

## ***Moses Stories***

### ***Table of Contents***

*It is helpful if chronological evangelistic story sets include an Old Testament character to show how a person who has found great favor with God can still fail. The Old Testament character sets up the need for a savior. These Moses stories can fill that need in a story set.*

- 1. Acts 7-Moses Early Life and Call (1)**
- 2. Exodus 33-34-Moses Speaks to God Face to Face (2)**
- 3. Numbers 13-14-Moses Prays for the People (3)**
- 4. Numbers 20-Moses Strikes the Rock (4)**
- 5. Deuteronomy 31, 32, 34-Death of Moses (5)**

## ***Acts 7 Moses' Early Life and Call***

**Acts 7:18-42**

*Based on NLT (2004)*

**Transition:** *The descendants of Abraham\* had been living in Egypt for many years and had become a great people.*

**Acts 7:18-22**

But then a new king came to the throne of Egypt who knew nothing about *how the descendants of Abraham had come to Egypt*. This king exploited *the people* and oppressed them, forcing parents to abandon their newborn babies so they would die. At that time Moses was born—a beautiful child in God's\* eyes. His parents cared for him at home for three months. When they had to abandon him, *the king's* daughter adopted him and raised him as her own son. Moses was taught all the wisdom of the Egyptians, and he was powerful in both speech and action.

**Transition:** *When Moses was 40 years old, he killed an Egyptian who was attacking one of his relatives and then fled to the safety of the desert.*

**Acts 7:29-24**

...Moses...lived as a foreigner in the *desert*. There his two sons were born. Forty years later, in the desert near *a certain mountain (the Mountain of God)*, an angel\* appeared to Moses in the flame of a burning bush. When Moses saw it, he was amazed at the sight. As he went to take a closer look, the voice of *God* called out to him, 'I am the God of your ancestors—the God of Abraham...' Moses shook with terror and did not dare to look.

'Then *God* said to him, 'Take off your sandals, *because* you are standing on holy ground. I have certainly seen the oppression of my people in Egypt. I have heard their

groans and have come down to rescue them. Now go, *because* I am sending you back to Egypt.'

**Acts 7:35-38**

So God sent back *Moses back*...Through the angel who appeared to him in the burning bush, God sent Moses to be their ruler and savior. And by means of many wonders and miraculous signs, he led them out of Egypt, through the Red Sea, and through the wilderness for forty years. Moses himself told the *descendants of Abraham*, 'God will raise up for you a *spokesman\** like me from among your own people.'

**Transition:** *God sent Moses to the top of a mountain to meet with him and to give him instructions for the people to follow. Moses was up on the mountain for such a long time that the people were wondering what had happened to him...*

**Acts 7:39-42**

*So the descendants of Abraham rejected him and wanted to return to Egypt. They told his brother, 'Make us some gods who can lead us, because we don't know what has become of this Moses, who brought us out of Egypt.'* So they made an idol shaped like a calf, and they sacrificed to it and celebrated over this thing they had made...

**Transition:** *Moses came back from the mountain, and God punished the people for their idol worship, but he kept the promise he had made to Moses and the people. God rescued the people and then took care of them and provided for their needs.*

## Why This Story?

Chronological evangelistic story sets usually need an Old Testament character to show how a person who has found great favor with God can still fail. The Old Testament character sets up the need for a savior. This story is the first in a Moses set that can be used for such a story set.

## Story Crafting

In his message, Stephen gives an overview of the life of Moses. This summary story introduces Moses and sets him up as a person chosen and gifted by God to lead God's people. By using the summary already crafted by Stephen, you can give all the background on Moses in one short story that can be learned.

This story does not mention that the descendants of Abraham were going to the land promised them by God through Abraham. If your audience knows about this promise, you may mention somewhere in the story that they are heading for the land promised to them by God many years before.

We shortened the story of the killing of the Egyptian as this would be a distraction from the central theme of the story.

We omitted the names of Isaac, Jacob and Joseph. If you have had stories with these characters already introduced then include their names in this story.

The Scripture at times refers to Pharaoh as king. We used king to simplify the story.

Mount Sinai: Exodus 3:1 refers to this mountain as the Mountain of God. If your audience is familiar with Mt. Sinai, you may use this term, but for others it would be simpler to refer to it as the Mountain of God. This was the place where the people met

God, but be careful not to imply that God lives on this mountain as opposed to being everywhere.

This story set will not include the story of the Law. Therefore, we referred to the Law as God's instructions for the people. If you have had stories about the Law, then you may call this by its name, The Law.

We omitted Aaron's name to simplify the story.

Holy Ground: This was the place where God chose to reveal himself and thus the ground was special or different from ordinary ground. You don't want to convey magic but do indicate that this was a sacred place.

This summary story does not include a description of the 10 plagues. You may need to give a brief description of the signs and wonders that Moses performed.

The golden calf was an idol. Be sure the audience understands that the descendants of Abraham were reverting to idol worship.

You may choose to omit all place names.

## Words/Phrases to Consider

Please see the master glossary for a full explanation of these words.

### Abraham's Descendants\*

We've chosen to use this in place of "Israelites," "Jews," and "Hebrews" to show the epic storyline from Abraham. This term helps connect the stories, and helps the audience see that all of these different terms for the Jews really refer to the same people. In addition, it alleviates any prejudices people or cultures might have towards the Jews.

If your audience has not heard the Abraham story, you may need to describe these people in a different way.

### **Angel\***

If you have a Bible translation, your best option would be to use the word in the translation, unless no one outside the church understands it. If you don't have a Bible translation, your challenge is to find a word that accurately conveys the meaning of the original. An 'angel' is a supernatural, spiritual being who is a messenger from God. Angels appear to humans in human form, they are inferior to Jesus, and they often come with a specific message or to do a specific task. If there is no word in the language for 'angel' that a non-believer would understand, you could translate this as 'messenger of/from God,' 'envoy of God,' or perhaps 'ambassador of God.' Be aware, though, that 'prophet' also conveys those meanings. You might have to add 'spirit (messenger from God)' to this description.

### **God\***

Some languages have a word for a god which is not the "creator/almighty God." For example, English differentiates the all-powerful, sovereign God from a "lesser" god by the use of a capital letter. When talking about the Creator God (Yahweh), use a term that is recognized as a title for the all-powerful, creator, sovereign God so that there are no misunderstandings about which god is being referred to. In this story we've used "creator God" and "true God" as a way of showing that he is sovereign. If your audience has a name for God like the descendants of Abraham did (Yahweh, meaning "I am that I am"), you may use it here.

### **Spokesman\***

Choose a term for 'prophet' that adequately describes the prophet's function. A prophet:

1. receives a call from God;
2. takes God's message to men because he had been given it by God himself;
3. has as his only priority bringing the Word of God to men.

We chose 'spokesman' because, in English, it can convey these three meanings but doesn't carry the unwanted connotation of a fortuneteller. If you use a religious term, be sure that it has meaning that the average hearer will understand.

## **Intra-Story Cohesion**

You need to use the same words for **Israel, God, Descendants of Abraham, angel** and other terms that you have used in other stories.

## **Story Set Themes**

**Relationship**

**Signs and wonders**

**Fear**

**Character of God**

**God keeps promises**

## ***Exodus 33-34-Moses Speaks to God Face to Face***

**Exodus 33:1-11; 34:27-35**

*Based on NLT (2004)*

**Transition:** *Moses had led the descendants of Abraham\* out of Egypt. God\* guided the people by using a pillar of cloud during the day and a pillar of fire during the night. God guided them to Mountain of God in the desert and there God gave Moses instructions for the people.*

*Moses had set up a special tent outside the camp called the Tent of Meeting. He went to this tent to talk with God.*

### **Exodus 33:7-11**

It was Moses' practice to take the Tent of Meeting and set it up some distance from the camp. Everyone who wanted to make a request of *God* would go to the Tent of Meeting outside the camp. Whenever Moses went out to the Tent of Meeting, all the people would get up and stand in the entrances of their own tents. They would all watch Moses until he disappeared inside. As he went into the tent, the pillar of cloud would come down and hover at its entrance while *God* spoke with Moses. When the people saw the cloud standing at the entrance of the tent, they would stand and bow down in front of their own tents. Inside the Tent of Meeting, *God* would speak to Moses face to face, as one speaks to a friend. Afterward Moses would return to the camp...

**Transition:** *Moses went up onto the Mountain of God and God gave Moses instructions for the people to follow.*

### **Exodus 34:27-35**

Then *God* said to Moses, "Write down all these instructions, *because* they represent

the terms of the covenant I am making with you and with *the descendants of Abraham.*"

Moses remained there on the mountain with *God* forty days and forty nights...And *God* wrote the terms of the covenant—the Ten Commandments—on the stone tablets.

When Moses came down...carrying the two stone tablets inscribed with the terms of the covenant, he wasn't aware that his face had become radiant because he had spoken to *God*. So when *the descendants of Abraham* saw the radiance of Moses' face, they were afraid to come near him.

But Moses called out to them and asked...all the leaders of the community to come over, and he talked with them. Then all the people...approached him, and Moses gave them all the instructions *God* had given him on *the Mountain*.

When Moses finished speaking with them, he covered his face with a veil. But whenever he went into the Tent of Meeting to speak with *God*, he would remove the veil until he came out again. Then he would give the people whatever instructions *God* had given him, and the *descendants of Abraham* would see the radiant glow of his face. So he would put the veil over his face until he returned to speak with *God*.

## Why This Story?

This is the second story in a Moses set to be used with an evangelism story set. This story shows the special relationship that Moses had with God and sets up the situation where Moses disobeys later.

## Story Crafting

We omitted the names of Isaac and Jacob since they have not been included in this story set. You may use them if they are familiar names to your people.

Mt. Sinai is a specific mountain in the Sinai Peninsula. It is also referred to as the Mountain of God. Since many people don't know where Sinai is, we chose to use *Mountain of God* or *mountain*. You don't want to imply that God lives only on this mountain.

This story does not include that the descendants of Abraham were going to the land promised to Abraham many years before. If your audience knows that story, you may want to include that they were heading to the Promised Land in your introduction.

**The tent of meeting** was a tent that Moses set outside the camp. This is not the Tabernacle.

**Pillar of cloud/pillar of fire:** these were the ways that God used to guide the people. If you include the pillar of cloud in the story, be sure that your audience understands that this indicated God's presence.

Your audience may not understand the reference to the Ten Commandments. These were the instructions or laws that God gave Moses for the people. Be sure that your audience understands that these instructions came from God.

**Covenant:** you may need to indicate that this was a solemn agreement that involved promises and actions from each party. Whatever term you use for this, be sure that it indicates that this was between God and the people.

## Words/Phrases to Consider

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## **God\***

Some languages have a word for a god which is not the “creator/almighty God.” For example, English differentiates the all-powerful, sovereign God from a “lesser” god by the use of a capital letter. When talking about the Creator God (Yahweh), use a term that is recognized as a title for the all-powerful, creator, sovereign God so that there are no misunderstandings about which god is being referred to. If your audience has a name for God like the descendants of Abraham did (Yahweh, meaning “I am that I am”), you may use it here, but be careful that your audience understands that there is only one true God

## **Intra-Story Cohesion**

Be sure to use the same words for **God**, **Descendants of Abraham**, **angel** and **covenant** that you have used in other stories. Be sure that you use the same term for the mountain.

Your audience will best understand this story if they have some background about Abraham, so that they can understand God’s promise to give him the land.

## **Story Set Themes**

**Relationship**

**Prayer**

**Covenant**

**Worship**

**Promises**

**Leadership**

## ***Number 13-14-Moses Prays for the People***

**Numbers 13:1-14:38**

*Based on NLT (2004)*

**Transition:** *God\* gave Moses specific instructions for making a tent of worship where the people could worship God, and then he led the descendants of Abraham\* to the border of the land that he had promised to give them.*

### **Numbers 13:1-26**

God now said to Moses, “Send out men to explore the land...I am giving to the descendants of Abraham...” So Moses did as God commanded him. He sent out twelve men, all tribal leaders...Moses gave the men these instructions as he sent them out to explore the land...So they went up and explored the land...for forty days...They reported to the whole community what they had seen and showed them the fruit they had taken from the land.

**Transition:** *The men reported that the land was good but the people living there were so strong that they could not be defeated. Two of the men, Joshua and Caleb, encouraged the people to obey God and enter the land. However, the descendants of Abraham refused, and God became angry with them.*

### **Numbers 14:10-12**

Then the glorious presence of God appeared to all the descendants of Abraham at the Tent of Worship. And God said to Moses, “How long will these people treat me with contempt? Will they never believe me, even after all the miraculous signs I have done among them? I will disown them and destroy them with a plague. Then I will make you into a nation greater and mightier than they are!”

### **Numbers 14:13-20**

But Moses objected. “...Now if you slaughter all these people with a single blow, the nations that have heard of your fame will say, ‘God was not able to bring them into the land he swore to give them, so he killed them in the wilderness.’

“Please, God, prove that your power is as great as you have claimed...In keeping with your magnificent, unfailing love, please pardon the sins of this people, just as you have forgiven them ever since they left Egypt.”

### **Numbers 14:20-38**

Then God said, “I will pardon them as you have requested. But...not one of these people will ever enter that land. They have all seen my glorious presence and the miraculous signs I performed both in Egypt and in the wilderness, but again and again they have tested me by refusing to listen to my voice. They will never even see the land I swore to give their ancestors.” Then God said to the people, “But your children will enjoy what you have despised...Because your men explored the land for forty days, you must wander in the wilderness for forty years—a year for each day, suffering the consequences of your sins.’ ...Of the twelve who had explored the land, only Joshua and Caleb remained alive.



## Why This Story?

Chronological evangelistic story sets usually need an Old Testament character to show how a person who has found great favor with God can still fail. The Old Testament character sets up the need for a savior. This story is the third story in a Moses set that can be used for such a story set.

## Story Crafting

There is another story found in the “fear” set that uses this same scripture passage and focuses on the fear of the people and their disobedience. This story focuses on Moses, God’s plan to create a new people group and then the prayer of Moses. The intent is to show the special relationship between God and Moses.

You need to include enough details of the spy mission and disobedience so that God’s anger makes sense.

In the previous story Moses had set up a tent of meeting where the people went to seek God. Then God gave instructions for the Tabernacle. In this story, the tent is the Tabernacle or the Tent of Worship where the people went to worship God. Be sure that you use terminology that distinguishes between these tents. We did not use the word Tabernacle but used the simpler terminology of Tent of Worship.

We chose to name Joshua and Caleb since they obeyed and then were allowed to live and enter the Promised Land. If these names are confusing, you may omit them.

The wilderness was the desert. You need to choose a word that indicates a wild and uninhabited place but not a word that indicates a jungle.

## Words/Phrases to Consider

Please see the master glossary for a full explanation of these words.

### Abraham’s Descendants\*

We’ve chosen to use this in place of “Israelites,” “Jews,” and “Hebrews” to show the epic storyline from Abraham. This term helps connect the stories, and helps the audience see that all of these different terms for the Jews really refer to the same people. In addition, it alleviates any prejudices people or cultures might have towards the Jews.

### God\*

Some languages have a word for a god which is not the “creator/almighty God.” For example, English differentiates the all-powerful, sovereign God from a “lesser” god by the use of a capital letter. When talking about the Creator God (Yahweh), use a term that is recognized as a title for the all-powerful, creator, sovereign God so that there are no misunderstandings about which god is being referred to. In this story we’ve used “creator God” and “true God” as a way of showing that he is sovereign. If your audience has a name for God like the descendants of Abraham did (Yahweh, meaning “I am that I am”), you may use it here.

## Worldview

Some cultures do not believe that someone has been forgiven if they are still asked to bear the consequence of their sin. Be aware that your audience may believe that the people were not really forgiven, although the story clearly states it. Be prepared to discuss this during the story discussion time.

## **Intra-Story Cohesion**

Be sure to use the same words for **God** and **Descendants of Abraham**, that you have used in other stories.

This story is best understood if heard after the previous two stories in this Moses set.

## **Story Set Themes**

**Relationship**

**Signs and wonders**

**Fear**

**Character of God**

**God keeps promises**

**Prayer**

**Forgiveness**

## ***Numbers 20 Moses Strikes the Rock***

### **Numbers 20:1-13**

*Based on NLT (2004)*

**Transition:** *It has been nearly 40 years since the descendants of Abraham\* left Egypt. Because of their disobedience when they refused to enter the Promised Land, they have been wandering in the desert, moving from place to place. Many of the adults who left Egypt have died in the wilderness. They have now arrived at the same place where they were camped when they refused to enter the Promised Land.*

### **Numbers 20:1**

In the first month of the year, the descendants of Abraham arrived at a certain place in the wilderness and camped...

### **Numbers 20:2-5**

There was no water for the people to drink at that place, so they rebelled against Moses and *his brother*. The people blamed Moses and said, "If only we had died in *God's*\* presence with our brothers! Why have you brought the congregation of *God's* people into this wilderness to die, along with all our livestock? Why did you make us leave Egypt and bring us here to this terrible place? This land has no grain, no figs, no grapes, no pomegranates, and no water to drink!"

### **Numbers 20:6-8**

Moses and *his brother* turned away from the people and went to the entrance of the *Tent of Worship*, where they fell face down on the ground. Then the glorious presence of *God* appeared to them, and *God* said to Moses, "You and *your brother* must take the staff and assemble the entire community. As the people watch, speak to the rock over there, and it will pour out its water. You will provide enough water from the rock to satisfy the whole community and their livestock."

### **Numbers 10:9-10**

So Moses did as he was told. He took the staff from the place where it was kept before *God*. Then he and *his brother* summoned the people to come and gather at the rock. "Listen, you rebels!" he shouted. "Must we bring you water from this rock?" Then Moses raised his hand and struck the rock twice with the staff, and water gushed out. So the entire community and their livestock drank their fill.

### **Numbers 20:12-13**

But *God* said to Moses and *his brother*, "Because you did not trust me enough to demonstrate my holiness\* to the descendants of Abraham, you will not lead them into the land I am giving them!"

## Why This Story?

Chronological evangelistic story sets usually need an Old Testament character to show how a person who has found great favor with God can still fail. The Old Testament character sets up the need for a savior. This story is the fourth story in a Moses set that can be used for such a story set. This story is a clear presentation that only one sinful act can outweigh hundreds of good works or obedience. Because of this one sinful act, Moses was not allowed to lead the people into the Promised Land.

## Story Crafting

Scripture does not tell us what the people did during most of the 40 years of wandering. As you craft your story, you want to indicate that God has kept his word and the people have been wandering aimlessly in the wilderness or desert for nearly 40 years.

The first month of the year would have been March or April or springtime.

In this story, the Tent of Worship is the Tabernacle where the people went to worship God. We used simpler terminology for those who may not recognize “Tabernacle.”

We did not name Miriam or Aaron in this story set. You may do so if you wish and then use their names throughout all of the Moses stories.

If your audience doesn't know these fruits, you may just use the generic word “fruits” to describe their complaining.

The staff was Moses' shepherd's staff and the one he used to demonstrate God's power through many miracles. See the first chapters of Exodus for a description of some of these miracles.

In a previous experience where there was no water, God told Moses to strike the rock (Exodus 17:1-7). However, in this story Moses was to speak only. Be sure that your story clearly communicates God's instructions and then Moses' actions.

## Words/Phrases to Consider

Please see the master glossary for a full explanation of these words.

### Abraham's Descendants\*

We've chosen to use this in place of “Israelites,” “Jews,” and “Hebrews” to show the epic storyline from Abraham. This term helps connect the stories, and helps the audience see that all of these different terms for the Jews really refer to the same people. In addition, it alleviates any prejudices people or cultures might have towards the Jews.

### Holy\*

The word **holy** or **holiness** refers to a separation from what is unclean and a consecration to what is pure or clean. When **holy** refers to God himself, it signifies that he is distinct from his creation, and that he is morally perfect. It refers to his majesty and power. If your audience does not understand the full definition of the word **holy**, you may choose to include a description in your story. In this story, you may choose to say something like “Because you did not trust me enough to demonstrate my power and majesty...”

### God\*

Some languages have a word for a god which is not the “creator/almighty God.” For example, English differentiates the all-powerful, sovereign God from a “lesser” god by the use of a capital letter. When talking about the Creator God (Yahweh), use a term that is recognized as a title for the

all-powerful, creator, sovereign God so that there are no misunderstandings about which god is being referred to. In this story we've used "creator God" and "true God" as a way of showing that he is sovereign. If your audience has a name for God like the descendants of Abraham did (Yahweh, meaning "I am that I am"), you may use it here.

### **Intra-Story Cohesion**

Be sure to use the same words for **God**, **Descendants of Abraham**, **wilderness**, **Tent of Worship** and **Promised Land** that you have used in other stories.

### **Story Set Themes**

**Relationship**

**Signs and wonders**

**Character of God**

**God keeps promises**

**Prayer**

**Obedience**

## ***Deuteronomy 31, 32, 34 The Death of Moses***

**Deuteronomy 31:1-4, 14-16; 32:48-52; 34:1-9**

*Based on NLT (2004)*

**Transition:** *The 40 years have finished. Moses has led the people to the river where they will enter into the Land that God\* had promised to Abraham. Moses brought the people together and gave them their final instructions.*

### **Deuteronomy 31:1-4**

When Moses had finished giving these instructions to all the *descendants of Abraham\**, he said, “I am now 120 years old, and I am no longer able to lead you. God has told me, ‘You will not *enter the Promised Land.*’ But...your God himself will cross over ahead of you. He will destroy the nations living there, and you will take possession of their land. Joshua will lead you across the river, just as *God* promised.

### **Deuteronomy 31:14-16, 23**

Then *God* said to Moses, “The time has come for you to die. Call Joshua and present yourselves at the *Tent of Worship* so that I may commission him there.” So Moses and Joshua went and presented themselves at *Tent of Worship*. And *God* appeared to them in a pillar of cloud that stood at the entrance to the sacred tent...*and he commissioned Joshua to be the next leader of the descendants of Abraham.*

**Transition:** *Moses wrote down all the instructions that God had given. Then Moses wrote a song for the people.*

### **Deuteronomy 32:48-52**

That same day *God* said to Moses, “Go...to the mountains east of the river, and climb a *certain mountain*...Look out across the land ...I am giving to the *descendants of*

*Abraham* as their own special possession. Then you will die there on the mountain. You will join your ancestors, just as...your brother, died...and joined his ancestors, *because* both of you betrayed me... You failed to demonstrate my holiness\* to the *descendants of Abraham when you struck the rock to bring them water.* So you will see the land from a distance, but you may not enter the land I am giving to the *descendants of Abraham.*”

### **Deuteronomy 34:1-8**

Then Moses went up to *the mountain*...And *God* showed him the whole land, from *the east to the west and from the north to the south.* Then *God* said to Moses, “This is the land I promised on oath to Abraham...when I said, ‘I will give it to your descendants.’ I have now allowed you to see it with your own eyes, but you will not enter the land.” So Moses, the servant of *God*, died there...just as *God* had said. *God* buried him in a valley...but to this day no one knows the exact place. Moses was 120 years old when he died, yet his eyesight was clear, and he was as strong as ever. The *descendants of Abraham* mourned for...thirty days, until the customary period of mourning was over.

### **Deuteronomy 34:9**

Now Joshua...was full of the spirit of wisdom, *because* Moses had laid his hands on him. So the *descendants of Abraham* obeyed him, doing just as *God* had commanded Moses.

## Why This Story?

Chronological evangelistic story sets usually need an Old Testament character to show how a person who has found great favor with God can still fail. The Old Testament character sets up the need for a savior. This story is the fifth story in a Moses set that can be used for such a story set. This story shows the consequences of Moses' act of disobedience. God kept his word.

## Story Crafting

You will need to indicate that time has passed since the previous story.

We did not include the names of the places. The people were now camped at a different border to the Promised Land.

If your audience is familiar with the geography and knows the place names, you may include them.

In this story, the **Tent of Worship** is the Tabernacle where the people went to worship God. We used simpler terminology for those who may not recognize "Tabernacle."

The instructions that Moses wrote down were the Laws that God had given. This story set does not address the Law. If your audience is familiar with the Law, you may use that term. Be sure that your audience understands that these were God's instructions and were to be obeyed.

**Join your ancestors** is a figure of speech to indicate that Moses was going to die. If your audience has a figure of speech that conveys the same meaning, you may use it.

Moses wrote a song to help the people remember what God had done for them. If your audience uses music in this way, you

may want to have them put the song to music and learn it.

Be sure that your audience understands that the **spirit of wisdom** is from God himself. If using this phrase would confuse your audience, you may choose to simply say that Joshua was full of wisdom from God.

## Words/Phrases to Consider

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### Holy\*

The word **holy** or **holiness** refers to a separation from what is unclean and a

consecration to what is pure or clean. When **holy** refers to God himself, it signifies that he is distinct from his creation, and that he is morally perfect. It refers to his majesty and power. If your audience does not understand the full definition of the word **holy**, you may choose to include a description in your story.

## **Worldview**

### **Laid hands on him**

In this culture, this was a way of conveying God's blessing and appointment to an important task. This was not magic. Be sure to explain this so that the audience understands that God had selected Joshua to lead the people.

## **Intra-Story Cohesion**

Be sure to use the same words for **God, descendants of Abraham, holy, Tent of Worship, and Promised Land** that you have used in other stories.

Use the same description of the place where Moses struck the rock as you used in the previous story. You may choose to omit the official name, as we did.

## **Story Set Themes**

**Relationship**

**Character of God**

**God keeps promises**

**Prayer**

**Obedience**