and along the Jordan.” Draw on map... ³²

Then Caleb silenced the people before Moses and said, “We should go up and take possession of the land, for we can certainly do it.” ³³

But the men who had gone up with him said, “We can’t attack those people; they are stronger than we are.” ³⁴ And they spread among the Israelites a bad report about the land they had explored. They said, “The land we explored

devours those living in it. All the people we saw there are of great size. ³³ We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them.”

Numbers 14: 1- 44 (NIV) - The People Rebel

14 That night all the members of the community raised their voices and wept aloud. ² All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, “If only we had died in Egypt! Or in this wilderness! ³ Why is the LORD bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn’t it be better for us to go back to Egypt?” ⁴ And they said to each other, “We should choose a leader and go back to Egypt.” ⁵ ⁶

Then Moses and Aaron fell face down in front of the whole Israelite assembly gathered there. Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes ⁷ and said to the entire Israelite assembly, “The land we passed through and explored is exceedingly good. ⁸ If the LORD is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. ⁹ Only do not rebel against the LORD. And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but the LORD is with us. Do not be afraid of them.” ¹⁰

But the whole assembly talked about stoning them. Then the glory of the LORD appeared at the tent of meeting to all the Israelites. ¹¹ The LORD said to Moses, “How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the signs I have performed among them? ¹² I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they.”

¹³

Moses said to the LORD, “Then the Egyptians will hear about it! By your power you brought these people up from among them. ¹⁴ And they will tell the inhabitants of this land about it. They have already heard that you, LORD, are with these people and that you, LORD, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of cloud by day and a pillar of fire by night. ¹⁵ If you put all these people to death, leaving none alive, the nations who have heard this report about you will say, ¹⁶ ‘The LORD was not able to bring these people into the land he promised them on oath, so he slaughtered them in the wilderness.’ ¹⁷ ¹⁸

“Now may the Lord’s strength be displayed, just as you have declared: ‘The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation.’ ¹⁹ In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now.” ²⁰ ²¹

The LORD replied, “I have forgiven them, as you asked. Nevertheless, as surely as I live and as surely as the glory of the LORD fills the whole earth, ²² not one of those who saw my glory and the signs I performed in Egypt and in the wilderness but who disobeyed me and tested me ten times—²³ not one of them will ever see the land I promised on oath to their ancestors. No one who has treated me with contempt will ever see it. ²⁴ **But because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it. ²⁵ Since the Amalekites and the Canaanites are living in the valleys, turn back tomorrow and set out toward the desert along the route to the Red Sea.** ²⁶ ²⁷

The LORD said to Moses and Aaron: “How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. ²⁸ So tell them, ‘As surely as I live, declares the LORD, I will do to you the very thing I heard you say: ²⁹ In this wilderness your bodies will fall—every one of you twenty years old or more who was counted in the census and who has grumbled against me. ³⁰ Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb son of Jephunneh and Joshua son of Nun. ³¹ As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. ³² But as for you, your bodies will fall in this wilderness. ³³ Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the wilderness. ³⁴ For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me against you.’ ³⁵ I, the LORD, have spoken, and I will surely do these things to this whole wicked community, which has banded together against me. They will meet their end in this wilderness; here they will die.” ³⁶

So the men Moses had sent to explore the land, who returned and made the whole community grumble against him by spreading a bad report about it— ³⁷ these men who were responsible for spreading the bad report about the land were struck down and died of a plague before the LORD. ³⁸ Of the men who went to explore the land, only Joshua son of Nun and Caleb son of Jephunneh survived. ³⁹ ⁴⁰

When Moses reported this to all the Israelites, they mourned bitterly. Early the next morning they set out for the highest point in the hill country, saying, “Now we are ready to go up to the land the LORD promised. Surely we have sinned!” ⁴¹ ⁴² But Moses said, “Why are you disobeying the LORD’s command? This will not succeed! Do not go up, because the LORD is not with you. You will be defeated by your enemies, ⁴³ for the Amalekites and the Canaanites will face you there. Because you have turned away from the LORD, he will not be with you and you will fall by the sword.” ⁴⁴

Nevertheless, in their presumption they went up toward the highest point in the hill country, though neither Moses nor the ark of the LORD’s covenant moved from the camp. ⁴⁵ Then the Amalekites and the Canaanites who lived in that hill country came down and attacked them and beat them down all the way to Hormah.

Numbers 20 - Water From the Rock (Moses not allowed to go into Canaan) -Miriam dies – Aaron Dies

20 ¹In the first month the whole Israelite community arrived at the Desert of Zin, and they stayed at Kadesh. There Miriam died and was buried. ² ³

Now there was no water for the community, and the people gathered in opposition to Moses and Aaron. They quarreled with Moses and said, “If only we had died when our brothers fell dead before the LORD! ⁴ Why did you bring the LORD’s community into this wilderness, that we and our livestock should die here? ⁵ Why did you bring us up out of Egypt to this terrible place? It has no grain or figs, grapevines or pomegranates. And there is no water to drink!” ⁶

Moses and Aaron went from the assembly to the entrance to the tent of meeting and fell facedown, and the glory of the LORD appeared to them. ⁷ The LORD said to Moses, ⁸ “Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink.” ⁹ ¹⁰

So Moses took the staff from the LORD’s presence, just as he commanded him. He and Aaron gathered the assembly together in front of the rock and Moses said to them, “Listen, you rebels, must we bring you water out of this

rock?" ¹¹ Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank. ¹²

But the LORD said to Moses and Aaron, "Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them." ¹³

These were the waters of Meribah, where the Israelites quarreled with the LORD and where he was proved holy among them.

Edom Denies Israel Passage ¹⁴

Moses sent messengers from Kadesh to the king of Edom, saying:

"This is what your brother Israel says: You know about all the hardships that have come on us. ¹⁵ Our ancestors went down into Egypt, and we lived there many years. The Egyptians mistreated us and our ancestors, ¹⁶ but when we cried out to the LORD, he heard our cry and sent an angel and brought us out of Egypt.

"Now we are here at Kadesh, a town on the edge of your territory. ¹⁷ Please let us pass through your country. We will not go through any field or vineyard, or drink water from any well. We will travel along the King's Highway and not turn to the right or to the left until we have passed through your territory." ¹⁸

But Edom answered:

"You may not pass through here; if you try, we will march out and attack you with the sword." ¹⁹

The Israelites replied:

"We will go along the main road, and if we or our livestock drink any of your water, we will pay for it. We only want to pass through on foot—nothing else." ²⁰

Again they answered:

"You may not pass through."

Then Edom came out against them with a large and powerful army. ²¹ Since Edom refused to let them go through their territory, Israel turned away from them. **The Death of Aaron** ²² ²³

The whole Israelite community set out from Kadesh and came to Mount Hor. At Mount Hor, near the border of Edom, the LORD said to Moses and Aaron, ²⁴ "Aaron will be gathered to his people. He will not enter the land I give the Israelites, because both of you rebelled against my command at the waters of Meribah. ²⁵ Get Aaron and his son Eleazar and take them up Mount Hor. ²⁶ Remove Aaron's garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there." ²⁷ ²⁸

Moses did as the LORD commanded: They went up Mount Hor in the sight of the whole community. Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain, ²⁹ and when the whole community learned that Aaron had died, all the Israelites mourned for him thirty days.

The Command to Leave Horeb –

Deuteronomy 1:1-8 Travelling from Horeb to Kadesh-Barnea by the Mount Seir Road ¹ These are the words Moses spoke to all Israel in the wilderness east of the Jordan—that is, in the Arabah— opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab. ² (It takes eleven days to go from Horeb to Kadesh Barnea by the Mount Seir road.) ³ In the fortieth year, on the first day of the eleventh month, Moses proclaimed to the Israelites all that the LORD had commanded him concerning them. ⁴ This was after he had defeated Sihon king of the Amorites, who reigned in Heshbon, and at Edrei had defeated Og king of Bashan, who reigned in Ashtaroth. ⁵ East of the Jordan in the territory of Moab, Moses began to expound this law, saying: ⁶ ⁷

The LORD our God said to us at Horeb (Sinai), “You have stayed long enough at this mountain. Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates.”⁸ See, I have given you this land. Go in and take possession of the land the LORD swore he would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them.”

Then the children traveled .. Numbers 21 -

Numbers 21: 4-9 - The Bronze Snake ⁴ [c]

They traveled from Mount Hor along the route to the Red Sea, ⁵ to go around Edom. But the people **grew impatient on the way;** ⁶ they spoke against God and against Moses, and said, “Why have you brought us up out of Egypt to die in the wilderness? There is no bread! There is no water! And we detest this miserable food!” ⁷

Then the LORD sent **venomous snakes among them;** they bit the people and many Israelites died. The people came to Moses and said, “We sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us.” So Moses prayed for the people. ⁸ ⁹

The LORD said to Moses, “Make a snake and put it up on a pole; anyone who is bitten can look at it and live.” So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

The Journey to Moab

Numbers 21 - ¹⁰ The Israelites moved on and camped at Oboth. ¹¹ Then they set out from Oboth and camped in Iye Abarim, in the wilderness that faces Moab toward the sunrise. ¹² From there they moved on and camped in the Zered Valley. ¹³ They set out from there and camped alongside the Arnon, which is in the wilderness extending into Amorite territory. The Arnon is the border of Moab, between Moab and the Amorites. ¹⁴ That is why the Book of the Wars of the LORD says:

“ . . . Zahab in Suphah and the ravines, the Arnon ¹⁵ and ^[e] the slopes of the ravines that lead to the settlement of Ar and lie along the border of Moab.” ¹⁶ From there they continued on to Beer, the well where the LORD said to Moses, “Gather the people together and I will give them water.” ¹⁷ Then Israel sang this song: “Spring up, O well!

Sing about it, ¹⁸ about the well that the princes dug, that the nobles of the people sank— the nobles with scepters and staffs.” Then they went from the wilderness to Mattanah, ¹⁹ from Mattanah to Nahaliel, from Nahaliel to Bamoth, ²⁰ and from Bamoth to the valley in Moab where the top of Pisgah overlooks the wasteland.

Defeat of Sihon and Og ²¹ ²²

Israel sent messengers to say to Sihon king of the Amorites: “Let us pass through your country. We will not turn aside into any field or vineyard, or drink water from any well. We will travel along the King’s Highway until we have passed through your territory.” ²³ But Sihon would not let Israel pass through his territory. He mustered his entire army and marched out into the wilderness against Israel. When he reached Jahaz, he fought with Israel. ²⁴ Israel, however, put him to the sword and took over his land from the Arnon to the Jabbok, but only as far as the Ammonites, because their border was fortified. ²⁵ Israel captured all the cities of the Amorites and occupied them, including Heshbon and all its surrounding settlements. ²⁶ Heshbon was the city of Sihon king of the Amorites, who had fought against the former king of Moab and had taken from him all his land as far as the Arnon. ²⁷ That is why the poets say: “Come to Heshbon and let it be rebuilt; let Sihon’s city be restored. ²⁸ “Fire went out from Heshbon, a blaze from the city of Sihon. It consumed Ar of Moab, the citizens of Arnon’s heights. ²⁹ Woe to you, Moab! You are destroyed, people of Chemosh! He has given up his sons as fugitives and his daughters as captives to Sihon king of the **Amorites.** ³⁰ “But we have overthrown them; Heshbon’s dominion has been destroyed all the way to Dibon. We have demolished them as far as Nophah, which

extends to Medeba.” ³¹ So Israel settled in the land of the Amorites. ³² After Moses had sent spies to Jazer, the Israelites captured its surrounding settlements and drove out the Amorites who were there. ³³ Then they turned and went up along the road toward Bashan, and Og king of Bashan and his whole army marched out to meet them in battle at Edrei. ³⁴ The LORD said to Moses, “Do not be afraid of him, for I have delivered him into your hands, along with his whole army and his land. Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon.” ³⁵

So they struck him down, together with his sons and his whole army, leaving them no survivors. And they took possession of his land.

Picture of Caleb and Joshua coming back from the promised land with grapes and pomegranates,

Scripture Reference:

Deuteronomy 1:19 - 48

Spies Sent Out ¹⁹

Then, as the LORD our God commanded us, we set out from Horeb and went toward the hill country of the Amorites through all that vast and dreadful wilderness that you have seen, and so we reached Kadesh Barnea. ²⁰ Then I said to you, “You have reached the hill country of the Amorites, which the LORD our God is giving us. ²¹ See, the LORD your God has given you the land. Go up and take possession of it as the LORD, the God of your ancestors, told you. Do not be afraid; do not be discouraged.” ²²

Then all of you came to me and said, “Let us send men ahead to spy out the land for us and bring back a report about the route we are to take and the towns we will come to.” ²³ ²⁴

The idea seemed good to me; so I selected twelve of you, one man from each tribe. They left and went up into the hill country, and came to the Valley of Eshkol and explored it. ²⁵ Taking with them some of the fruit of the land, they brought it down to us and reported, “It is a good land that the LORD our God is giving us.” Rebellion Against the LORD ²⁶ ²⁷

But you were unwilling to go up; you rebelled against the command of the LORD your God. You grumbled in your tents and said, “The LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us. ²⁸ Where can we go? Our brothers have made our hearts melt in fear. They say, ‘The people are stronger and taller than we are; the cities are large, with walls up to the sky. We even saw the Anakites there.’” ²⁹ ³⁰

Then I said to you, “Do not be terrified; do not be afraid of them. *The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes,* ³¹ *and in the wilderness. There you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place.*”

³² *In spite of this, you did not trust in the LORD your God,* ³³ *who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go.* ³⁴ ³⁵

When the LORD heard what you said, he was angry and solemnly swore: “No one from this evil generation shall see the good land I swore to give your ancestors, ³⁶ except **Caleb son of Jephunneh**. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the LORD wholeheartedly.”

³⁷ *Because of you [the children of Israel] the LORD became angry with me [Moses] also and said, “You shall not enter it, either. ³⁸ But your assistant, Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to inherit it. ³⁹ And the little ones that you said would be taken captive, your children who do not yet know good from bad — they will*

enter the land. I will give it to them and they will take possession of it. ⁴⁰ But as for you, turn around and set out toward the desert along the route to the Red Sea.^[a]” ⁴¹

Then you replied, “We have sinned against the LORD. We will go up and fight, as the LORD our God commanded us.” So every one of you put on his weapons, thinking it easy to go up into the hill country. ⁴²

But the LORD said to me, “Tell them, ‘Do not go up and fight, because I will not be with you. You will be defeated by your enemies.’” ⁴³

So I told you, but you would not listen. You rebelled against the LORD’s command and in your arrogance you marched up into the hill country.⁴⁴ The Amorites who lived in those hills came out against you; they chased you like a swarm of bees and beat you down from Seir all the way to Hormah. ⁴⁵ You came back and wept before the LORD, but he paid no attention to your weeping and turned a deaf ear to you. ⁴⁶ And so you stayed in Kadesh many days—all the time you spent there.[Moses is referring to the years they spent in the wilderness when he seemed to know the journey was not that long.]

God’s blessing to Caleb for following him wholeheartedly. God rewards those who follow him wholeheartedly!

Joshua 14:13 Then Joshua blessed **Caleb** son of Jephunneh and gave him Hebron as his inheritance.

Joshua 14:6 [Allotment for **Caleb**] Now the people of Judah approached Joshua at Gilgal, and **Caleb** son of Jephunneh the Kenizzite said to him, “You know what the LORD said to Moses the man of God at Kadesh Barnea about you and me.

Joshua 14:14

So Hebron has belonged to **Caleb** son of Jephunneh the Kenizzite ever since, because he followed the LORD, the God of Israel, wholeheartedly.

Joshua 15:13 In accordance with the LORD’s command to him, Joshua gave to **Caleb** son of Jephunneh a portion in Judah—Kiriath Arba, that is, Hebron. (Arba was the forefather of Anak.)

Judges 1:12, And **Caleb** said, “I will give my daughter Aksah in marriage to the man who attacks and captures Kiriath Sepher.” **Judges 1:13** Othniel son of Kenaz, **Caleb’s** younger brother, took it; so **Caleb** gave his daughter Aksah to him in marriage.

Joshua 15:14 From Hebron **Caleb** drove out the three Anakites—Sheshai, Ahiman and Talmai, the sons of Anak.

Joshua 15:16 – 19 And **Caleb** said, “I will give my daughter Aksah in marriage to the man who attacks and captures Kiriath Sepher.” Othniel son of Kenaz, **Caleb’s** brother, took it; so **Caleb** gave his daughter Aksah to him in marriage. One day when she came to Othniel, she urged him to ask her father for a field. When she got off her donkey, **Caleb** asked her, “What can I do for you?” She replied, “Do me a special favor. Since you have given me land in the Negev, give me also springs of water.” So **Caleb** gave her the upper and lower springs.

Judges 1:14, 15 One day when she came to Othniel, she urged him to ask her father for a field. When she got off her donkey, **Caleb** asked her, “What can I do for you?” She replied, “Do me a special favor. Since you have given me land in the Negev, give me also springs of water.” So **Caleb** gave her the upper and lower springs.

Lesson #7

Joshua 2: 1-24 – Rahab and the Spies ¹ Then Joshua son of Nun secretly sent two spies from Shittim. “Go, look over the land,” he said, “especially Jericho.” So they went and entered the house of a prostitute named Rahab and stayed there. ² ³

The king of Jericho was told, “Look, some of the Israelites have come here tonight to spy out the land.” So the king of Jericho sent this message to Rahab: “Bring out the men who came to you and entered your house, because they have come to spy out the whole land.” ⁴

But the woman had taken the two men and hidden them. She said, “Yes, the men came to me, but I did not know where they had come from. ⁵ At dusk, when it was time to close the city gate, they left. I don’t know which way they went. Go after them quickly. You may catch up with them.” ⁶ (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.) ⁷ So the men set out in pursuit of the spies on the road that leads to the fords of the Jordan, and as soon as the pursuers had gone out, the gate was shut. ⁸ ⁹

Before the spies lay down for the night, she went up on the roof and said to them, “I know that the LORD has given you this land and that a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you. ¹⁰ We have heard how the LORD dried up the water of the Red Sea ^[a] for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed. ^[b] ¹¹ When we heard of it, our hearts melted in fear and everyone’s courage failed because of you, for the LORD your God is God in heaven above and on the earth below. ¹²

“Now then, please swear to me by the LORD that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign ¹³ that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them—and that you will save us from death.” ¹⁴

“Our lives for your lives!” the men assured her. “If you don’t tell what we are doing, we will treat you kindly and faithfully when the LORD gives us the land.” ¹⁵ ¹⁶

So she let them down by a rope through the window, for the house she lived in was part of the city wall. She said to them, “Go to the hills so the pursuers will not find you. Hide yourselves there three days until they return, and then go on your way.” ¹⁷ ¹⁸

Now the men had said to her, “This oath you made us swear will not be binding on us unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and unless you have brought your father and mother, your brothers and all your family into your house. ¹⁹ If any of them go outside your house into the street, their blood will be on their own heads; we will not be responsible. As for those who are in the house with you, their blood will be on our head if a hand is laid on them. ²⁰ But if you tell what we are doing, we will be released from the oath you made us swear.” ²¹

“Agreed,” she replied. “Let it be as you say.”

So she sent them away, and they departed. And she tied the scarlet cord in the window. ²²

When they left, they went into the hills and stayed there three days, until the pursuers had searched all along the road and returned without finding them. ²³ Then the two men started back. They went down out of the hills, forded the river and came to Joshua son of Nun and told him everything that had happened to them. ²⁴ They said to Joshua, “The LORD has surely given the whole land into our hands; all the people are melting in fear because of us.”

<http://www.kidsbiblemaps.com/joshua-promised-land.html>

Some information about Joshua and who he was as a person:

- ☆ [Numbers 14:38](#) - Of the men who went to explore the land, only **Joshua** son of Nun and Caleb son of Jephunneh survived.
- ☆ [Numbers 26:65](#) - For the LORD had told those Israelites they would surely die in the wilderness, and not one of them was left except Caleb son of Jephunneh and **Joshua** son of Nun.
- ☆ [Numbers 27:12](#) [**Joshua** to Succeed Moses] Then the LORD said to Moses, “Go up this mountain in the Abarim Range and see the land I have given the Israelites.
- ☆ [Numbers 27:18](#) So the LORD said to Moses, “Take **Joshua** son of Nun, a man in whom is the spirit of leadership, and lay your hand on him.
- ☆ [Numbers 27:22](#) Moses did as the LORD commanded him. He took **Joshua** and had him stand before Eleazar the priest and the whole assembly.
- ☆ [Numbers 32:12](#) not one except Caleb son of Jephunneh the Kenizzite and **Joshua** son of Nun, for they followed the LORD wholeheartedly.’
- ☆ [Numbers 34:17](#) “These are the names of the men who are to assign the land for you as an inheritance: Eleazar the priest and **Joshua** son of Nun.

Cities of Refuge

41 42

Then Moses set aside three cities east of the Jordan, to which anyone who had killed a person could flee if they had unintentionally killed a neighbor without malice aforethought. They could flee into one of these cities and save their life. ⁴³The cities were these: Bezer in the wilderness plateau, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

[Deuteronomy 3:21](#) - [Moses Forbidden to Cross the Jordan] At that time I commanded **Joshua**: “You have seen with your own eyes all that the LORD your God has done to these two kings. The LORD will do the same to all the kingdoms over there where you are going.

Deuteronomy 33 - Moses speaks a blessing over the tribes of Israel. Deuteronomy 34: 1- 12 - The Death of Moses

¹ Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the LORD showed him the whole land—from Gilead to Dan, ² all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, ³ the Negev and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar. ⁴ Then the LORD said to him, “This is the land I promised on oath to Abraham, Isaac and Jacob when I said, ‘I will give it to your descendants.’ I have let you see it with your eyes, but you will not crossover into it.” ⁵ ⁶ And Moses the servant of the LORD died there in Moab, as the LORD had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. ⁷ Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone. ⁸ The Israelites grieved for Moses in the plains of Moab thirty days, until the time of weeping and mourning was over. ⁹ Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the LORD had commanded Moses. ¹⁰ ¹¹ Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face, who did all those signs and wonders the LORD sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. ¹² For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.

Joshua to Succeed Moses

Numbers 27:16 – 23 Joshua is commissioned by Moses to take over the leadership.

¹⁵ Moses said to the LORD, ¹⁶ “May the LORD, the God who gives breath to all living things, appoint someone over this community ¹⁷ to go out and come in before them, one who will lead them out and bring them in, so the LORD’s people will not be like sheep without a shepherd.” ¹⁸ So the LORD said to Moses, “Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. ¹⁹ Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. ²⁰ Give him some of your authority so the whole Israelite community will obey him. ²¹ He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the LORD. At his command he and the entire community of the Israelites will go out, and at his command they will come in.” ²²

Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. ²³ Then he laid his hands on him and commissioned him, as the LORD instructed through Moses.

Numbers 27 ¹² Then the LORD said to Moses, “Go up this mountain in the Abarim Range and see the land I have given the Israelites. ¹³ After you have seen it, you too will be gathered to your people, as your brother Aaron was, ¹⁴ for when the community rebelled at the waters in the Desert of Zin, both of you disobeyed my command to honor me as holy before their eyes.” (These were the waters of Meribah Kadesh, in the Desert of Zin.) ¹⁵ ¹⁶

Moses said to the LORD, “May the LORD, the God who gives breath to all living things, appoint someone over this community ¹⁷ to go out and come in before them, one who will lead them out and bring them in, so the LORD’s people will not be like sheep without a shepherd.” ¹⁸ [a]

So the LORD said to Moses, “Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. ¹⁹ Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. ²⁰ Give him some of your authority so the whole Israelite community will obey him. ²¹ He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the LORD. At his command he and the entire community of the Israelites will go out, and at his command they will come in.” ²²

Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. ²³ Then he laid his hands on him and commissioned him, as the LORD instructed through Moses.

Dividing the land according to Gods instructions:

Question: "Has Israel’s territory ever encompassed the promise in Joshua 1:4?"

Answer: In Joshua 1:4 God promised Joshua that the land of Israel would include territory extending “from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Mediterranean Sea in the west.” This territory would include the land from the southern tip of Israel along the Red Sea to the Euphrates River on the east, the border of Syria on the north (land of the Hittites), and the Mediterranean Sea (Great Sea) to the west. As of yet, Israel has not controlled this entire land area.

In Joshua’s time, much of the land of Canaan was brought under Israelite control. In the time of David and his son Solomon (approximately 1000 BC, or 400 years after Joshua), a wide area of land was under Israel’s control or influence. Yet the entire territory promised to Israel in Scripture, both in Joshua 1:4 and elsewhere, has yet to be fulfilled.

In the later chapters of Joshua, much land was conquered and allotted to various tribes of Israel. Additional land within Israel’s territory remained in control of enemies still living there. After Joshua’s death, the book of Judges teaches, the Israelites turned away from God. As punishment, God allowed their enemies to increase in power, and Israel lost

territory that God had given earlier. [Judges 2:14](#) says, “In his anger against Israel the LORD gave them into the hands of raiders who plundered them. He sold them into the hands of their enemies all around, whom they were no longer able to resist.”

Various judges arose during this period, and there was an ongoing battle for the control of Israel’s territory. Later, during the reigns of David and Solomon, Israel controlled the largest part of the Promised Land to date. After Solomon’s reign, the kingdom was divided into the Kingdom of Israel to the north and the Kingdom of Judah to the south. Both kingdoms eventually sinned to such a degree that God allowed outside nations to defeat them, and most of the Jews were exiled.

Yet God was not done with His people, and He restored Israel’s territory. The books of [Ezra](#) and [Nehemiah](#) document the return of the Jewish people from Babylon seventy years after their exile. The temple was rebuilt, and worship in Jerusalem was re-established. Israel continued in their land until AD 70 when the Romans destroyed the temple and overtook Jerusalem.

It would not be until 1948 that the modern nation of Israel was established following World War II. Now, more than sixty years later, Israel has become a thriving nation and the longest-established democracy in the Middle East. Yet many of its neighbors remain hostile, and a Palestinian movement seeks to develop its own nation within the borders of modern Israel’s territory.

The Bible teaches that God will eventually fulfill the promise to give Israel full control over the Promised Land. Israel’s full territory will ultimately be ruled by the Messiah during the Millennium ([Revelation 20:1–6](#)). God’s promises, partly fulfilled throughout history, will have complete fulfillment prior to God’s creation of new heavens and a new earth ([Revelation 21–22](#)).

Recommended Resources: [Bible Answers for Almost all Your Questions by Elmer Towns](#) and [Logos Bible Software](#)

[Joshua 1:2](#) “Moses my servant is dead. Now then, you and all these people, get ready to cross the **Jordan River** into the land I am about to give to them—to the Israelites.

[Joshua 3:8](#) Tell the priests who carry the ark of the covenant: ‘When you reach the edge of the **Jordan’s** waters, go and stand in the **river**.’”

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Joshua 4:18](#) And the priests came up out of the **river** carrying the ark of the covenant of the LORD. No sooner had they set their feet on the dry ground than the waters of the **Jordan** returned to their place and ran at flood stage as before.

[In Context](#) | [Full Chapter](#) | [Other Translations](#)

[Job 40:23](#) A raging **river** does not alarm it; it is secure, though the **Jordan** should surge against its mouth.

Lesson #10

The Entrance to the Promised Land. The Israelites were camped on the east side of the Jordan River. Joshua commanded all the people to take up their tents and to journey down to the Jordan River. Joshua gave the word and as they marched toward the river Joshua commanded that they bring the Ark of the covenant to lead the way. As soon as they touch the Jordan River the waters parted and they enter the promised land on dry ground. They set up a memorial of 12 stones to remember this great event. God is faithful to his promises, and the day finally arrived for the Israelites to claim their inheritance.

The Land of Canaan. There were indeed mighty nations dwelling in the land of Canaan. They were races of giants also and powerful armies, yet the Israelites were following the commands of the great leader Joshua. They were determined to conquer the land. The mighty nations that dwelt there are seen in the map above: the Canaanites dwelt in the plains, the Amorites lived in the hills, some of the other nations where the Perizzites, the Hivites, the Hittites, the Jebusites, the Moabites, the Edomites, the Philistines, and the Girgashites. The people in the land of Canaan were descendents of Canaan, the fourth son of Ham who was cursed by Noah.

Archaeology. It is interesting that there have been numerous archaeological discoveries with cuneiform inscriptions that mention the nations in the land of Canaan during the time of Joshua. The most popular excavation sites have revealed letters called The Tell el-Amarna Tablets.

The study of Joshua is very important in the study of the Bible, let's pray:

Dear Jesus, thank you for Joshua, he was such a man of strength and courage and yet he trusted in you for everything. He saw that the giants and the mighty walled nations were nothing in comparison to you. Thank you that when they took the promised land they did it in faith, and obedience to you. Thank you for your wisdom, and thank you for your protection. In Jesus name... Amen!

59 Bible results for "**Jericho**." Showing results 1-59.

Joshua 6 [Full Chapter] Now the gates of **Jericho** were securely barred because of the Israelites. No one went out and no one came in. Then the LORD said to Joshua, "See, I have delivered **Jericho** into your hands, along with its king and its fighting men. March around the city once with all the armed men. Do this for six days. ...

59 Bible search results for Jericho

Numbers 22:1 [*Balak Summons Balaam*] Then the Israelites traveled to the plains of Moab and camped along the Jordan across from **Jericho**.

Numbers 26:3 So on the plains of Moab by the Jordan across from **Jericho**, Moses and Eleazar the priest spoke with them and said,

Numbers 26:63 These are the ones counted by Moses and Eleazar the priest when they counted the Israelites on the plains of Moab by the Jordan across from **Jericho**.

Numbers 31:12 and brought the captives, spoils and plunder to Moses and Eleazar the priest and the Israelite assembly at their camp on the plains of Moab, by the Jordan across from **Jericho**.

Numbers 33:48 They left the mountains of Abarim and camped on the plains of Moab by the Jordan across from **Jericho**.

Numbers 33:50 On the plains of Moab by the Jordan across from **Jericho** the LORD said to Moses,

Numbers 34:15 These two and a half tribes have received their inheritance east of the Jordan across from **Jericho**, toward the sunrise."

Numbers 35:1 [*Towns for the Levites*] On the plains of Moab by the Jordan across from **Jericho**, the LORD said to Moses,

Numbers 36:13 These are the commands and regulations the LORD gave through Moses to the Israelites on the plains of Moab by the Jordan across from **Jericho**.

Deuteronomy 32:49 "Go up into the Abarim Range to Mount Nebo in Moab, across from **Jericho**, and view Canaan, the land I am giving the Israelites as their own possession.

Deuteronomy 34:1 [*The Death of Moses*] Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from **Jericho**. There the LORD showed him the whole land—from Gilead to Dan,

Deuteronomy 34:3 the Negev and the whole region from the Valley of **Jericho**, the City of Palms, as far as Zoar.

Joshua 2:1 [*Rahab and the Spies*] Then Joshua son of Nun secretly sent two spies from Shittim. "Go, look over the land," he said, "especially **Jericho**." So they went and entered the house of a prostitute named Rahab and stayed there.

Joshua 2:2 The king of **Jericho** was told, "Look, some of the Israelites have come here tonight to spy out the land."

Joshua 2:3 So the king of **Jericho** sent this message to Rahab: "Bring out the men who came to you and entered your house, because they have come to spy out the whole land."

Joshua 3:16 the water from upstream stopped flowing. It piled up in a heap a great distance away, at a town called Adam in the vicinity of Zarethan, while the water flowing down to the Sea of the Arabah (that is, the Dead Sea) was completely cut off. So the people crossed over opposite **Jericho**.

Joshua 4:13 About forty thousand armed for battle crossed over before the LORD to the plains of **Jericho** for war.

Joshua 4:19 On the tenth day of the first month the people went up from the Jordan and camped at Gilgal on the eastern border of **Jericho**.

Joshua 5:10 On the evening of the fourteenth day of the month, while camped at Gilgal on the plains of **Jericho**, the Israelites celebrated the Passover.

Joshua 5:13 [*The Fall of Jericho*] Now when Joshua was near **Jericho**, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, "Are you for us or for our enemies?"

Joshua 6:1 Now the gates of **Jericho** were securely barred because of the Israelites. No one went out and no one came in.

Joshua 6:2 Then the LORD said to Joshua, “See, I have delivered **Jericho** into your hands, along with its king and its fighting men.

Joshua 6:25 But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to **Jericho**—and she lives among the Israelites to this day.

Joshua 6:26 At that time Joshua pronounced this solemn oath: “Cursed before the LORD is the one who undertakes to rebuild this city, **Jericho**: “At the cost of his firstborn son he will lay its foundations; at the cost of his youngest he will set up its gates.”

Joshua 7:2 Now Joshua sent men from **Jericho** to Ai, which is near Beth Aven to the east of Bethel, and told them, “Go up and spy out the region.” So the men went up and spied out Ai.

Joshua 8:2 You shall do to Ai and its king as you did to **Jericho** and its king, except that you may carry off their plunder and livestock for yourselves. Set an ambush behind the city.”

Joshua 9:3 However, when the people of Gibeon heard what Joshua had done to **Jericho** and Ai,

Joshua 10:1 [*The Sun Stands Still*] Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to **Jericho** and its king, and that the people of Gibeon had made a treaty of peace with Israel and had become their allies.

Joshua 10:28 [*Southern Cities Conquered*] That day Joshua took Makkedah. He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of **Jericho**.

Joshua 10:30 The LORD also gave that city and its king into Israel’s hand. The city and everyone in it Joshua put to the sword. He left no survivors there. And he did to its king as he had done to the king of **Jericho**.

Joshua 12:9 the king of **Jericho** one the king of Ai (near Bethel) one

Joshua 13:32 This is the inheritance Moses had given when he was in the plains of Moab across the Jordan east of **Jericho**.

Joshua 16:1 [*Allotment for Ephraim and Manasseh*] The allotment for Joseph began at the Jordan, east of the springs of **Jericho**, and went up from there through the desert into the hill country of Bethel.

Joshua 16:7 Then it went down from Janoah to Ataroth and Naarah, touched **Jericho** and came out at the Jordan.

Joshua 18:12 On the north side their boundary began at the Jordan, passed the northern slope of **Jericho** and headed west into the hill country, coming out at the wilderness of Beth Aven.

Joshua 18:21 The tribe of Benjamin, according to its clans, had the following towns: **Jericho**, Beth Hoglah, Emek Keziz,

Joshua 20:8 East of the Jordan (on the other side from **Jericho**) they designated Bezer in the wilderness on the plateau in the tribe of Reuben, Ramoth in Gilead in the tribe of Gad, and Golan in Bashan in the tribe of Manasseh.

Joshua 24:11 “Then you crossed the Jordan and came to **Jericho**. The citizens of **Jericho** fought against you, as did also the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and Jebusites, but I gave them into your hands.

2 Samuel 10:5 When David was told about this, he sent messengers to meet the men, for they were greatly humiliated. The king said, “Stay at **Jericho** till your beards have grown, and then come back.”

1 Kings 16:34 In Ahab’s time, Hiel of Bethel rebuilt **Jericho**. He laid its foundations at the cost of his firstborn son Abiram, and he set up its gates at the cost of his youngest son Segub, in accordance with the word of the LORD spoken by Joshua son of Nun.

2 Kings 2:4 Then Elijah said to him, “Stay here, Elisha; the LORD has sent me to **Jericho**.” And he replied, “As surely as the LORD lives and as you live, I will not leave you.” So they went to **Jericho**.

2 Kings 2:5 The company of the prophets at **Jericho** went up to Elisha and asked him, “Do you know that the LORD is going to take your master from you today?” “Yes, I know,” he replied, “so be quiet.”

2 Kings 2:15 The company of the prophets from **Jericho**, who were watching, said, “The spirit of Elijah is resting on Elisha.” And they went to meet him and bowed to the ground before him.

2 Kings 2:18 When they returned to Elisha, who was staying in **Jericho**, he said to them, “Didn’t I tell you not to go?”

2 Kings 25:5 but the Babylonian army pursued the king and overtook him in the plains of **Jericho**. All his soldiers were separated from him and scattered,

1 Chronicles 6:78 from the tribe of Reuben across the Jordan east of **Jericho** they received Bezer in the wilderness, Jahzah,

1 Chronicles 19:5 When someone came and told David about the men, he sent messengers to meet them, for they were greatly humiliated. The king said, “Stay at **Jericho** till your beards have grown, and then come back.”

2 Chronicles 28:15 The men designated by name took the prisoners, and from the plunder they clothed all who were naked. They provided them with clothes and sandals, food and drink, and healing balm. All those who were weak they put on donkeys. So they took them back to their fellow Israelites at **Jericho**, the City of Palms, and returned to Samaria.

Nehemiah 3:2 The men of **Jericho** built the adjoining section, and Zakkur son of Imri built next to them.

Jeremiah 39:5 But the Babylonian army pursued them and overtook Zedekiah in the plains of **Jericho**. They captured him and took him to Nebuchadnezzar king of Babylon at Riblah in the land of Hamath, where he pronounced sentence on him.

Jeremiah 52:8 but the Babylonian army pursued King Zedekiah and overtook him in the plains of **Jericho**. All his soldiers were separated from him and scattered,

Matthew 20:29 [*Two Blind Men Receive Sight*] As Jesus and his disciples were leaving **Jericho**, a large crowd followed him.

Mark 10:46 [*Blind Bartimaeus Receives His Sight*] Then they came to **Jericho**. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means “son of Timaheus”), was sitting by the roadside begging.

Luke 10:30 In reply Jesus said: “A man was going down from Jerusalem to **Jericho**, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

Luke 18:35 [*A Blind Beggar Receives His Sight*] As Jesus approached **Jericho**, a blind man was sitting by the roadside begging.

Luke 19:1 [*Zacchaeus the Tax Collector*] Jesus entered **Jericho** and was passing through.

Hebrews 11:30 By faith the walls of **Jericho** fell, after the army had marched around them for seven days.

Lesson #8

Gibeon’s deception – mentioned many times in the Bible... Why?

Joshua 9:1 [*The Gibeonite Deception*] Now when all the kings west of the Jordan heard about these things—the kings in the hill country, in the western foothills, and along the entire coast of the Mediterranean Sea as far as Lebanon (the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites)—

Joshua 9:3 However, when the people of **Gibeon** heard what Joshua had done to Jericho and Ai,

Joshua 9:16 Three days after they made the treaty with the **Gibeonites**, the Israelites heard that they were neighbors, living near them.

Joshua 9:17 So the Israelites set out and on the third day came to their cities: **Gibeon**, Kephirah, Beeroth and Kiriath Jearim.

Joshua 9:22 Then Joshua summoned the **Gibeonites** and said, “Why did you deceive us by saying, ‘We live a long way from you,’ while actually you live near us?”

Joshua 9:27 That day he made the **Gibeonites** woodcutters and water carriers for the assembly, to provide for the needs of the altar of the LORD at the place the LORD would choose. And that is what they are to this day.

Joshua 10:1 [*The Sun Stands Still*] Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of **Gibeon** had made a treaty of peace with Israel and had become their allies.

Joshua 10:2 He and his people were very much alarmed at this, because **Gibeon** was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters. [In Context](#) |

Joshua 10:4

“Come up and help me attack **Gibeon**,” he said, “because it has made peace with Joshua and the Israelites.”

Joshua 10:5 Then the five kings of the Amorites—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon—joined forces. They moved up with all their troops and took up positions against **Gibeon** and attacked it.

Joshua 10:6 The **Gibeonites** then sent word to Joshua in the camp at Gilgal: “Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us.”

Joshua 10:10 The LORD threw them into confusion before Israel, so Joshua and the Israelites defeated them completely at **Gibeon**. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.

Joshua 10:12 On the day the LORD gave the Amorites over to Israel, Joshua said to the LORD in the presence of Israel: “Sun, stand still over **Gibeon**, and you, moon, over the Valley of Aijalon.”

Joshua 10:41 Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to **Gibeon**.

Joshua 11:19 Except for the Hivites living in **Gibeon**, not one city made a treaty of peace with the Israelites, who took them all in battle.

Joshua 18:25 **Gibeon**, Ramah, Beeroth,

Joshua 21:17 And from the tribe of Benjamin they gave them **Gibeon**, Geba,

2 Samuel 2:12 Abner son of Ner, together with the men of Ish-Bosheth son of Saul, left Mahanaim and went to **Gibeon**.

2 Samuel 2:13 Joab son of Zeruiah and David’s men went out and met them at the pool of **Gibeon**. One group sat down on one side of the pool and one group on the other side.

2 Samuel 2:16 Then each man grabbed his opponent by the head and thrust his dagger into his opponent’s side, and they fell down together. So that place in **Gibeon** was called Helkath Hazzurim.

2 Samuel 2:24 But Joab and Abishai pursued Abner, and as the sun was setting, they came to the hill of Ammah, near Giah on the way to the wasteland of **Gibeon**.

2 Samuel 3:30 (Joab and his brother Abishai murdered Abner because he had killed their brother Asahel in the battle at **Gibeon**.)

2 Samuel 5:25 So David did as the LORD commanded him, and he struck down the Philistines all the way from **Gibeon** to Gezer.

2 Samuel 20:8 While they were at the great rock in **Gibeon**, Amasa came to meet them. Joab was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath.

2 Samuel 21:1 [*The Gibeonites Avenged*] During the reign of David, there was a famine for three successive years; so David sought the face of the LORD. The LORD said, “It is on account of Saul and his blood-stained house; it is because he put the **Gibeonites** to death.”

2 Samuel 21:2 The king summoned the **Gibeonites** and spoke to them. (Now the **Gibeonites** were not a part of Israel but were survivors of the Amorites; the Israelites had sworn to spare them, but Saul in his zeal for Israel and Judah had tried to annihilate them.)

2 Samuel 21:3 David asked the **Gibeonites**, “What shall I do for you? How shall I make atonement so that you will bless the LORD’s inheritance?”

2 Samuel 21:4 The **Gibeonites** answered him, “We have no right to demand silver or gold from Saul or his family, nor do we have the right to put anyone in Israel to death.” “What do you want me to do for you?” David asked.

2 Samuel 21:9 He handed them over to the **Gibeonites**, who killed them and exposed their bodies on a hill before the LORD. All seven of them fell together; they were put to death during the first days of the harvest, just as the barley harvest was beginning.

1 Kings 3:4 The king went to **Gibeon** to offer sacrifices, for that was the most important high place, and Solomon offered a thousand burnt offerings on that altar.

1 Kings 3:5 At **Gibeon** the LORD appeared to Solomon during the night in a dream, and God said, “Ask for whatever you want me to give you.”

1 Kings 9:2 the LORD appeared to him a second time, as he had appeared to him at **Gibeon**.

1 Chronicles 6:60 And from the tribe of Benjamin they were given **Gibeon**, Geba, Alemeth and Anathoth, together with their pasturelands. The total number of towns distributed among the Kohathite clans came to thirteen.

1 Chronicles 8:29 Jeiel the father of **Gibeon** lived in **Gibeon**. His wife’s name was Maakah,

1 Chronicles 9:35 [*The Genealogy of Saul*] Jeiel the father of **Gibeon** lived in **Gibeon**. His wife’s name was Maakah,

1 Chronicles 12:4 and Ishmaiah the **Gibeonite**, a mighty warrior among the Thirty, who was a leader of the Thirty; Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite,

1 Chronicles 14:16 So David did as God commanded him, and they struck down the Philistine army, all the way from **Gibeon** to Gezer.

1 Chronicles 16:39 David left Zadok the priest and his fellow priests before the tabernacle of the LORD at the high place in **Gibeon** [In Context](#) | [Full Chapter](#) | [Other Translations](#)

1 Chronicles 21:29 The tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering were at that time on the high place at **Gibeon**.

2 Chronicles 1:3 and Solomon and the whole assembly went to the high place at **Gibeon**, for God’s tent of meeting was there, which Moses the LORD’s servant had made in the wilderness.

2 Chronicles 1:5 But the bronze altar that Bezalel son of Uri, the son of Hur, had made was in **Gibeon** in front of the tabernacle of the LORD; so Solomon and the assembly inquired of him there.

2 Chronicles 1:13 Then Solomon went to Jerusalem from the high place at **Gibeon**, from before the tent of meeting. And he reigned over Israel.

Nehemiah 3:7 Next to them, repairs were made by men from **Gibeon** and Mizpah—Melatiah of **Gibeon** and Jadon of Meronoth—places under the authority of the governor of Trans-Euphrates.

Nehemiah 7:25 of **Gibeon** 95

Isaiah 28:21 The LORD will rise up as he did at Mount Perazim, he will rouse himself as in the Valley of **Gibeon**— to do his work, his strange work, and perform his task, his alien task.

Jeremiah 28:1 [*The False Prophet Hananiah*] In the fifth month of that same year, the fourth year, early in the reign of Zedekiah king of Judah, the prophet Hananiah son of Azzur, who was from **Gibeon**, said to me in the house of the LORD in the presence of the priests and all the people:

Jeremiah 41:12 they took all their men and went to fight Ishmael son of Nethaniah. They caught up with him near the great pool in **Gibeon**.

Jeremiah 41:16 [*Flight to Egypt*] Then Johanan son of Kareah and all the army officers who were with him led away all the people of Mizpah who had survived, whom Johanan had recovered from Ishmael son of Nethaniah after Ishmael had assassinated Gedaliah son of Ahikam—the soldiers, women, children and court officials he had recovered from **Gibeon**.