Review Questions

Dealings of God

1. Describe how God deals with His people. (“In all the dealings of God with His people there is, mingled with His love and mercy, the most striking evidence of His strict and impartial justice. This is exemplified in the history of the Hebrew people. God had bestowed great blessings upon Israel. His loving-kindness toward them is touchingly portrayed: ‘As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him.’ And yet what swift and severe retribution was visited upon them for their transgressions!”)

2. Why did Christ come to this earth? (“The infinite love of God has been manifested in the gift of His only-begotten Son to redeem a lost race. Christ came to the earth to reveal to men the character of His Father, and His life was filled with deeds of divine tenderness and compassion. And yet Christ Himself declares, ‘Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.’ Matthew 5:18. The same voice that with patient, loving entreaty invites the sinner to come to Him and find pardon and peace, will in the judgment bid the rejecters of His mercy, ‘Depart from me, ye cursed.’ Matthew 25:41. In all the Bible, God is represented not only as a tender father but as a righteous judge. Though He delights in showing mercy, and ‘forgiving iniquity and transgression and sin,’ yet He ‘will by no means clear the guilty.’ Exodus 34:7.”)

Preparations

3. Why did Moses and Joshua go to the tabernacle? (“The great Ruler of nations had declared that Moses was not to lead the congregation of Israel into the goodly land, and the earnest pleading of God’s servant could not secure a reversing of His sentence. He knew that he must die. Yet he had not for a moment faltered in his care for Israel. He had faithfully sought to prepare the congregation to enter upon the promised inheritance. At the divine command Moses and Joshua repaired to the tabernacle, while the pillar of cloud came and stood over the door. Here the people were solemnly committed to the...
charge of Joshua. The work of Moses as leader of Israel was ended. Still he forgot himself in his interest for his people. In the presence of the assembled multitude Moses, in the name of God, addressed to his successor these words of holy cheer: ‘Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.’ He then turned to the elders and officers of the people, giving them a solemn charge to obey faithfully the instructions he had communicated to them from God.”

4. “As the people gazed upon the aged man [Moses],” what did they see? (“As the people gazed upon the aged man, so soon to be taken from them, they recalled, with a new and deeper appreciation, his parental tenderness, his wise counsels, and his untiring labors. How often, when their sins had invited the just judgments of God, the prayers of Moses had prevailed with Him to spare them! Their grief was heightened by remorse. They bitterly remembered that their own perversity had provoked Moses to the sin for which he must die.”)

5. Why does God remove blessings from His people? (“The removal of their beloved leader would be a far stronger rebuke to Israel than any which they could have received had his life and mission been continued. God would lead them to feel that they were not to make the life of their future leader as trying as they had made that of Moses. God speaks to His people in blessings bestowed; and when these are not appreciated, He speaks to them in blessings removed, that they may be led to see their sins, and return to Him with all the heart.”)

On Mount Nebo

6. Write a word picture of God calling Moses to Mount Nebo and how he responded to Him. (“That very day there came to Moses the command, ‘Get thee up...unto Mount Nebo,...and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people.’ Moses had often left the camp, in obedience to the divine summons, to commune with God; but he was now to depart on a new and mysterious errand. He must go forth to resign his life into the
hands of his Creator. Moses knew that he was to die alone; no earthly friend would be permitted to minister to him in his last hours. There was a mystery and awfulness about the scene before him, from which his heart shrank. The severest trial was his separation from the people of his care and love—the people with whom his interest and his life had so long been united. But he had learned to trust in God, and with unquestioning faith he committed himself and his people to His love and mercy.

“For the last time Moses stood in the assembly of his people. Again the Spirit of God rested upon him, and in the most sublime and touching language he pronounced a blessing upon each of the tribes, closing with a benediction upon them all: ‘There is none like unto God, O Jeshurun, who rideth upon the heaven for thy help, and in his excellency on the skies. The eternal God is thy dwelling place, and underneath are the everlasting arms: and he thrust out the enemy from before thee, and said, Destroy. And Israel dwelleth in safety, the fountain of Jacob alone, in a land of corn and wine; tea, his heavens drop down dew. Happy art thou, O Israel: who is like unto thee, a people saved by Jehovah, the shield of thy help.’ Deuteronomy 33:26-29, R.V.

“Moses turned from the congregation, and in silence and alone made his way up the mountainside. He went to ‘the mountain of Nebo, to the top of Pisgah.’ Upon that lonely height he stood, and gazed with undimmed eye upon the scene spread out before him. Far away to the west lay the blue waters of the Great Sea; in the north, Mount Hermon stood out against the sky; to the east was the tableland of Moab, and beyond lay Bashan, the scene of Israel’s triumph; and away to the south stretched the desert of their long wanderings.”

7. **What were Moses’ thoughts before he died?** (“In solitude Moses reviewed his life of vicissitudes and hardships since he turned from courtly honors and from a prospective kingdom in Egypt, to cast in his lot with God’s chosen people. He called to mind those long years in the desert with the flocks of Jethro, the appearance of the Angel in the burning bush, and his own call to deliver Israel. Again he beheld the mighty miracles of God’s power displayed in behalf of the chosen people, and His long-suffering mercy during the years of their wandering and rebellion. Notwithstanding all that God had wrought for
them, notwithstanding his own prayers and labors, only two of all the adults in the vast army that left Egypt had been found so faithful that they could enter the Promised Land. As Moses reviewed the result of his labors, his life of trial and sacrifice seemed to have been almost in vain.

“Yet he did not regret the burdens he had borne. He knew that his mission and work were of God’s own appointing. When first called to become the leader of Israel from bondage, he shrank from the responsibility; but since he had taken up the work he had not cast aside the burden. Even when the Lord had proposed to release him, and destroy rebellious Israel, Moses could not consent. Though his trials had been great, he had enjoyed special tokens of God’s favor; he had obtained a rich experience during the sojourn in the wilderness, in witnessing the manifestations of God’s power and glory, and in the communion of His love; he felt that he had made a wise decision in choosing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.

“As he looked back upon his experience as a leader of God’s people, one wrong act marred the record. If that transgression could be blotted out, he felt that he would not shrink from death. He was assured that repentance, and faith in the promised Sacrifice, were all that God required, and again Moses confessed his sin and implored pardon in the name of Jesus.”

8. What did God show Moses? (“And now a panoramic view of the Land of Promise was presented to him. Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision. In this scene it was presented, not as it then appeared, but as it would become, with God’s blessing upon it, in the possession of Israel. He seemed to be looking upon a second Eden. There were mountains clothed with cedars of Lebanon, hills gray with olives and fragrant with the odor of the vine, wide green plains bright with flowers and rich in fruitfulness, here the palm trees of the tropics, there waving fields of wheat and barley, sunny valleys musical with the ripple of brooks and the song of birds, goodly cities and fair gardens, lakes rich in ‘the abundance of the seas,’ grazing flocks upon the hillsides, and
even amid the rocks the wild bee’s hoarded treasures. It was indeed such a land as Moses, inspired by the Spirit of God, had described to Israel: ‘Blessed of the Lord...for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun,...and for the chief things of the ancient mountains,...and for the precious things of the earth and fullness thereof.’

“Moses saw the chosen people established in Canaan, each of the tribes in its own possession. He had a view of their history after the settlement of the Promised Land; the long, sad story of their apostasy and its punishment was spread out before him. He saw them, because of their sins, dispersed among the heathen, the glory departed from Israel, her beautiful city in ruins, and her people captives in strange lands. He saw them restored to the land of their fathers, and at last brought under the dominion of Rome.

“He was permitted to look down the stream of time and behold the first advent of our Saviour. He saw Jesus as a babe in Bethlehem. He heard the voices of the angelic host break forth in the glad song of praise to God and peace on earth. He beheld in the heavens the star guiding the Wise Men of the East to Jesus, and a great light flooded his mind as he called those prophetic words, ‘There shall come a Star out of Jacob, and a Scepter shall rise out of Israel.’ Numbers 24:17. He beheld Christ’s humble life in Nazareth, His ministry of love and sympathy and healing, His rejection by a proud, unbelieving nation. Amazed he listened to their boastful exaltation of the law of God, while they despised and rejected Him by whom the law was given. He saw Jesus upon Olivet as with weeping He bade farewell to the city of His love. As Moses beheld the final rejection of that people so highly blessed of Heaven—that people for whom he had toiled and prayed and sacrificed, for whom he had been willing that his own name should be blotted from the book of life; as he listened to those fearful words, ‘Behold your house is left unto you desolate’ [Matthew 23:38], his heart was wrung with anguish, and bitter tears fell from his eyes, in sympathy with the sorrow of the Son of God.

“He followed the Saviour to Gethsemane, and beheld the agony in the garden, the betrayal, the mockery and scourging—the crucifixion.
Moses saw that as he had lifted up the serpent in the wilderness, so the Son of God must be lifted up, that whosoever would believe on Him ‘should not perish, but have eternal life.’ John 3:15. Grief, indignation, and horror filled the heart of Moses as he viewed the hypocrisy and satanic hatred manifested by the Jewish nation against their Redeemer, the mighty Angel who had gone before their fathers. He heard Christ’s agonizing cry, ‘My God, my God, why hast thou forsaken me?’ Mark 15:34. He saw Him lying in Joseph’s new tomb. The darkness of hopeless despair seemed to enshroud the world. But he looked again, and beheld Him coming forth a conqueror, and ascending to heaven escorted by adoring angels and leading a multitude of captives. He saw the shining gates open to receive Him, and the host of heaven with songs of triumph welcoming their Commander. And it was there revealed to him that he himself would be one who should attend the Saviour, and open to Him the everlasting gates. As he looked upon the scene, his countenance shone with a holy radiance. How small appeared the trials and sacrifices of his life when compared with those of the Son of God! how light in contrast with the ‘far more exceeding and eternal weight of glory!’ II Corinthians 4:17. He rejoiced that he had been permitted, even in a small measure, to be a partaker in the sufferings of Christ.

“Moses beheld the disciples of Jesus as they went forth to carry His gospel to the world. He saw that though the people of Israel ‘according to the flesh’ had failed of the high destiny to which God had called them, in their unbelief had failed to become the light of the world, though they had despised God’s mercy and forfeited their blessings as His chosen people—yet God had not cast off the seed of Abraham; the glorious purposes which He had undertaken to accomplish through Israel were to be fulfilled. All who through Christ should become the children of faith were to be counted as Abraham’s seed; they were inheritors of the covenant promises; like Abraham, they were called to guard and to make known to the world the law of God and the gospel of His Son. Moses saw the light of the gospel shining out through the disciples of Jesus to them ‘which sat in darkness’ [Matthew 4:16], and thousands from the lands of the Gentiles flocking to the brightness of its rising. And beholding, he rejoiced in the increase and prosperity of Israel.
“And now another scene passed before him. He had been shown the work of Satan in leading the Jews to reject Christ, while they professed to honor His Father’s law. He now saw the Christian world under a similar deception in professing to accept Christ while they rejected God’s law. He had heard from the priests and elders the frenzied cry, ‘Away with him!’ ‘Crucify him, crucify him!’ and now he heard from professedly Christian teachers the cry, ‘Away with the law!’ He saw the Sabbath trodden under foot, and a spurious institution established in its place. Again Moses was filled with astonishment and horror. How could those who believed in Christ reject the law spoken by His own voice upon the sacred mount? How could any that feared God set aside the law which is the foundation of His government in heaven and earth? With joy Moses saw the law of God still honored and exalted by a faithful few. He saw the last great struggle of earthly powers to destroy those who keep God’s law. He looked forward to the time when God shall arise to punish the inhabitants of the earth for their iniquity, and those who have feared His name shall be covered and hid in the day of His anger. He heard God’s covenant of peace with those who have kept His law, as He utters His voice from His holy habitation and the heavens and the earth do shake. He saw the second coming of Christ in glory, the righteous dead raised to immortal life, and the living saints translated without seeing death, and together ascending with songs of gladness to the City of God.

“Still another scene opens to his view—the earth freed from the curse, lovelier than the fair Land of Promise so lately spread out before him. There is no sin, and death cannot enter. There the nations of the saved find their eternal home. With joy unutterable Moses looks upon the scene—the fulfillment of a more glorious deliverance than his brightest hopes have ever pictured. Their earthly wanderings forever past, the Israel of God have at last entered the goodly land.”

9. **How did Moses die?** (“Again the vision faded, and his eyes rested upon the land of Canaan as it spread out in the distance. Then, like a tired warrior, he lay down to rest. ‘So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor:**
but no man knoweth of his sepulcher.’ Many who had been unwilling to heed the counsels of Moses while he was with them would have been in danger of committing idolatry over his dead body had they known the place of his burial. For this reason it was concealed from men. But angels of God buried the body of His faithful servant and watched over the lonely grave.”)

10. Recite Deuteronomy 34:10. (“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”)

Moses

11. What would have happened to Moses if he had not sinned when water came from the rock? What finally happened to his remains? (“Had not the life of Moses been marred with that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would have entered the Promised Land, and would have been translated to heaven without seeing death. But he was not long to remain in the tomb. Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. Satan had exulted at his success in causing Moses to sin against God, and thus come under the dominion of death. The great adversary declared that the divine sentence—‘Dust thou art, and unto dust shalt thou return’ [Genesis 3:19]—gave him possession of the dead. The power of the grave had never been broken, and all who were in the tomb he claimed as his captives, never to be released from his dark prison house.”)

12. How did Satan try to hinder the resurrection of Moses? What happened to him? (“For the first time Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own. He boasted that the servant of God had become his prisoner. He declared that even Moses was not able to keep the law of God; that he had taken to himself the glory due to Jehovah—the very sin which had caused Satan’s banishment from heaven—and by transgression had come under the dominion of Satan. The archtraitor reiterated
the original charges that he had made against the divine government, and repeated his complaints of God’s injustice toward him.

“Christ did not stoop to enter into controversy with Satan. He might have brought against him the cruel work which his deceptions had wrought in heaven, causing the ruin of a vast number of its inhabitants. He might have pointed to the falsehoods told in Eden, that had led to Adam’s sin and brought death upon the human race. He might have reminded Satan that it was his own work in tempting Israel to murmuring and rebellion, which had wearied the long-suffering patience of their leader, and in an unguarded moment had surprised him into the sin for which he had fallen under the power of death.

But Christ referred all to His Father, saying, ‘The Lord rebuke thee.’ Jude 9. The Saviour entered into no dispute with His adversary, but

He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life. Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again.

“In consequence of sin Moses had come under the power of Satan. In his own merits he was death’s lawful captive; but he was raised to immortal life, holding his title in the name of the Redeemer. Moses came forth from the tomb glorified, and ascended with his Deliverer to the City of God.”

13. Recite Jude 9. (“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”)

Lessons

14. What lesson can you learn from this experience? (“Never, till exemplified in the sacrifice of Christ, were the justice and the love of God more strikingly displayed than in His dealings with Moses. God shut Moses out of Canaan, to teach a lesson which should never be forgotten—that He requires exact obedience, and that men are to beware of taking to themselves the glory which is due to their Maker. He could not grant the prayer of Moses that he might share the
inheritance of Israel, but He did not forget or forsake His servant. The God of heaven understood the suffering that Moses had endured; He had noted every act of faithful service through those long years of conflict and trial. On the top of Pisgah, God called Moses to an inheritance infinitely more glorious than the earthly Canaan.”)

15. **Recite Psalm 112:6.** ("Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.”)

16. **When did Moses appear to Someone on earth?** (“Upon the mount of transfiguration Moses was present with Elijah, who had been translated. They were sent as bearers of light and glory from the Father to His Son. And thus the prayer of Moses, uttered so many centuries before, was at last fulfilled. He stood upon the ‘goodly mountain,’ within the heritage of his people, bearing witness to Him in whom all the promises to Israel centered. Such is the last scene revealed to mortal vision in the history of that man so highly honored of Heaven.”)

17. **Fill in the missing word:** “Moses was a type of Christ.” **What does Deuteronomy 18:15 say about Christ?** ("The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”) **How did God discipline Moses?** (“God saw fit to discipline Moses in the school of affliction and poverty before he could be prepared to lead the hosts of Israel to the earthly Canaan. The Israel of God, journeying to the heavenly Canaan, have a Captain who needed no human teaching to prepare Him for His mission as a divine leader; yet He was made perfect through sufferings; and ‘in that he himself hath suffered being tempted, he is able to succor them that are tempted.’ Hebrews 2:10, 18. Our Redeemer manifested no human weakness or imperfection; yet He died to obtain for us an entrance into the Promised Land.”)

18. **Read Hebrews 3:5-6 again.** (“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”)