

# BIBLE WOMEN

## LESSON 6

### I. MIRIAM, SISTER OF MOSES

- A. Miriam was born into slavery in Egypt among the Hebrew people.
1. Her parents were Amram and Jochebed, of the tribe of Levi.
  2. While the story of the birth of Miriam's brother, Moses, is given in **Exodus 2**, the names and lineage of their parents are not given until **Exodus 6:18** – <sup>v20</sup> *Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven."*
  3. It is interesting to note that in chapter 26 of Numbers, Moses and Eleazar (Aaron's son), the High Priest took a census of all of the people of Israel (Jacob's descendants). There are only two families where any women were named.
    - a. **Numbers 26:33** – The five daughters of Zelophehad (of the tribe of Manasseh) were named because he had no sons.
    - b. **Numbers 26:59** – Jochebed and Miriam are listed along with the sons of Levi, which seems to elevate and emphasize their contribution to the nation of Israel.
  4. God's providence was at work to place Miriam in just the right place at just the right time.
    - a. No doubt Miriam was very helpful to her mother during the three months that they hid their infant to protect him from the death sentence imposed on all Hebrew baby boys by Pharaoh.
    - b. When they could not hide him any longer, Miriam's mother trusted her to keep watch over her infant brother as he floated in a basket in the Nile.
    - c. When she saw Pharaoh's daughter rescue the baby, Miriam went even further than just watching.
      - 1) As a Hebrew slave child, Miriam showed extraordinary courage by approaching Pharaoh's daughter.
      - 2) She very cleverly offered to find a nurse for the baby from among the Hebrew women.
      - 3) Miriam quickly seized the opportunity to have her own mother come forward as the nurse.
      - 4) Imagine the thrilling surprise her mother experienced when Miriam came running home with that news.
        - a. How proud Jochebed must have been of Miriam at that moment and how thankful she was that Miriam could think so quickly.
        - b. Jochebed not only was going to be able to care for her son every day, but she was going to get paid to do it!

- B. Our next glimpse into Miriam's life is in the wilderness after the Israelites had left Egypt, following the ten plagues sent to Egypt by God.
1. **Exodus 15:20** we learn that Miriam is a "prophetess".
  2. Miriam is the first woman called a "prophetess". Only four other women wore this title in the Bible:
    - a. Deborah – **Judges 4:4**
    - b. Huldah – **2 Samuel 22:14**
    - c. Noadiah – **Nehemiah 6:14**
    - d. Anna – **Luke 2:36**
  3. **Exodus 15:21** – Miriam led all of the women of Israel in singing praise to God for delivering the people from the hand of Pharaoh by crossing the Red Sea on dry land.
- C. **Numbers 12** – Miriam opposes Moses
1. The Israelites had been in the desert for a year and had just celebrated the second Passover.
  2. God dwelt among the people in the manifestation of a pillar of cloud by day and a pillar of fire by night.
  3. Somewhere during this year, Miriam's loyalty to Moses had been corrupted with jealousy.
  4. **Numbers 12:1-2** – *"Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman." 2 So they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us also?"*
    - a. I compared this verse in eight of the most reliable translations of the Bible: American Standard, English Standard, New American Standard, Revised Standard, New Revised Standard, New International, King James and New King James. (This lesson is based upon NKJV).
    - b. Only the King James and New King James use the word "Ethiopian".
    - c. The other six translations use the word "Cushite".
    - d. The Hebrew/English Interlinear Bible uses the word "Cushite".
    - e. Some Bible scholars believe that the descendants of Cush (the grandson of Noah, through Ham) occupied Ethiopia in northeast Africa.
    - f. Other Bible scholars deny that Ethiopia and Cush are the same and that the descendants of Cush occupied a large swath of land where Iraq and northern Saudi Arabia.
      - i. **Genesis 10:8-10** – *"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.*
      - ii. This scripture indicates that the land of the Cushites began at Babel (Babylon) which is in the area of Iraq.

- iii. The Cushites were then connected to the Midianites, not the Ethiopians in northeastern Africa.
- iv. Perhaps their descendants migrated to Ethiopia at some later date, but not during the lifetime of Moses and Zipporah.
- v. The correct translation for **Numbers 12:1** is: "*Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married an Cushite woman.*"
- g. Why is this important? Because some scholars who use the translation that called Moses' wife an "Ethiopian" also proposed the theory that the "wife of Moses" in **Numbers 12:1** is NOT the same person as Zipporah. They speculate that Moses married another woman who was Ethiopian. However, there is NO Bible confirmation or even suggestion that he ever had another wife.
- h. The scriptures provide abundant confirmation that Zipporah was a "Midianite".
  - i. The people in these early generation were somewhat nomadic and their land was named according to the families that were occupying the land. Often that name changed when migration occurred.
  - ii. The land in northern Saudi Arabia was first occupied by the Cushites, who were descendants of Noah. Later, Midian, the son of Abraham by Keturah settled in the same area, therefore, the name of the land changed to Midian.
- 5. Miriam and Aaron did not approve of Moses' wife, Zipporah, whom he had married when he lived as a shepherd in Midian. Israelites traditionally married within the nation of Israel, so Miriam and Aaron disapproved of Moses' foreign wife.
- 6. They said, "*Has not the Lord indeed spoken only through Moses? Has He not spoken through us also?*" (**vs. 2**)
- 7. Apparently, Miriam and Aaron were tired of Moses getting all of the credit for leading this mass of people to their new home in Canaan.
- 8. The Lord heard their comments and it angered Him so he ordered Moses, Aaron and Miriam to gather at the Tabernacle (tent of meeting).
  - a. The Lord stood in the door of the Tabernacle (as the pillar of cloud) and said:  
**Numbers 12:6-8** – "*Hear now My words: If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream. <sup>7</sup> **Not so with My servant Moses; He is faithful in all My house.** <sup>8</sup> **I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. Why then were you not afraid to speak against My servant Moses?**"*
  - b. God was so angry that He left their presence and immediately when He left, Miriam became leprous, "as white as snow".

- c. Leprosy was an incurable, degenerative disease of the skin and nerves.
    - i. Patches of skin turn white and eventually deteriorate until the skin rots away the flesh.
    - ii. The nerves in the face, arms, legs, hands and feet are destroyed until no feeling is left, which may be a blessing to spare the leper from severe pain with the loss of various parts of the body such as the nose, fingers, toes, ears, etc.
    - iii. However, new wounds occur without the patient knowing it, and these cause complications as well.
  - d. Miriam must have been terrified when she saw her condition. It was essentially a death sentence.
9. Aaron was shocked when he saw that Miriam was a leper. He said to Moses: "Oh, my Lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned."
  10. Moses then begged God to heal her. (**verse 12**)
  11. God spoke to Moses saying: *"If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again."*
  12. For seven days the Israelites did not move until Miriam was healed and was again able to come inside the camp.
  13. It worth noticing that while Miriam and Aaron both spoken against Moses, yet Miriam was the only one punished. Why is that?
    - a. In the "Hebrew-English Interlinear Bible", the first word in the first verse is translated "she is speaking" indicating that it was Miriam who initiated the complaint against Moses. This is confirmed by the fact that her name is listed before Aaron's indicating that Miriam was the chief offender, therefore, the punishment was hers.
    - b. It may also be speculated that since Aaron was the High Priest, and was forbidden to be defiles with anything unclean, God did not afflict him with a disease that would make him "unclean" before God.
- D. We have no more information about Miriam until her death recorded in **Exodus 20:1** – *"Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, and the people stayed in Kadesh; and Miriam died there and was buried there."*
1. Miriam died in the 40<sup>th</sup> year of the Israelites' wandering in the wilderness.
  2. We can confirm this year by connecting verse 1 to other verses regarding the death of Aaron and Moses.
  3. The Israelites were at Kadesh when Miriam died. (vs. 1)
  4. Directly after Miriam died, there was no water for the people and they complained.
    - a. God directed Moses and Aaron to gather the people.
    - b. Moses was told to "speak to a rock" and it would give water enough for all of the people and the animals.

- c. So Moses spoke to the people and said: (**Numbers 20:10-11**) –  
"*Hear now, you rebels! Must **we** bring water for you out of this rock?*"  
*Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.*"
  - d. Then the Lord spoke to Moses and Aaron, "*Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them.*"
  - e. Many have misquoted this fact by saying that "Moses was forbidden to enter the "land of promise" (Canaan) because he "struck the rock instead of speaking to it."
    - i. The truth is: Moses was forbidden to enter the promised land because he implied that he and Aaron were responsible for bringing water to these complaining people: Remember verse 10: "Must **we** (Moses and Aaron) bring forth water from this rock?"
    - ii. Moses failed to acknowledge that it was God who brought water forth from a rock. So God said they would not enter Canaan because "you did not believe Me, to hallow Me in the eyes of the children of Israel."
    - iii. This is one example of how we can misstate Bible facts. While this passage has nothing to do with our salvation, we must never be satisfied with anything less than understanding the full truth of the Bible.
    - iv. Carelessly repeating incorrect information will undermine our influence on those we attempt to teach – and it can keep us from understanding the whole truth of God's word.
  - f. The Israelites left Kadesh (where Miriam died) and went to Mount Hor.
  - g. God told Moses to take Aaron and his son Eleazar up on Mount Hor where he would remove Aaron's priestly garments and put them on Eleazar, who would take Aaron's place as High Priest.
  - h. Aaron died on Mount Hor in the fifth month of the 40<sup>th</sup> year (**Numbers 33:38-39**) at the age of 123.
  - i. Moses went from the plains of Moab (after having to go around Edom) to Mount Nebo.
  - j. Here God showed Moses the promised land but would not allow Moses to go into the land. So Moses died there at the age of 120 years, in the 40<sup>th</sup> year of their wandering.
- E. Miriam's age was not given but she must have been several years older than Aaron, since he would have only been three years old when Moses was an infant, which would make her approximately 130 years old.

## II. ZIPPORAH – WIFE OF MOSES

- A. Zipporah was one of seven daughters born to a priest of Midian named Reuel/Jethro. (**Exodus 2:11-21**)

1. The land of Midian was named for and settled by the descendants of Abraham's son by his wife, Keturah. **See map attached.** This land is now northern Saudi Arabia.
2. Reuel's family were very likely idolators and later during the period of the Judges, after Israel took possession of Canaan, they often raided cities in Israel taking food and other plunder leaving the citizens of Israel in very poor condition, until they were defeated by the judge, Gideon.
- B. When Moses was forty years old, he traveled to this land because Pharaoh had determined to kill him because he killed an Egyptian he saw beating an Israelite unmercifully.
  1. Moses stopped at a well in Midian where shepherds were gathering to water their sheep.
  2. Seven daughters of the priest of Midian came and drew water for the troughs to water their sheep.
    - a. Once they had done the hard work of drawing the water, other shepherds came and drove them and their sheep away and began watering their own sheep.
    - b. They had not counted on having a witness to their actions, especially one who had little tolerance for bullying, since he had killed an Egyptian for this very thing.
    - c. Moses stood up and forced the shepherds back so that the daughters of Reuel could finish watering their sheep.
  3. When Reuel's daughters came home, he asked how they had finished so soon, and they told him what Moses had done for them.
    - a. Reuel said, "Where is he? Why is it that you have left the man? Call him. That he may eat bread." (**Exodus 2:20**)
    - b. Reuel wanted to show his appreciation to Moses, and perhaps he wanted to meet a man who was powerful enough to protect his daughters from the men who took advantage of them.
  4. **Exodus 2:21-22** tells us that "Moses was content to live with the man".
    - a. Historians conclude that a bargain was struck between Reuel and Moses similar to the agreement Jacob had with Laban, where he worked for the privilege of marrying his daughter.
    - b. Reuel's oldest daughter, Zipporah, was given to Moses for his wife.
      - 1.) Their first son was named Gershom, meaning "sojourner" because Moses was a stranger in a foreign land. (**Exodus 18:3**)
      - 2.) Their second son was named Eliezer, meaning "The God of help", because God had delivered him from the sword of Pharaoh." (**Exodus 18:4**)
      - 3.) In **Exodus 3**, Moses's father-in-law is called Jethro instead of Reuel.

5. Moses was tending the flocks of Jethro on Mount Horeb (the mountain of God.)
  - a. As often happens in the Bible, some people and places are known by two different names.
  - b. This is true of Mount Horeb (**see map attached**), which is later known as Mount Sinai, where Moses received the Ten Commandments. (**Exodus 19:1-2**)
    - 1.) It is on Mount Horeb that Moses saw the burning bush from which God called Moses by name,
      - a.) **Exodus 3:7-10** – *"And the Lord said, "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey.... Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."*
      - b.) Moses gave a number of excuses why he was not the right man for this enormous job:
        - i. Who am I that I should go to Pharaoh? (**vs. 11**)
        - ii. *"Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"* (**vs. 13**)
        - iii. What if they don't believe me? **Exodus 4:1**
        - iv. But I am not an eloquent speaker, I am slow of speech and slow of tongue. (**vs. 10**)
        - v. *"O my Lord, please send someone else."* (**vs. 11**)
      - c.) After giving Moses a solution for every one of his reasons why he could not do this job, God's anger was kindled against Moses and he said,  
**Exodus 4:14-17** - *"Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. <sup>15</sup> Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. <sup>16</sup> So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. <sup>17</sup> And you shall take this rod in your hand, with which you shall do the signs."*

- d.) Think how much we could all accomplish for kingdom of God if we just trusted God to supply what we need to help us accomplish any work.
- i. Once I spoke to a person who was not involved in any work in an effort to get her involved in a very simple task. The response I got was "That's just not my thing."
  - ii. Ladies, that's the point! It isn't about what YOUR "thing" is, it's about GOD's "thing".
  - iii. One must start somewhere.
  - iv. Sometimes the phrase "It's not all about ME (or YOU)" is really true.
  - v. I can't think of any "work" of the church that isn't done for OTHERS, whether it is teaching, preparing food, visiting sick, making bears, offering hospitality, preparing communion, sending cards to bereaved, or ill or discouraged people., and above all, everything we do is to be done as if specifically FOR Jesus Christ.
  - vi. Christianity is all about "others":
    - **Philippians 2:3** – *"Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself."*
    - **Philippians 2:4** – *"Let each of you look out not only for his own interests, but also for the interests of others."*
    - **Colossians 3:23** – *<sup>v23</sup> And whatever you do, do it heartily, as to the Lord and not to men,"*
    - **Matthew 5:16** -- *"Let your light so shine before men, that they may see your good works and glorify your Father in heaven."*
    - **1 Timothy 6:18** – *"Let them do good, that they be rich in good works, ready to give, willing to share."*
    - **Titus 2:7** – *"...in all things showing yourself to be a pattern of good works."*
- C. Zipporah and her sons set out with Moses to return to Egypt. (**Exodus 4:18-26**)
1. **Exodus 4:24-26** – These verses contain a very unusual event and is hard to understand without some searching, so I will share with you what I found.
  2. Moses and his family left Jethro in Midian to go to Egypt to perform the duty God had assigned to him.
  3. In a very short time, maybe even the first day, verse 24 says, *"the Lord met him (Moses) and sought to kill him."*



- a. Hadn't God just selected him for a task that would take years to accomplish?
- b. Hadn't Moses finally agreed to do as God said?
- c. Why on earth would God want to kill Moses?
4. The fact is that God has struck many people dead for sinful offenses.
  - a. Disobedience or committing sin were the only reasons God ever struck someone dead (or killed them).
  - b. Obviously, Moses had committed some trespass that was very offensive to God. What was it?
5. The rest of the story indicates what the sin was. One of the sons of Moses had not been circumcised, most likely the youngest.
6. Even though Moses was raised in Pharaoh's house, he was born to Hebrew slaves who kept him for three months, so he had been circumcised himself and he knew the importance of this ritual.
  - a. Circumcision was a commandment given to Abraham as a seal of the covenant with Abraham to make him a great nation and to settle his offspring in the land of promise. **Genesis 17:11-12**
  - b. It was such an important part of the covenant between God and the offspring of Abraham that any male who failed to be circumcised would be cut off from the people of God. **Genesis 17:14**
  - c. Circumcision was to be done on the 8<sup>th</sup> day after birth. **Gen. 17:12**
    - 1.) We know now that this time is the best for the health of the child, when blood clotting is highest and complications are reduced.
    - 2.) This fact was not discovered until 1935 when Dr. Henrik Dam of Denmark discovered that vitamin K controls coagulation of blood for which he won a Nobel Prize in Medicine.
    - 3.) Dr. Luther Emmett Holt, Pediatrician, later discovered that infants are particularly susceptible to hemorrhaging on days two through five because vitamin K is not present in large enough amounts until days 5-7, making it at its peak on the eighth day. He published his findings in a book in 1953.
    - 4.) Further medical advances permit this surgery to be done before baby boys leave the hospital today – days before the eighth day. Since the Law of Moses became obsolete with the death of Jesus and the beginning of the church, Christians are not required to keep this practice as a religious commandment. It is simply done today for health benefits.
    - 5.) Isn't it impressive when the Bible reveals facts that cannot be known or confirmed for many centuries. Abraham didn't know these facts, he only knew that God said to do it on the eighth day.

7. How Zipporah knew that their uncircumcised son was the offense that was about to cost Moses his life, we will never know, however, Zipporah took matters into her own hands.
  - a. She took a sharp rock and circumcised her son and threw the flesh at Moses' feet.
  - b. Obviously, she was irritated when she said, "You are a husband of blood to me!" She was so upset, she repeated the statement.
  - c. Perhaps she was angry that Moses had not taken care of this important procedure and had forced her to have to do it herself.
8. **Why** had one son been circumcised and the other had not?
  - a. Exodus chapter two reports the birth of only one son, Gershom but it does not say how long Moses and Zipporah were married before his birth.
  - b. The second son is not even mentioned until **Exodus 4:20**, forty years later, when it said that Moses took his wife and sons with him when he returned to Egypt in obedience to God's command. His name is not mentioned until Exodus 18:4.
  - c. Some think Moses had circumcised his first son properly, but Zipporah, being unfamiliar with this practice, thought it cruel and protested when the second son was born. This is merely speculation since there is no scriptural confirmation for it.
    - 1.) I find this hard to believe since just a short time before God had honored Moses by select him to lead His people out of bondage.
    - 2.) The order of the events seems to indicate that "something" occurred **after** God spoke to Moses from the burning bush; otherwise God would have pointed out the offense and told Moses to correct it before he left for Egypt.
    - 3.) Logically speaking, it makes sense that this was a NEW offense that had just occurred.
  - d. The most obvious conclusion is that his youngest son, Eliezer, was a newborn and during the preparation to get ready to leave for Egypt, Moses had neglected to prepare for his circumcision on the eighth day after his birth.
    - 1.) If this were not the case, why did God choose this particular day to decide to kill Moses?
    - 2.) There were other days on which God could have pointed out a previously existing sin.
    - 3.) Why wait until they were traveling **unless** that specific day was the eighth day after Eliezer's birth and Moses had failed to make plans to perform this most important ceremony.
  - e. One clue that gives credence to this theory is found in **Exodus 4:20**: *"Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt."*

- 1.) Moses set his wife AND his sons on "a" donkey; three people on one donkey. His sons must have been very small if that is the case.
  - 2.) If Ephraim was a newborn, Zipporah would need to ride after giving birth so recently.
  - 3.) We are never given the ages of Gershom and Eliezer, but this seems to make sense considering the offense was regarding the circumcision of one son and the eighth day was the commanded day.
  - f. Ordinarily, the fathers performed this circumcision, but here Zipporah did this surgery herself, which may indicate that Moses was incapacitated and unable to do his duty in this matter.
    - 1.) Zipporah was desperate to save her husband's life – to prevent God from killing him.
    - 2.) Moses was either critically ill or God had bound him in some way that prevented him from circumcising his son himself because after Zipporah completed the ritual, **Exodus 4:26** says, "So He (God) let him (Moses) go." sparing his life since the offense had been corrected.
  - g. The lesson to be learned here is: NO ONE IS EXEMPT FROM THE RESPONSIBILITY OF OBEDIENCE TO GOD, not even a man who spoke to God "face to face, as a man speaks to his friend." **Exodus 33:11**
- D. In **Exodus 18** we learn that although Zipporah and her sons started out with Moses when he left Midian to go to Egypt, Moses sent them back to Jethro and he went on to Egypt with Aaron whom the Lord sent out to meet Moses.
1. Some think that this indicates strife between Moses and Zipporah and that they remained estranged since Zipporah is never mentioned again.
    - a. Again, I disagree with this conclusion because there is no scriptural support for this theory and there are other more reasonable explanations why they were sent back.
    - b. Perhaps the journey became too difficult for them because the children were so small.
    - c. Or, Moses may have been afraid for their safety in Egypt and on the perilous journey out of Egypt.
    - d. Knowing that his time would be consumed in performing the task given to him by God in Egypt, Moses may have realized that his family would be better off with Jethro until the task was accomplished.
  2. **Exodus 18:1** – After the Israelites left Egypt, Jethro heard the news of all that God had done for Moses and for Israel; how the Lord had brought Israel out of Egypt.

- a. Jethro then took Zipporah and her two sons, Gershom and Eliezer to meet Moses at Mount Horeb (Sinai), the mountain of God. (**Ex. 18:5**) Could Moses have planned this reunion when he sent Zipporah back to her father? Definitely
  - b. Moses told Jethro all that God had done to Pharaoh and the Egyptians as well as the hardships the people experienced along the way.
  - c. Jethro said: *"Blessed be the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, and who has delivered the people from under the hand of the Egyptians. <sup>11</sup> Now I know that the LORD is greater than all the gods; for in the very thing in which they behaved proudly, He was above them."*<sup>12</sup> Then Jethro, Moses' father-in-law, took a burnt offering and other sacrifices to offer to God."
  - d. This "priest" of Midian, who was thought to be a worshipper of Baal had come to believe that the God Moses served was indeed greater than all other gods.
3. We don't know how long Zipporah lived, but we know that her sons lived to see the "promised land".
- a. Remember how we concluded that Moses' sons were small boys when the Israelites were freed from bondage in Egypt.
  - b. They were definitely under twenty years old in the first year of the journey to Canaan (the promised land).
    - 1.) **Numbers 13:1** – God instructed Moses to send men from each of the twelve tribes of Israel to spy out the land of Canaan.
    - 2.) Verse 25 – They spent forty days spying out the land and came back with their report.
    - 3.) **Numbers 13:26-33 – 14:1-10** – The spies debated whether they should go in to conquer the land or not.
    - 4.) Jacob and Caleb declared that they could conquer the land because God was with them.
    - 5.) However, ten of the spies convinced the congregation of Israelites that they were like grasshoppers compared to the giants in the land and it was impossible to defeat them
  - c. God was very angry with their failure to trust that He would help them accomplish this great task and he proclaimed a severe punishment.
    - 1.) God wanted to destroy them all and start over with Moses
    - 2.) Moses begged God to forgive them. (**Exodus 14:19**)
    - 3.) God agreed to forgive them, but there would be grave consequences to their actions.
    - 4.) As they spied out the land 40 days, they would now spend one year for every day wandering in the wilderness (40 years) until the entire generation of those who rejected God had died.

- 5.) Only those under twenty years of age would be spared, along with Joshua and Caleb.
- a.) How do we know that Gershom and Eliezer (the sons of Moses) were among those under twenty years old?
  - b.) In **I Chronicles 22**, King David began to gather materials to build a permanent house for God, since they still were using the portable tabernacle that was created in the wilderness after leaving Egypt.
  - c.) **I Chronicles 23** – The divisions of the Levites (from the tribe of Levi) were listed so that their assignments in the Temple could be planned.
  - d.) **I Chronicles 23:14-17** – <sup>14</sup>Now the sons of Moses the man of God were reckoned to the tribe of Levi. <sup>15</sup>The sons of Moses were Gershon (Gershom) and Eliezer. <sup>16</sup>Of the sons of Gershon, Shebuel was the first. <sup>17</sup>Of the descendants of Eliezer, Rehabiah was the first. And Eliezer had no other sons, but the sons of Rehabiah were very many.”
  - e.) **Chapters 25-26** – Assignments were made for the Levites in the Temple. Their job had previously been to pack up and move the Tabernacle and all of its furnishings, however, with the permanent building they would not have those jobs.
  - f.) **I Chronicles 26:24-28** – The descendants of Gershom and Eliezer were selected as “overseers of the treasuries” of the Lord.
  - g.) Bible timelines reveal that there were over four hundred years between the exodus from Egypt to King David, and the “sons of Moses” were still being recognized as part of the priesthood as Levites.
- 6.) It is not unusual that there is no more information about Zipporah and her after her reunion with Moses. Her job was done and her remaining years were not relevant in the history of Israel.
- 7.) Her influence remained in her sons as they went on to serve God in the promised land that neither of their parents were privileged to see.

## The land of the Midianites



## LOCATION OF THE MOUNTAIN OF GOD

